

Daily Bread

(Sermon Notes)

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6/10/2017

Remember when Andrew, found the Messiah and told Peter? They were watching every move Jesus made.

John 1:41 [Andrew] first found his own brother Simon, and said unto him, We have found the Messiah, which is, being interpreted, the Christ.

Luke 11:1 It came to pass, that, as [Jesus] was praying in a certain place, when he ceased, [finished] one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

There are prayers in the Old Testament, and John the Baptist also taught his disciples to pray – why were not those prayers sufficient? Brethren –Please notice this:

The disciples did not ask Jesus **what** to pray for - they asked Jesus to teach them **how** to pray. They knew that they didn't know **how** to pray correctly. Thankfully, for us, Jesus gave them the guidelines – to effective prayer.

This is the way to pray – Jesus said:

Matthew 6:9 After this manner therefore pray ye: [When ye pray – Luke 11:2] “Our Father who art in heaven, Hallowed be thy name.”

Jesus wasn't going to teach them a prayer – but **how** to pray! What was to be in their minds when they prayed? What were they to understand in order to be able relate to God the Father?

Prayer is close – personal - Intimate Contact with Our Father.

To be able to have this kind of contact with God – we must know Him and what He stands for ... We must fully be a part of God's Plan and operation.

This world does not know the Heavenly Father.

Matthew 6:1 Take heed that ye do not your alms [compassionate giving] before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Matthew 6:2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

Matthew 6:3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

Matthew 6:4 That thine alms may be in secret: and thy Father which sees in secret himself shall reward thee openly.

Matthew 6:5 And when thou pray, you shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

They have had their reward.” Jesus knows that some people pray just so that others will think they are holy. They want to look good to other Church people. They are concerned about what others think about them.

If we pray like that – Jesus said – we have gotten all the reward we're going to get. Jesus was saying that we shouldn't make our prayer a public spectacle.

Matthew 6:6 But thou, when thou pray, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which sees in secret shall reward thee openly.

A private and personal and up-close relationship is necessary. When God has answered our prayer – and He will – the results will be obvious to all!

Prayer is supposed to be between a person and God alone.

God is not hard of hearing. He is not silly – he does not ask His children to grovel and beg uselessly. God is not capricious – given to sudden and unaccountable changes of mood or behavior.

Matthew 6:7 But when ye pray, use not **vain repetitions**, as the heathen do: for they think that they shall be heard for their much speaking.

Matthew 6:8 Be not you therefore like unto them [repeating useless prayers]: for **your Father knows** [already] what things ye have need of, before ye ask him.

While teaching His disciples how to pray, Jesus made up a **new** word not used anywhere else in the Bible.

The new word coined by Jesus is the Greek word *epiousios*.

Epiousios is unique. Over the centuries there have been **many** theories and positions as to what this word means.

We are going to let the Bible interpret the Bible – because the Scriptures are not broken.

It is not found anywhere else in the original Scriptures of the Bible, nor anywhere else in all of ancient Greek literature.

Bible translators have had a very difficult time figuring out exactly what this word means.

Because of their lack of understanding, the King James translators decided to use the word “**daily**.”

Title from here:

Matthew 6:11 Give us this day our **daily bread**. [*ton arton hēmōn ton epiousion*]

That’s an unfortunate translation. My understanding is that most of the time when “**bread**” in mentioned in the New Testament – the intent is “food.”

In Palestine, barley and wheat were staples of their diet. In Greek, ‘bread’ is the word, *artos* – and it is synonymous with “food.”

Because of this **misguided** translation, most people think “Give us this day our **daily bread**” is like saying ‘grace’ before a meal, but it is not a “give me” prayer, asking for breakfast, lunch or supper. For example:

Matthew 4:4 But [Jesus] answered and said, It is written, Man shall not live by bread [physical food] alone, but by every word that proceeds out of the mouth of God [spiritual nourishment].

Interestingly, every incidence of “unleavened bread” in the New Testament actually makes no mention of “bread” what so ever – only “unleavened,” with bread being understood.

Ninety-nine percent of the people who read those words about “daily bread” think it is a request to keep our **food** supply coming to us.

Other Bible translators have come up with these renditions for *epiousios*. Here are some examples:

“give us this day our bread **for tomorrow**”

“...day after day our bread for the day.”

“Give us bread for our **needs** from day to day.”

“Our daily bread, the bread needed for today and tomorrow, give us today.”

“Our bread that is sufficient for us give us day-by-day.”

“Give us the bread of life today.”

The Catholics use this verse to justify **daily** Holy Communion - saying it is fitting for the Eucharistic liturgy to be celebrated each day.

