



After being baptized, Jesus was immediately led into the desert. **Forty days** he prayed, fasted, and came face to face with his enemy the tempter. During lent, we are invited to follow Jesus into the desert - to pray, to fast, and to face deep rooted sin. Join us for the next **forty days** as we walk through the Lord's prayer in preparation for Easter.

Forty - Week One

This week, we heard the invitation of Lent - to follow Jesus into the desert and pray. We learned the first step in prayer is learning how to see God as God is.

Scripture Focus

Matthew 4 | *Hebrews 4:15* | *Matthew 6:9*

Leader Commentary

Remember what the snake said to Eve? “You will not die! God knows when you eat of that fruit, you’ll be like God - knowing good from evil.” This is the first temptation - the place sin enters our story. Behind the temptation is a lie about the character of God. “God lies to you. God is holding out on you. God doesn’t want you to be like Him.”

This same temptation story is played out over and over again throughout history. It was re-played in Matthew 4 when Jesus is visited by this same serpent. However, Jesus succeeded where Adam and Eve failed. He was tempted in every way but did not sin (Hebrews 4:15). How was Jesus able to be so strong in the face of temptation? I think the answer goes far beyond Him being the son of God. While it is true that Jesus is God, it is also true that Jesus is human - 100% human. We are told in Matthew 4 that Jesus fasted for forty days. I think, rather than making Jesus weak, his time of prayer and fasting made him strong enough to face the devil himself. In fact, I think Jesus’s example in prayer should move us to come to Him and say, “Lord, teach US to pray.” After all, his discipleship have been asking him to teach them how to pray for thousands of years and it started just a few chapters after his temptation experience. Wouldn’t it be great if Jesus answered that request? Wouldn’t it be wonderful if Jesus Himself - the one who was strong enough in prayer to gain direction from God, intimacy with the Father, and overcome the onslaughts of the evil one - taught us to pray. Well, he did.

After his disciples asked Him, Jesus gave them a prayer to pray (Matthew 6:9-13). This week, we are going to focus on the first part of that prayer. It is the section that most equips us to resist the lies of the enemy because it reminds us what God is like. We learn from Jesus, the first movement in prayer is to focus on the character of God - God is daddy, God is near, and God is holy.

Our Father. Jesus tells his disciples to see God as “daddy.” The word he uses is “abba” and it is what a Jewish girl might say when she is five years old and wants to climb in their daddy’s lap - “Abba, hold me.” It is the word a Jewish father might say when his three year old son falls and skins his knee - “Don’t worry, abba’s here.” It is a shocking way to speak of God and it would have shocked Jesus’s disciples (I think it still does). Many of us have come to understand God as a distant old man hurling lightning bolts from the sky when he is displeased with us. However, Jesus tells us we are to see God as “daddy.”

Who Art In Heaven. If we were to ask people where God is, they would undoubtedly answer, “in heaven.” They would be right. However, most people understand heaven as far away. They think if someone were to just go high enough, they might reach it. This is not the Jewish understanding of heaven. To Jesus, heaven was not some place far away that is paved with gold and has pearly gates. It was an unseen realm that was as close as our breath. Ancient Jews wouldn’t have thought about “going to heaven.” They would have thought about glimpsing heaven (*think Elishah in 2 Kings 6 praying for his servant to see the army of the Lord surrounding them*) or experiencing heaven. To say that God is in heaven is to say that God is right next to us. We would see Him if we could only part the veil and see the unseen reality. If we are going to learn how to pray, we must put aside the idea that God is far away.

Hallowed Be Thy Name. Hallowed simply means “made holy” or “greatly revered.” While God is as close as a loving father, He is also utterly unique. There is no one like Him. Our posture toward Him should reflect that. This does not mean we approach God out of fear like we might approach a thunderstorm shaking a mountain. But, it does mean we allow God’s purity, power, and presence to inspire awe and reverence. These are not things we need to conjure up, they simply come from approaching our abba. When we are being held in His arms, it is impossible not to feel how strong they are. While we cry into his chest from the pain of our sin, it is impossible to ignore the purity of His heart.

If we are going to confront sin, we are going to confront some lies about the character of our God. Jesus gives us a prayer to practice praying - a prayer

that starts out by reminding us who God is: Our Father, who art in heaven, hallowed be Thy name. God is daddy, God is near, and God is holy.

