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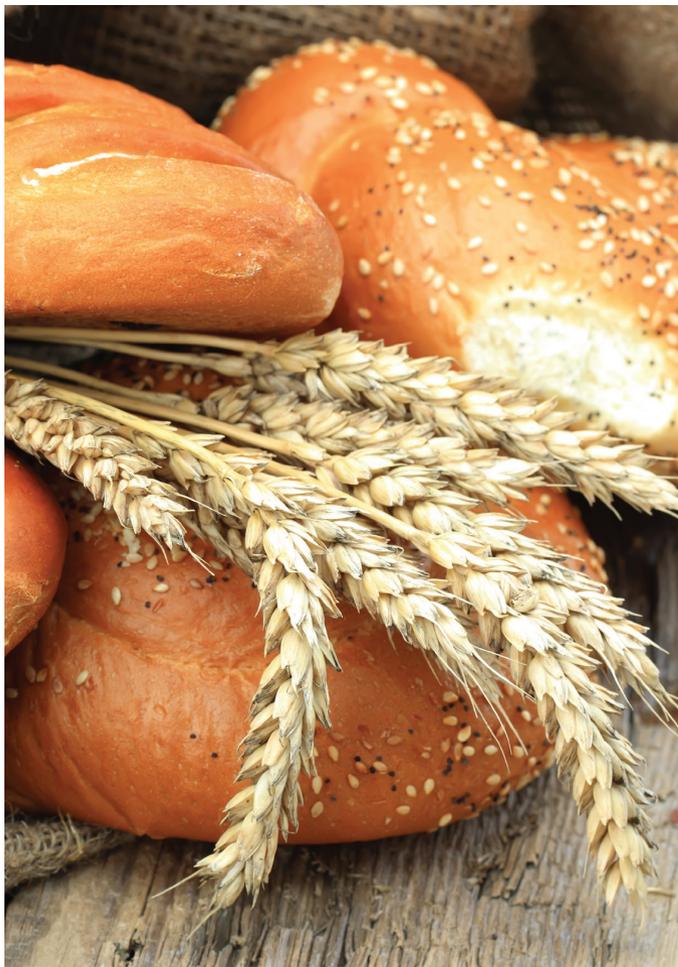
CELEBRATING 25 YEARS

# TODAY IN THE **Word**

A MINISTRY OF MOODY BIBLE INSTITUTE

I am the bread  
of life. He who  
comes to me  
will never go  
hungry.

John 6:35



Bread from Heaven, Bread of Life

# TODAY WITH PAUL NYQUIST

President of Moody Bible Institute

Bread of Life



In John 6, Jesus took His disciples to the eastern shore of the Sea of Galilee, away from the crowds to a deserted hill country to rest. But when they landed on the shore, they found

that the crowds had followed them. Mark's Gospel tells us that Jesus had compassion on the people, and He spent the entire day teaching and ministering to them (Mark 6:34).

At the end of what was surely an exhausting day, Jesus asked Philip, "Where are we to buy bread, so that these may eat?" (John 6:5). You see, the crowd had hurried to follow Jesus, and in their haste, they neglected to pack food.

In response to Jesus' question, Philip looked at the crowd and said, "Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little" (John 6:7). While we read that there were five thousand men in the crowd, this number does not include the women and children (John 6:10). Some scholars think there were as many as twenty thousand people. Philip concluded that it would cost about eight months' wages to give everyone in the crowd a small amount to eat.

Meanwhile, one of the disciples, Andrew, combed through the crowd to see if there was any food available. He found a little boy with a little-boy sized lunch: five barley loaves and two fish. These five barley loaves were likely

only four or five inches each in diameter, and some Bible translators believe that the "two fish" were merely tidbits of sardines.

In verse 11, John writes, "Jesus then took the loaves, and having given thanks, He distributed to those who were seated." This is when the miracle took place. Jesus fed the entire crowd with the five loaves and two fish. We don't know what Andrew and Philip and the others thought as they helped distribute the food, but we do know that everyone was satisfied and no one went home hungry.

It is not surprising that after such an amazing miracle of provision, the crowd searched for Jesus again the next morning. When they found Him, they asked, "Rabbi, when did You get here?" (John 6:25). But Jesus did not answer their question. Instead, He said, "Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you" (John 6:27).

Jesus offered the people something much greater than full stomachs; He offered them eternal life! Jesus explained further, "I am the bread of life. He who comes to me will not hunger" (John 6:35). The Lord had provided bread from heaven to their fathers in the wilderness, but that bread spoiled and never fully satisfied. The living bread from heaven that Jesus described would fully satisfy, never perish, and give eternal life to all who believe. Praise God for sending His Son, the bread of life, who has showered us with grace, sustains us with His provision, and "gives life to the world" (John 6:33).

# THEOLOGY MATTERS

by John Koessler

Bread of the Kingdom



In the Lord's Prayer, Jesus taught His disciples to ask for "daily bread" (Matt. 6:11; cf. Luke 11:3). This is the first of what New Testament scholar Joachim Jeremias called "the two We petitions" in the most famous prayer ever uttered. It immediately follows those that Jeremias called "the two Thou petitions," the request that God's name would be regarded as holy and that his kingdom would come.

Scholars have debated the meaning of the Greek term translated "daily" in Matthew 6:11. Jerome, a Hebrew scholar and church leader who died in A.D. 420, believed that it represented an Aramaic word that meant "for tomorrow." As a result some see this as a request for the "bread" that comes with the arrival of Christ's kingdom or the bread of life. Other scholars interpret the phrase in a more immediate sense. They note that the request asks that this bread be given to us "today."

It is possible, however, that both ideas are actually in view in this prayer. We tend to approach the prayer as a collection of assorted but not necessarily related requests. It seems better to view all the requests in this prayer as flowing out of petition for the coming of Christ's kingdom. This main re-

quest asks God to exercise His dominion on earth just as He exercises it in heaven. This recognizes a difference in degree to which God's will is done in heaven compared to earth. But it also acknowledges the potential for God to act in both realms.

We do not now see everything brought under the dominion of Christ. But we do see Jesus, "now crowned with honor and glory" (Heb. 2:9). As we wait for a future day when God will "put everything under his feet," we pray for God to bring our lives and present circumstances under the influence of Christ's grace and power. As we look forward to the coming of Christ's kingdom in hope, the power of His dominion reaches back and draws all aspects of our lives into its sphere. The concerns of ordinary life, including our need for daily bread, fall under the scope of this domain.

As a result, we not only have hope for the future but are also able to trust Christ in the present. "We can entrust this present day to the Lord because the future and the last day belong to him," theologian Helmut Thielicke explains. "We can entrust the little things of our life to him because he is too big to concern himself only with what we men consider big."

## For Further Study

To learn more about the Lord's Prayer and the other prayers of Christ, read *The Prayers of Jesus* by Joachim Jeremias (Fortress).

# FROM THE EDITORS

by Elena Maffei



## Rosalie de Rosset: Divine Accidents and God's Calling

Dr. Rosalie de Rosset can be introduced as a Moody professor, writer and conference speaker, co-host of Moody Radio's *Midday Connection* on-air Book Club, social commentator, and even Moody legend. This month, we add one more title—*Today in the Word* "Q & A" writer. You can find her first "Q & A" column on pages 20–21 of this issue.

I heard about Rosalie de Rosset, professor of literature, English, and homiletics at Moody, as soon as I started to work here. I heard that she grew up in South America as a child of missionaries to the poor in Peru, that she is fluent in Spanish, that her classes are really interesting, and that she requires her students to read *Frankenstein* in one of her courses. I heard that when she walks into the classroom, she immediately commands attention and respect, and at the same time she puts students at ease. She deploys her razor-sharp intelligence to take her students on a journey through the Bible and world literature, while teaching them to find their way and voice in our often-confusing world.

I decided to take her class—just for fun. I considered myself a fairly well-read person, and unlike those young students, I was a woman with experience, with many things figured out and many questions answered, so I didn't expect many surprises. . . . Was I wrong! At the very first class, I was surprised—and humbled! I immediately forgot about the age difference with the students—we were there together, led on a journey by our professor, discovering deeper depths and wider horizons. We were grappling with difficult answers, asking questions I didn't know existed. My perspective changed forever.

Dr. de Rosset and I met recently over a cup of coffee in The Commons, Moody's cafeteria. Here are edited excerpts of our conversation.

### **What are your favorite memories from growing up overseas?**

Peru will always be an organic part of my life and thinking. I just read an article about the "texturedness" of life years ago. Life was textured and pungent in Peru. We lived in a major city that was very, very poor in many places as third-world countries are, and, of

course, my parents were missionaries to the very poor. The streets came alive at night with people cooking food to sell. The mountain people came to the coast dressed in their traditional clothes—colorful and alive. I'll always remember worshiping with the people who had nothing and so really needed God, people who showed me what real faith was.

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# TODAY IN THE **Word**

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## Bread from Heaven, Bread of Life

Bread is a symbol of life—and if you can remember the rich, comforting aroma of warm homemade bread fresh out of the oven, it's no mystery why. Bread sustains us, delights us, and brings us together as friends, families, and communities. We naturally associate bread with what we enjoy most about life.

In His Word, God uses bread to illustrate more than just physical sustenance. Bread symbolizes His provision, His holiness, His Word, and His very Son—a supernatural association with what God has for us to enjoy. His bread. His life.

This month in *Today in the Word*, we will gather around the table of Scripture and feast on the rich provision of God's truth. We will see bread broken in joyous celebration of God's deliverance and sobering sadness in the form of Jesus' body sacrificed for us. We will learn from the powerful, life-giving imagery God so beautifully employs to teach us of His love for us.

