

# FOLLOW ME!

A Bible Study on Jesus' calling, equipping, encouraging, and evaluating those who follow him

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## Overview and Goals

Jesus calls us to follow him on a journey throughout our lives. This walk with Him is the focus of the following four-part study, which uses a family trip for its overall theme. Just as family members plan a trip, and energize, sustain, and evaluate each other during and after a trip, so the Christian family travels under the leading of Jesus. We find Jesus calling and recruiting us to follow Him. We discover that it is a trip that is both mapped out but still surprising to us. He equips us with a message that is sufficient for the journey, though we might not have all the outward gear we imagined. His encouragement answers the age-old question of travel, "Are we there yet?" Finally He looks back over the journey with us. Together we ask, "So, how was the trip?"

<i>Session One:</i>	<i>Recruited for the Journey—Let's Go!</i>
<i>Session Two:</i>	<i>Equipped for the Journey—Here's What You Need.</i>
<i>Session Three:</i>	<i>Encouraged on the Journey—Are We There Yet? Almost!</i>
<i>Session Four:</i>	<i>Evaluated on the Journey—So How Was the Trip?</i>

In using this study, I hope that youth and their leaders understand more clearly the remarkable grace with which Jesus calls us. While we don't know the next steps on the journey, He does. Despite our stumbling, He still recruits us to travel with Him. This study may help us listen carefully for His directions. As we walk with Him, I also pray that we'll have greater hope when the trip seems very, very long. "Aren't we home yet?" is a discouraged question asked by many. But there is encouragement in the One with whom we're walking and in the work that He's doing in and around us. Finally, may this study relieve your fears of the final evaluation that Jesus might give us. He has invited us to follow and has promised to view us with grace.

## Time and Materials Needed

The studies are written for a small group discussion format lasting forty-five to sixty minutes. It is assumed that the group members know each other fairly well and that they are comfortable discussing both a Biblical text and their lives. Each study has four parts, which can be adapted to the time available and the needs of the group. First, a discussion introduces the topic and allows the group to share their experiences related to this theme. Second, the leader using the notes provided and other studies to introduce the text. Third, the group discusses the text itself, connecting it to the context of the Gospel and other experiences of Jesus and His followers. Finally, there are application questions that focus on the use of the text and its ideas on the coming week.

The study focuses on the Gospel of Mark for several reasons. Mark's Gospel often concentrates on Jesus' relationships with His disciples and other followers in dramatic ways. The calling of the first four disciples in chapter one and the calling of Bartimaeus in chapter ten are good examples. Much of the action within Mark is between Jesus and individuals or small groups. This fits our theme of Jesus leading volunteers. For further discussion, leaders can turn to the parallel passages in other Gospels for many of the episodes, which this study uses.

There are several possible ways to introduce each unit of this study with the travel theme. Bring in maps, both new and old, from destinations as close as the neighboring state park to countries halfway around the world. Bring in souvenirs that shout "tourist," even the tacky ones that are barely worth bringing home. Bring in the pictures from your family trips or from trips taken by some of the youth together, such as the National Youth Gathering or confirmation retreats. Be sensitive to those youth who have had very little chance to travel or whose choices in travel are unusual. As a leader, emphasize your own travels in a modest way, and perhaps focus especially on your misadventures such as the night the tent fell over in the rain.

## WEEK ONE: RECRUITED FOR THE JOURNEY—LET'S GO!

### Introduction

Begin the discussion by asking about trips that the youth would like to take someday. An assortment of maps might be helpful here to prompt discussion. After listening to the ideas of the group, ask them to discuss and, if possible, reach a consensus on the following question:

*Which is the better trip:*

*To go someplace you know and do what you expect—*

OR

*To go someplace you've never been with no plans of what you'll do.*

Either choice youth make on this question can be used during the study. This distinction between the known and the unknown is a key part of Jesus' recruiting of the disciples. Jesus brings people with Him when it appears they know very little about what is ahead of them. He also calls some when the end of the cross is clearly seen, at least by Jesus. Our following of Jesus likely combines both the clear path and the unknown future.

### Texts: Mark 1: 14-20; 10: 46-52

In the first text, Jesus begins His ministry with the announcement that the kingdom of God has arrived. These are the first words that Jesus speaks in the Gospel of Mark, and it is interesting to note that they come after His baptism and temptation. Mark spends little time on those two events, which are much more extensively recorded in other Gospels. What is recorded at greater length in Mark's Gospel is the announcement of the Kingdom, which comes with Jesus' arrival and His interaction with the first disciples.