Group Discussion:

- 1) Have you ever heard of the season of Lent? What do you know about it?
(Consider providing this resource or at least reading it:
<http://www.crivoice.org/cylent.html>)
- 2) What is your understanding of prayer? Why do you think it is important (or perhaps you don't think it's important)?
- 3) What are some of your questions concerning prayer?

"What comes into our minds when we think about God is the most important thing about us. The history of mankind will probably show that no people has ever risen above its religion, and man's spiritual history will positively demonstrate that no religion has ever been greater than its idea of God. Worship is pure or base as the worshiper entertains high or low thoughts of God. For this reason the gravest question before the Church is always God Himself, and the most portentous fact about any man is not what he at a given time may say or do, but what he in his deep heart conceives God to be like.

We tend by a secret law of the soul to move toward our mental image of God. This is true not only of the individual Christian, but of the company of Christians that composes the Church. Always the most revealing thing about the Church is her idea of God." - A.W. Tozer, *The Knowledge of the Holy*

- 4) Do you agree with Tozer's idea above? Why/Why not?
- 5) What stands out to you in what Tozer said above? Why does that stand out?
- 6) Do you have a problem calling God "Abba" or "Daddy?" Why?
- 7) What would it take to begin to see God as "Daddy?" Consider this:
<https://www.youtube.com/watch?v=-GeVfIXQOPg>

Consider watching this: <https://thebibleproject.com/explore/heaven-earth/>

- 8) How does that video change your understanding of God "in heaven?"
- 9) Is there a danger in being too "comfortable" with God and forgetting His holiness? Why/Why not?

10) How do we hold together God as “daddy” and God as “holy?”

Close in Prayer with the Lord's Prayer

Forty - Week Two

This week, we continued in our journey through lent by praying the Lord's prayer. We learned how to pray “Your Kingdom come, Your will be done.”

Scripture Focus

Matthew 6:10 | *Matthew 4:8-9* | *Luke 22:42* | *Revelation 21:1-5*

Leader Commentary

We are not accustomed to kings and kingdoms. We live in America - the land of the free. We have a representative government. So, it's difficult for us to wrap our minds around a *kingdom* coming. But, remember that scene in the Lion King when Simba came home? Scar had ravaged the land and enslaved the lions. When Simba, the rightful king comes home, he defeats Scar and restores life to pride rock. This is kind of what we are asking for when we pray for God's Kingdom to come. We are praying for a king to bring His reign. A kingdom is the realm of authority that a king has. So, Jesus is telling us to pray that the realm of God's authority would come - that God would be “in charge” on earth as He is in heaven.

But, wait, God is...God. Isn't God already in charge? Well, let's explore the temptations of Jesus. During one of his temptations, Satan offers all of the kingdoms of the world and their splendor if Jesus will worship him. Jesus does not respond with, “that's foolish...you don't own all the kingdoms so you can't possibly offer them to me!” Jesus seems to understand that there are places that are in Satan's control (or within Satan's kingdom). It is out of this understanding that we are being told to pray for the coming of God's kingdom.

There is a link between the will of God and the reign of God. For God's reign to expand into those places where He is not “in charge,” his will must be done there. It is not God's will for cancer to destroy our bodies. It is not God's will for infants to perish. It is not God's will for pollution to destroy an ecosystem. It is not God's will for warlords to rule through violence and pain. It is not God's will for entire populations to die of starvation while other populations get obese. It should be the most obvious thing in the world that God's will is not always done on earth. By praying for God's kingdom to come, we are

pulling the realms of heaven and earth together with our faith and we are making pathways for God to become king in those places where He currently isn't reigning.

There is also an eschatological (concerning the end times) aspect in this prayer. When we are praying for God's Kingdom to come, we are praying for the new heaven and new earth spoken of in Revelation 21. In the end, God himself will make His home on earth and live among us. He will wipe every tear from every eye and there will be no more hunger or pain or death. This is the fullest expression of the coming of God's kingdom. When we pray for God's Kingdom to come, we are praying for that day to start right now and right here. We are asking for God's final goal for all of creation to begin on this piece of earth.