We pray that you enjoy this fresh look at one of Scripture's most prevalent word pictures and that it helps you live for the sustenance only Christ can bring. And we thank you for being God's provision for *Today in the Word!*

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## First Passover: Remove Leaven from Your House

Sarah and Matt live in an area of West Virginia that is prone to floods, so they've developed a plan to be prepared at all times: valuable heirlooms are stored in plastic in their attic, copies of important documents are kept in a safety-deposit box, and the car never has less than half a tank of gas in case they need to evacuate quickly.

The Lord gave Israel evacuation instructions in advance of their miraculous deliverance from bondage in Egypt. In addition to some practical guidelines, God also told the people to eat a particular meal that seemed to have little relevance to their impending flight. A lamb had to be slaughtered and prepared a certain way, and they had to eat bread without leaven.

This month in *Today in the Word* we will study the theme of bread throughout Scripture. We will see how bread, both literal and metaphorical, reveals

so much about God's care and provision for our physical and spiritual needs. Here in Exodus we see the first glimpse of the significance of bread.

This meal, known as Passover because the angel of death passed over Israelite homes who complied with God's instructions (12:23), did more than provide nourishment to sustain the people for their journey. It reminded the people for generations about the mighty work of God. The bread was prepared without leaven to remind them

that they had to leave Egypt in haste before there was time to add yeast (12:34). In order to remember God's salvation, the people were to celebrate Passover every year, abstaining from leaven or yeast for seven days. When children ask why the Passover feast calls for bread without yeast, they should know the spiritual significance: "I do this because of what the Lord did for me when I came out of Egypt" (13:8).

Celebrate this day as a lasting ordinance for the generations to come.

Exodus 12:17

### Apply the Word

If you have trusted Christ for salvation, you have experienced God's miraculous deliverance out of the bondage of sin! Can you point to regular activities or celebrations in your life that remind you of God's work in your life? Share your testimony with your children and others in your life: "I do this because of what the Lord did for me."

### Pray with Us

Will you pray for faculty in the Communications department at Moody's undergraduate school in Chicago? May the Lord encourage Angela Brown, Rosalie de Rosset, David Fetzer, Karyn Hecht, and Jamie Janosz as they prepare for the upcoming fall semester.

## Passover Instructions Reviewed

Every year on June 4, Joseph gives a book of poetry to his wife, Jane. They met in a poetry class in college when she had forgotten the assigned book one day and he loaned her his copy. June 4 is their wedding anniversary, and Joseph's annual gift reminds them of how they met all those years ago.

Today's passage comes from a series of reminders and instructions given to the people before they entered the Promised Land. The Lord had made it clear in His instructions for the first Passover that He wanted Israel to continue to observe this

commemorative meal (see Ex. 12:14). But now decades had passed, and the people were about to emerge from their wilderness wandering and enter the land promised to their forefathers. Throughout the five books of the Pentateuch, the importance of keeping Passover has been repeated. Now in Deuteronomy, the people are given instructions again.

All the days of  
your life you may  
remember the time  
of your departure  
from Egypt.

Deuteronomy 16:3

Why did God care so much about making sure the people ate a certain kind of bread for a certain length of time at a certain time of the year? First, the unleavened bread is described as the "bread of affliction" (v. 3). The lack of leaven would remind them of the urgent departure from Egypt where they had been enslaved. Second, eating unleavened bread for the prescribed time would remind them of the anniversary of God's deliverance, just as celebrating a wedding anniversary reminds a couple of the day they took their vows.

Perhaps most importantly, the Festival of Unleavened Bread or Passover was a key part of obedience for the people of God. Eating unleavened bread then was a sign of belonging to God (see Ex. 12:43–49). By obeying this command, they were bearing witness to who God was as Deliverer and who they were as His people.

### Apply the Word

Israel didn't have to eat unleavened bread all the time, but for a few days each year they were to give up yeast. Is there something in your life that God is calling you to give up for a period of time in order to deepen your relationship with Him? Prayerfully consider whether the Holy Spirit is leading you in this way.

### Pray with Us

While praying for faculty in the Communications department, ask God to use professors Brian Kammerzelt, Maria Mocuta, Jill White, Curtis Wilkinson, and Kelli Worrall to equip our students with a biblical perspective on media and culture.

## Passover Celebration Restored

At midnight on April 13, 2005, church bells and calls to prayer rang out across Beirut, Lebanon. It was the thirtieth anniversary of the beginning of a civil war that wracked the country for fifteen years. Beginning that night, the people gathered for a week of commemorative events called “a celebration of national unity,” bringing together formerly opposing factions to join in a call for *al-haqiqa*, or “the truth.”

Our reading today takes place after the civil war that led to the division between Israel and Judah. God’s people had become characterized by disunity and disobedience. King Hezekiah of Judah desired to serve and honor the Lord, and he recognized that an essential part of obedience was the observance of Passover as God had commanded.

Hezekiah invited all of Judah and Israel to come celebrate the Passover in Jerusalem as God had instructed (vv. 1, 6).

The political reality meant they were two separate countries, but Hezekiah saw the spiritual truth that they were to be unified in worshiping God. Not everyone responded positively, but God worked in hearts so that it was the largest gathering in Jerusalem to celebrate Passover since the days of Solomon (v. 26).

The LORD your God  
is gracious and  
compassionate.

2 Chronicles 30:9

Next, see how God responded. This was not a perfect observance of the Feast of Unleavened Bread. It was not held at the right time (v. 3). Not all the people bothered to

show up. Those that did attend had not all followed the instructions for purification, including some of the priests and Levites (v. 17–18). Yet Hezekiah asked God to be gracious, and the Lord was true to His character (vv. 9, 20). Finally, see the result of this obedience. Keeping the Passover led to spiritual renewal (v. 14). It also unleashed great joy—see how many times the words joy or rejoice appear in verses 21 through 26!

### Apply the Word

Are you tempted to give up following the Lord because you can’t do it perfectly? We serve a gracious, compassionate God who extends mercy. He asks us to obey because He knows the blessings that will result—joy, unity, and spiritual vitality. If there’s an area in which you’ve been disobedient, come back to the Lord today and trust in His grace for you.

### Pray with Us

It is our privilege to lift up Dr. Larry Davidhizar, Vice President and Dean of the Undergraduate School. Join us in asking God to strengthen Dr. Davihizar as he and his team of faculty prepare to train over 1,600 ministry leaders during the 2012-2013 academic year.

## Warning Against Yeast of the Pharisees

In the movie *The Princess Bride*, the farm boy Westley serves Buttercup, answering her every request with “As you wish.” One day, Buttercup realizes that when he said, “As you wish,” he was really saying, “I love you.” True love had been in front of her the whole time, but she hadn’t been able to recognize it.

The Bread from Heaven was right in front of the Pharisees, Sadducees, and the disciples—but they couldn’t recognize Him. Jesus had performed another miraculous feeding, providing a meal for over four thousand people from just seven loaves of bread (Matt. 15:29–39). After this incredible act of provision, the Pharisees and Sadducees tried to entrap Jesus by demanding a sign from heaven. They could not grasp that the ultimate gift from heaven was standing right in front of them. Matthew’s Gospel wants us to see the irony: Jesus had just performed a miracle, and yet the religious

power structure demanded a sign from heaven. The problem was not a lack of signs; it was their refusal to acknowledge signs they’d already been given.

One of the comic moments in the Gospels occurs next. The disciples forgot to bring bread, and all they could think about was their lack of material provision. Jesus delivered an important spiritual warning: “Be on your guard against the yeast of the Pharisees” (v. 6). The disciples interpreted this through their own worries

and concerns, thinking that Jesus was scolding them for forgetting the bread.

Their worry revealed their lack of faith and understanding (v. 8). They had witnessed miraculous examples of Jesus’ provision of bread. How could they possibly worry about not having bread with them? His warning was about refusing to recognize who He was—“the Messiah, the Son of the living God” (v. 16).

Be on your guard  
against the yeast  
of the Pharisees  
and Sadducees.

Matthew 16:11

### Apply the Word

What spiritual “yeast” do you struggle with? Like the Pharisees, do you struggle to see how God has worked in your life, focusing on your own expectations of how He should provide? Like the disciples, are you viewing Jesus through your own worries and concerns rather than by faith? The cure for this yeast is to remember who Jesus is and what He has done.

### Pray with Us

Today our prayers go to Counseling Services: Stephen Brasel, Gayla Gates, and Holly Porter. By God’s grace, may their ministry be a safe place for those of our students who are hurting and struggling.

## Warning Against Yeast of Malice

Chef Peter Martin’s article “When Things Go Wrong: A Guide to Fixing Kitchen Disasters” addresses, among other miscues, one of the most common cooking mistakes: adding too much salt. Once salt is in a dish, you can’t really get it out! Martin offers several possible remedies, but he also notes that sometimes the only option is to increase all the other ingredients to balance out the salt and then get ready for lots of leftovers.

In his letter to the church in Corinth, the apostle Paul used a cooking analogy to illustrate a spiritual disaster: failure to extract rampant sin from their congregation. In our final study on unleavened bread, we’ll see how the New Testament applies this to the church.

Reports had reached Paul of a man in the church who was openly sleeping with his father’s wife—and worse still,

the church was celebrating this immorality (vv. 1–2). In his plea for the church to exercise spiritual discipline, Paul compared them to a batch of unleavened bread (v. 7). The church is to be free from the yeast of malice and wickedness, and instead should be filled with “sincerity and truth” (v. 8).

Don’t you know  
that a little yeast  
leavens the whole  
batch of dough?

1 Corinthians 5:6

One reason the church is compared to unleavened bread is because we find our identity in Christ, who is the ultimate Passover lamb. Just as Israel ate unleavened bread at Passover to commemorate God’s deliverance, so now the

church is like unleavened bread because our very existence is made possible by the Passover sacrifice of Jesus. The “yeast” of malice, wickedness, sexual immorality, or self-righteous pride contradicts who God has called us to be. The remedy for this disaster is to remove this yeast, and then be a people who celebrate sincerity and truth.