In speaking to the first four disciples, Jesus seems to have little or no background with them that would explain His choice of them or their willingness to follow. While other Gospels show additional facets to the relationships (John 1:35-42 and Luke 5:1-11), Mark emphasizes the brevity of this encounter. Jesus' commanding invitation and the immediate willingness of the disciples to come are clear in 1:16-20. The disciples have no clear vision of where this following will take them. Yet they go without hesitation. Jesus, in the same way, doesn't delay in calling them. Notice in 1:20 that the immediate action is that of Jesus calling the disciples. Jesus makes the choice without waiting for any action by James or John. (An interesting contrast and conclusion to this initial calling occurs in 14:42-43, when Jesus is speaking to Peter, James, and John in the Garden. He again commands them to rise and follow and, as he does, Judas appears with the soldiers to arrest Him.)

In contrast to the initiative shown by Jesus in chapter one, Bartimaeus begins the conversation in chapter 10. Jesus heals him as he asks, and also allows him to follow along the way. Notice that this is the last encounter between Jesus and His followers outside of Palm Sunday's entry into Jerusalem. Also recall that three times, 8:31, 9:31, and 10:32, Jesus warned the disciples of His death in Jerusalem. Whether Bartimaeus knew of that future is unclear. However, following Jesus on the way is going to bring Bartimaeus very quickly into the turmoil of Passion Week and the cross.

## WEEK ONE: RECRUITED FOR THE JOURNEY—LET'S GO!

### Discussion

1. What is the difference between a volunteer and a recruit? In the same way, what is different between someone who accepts volunteers and someone who is a recruiter?
2. Apply this distinction to the calling of the first four disciples in Mark 1:16-20. Are the four men volunteers or recruits? (While we might often think of ourselves as the volunteers in a relationship with Jesus, He recruits us for the ministry He has already foreseen. Helpful parallel passages include John 15:15-16 and Ephesians 1:4-5, 2:3-10.)
3. Why might the men have followed Jesus so quickly? You might think of other times when Jesus called people and they followed without hesitation.
4. When the men followed, what did they leave behind? On the other hand, how much did they know of what was to come? Do you think they were concerned about the unknown aspects of following Jesus?
5. Bartimaeus is something of a contrast to the first four followers. Given all that has happened by the end of Jesus' ministry, what might Bartimaeus know concerning Jesus that would make him cry out?
6. Bartimaeus is the last of several important contacts between Jesus and those who would follow him in chapter 10. Contrast the actions of Bartimaeus with the actions of the children, 10:13-16, the rich young ruler, 10:17-22, the disciples who have left everything, 10: 28-31, and James and John with their special request, 10:35-45. How is Bartimaeus a fitting conclusion to this chapter as he exemplifies the desirable characteristics of a follower?
7. When Bartimaeus follows Jesus on the way, 10:52, notice that this phrase can remind us of the very beginning of Mark 1:2-3 and the quotation from the Old Testament. This passage calls for the preparation of the way of the Lord and the making of a straight path. Looking ahead into chapter eleven, where will this straight path take the Son of David, and what will be some of the first sights seen by Bartimaeus?

### Application

After the discussion on the text, return to the opening ideas of the trips that the group members would like to take. Recall also the discussion of whether a trip should be safely predictable or filled with uncertain adventure. Summarize how the calls of Jesus to the disciples and to Bartimaeus were filled with the unknown (the Carpenter calls fishermen to fish with Him on dry land; the blind man is told to come and is commended for his faith even while he is still blind)

1. In what ways is the call of Jesus, begun in your Baptism and continuing today, sending you on a predictable course?
2. In what ways is there an unknown aspect to the path you are following with Jesus?

## **WEEK TWO: EQUIPPED FOR THE JOURNEY—HERE'S WHAT YOU NEED**

### **Introduction**

Begin the discussion by bringing in some of the essentials of travel. Maps, passports, travel clothes, CD's, DVD's, books, games, and pillows might all be essentials for families. Ask what three things are absolutely essential for each person to travel comfortably.

After talking about the things we take on a trip, turn the conversation to what we don't take when we travel. Travel can be an escape. What things, worries, and activities are we happy to leave behind?

