

Hope Study Teaching Notes

Chapter One Review: The Road to Emmaus and Our Ultimate Hope



Discussion Questions for Lesson Two

~ Looking Back on Lesson One ~

- 1) From Day Three page 20-21 you choose a passage to read and reflect upon. Share the passage you chose and how you responded to the questions, especially #7.
- 2) Based on what you read and studied in God's Word over the past couple weeks, why do you think the resurrection is the central truth when it comes to our ultimate hope? (Review Day Five)
- 3) In our Day Ten study (pages 49-51) we read the account of Jesus coming alongside the disciples and NOT revealing His identity while they were walking. I shared two observations as to why I thought He chose to do that. What other reason(s) did you think of for why Jesus didn't reveal Himself or demonstrate his omniscience when He asked the disciples, "What are you discussing together as you walk along?"
- 4) What verse did you write on page 59? Why?

~ Looking Ahead to Lesson Two ~

In the next two weeks we'll look at the Lord's Prayer how this model prayer points us to our great hope, reorients our view, and emboldens us to share True Hope with others.

- 5) What are you hoping to learn more about in the coming weeks?



"My Hope is Built on Nothing Less"
by Edward Mote, 1797-1874

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the solid Rock, I stand;
All other ground is sinking sand.

When darkness veils His lovely face,
I rest on His unchanging grace;
In every high and stormy gale
My anchor holds within the veil.
On Christ, the solid Rock, I stand;
All other ground is sinking sand.

His oath, His covenant, and blood
Support me in the whelming flood;
When every earthly prop gives way,
He then is all my Hope and Stay.
On Christ, the solid Rock, I stand;
All other ground is sinking sand.

When He shall come with trumpet sound,
Oh, may I then in Him be found,
Clothed in His righteousness alone,
Faultless to stand before the throne!
On Christ, the solid Rock, I stand;
All other ground is sinking sand.



~ DAY ONE ~

Teach Me to Pray

Scripture Focus: [Matthew 6](#) and [Luke 11:1-13](#)

If there's one thing we've learned about hope from our last lesson, it's that it is founded on the Resurrection.

Sure.

Simple.

Truth.

And yet magnificent and complex and powerful. Where would we be without it? Any notions of hope end without the truth of, *"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."* ([John 11:25](#)) And this is why our study in hope had to begin right there. The Resurrection. We'll dig further into the resurrection in a future study, but in the studies coming over the next ten days, let's move together into the direction of living out our hope. We have a resurrection, that is sure. How then shall we live?

Take a moment right now, before you go any further to pray as you begin the study. One of my favorite prayers before I study the Word is from [Psalm 119:18](#). Take a moment to read that verse and pray.

Let's begin

Read the account in Matthew chapter 6 as well as the account in Luke 11. As you read, note the following:

1) Differences between the two accounts of this same event...

2) Similarities...

On the next two facing pages write out the Matthew and Luke versions of the "Lord's Prayer" with plenty of margin room so you can refer back to these pages as we go through the study.

~ Matthew 6:9-13 ~

~ Luke 11:2-4 ~

My parents are both beautifully gifted musicians. Neither choose music as a career, but growing up our home was filled with song. My mother played the piano and organ and sang, and my dad played the guitar, piano, and harmonica and he wrote and sang many, many fabulous songs of faith and Scripture. My mother's style was more classical, and she brought the great hymns of our faith to life. My father played blues, folk, even boogie-woogie infusing Scripture verses with these fun styles so his children and those in our church could sing the Word of God. He loved jazz and she classical and both brought life and song into our family with their talents. When I was in elementary school I took piano lessons. Sadly, my teacher made me nervous and fearful. She was stern, and I was always worried I wouldn't get it right. Eventually, I persuaded my mom to end the torture, and by 2nd grade it was over. I continued to love music, my parents' playing, singing together with my younger sisters as they accompanied us at church and outreach events, but my training was done, and I had no desire to return to the painful associations I had with that mean teacher.

Until eighth grade when I rediscovered piano on my own. During that year I would ride my bike to our little church at Newbury Park Baptist where my mom was the secretary and my dad a teacher. I would slip into the sanctuary or whatever room with a piano was open, and I would just open a hymnal and play. I tried to recall the old lessons I had learned. I loved those afternoons by myself singing and playing and recapturing a love of music. One day I decided to ask my mom to find me a piano teacher. "Mom, I need a teacher. I want to learn piano again!" Fearing I'd end up hating it if we found another mean one, I prayed that the teacher would be good and kind and patient...and she was! New books, new skills, new love flowing in my heart for music...I couldn't get enough!

In college the guitar bug got me, and I got an old steel string from my dad, "Dad, teach me to play!" I asked hopefully one weekend. It was the weekend before I was to be heading off to be a camp counselor, and I had exactly three days to learn to play guitar well enough to satisfy a few hundred kid campers at our sing-alongs every night! Why not? All the "cool" counselors I had had growing up were the ones with the guitar! I wanted to do that too! Learning the piano is fun and takes some time to get good enough to accompany others. Guitar on the other hand, while a little quicker to learn is also fun but painful! Oy! Developing callouses in a weekend is literally a bloody proposition! But I did it, and with my dad's patient help I learned a few chords, earned four painful callouses, and played all week for those campers! It was the beginning of a great season in my life, and I continue to play guitar and piano and even write worship songs from Scripture thanks to my parents and my teacher to this very day.

I see me and my story in the heart of the disciples from our passage today. Like me rediscovering my love of piano and guitar when I asked my father, "Teach me to play!" I didn't ask out of obligation or out of fear or pretense...just a heart to learn and be like my own father and mother. I wanted that beauty in my life, but I needed their help. I needed to be taught.

Read [Luke 11:1](#) (I really like the Holman Christian Standard version because of the helpful footnotes.)

3) What do the disciples ask Jesus?

|

4) Why? What information from the verse gives you and understanding as to their past experience and current motivation to learn?

|

It was not uncommon for disciples of a teacher (rabbi) to be taught specific ways to pray. Clearly, as we read in this passage, John the Baptist taught his followers. We know other great Rabbis also taught their disciples. The apostle Paul mentions the great rabbi, "[Gamaliel, a teacher of the law, who was honored by all the people](#)" in Acts chapter 5. Paul was disciplined by Gamaliel before his conversion.

My sister is a personal trainer. Among other things, she trains those who want to complete a marathon. The other day she posted an article with this headline on her online business page, "Learn How to Run." I had to read the headline twice. Really? Do people need to learn how to run? Don't we just do it? I mean I do. I walk. Then I walk faster. Then, well, guess what? I'm running. Tah-dah! Ha! Actually, I never run – but that's beside the point. Running for a regular Joe like me doesn't require training. But what if I wanted to complete a marathon? What if I wanted to run for better health but it was painful for some reason? You know what I'd do? Yep. I'd call up the expert. When you have a higher calling, a greater purpose, a grander goal, you need the training and a willing heart to accompany that.

Read [Hebrews 12:1-3](#)

- 5) Who do we look to as our ultimate example? _____ How else would you describe Jesus in terms of His living and written example for us. Use words from these verses in Hebrews as well as from other verses and your own life experience:

|

The heart of a true disciple is a heart willing to learn from the master.
~ How much more is the heart of God to teach the willing? ~

Read [Exodus 4:12-15](#)

- 6) Who was willing? _____ Who was resistant? _____ and yet, God did win Moses' heart over and indeed, Moses went on to lead and become the greatest prophet of the Old Testament.

Read Psalm 25 (NIV)

- 7) Write Psalm 25:4-5 here:

|

- 8) Underline the three verbs from this passage that show what the Psalmist wanted from God.

- 9) According to Psalm 25:4-5, why do we go to God?

|

Where is your heart today? I'm praying for you, my sister, that you would have a teachable, eager heart. A heart that hopes in the Lord, that looks to our Master like the disciples did and expectantly says,

"Teach me to pray!"

~ Day Two ~

Our Father in Heaven

Scripture Focus: [Matthew 6](#) and [Luke 11:1-13](#)

I would like to encourage you – challenge you actually – to pray Psalm 119:18 or other prayer before beginning each lesson and prayer the Lord’s Prayer at the end. Make this a special part of your daily time in the Word and I know you’ll be richly rewarded.

In the early years of our marriage my husband and I would take long backpacking trips up through the southeastern Sierra Nevada Mountain range. Glen would plan for weeks the exact trails he wanted to take, the supplies we’d need, the size of packs and the thickness of sleeping bags. We’d shop for dried meals and sample MREs from the military store. We compared trail maps, broke in hiking boots, practiced putting up our lightweight tent, and paged through fishing and backpacking magazines for the region. This was years before cell phones and GPS were so easily available to regular folks like us. But that was fine; Glen knew how to read topographical maps. The night before we’d head out for the trailhead, Glen and I would set out every last ounce of supplies we’d need for the 8 to 10-day trip, and we’d thin out the ounces so our packs were as light and efficient as possible. Glen’s pack was always a good 20 pounds heavier than mine. With every ounce weighed and every pound accounted for, off we went...just what we could carry on our backs. A week and a half of no one to see or hear from but the free-ranging cattle, an occasional fellow hiker, and lots of squirrels. The splendor of nature lay ahead of us, and we couldn’t be happier.