### Apply the Word

It doesn’t take long to move from tolerating sin to celebrating it. Like yeast, sin moves quickly through an entire congregation and will transform a church from “unleavened bread” of truth to a yeast-filled loaf of wickedness. Pray for your church, that the people and leaders will be filled with sincerity and truth and have the courage to address any sin.

### Pray with Us

Your prayers will be an encouragement to Greg Thornton, Senior Vice President of Media. Ask the Lord to lead Greg in carrying out Moody’s vision of equipping people across the globe, cultures, and generations with the truth of God’s Word.

## The Lesson of Bread from Heaven: Provision

Almost every parent has heard that it's best not to give a whining child what he wants, because it will just reinforce the whining behavior. And almost every parent has had one of those days, when it feels like the battle will never end and it's easier to just give in to the demanding little tyrant in order to get a break from the grumbling.

Parents who are exasperated with their stubborn children can likely relate to the way God interacts with His people as He led them from bondage in Egypt to the Promised Land. As we spend the next several days looking at "bread from heaven," we'll start by noting how God sent manna in response to the grumbling and whining of His people in the desert.

Today's reading occurs right after the stunning miracle of the crossing of the Red Sea, the destruction of Pharaoh's forces, and the praise choruses led

by Moses and Miriam (Exodus 14–15). Almost immediately, though, the people complained about their perceived hardship and declared that they preferred slavery in Egypt to following God in the desert (v. 3). The Lord responded with a promise to provide bread from heaven—in part for physical sustenance, but also as a spiritual test of their obedience (v. 4). Would the people follow His commands about how much bread to gather and keep?

Unfortunately, not everyone did obey (vv. 20, 27). Despite this miraculous gift of bread that always provided enough, some people tried to hoard it. Others refused to trust that their double portion on the Sabbath would remain fresh as God has promised. The people still did not see that God wanted a relationship with them in which He met their needs and they acknowledged His sovereignty with loving obedience.

I will rain down  
bread from  
heaven for you.

Exodus 16:4

### Apply the Word

The truth is that we all struggle to acknowledge God as the provider and giver of good gifts. Read and meditate on this verse throughout the day: "Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows" (James 1:17). Practice giving thanks today for all of God's gifts to you.

### Pray with Us

Every week, Moody Radio reaches over one million listeners and help them take the next step in their relationship with Christ. Praise God for the ministry of Moody Radio Programming department: Dan Anderson, Mollie Bond, Mark Breta, and Dan Craig.

## The Lesson of Bread from Heaven: Gratitude

In a letter to Governor Dinwiddie on May 29, 1754, George Washington wrote, “Nothing is a greater stranger to my breast, or a sin that my soul more abhors, than that black and detestable one, ingratitude.”

Washington understood the destructive power of ingratitude, which the Israelites experienced in our passage today. This was not the first time they had complained (see Num. 20:3). But this instance occurred right after the

Lord had given them a great military victory over a group of Canaanites, a direct response to their prayer request (vv. 1–3). Despite the reality that they did have manna, the people complained that they had no bread—and they were sick of manna (v. 5; see Ex. 16:35).

The people had bread from heaven six days a week, but they were ungrateful. They wanted something else, including a change in their circumstances. God re-

sponded by sending poisonous snakes among the people, causing many deaths (v. 6). The dramatic loss of life provoked repentance and a plea for mercy from God. Moses interceded, and the Lord provided a way of salvation.

**We detest this miserable food!**

Numbers 21:5

The bronze snake on a pole would heal all those who were bit by a snake if they would look at it. The Gospel of John reveals how this bronze snake symbolized the salvation provided through Jesus, who would also be

lifted up on a cross (John 3:14). All those afflicted by sin would find salvation by turning to Him and trusting in who He is and what He has done.

In a literal way, the ingratitude of the Israelites led to death. They had bread from heaven to meet their needs, but they rejected it. In a spiritual way, the rejection of the true Bread from Heaven leads to death. We must embrace God’s saving gift in order to have life.

### Apply the Word

If you are unsure whether you have salvation and eternal life, you can trust in Jesus Christ today. He suffered death and was raised from the dead to pay the penalty for our sins of ingratitude and rebellion against God. Study these verses: Acts 16:31, Romans 6:23, and Romans 10:9–10. If you’d like to talk to someone about this decision, call 1-888-NEED HIM.

### Pray with Us

Continuing our prayers for Moody Radio, ask the Father to give wisdom and discernment to Jon Gauger, Mike Kellogg, Nathan McMillan, Daniel Royle, and Tricia McMillan as they help host and produce national Moody Radio programs.

## The Lesson of Bread from Heaven: Contentment

American advertising thrives on a lack of satisfaction. Lay's potato chips used to assert that consumers couldn't eat just one of their chips. An energy drink promises that you can go fast and get more out of life. A Fiat commercial uses the line "Simply More" to describe what you can have if you buy one of their cars.

As our text today tells us, a lack of contentment can lead to a tormented existence. In the first thirteen verses, the Lord outlined the rewards for obeying His instructions.

These commands all revolved around acknowledging who God is and approaching Him with reverence (vv. 1–3). When the people honored God, He would bless them with abundance, security, and His presence. Note that this included a promise for the satisfaction of eating and being content (v. 5).

Verses 14 through 39 describe the consequences of disobedience. The people

would suffer from terror, destruction, misery, and want. In particular, notice how they would be incapable of being satisfied with food—even when they ate bread, it would not fill them up (v. 26).

As we've seen throughout our study, the physical provision of bread often reveals spiritual truth. When God's gift doesn't satisfy, we should know that something is spiritually wrong. Our constant cravings for more indicate a spiritual hole far more gaping than any physical need.

You will eat,  
but you will not  
be satisfied.

Leviticus 26:26

The final verses of this chapter reveal that judgment is not the end of the story. Repentance is possible. Forgiveness is available. God will remain faithful to His covenant and His name: "I am the LORD" (v. 45). The consequences of disobedience—including the inability to find satisfaction in the gifts of God—should drive His people back into relationship with Him.

### Apply the Word

Do you believe the messages of advertising: "You just need a little bit more, and you'll be happy"? Or do you believe the message of God's Word: "My God will meet all your needs according to his glorious riches in Christ Jesus" (Phil. 4:19)? Allow the Holy Spirit to examine the places of dissatisfaction in your life and commit those longings to God.

### Pray with Us

In your prayers for Moody Radio, please mention Anita Lustrea, Melinda Schmidt, and Lori Neff, as well as the staff of Radio Moody broadcasting in Spanish: Elsa Mazon, Gerson Garcia, and Mercida Garcia-Rojas. May God use their ministry in a powerful way.

## The Lesson of Bread from Heaven: True Perspective

Researchers have identified what they call “self-serving bias,” which is when people take credit for success or positive outcomes in their lives but blame external sources whenever they experience failure or negative outcomes. The self-serving bias is usually understood as a self-esteem protection mechanism.

In our text today, the Lord warned the Israelites about the trap of a spiritual self-serving bias. They were on the verge of entering the Promised Land after decades of wandering in the wilderness. God knew that success came with the snare that they would forget what He had done on their behalf (vv. 12–14). They would take the credit, wander from God, and fall into disaster.

In order to remember and to obey God, the people are instructed about the lesson of manna, the bread from heaven. Their experience of being fed in this

way should have instilled in them a proper perspective about their relationship with God. First, God desired their attention and obedience. He allowed them to grow hungry so that they would notice His miraculous provision (v. 3).

**Bread will not be scarce and you will lack nothing.**

Deuteronomy 8:9

Second, God used manna to teach a spiritual lesson about what they truly needed. The physical bread from heaven was a reminder that they depended on the Word of the Lord. He cares about physical provision, but He also cares about spiritual

reliance on Him as the source of everything in our lives. If the Israelites did not learn this lesson, they would forget that the Lord was their Provider once they established successful farms and vineyards. Manna was a provision but also a test, an exercise to instill trust in God. It should have trained the Israelites in the habit of praise because they recognized that God met their needs with delightful abundance.

### Apply the Word

The Christian tradition of saying grace or praying before meals has its roots in the theology of this passage. Giving God thanks for the food in front of us acknowledges what is on our plate, and more. Those few seconds of prayer should remind us that all that we have comes from God as we acknowledge our dependence on and gratitude to Him.

### Pray with Us

Today, please pray for Lloyd Dodson, Vice President of Corporate Projects and Human Resources. Serving Moody’s ministries, he guides Moody in the recruitment and development of our full-time and part-time staff and faculty.

## The Lesson of Bread from Heaven: True Relationship

If you look on the back of the picture frames in Anne's house, you'll find a notecard taped to the back of the frame. She has written out who each person is in the photo, the date or setting of the picture, and an explanation of the family relationship. It's important to her that her children and grandchildren know their family history, and without writing it down she knows that they might forget.

Psalm 78 is like Anne's recording of the family history. It is now many generations after the events we've studied in the Pentateuch, and this

psalm is recounting and preserving that history so that it can continue to instruct the people. In our final day of studying bread from heaven, we'll see that manna was intended to teach people about their true relationship with God.

The psalm tells of the recurring pattern of forgetfulness and disobedi-

ence on the part of the people and the consequences and then merciful provision from God. God brought out water from a rock, but the people still doubted whether He could provide food (v. 20). The psalm emphasizes that God didn't simply provide food—He sent down

the "grain of heaven," the "bread of angels" (vv. 24–25). And it was not a paltry amount; it was an overabundance, a feast.

