

The Fast That Ends at a Feast

An open letter to BEHIND THE SCRIPTURE and its viewers, on The Real

Reason Fasting Attracts God

Jørn André Halseth



Dear teacher — and dear fellow watcher

This letter answers the video [The Real Reason Fasting Attracts God — What the Bible Actually Reveals](#) from the channel **BEHIND THE SCRIPTURE**. I reviewed every claim in it against the Hebrew and Greek text, and I write to confirm, to add, and to polish three small details — because a teaching this good deserves to be exact. It is written to the teacher behind the channel and to everyone who watched. Every quotation from the video is word-for-word, and every Scripture is quoted in full from the World English Bible.

Dear teacher — and dear fellow watcher,

This is one of the soundest teachings on fasting I have reviewed. You refused the two ditches most fasting teachers fall into — the merit machine ("hunger earns God's attention") and the dismissal ("fasting is optional") — and you landed where the Bible lands: fasting is the body saying to God what words alone cannot carry. I checked your claims against the text: *tsum* paired with weeping and sackcloth, Hannah who "wept and did not eat," David's seven days on the ground, Ezra at the Ahava, Esther's three days, Deuteronomy 8:3 as hunger-pedagogy, Isaiah 58's redefinition, the when-not-if of Matthew 6, *apodidōmi* as "render back," the Didache's Wednesdays and Fridays, and the Spirit speaking into the fasting church of Antioch. They hold. What follows is more gold from the same mine — and three small refinements.

The Torah already named your thesis

In the ancient world, fasting was the physical expression of an interior posture. It was the body catching up with what the soul was already doing.

— *BEHIND THE SCRIPTURE*, **The Real Reason Fasting Attracts God**

Here is the confirmation you did not have room for: the Torah's own technical term for fasting says exactly this. On the Day of Atonement, Israel is never told "you shall fast" — the command is *innah* נָנַח^{H6031} *nefesh*, "you shall **afflict your souls**" (*Leviticus 16:29*). The oldest fasting command in the Bible names the soul, not the stomach, as the site of the fast. And David uses the same idiom in the first person:

Psalms 35:13, WEB · But as for me, when they were sick, my clothing was sackcloth. I afflicted my soul with fasting. My prayer returned into my own bosom.

"I afflicted **my soul** with fasting" — the hunger is the instrument; the soul is the thing laid low before God. Your thesis is not an interpretation of the Hebrew practice; it is the Hebrew vocabulary itself.

The question that tests every fast

Your treatment of Isaiah 58 was faithful, and God asked the same piercing question through another prophet — to people who had fasted twice a year for seventy years:

Zechariah 7:5, WEB · "Speak to all the people of the land, and to the priests, saying, 'When you fasted and mourned in the fifth and in the seventh month for these seventy years, did you at all fast to me, really to me?'"

To me, really to me? Seventy years of fasting, and God's only question is about its address. That is Isaiah 58 compressed into one line, and it belongs beside your Joel passage:

Joel 2:12-13, WEB · "Yet even now," says Yahweh, "turn to me with all your heart, And with fasting, and with weeping, and with mourning." Tear your heart, and not your garments, And turn to Yahweh, your God; For he is gracious and merciful, Slow to anger, and abundant in loving kindness, And relents from sending calamity.

One small polish here: you said the word translated "pity" in Joel's answer is the Hebrew *shamal*. The verb in *Joel 2:18* is *chamal* חָמַל^{H2550} — *chamal*, with a chet — I verified it against the morphology of the verse. Your definition was right: it is the deeply-moved compassion that produces action. Only the consonant needed straightening.

Daniel: the correction that makes your point stronger

You said, near the end, "Daniel's 63-day fast before Gabriel's arrival." Two threads got braided there, and untangling them is worth it — because the truth is better than the slip. Daniel's fast with sackcloth and ashes in *Daniel 9* is the one Gabriel interrupts. The long fast is in the next chapter, and it lasted three weeks, not nine:

Daniel 10:2-3, WEB · In those days I, Daniel, was mourning three whole weeks. I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, until three whole weeks were fulfilled.