Glen is as outdoorsy as they come. He probably could have made a career as a park ranger had he planned to that end, but instead, this Business Economics major and his English major wife were deep into the high altitudes of the beautiful and wild Sierra Nevada and loving the escape and beauty of it all. If you’ve never been at high altitudes, you might not relate to this, but let me share that it is difficult to breathe for the first day or two...or three! It takes some time to get acclimated. Even if you were casually strolling on a groomed path with nothing but your binoculars and a bag of gorp, you’d find yourself catching your breath. But our trailhead alone was above 8,000 feet and we were hiking upwards of 12,000 feet in elevation, on ungroomed trails, with 40-70 pounds on our backs. It was slow going – well, at least for little ol’ me. But Glen was amazing, like, superhero amazing! Seriously, he would hike the trail along with me, get ahead of me, encourage me to keep on going, and as I wheezed and trudged along I’d pause, hands on knees, to catch my breath, look up and see his six-foot plus stature far ahead of me at the crest of the hill we were crossing. He stood tall and lanky silhouetted against the bright blue sky behind him as I squinted against the sun to keep my tired eyes on him.

I’m a worker. A doer. A git-yer-butta-outta-bed and make things happen sort. I always respected the sensibilities of our Pilgrim forefathers and mothers and their work ethic, and I aspired

to be like the bold settlers who blazed trails across the west in wagons and on foot. When faced with a mountain path like the one I was on, weighed down with a pack that felt heavier than a wagon wheel, I would imagine I was a settler or pilgrim or other brave and strong wilderness-conquering woman and forge ahead, but this mountain was kicking my butt, and this pilgrim was tahr'd. (That's settler speak for "tired.") What happened that day on the trail taught me a deep and valuable lesson in the idea of "us" and "we" and the power of "our" and applies uniquely in our study today. My brave, bold, boundlessly energetic husband who had hiked all the way to the top of that mountain, dropped his 70-pound pack and hollered down to me from the heights, "You can do this, hon! Hang in there! Just a few more steps!" And I'd stand upright and forge ahead a few more steps. "Hooray! You're totally doing it, sweetie!" I'd take a few more faltering steps, breathe deeply, and wonder how I would make it and still preserve my dignity when I felt like flopping onto the dirt and giving up.

No sooner had I finished contemplating my "to flop or not to flop" plan when I felt the release of the weight of the pack off my shoulders. The sweat waterfaling down the center of my back was cooling me down as the pack lifted and the mountain air swooshed around me. Glen had set his pack down at the crest of the trail and had come all the way back down to relieve me! My sweet hero. With Glen bearing the weight of my pack I was renewed. With the thought of his kindness I was invigorated. "I" became "we" and we both hiked that trail together...he for the second time, me for my first. "Follow my steps" he cautioned, "This rock area is a little tricky." He hiked ahead of me with his right hand holding his walking stick and his left reaching back to give me a guide. I followed best I could manage in his steps and made it to the top with him. The spectacular view really made me feel like a settler seeing the Sierras for the first time. I gulped down the water Glen offered, soaked in the panoramic view and stored the memory. The power of "us" and our relationship connecting together on that trail left a deep impact on my heart and a deeper understanding of hope.

It's the power of "us" that I see in the first word of the prayer we're studying.

I often stop and think of not only how Scripture is worded, but how it is NOT worded. Think of it: The disciples said, "Teach us to pray!" and Jesus could have said, "Pray like this, **My** Father in heaven..." or just "**Dear** Father, in heaven..." But there in the moment on that day with His disciples He reminded them all and even you and I today, of **our** Father. God wants to relate to us in community, to be together not only in person through His Son, but through corporate and individual prayer.

Read [Isaiah 63:15-16](#)

- 1) Isaiah cries out to God to do what?
|
- 2) The prophet Isaiah is the first person known to have referred to God as _____ and as being the One who is in _____.

Read [Jeremiah 3:19](#) and [Malachi 2:10](#)

- 3) How does God see his role to all His creation? _____

- 4) Do you think the disciples, fresh and eager to hear his response to their, "Teach us to pray!", would have been surprised that the opening of Jesus' tutorial prayer was "**Our Father** in heaven..."? Why or why not?

Read [Hebrews 4:14-16](#)

- 5) How can we come before God? _____

Read [Romans 8:14-17](#) and [Galatians 4:6-7](#)

- 6) Circle the word "Father" in your Lord's Prayer pages and draw a line from it to the margin, then write the word you read in these verses from Romans and Galatians naming who we can come to God as to make that connection. Who is our Father? _____

- 7) To whom do you pray? _____

Read [Ephesians 2:1-3](#)

- 8) Before coming to Christ what were we children of? _____ (the Holman Christian and New American Standard versions have a preferable translation here)

No longer!

Aren't we all "children of God?" I have heard this said by Christians and non-Christians alike - that we are all God's children. Sister, this is not the case. Yes, by virtue of being His creation as it says in [Malachi 2:10](#), "*Do we not all have one Father? Did not one God create us? Why do we profane the covenant of our ancestors by being unfaithful to one another?*"

We are all from the one God who created us. But let us be clear, unless you have submitted to the Fatherhood of God, unless you are "in Christ" you are not part of His family.

Read [John 8:44](#)

- 9) To whom was Jesus speaking? _____

- 10) Of all people, these were the "spiritual leaders" of the day. They would have been well-versed in the Law and Prophets (the Old Testament). How did Jesus refer to these men?

- 11) Who is their "father?" _____ (Ouch!)

In Christ, the hope of the Gospel is made true. As we saw in our last chapter, He conquered sin AND death and this is the sureness of our hope. In Christ we **are** brought into the family. God is now our Father. We are His children.

In Christ, everything changes...

Our past — Cleaned.

Our present — Connected.

Our future — Certain.

When my husband came down the hill for me he showed his heart — desire for togetherness and for our paths to be together. The result when we reached down to me was hope! When Jesus taught His disciples to pray He was in the very opening words reminding them of the togetherness God has provided for us and reminding us of that open relationship — the tender and loving one the Father

desires to have with His children. The beauty of the first words of Christ's prayer is a simple yet powerful reminder that you are a child of God and you have access to God just like a child does to her Father.

And this should bring you hope too!

My sister, as we close our study today, know that you are loved. You have a Father in Heaven who desires relationship with you. Seek Him today. Thank Him today. Surrender your cares and your doubts to Him and let Him Father you.

Pray the Lord's prayer with a renewed sense hope because of your relationship to God as your Father.



~ DAY THREE part 1 ~

May Your Name Be Sanctified

Scripture Focus: [Matthew 6](#) and [Luke 11:1-13](#)

Read [Matthew 6:9](#)

- 1) Using any footnotes from your study Bible, other versions with variations in wording, or even the dictionary, what does the word “hallowed” mean? (I particularly like the ESV if you have it.) Write your notes here:

...and go to your Lord’s Prayer pages, circle the word “hallowed” and connect that word with the synonyms and/or phrases that clarify the meaning for you.

Read [Exodus 3:15](#)

- 2) When God first revealed His name...
to whom did He reveal it? _____

what was the name? _____

Read [Psalm 148:11-38](#)

- 3) To whom is God’s name important? _____

Scripture addresses God by no less than 900 names. 900! When you pray, “hallowed be your name” which name are you “hallowing?” How exactly do we “hallow” a name? Let’s be clear, this is not an exercise in trivial concepts. The name of God and our use of it is important. Important enough to make the Top Ten. Read on...

Read [Exodus 20:7](#)

- 4) Right up there with murdering, adultery and coveting, what does God say about His name?

- 5) Compare several translations on this verse and write your thoughts on what it means when the commandment says not to take the name of the Lord your God “in vain.”

When I was a first-year school teacher back in 1988, there was a trend in education to throw out spelling books. The “Whole language” education approach loosely taught that students in primary grades could use “invented spelling” and learn to spell by seeing the words in context of whole pieces of literature rather than selections collected into an anthology and weekly spelling word lists. Out with phonics! In with invented spelling.

Not surprisingly, test scores were abysmal and students weren't spelling well at all. So after several years, the pendulum of educational trends swung back, and phonics returned. Student had to learn their phonics from teachers who may never have learned phonics themselves. Educational trends aren't the only aspect of our culture that have swung over the decades. From clothing fashion to hair styles, approaches to life sway in pendulum-like motion in many ways. Religious expression swings as well.