The core issue wasn't hunger or even wanting a particular type of food. It was that the people "did not believe in God or

trust in his deliverance" (v. 22). As we saw in the confrontation between the religious leaders and Jesus, the people demanded proof of something God had already demonstrated for them: He alone gives protection, provision, and salvation. Obedient hearts would see, but rebellious spirits would never be persuaded by a sign.

We will tell the next generation the praiseworthy deeds of the LORD.

Psalm 78:4

### Apply the Word

Obedient hearts in right relationship with God want to share the story of the ways He has worked. Do you have a story of His protection, provision, or salvation that you can share? You can tell friends, family, or other loved ones. You can also record these stories in a spiritual journal so that you'll remember and also be able to pass along to others.

### Pray with Us

Under Lloyd Dodson's direction, Human Resources cares for the needs of our employees by providing training and coordinating benefits. Ask God to bless Lud Anderson, Peter Miller, Jean Jacobsen, and Luci Harris for their faithful service to Moody's faculty and staff.

## Instructions for the Bread of the Presence

When Adriana Salker travels, she almost always books two plane tickets—one for her and one for her cello. As a professional concert cellist, she can't entrust the safety of her instrument to the regular baggage handlers. One year, "Cello Salker" had accrued over 20,000 airline miles!

Musicians take particular care of their instruments because they value them personally and professionally; God wanted His people to take very specific care of His dwelling, their place of worship, because of its eternal value. In our reading today we are introduced to the bread of the Presence, and we'll spend the next few days exploring what we can learn from this bread designated for God in the tabernacle.

This passage is part of a longer set of instructions that God gave to Moses about the organization and duties of the priests and Levites. This particular

set of commands was intended for the Kohathites, who prepared the elements of the tabernacle for moving. The tabernacle, or tent of meeting, traveled from place to place with Israel during the decades of wandering in the wilderness. It was the place where God met His people, and included the Holy Place and the Most Holy Place.

This is the work of  
the Kohathites:  
... the care of the  
most holy things.

Numbers 4:4

Exodus 25:23–30 details the items to be placed on the table for the tabernacle. The finest gold covered valuable acacia wood for these

items. Along with the gold-plated table and poles and solid gold pitchers and plates was the bread of the Presence, which was to be set before the Lord at all times. In fact, our text says that the Kohathites were supposed to leave the bread on the table when they carefully wrapped and packed the items to move (v. 7). For God, the significance of this bread was as important and valuable as the gold items.

### Apply the Word

Do we value the same things as God? Do we think His instructions are important, even if we don't fully understand why? Do we strive to take care of the holy things, even in a culture that denies that anything is holy? As we study the bread of the Presence, pray that the Lord will use this time in His Word to conform you to greater holiness and Christlikeness.

### Pray with Us

Continuing our focus on Human Resources, will you request that God guides this team—Michael Lin, David Fogal, Jill Douglas, Mia Gale, and Serene Velasco—as they help coordinate the hiring processes, working together to serve Christ at Moody?

## Instructions for the Bread Offering

Philip and Shirley have served dinner every week at their local rescue mission for the past twelve years. This has particular significance for Philip, who was delivered from years of drug addiction and destructive behavior when he found salvation in Jesus Christ. He now serves meals as a way to express his thanks to God.

Our reading occurs in the list of instructions for various offerings. We might be tempted to read quickly through these passages, because we no longer follow a system of sacrifice and offerings. But the offering of bread in this text expressed thankfulness to God for what He had done in the lives of the Israelites in a number of ways.

First, this fellowship offering could be offered by anyone, not just the priests (v. 11). While the priests had very specific instructions about offering the lifeblood of the slaughtered guilt offerings before

the Lord, this was an offering open to anyone to bring before God.

Second, one type of fellowship offering was an expression of thankfulness, and it included several types of bread. Bread with yeast and without yeast, thick loaves and thin loaves, bread brushed with oil and baked with oil—all were part of the offering of thankfulness. Some scholars think that these kinds of loaves represented the range of God's provision for people.

Offer it as an  
expression of  
thankfulness.

Leviticus 7:12

Just as God used bread as an expression of care for His people, they could also use bread as an expression of their thankfulness to Him: both for what He had done, as well as trust in His continued provision. An offering of this much bread would require faith that God would supply the need for bread for the next day. An offering of thankfulness demonstrates a heart that believes God will keep His promises to provide.

### Apply the Word

If you are thankful that God has met your needs, you can give an offering of thanks by donating your food and time to a rescue mission or food pantry. Consider this an expression of your thankfulness for God's provision, and give freely of your resources as a way to honor Him.

### Pray with Us

Christine Gorz, Vice President of Corporate Communications, would be grateful for your prayer support. Ask the Father to help Christine and the teams she oversees to serve Moody's various audiences well as they communicate over the phone, in print, and online.

## Bread of the Presence Is Holy for Priests

There's a long tradition of inviting the pastor to Sunday dinner. Whether a pot roast or fried chicken are waiting at home, or whether the pastor is treated to a meal at a restaurant, providing a meal is a way members can honor the service and ministry of the pastor.

We continue to study the bread of the Presence, and we see that God used this holy bread as a way to provide for the priests. They would have many daily responsibilities of service before the Lord, including maintaining the sacrifices, caring for the tabernacle, and minister-

ing among the people. They would not have the same opportunity to farm or raise livestock. Therefore, in keeping with His character and His promises of provision, God made a way that the priests would still be nourished and fed.

This food was available only to the priests, however. This point is important:

No one else may eat them, because they are sacred.

Exodus 29:33

this was food that had been offered to God, and therefore it was sacred. Only the priests, who had undergone purification rituals and been set apart for holy service for the Lord, were permitted to eat the holy food (v. 33). God did not restrict this food because the priests were better than everyone else or because they somehow deserved better treats than the rest of the people. It was God's recognition that the offerings were given to Him; He accepted them, which made them holy. Only His designated servants, therefore, could eat the offerings while also preserving their sacred honor.

God wanted the provision of bread for the priests to instill trust and faith. Just as the manna was not to be kept overnight, so also the bread offerings should not be kept overnight. When you serve Jehovah-Jireh, the Provider, you don't need to hoard yesterday's blessing.

### Apply the Word

To express your appreciation for the leaders in your church, consider giving them a special gift of some bread or baked goods. If you know your pastor has a favorite cake, that might be an especially thoughtful gift. Include a note to let them know that you are praying for their ministry and appreciate their service to the Lord. This gift also brings glory to God.

### Pray with Us

Event and Guest Services welcomes campus visitors and plans Moody conferences. Thank the Lord for the hospitality ministry of Brandon Chism, Stacey Craelius, Joy Gruber, Nancy Holec, and Julie Jackson.

## David Eats the Bread of the Presence

Offerings and rituals of food have been an important part of many religions around the world. In the Indian area of Bengal, food offerings to the goddess of fortune, Lakshmi, are made every Thursday and on special holidays. The Shinto rite of ritual purification includes offerings of rice, rice paste, and rice wine.

We might be tempted to wonder how the offerings of food that we have studied so far this month differ from the food offerings in other religions. Is the God of Abraham, Isaac, and Jacob really that different from Lakshmi or any other god or goddess? We see part of the answer in our reading today and tomorrow.

Right before this story, Jonathan confirmed for David that indeed King Saul was bent on killing him. In a touching scene of loyalty and friendship, Jonathan warned David to flee (see 1 Samuel 20). When David showed up at Nob,

his reputation as a fugitive from Saul preceded him. Ahimelek the priest was understandably terrified to see him (v. 1; see 1 Sam. 22:16–19).

David requested some bread for himself and his men, but all that Ahimelek had on hand was the consecrated bread of the Presence. As we saw yesterday, God had made this bread available for the priests to eat, but He had forbidden anyone else from eating it. And David was not a priest. What was the right thing to do?

The priest  
gave him the  
consecrated  
bread.

1 Samuel 21:6

Interestingly, David made the argument that his men were, in fact, holy, especially on that day. Ahimelek agreed to give him the bread, giving him the provisions that he needed in order to escape from Saul. As we will see in our study tomorrow, God used this incident to reveal something important about how He views mercy and holiness.

### Apply the Word

As we wrestle through what Scripture reveals about God's character, ask the Lord to show you what it means to love mercy and justice in your life (Micah 6:8). If you need to stand with God's people, pray for courage. If you need to extend mercy, pray for grace and strength. God delights to make His character evident in the lives of His followers.

### Pray with Us

Continuing our prayers for Event and Guest Services, please remember Christina Kimball, Brenda McCord, Carmel Swift, and Sonya Valeff. May the fruit of the Spirit be evident in their lives as they speak with visitors to Moody's Chicago campus.

# Question and Answer

Dr. Rosalie de Rosset, Professor of English, Homiletics, and Literature



**According to Scripture, Jesus was troubled prior to His death. (See John 12:27; Matt.**

**26:37–39; Heb. 12:2; and Phil. 2:5–8.) Jesus knew He had come to this world to take away the sins of this world. He was aware that He would be resurrected; He also knew He would sit at the right hand of the throne of God. I am not sure I understand why He was troubled.**



These passages demonstrate the reality of Christ's humanity, a profoundly comforting truth. As Philipp-

ians 2 notes, when Christ became man though He was God, He wasn't play-acting. He is subject to all the human emotions and temptations we experience. In fact, the great variety of those emotions recorded in the Gospels across the years of His ministry is notable. He is said to have loved His father God (John 14:31), His friends (John 20:2) and strangers; He pitied and had compassion for the hungry, the sick, and for sinners. He felt or expressed indignation, whether at the hardness of people's hearts (Mark 3:5) or at the disciples for rebuking Mary's gift (Mark 14:6). In John 11:33 and 38, when Jesus observed Mary wailing at the grave of His beloved friend Lazarus, the term used implies that He was angry—not at her but at death, against which some commentators even say Christ "ragged."

