

A Prayer Primer

PART 2

After thys maner therfore praye ye.
“O oure father which arte in heven halowed be thy name.
Let thy kyngdome come. Thy wyll be fulfilled as well in erth as it ys in heven.
Geve vs this daye oure dayly breede.
And forgeve vs oure treaspases even as we forgeve oure trespassers.
And leade vs not into temptacion: but delyver vs from evell.”
Matthew 6:6
(William Tyndale’s 1526 Translation)

Application Questions

1. Prayer exists to make much not of _____ but of _____.
What does this mean and how does it affect your perception and practice of prayer?

2. How does prayer serve the chief end of man?

3. What are the four major principles of prayer gleaned from our Lord’s model?
 - a. _____
 - b. _____
 - c. _____
 - d. _____

4. Christian prayer is distinctly relational, a coming to God in Christ as our Father. Jesus also teaches us that this is held in tandem with a deep awe-inspiring **reverence** of God as holy with the words, “hallowed be Your name.” Read Psalm 148, 149, and 150 as punctuating prayer-songs that close the psalter. See also the prayers in Daniel 9:4; Nehemiah 1:5; 9:32; 1 Kings 8:23; etc. How do these reflect reverence to God in prayer? Do your prayers prioritize reverence to God? Does reverence characterize our thoughts and prayers? In what ways can you be more deliberate in showing God reverence in your praying?

5. Jesus also teaches us that our prayers should fundamentally be about **righteousness**—that which is right with God. We might consider this principle of righteousness in prayer in the following sub-categories:
 - a. *God's Will* — When Christ teaches us to pray for the Father's will to be done (Matthew 6:10) He teaches us that our prayers should petition for God's righteousness on earth. See also Psalm 21:1-2; 37:4; 94:19; 145:19; Matthew 6:33; John 15:7. How do you pray for God's will to be done? Does this principle affect what you desire when you approach your heavenly Father? Does it change what you ask for when you pray?
 - b. *Access to God as Father* — Another category of righteousness fundamental to true prayer is that righteousness which grants us welcomed access to the heart of God. As we approach God in prayer, we come not in our own name but in the name of Jesus Christ (Hebrews 4:14-16; John 15:16; 16:23-24; Ephesians 2:18; 5:20; Colossians 3:17; 1 Peter 2:5). Does this affect your humility when in prayer? Does it affect your confidence as you pray? Does praying in the name of Jesus change how you pray? What difference does it make in your thoughts?
 - c. *Communion with God* — Christ also teaches another aspect of righteousness in His model prayer: the righteousness that represents unhindered communion with God. Jesus is teaching children of God to pray, since He instructs them to say, "our Father." But even children of God, while in this world, stand in need of daily forgiveness (see John 13:10; 1 John 1:8-9). So Jesus teaches us to ask for forgiveness when we pray (Matthew 6:12). While God abandons none of His children, some walk with Him in sweeter communion than others. How does this affect the way we should think about sin? How does this petition link to enjoying God?
6. Finally, Jesus models how we are to petition our heavenly Father with our **requests** (Matthew 6:11). What is the key to making requests in prayer without making much of yourself and your needs? What most glorifies God in your coming to Him with requests? Does this make much of your needs? How does this principle of prayer connect with your joy in God? How does the analogy of a perfect loving father affect your approach to making requests? Does it change what you ask for? How does maintaining God at the center of our prayers with reverence and righteousness affect our requests? Do you delight in childlike dependency? Is there anything too great to ask God? Is there anything too small for which you would run to your heavenly Father?