In *Surprised by Hope*, N.T. Wright looks at the Kingdom of Heaven this way: "God's kingdom in the preaching of Jesus refers not to postmortem destiny, not to our escape from this world into another one, but to God's sovereign rule coming 'on earth as it is in heaven.'...Heaven, in the Bible is not a future destiny but the other, hidden dimension of our ordinary life-God's dimension, if you like. God made heaven and earth; at the last he will remake both and join them together forever." (18-19)

There is one last aspect of this section of the Lord's prayer that we must address. If we are going to pray for God's kingdom to come, we must be willing for it to come first in us. This prayer confronts our allegiances. Is God *your* king? Is God in charge of *your* will? Are you able to say with Jesus, "not my will but Yours be done?" Unless we are able to pray that, we are not able to pray "Your Kingdom Come." This prayer comes with a posture of surrender. The early Christians adopted this posture in prayer by closing their hands. During Roman occupation, the Christians would surrender to authority by closing their hands in front of their faces. This was a sign that they were willing to be tied up and led them where they didn't want to go. This posture eventually came to be used in prayer because the early Christians thought that same level of surrender should be given to their Lord, Jesus Christ.

Group Discussion

- 1) Why do you think so many of us tuned in to watch Prince Harry's wedding to Meghan Markle? Did you watch it? Why?
- 2) Where is the current "Kingdom" of Queen Elizabeth? What does it mean for a royal to have a "Kingdom?"
- 3) Where is the Kingdom of God? What does it mean for God to have a kingdom?
- 4) Can you point to specific things (or places) where it seems like God is not "in charge?" Share them with the group. Another way to ask this question: Where *isn't* the Kingdom of God?
- 5) Does God always get what God wants? Why/Why not?
- 6) What are we asking for when we ask for God's kingdom to come on earth?

"The kingdom, Jesus taught, is right here--present yet hidden, immanent yet transcendent. It is at hand--among us and beyond us, now and not-yet. The kingdom of heaven, he said, belongs to the poor, the meek, the peacemakers, the merciful, and those who hunger and thirst for God. It advances not through power and might, but through missions of mercy, kindness, and humility. In this kingdom, many who are last will be first and many who are first will be last. The rich don't usually get it, Jesus said, but children always do. This is a kingdom whose savior arrives not on a warhorse, but a donkey, not through triumph and conquest, but through death and resurrection. This kingdom is the only kingdom that will last." - Rachel Held Evans

- 7) How does God's kingdom come?

- 8) Is there an area of your own life where God is not in charge? Can you name it for the group? What would it look like for God's kingdom to come there?

Close in prayer with the Lord's Prayer

Forty - Week Three

This week, we learned to pray "Give us today our daily bread."

Scripture Focus

Matthew 6:11 | *Exodus 16* | *Luke 11:13* | *John 6:53-54*

Leader Commentary

When Bethany and I were dating, we went to a few fancy restaurants (it was when our income was mostly disposable!). In one restaurant, a waiter came out and set a clean white plate in front of us and then proceeded to delicately place a piece of warm bread on the plate. It was done with such precision, you would have thought he was performing bread surgery. Then he placed an empty white plate between us. After making some jokes about what the third plate might be for, we noticed some jars of what looked like oil in the center of the table. Perhaps we were to use that oil to dip the bread in! I poured some out (not fully knowing if that was what the third plate was for) and smelled the oil. Was this kerosene for the small light on the table? It wasn't until we looked around and saw other people dipping bread in the third plate that we felt comfortable doing it too. This bread was fancy bread - bread that was meant to make an impression or set the stage. This was NOT daily bread.

Daily bread is our necessary bread - the bread we need to survive. I think it's comforting that Jesus instructs us to bring our needs to God in the Lord's prayer. We all have needs - things we just can't do without. Jesus tells us to ask God for those things. Perhaps you think that God is only interested in BIG prayers - prayers like "save me from my sins," or "what do you want me to be when I grow up?" Sure, God is interested in those big things. But, he is also interested in your daily bread. So, if you need a parking spot right up front in Walmart because you only have 3 ½ minutes to get in and out of the store before baseball practice - then ask. There is nothing too small - no concern to

menial for us to bring to God. God is interested in our daily life and our daily needs.

However, this prayer also challenges what we believe to be needs. It is entirely possible for us to confuse our *desires* with our *needs*. When we pray for daily bread, we are entering a very old story. The Israelites were given manna in the desert. It was God's way of providing for them while they wandered in the desert before entering the Promised Land. This manna was a type of bread. It showed up every morning and the Israelites were instructed to gather it but not try to save any for the next day. They were supposed to trust that God would provide fresh bread every morning. When we pray for daily bread, we are praying for manna. It is a way for us to trust God and His provision.