Of course, unlike us, in His divinity, Christ was without sin and so became our example. In His humanity, Jesus did fight a battle with the very human longing to avoid the Cross, a horrendous death at a young age. But He obeyed. This was what has been called Jesus' tension and victory. To be courageous means obeying in spite of fear and the dread of what is going to happen. Jesus' submission to God came at a high cost or it would not have meant much.



**Is God angry with me when I sin, before I confess that sin? Does He get tired of my repetitious sins?**



The short answer to this is yes. But God is not a petulant God. As one pastor put it, "If God is angry at my unconfessed sin, as well as at the sin of the whole world, He must be in a perpetual snit—clearly an inaccurate picture of His character." He adds, "It might be more precise to say that God is angry at rebellious sin, at the refusal to do right when we know better." In the Old Testament, God was angry with the children of Israel to the point that only a few of them entered the Promised Land. To cite a few examples, God was angry with Moses for failing to circumcise his sons (Ex. 4:24–26) and at David for conducting a census (2 Samuel 24). In Hebrews 10:26–31, a number of warnings are given to Christians whose

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commitment to the faith is wavering. This passage speaks of the consequences of deliberately remaining in sin by using terms like “judgment,” “fury,” “consume,” and “punishment.”

Still, God forgives us not on the basis of our repentance but rather on the basis of His Son's pure character and substitutionary atonement. God knew about our behavior and our repeated sin and still sent His Son to die for these sins. We are also kept by this reality. As 1 John 2:1 says, “If anybody does sin, we have an advocate with the Father—Jesus Christ, the Righteous One.” We must, however, come to terms with *why* we repeatedly sin. Pastor Tim Keller says we do this because we don't repent deeply enough; we don't get to the “attitude beneath the sin.” Such incomplete repentance is what he calls “insincere,” an insincerity that can lead to rebellion. As 1 John 1:6 says plainly, “If we claim to have fellowship with him yet walk in the darkness, we lie and do not live out the truth.” With sincere confession, however, “he is faithful and just and will forgive us our sins and purify us from all unrighteousness” (1 John 1:9).



**How many women observed the empty tomb, including all the accounts? And, in John**

**20:11–21 where Jesus appears to Mary Magdalene, she is not said to be afraid of Him when He calls her by name. In what**

**seems like a contradiction, the other three Gospels (Matt. 28:10; Mark 16:8; Luke 24:5) stress the fear of those who suddenly recognized Him, including Mary. What accounts for the difference?**



If one combines Mark 16:1 and Luke 24:10, it appears that five women visited the tomb including Mary Magdalene, Mary, the mother of James, Salome, and Joanna. John's account in chapter 20 refers only to Mary Magdalene by name (20:11). However, John 20:2 reads, “We don't know where they have put him,” indicating that others were there. A close look at the timeline of the resurrection events sheds light on the second question. In John 20:1–2, Mary Magdalene comes to the tomb, sees the stone is gone and runs to Peter and John to tell them about it. They return, see the empty tomb and leave, while Mary stays behind crying. Jesus then appears to her, and after a short conversation, calls her by name. She turns, recognizes Him, and calls Him “Rabboni,” showing no fear. She has had time to process some of what has happened and is ready to understand. On a side note, one scholar notes that the guards in Matthew 28:4 were really frightened: “they shook and became like dead men.” In contrast, the fear the women felt was probably more like surprise, the kind biblical people experienced when seeing a vision or an angel.

## Jesus' Lesson from the Bread of the Presence

Ahimelek might have appreciated the concern of the Pharisees. They were obsessed with how people could maintain ritual purity before God, which included keeping numerous regulations around the Sabbath. When they saw Jesus' disciples picking grain to eat on the Sabbath, they thought they had definitive proof that Jesus was in violation of the commands of God.

Jesus referred back to the story we read yesterday to reveal the spiritual truth the Pharisees were missing. David had clearly eaten the bread of the Presence that was designated only for the priests, yet it was provided as a means of his escape from Saul. Jesus understood that these instructions were put in place to strengthen the relationship between God and His people. They were never intended as a burden or as an excuse to deny mercy to others.

I desire mercy,  
not sacrifice.

Hosea 6:6

Jesus went further, quoting the prophet Hosea to explain that the Pharisees had missed the point about a relationship with God. Unlike the rituals of other religions, God did not set up the offerings, sacrifices, and the Sabbath as a set of rules and rituals that had to be done for their own sake. They were intended to remind the people of what God had done for them so that their hearts would be filled with love and obedience. God always desired the changed hearts of mercy, not the rote gestures of sacrifice (v. 7).

Finally, Jesus revealed that He was Lord of the Sabbath. He defined what was the proper approach to God. He exemplified what God desired—mercy and obedience. He was the only way to understand a relationship with God. Jesus could not violate the Sabbath, for He was the fullness of God on earth, and He demonstrated what God desires from His people.

### Apply the Word

Are you going through the motions of serving God without the motivation of love and relationship? Church, Bible study, and service are not bad—in fact, they can be wonderful. But God wants our desire for closer communion with Him. Pray this verse: “Restore to me the joy of your salvation and grant me a willing spirit, to sustain me” (Ps. 51:12).

### Pray with Us

This is a busy season for Health Services: Queren Domingues and Ann Meyer. Please ask the Father to sustain them with His grace and mercy while they organize their clinic for the new semester and prepare for students to arrive to Moody's Chicago campus.

## Elijah's Request for Bread

The angonoka tortoise, which is native to Madagascar, is one of the rarest tortoises in the world. As destruction of its habitat and poaching threatened the existence of the species, several conservation groups launched Project Angonoka in 1986. They began with 17 tortoises, and by 2004 had successfully bred 224 juvenile tortoises. Although the status of the angonoka continues to be closely monitored, they are no longer on the brink of extinction.

In our reading today, Elijah found himself on the brink of extinction! He had obeyed God's command to alert King Ahab that a severe drought would afflict the land. But the prophet was not exempt from the consequences of the drought. His survival would depend on his faith and obedience to God. For the next few days, we'll study how bread in Scripture represents God's provision for our needs.

Bring me, please,  
a piece of bread.

1 Kings 17:11

The Lord provided water from a brook and bread delivered by ravens (vv. 4–6). As the drought grew worse, God instructed Elijah to find a widow in Zarephath and ask her for food. Notice that this required Elijah to leave the land of Israel and go into Sidon. In order for God to bless, sometimes His people have to obey and leave the comfort and familiarity of the places they've been.

Elijah found a widow—but she had no bread. In fact, she had only enough oil and flour to make a last meal for herself and her son. But God specializes in multiplying a little into enough. Elijah boldly promised that the Lord would not let her flour and oil run out if she provided food for him. This Sidonian woman—with more faith than Ahab, king of Israel—agreed to trust the prophet of God. For the rest of the drought, God kept His promise and sustained Elijah, the widow, and her family with all the oil and flour they needed.

### Apply the Word

This story reminds us of the link between faith and obedience. When we believe that God will supply our needs, we can follow His commands with confidence. If God is calling you to leave a comfort zone or directing you to believe He'll provide something that looks impossible, act in faith today. He is the same God who supplied an endless jar of flour.

### Pray with Us

We invite your prayers for Ken Heulitt, Chief Financial Officer. Ask the Father to guide Ken and his teams as they diligently manage Moody's resources that have been so generously provided by Moody's financial partners.

## Request for Bread for the Day

On February 22, 1846, Victor Hugo saw a poor French man arrested for stealing bread to survive. He also noticed a wealthy duchess and her family watching the event from the comfort of their well-appointed coach. Hugo incorporated the scene into a pivotal event in his novel *Les Misérables*, when his protagonist Jean Valjean steals bread to feed his sister's children.

Few of us probably feel the anxiety and desperation of daily hunger. We might struggle with its opposite, daily overindulgence. Our reading today addresses the spiritual dimension of both of these situations.

These verses are taken from a series of proverbs by Agur (Prov. 30:1). He positions the request for daily bread within the context of material status. His petition for daily bread requests a sufficient supply, a provision that recalls God's gift of manna for each day.

We can understand Agur's request for the Lord to keep him from poverty—but note he also requests to be kept from riches! This is completely contrary to our cultural expectations. Didn't he know that he should strive to maximize his earning potential and move up the socioeconomic ladder?

Give me only my  
daily bread.

Proverbs 30:8

These verses don't imply that Christians should be neither rich nor poor. Clearly people from all income brackets have faithfully walked with God.

The point in this passage is about what we *desire*. Do we desire the desperation that can accompany poverty? Of course not. But neither should we desire the self-congratulations that can come with wealth. Both of these provide temptations to sin that lead us away from a close relationship with God. We should desire the kind of relationship with God that acknowledges His provision for us each and every day. Our daily bread should draw us closer to Him, in reverence and thankfulness.

### Apply the Word

These verses do not provide an excuse for us to judge either the rich or the poor around us. They do not assert that poverty and wealth force people to sin. They should remind us all of the temptation we face to forget that it is God who provides for us. He supplies our daily bread. He meets our needs. Spend time in prayer thanking Him today for daily bread.

### Pray with Us

In praying for the Controller's Office, please ask the Father to fill Michael Duong, Tom Jones, Alice Leighton-Armah, Susan Malnati, and Paulette Phillips with peace and joy while they carry out their responsibilities today.

## Jesus Tempted to Turn Stones into Bread

When Ben was six, he desperately wanted candy even though his mother said no. So he took some from the checkout line and hid it in his pocket. When Ben was twenty-six, he desperately wanted a relationship with a girl. So he started sleeping with someone, even though he knew she wasn't a Christian and he didn't plan to marry her. When Ben was fifty-six, he was worried about having enough money for retirement. So he began to lie on his tax returns in order to pay fewer taxes and have more money to invest.