Christianity and our expressions of faith have not been immune to the pendulum swings over the centuries either. In the 60s the "Jesus Movement" swung the pendulum from formal and distant relations with God to a more casual and connected relationship focus. Dressy, stiff churches dwindled as "hippies" shared Jesus on the beaches of Southern California. Surfers became pastors and spread the gospel personalized to the tie-dye generation seeking answers and hope in a confusing decade. A more approachable Jesus and a more relational God was what drew many of that generation in. The pendulum had swung. But like losing the structure that phonics provided to spelling, this "Jesus is my Bro" approach had lost much of the reverence that we are instructed to have right here in the Lord's Prayer. God was pulled down from being Our Father in Heaven to being Our Buddy on the Beach. Is this ok? When Isaiah, a man of power and direct connection to God Almighty uniquely qualified if anyone was to chill with God, actually saw God in a vision he cried, *"Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!"* God is holy. Let us never forget this.

When Jesus instructed us to make His name holy – or as the more poetic wording reads, "Hallowed be His name" – this was making a statement about God, but it was also a call to action.

Are you ready? Let's Study God's Word!

Read [Genesis 1:3](#) and write God's statement here:

The verb tense used here in the Hebrew is the same used in the Greek Lord's Prayer. It is an imperative or command tense. Do it. Make this happen.

God called out light to exist, he commanded it. The words "hallowed be Your name" are a command as well. Make my name holy.

As with any pendulum swing in our lifestyles, we should be discerning. What could we keep? What should we dismiss? Tossing out phonics? Bad. Reading from whole books? Great! Why not keep the phonics AND read whole books?

Stuffy distant churchiness? Bad. Reverence for God's holiness? Great!

Why not keep the reverence AND enjoy a closeness to God? But, many have not been discerning. It is more common today to hear about a God who is our "daddy" our "friend" our "buddy" than it is to hear of a Holy God to be feared – a Holy God who demands our holiness in return. This is a shame. It's not that we cannot call Him friend, or daddy... We sure can. It's just that we need both.

Recently my husband and I were watching a movie that had been edited for TV. The actors swore like sailors and every profanity was edited out with an alternative word – every profanity except for God's name. How far we've come. No wonder we live among doubtful, fearful, anxious and hopeless people. Our society has diminished the Name of the One whose very words brought into existence light and life itself.

What is there left to hope in if God is less revered than vulgar words? There is no hope.

If we are to be women of hope – true Hope – we must do as Jesus said and "make holy His name."

Read [Psalm 145](#)

- 6) From verses 1-6 write all the many "I wills" that David says he'll do:
|
- 7) From verses 7-21 write out the many ways David describes who the "LORD is"?:
|

This word "LORD" is referred to as the "tetragrammaton" which is a four-letter combination of Hebrew consonants. (Have fun impressing your friends with that cool new word over coffee this week!) The word for God is from Exodus chapter 3 which we have already studied. Any time you see the name of God spelled with all capitals as LORD, indicates that the translators have rendered the unpronounceable yet most holy name of God. In Hebrew it is spelled with the four consonants: יהוה (yod-hey-vav-hey), and it the most used name of God in the Bible. Reading the footnotes in your study Bible will provide more information on this powerful name for God. I encourage you to go further in your study of the Name. A word study on "LORD" would provide nearly 7,000 occurrences in the Bible. I hope you pursue this study on your own. You will be blessed. For now, let us consider how we should make this name holy because that is a high and worthy calling, so worthy, that Jesus made sure to instruct His disciples to do this when He gave us this model prayer.

Read Exodus 3:14 again.

- 8) Who does God say that He is? _____ As odd as it may sound to our ears to read this, this is nonetheless **the name** by which God instructed Moses to be called. As if God was responding to Moses by saying, "You want to let people know who sent you? You want some authority to back up why you're making demands on Pharaoh? Let me give you the most ultimate, the most comprehensive, the most powerful truth about my nature that will leave no shadow of doubt as to who I am." I AM. I WILL BE WHO I WILL BE.

So, we have the Name and the seriousness of the Name...How do we make it holy?

The word ἁγιάζω (hagio) translated as "hallowed" in Matthew 6:9 and Luke 11:2 means:

"to make holy" (from hagios, "holy"), signifies to set apart for God, to sanctify, to make a person or thing the opposite of koinos, "common;" it is translated "Hallowed," with reference to the name of God the Father in the Lord's Prayer (Vines Expository Dictionary)

DAY THREE part 2 ~
How can we set apart the His name?
We can do this by Praising the Name of God

The Bible actually has an entire book that does just this. It's the longest book of the Bible! Psalms. In Hebrew, the name of the book is, "tehillim" which literally means "praises." It is filled with praises to

Praise His name from the heights!

How else can we make His name holy?

We can do this by Performing Deeds in the Name of God

Read [Leviticus 22:31-32](#)

11) According to this passage, how will the Israelites sanctify God's name? _____

12) How will it be desecrated (made unholy)? _____

In Hebrew, to profane the Name of God is שִׁמְלֵה שֵׁם (chilul hashem), and to make holy the Name of God is קִדּוּשׁ שֵׁם (kidush hashem)

Read [Ezekiel 20:39](#)

Driving along the 99 freeway brings you through the central valley of California. I love this drive as it is my connecting route between my mom's and my homes. You see billboards dotting the landscape across the highways across the country, but one series of billboards caught my attention recently. "Pray for Rain." During a time of severe drought these billboards were a plea for the people to come together and seek that God would bring rain. And could He? Certainly. We know from reading Scripture that we can seek God for relief such as this. But, perhaps, in light of the Scripture we are reading this week that billboard is could say instead, "**Obey for Rain.**"

13) The prophetic words recorded in Ezekiel proclaim God's righteous frustration with the people of Israel. What had they been doing to cause this harsh response from God?

Read [Isaiah 42:6](#): [49:6](#)

14) The people of God are sanctified (set apart) to be what? _____

Read [Ezekiel 36:20](#)

15) What did they do when they went among the nations? _____

Read [Matthew 5:16](#)

16) The Lord's teaching prayer is nestled in the Sermon on the Mount where earlier in Matthew chapter five Christ said, "Let your light shine before others, so that they may..." do what?

And James 2:17 reminds us that "faith without works is dead."

Read [Ephesians 2:10](#)

17) What are we created to do? _____

Select one of your praises from Psalms to close your time in prayer today. Read and pray it to God as you praise Him, proclaim His greatness, and seek to be a light by living obediently to His Word.

Sister, as you seek to praise, proclaim, and perform obediently for God you will find hope and assurance. Not only that, but in praying as the Lord taught us to pray we find hope for ourselves and can also offer that hope to others. My prayer is that you will let your light shine before others so they may see your good works and make holy the name of God. Close your time by praying the Lord's Prayer



~ Day FOUR ~

Your Kingdom Come

Scripture Focus: [Matthew 6](#) and [Luke 11:1-13](#)

Is there any more hope-giving idea than to pray that God's kingdom would come? When I was growing up, as I have shared, music was an important part of my life. We sang songs as a family and I sang alone in my room. One of my favorite songs was the upbeat country tune, "[This World is Not My Home.](#)" Since my dad wrote so many songs, for years, I thought he wrote this one too! But, it was written by Jim Reeves and the first verses go like this:

*This world is not my home
I'm just a-passing through
My treasures are laid up
Somewhere beyond the blue.*

*The angels beckon me
From heaven's open door
And I can't feel at home
In this world anymore.*

My youth and most of my adult years were spent hoping for this heavenly world to come, and that is what I thought – and was taught – that this verse from the Lord's Prayer meant. That we were to pray for God's kingdom to come because this world isn't our home we're "just a-passing" through. Based on my word studies, this is not quite the meaning as I now see it. To journey with me we'll need to view the final phrase of the Lord's Prayer, and it is only included in the King James Version. Let's plumb the depths of this phrase and draw deeper into its meaning so we can better live out His calling and have more effective prayers.

Are you ready? Let's study the Word!

Read [Matthew 6:13](#)

- 1) What do you notice in the footnotes?

With the exception of the King James Version, all other versions place in brackets the phrase we all close the prayer with, "*for thine is the kingdom and the power and the glory for ever and ever, Amen.*" This blessing is not found in early Greek manuscripts and is considered to have been added by a scribe. But why?

Read [1 Chronicles 29:10-11](#)

- 2) Sound familiar??? What words or phrases do you see in 1 Chronicles that also appear in Matthew 6:13?
- 3) What did King David say about God's kingdom? In particular, **when** is God's Kingdom?

Read [Zechariah 14:9](#)

- 4) What did Zechariah say about God's kingdom? In particular, **when** is God's Kingdom?

When you read in the Hebrew Bible you see God is the King of kings – that's NOW and God is the coming King . . . that's THEN. It's both.

Read [Psalm 24](#) (NIV)

- 5) How many times does it use a present tense verb and the word "is"? _____

Surely, as the Scripture says, "The earth is the LORD's and everything in it!" Not will be...IS!