I just wanted to demonstrate the world of confusion that surrounds this one word, *epiousios*.

This verse, “Give us this day our **daily bread**,” is **not** a request for daily physical **food** and the necessities of life.

The correct meaning of these words of Jesus Christ is of paramount importance.

On the surface, this explanation certainly seems plausible.

The King James translators, without understanding what it means to “Put on the Lord Jesus Christ,” completely missed the point when they translated the Greek word *epiousios* as “daily.”

The disciples saw Jesus praying and asked Him to teach them to pray (Luke 11:1).

Did He respond by teaching them to be sure and ask for physical food each and every day?

Or, was Jesus pointing them to a higher indispensable spiritual truth that is lost on the world?

When this is fully understood, it will be absolutely clear that “Give us day by day our **daily bread**” is not primarily about asking for food.

What new concept was Jesus teaching His disciples that they needed to learn in order to pray effectively?

This request to the Father is one of the most misunderstood sayings in the entire Bible.

Remember that this is not a “**prayer**” to be memorized and recited, but a collection of key areas of consideration for developing a prayerful relationship with our Father.

The Bible is specifically inspired so that the world cannot see God’s truth in it.

The deeper truths contained in the Word of God appear to be foolishness to the unconverted mind.

The Holy Scriptures are revealed only to those whom God calls and opens their minds.

This phrase “Give us this day our **daily bread**” holds a greater meaning for us than it does for the world at large.

When Jesus gave the disciples guidelines on how to pray, He gave them the principle that places **spiritual matters** ahead of fundamental necessities. Jesus told the disciples to choose the **spiritual** over the physical. Jesus taught the disciples that the Father knew their needs even before they asked, and would supply them!

We need to take a closer look at what Jesus is saying here. Let’s start – down a little bit – where Jesus is saying, “Let’s get our priorities straight.”

Matthew 6:25 Therefore I say unto you, Take no thought for your life, [Don’t worry about your life!] – **what ye shall eat**, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more important **than food**, and the body than raiment?

Jesus says, you don’t see the **birds** praying for food – do you?

Matthew 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly **Father feeds them**. Are ye not much better than they?

Then Jesus **repeats** Himself for emphasis: So Jesus said:

Matthew 6:31 Therefore **do not worry**, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’

Jesus was not sending a contradictory signal to His men – saying on the one hand ask for **daily bread**, and on the other hand not to worry about **daily bread**.

Rather, Jesus was pointing His disciples to the most important **higher spiritual** need.

These verses must agree with one another and with the remainder of Scripture. A little here and a little there.

Matthew 6:32 (For after all these things do the Gentiles seek:) for your heavenly Father knows that ye have need of all these things.

Again, Jesus is **prioritizing** – here is what is **most important** – here is what to **pray** about.

Matthew 6:33 But seek ye **first** the Kingdom of God, and his righteousness; and all these things shall be added unto you.

As we have seen, most Bible translators are **not** in agreement as to what this word means.

However, E.W. Bullinger wrote that the word *epiousios* is a reference to **Jesus Christ** Himself.

In the E.W. Bullinger Companion Bible, we find this explanation for *epiousios*: (begin quote)

“daily Greek *epiousios*. A word coined by our Lord, and used only here and Luke 11:3, by Him. Compounded from *epi* = upon, and *ousios* = coming... Therefore, it **means coming or descending upon**, as did the manna, with which it is contrasted in John 6:32-33. It is the **True Bread from heaven**, by which alone man can live – The Word of God, which is prayed for here.” (End quote) (bold emphasis mine)

Epi, means over, **above**, beyond, in addition to, or some similar **superlative**. {for example: *gnosis* is knowledge, ***epignosis*** is higher knowledge.}

Ousia, is derived from the word verb *ienai*, meaning both **to come** and to go.

Even in English words change entirely with different tense and syntax. “Eat” is turned – backward, forward and inside out to become “Ate,” for example.

John – the beloved apostle who wrote many years later understood what Jesus meant by *epiousios*, and used a few more **conventional** words to explain it.

Those intervening years allowed John to grow in understanding the deep significance of Jesus’ words.

John recorded how Jesus Christ often used the analogy of **manna** and bread when explaining the difference between our **physical needs** and our **spiritual needs**.

John may have been prompted by Jesus’ little brother James – who was highly educated – and clearly understood this concept.

James 1:17 Every good gift and every perfect gift is **from above**, and **comes down** from the Father of lights. (also 3:15, 3:17)

Matthew, Mark and Luke do not cover this concept of *epiousios* in the same way – of Jesus coming from a much **higher realm** than that of this earth.

John makes the distinction a number of times.