*“Man shall not live on bread alone, but on every word that comes from the mouth of God.”*

Matthew 4:4

actual physical need (v. 2). Jesus had been obedient to the Spirit's leading into the wilderness, and He had fasted for forty days and nights. He was hungry, probably desperately hungry. Satan was also prodding at an actual spiritual truth. Jesus was the Son of God, and He was entirely capable of performing this miracle.

Jesus responded to Satan by quoting Deuteronomy 8:3, a reference to the lesson the people of Israel were supposed to learn from the provision of manna: “He humbled you, causing you to hunger and then feeding you

We can all relate to wanting to cut corners in order to get what we want, or even what we think we need. Jesus Himself was tempted to do this, too. His example of dealing with this temptation helps us see what a godly response looks like.

When Satan tempted Jesus to turn stones into bread, he was poking an

with manna . . . to teach you that man does not live on bread alone but on every word that comes from the mouth of the Lord.” This hunger should drive them to look not just for bread to eat, but for a satisfying relationship with a God who provides. Jesus was not willing to compromise His relationship with His Father for a quick snack with Satan.

### Apply the Word

Relationships, comfort, and even food are not bad, but we should not sacrifice our obedience to God in order to get them. Wherever you feel the twinge of longing or need in your life, take that to God in prayer. Commit to trusting Him to provide for you without looking for shortcuts. Just as Jesus did, rely on Scripture to help you when temptation is strong.

### Pray with Us

Continuing our prayers for the Controller's Office, lift up Roger Sipes, Annita Smith, Teresa Stegall, Linda Wahr, and Lydia Yang. Thank the Lord for their willingness to use their financial expertise to serve the Lord at Moody.

## Jesus Requests Daily Bread in Prayer

In the 1950s the hit television show *Father Knows Best* portrayed the character of Jim Anderson as a thoughtful father who offered wise counsel whenever his children had a problem. In the 1980s the hit television show *The Cosby Show* portrayed the character of Heathcliff Huxtable as a loving father who provided support, humor, and good advice to his children. But in the 1990s and beyond, most of the father characters on television have been either dysfunctional or buffoons. Can fathers be trusted to guide their children?

Some are blessed with a wise, godly father while others grew up with a father who was absent, abusive, or aloof—but we all can trust in our heavenly Father to know what we need (v. 8). Jesus grounds the foundation for prayer in that relationship: our Father knows and cares for us, and we can trust Him.

This, then, is how  
you should pray:  
... Give us today  
our daily bread.

Matthew 6:9, 11

This is the context for the request for our daily bread (v. 11). Jesus may be alluding back to Proverbs 30, which we studied earlier. As we saw, this prayer for daily bread was anchored in a desire for a reverent relationship with God that acknowledged His provision.

Here, Jesus takes that a step further by linking daily bread with our Father's concern for His children. This relationship is deeply personal, as Jesus further explained later in the Sermon on the Mount (see Matt. 7:7–11).

While daily bread does include provision for physical necessities like food, it also demonstrates how physical and spiritual prayer requests are intertwined. It occurs in between a prayer for God's will to be done on earth and a prayer for forgiveness for our sins. Our recognition of God's provision for us is linked to how we acknowledge Him working in the world and being in right relationship with Him.

### Apply the Word

You may say a prayer of thanks before you eat a meal. That is entirely appropriate, since it should be a moment to acknowledge that every morsel of our food each day is a gift from God. As you pray and eat, also take a moment to reflect on God's provision in other areas and acknowledge how He is working both in the world and in your life.

### Pray with Us

Collin Lambert, Vice President of Moody Radio, requests your prayers for Moody Radio's new urban and Spanish-language programming. May God use Moody's radio stations to reach people around the world with the gospel of Jesus Christ.

## Jesus Provides Bread for Hungry People

So far in our study this month, we've seen God turn a desert into a daily feast. We've seen God turn a few drops of oil and grains of flour into bread that lasts for years. Today we'll see how God turned a few loaves of bread into a picnic for thousands of people. As with the other examples, God performs miracles that supply bread for physical needs, but He wants that provision to demonstrate a great spiritual truth.

Our reading today helps us transition from the past few days of studying how bread in Scripture comes from God to meet our needs to an examination of Jesus as the Bread of Life. We'll spend the next few days working our way through John 6.

This account in the Gospel of John of the Feeding of the Five Thousand makes clear that Jesus intended to use this provision as a sign (v. 6). Philip was thinking very literally about the impossibility of buying enough food for this multitude.

They had all had  
enough to eat.

John 6:12

Andrew was thinking about the limitations of the resources at hand—five small barley loaves and two small fish for five thousand men.

Jesus was thinking about the kind of God we serve (see Luke 9:16). He took the bread, which looked like a meager supply in the eyes of the disciples, gave thanks, and had them distribute the food to the waiting crowd. God didn't just provide enough—He gave an overabundance. Twelve baskets full of leftovers were gathered after everyone had eaten their fill.

The people recognized that Jesus had performed a miracle of provision. Their stomachs were contentedly full, and they thought Jesus would make a great king if He could provide meals like this all the time! (v. 15). They saw the physical miracle of bread, but they still didn't grasp the spiritual reality that the Bread of Life was right in front of them.

### Apply the Word

We can confuse our material blessings for the only thing that matters. God always wants to use His physical provision to open our eyes to spiritual truth. Can we share our resources of health, finances, or time to help others? Focus on the great gifts of spiritual resources—Scripture, access to God in prayer, worship and fellowship with others—that He provides.

### Pray with Us

Broadcasting out of Boyton Beach, Florida, WRMB is one of Moody Radio's 36 owned and operation stations. Ask the Lord to deliver hope to listeners in South Florida through the ministry of Audrey Altman, Becky Borgstrom, and Jennifer Epperson.

## Jesus Is True Bread of Heaven

Genuine rubies are second only to diamonds in hardness. But composite rubies, low-grade corundum fused with colored glass, are extremely fragile. The composite gemstones are worth only about \$10 to \$30 per carat, in contrast to the value of genuine rubies that can reach thousands of dollars per carat. In 2008 the composite stones began to infiltrate the American jewelry market, being sold at genuine ruby prices. Part of the problem is that it's extremely difficult to distinguish between the two types of rubies with the naked eye.

As the crowd in today's reading might agree, sometimes it's difficult to see what's real. They had the true Bread of Heaven before them, but they were still clamoring for another picnic.

The conversation between the people and Jesus seems to make sense in verses 25 through 29. In some ways it echoes

the conversation Jesus had in John 4 with the Samaritan woman about living water. But then in verse 30, the people posed a strange question: they wanted to know what sign Jesus would give them to confirm that He was sent by God. Remember that these people had just experienced a miraculous feeding that transformed five loaves of bread into a feast for thousands!

When they referenced manna in the wilderness, they implied that since God had sent a daily supply of food to eat, Jesus should step up and feed

them every day, too. They missed the true significance of the manna: that God desires a relationship with His people as He provides for them (see Deut. 8:3).

Jesus declared that God had sent the true Bread from Heaven of which manna was only a sign. He is the Bread from Heaven that saves and satisfies.

It is my Father  
who gives you  
the true bread  
from heaven.

John 6:32

### Apply the Word

God asks us to believe in the One He has sent (v. 29). Do we follow the Lord because we want Him to give us stuff? Or will we be satisfied with the Bread of Heaven? Do we recognize that God's gifts should turn our gaze toward Jesus? Think about all God has given you, and then thank Him for each gift—especially the gift of His Son, Jesus.

### Pray with Us

Continuing our prayers for WRMB, let's ask God to empower Bill Hurne, Eric Johnson, and Brigitte Sylvestre as they create and deliver quality Christian radio programming to a potential listening audience of 3.3 million people.

## Jesus Is the Bread of Life

Alon's Bakery and Market in Atlanta has won recognition as Best Bakery, Best Cookies, Best Sandwiches, and Best Dessert in numerous publications and polls. The 2008 Reader's Choice Awards in *The Sunday Paper* had this recommendation: "Try the Apple Normandy bar: sugar dough crust filled with apricot marmalade, house-made custard, fresh apples, and streusel topping."

An Apple Normandy bar sounds delicious, but at some point after you've finished the last morsel you will be hungry again. In fact, the finest gourmet meal imaginable can't keep someone satiated forever. Our bodies were designed by God to have an ongoing need for food.

This ongoing physical need should remind us to trust God to provide us with the food we need. It also should remind of us of our need for spiritual food, too. As the conversation continued between

Jesus and the crowd in our reading today, Jesus proclaimed that He was the Bread of Life: unlike manna that needed to be sent from heaven day after day, He was the ultimate Manna. Belief in Him gave eternal life (v. 40).

I am the bread  
of life.

John 6:35

When the people realized that Jesus was not offering them an endless buffet, they grew less interested (vv. 34, 41). Here was the Son of God, standing before them and offering them a relationship with God, the promise of resurrection

life, and spiritual satisfaction. But they did not believe; instead, they grumbled (v. 36).

Belief in Jesus, the Bread of Life, is a response to the work of God in our hearts (vv. 37, 44). The Bread of Life ensures that we too will have life—we will have spiritual life with God now as well as resurrected bodies on the last day (vv. 39–40). What a gift!

### Apply the Word

Jesus' response to the crowd can instruct us in our attempts to share the gospel with others. We don't know which hearts the Holy Spirit is working in to prepare them to believe in Jesus. Our responsibility is to share Jesus and then to trust that God will draw people to belief. We have the privilege of witnessing about the joy of life in Christ.

### Pray with Us

Today our prayers go to God for Dr. Junias Venugopal, Provost and Dean of Education. May God encourage his spirit as he interacts with new students during orientation taking place today on Moody's Chicago campus.