Too often, we trust ourselves for daily provision and turn to God when things don't work out. The Lord's prayer reverses that tendency. It teaches us that God is the source of our lives and can be trusted to provide what we need. It also teaches us that God knows our needs better than we do.

So, if you "need" a parking spot. Ask for it! God cares about your day. Just remember that God might also challenge the things you think you need by not giving you a parking spot! Perhaps you *want* a quick run into the store but you *need* to get some exercise. So, by not providing a parking spot up front, God is giving you your daily bread! When we pray for our daily bread, we are asking for God to meet our needs AND we are asking for God to define our needs.

Sometimes our needs are very obvious (things like sickness, disease, hunger, thirst, poverty). In the midst of these needs, however, we need to be reminded that there is one more obvious need that God wants to meet...and it sounds cheesy. We need God.

When the crowd followed Jesus after the feeding the 5,000. Jesus turned to them and said, "eat my flesh." The people thought they wanted manna, but Jesus offered himself. Jesus also tells us that God is more than willing to give the gift of the Holy Spirit to those who ask (Luke 11:13). God *wants* to meet your needs...starting with your greatest one - your need for Him.

Group Discussion

- 1) What are some ridiculous things your children have asked for? If you don't have children, what is the wildest thing you asked your parents (or santa) to get you for Christmas?
- 2) **Read John 6:25-34.** This is the scene that follows the miracle of the feeding of 5,000. What are these people asking for?
- 3) How is this crowd's posture toward Jesus similar to how we can sometimes approach God with our needs in prayer?
- 4) Why do we sometimes leave God out of the daily details of our lives?
- 5) How can we tell the difference between things we desire and things we need?
- 6) Consider this [Video](#). What are some practical ways we can offer Jesus (the bread of life) to the world around us?
- 7) What is the significance of asking for "our" daily bread instead of "my" daily bread?

Close by praying the Lord's Prayer.

Forty - Week Four

This week, we continued in our quest to learn how to pray. We prayed “forgive us...”

Scripture Focus

Matthew 6:12 | *Romans 8:1* | *Romans 6:23* | *Galatians 3:13*

Leader Commentary

No one likes to be in debt. Most of us know what it feels like. The high interest. The minimum payments. The feeling that you’re never going to be free. When I go in debt, I take something that was not my own and I use it as though it was my own. In Matthew, Jesus prays, “forgive us our debts...” in Luke’s version of this prayer, he uses the word “sin.” Is there a reason Matthew uses the word “debts”?

Matthew was a tax collector. So, the world of financial transaction would have made sense to him. He grew up a Jew and, on the day of Atonement, the priest would say something like “Forgive us, for we have sinned. **Wipe away** and **remove** our evil deeds from before your eyes.” In Psalm 51, David prayed, “**blot out** my iniquity.” It would be easy for Matthew get the idea that we have a red mark in the ledger that we will never be able to pay and, if we are to be reconciled to God, that needs to be wiped out.

Now, it is NOT our sins that place us in debt. It is our sin. Did you catch the distinction? Our sins (personal) add to our indebtedness the way interest adds to credit card debt. But, sin itself is the thing that stands in our way and has stood in our way ever since Eden. It has condemned us since the day we were born. We are not sinners because we sin. We sin because we are sinners. It is the sin that puts all of humanity in debt. What is the debt we owe to sin? “The wages of sin is death” (Romans 6:23). THAT is why we can’t pay. Sin demands our death. It is not God who demands our death. It is the

Accuser, who points at us and condemns us before God ([Check out this clip from Chronicles of Narnia that illustrates this point](#)). Did you catch that? While God may hold the ledger, it is the accuser who is pointing to it and demanding that the wages of sin be payed. Something needed to be done to wipe the ledger clean and silence the accuser. This is exactly what Jesus did on the cross.

Have you ever been to a note or mortgage burning ceremony? It's a beautiful thing to see the record of debt go up in smoke. This is just what the cross does for our record of sin. Only Jesus could pay the debt we owed. Now, we're able to proclaim that are no longer sinners because the debt has been canceled. In the Lord's Prayer, we are reminded of this. Jesus would become the answer to this prayer He teaches His disciples to pray!

There was a time in my life when I got into some debt trouble. I was only able to pay the minimum payment so the principle kept growing and growing. Eventually, the payments got so high, it seems impossible to pay. I couldn't imagine getting out from under that debt. It was going to take years and years! Then, someone heard about my plight and gave me the money I needed to pay off the debt! You can imagine the freedom and the lightness.