This contrast between things taken and things left behind prepares the group for the equipping done by Jesus. While we usually think of His equipping as that which He gives, what is left behind is equally important. Have the group begin to think of what we need to follow Jesus and what is not coming with us. Our theme could be lengthened to Jesus saying, "Here's what you need, and here's what you're leaving behind."

### **Texts: Mark 6:7-13 and 10:17-22**

The sending of the twelve disciples to preach and heal is an instance where the parallel passages among the synoptic Gospels are a great help. While our focus is on Mark 6: 7-13, read also the accounts in Matthew 10: 1-42 and Luke 9: 1-6. The Matthean account is especially thorough in its description of the reception and opposition that the disciples face. All accounts show the central action found in Mark 6: 12-13, that is, the preaching of repentance, and the healing of many. In this way, the disciples continue the advance work done by John the Baptist with the additional power of healing and exorcism. It is especially fitting then that the sending and return of the disciples brackets the account of the death of John in Mark 6: 14-29. Mark has mentioned the arrest of John earlier, 1: 14, and that served as the beginning of the preaching by Jesus. Now the death of John is placed in the context of the disciples who appear to be multiplying Jesus' work. John's death might also be a reminder to disciples that their following will not only be an exercise of power but will also require them to carry a cross.

The disciples are not lavishly equipped for their mission. They appear to be allowed only a staff and sandals, Mark 6:8-9. They are, however, given the promise that they will be welcomed in some houses at least. They are promised the power to heal, raise the dead, cleanse lepers, and drive out demons (Matthew 10:8). It is interesting to note that in Matthew, Jesus warns them of opposition, and that when opposition is met the disciples are to stop doing miracles. Instead of miracles, the disciples are to wait for the right words to say (Matthew 10:19-20). Their power is in the words given by the Spirit, not in doing greater wonders for others to see.

An additional insight into the sending of the Twelve is the account of the Seventy-Two sent in Luke 10:1-20. Their mission is similar to that of the Twelve: preaching and healing. What is different is their report upon returning (Luke 10: 17). When the disciples rejoice in the demons submitting to them, Jesus redirects their enthusiasm from that which is beneath their feet, the demons, to that which is above them, their names recorded in heaven. Faith in this unseen gift is more significant than the outward power over the demons.

In contrast to the disciples is the rich young man of Mark 10: 17-22. He is invited to leave behind his wealth and his pretensions in order to follow Jesus. Jesus offers him a relationship with Himself along with the promise of eternal life. In Mark only, 10:21, it says that Jesus looked at him and loved him. This is remarkable considering his bold claim to have kept the commandments. Unfortunately he can't let go of what he knew in exchange for a new life with Jesus. The promise of freedom from his wealth and worries couldn't overcome his fear of the unknown.

## WEEK TWO: EQUIPPED FOR THE JOURNEY—HERE'S WHAT YOU NEED

### Discussion

1. How might the disciples, both the Twelve and the Seventy-Two, have felt when they were sent on their preaching and healing mission?
2. Why did Jesus send them with so little physical support? What would they learn about the oversight of God and the beginning of the Christian Church as a body of caring believers?
3. When the Seventy-Two disciples returned, Luke 10:17, how did they tell their stories of healing and exorcisms to Jesus? How do you imagine Jesus listened to them? Why does He want them to focus on their inclusion with the angels in heaven rather than on their power over the demons beneath them?
4. The rich young man of Mark 10:17-22 wanted to be justified and said that he had kept every commandment. Why was this claim not enough to give him peace and the assurance of heaven?
5. When Jesus invited the rich young man to leave behind his wealth, how was this an expression of His love for the man? What freedoms could the rich young man experience in traveling as a disciple that he would never find at home with his wealth?
6. Remember our opening theme. Travel is having the essentials while leaving behind what's not needed. What essentials were given to the disciples in these experiences and also to followers of Jesus today? You might also turn to Romans 8: 32, Romans 5:1-5, Luke 11: 11-13 and Matthew 6:33.
7. In contrast, what freedoms come when traveling with Jesus? Consider the experiences of the disciples and also these verses: Romans 7:24-25 and 8:1-2, Galatians 5:1 and Hebrews 12:1-2.