John 3:3 Jesus answered and said unto [Nicodemus], Truly, truly, I say unto thee, Unless a man be born again [Gr. *anōthen* - **from above**], he cannot see the Kingdom of God.

John is showing that Jesus is speaking of a **higher spiritual dimension**, of which Nicodemus is totally unaware.

John 3:13 No one has ascended up to heaven, but [Jesus Christ] that **came down** from heaven, even the Son of man which is in heaven.

Please note this phrase: “**came down**”

Again, speaking of Jesus:

John 3:31 He that **comes from above** is above all [two different words]: he that is of the earth is earthly, and speaks of the earth: He that **comes from heaven** is above all.

Jesus alluded to, and called attention to **manna** a few times.

The manna did not grow. Nobody brought in wagon loads of this food. The manna kept coming down for 40 years – twice as much every Friday (Exodus 16:22). It wasn't bread – it was food – it was sweet and good. God miraculously gave Israel that **food from heaven**.

John 6:31 [The people said,] Our fathers did eat **manna** in the desert; as it is written, He gave them bread from heaven to eat.

John 6:32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you **not** that bread from heaven; but my Father gives you **the true bread from heaven**.

Speaking of manna, Nehemiah says:

Nehemiah 9:15 [The Lord thy God] gave them **bread from heaven** for their hunger.

The manna only pointed to the True food from Heaven – Jesus Christ.

In John 6:33 we find the definition of “Daily Bread,” the way Jesus used it in Matthew 6:11 where He said, “Give us this day our daily bread.” He was saying, “Give us this day the bread that keeps coming down from heaven to nourish and save us.

John 6:33 For the bread of God [the food from God] is **He which comes down from heaven**, and gives life unto the world. [*katabaino* - descended]

John 6:34 Then said they unto him, Lord, evermore give us this bread.

John 6:35 And Jesus said unto them, **I am the bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 6:54 Whosoever **eats my flesh, and drinks my blood**, has **eternal life**; and I will raise him up at the last day.

Because of the extreme importance of this concept – Jesus Christ in us – Jesus said it in the strongest way possible.

Jesus is the **bread of life** that **came down**...

Jesus incorporates this meaning when He makes reference to Himself saying, “This is that bread.”

John 6:58 This is that bread which **came down** from heaven [*katabaino* - descended]: not as your fathers did eat manna, and are dead: he that **eats of this bread [food]** shall live forever.

We desire for Christ to **come down** into us and make His abode in us. Our bodies are His temple – He lives His perfect life in us.

Galatians 3:27 For as many of you as were baptized into Christ have put on Christ.

The world does not understand what it means to **put on Christ**.

Jesus continued to explain to the disciples that it was He Who is the true **spiritual sustenance** that they must partake of, if they are to have eternal life.

Epiousious means really, really **coming down** from above, **cascading** down from above **continuously** like a great waterfall.

In this one chapter **alone** John says it at least 7 times.

John 6:38 For I **came down** from heaven

John 6:41 ... I am the bread which **came down** from heaven.

John 6:42 ... I **came down** from heaven?

John 6:50 This is the bread which **comes down** from heaven, that a man may eat thereof, and not die.

You talk about emphasis!!! – driving a point home – one last verse:

John 6:51 I am the living bread which **came down** from **heaven**: if any man eat of this bread, he shall **live forever**: and the bread that I will give is my flesh, which I will give for the **life of the world**.

Give us this day our **daily bread** – this living bread of life – that comes **cascading down continuously** – that we might have eternal life.

The world has rejected this vital truth that we are able to see!

Jesus reiterated to John that He was the “hidden manna.”

Revelation 2:17 To him who overcomes I will give of the **hidden manna** to eat.

Jesus is that bread of Life that **descends** from heaven!

This definition of “**daily**” answers the apparent contradiction of whether or not we should be concerned about our food and drink, as it points to the higher spiritual reality of our need for Jesus Christ in our lives.

Give us this day our **daily bread** is a petition to our heavenly Father to supply our every spiritual need and help us “Put on the Lord Jesus Christ.”

Romans 13:14 Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

How important is it that Christ be in us?

2Corinthians 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that **Jesus Christ is in you**, except ye be reprobates?

“Give us this day our **daily bread**,” is a request to our Father to have Christ live His perfect life in us and provide all things necessary for salvation.

Jesus Christ is the True Bread from heaven.

In John 14 we will find a promise from Jesus Christ that very few people believe or understand.

Everyone wants their prayers to be heard and fulfilled by God.

Lots of people say “God does not hear prayers today.” He’s not healing any more. They are sadly mistaken.

Will we believe what Jesus promised?