Is it hard for you to think that this world is the LORD's now? I'll be honest. It is for me. As beautiful as the sunsets and sunrises are, as breath-taking as the Grand Canyon is, as majestic as the mountains, the seas, the forests all are, I feel the weight of the curse. I feel the burden of a dark and sin-filled world. I don't have to venture far to find the darkness of this world. My own sin brings that reality home. Like the hymnist, Robert Robinson, I know the tendencies of my wandering heart, and I am impatient for my Lord's return:

Prone to wander, Lord, I feel it,
Prone to leave the God I love;
Here's my heart, O take and seal it,
Seal it for Thy courts above.
O that day when freed from sinning,
I shall see Thy lovely face;
Clothed then in blood washed linen
How I'll sing Thy sovereign grace;
Come, my Lord, no longer tarry,
Take my ransomed soul away;
Send thine angels now to carry
Me to realms of endless day.

[Come, Thou Fount of Every Blessing](#) by Robert Robinson

Like King David whose kingdom was usurped by his own evil and rebellious son Absalom, if this is God's kingdom now, it feels usurped. So, when the disciples heard this portion of the prayer surely they were excited. Many, if not all who were following Jesus were expecting him to bring the Kingdom of God on earth now. In fact, in reading the gospels you find the phrase "kingdom of God" 53 times and in nearly every case the phrase comes from the mouth of Jesus himself. Matthew's gospel is highly focused on this teaching. You can find "Kingdom of God" 32 times in his gospel. The parables of Jesus often were to help His disciples understand the kingdom and Jesus used the parables to compare the kingdom to: a mustard seed, a treasure, looking for pearls, and a grand banquet prepared by a king. The kingdom of God is at the core of the gospels and it was for this proclamation that Jesus was sent!

Read [Luke 4:42-43](#)

- 6) How did Jesus define His purpose? Write His words here underlining His stated purpose:

God is truly the King of the Now. He rules and has dominion over every particle in the universe. God will also be King in the end-times.

Our versions of the book of Matthew are translated from the Greek manuscripts known as the Codex Vaticanus and the Codex Sinaiticus (don't worry, I can't pronounce them well either!). The rendering of the Greek is how we get the familiar "Thy kingdom come" phrase in the Lord's Prayer. In the Greek it reads:

ἐλθέτω ἡ βασιλεία σου

literally: "let come the kingdom of you."

But, and this is so exciting, there is a **Hebrew** translation of the book of Matthew based on over 28 manuscripts preserved and stored in the Jewish National and University Library in the heart of Jerusalem. Nehemia Gordon, a Karaite Jew, and Keith Johnson, an African American pastor discovered this Hebrew version and collaborated to write their journey and what they learned. Their work has been illuminating to say the least! In finding this translation their work now sheds light and insight on the intent of the "Your kingdom come" phrase.

What they discovered was that the Hebrew rendering brought the intent of this phrase closer to "O, Father, may your present-day kingdom be blessed!" Interestingly, this aligns with the additional phrase we read about earlier that had been included by the Scribe, "For thine is the kingdom, and the power, and the glory, forever." It's a blessing!

When Jesus instructed His disciples to pray the kingdom it is likely – and we see this in the Hebrew – that He was saying not "Your kingdom come" but, "May your kingdom be blessed."

"The Hebrew is not speaking about a future end-times kingdom but a present-day kingdom, one in the here-and-now" (from "A Prayer to Our Father")

What does this mean? What does it mean to "bless" the kingdom? The Hebrew for bless comes from the word בָּרַךְ (barch) meaning "knee." The idea is that one would kneel before a king to offer his blessing. We see this exemplified in Solomon's life at the dedication of the Temple...

Read [1 Kings 8:54](#)

- 7) What had Solomon been doing then entire time while he was praying? _____
(I'd encourage you to go back to verse 22 and read the entirety of Solomon's blessing. It's quite powerful!)

From the time He called His people out of Egypt, God's plan was for His people to live blessed and under His Kingship, but that was not to be.

Read [1 Samuel 8:4-97](#)

- 8) What did Israel demand? _____
9) Who were they rejecting? _____

Where is your heart today, my friend?

Are you like the Israelites rejecting God's kingship? As you look around and experience the hardships of this world are you "prone to wander" from the God you love? Are you demanding that God's kingdom look more like what you envision? Perhaps today is the day to ask as David did in Psalm 51 that God would give you a clean heart and renew a right spirit within you, a spirit that truly longs for

God's kingdom, not just the future kingdom to come but that His dominion and kingdom now would be blessed. One day, all will bless His name. One day, all will be made right.

Read [Isaiah 45:23](#) and [Philippians 2:10-11](#)

Write the Philippians verse here:

As you close in prayer today, why not kneel before the Lord your God – your Maker? Why not lift your hands in the privacy of your home while you kneel and bless the Lord like Solomon did. Pray the Lord's prayer aloud and pray specifically that you would accept the truths of His kingship today. Pray that you would bless His kingdom and be a blessing as well.

I am praying for you, dear sister, that your heart would be filled with the joyful Hope of His return and the blessed assurance of His dominion in your life today.

He loves you so much!



~ DAY FIVE ~

Your Will Be Done on Earth as it is in Heaven

Scripture Focus: [Matthew 6](#) and [Luke 11:1-13](#)

Top Ten in my list of favorite comedies is the movie based on the book “The Princess Bride.” If you have never seen it, please don’t tell me. I like you, and I don’t want my opinion of you to change. You simply must see this movie, and you must love it. It’s that good. There’s a princess (of course the title gives that away), and there’s a prince – an evil one, and there’s a good guy named Westley, and some other good guys, and a swamp, and some “rodents of unusual size”, and a giant, and a short mean guy. It’s filled with action and sword fights (so the guys love it too), and daring escapes, and true love . . . ah, “twew wuv.” And woven into the action and love and adventure are great themes and wonderful dialogue. My favorite line is three words long, “As you wish.” But, if you’ve never seen the movie (I can hardly bear the thought) those words will make no sense to you. If, however you have seen the movie, then not only do you know that line, but you read it in Westley’s voice and you are seeing him in your mind’s eye tumbling down the hill as the words echo up to Princess Buttercup, “Aaaaaaas . . . youuuuuuu . . . wiiiiiiiiish....!!!” Go watch the scene right this very second so we can move forward in our study. Go on... Here’s the link: [As You Wish](#)

You don’t have to be a fan of the movie to potentially grasp where I might be going here. Oh, that our hearts were as selflessly devoted to the will of our Father as the fictional Westley was to his Princess Buttercup. How powerful it would be to know and see and be a part through prayer of God’s will being done on earth. That we could be the “as you wish” to His will. Are you ready? Let’s study the Word!

Read [Psalm 103:20-21](#)

- 1) This Psalm uses a common literary device (synonymous parallelism) by repeating themes for emphasis in alternate ways to make an emphatic point. What three ways are the angels described as doing the will of God?
 - a. _____
 - b. _____
 - c. _____

David could have said, “angels do His will, angels do His will, angels do His will” but by employing this style of repeating the concept in three different but similar ways, we get the picture even more profoundly: Angels do God’s will, angels never don’t do His will, they’re totally and completely, 100% successful in doing the will of God. Humans on the other hand? Read on . . .

Read [Isaiah 53:6](#)

- 2) What are we like? _____

Read [Romans 3:10-12](#)

- 3) Who is righteous? _____

- 4) Who understands? _____
- 5) Who seeks God? _____
- 6) Who has turned away? _____
- 7) Who has become worthless? _____
- 8) Is there anyone who does good? _____

Quite a contrast from the angels, yes?

St. Augustine wrote:

*“The Angels serve Thee in heaven,
 May we serve Thee in earth!
 The Angels do not offend Thee in heaven
 May we not offend Thee in earth!
 As they do Thy will,
 So may we do it also!”*

St. Augustin: Sermon on the Mount; Harmony of the Gospels v6, pg. 285

Where angels obey humans defy. Defying God’s will is a serious matter.

Read [Psalm 143:10](#)

- 9) Do you want to do God’s will? Look to David’s prayer as a reminder of what to do. What does he say here?

This is an important mindset. Willing to do God’s will and doing God’s will.

Read [Matthew 7:21](#)

- 10) Who enters the kingdom of heaven?

Well then, “How do I know God’s will?” I believe that at the heart of this question is a sincere desire to get it right. And that’s good. Jesus reminds us the importance of doing God’s will and how that is connected directly to our eternal place. No one wants to be among those who are dismissed from heaven. So what is God’s will? We need to clarify that we are asking, “What is God’s will?” and not, “What is God’s will for me in this exact scenario?” Be clear on this. God doesn’t have a will for you in the sense of which parking spot you should choose. Nor are we talking about God’s will in this sense of which car you should buy or which home loan to go with. It’s not that God doesn’t care. Certainly the God who has every hair on your head numbered didn’t count them to win at Trivia Pursuit. God does care. The Scriptures are abundantly clear on this. To know God’s will one must seek the heart of God. In the verses immediately after the Lord’s Prayer Jesus reminds us to do this very thing especially as it relates to anxiety. Are you worried? Do you wrestle with tomorrow and what is to come? How can you pray, “Your will be done on earth as it is in heaven.” in one breath and continue to speak of our anxieties about tomorrow with the other?

Read [Matthew 6:25-34](#)

11) What does this tell you about worry?