### Application

Build on the discussion of the final two questions and the reading of additional texts that you find useful for your group. If time allows, return also to the opening discussion on the items, which are essential for travel and those things you are glad to leave behind. Contrast the favorite pillow for sleeping in the car and the music that you never forget versus the homework that you're glad to leave behind. Make these the foundation for the application questions:

1. This week in following Jesus, what essentials do you need to pack? They could be *things* such as books and music, *actions* such as prayer and worship, and *attitudes* such as a forgiving and gracious spirit.
2. But there is only so much room on any trip and within any person. What needs to be left behind? In fact, what can be gladly left behind? Again you might think of the actual *things*, the *actions*, and the *attitudes* that can be dropped off, at least for this week.

## WEEK THREE: ENCOURAGED ON THE JOURNEY—ARE WE THERE YET? ALMOST!

### Introduction

Remember the middle of a long trip? The van has been droning on for an hour or so. What passes the time best? Ask the group about the games they play in the car as a family. Can they sleep in the car? What's the best travel food? Caffeine or no caffeine; stay awake or hope to sleep?

Next, move ahead several hours. All the good snacks have been eaten, the games have been played, and every song has been heard at least twice. Ask the group how they pass the time in that setting. How is everyone getting along? Besides finally getting there, what are people looking forward to? In their families, how often do they stop—every hour, or is it, "Better go to sleep, we're not stopping for another four hours?"

It all comes down to the classic question of travel: "Are we there yet?" Have the group discuss how their parents and family handle that question. How often and early does it get asked? Who answers it? Is there a limit on how many times it can be asked? How does it feel to finally hear the great words "We're here?"

### Text: Mark 9:1-37

We will study three sections of Mark 9. At the Transfiguration, 9:1-13, Jesus' journey is nearly done. In contrast to that wondrous moment, the journey seems far from over when Jesus meets the father whose son can't be cured of the evil spirit, 9: 14-32. The disciples are trying, but nothing seems to work. Ending these two episodes and also perhaps tying them together is the ensuing debate over who is greatest in the kingdom, 9: 33-37.

The Transfiguration stands as a marker that the end is quite near. Mark's Gospel begins with the assertion that Jesus is the Son of God, 1:1. This is reaffirmed at His Baptism, 1:11. While one reads the Gospel, the miracles and teachings of Jesus reinforce Jesus' identity, such as at 2:1-12. The enemies of Jesus conclude early on that he must be destroyed, 3:6, and the road to the cross is made clear in Jesus' own prophecy beginning with 8:31. However, lest anyone think that Jesus goes to the cross weakly or that anyone less than the Son of God is taking up this burden, the Transfiguration demonstrates the power and divinity of Jesus as it has not been seen before. While the disciples would love to stay on the mountain, the wonder of the Transfiguration is Jesus' willingness to leave this demonstration of His power and resume the walk of humility that will bring Him to Jerusalem and His death.

What a transition for Jesus to go from this moment of glory to the wrangling of 9:14 and following. It's interesting to see that the crowd recognizes Jesus with an astonished, even fearful wonder. (The word *ekthambeomai* which is translated with the phrase "overwhelmed with wonder" is quite unusual. Only Mark uses it in the New Testament and it appears here, in 14:33, when Jesus begins to pray in Gethsemane, and in 16:5 and 6 when the women enter the tomb.) While the remaining disciples and crowds recognize Jesus to a degree, only those who have been on the Mount of Transfiguration truly know him. It gives an ironic touch to the words of the father in 9:22 who asks Jesus to help his son if he can. The humility of Jesus comes through in His reply to the father, 9:23. One might expect Jesus to say, "Everything is possible for me. You should have seen me just a moment ago—what glory and power!" However, He turns the focus onto the father and all who have faith in Him.

Following the exorcism and another prediction of the end of the cross and resurrection, the final segment occurs. It may strike us as strange that the disciples after seeing Jesus' miracles would so quickly focus on their own competition. Any awe-filled vision of Jesus seems to have disappeared with their need to debate who is the greatest. Jesus stops the corrosion of this debate when He brings it to light in a gracious manner. He gives the disciples two different images to consider: The servant and the child stand in contrast to their debate over who is greatest. On this journey, there are three figures to remember: the majestic Son of God taking on the cross, the willing servant, and the content child. Jesus the Son was willing to come to earth as a servant and even as a child.