John 14:13 And whatsoever ye shall ask in my name,[Jesus said] **that will I do**, that the Father may be glorified in the Son.

John 14:14 If ye shall ask **anything** in my name, I will do it.

This is where Faith kicks in.

Let’s understand how this works -- Jesus Christ reveals the Father.

Now, Our God is not like some big Santa Clause in the sky – waiting to fill everyone’s wish list. That is not the way it works.

We hear people, all the time, saying, “Oh God,” like they had some concept of God or personal working relationship with Him.

How many people actually understand that there is **truly** an Almighty God, and that He has a Son, our Lord Jesus Christ, and that He is actually working out a Great Plan on this Earth – in mankind?

How many people who pray, “Oh God,” really desire **to be a part of that Plan** of God’s – and look forward to being the Children of God?

Yes, God has something going on – and for someone to have their Prayers heard – somehow they have to know of, -- and be a part of the Great Design that God is working out here below.

As a general rule: No one knows the Father unless He intervenes in someone’s life.

John 6:44 No man can come to me, except the Father which hath sent me **draw him**:

John 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were **given unto him** of my Father.

The Father was mostly unknown to Jesus’ disciples when He called them – come and follow Me. Jesus reveals the Father.

Matthew 11:27 All things are delivered unto me of my Father: and no man knows the Son, except the Father; neither knows any man the Father, save the Son, and he to whomsoever the Son **will reveal him**.

Luke 10:22 All things are delivered to me of my Father: and no man knows who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

We see in this verse that everyone has not had the Father revealed unto them.

John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

The disobedient people of this world think that they know God – they do not.

John 17:25 O righteous Father, the world hath not known thee: but I have known thee, and these [disciples] have known that thou hast sent me.

John 17:26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

It is Jesus Christ who gives God’s people the tools that enable them to make contact with, -- and maintain a dynamic interaction with the Supreme Being of the universe, the Father of the God Family—our spiritual Father!

If the Father is **unknown** to a person – they certainly cannot have spiritual communication or a relationship with Him.

God is the Creator - He is the Ruler of all that exists in the entire universe, He alone is worthy of our deep respect, adoration and worship.

How are we introduced – in a proper introduction – to God the Father? Do we know God --- Are we known of God?

A prayer is not a **string of words of memorized words** – like a song or a poem that God needs to hear over and over.

God does not appreciate thoughtless – heartless repetition – any more than we would want to hear the same story over and over.

Prayer is a serious request to God – who is the source, the provider of all that is good, and right and fair.

Prayer is talking to God with the understanding that there is **an interaction taking place** – going both ways – a “meeting of the minds” – between God and us.

Thank God we have the privilege of receiving the attention of, and being heard by our great creator God! Knowing how to pray the correct way does not come naturally to anybody. We all need to be taught how to pray. Pagans pray incorrectly.

John is writing about the relationship between God the Father and His Son, Jesus Christ... and John is explaining that there are no short-cuts to eternal life.

No man finds eternal life through Mary, Buddha, Mohammed – or Sunday Mass, for that matter. We are to worship the only true God – have no gods before Him. God says,

Romans 14:11 As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God. (Philippians 2:11)

Do we understand that God is working only through His Son?

1John 5:13 These things have I written unto you that believe on the name of the Son of God; that ye **may know** that ye have eternal life, and that ye may believe on the name of the Son of God.

Note closely, these next few verses will tell us the **only way** to have our prayers answered.

1John 5:14 And this is the confidence [**faith**] that we have in him, that, if we ask **anything** according to His will, He hears us:

Did you see that – whatever we are praying for must be according to what God is Planning – what we ask – must fit into His Great Design – if we expect to have our prayer request answered.

1John 5:14 if we ask anything according **to God's will**, He hears us:

What is God's will? Do we know?

Is it not to bring many sons unto glory – children of God – in the eternal Family of God – and whatever it takes to get that job done is God's will – always according to His perfect **righteous law**.

John, the beloved apostle of Jesus Christ, explained that **there is a way** we can be sure that our prayers will be heard.

1John 3:22 Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.

1John 3:23 And this is His commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as He gave us commandment.

God **always** hears any person who prays in a right spirit and attitude.

We see the intimate two-way relationship that must exist in order for our prayers to be heard.

1John 3:24 And he that keeps His commandments dwells in Him, and He in him. And hereby we know that he abides in us, by the Spirit which He hath given us.

It always comes down to having God-like thoughts and **attitude** – if we want our prayers answered.

Isaiah 66:2 But on this one will I look: on him who is **poor** and of a **contrite spirit**, and who **trembles** at My Word.

End: Daily Bread