Imagine if I refused to believe in a gift that good. I would continue to feel the weight of my past mistakes and I would continue to send check after check of money I didn't have to the credit card company. How ridiculous! When we refuse the forgiveness of God and keep on sinning, it is like we are continuing to make payments on a debt that has been canceled. The debt doesn't exist anymore! Living in that forgiveness means we don't have to sin anymore.

However, just because we don't HAVE to sin, doesn't mean we won't. There will be moments when we forget that we are no longer in bondage and we choose sin. Whether it is doing something we know we shouldn't do or not doing something we know we should do, we are in need of forgiveness. Thank God forgiveness has already been extended. We simply need to receive it - the same way I receive the gift of a paid off credit card. Through this activity of asking for God's forgiveness, we are reminded that the debt has been paid and we are set free from the bondage of sin. We are free to live holy lives.

Group Discussion

- 1) What does it feel like to have a debt that you know will take you forever to pay back (Hypothetically, of course! I know all of you are living debt-free, haha)?
- 2) In Matthew's version of the Lord's prayer, we are told to pray, "forgive us our debts." In Luke's version, we are told to pray, "forgive us our sins." How is debt related to sin?
- 3) To whom is our "debt" owed?
- 4) How did the cross free us from our "debt?"
- 5) When was the last time you asked God to forgive you? Is it something you have to continually ask for? Why? Why not?
- 6) What is the role of this part of the prayer - "Forgive us our debts" - in a holiness denomination? (there might need to be levels of conversation before you get to this question...you might have to explain some of our Nazarene roots).

Forty - Week Five

This week, we continued thinking about forgiveness. We prayed, "...as we forgive our debtors."

Scripture Focus

Matthew 6:12 | Matthew 6:14-15 | Matthew 18:21-22 | Matthew 5:23-24

The Lord's prayer places us in a humble posture, which acknowledges sin and reveals how sin loses its grip on us - through forgiveness. We are, therefore, invited to be agents who loose the bonds of sin throughout the world with our own acts of forgiveness. In fact, God is so serious about this, Jesus tells us that we won't experience forgiveness unless we forgive. He even goes so far as to say that we should be reconciled to other people before we worship God (Matthew 5:23-24)!

Jesus tells a parable about a servant who owed his master more money than he could pay back. After receiving forgiveness from his debts, he sees someone who owes him a small debt. Instead of forgiving as he had been forgiven, this man yells at the other man and throws him in jail until the debt can be payed. When the master hears about this, he brings the servant back in and reinstates the debt. Of course, this parable is about allowing our own forgiveness to impact our posture toward our fellow brothers and sisters. However, I think this parable also points to a vital aspect of forgiveness.

Apparently, forgiveness is not a one-time thing. If anyone has had to forgive, they know that the choice to forgive has to be made again and again. So, our sins are ever before us (Psalm 51). God's forgiveness is not something we ask for one time and assume it's over. God's forgiveness is more like a state that we live in. Jesus seems to teach that not forgiving our fellow brothers and sisters interrupts this state of forgiveness like the servant's lack of forgiveness interrupted the state of his master's forgiveness.

This implies that we too must be willing to forgive again and again if we are to live and model the kind of forgiveness for which we are asking from God. One time, Peter asks Jesus how many times we should forgive (Matthew 18:21-22)? The interchange is steeped in Jewish memory. After Cain killed his brother, he is doomed to be a restless wanderer on earth. Cain fears for his life, so God promises that anyone who hurts him will be repaid seven-fold. Then, Lamech comes along and arrogantly declares that anyone who hurts *him* will be repaid 7 times 70 - placing himself in a place of deeper sin than Cain and planting his life in violence. Peter is assuming the forgiveness we show should match the response of God toward sins against Cain (If God can repay 7 times, we should forgive 7 times). Jesus counters and says, our forgiveness should match the vengeance-level of Lamech! If Lamech can be so evil as to imagine exacting vengeance 7 X 70 times, we should imagine forgiving that amount of times!

Sin gets in the way of God's kingdom coming on earth. If we want to live in God's reign, we must be forgiven and forgive others.