Now we ask, "Are we there yet?" Almost! He has completed His journey in astonishing humility. In one sense, we're done because He has accomplished everything for us. However, He also invites us to walk with Him now as willing servants and believing children.

## WEEK THREE: ENCOURAGED ON THE JOURNEY—ARE WE THERE YET? ALMOST!

### Discussion

1. Imagine that you are one of the three disciples watching the Transfiguration. Even though Jesus has recently predicted His death and resurrection, 8:31, why does He have this display of power? As a disciple, would you welcome this show of His strength?
2. Given this incredible opportunity to listen to Moses and Elijah, along with overhearing the Father, why does the Father cut short the time and direct the disciples to listen to Jesus?
3. While the news of the cross is so difficult that it has to be repeated three times, 8:31, 9:31, and 10:32, what is the encouragement of the Transfiguration for the disciples as they see Jesus go closer to Calvary?
4. After all Jesus' power and majesty, how do the disciples in 9:16-18 appear? How much progress appears to be made in the journey when Jesus speaks in 9:19?
5. The disciples are in wonder over the difficulty they had and the miracle Jesus worked. They're also likely disheartened by their failure. Instead of giving them longer lessons on exorcisms, to what does Jesus direct them in 9:30-32? Why leave behind this difficult exorcism and focus on Calvary instead?
6. The disciples go quickly from what they can't understand—Jesus' Passion—to what they know very well—the debate over who is the greatest. Why is this exchange still so common and attractive among Christians today? In our travel theme, we often ignore the beautiful scenery outside the car in order to fight inside the car. Why is that?
7. Jesus focuses not on Himself as the gloriously transfigured God, but gives images of a servant and a child. How are these helpful images of Jesus' work? While they don't show the brilliant glory of the Transfiguration, what is the honor that can be seen when Jesus comes as a child and a servant? See also Mark 10: 42-45.

### Application

A map might be the best way to introduce the application. Remind the group of a trip that sounded wonderful on the first week of this study. Show the road that would be taken on the map. Make the analogy that we're on a somewhat similar journey now and are well on our way. As baptized Christians, we've begun the trip with Jesus and the destination is heaven with Him. However, the excitement of beginning can be gone at times for some, and the end is not always clearly in sight. Wise travelers remember the excitement of the beginning and the certainty of the end even while they're still in the middle of the trip.

1. Your journey is not your own doing. It is the result of Jesus' walk from the incarnation through the cross to the resurrection and ascension. His beginning started your trip. How does that beginning worked in humility and power by Jesus encourage you this week? How does it give strength when you're tired? See Philippians 2:1-13 also.
2. Your journey is going to end in heaven. The glimpse we've seen in the Transfiguration is just the smallest beginning of what God is going to do for us. Wise travelers remember the goal when they're tired. What is the goal for this journey, and how can this goal give new hope when we're tired? See also Philippians 3:12-14, 20-21.

## **WEEK FOUR: EVALUATED ON THE JOURNEY—SO HOW WAS THE TRIP?**

### **Introduction**

As an introduction, set the scene for the end of the trip. Have people role-play a family in the van as described below. Set the stage by putting out a few crumpled, badly-folded maps, an empty soda can or two on the floor, crushed potato chip bags, and other debris that can come with travel.

The trip is almost over. You're coming in sight of home. Those sleeping are waking up, yawning and stretching. The driver knows she'll make it the rest of the way now, despite that "Check Engine" light that came on two hours ago. People are finding their shoes and untangling headphone cords. Mom or Dad turns around and asks, "So how was the trip?"

For discussion, ask, "What makes it a good trip?" And, "When has your family, or at least several in the family said, 'It was a great trip!'"

After the group answers these questions, ask, "Who asks if it was a good trip, parents or children?" I expect that in most families, the parents ask the children if it was a good trip. Only later, as teenagers or young adults, do children ask their parents if the trip turned out the way they expected. A mark of maturity is asking this question as well as answering it. In our study today, God asks us, "How was the trip?" We also ask Him if the trip has gone as He wished.