## Jesus Is the Bread from Heaven that Brings Eternal Life

The climax of a story is the turning point, the part of the story when the tension or drama is highest and when a decision is made that will determine the solution or rest of the events in the story. Our reading for today is the climax of the narrative in John 6, and also the focal point in our study this month. This reading brings together many of the themes we've seen earlier: the unleavened bread of Passover, the bread of the Presence, bread from heaven, and bread as God's provision for our needs. This passage also sets up the themes that we'll study for the remainder of the month, including the Lord's Supper.

As Jesus continued to talk to the people, He explained His superiority to the manna they wanted to claim as their identity. Although manna was a good gift from God, it did not give eternal life. It could provide daily nourishment, but it could neither prevent death nor restore some-

one to life. Jesus is the bread that heals, satisfies, saves, and resurrects.

Jesus gave more specifics about what He meant by describing Himself as bread: His very body—His actual flesh and blood—was the bread of life. Note back at the beginning of the chapter that John provided us with the time context for these events; it was right before Passover (v. 4). Here Jesus alluded to His upcoming obedience in going to the cross. He would be both Passover lamb as well as the perfect, unleavened bread. His faithfulness provided the means for people to have eternal life when they believed in Him.

The Bread from Heaven, the Bread of Life—Jesus—isn't simply a nice idea or an abstraction. He gave His actual body on our behalf. Because of this, our actual bodies will also one day be resurrected to eternal life.

This bread is my  
flesh, which I will  
give for the life of  
the world.

John 6:51

### Apply the Word

The rest of this chapter describes how many of Jesus' disciples left upon hearing this teaching. The crucial question is who do you think Jesus is? May we, like Peter, be willing to testify: "You have the words of eternal life. We have come to believe and to know that you are the Holy One of God" (vv. 68–69).

### Pray with Us

Praise God for Moody Theological Seminary's Instructors—Jayanthi Benjamin, James Coakley, Daniel Green, Sajan Mathews, and Walter McCord—who help train over 550 students to serve as pastors, missionaries, counselors, and ministry leaders.

## Jesus, Bread, and Truth on the Road to Emmaus

In each edition of the television show *Undercover Boss*, a corporate executive assumes a fictional identity and works as an entry-level employee for a week. Then the real identity is revealed, and the boss announces rewards for some hard-working employees or other changes to benefit people throughout the company.

Our reading has a surprising revelation of true identity, but this account is much more than a feel-good story. The unrecognized leader was, Himself, the reward His followers had been seeking.

Then their eyes  
were opened  
and they  
recognized him.

Luke 24:31

Notice that when Jesus instructed them in the teachings of Scripture, they still did not recognize Him. They were, however, eager to hear more. They urged Him to stay with them. Jesus took the bread, gave thanks, and shared it with them—a direct echo of His actions during the miraculous feeding of the five thousand men. And that was when their eyes were opened. Now they knew that this was Jesus Himself—clearly alive!—who had walked seven miles with them, teaching them the Scriptures.

Cleopas and his friend were walking to Emmaus just three days after the crucifixion, the same day that the empty tomb had been discovered. They were confused and upset. They told this stranger, who had joined them on the road, they had expected the mighty prophet Jesus to be the one who would redeem Israel. Now He was dead and His body was missing.

As we saw in Jesus' words yesterday and will explore more tomorrow in the Lord's Supper, breaking and sharing bread is both physically and spiritually significant. This activity of breaking bread, giving thanks, and sharing with others was an identifying mark of who Jesus was (v. 35).

### Apply the Word

If we are to be like Christ, we should also be known as people who break bread, give thanks, and share with others. Do we participate in fellowship with others, both in formal settings like the Lord's Supper at church as well as in other gatherings? Do we give thanks to God for His gifts? Do we share those gifts with others?

### Pray with Us

Continuing our prayers for Moody Theological Seminary Instructors, will you remember Andrew Pfleiderer, William Thrasher, Julius Wong Loi Sing, and David Woodall? Ask God to give them passion and creativity as they prepare for classes starting next week.

## Jesus' Body, Given for Us

Bone marrow donors have provided life-prolonging and life-saving treatment for thousands of people suffering from diseases such as leukemia, lymphoma, and immune deficiencies. Not only do donors provide a chance at life—they also give the patient a new blood type! If a bone marrow transplant is successful, over time the recipient will acquire the donor's blood type and even possibly traits like the donor's allergies and chromosomal composition.

He took bread,  
gave thanks and  
broke it.

Luke 22:19

As we spend the next few days studying the Lord's Supper, we begin by noting how Jesus gave His body in order to provide us with eternal life. And we'll see how our faith in Him should cause us to take on more and more of His characteristics.

We're starting two chapters earlier than our reading yesterday, in which we saw Jesus take bread, give thanks, and share it in Luke 24. Today we see

these same actions in His last meal with His disciples. As He broke the bread, Jesus instructed His followers, "This is my body, given for you; do this in remembrance of me" (v. 19). To this day, the Christian observance of the Lord's Supper includes breaking and sharing bread together.

When we gather as believers and keep this command of Christ, we eat actual bread; we don't just sit around and think about bread. This physical act of eating

connects us to God's long history of using the physical act of eating bread to point His people toward spiritual truth. When Israel ate manna, God wanted them to see their relationship of obedience and provision. When we eat the bread of the Lord's Supper, we should see our relationship of faith and obedience to God. We should be reminded of our belief in the person and work of Jesus Christ, who gave His body for us.

### Apply the Word

Different churches observe and administer the Lord's Supper in different ways. Whether your church distributes tiny white wafers to people in the pews or gathers in a circle around a fresh-baked loaf, the act of breaking, sharing, and eating the bread should remind us that God loves and provides for His people, even sending Jesus to the cross for our salvation.

### Pray with Us

Your prayers will be an encouragement to Steven Mogck, Executive Vice President and Chief Operating Officer, who began his service at Moody earlier this year. Ask God to guide him in overseeing Moody's day-to-day operations.

## Significance of Breaking Bread for the Body of Christ

Oil and water are chemically incompatible, which means they can't dissolve into one another. When the two substances are mixed, they remain distinct; the oil will sit on top of the water. But cleaning up catastrophes like the 2010 oil spill in the Gulf of Mexico is still a difficult challenge; even though they aren't chemically bonded, oil and water aren't easily separated.

We mentioned yesterday that we would see some of the ways that we should be taking on the characteristics of Christ. As we continue our study of the Lord's Supper, we'll see several points that instruct us about how we should and should not live as a result of believing in Jesus.

First, the Corinthians were trying the spiritual equivalent of attempting to mix oil and water: they wanted to worship God at church and live like the culture around them in the marketplace. This included immorality and idolatry. In this

letter, the apostle Paul warned that Christian life and worship is incompatible with sinful, worldly choices. It is like trying to eat at the Lord's table and at the demons' table (v. 21).

Second, notice how Paul appeals to the practice of the Lord's Supper to make his point. As we saw yesterday, it's more than a matter of eating a morsel of bread. It's a testimony of remembrance to who Jesus is and what He has done.

In this way it is a "participation in the body of Christ" (v. 16). Eating the bread of the Lord's Supper sets Christians apart from the world.

Finally, Paul reminds the Corinthians of their own status: as the body of Christ—the church—they are all connected to the one loaf, Jesus Himself (v. 17). How can they defile the Bread of Life by engaging in the practices of sin and death?

Is not the bread  
that we break a  
participation in the  
body of Christ?

1 Corinthians 10:16

### Apply the Word

It's difficult to clean oil out of water, but not impossible. And when we are covered with the black gunk of sinful practices, it's not impossible for God to purify us either. It may be painful if we've been wading in the muck, but the Lord has promised to forgive and restore us (see Psalm 51 and 1 John 1:9).

### Pray with Us

Join us in expressing gratitude to God for Frank Leber, Vice President of Information Systems. Praise the Lord for Frank's service in using his knowledge of technology to help Moody share the truth of God's Word with people around the world.

## Consequences of Partaking in the Lord’s Supper

What do ammunition specialist Carrie French, pastor Jerry Falwell, Apple founder Steve Jobs, and heavy metal singer Ronnie James Dio have in common? Each had their funeral picketed by the Westboro Baptist Church. The group cites God’s judgment on Jews, Catholics, and homosexuals as the justification for their activities.

We expect a certain sense of propriety and decorum at events like funerals and places like cemeteries, which is why the pickets and protests are so inflammatory. That feeling of shock at such inappropriate behavior can help us grasp how the apostle Paul felt when he heard what was happening in Corinth during the Lord’s Supper.

Though they were calling it the Lord’s Supper, the various factions of the church were having their own private suppers (v. 21). They were not acknowledging the point of breaking bread, which was

a recognition that every member of the church is connected to the same loaf. Additionally, some in the church who lacked material resources were actually going hungry during this supposed Lord’s Supper. It had turned into a competition to see who could bring the most lavish spread, ignoring the needy in the church.

Whenever you  
eat this bread . . .  
you proclaim the  
Lord’s death until  
he comes.

1 Corinthians 11:26

Paul repeated the description and command regarding the observance of the Lord’s Supper and then reminded the Corinthians that they were to eat in a worthy manner.

What does this mean? It doesn’t mean that we have to be sinless before we can partake, nor does it mean that we have to mentally or emotionally beat ourselves up over our sin. Instead, it means that we participate in the Lord’s Supper by “discerning the body of Christ” (v. 29). When we recognize the real reason we’re there, we turn the focus on Jesus.

### Apply the Word

Do we go through the motions of worship in order to impress other people? Or do we worship with our attention directed toward God? Do we focus on ourselves—either our successes or our sins—and forget to turn our gaze on Jesus? The Lord’s Supper is intended to help us lift our eyes to the Bread of Life who has invited us to participate in His body.

### Pray with Us

Today is the first day of the fall semester for Moody students. Would you join us in praying for these future ministry leaders? May the Father keep their hearts tender toward Him as they study His Word in their classes, in chapel, and during their quiet times.

