

Question 4

- a) The idea of 'kingdom' has two strands. Firstly it is the reign of God in people's lives now. Secondly it is that which will be inaugurated at the return of Christ.
- b) We pray that the reign of God will come into people's heart now (that people will be saved) and that God's rule in our hearts will be established.
- c) We also pray for the return of Christ.
- d) *"In praying "Thy kingdom come" we acknowledge that by nature we are under the dominion of sin and Satan, and beg that we may be the more fully delivered therefrom and that the rule of God may be more completely established in our hearts. We long to see the kingdom of grace extended and the kingdom of glory ushered in"* (A W Pink).

Question 5

- a) We pray that God will be glorified in this world and that people will recognise His rule.
- b) Praying for God's will to be done on earth does involve us. We need to know what that will is to the extent that He has revealed it to us in His word.
- c) That means reading, studying and knowing the Bible.
- d) Equally; if I know God's will I must be prepared to do it (**Rom 12:2; 1 Pet 4:1-2**).

Question 6

- a) The idea of this question is to consider whether our prayers are centred on who God is and on the supremacy of His perfect will.
- b) That is the only way our prayer requests can then be in line with that will (1 John 5:14).
- c) It is also that source of our confidence in prayer.

GROUP LEADERS NOTES – STUDY 16

Question 1

When dealing with this question, avoid any condemnation of those who use the Lord's Prayer and other liturgy in their worship. Although it can become repetitive and therefore meaningless; there are nevertheless believers who find it helpful and meaningful to use material that has been written by others.

- a) Notice that Jesus said pray "like this" or as in the NIV: "*This, then, is how you should pray*". Jesus did not say 'this is what you should pray'.
- b) This suggests that this was intended to be a pattern for praying rather than a prayer itself.
- c) Back in verse 7 we have been warned against meaningless repetition in prayer. It is unlikely that Jesus would then introduce a form of words that could easily cause us to fall into that very trap.

Question 2

- a) If you look at the many great prayers of the Old Testament you will be hard pressed to find one addressing God as Father.
- b) This was because of the Jew's view of God being so holy that they would never consider such a personal term (e.g. **2 Chron 20:6; Dan 9:4**).
- c) Jesus however does use this intimate term in His own prayers (e.g. Matt 11:25). This of course is not surprising.
- d) Amazingly, however, His followers can do the same. Jesus is suggesting a more intimate approach to God that would be made possible through His coming; His sacrifice on the cross and His resurrection (see **John 1:12-13; 20:17**).
- e) The name Father is 'Abba' which is the most intimate term you can use.
- f) What is clear about the Lord's Prayer is that it can only be prayed by Christians!

Question 3

- a) To 'hallow' a name is to consider it as separate and distinct from all else; to reverence it as 'holy'.
- b) God's name expresses all that is true of Him; His attributes, characteristics; all He is and does.
- c) We see the same idea in our response to Christ in **1 Pet 3:15**.
- d) We are to reverence and honour the name of God and our praying is that this will shine through our lives.
- e) God is hallowed in our worship and our obedience.
- f) But this is also a desire to see Him honoured in the world, which makes it a missionary prayer as well as one of worship.
- g) To the Jewish onlooker the opening two parts of the prayer would seem almost contradictory.
- h) How can you have this intimate relationship with Almighty God and yet hallow His name?
- i) Jesus stresses the importance of a right understanding and suitable response to the name of God.

"When some of the other petitions shall be useless and out of date, as we shall not need to pray in heaven, 'Give us our daily bread,' because there shall be no hunger; nor, 'Forgive us our trespasses,' because there shall be no sin; nor, 'Lead us not into temptation,' because the old serpent is not there to tempt: yet the hallowing of God's name will be of great use and request in heaven; we shall be ever singing hallelujahs, which is nothing else but the hallowing of God's name" (Thomas Watson).