One thing is certain: worrying is **not** in God's will for you! Worry robs our hope!

When I was in 8th grade the big thing to do at school was to play this prediction game called M.A.S.H. We'd all sit around with a scrap of paper the acronym M.A.S.H at the top of the page, and see what our future would hold. M.A.S.H stood for where we'd end up living – a mansion, apartment, shack, or house – and the page had different categories for boys we liked, jobs we wanted to have, cities we'd live in, the type of car we'd drive, and the number of kids we'd have. The best was when I could sort of manipulate the results so I'd end up with my crush du jour, living in Cape Cod with three perfect children and two cars in the driveway - a Miata for me and a Porsche for my honey, Scott Bonowitz. I'm not sure where I planned to seat the three kids we were supposedly having, but at least I managed to avoid the grody-to-the-max scenario of having eleven children and living in a shack with Timmy Steinbaum – gag me with a spoon!

When we pray that God's will be done we must pray in accordance to the fullness of His will, not what we imagine His will might be in our own lives. Remember, "Your will be done" is a call to action – I will submit so that God's will can happen. It is also a recognition – with or without me, God's will shall be done. We're not playing a game of M.A.S.H. with God's will here. This isn't us manipulating the players or the scenarios or God to bend God's will. It's not a prayer that God's will is changed, but that our will is bent to God's. Amy Charmichael said it beautifully:

*And shall I pray to change thy will, my Father, until it be according to mine?
But no, Lord, no that shall never be rather I pray thee blend my human will with thine.*

However, like the M.A.S.H. game, we can lay out before the Father the people, places, and desires of our life. You may not even realize the extent to which you are playing with God's will like a game of M.A.S.H. The Bible says that, "The human heart is the most deceitful of all things, and desperately wicked. Who really knows how bad it is? (Jeremiah 17:9 NLT)

Read [1 Peter 5:6-11](#)

10) Write down all the commands in this passage. What are we to do? (I counted at least 5)

Now, make a lists of your cares. Include the names of your loved ones, job issues, finances, marriage, health, housing, etc.

Go back to you list, and after each care write, "Your will be done."

My job...*Your will be done.*

My home...*Your will be done.*

My family...*Your will be done.*
My finances...*Your will be done.*
Your list won't look like mine. But be as specific as you can.

The central truth in this mindset is a heart that is not just asking that God's will be done, but a heart that seeks the glory of the Father.

Do you want God's will to be done? Really. Do you? I understand that the right answer might seem to be self-evident. "Of course I want God's will to be done! How could you even ask that?" Well, I ask it because while many of us say with our lips that we want God's will, our hearts speak differently. If it was God's will that you lost your home, would that be ok with you? What about getting an illness? Losing a job? Being betrayed by a friend? No! No, I do not want any of that! And yet every one of those situations is found in the Bible happening to men and women of God. In Psalm 139, David prayed fervently, "Search me, O, God. Know my heart. See if there is any offensive way in me and lead in your everlasting way."

Dear sister, are you willing to let God search you and point out any offensive, rebellious ways in you? Your ways might not look offensive on the outside. I mean, it's not like you're in a biker gang tagging up the neighborhood. You're not starting the "I Love Satan" club on school campuses for goodness sake, right? But if your heart is resistant to the will of God; if you are praying "Thy will be done" but you have not fully surrendered to His will, then I submit to you that you are in rebellion against God. You cannot have it both ways. Come today, right now, before our Father and fully surrender your heart, your will, your life to His. "If any man come after me, he must deny himself, pick up the cross and follow me." (Luke 9:23)

Kneel and lift your arms like Solomon and pray the Lord's Prayer today with a renewed fervor and a fully surrendered heart. Let the tears flow and sense the fellowship of the Holy Spirit. You are loved and prayed for, my friend.

As you are reading this, know that I have been praying for you. My prayer, dear sister, is that today you would find the hope and peace that only comes in a life fully surrendered to the Will of God. I love you. Pray the Lord's Prayer today with a renewed desire to truly do the will of God.



~ Day SIX part I ~

Give us today our daily bread

Scripture Focus: [Matthew 6](#) and [Luke 11:1-13](#)

So many moments of my life are connected to my memory because of the power of aroma.

When I smell chalk dust – yes it has a smell – I am transported to 1988, my first classroom as a fresh-out-of-college teacher. I can see the empty desks lined up in that small room, the tiled floor, hear the humming of the fluorescent lights in the ceiling – chalk dust brings it all back.

The other day I was walking past a gentleman at the mall when I caught the distinct, smoky, scent of Stetson cologne, and *zoom!* – off I went to 9th grade and my first boyfriend. Walking me to class, holding hands on a field trip, sneaking me a note during algebra, cheering for him as he played basketball...and my first kiss at sunset in early June – Stetson brings it all back.

But the best aroma memories of all are of food because the memories they bring

transport my thoughts and my heart to the occasion and most of them bring me to my grandmother's house. She was a child of the depression and that left her with a strong work ethic and a thrifty spirit that turned her into somewhat of a magician when it came to using and reusing everything from scraps of fabric for clothing and mending to scraps of food for her many wonderful meals. There wasn't a day that we would visit when grandma didn't have something in the oven or at least cooling on a rack. And that meant her home was a swirl of the most delectable aromas – ham, casseroles, cookies, pies with homemade crust...and bread, oh, the bread! Bread is the Holy Grail of aromas. Lots of people can put a ham in the oven, bake a casserole or a batch of cookies, but bread? Bread is memories of home and comfort and love – homemade bread brings it all back

Even as far back as the 1970s people just weren't baking bread any more. But Grandma

Garrett was. She had one of those Tupperware rolling mats with circles imprinted on it that she used to scale her pie crusts, and she'd also use it to knead out those loaves of bread. She'd knead and pound and flour and repeat in between letting each lump rise and rest, then she'd start again and repeat until the dough had quadrupled. Then she'd separate it all into beat up, well-loved, metal loaf pans – each aged and seasoned with use so the bread would bake to perfection. Into the oven the loaves would go after she split the tops and brushed each one with butter. . .and then the waiting. I'd play with my sisters as grandma hung laundry – she had a dryer but she still hung laundry across the yard on that clothesline.

We'd wait for the first scent of fresh bread to waft out of the kitchen and that meant. . .almost!

Almost time! Br-r-r-ring! The timer would sound, but grandma was already in the warm kitchen, with her full coverage apron and hand quilted hot pads. She didn't need a timer to let her know the bread was ready. . .her nose knew! Time to wait again for the bread to cool and of course this was the most tortuous part. But when the bread was cooled enough to slice, Grandma wouldn't need to call us to the kitchen. Oh, no! The rattle of the knife drawer opening and the ching of the bread knife coming out was the only call we needed. I'd get the butter and a jar of homemade strawberry jam, and my sisters would grab the plates. Off to the kitchen table we'd scurry with glee and giddy with anticipation! My sweet, happy, god-fearing grandmother would slice that still-steaming bread and place the perfect slices onto our dainty Corelle "Butterfly Gold" patterned plates while my sisters and I chattered away about how fabulous it smelled and how fun it was to watch the butter melt

and how amazing she was to make it and...nom, nom, nom...sigh! Oh, the joy of that fresh bite!
There is nothing quite as comforting as homemade bread.

Surely the Father, who created every sense we have – taste, touch, hear, see and smell – planned in His gracious love to give us a special connection with bread. Every sense is engaged in the making and enjoying of bread. There is no other prepared food more mentioned in the Bible than bread. Bread is first mentioned in Genesis before Adam and Eve had even been banished from the Garden of Eden. From there it is mentioned over 290 times, and it has a depth of meaning I believe, dear sister, that you will be blessed and challenged and encouraged to learn more about!
Are you ready? Let's study the Word!

Read [Genesis 3:19](#)

- 1) If you're reading in the NIV you'll see the word "food", however, most translations show the more literal translation - bread. The word for bread in Hebrew here is **לֶחֶם** (lechem). Why do you think God specifically mentions bread in this verse? Keep in mind the context as you consider your answer:

Bread is made when flour and water are beaten up a bit, right? We must knead the dough by hitting it, rolling it, smacking it on the breadboard, turning it over. . . it's pretty rough – like a fight? Interestingly, the root of the noun for "lechem" (bread) comes from the verb **לָחַם** (lacham), and, guess what? It means to fight. In addition, the place called Bethlehem is actually two Hebrew words **בֵּית לֶחֶם** (Beit Lechem). "Beit" means "house" so together, Bethlehem means, "house of bread."

Read [Exodus 12:8](#) and [Deuteronomy 16:3](#)

- 2) In Exodus, when God delivered His people from slavery in Egypt among His first directions to them was to, "eat...bread made without yeast." Considering the context again, why no yeast? And in the Deuteronomy verse, the retelling of the directions, God's description of the bread is even more clear. But, why, "bread of affliction?"