Group Discussion

- 1) Is it easier for you to say "I'm sorry" or to say "i forgive you?" Why?
- 2) What do you think Jesus is saying in Matthew 6:14-15? Would you argue with him? What would you say?
- 3) Check out this two part story of forgiveness: Part [One](#). Part [Two](#).
- 4) Why is it difficult to forgive? Why do we sometimes want to hold on to our hurt and not release it?
- 5) What does unforgiveness do to us spiritually? Emotionally? Physically?
- 6) What gives people the power to choose forgiveness?
- 7) Is there something in your life that you need to forgive? What are some steps you can take toward forgiveness?

Forty - Week Six

This week, we prayed “Lead us not into temptation but deliver us from the evil one.”

Scripture Focus

Matthew 6:13 | *James 1:13* | *1 Corinthians 10:13* | *1 Peter 5:8*

Leader Commentary

I didn't know where I was going. I was simply trusting the GPS to guide me. Even after turning down the dirt road, I held on to hope that this was some kind of short cut. Finally, the road ended at a driveway that was about a mile long and a forest too thick to see through. My phone triumphantly announced, “You have arrived at your destination.” I was angry.

Today's Scripture is a prayer for guidance. There are two aspects of the guidance for which we are instructed to pray: 1) going somewhere (lead me), and 2) taken out of somewhere else (deliver me).

Jewish wisdom proclaims that we walk backwards into the future. We can't really see where we are going, so we need guidance. The Lord's prayer includes guidance. We are to pray that God would lead us away from temptation. We acknowledge that we are weak and powerless against temptation. Inherent in this prayer is the idea that we will fail if we are left to our own devices. Sure, there are times when we need to be strengthened and our faith tested. However, testing is not the same thing as tempting. God is sensitive to our weakness and never tempts us (James 1:13). In fact, God always provides a way out of temptation when we find ourselves in it (1 Corinthians 10:13). This activity of God's is exactly what we are praying for. Lord, don't lead us into temptation. As you lead us, make a pathway into the future that navigates the temptations of the world. Like a father helping a son walk through a minefield - put your foot here, Ok, now here. Good.

There's more to this prayer than avoiding temptation. We are also told to pray for deliverance. You see, there are many who have reigned in an addiction to some substance but remain enslaved. Though they have moved from uncontrolled substance abuse to abstinence, so many have not yet experienced deliverance from slavery to freedom. They may seem to have gotten out of Egypt, but Egypt is not yet out of them. Their need is deliverance.

In this prayer, we pray, "...deliver us from the evil one." The prayer for deliverance is as old as the Exodus. It's an ancient prayer of God's people. It is, in fact, a prayer probably prayed by many of the people waving palm branches at Jesus when he entered the Jerusalem. They had come to expect Jesus to overthrow the Roman government and deliver them from the oppressive power of a foreign leader. But, Jesus had a much deeper deliverance in mind.

Jesus doesn't say, "deliver us from evil." He prays, "deliver us from the **evil one**." The Bible does not reveal evil as a satanic force, but Satan as an evil, personal presence. As a personal presence, evil can inhabit, oppress, and even possess human beings. Evil is real and evil is personal. This person is against you and longs to enslave you. Peter says he is like a lion roaming around looking for people to devour. Many of us are currently enslaved by this evil one without even knowing it. Many of our friends are enslaved. If we are going to walk with God, we need to be set free from our bondage to this slave-owner.

The prayer for deliverance speaks to the power that holds us in stocks. It is ancient language that goes back to Moses. "Let my people go." When was the last time you spoke to the powers that held other people or the powers that held you and commanded them to let go? Lord, deliver us from the evil one.

Group Discussion

- 1) How often do you pray for guidance from the Lord? Why is this such a concern for us?
- 2) Are you more prone to believe that God guides you into difficult situations or away from them? Why?
- 3) What is your reaction to James 1:13? What is the difference between temptation and testing?
 - a) If you want to go into it: Was Jesus tested or tempted in the desert?
 - b) How do we reconcile James 1:13 with Hebrews 4:15?
- 4) Share a story of when you were experiencing temptation and you noticed the way out that God provided. How is this an answer to the Lord's prayer, "lead us not into temptation?"
- 5) Are you prone to believe in a personal evil that is against you? Why/Why not?
- 6) What does it mean to be in spiritual bondage and need deliverance?
- 7) Are there any areas of bondage in your life now? Can you name them for the group? How are we set free from those things?
- 8) What is the role of prayer for one another (deliver **us** from the evil one) in breaking the bondage of the evil one?
- 9) Pray for each other and address the areas of bondage we see. Ask God for deliverance.

Close with the Lord's Prayer.