### **Texts: Mark 5:21-43 and 14:3-9**

The theme of travel works especially well with these two texts. The first is set on a journey and the second is at the end of Jesus' walk towards the Passion. In chapter 5, Jairus makes a dramatic contrast to the woman with the bleeding. Jairus, a respected synagogue ruler, could expect the attention of Jesus. The woman, for whom we don't have a name, would have been ceremonially unclean (Leviticus 15:25-30) and would not dare to bring her needs to the outward attention of Jesus. However, Jesus seeks the woman when there seems to be no practical need—her healing is complete. He brings her out of the crowd to commend her for her faith. Her daring brings about wonderful words of evaluation from Jesus, "Daughter, your faith has healed you. Go in peace and be freed from your suffering."

While Jesus waits for the woman to come forward, Jairus is likely anxious to continue the journey to heal his daughter. We can imagine his bitter disappointment when the news comes that he is too late and his daughter is dead. If only Jesus had hurried! But the woman's healing is not merely a delay; she could be the very example of faith that Jairus needs when Jesus tells him, "Don't be afraid. Believe." The problem of illness, which begins with Jairus' daughter, is answered with the healing of the woman. Jairus needs to see the application of that answer for himself as Jesus has demonstrated His power of healing. Not even death should overwhelm Jairus now that he has seen what Jesus can do. We can only imagine how Jairus followed Jesus to his house and met the mourners there. Perhaps he went with a mixture of fear and faith. However, with the resurrection of Jairus' daughter, Jesus concludes the journey triumphantly. Faith and healing come together to make a success.

These two healings both focus on the journey from the perspective of the woman and Jairus. The next text, Mark 14:3-9, broadens the focus beyond the woman who anoints and turns our attention more on Jesus. It's the successful, beautiful end to His journey that comes to mind. This emphasis on Jesus' death is seen also in Judas' departure, which follows. John's report of the anointing, John 12:1-8, names Mary as the woman and also stresses the crowds that were coming to see Jesus. There is a corresponding plot by the chief priests to kill Jesus because of this growing faith in Him. The woman's extravagance in breaking open the bottle and pouring out its contents sets the stage for Jesus' own act of expending His entire life. This anointing is both a preparation for His death and a small enactment of His death, a beautiful thing unselfishly poured out.



## WEEK FOUR: EVALUATED ON THE JOURNEY—SO HOW WAS THE TRIP?

### Discussion

1. How might Jairus have felt while he hurried along with Jesus to heal his daughter? When Jesus stopped to see the woman and speak with her, what might Jairus have been feeling and wishing?
2. Does the woman who is healed hope to slip away unnoticed? Though she appears reluctant, why does Jesus wait for her to come forward?
3. Jairus gets the news of his daughter's death just after the woman is dismissed. While it might be asking more than any of us could do, how *might* Jairus have responded to this sad news *after* he had seen Jesus heal the woman through the slightest touch? Mary and Martha are in a somewhat similar situation in John 11 when they meet Jesus after Lazarus' death. See Martha's interaction with Jesus in John 11: 21-27.
4. The journeys for both Jairus and the woman with the bleeding come to a successful end with the healings they sought. Besides these healings, what knowledge and skills might they have gained?
5. The journey of Jesus comes near to its end in the second text and the anointing by Mary. How is she similar in action and emotion to the woman with the bleeding and also the Syrophenician woman of Mark 7: 24-30?
6. Jesus makes an interesting shift in the thoughts of the crowd. He redirects them from the woman, the cost, and the poor. This anointing is not about them. What is the point of the anointing? How is this related to the meaning of the name "Christ"?
7. The beauty of the woman's gift is in sharp contrast to the quick action of Judas that follows. Imagine the powerful fragrance of her perfume driving Judas out, muttering that he can't take it anymore. How is this action also accomplishing part of what Jesus meant when He said that she was doing this preparation for my burial? The woman's action is not only praised in itself but also becomes an important step in the success of Jesus' own journey.

### Application

The end of our journey of faith lets us ask, "How was the trip?" God may also ask us, "How was the journey?" We hear Jesus direct us towards faith and courage while we also pray to God concerning His kingdom, which is coming.

1. What qualities were shown by Jairus, the woman who was healed, and Mary as she anointed Jesus? How would Jesus evaluate your demonstration of those qualities this past week? Are there other qualities that might also be crucial?
2. While we often focus on our work, consider the Lord's Prayer and our request that the Father's name would be hallowed and that His kingdom and will be done. With these petitions, we turn to our Father and ask that His work be done, His goals met. How might you ask the Father this week that His name be hallowed and His will be done in your walk?