In the Exodus verse the word for bread is **מַצָּה** (matzah – meaning "without sourness"). In Deuteronomy the words for "bread of affliction" are **לֶחֶם** (lechem) and **עֲנִי** (oh-nee). Because the bread was made in haste, with no leavening (a symbol of sin – see [1 Corinthians 5:8](#)), the traditional preparation was to pierce the dough several times so that it wouldn't bubble and rise but stay flat enabling it to bake even faster. [Isaiah 53:5](#) reads, "In fact, it was our diseases he bore, our pains from which he suffered; yet we regarded him as punished, stricken and **afflicted** by God." And in [Isaiah 53:7](#) we also read, "He was oppressed, yet when he was **afflicted** he didn't open his mouth. As a lamb that is led to the slaughter, and as a sheep that before its shearers is mute, so he didn't open his mouth." The word "afflicted" in these last two passages comes from the Hebrew root **עָנָה** (anah), which comes from the same root of "onee" that we see in the "lechem onee" that we read about in Deuteronomy 16:3. This bread of affliction is connected to Messiah's sacrifice for us! And, if we go back a little to Isaiah 53:5, one version of this reads, "But he was **pierced for our transgressions**. He was crushed for our iniquities. The punishment that brought our peace was on him; and by his wounds we are healed." Did you catch that? "He was **pierced**..." Like the Bread of Affliction, our

Savior was pierced! Oh, the beauty and depths of God’s Word to us. That He would give a foreshadowing of His only Son’s sacrifice in this first of the Holy days He ordained when He called His people and delivered them from slavery into freedom is a powerful truth! Jesus is our

- 3) How is Jesus like the Bread of Affliction? Make a chart here comparing the qualities the Bread of Affliction with Jesus the “Man of Sorrows”

לֶחֶם עֲנִי Bread of Affliction	ישוע Jesus

I encourage you to do a word study on the word “bread” in the Bible. You’ll be blessed by what you find! Now that we have some background, let’s take closer look at the words of our Savior in the Lord’s Prayer.

Read [Matthew 6:11](#)

- 4) Compare the word count from verse 11 to every other verse in the Lord’s Prayer. What do you notice?

I found it interesting that the verse of the prayer with the least words – the simplest phrasing – also brings with it the focus on the simplest, most basic of needs – sustenance.

Take note of the footnotes in your Bible or online version of the Bible, especially the Holman Christian Standard, which I find to be the most accurate and helpful rendering: “Give us today our daily bread.”

Footnotes: Matthew 6:11 Or our necessary bread, or our bread for tomorrow

The Greek word for bread is ἄρτον (arton), and now that you’re practically a Hebrew language expert, you already know that the Hebrew rendering for bread is _____ (bonus points if you write it in Hebrew – otherwise a transliteration is fine. Hint: starts with “lech” ends with “em”)

~ Day SIX part 2 ~
Give us today our daily bread

Pause a moment and try to picture in your mind the scene here with Jesus sitting with His disciples. To help set the scene for you . . .

. . .read [Matthew 5:1](#)

- 5) Where are they? _____ The exact location is unknown, so use the general word given in the verse.
- 6) Jesus was a masterful teacher. In nearly every encounter whether it was on the shores of the Galilee where he first called the disciples, on the sloping hills where he taught the multitudes, at the Temple in Jerusalem, or in the still of the night with a nervous Nicodemus, He brought His instructions to life with imagery. Now, hear Jesus say the words, “Give us today our daily bread.” Can you picture it? What do you see as you hear Jesus speaking the words?

Remember in our last study when we read about the two disciples' encounter with the resurrected Jesus on the road to Emmaus? Do you remember at what point the disciples' finally realized that it was Jesus? Read Luke 24:30-31 or go back to your notes from that day. And write it here:

7) _____

8) In the phrases leading up to verse 11 we have been focused on the Father.

Our _____ in heaven

May _____ be glorified

May _____ come/be blessed

May _____ be done.

Now we shift. But only after we've set the tone – prayer is first about God: coming to Him for His glory, His kingdom, His will. When we consider that this Lord's Prayer is really a model prayer, we realize that while the Lord spoke it, it is better named the "Disciple's Prayer." And as I consider myself a disciple of my teacher Jesus, and I think you do as well, we could even think of it as "My Prayer." Like me, trying to bake bread, I follow a recipe so I can see how to get it right. I model the movements, the timing, the nuances, of my grandmother's style. Then I can start adding my style and flavor. But I don't deviate from the essential recipe. It's not bread if I do that. As we move into the portion of our prayer model that addresses our place, let's be humble and keep in mind the recipe He has given us. And it is essentially this: God First, God some more, More God, and more still...then bread. Me and my needs come only after God gets His due and my heart and mind are properly focused on His will – not mine.

The Hebrew words here say, "give us our bread תמיד (*tamid*)." *Tamid* means "continual/daily." There is no direct Greek equivalent to this word. So, when the words of Jesus recorded by Matthew and Luke were written into the Greek they actually ***invented a word*** to try to come close to conveying its meaning! I think that's pretty exciting! The meaning of *tamid* is translated into the Greek as: ἐπιούσιος (*epiousios*) which is only used two times in the entire Bible – here in Matthew 6 and again in Luke 11 – both in the "Lord's Prayer." So if your translations differ slightly, this is due to the attempts of translators to accurately render this invented word to convey the thought Jesus was getting at. "When Yeshua [Jesus] wanted to communicate the idea of "continual/daily" bread, he used the word *tamid*, a perfectly good Hebrew word that was well-established in the Hebrew Bible and well-known to his audience." (Nehemia Gordon and Keith Johnson, *A Prayer to Our Father*, p. 134.)

9) What does it mean to you to get only what you need "daily/continually?"

Are you satisfied with that? Are you satisfied getting the basics of what you need on a daily and continual basis? I have noticed that this truth hard to find among many of the most popular TV preachers of our day. Many preach a "prosperity" gospel when they should be preaching a "provisional" gospel. We have been instructed by Jesus to pray for our "lechem" our bread of provision not of prosperity. Read [Proverbs 30:7-9](#)

10) What does Agur (the author of this Proverb) say about his daily needs? Why?

The next time you hear a message of the “prosperity” gospel align it with Scripture. If it doesn’t match up...toss it out.

Read [Exodus 16](#)

11) What did God provide? When? How often?

Read [Deuteronomy 8:3](#)

12) Was God’s provision literal? _____ According to this verse, was there also a symbolic application? If so, what was it?

Jesus quoted this very passage in Matthew 4:4 in response to Satan’s temptation to “turn these rocks into bread.” Jesus warded Satan with the Power of His Own Words! This is not only a powerful reminder to us to “extinguish the flaming arrows of the Evil One” with the “shield of faith” and to take up the “sword of the Spirit which is the Word of God.” (Ephesians 6), but a great point to consider because Jesus, in continuing His teaching on prayer says, “If a son shall ask bread of any of you that is a father, will he give him a stone?” (Luke 11:11 HCS). Hey, if it’s good enough for Jesus, it’s good enough for me! Right?

Read [Proverbs 9:5](#), [Isaiah 55:2-3](#), and [Amos 8:11](#)

13) Each one speaks of bread. What does this say about our need for physical bread and our need for spiritual bread?

14) What do you think was Jesus’ desire for us in teaching us to pray for our “daily/continual” bread?

As you conclude today's study in the Bread of Life, pray and thank God today for His continual provision for your needs. Pray for a heart that is satisfied in God's will, God's plan, God's provision.



~ DAY SEVEN part 1 ~

Forgive our debts . . . Forgive us our sins

Scripture Focus: [Matthew 6:9-14](#) and [Luke 11:1-13](#)

At every phrase of our study through the Lord's Prayer I have thought about introducing or concluding our lesson on that particular phrase with a reminder that THIS phrase is the one that is the most central to the ultimate message of the Gospel.

"Our Father" ... that's the central message! We have a Father!

"Hallowed by Your name..." There it is, the central message is the holiness of God's name!

"Your kingdom come, Your will be done..." Ah-ha! Got it! God's coming and our doing his will!

"Give us this day our daily bread..." How beautiful, here's the central message!

And even as I was preparing this day of our study, I thought again, THIS is it! This is the message of the Gospel. "Forgive us as we forgive others."

- 1) What do you think? If you are unfamiliar with the word "gospel", in a biblical sense it is from the Greek word εὐαγγέλιον (euaggelion) which means: Good News. The word is first used in Matthew 4:23 where Jesus "went about all Galilee, teaching in their synagogues, and preaching the **gospel of the kingdom**, and healing all manner of sickness and all manner of disease among the people." Think about all the phrases from the Lord's Prayer that we've read so far, and write your thoughts here about how they relate to the Gospel – good news:

Read [Matthew 6:9-14](#)

Up to verse 12, we have read about our position toward God and our asking of God, but today we come to the first mention of our own inner life and toward our fellow man. When God supplies our provision (bread) He meets our physical needs, but when God forgives He meets our spiritual need. God's forgiveness also reorients any skewed aspect of how we are relating to Him.

In order to understand this verse, we need to back up and acknowledge a need.