## Sharing Bread as Generosity to Strangers

Ellen was in her early 40s before her home in rural North Carolina had indoor plumbing. Even then she had a kitchen that was little more than a stove, a sink, and a countertop. But for decades Ellen would begin the day by baking a cake—she wanted to have something ready in case people stopped by. She was known for offering a piece of cake to anyone who came near the borders of her property, including the road repair crew in front of her house.

Boaz said to her, “. . . Have some bread.”

Ruth 2:14

Israelite landowner. It might have been expected for Boaz to take advantage of a poor, foreign woman; the potential for harm and even violence toward women who gleaned is referenced several times in the text (vv. 9, 22). But Boaz was impressed by Ruth’s reputation as loyal and hard-working. He resolved to make his fields a welcoming place for her to work.

In keeping with the theme of this book, the overabundant loving-kindness

Ellen understood that sharing bread is a meaningful way to extend generosity to others, especially to strangers. In our final section this month, we’ll see how Scripture describes the hospitality of sharing bread.

Our story today describes the first meeting between Ruth, the Moabite widow who came to Israel with her mother-in-law, and Boaz, the wealthy

of God, Boaz went above and beyond what anyone might have expected him to do. He also offered bread to Ruth for her lunch and then supplied with her additional barley (v. 14). He demonstrated his true nature of great generosity in this hospitality. This initial invitation to share bread would lead to his eventual role as kinsman-redeemer. He married Ruth and became part of the lineage of our Redeemer, Jesus Christ.

### Apply the Word

Hebrews 13:2 exhorts, “Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it.” Is there someone who would love an invitation to dinner? Is there anyone at work who often eats alone? Ask the Lord to show you an opportunity to share bread—or cake!—with someone this week.

### Pray with Us

Dr. Paul Nyquist, Moody’s President, requests your prayers for the convocation service taking place on our Chicago campus for undergraduate and seminary students. Ask the Lord to spiritually encourage our students through Dr. Nyquist’s address.

## Amnon Perverts the Hospitality of Bread

When teaching young children about “stranger danger,” parents instruct them not to go with someone who asks for help looking for a lost puppy or who offers them candy. But what about when the person with evil intentions is not a stranger but an acquaintance, friend, or family member? That makes the manipulation, treachery, and violation even greater.

Tamar was the object of Amnon’s lust, and his friend Jonadab helped him hatch a plot to get his way. The plan hinged on the perversion of the hospitality of bread, taking something intended to bring people together and turning it into something that would eventually destroy many lives in David’s family.

Amnon manipulated his father, King David, by pretending to be ill, saying that some fresh-baked bread would help him feel better. David fell for the ruse

and ordered his daughter Tamar into the trap.

Preparing bread was a gesture of welcome and hospitality (see Gen. 18:1–15). Of course, Amnon had no intention of extending hospitality or generosity toward his sister. Offering someone bread signals that you are concerned about their needs. Amnon was focused only on what he wanted. When he refused to eat the bread that Tamar had prepared, he was refusing to acknowledge their real relationship as family members who should care

for one another. Instead, he gratified his own lusts. In a horrible example of the inversion of hospitality, he then kicked Tamar out of his house to be “a desolate woman” (v. 20). Two years later Amnon would pay the consequences when Tamar’s brother Absalom manipulated him in a similar way, inviting him to an event and then having him killed.

I would like  
my sister Tamar to  
come and  
make some  
special bread.

2 Samuel 13:6

### Apply the Word

Scripture takes hospitality seriously. When we offer bread, it should meet the needs of others, not our own agenda. Hopefully none of us would have such despicable intentions as Amnon, but we can be tempted to view other people as objects to satisfy our own wants. Biblical hospitality extends the love of Jesus to bless loved ones and strangers.

### Pray with Us

Lawrence Beach in Copy Center would be grateful for your prayer support. As Copy Center cares for all of Moody’s photocopying requests, please pray that its equipment will run smoothly so that all orders can be completed on schedule.

## Sharing Bread as Fellowship with Believers

According to research by Thom Ranier and the Barna Group, when it comes to choosing a church people are drawn to a place where the members are friendly, welcoming, and seem to care about each other. Both people who were currently attending a church as well as those who had been unchurched ranked friendliness and congregational care in their top two reasons for choosing a church to attend.

As our passage today indicates, these are indeed important qualities for a church to have. At the end of Peter's powerful sermon, thousands of people embraced belief in Jesus Christ. The followers of Christ had some identifying characteristics. They listened to the apostles' teaching and they were committed to prayer. And they were also in the habit of breaking bread together, sharing meals and fellowship with each other in their homes.

They broke bread  
in their homes  
and ate together  
with glad and  
sincere hearts.

Acts 2:46

We already saw that Jesus' practice of breaking bread, giving thanks, and sharing it was something that people recognized; it's recorded multiple times throughout the Gospels. His followers continue this practice, not just during the Lord's Supper, but throughout the week.

Christians should especially be known as those who break bread together. All those fellowship dinners in the church basement, small-group potlucks, and prayer breakfasts have a spiritual purpose beyond just getting together to eat. Sharing bread in this way helps us share life

together. It strengthens bonds of love in Christ. This fledgling church was known for their worship and fellowship. Unsurprisingly, many were drawn to the faith that inspired them and the joy that resulted from their belief and practice. Sharing bread with fellow believers is one way to start a spiritual revival!

### Apply the Word

In our busy lives we often become too busy to break bread together. Consider whether there is someone at your church whom you could invite for a meal after your worship services. Whether at your home, a restaurant or coffee shop, it can be a foundation for fellowship. Remember that our fellowship is a witness to a watching, needy world.

### Pray with Us

Reaching listeners throughout Alabama and Mississippi, Moody Radio station WMFT broadcasts out of studios in Tuscaloosa. Would you ask God to bring people to faith in Christ through the ministry of Martin Houston, Rob Moore, John Rogers, and Brock Round?

## Jesus' Example of Sharing Bread

Charles always loved going to his Aunt Mae's house—because Aunt Mae loved to cook. Charles was her favorite nephew, and any time they were together she would fix his favorite meal of fried chicken, collard greens, macaroni-and-cheese, and pound cake. The food was delicious, but even more it represented their relationship and how much she loved him.

We've come to the end of our study of bread in Scripture, and we close by seeing Jesus sharing a meal with His disciples. Once again, Jesus would break bread with His closest friends, and it would represent His love and provision for them.

The ingredients of this meal—fish and bread—should sound familiar to us. This episode should cause us to reflect back to the miraculous feeding of the five thousand. In that instance, Jesus had a few loaves and fish with which to feed a multitude, and they ended up

with twelve baskets of leftovers. In this story, He provided an overabundance of fish for His weary disciples who had been fishing unsuccessfully all night (vv. 6, 11). In both cases, Jesus demonstrated that He can provide, even when a situation looks hopeless.

Jesus came, took  
the bread and  
gave it to them.

John 21:13

Jesus' invitation to have breakfast was intended to meet their physical needs of hunger after a long, arduous night of fishing. It was also an invitation to spiritual fellowship with Him. Remember that their

last meal together was the Last Supper, the night that He was betrayed, arrested, and condemned. That meal was full of treachery and jealousy (see Luke 22 and John 13). This meal was full of tenderness and restoration (see vv. 15–25).

If Jesus, the Lord of creation and Redeemer of His people, could take time to make breakfast in order to nourish His disciples, surely we can follow His example to share bread with others.

### Apply the Word

Take time to review our themes from this month. Has the Holy Spirit prompted you in any of these areas? Do you need to address any "leaven" in your life? Do you need to be willing to extend hospitality to others? Do you need to acknowledge the extent of God's provision in your life? Perhaps you can pray and journal this as you enjoy a piece of bread!

### Pray with Us

We hope you've been encouraged by this month's study: Bread from Heaven, Bread of Life. Join us in expressing gratitude to God for His Son, the Bread of Life who came down from heaven that we might never be hungry again (John 6:35).

## FROM THE EDITORS

Continued from page 4

### **Have you had a mentor, somebody who guided and supported you?**

I have never really had a mentor who was older than I—we didn't think about such things when I was growing up, and later I grew because of significant friendships in my life.

### **What drew you to teaching?**

It was a divine accident. I never thought about teaching. I picked a big city and came to Chicago, and Moody gave me a job in radio. Just a year or so later, there was the need for a part-time substitute English teacher, and they hired me for a class of seven. I was only 22. I fell in love with teaching within weeks, before I even knew what I was doing. It was as if I had come home.

### **What is teaching for you?**

Teaching, I suppose, as hard as it is because you have to change and grow so much, is my life blood, the thing I'm never bored with or tired of.

### **What are the best and the worst moments in the life of a Moody professor?**

Everything that is the best about teaching is to see students come alive as they become involved with text, seeing them understand their faith better because of great literature. And also learning from the students. The

worst moments came when I failed personally and felt unworthy to be in the classroom or when I realized that I had not managed to communicate the material I was teaching.

### **What was the best advice you've ever received?**

Don't believe your press releases. Don't take yourself too seriously. Admit your errors. Laugh at yourself.

### **What advice would you give to young, and not so young, Christians on keeping a vibrant faith and walking closely with Christ?**

Respect history. Never incorporate a cultural icon into your life until you have carefully thought through the consequences. Do not let anything distance you from the average, ordinary person.

### **Can you say a few words about your new book coming out in August from Moody Publishers?**

The title, *Unseduced and Unshaken*, is taken from John Milton's *Paradise Lost* (Book V). And its theme in a nutshell is the subtitle: *The Place of Dignity in Young Women's Choices*.

### **What's next for Dr. de Rosset?**

My life as it is day to day, becoming more aware of how to honor God with small and large choices.

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