Twenty-one days. And now watch what the messenger — unnamed in this chapter — says when he finally arrives:

Daniel 10:12, WEB · Then said he to me, Don't be afraid, Daniel; for from the first day that you did set your heart to understand, and to humble yourself before your God, your words were heard: and I am come for your words' sake.

From the first day. The answer was dispatched the moment the fast began; the twenty-one days were the answer's travel time through contested territory, not the price of admission. That is your entire thesis in one verse — God responds to the posture, not the accumulated hunger — and it demolishes the merit-meter view of fasting more decisively than the sixty-three-day version ever could. The correction is a gift.

The secret fast and the settled account

Matthew 6:17-18, WEB · But you, when you fast, anoint your head, and wash your face; so that you are not seen by men to be fasting, but by your Father who is in secret, and your Father, who sees in secret, will reward you.

Your reading of *apodidōmi* ἀποδίδωμι^{G591} — "to render back what is owed" — is lexically sound, and you guarded it well by insisting fasting is no merit system. Hold both truths the way the verse does: the reward is certain because the Father is faithful,

not because the hunger obligated Him. He is a rewarder of those who seek Him — that is His character, not our leverage.

The Bridegroom fast — and where it ends

This was your finest section, and it deserves its crown:

Matthew 9:15, WEB · Jesus said to them, "Can the friends of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.

One precision first: *Maranatha* — the Aramaic — is preserved in one place, Paul's closing line:

First Corinthians 16:22, WEB · If any man doesn't love the Lord Jesus Christ, let him be accursed. Come, Lord!

Revelation does not carry the Aramaic word — it carries its Greek twin, and it is the Bible's last prayer:

Revelation 22:20, WEB · He who testifies these things says, "Yes, I come quickly." Amen! Yes, come, Lord Jesus.

So your instinct was exactly right — the church's heartbeat prayer opens in Aramaic and closes the canon in Greek — and your phrase "fasting is the body's version of Maranatha" is worth engraving. Now the crown you reached for but did not quite place: if the fast of this age is bridal longing for the absent Bridegroom, then Scripture also tells us precisely where that fast **ends**:

Revelation 19:9, WEB · He said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" He said to me, "These are true words of God."

The fast of the church ends at a **feast** — the marriage supper of the Lamb. Every fast in this age is an empty chair kept at that table, an appetite deliberately saved for that banquet. The wedding guests do not fast because the party was cancelled; they fast because it hasn't started yet — and they refuse to fill up on the world's bread before the Bridegroom's wine. "Man shall not live by bread alone" (*Matthew 4:4*) has a wedding at the end of it.

To you who watched

Take the teacher's counsel — start small and start real, and keep it secret (*Matthew 6:17-18*). Bring the fast a question, as he said: what are you hungry for underneath the hunger? And add the address from Zechariah: *to Him, really to Him*. Then expect what Antioch experienced — "As they served the Lord and fasted, the Holy Spirit said..." (*Acts 13:2*): the Spirit speaks into hunger, and I have written an open letter on how Scripture teaches us to listen when He does: [Speak, For Your Servant Hears](#). And if you do not yet know the Bridegroom whose absence makes the fast and whose return makes the feast — begin where every guest begins, born again into the wedding party: [Born Again](#).

Come, Lord Jesus — and until then, blessed hunger.

With respect for careful teaching,

Jørn André Halseth Publifye — junifye.publifye.pro

How this was made

This is the author's own work. It was composed with [junifye](#) and an AI assistant, drawing its Scripture and original-language work (Greek, Hebrew, cross-references) from [Darash](#) (Hebrew *darash*, “to seek, inquire, study”), a tool and reference work for the Bible in its original languages.

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