When we read about bread and asking God to please supply it for us daily that was fairly self-evident. Surely everyone understands that we need to eat, to have our physical needs met. We don't eat = we die. It's so obvious.

As obvious as our need is for physical sustenance, so we tend to be oblivious to our need for spiritual sustenance and what that takes. Bread? Yeah, totally. I need that. I gotta eat. Forgive my debts? Well, sure, I guess I was a little snippy with my husband this morning. I suppose I was sort of coveting my friend's new car. Maybe I could have been more gracious with that irritating lady at the store. I did gossip the other day.

Sister, we cannot fully grasp the power and need for these words, “Forgive our debts...” if we don’t acknowledge – really, really acknowledge – that we need forgiveness. But our tendency is to compare our sins to the worst among us. “I’m a decent person. I mean, I’m no Hitler.” I heard a gal say. Wow. If your standard for goodness is measured against the evil of Hitler, you might have missed the point of the Gospel. But this is not a popular concept. You don’t hear the women’s conference speakers drawing in thousands of ladies to hear a message entitled, “You Are a Wicked Sinner.” Go to the Bible bookstore and find the ever popular, “I’m a Wretched Sinner.” or the New York Times bestseller, “Me and My Evil Heart” or my new favorite, “The Power of the Depraved Woman.” You won’t find any of those titles. You want to hear that you’re ok, it’s all going to be ok, you’re not a bad person, it’s just a bad world.

While the message of the gospel is indeed a message of hope and salvation and power, it can only be that if we acknowledge that we are hopeless, in need of saving and powerless to fix things on our own.

If you want a hope-filled, abundant life, then you must face your depravity. As sweet and good and kind of a person as you are, you must come to terms with this truth. You’re a sinner.

- 2) Go back to your answers from Day Five from Romans 3:10-12. What does Romans say about our state? _____

When we read “our Father”, when we read “give us” we visualize **all of us** as disciples, and yet this was a personal prayer as well. This was Jesus teaching us all and us individually. So, when you read, “forgive us” personalize this as well and think: “Forgive me.” Why would you need forgiveness if you didn’t do something wrong?

Read [Romans 5:8](#) and [Romans 5:10](#)

- 3) According to these two verses, who are/were you? _____

The Hebrew word for sin is חטא (châtâ’) which literally means, “to miss.” Proverbs 19:1-2 will help you visualize it:

Read [Proverbs 19:1-2](#) (NIV)

- 4) What happens to “hasty feet?” _____ The Holman Christian, New American and King James Bibles translate the word חטא as “sin” or “error.”

Read [Deuteronomy 5:32-33](#) and [Matthew 7:13-14](#)

- 5) When you sin you miss a step. You walk outside the path of God. What did Moses say to the people in Deuteronomy and Jesus to the people in Matthew on the idea of the “path” and how we are to walk it? What does it mean to be faithful to God?

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God takes sin seriously. Do you?

I realize you’ve been through a lot in your life. You’ve been hurt, you’ve been maligned, you’ve been on the receiving end of pretty awful behavior from people who should have been there for you. I hear your heart, sister. And I promise, we’ll come to that. For now, are you willing to recognize your sin with not one thought of that other awful person? There’s an interesting split among women and how they see themselves. It’s been my experience that women are in one of two camps when it

comes to how they view themselves. There's those that beat themselves up unmercifully and feel unworthy of love and there's those who see everyone else as the big, ugly sinners. We cannot embrace the truth and hope of the Lord's Prayer in our lives if we live in one of these camps. You're not alone in this mindset, my friend. Not at all. One of the greatest men of God who ever lived found himself wrestling with the same dichotomy.

Read [Psalm 139](#)

6) In verses 1-18, David's focus is on God. Write a few summary thoughts about his focus:

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7) In verses 19-22 we read a big shift in tone and focus with exclamation points and everything! Upon whom is David's focus in these verses? What emotions are you reading in these verses?

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8) In verses 23-24 another shift...Now where is David's focus? What are you sensing about his heart in these verses?

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Do you recognize your tendencies in the progression David goes through in this chapter? I surely see myself. First, I'm so in love with and in awe of God I can hardly contain my expression of joy! Looking toward the heavens I praise and proclaim His power and glory and goodness with all my heart and soul. Then I look around and notice this world and the creepy creeps around me, "Hey, these awful people don't get it at all! Why don't you just get rid of them so we can have some peace and joy and love in this world! You and me, God, let's do this!" And then, whoa, wait a minute, I'm pretty messed up. My relationships are broken. I can't keep my own mouth shut when I need to. I'm a short-tempered, selfish, scoundrel who needs you to clean up my heart."

The focus is often:

Up – to God

Out – toward others then

In – to myself.

When it should be Up...Up...Up...and let God take care of the Out and In.

Take a minute to pause and pray to that end. Pray that the Father would tune your heart to His grace and desires and that you would keep your focus on Him.

~ Day SEVEN part 2 ~

Forgive our debts . . . Forgive us our sins

When we pray, "Forgive our debts" or "Forgive our trespasses" what are we saying?

The word translated "debts" or "trespasses" is a banking term from the Greek that literally means to "cancel a debt." If you had a mortgage balance of \$150,000, how jubilant would you be if

you checked your bank statement and found that someone had paid it off? Pretty ecstatic, right? I know I would be!

Read [Luke 7:36-50](#)

9) What is the most impactful part of this story to you? Why?

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There are many names of God in the Bible – nearly 1,000. An understanding of just a few of those names can give us a deeper insight into not only who He is but how He relates to us.

Read [Psalm 99:1-9](#)

10) In verse 8 we read that God did two things. What were they?

a. _____

b. _____

In Hebrew, this name for God is “El Nahsah” – The God who Forgives.

What a blessing. What a mercy. What a relief.

The God who knows me as well as David wrote in Psalm 139 will forgive me!

Read [Ezekiel 16:59](#) and [Obadiah 1:15](#)

11) What does this say about forgiveness?

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Read [Matthew 6:14](#)

12) What does Jesus say about forgiveness?

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Are you sensing a theme? Is this hard for you?

In Psalm 103 David says, “For as the east is from the west, so far has removed our sins from us.” We are not asked to “remove sins” from others, but we are asked to “be holy as I am holy” (Leviticus 11; 1 Peter 1:16) and in Ephesians it says, “Be kind and compassionate to one another forgiving each other, just as in Christ God forgave you. Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.”

And how exactly DID Christ love us? Well, I think we’ve already covered this territory. Go back to Romans chapter 10, while we were still sinners - we didn’t ask for forgiveness yet, we didn’t say we were sorry, we didn’t make it right, we didn’t have our act together, no when We. Were. Still. Sinners. Christ died for us. Died!

Read [John 15:12-17](#)

13) How can we be like Jesus?

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Folks, seldom will a man lay down his life for a good person, but Christ died for sinners like me, like you, like all of us. Are you starting to feel the greatness of the weight of these verses?

One of the hardest things to do is forgive. I understand that. I have lived it. In 2004, two weeks before Christmas, I discovered that my husband had been having an affair. He had been sexually unfaithful with a woman for nearly a year. I cannot bear to relive the moments of anguish I went through that evening when I found the truth. The pain was crushing like a physical weight on my soul, sapping the breath and life from me. I wept bitter broken tears. The ache was horrendous. I wouldn't wish it upon anyone. Over the next hours I screamed at God not in anger towards Him, but in desperation to release the betrayal my body was absorbing. I shuddered at the images that crashed through my mind, I cringed at the months I had lived under the same roof with a man who had broken the most sacred of vows.

Alone at home, as the days went forward, I spent hours on my knees in prayer. Where do I go? Who will deliver me from this pain? Can I ever move on? What next? Where? Help me, Oh, God. I wanted to die. I wanted to vanish. I wanted the pain to end. Christmas day was coming and I had no desire to celebrate. The tree was already up and decorated, presents had already been wrapped and placed, holiday plans made and now. . . what? On Christmas Eve, after kissing my son goodnight, I went back downstairs and sat on the sofa next to the tree. Alone with my thoughts in a dark, empty home. The only lights on in the house were the white lights of the tree. I just sat and stared and thought. What next? The shocked and anger had seethed into desperate hurt. I wept and stared some more.

Looking at the tree I saw the ornaments from each of our Christmases together. Our first Christmas as an engaged couple – skis from Mammoth – Our first Christmas as a married couple – a little house – Our first Christmas with a baby – a little baby in a manger...every ornament hanging on that tree represented a year of our life and I felt that I wanted to crush every one of them, throw them all in the fireplace and burn them up. Thoughts of my sweet eight-year-old son sleeping upstairs and looking forward to Christmas morning kept me from doing something rash. Instead I clutched the sofa and screamed out a silent scream lifting my head and wailing to God, "I'm so afraid! I'm so hurt! What do you want me to do?" I heaved and hiccupped through the tears and when I could breathe again I heard a whisper in my heart, "Forgive him."

I wanted the pain and fear to end.

I wanted the one who had caused the pain to pay.

I wanted to be free and whole and done and healed...but in no way was I ready to forgive.

Too soon.

Too much pain.

But I had clearly asked God what to do. And He had clearly spoken.

Forgive.

Sister, I have no explanation for what took place in my spirit in the next hours, but I do know this. I had presented my request to God, "What do I do?" and He had answered. When I released the tension in my shoulders. When I unclenched my fists from the edge of the sofa. When I breathed out and breathed in again, a tranquility came over me that defies understanding. These Words of God became more real to me in that moment than ever in my life, "*Do not be anxious about anything, but in everything by prayer...present your requests to God. And the peace of God which transcends all understanding, will guard your hearts and your minds in Christ Jesus.*" (Philippians 4)

My heart felt the protective guard of His peace. I could breathe. I didn't know how I could forgive, but I could breathe and I could trust God to show me how to forgive sometime eventually at least. And so, I called my husband and told him to come for Christmas morning. The season of healing and repair to our marriage that began that night continued on Christmas morning when I told Glen that I forgave him. He wept and we held strong for our young son and let him have a beautiful and memorable Christmas morning.

The Gospel, as I shared in the opening of our lesson means, good news or good tidings. The angel that greeted the shepherds and announced the beautiful truth of the birth of the promised Messiah said, "Fear not, I bring you good news of great joy..." This very Jesus spoke good tidings into my fearful, aching heart the night before. The fear and anguish in my heart gave way to healing and hope:

*Love has come
For the world to know
As the wise men knew
Such a long time ago
And I believe that angels sang
That **hope had begun**
When the God of glory
Who is full of mercy
Sent his Son*

"Love Has Come" Amy Grant

Sister, do you need to forgive someone in your life today? A parent? A child? A husband? A friend?

Only the love of Jesus can right the wrong done to you. Only the love of Jesus can bring the peace you need. Only the love of Jesus through the power of his forgiveness, can give you the release and peace and healing you need. Your heavenly Father has forgiven you. Today is the day you can forgive.

As you close your study, fold your hands or lift them high. . .kneel or stand arms

outstretched, and pray the Lord's Prayer asking God to forgive your sins and ask Him to help you forgive those who have sinned against you. You can't do it alone, but you can do it with the power of God in you. I'm praying for you, dear friend that tonight you will lay your head down on your pillow and know the surpassing peace of God because you have a clean heart and a willing spirit to forgive.

I encourage you to watch or read the powerful testimony of Corrie Ten Boom who shared how God showed her that she could forgive the very soldier who had tortured her and her sister in a Nazi concentration camp. If you think you could not possibly forgive the person in your life, you must read Corrie's story.

Read [Corrie's Story Here](#)

Watch [Corrie's Story Here](#)

The underlined titles are live links when you view through the .pdf I emailed to those in the Bible study group. If you didn't get the email, you can contact me at Jennifer@LaMiradaChurch.com



~ Day EIGHT part 1 ~

And lead us not into temptation . . .

Scripture Focus: [Matthew 6:13](#) and [Luke 11:4](#)

- 1) Read each version of this portion of the Lord's Prayer from Matthew 6:13 and Luke 11:4. Note any differences and similarities here along with any footnotes from your study Bible:

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- 2) Look up the words "test" and "temptation" in a dictionary and write their definitions here:

Test:

Temptation:

I've been a school teacher for a long time. A loooooong time. I've been a mother for only a slightly shorter time than that. Let me assure you – in case you needed assurance – kids have no need of a leader when it comes to temptation! I actually laughed out loud (in my defense I was a young teacher) when a parent said to me, "Oh, you must love teaching the little ones. Kids are so sweet. So innocent." Bwah-ha-ha-ha-ha! Kids are rascals. Kids are sneaky. Kids are little stinkers! Sweet and innocent? Sure, I suppose they have their moments, but there's a reason why schools used to have corporal punishment. There's a reason why we have a "Time-Out" chair. There's a reason why Solomon said in Proverbs 23:

Don't withhold discipline from a youth; if you beat him with a rod, he will not die.

Strike him with a rod, and you will rescue his life from Sheol.

Kids are stinkers, prone to sin and guess what? So are we! So, when we read in this prayer that we are to ask the Father to "lead us NOT into temptation" does it strike you as odd? Unnecessary? Unscriptural? Can God the Father even lead us to temptation?

Most versions you will read translate the Greek word πειρασμός (peirasmos) as "temptation." The word has a broad meaning and is somewhat ambiguous and, depending on the context, can be translated "test" or "tempt" even "prove", "trial", and "experiment." But this word usually means "test."

Read [Matthew 16:1](#)

- 3) With the exception of the terribly awkward wording found in the King James, we see that the Pharisees and Sadducees came to do what to Jesus? _____

That same Greek word is used here but translated "test."

Nehemia Gordon in "A Prayer to Our Father" points out that "The Hebrew version of the prayer shows that *the Hebrew behind the Greek* is "test," not "temptation," and therefore the Greek should be translated: "lead us not into a test." God's Word itself confirms this rendering:

Read [James 1:13](#)

4) Does God tempt us? _____

Does God test us? I think you might already know that answer. Let's read the Word and see:

Read [Job 1:1-21](#)

5) Who was tested? _____ By whom? _____ Who allowed it? _____

6) What was Job's response in verse 21?
|

Read [Genesis 22:1-19](#)

7) Who was tested? _____ By whom? _____ Who allowed it? _____

8) What was the results of the test?
|

Read [Matthew 4:1-11](#)

9) Who was tested? _____ By whom? _____ Who allowed it? _____

10) What was the results of the test?
|

~ DAY EIGHT part 2 ~

Would you like to go through a testing like this? The Hebrew translated "test" is יָדַבַּח *bachan* and carries with it the sense of testing in the same way you proof metal so it becomes as pure as possible. This is the same root word the "man after God's own heart" used when he wrote Psalm 139:23 and said to God, "Search me, O God, know my heart. **Test** (יָדַבַּח *bachan*) me and know my anxious thought." And it's the same word God uses in Malachi 3:10 when He says, "Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the **test** (יָדַבַּח *bachan*), says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need."

"Yes! Test me in this way! Open me up so I can be proved faithful, true, emptied of sin, full of righteousness. By all means, Father," should be our prayer, "Test me in this way!"

When Jesus says, "Lead us not into the hands of a test" He is instructing us to ask the Father to keep us from facing a test from our Enemy that could lead us to sin.

Read [1 Corinthians 10:13](#)

11) What will happen when you are tempted?

Read [James 1:14-15](#)

12) What are the steps of evil temptation outlined here and where do those evil desires originate?

Steps:

Origin of evil desire: _____

Read [Hebrews 2:18](#) and [Hebrews 4:14-16](#)

13) What has Jesus done? _____

14) What does that enable us to do? (write verse Hebrews 4:16 as your answer):

Sister, you have an Accuser and you have an Advocate. In Matthew 6:13 we read “but deliver us from evil.” The Greek word here for “evil” is πονηρός (ponēros). Here is a helpful understanding: “Although the KJV renders this 'deliver us from evil,' the presence of the article indicates not evil in general, but the evil one himself. In the context of Matthew's Gospel, such deliverance from the devil seems to be linked to Jesus' temptation in 4:1-10: Because the Spirit led him into temptation by the evil one, believers now participate in his victory” (*Daniel B. Wallace, Greek Grammar Beyond the Basics, p. 233*).

What is Jesus teaching us? We should pray for protection against the Evil One – Satan!

Read [Psalm 31:1-5](#)

15) What is the central plea of this Psalm of David?

Deliver me. And note the reason in verse 3: “for the sake of Your name.”

Surely, Jesus, having been tempted by Satan in the wilderness knew how trying that kind of temptation would be. Surely, in His love and mercy and kindness, He would want us to never have to face the full fury of Satan’s schemes.

Read [Proverbs 30:7-9](#)

16) What happy medium, if you will, does Agur pray for in his life?

Satan’s desire is to tempt you, sift you, accuse you, keep you from trusting God. This could be through trials, poverty, or even great success. It could be through the accusations of Satan as well. In

Revelation 12:10 Satan is called “the accuser of our brothers, who accuses them before our God day and night.” But reading on we see that he is conquered by what?

Read [Revelation 12:11](#): _____

Satan is vanquished. The accused will overcome!

My sister, the Lord has taught us to pray that we would not be brought “into the hands of a test” but be delivered from the Evil One.

Take a moment to go back to your handwritten Lord’s Prayers back at the beginning of our study. From each phrase make a note connecting that phrase to how it fulfills our need for hope and affirms the truth of hope we have as we “wait in Hope” for our Savior.

As you close our time in study today, let this be your fervent prayer. Pray the Lord’s Prayer today and as you pray be mindful of the richness of the meaning that you have studied over the past several days.

We’ll be meeting together soon to fellowship and pray and share what the Father has opened our hearts to in our study of this prayer. How has our study brought you a deeper sense of hope? This will be a key focus of our get together. I look forward to seeing you soon, until then, know that you are loved and prayed for.

