

# OUR FATHER



**Date:** Sunday 13<sup>th</sup> July to Sunday 3<sup>rd</sup> August 2025

**Key point of this campaign:** That people would be **mobilised** in prayer that deeply transforms their world and the world around them.

Hi CG Leaders,

Dear CG Leader, please choose from the following questions those you believe will best cater for your group discussion:

Our goal for this campaign is that our whole church be mobilised in prayer that deeply transforms their world and the world around them.

We also want to remind we've got some great leadership resources ready for you. As Connect Leaders, it all starts with leading ourselves well. We highly recommend checking out this video from Michele LeRoux on *leading yourself*.

[LEADING SELF - LEADERSHIP HUB](#)

With love,

*The Connect Team.*

## Announcements:

<p><b>Prayer and Fasting</b></p>	<p><i>We're setting aside 21 days to seek God together-starting Monday 14 July.</i></p> <p><i>Fasting isn't about trying to get more of God. It's about giving more of ourselves to him. As we fast and pray, we believe he will move in our hearts, homes, and across our church.</i></p> <p><i>We're also gathering for 6 am prayers that week and <b>All in Online Prayer Meeting</b> on Wednesday 16<sup>th</sup> July. You can join the prayer here: <a href="https://c3syd.church/prayer/">https://c3syd.church/prayer/</a>. This will be followed by a special CG Leader Meeting with Ps Alex from 7:00pm–7:30pm. Please be there as it will be a leadership equipping moment!</i></p>
<p><b>Online Prayer</b></p>	<p><i>If someone in your connect group can't make it to a face-to-face prayer meeting, our Online Prayer Meeting is a great alternative!</i></p> <p><i>Here's the link to join or share: <a href="https://c3syd.church/prayer/">https://c3syd.church/prayer/</a></i></p>
<p><b>Foundations</b></p>	<p><i>Our online Foundations Course is held in the evenings and runs weekly for 5 weeks. Please encourage any new believers in your connect group to attend this significant course to help them establish strong foundations, even if the course runs on your connect group night. Starting at 7pm.</i></p> <p><i>Please stay in touch with them to help them plug into community, gather them to church, answer any questions they may have and then resume attending your cg once the course finishes. (Of course, if your cg meeting doesn't clash with the Foundations course, and the new believer is up for it, they could attend both meetings – Foundations and your Connect Group.)</i></p> <p><i>Here's a link to the website for more information: <a href="https://c3syd.church/next-step-foundations/">https://c3syd.church/next-step-foundations/</a></i></p>
<p><b>Water Baptisms</b> <b>20<sup>th</sup> July</b></p>	<p><i>We're celebrating Water Baptisms on Sunday, 20<sup>th</sup> July 2025. If someone in your Connect Group is considering taking this step, encourage them to sign up and be part of it. They can register using the link below or head to the Next Step area on Sundays.</i></p> <p><i><a href="https://c3syd.ucareapp.com/forms/24/embed">https://c3syd.ucareapp.com/forms/24/embed</a></i></p>

# Connect Questions

- **Week 1: Becoming Children**

- **Week 2: Becoming Aligned**

20<sup>th</sup> July 2025

1. This week our key point is that prayer shapes us by reordering our desires around God's kingdom, not our own. Discuss.
2. Prayer is where heaven meets earth. It's where our small, self-focused lives are lifted into God's larger, restoring work. Share any stories you might have of heaven coming to earth when God's people prayed. Discuss.
3. Do any verses come to mind when we think about what God wants, both in the world and in our lives?
4. "Your will be done" is a prayer of trust, not resignation. Have you had any experiences of God's plan being better than you had in mind? What about when God wants something different from you? How do you/did you handle it?
5. The boldest part of prayer is aligning with God's will over your own. This is where prayer becomes power, not in control, but in surrender. Have you ever experienced such a time where you knew you had to surrender your will to God's will. Discuss.
6. We ask God for help in our lives because of who He is (Almighty), but we also submit to Him because of who He is (Omniscient / all knowing). Do you find it difficult to submit certain areas of your life to God? Discuss.
7. Prayer is humility – humble people are praying people. If we do not approach prayer humbly, we will try to control and manipulate God rather than allow God to re-align us. What are some practical tools to help us pray humbly? (e.g. praying for others – some people have lists and some wait on God; using The Lord's Prayer as a guide directing us as we pray.)
8. "Your kingdom come" is not passive waiting, it's active longing. Do you long for God's kingdom? Why or why not? Discuss.
9. Try practicing surrender and petition in prayer this week. Focus on praying through areas of your life asking God: "What would it look like for God's will to be done here?" Surrender these things to God, and be bold in praying for those things to change.

- **Week 3: Becoming Dependent**

## ○ **Week 4: Becoming Whole**

**3<sup>rd</sup> August**

This week our key point is that *prayer becomes spiritual warfare. It sets us free from shame, bitterness and fear. It empowers us to walk in holiness and wholeness through God's grace and guidance.*

1. Prayer is where God meets us in our mess and begins the work of making us whole. Through confession, forgiveness, and spiritual guidance, we are shaped into people of freedom, grace, and resilience. Share if you're comfortable, any stories of how confession or forgiveness have been transformative.
2. Jewish teaching regarded sins as "debts" before God. Other translations use the words trespasses (going where we shouldn't) and sins (missing the mark). Which one hits home the most for you? Have you made it a habit to include confession in your daily prayers?
3. "God is the only person from whom you can hide nothing. Before him you will unavoidably come to see yourself in a new, unique light. Prayer therefore leads to a self-knowledge that is impossible to achieve any other way" – Tim Keller, *Prayer*, p.12. This is where prayer gets real. It's the heart work. We're not just asking for help, we're inviting transformation. Forgiveness heals the past, guidance shapes the present, and deliverance protects our future. This is how God restores our wholeness. Discuss.
4. Knowing about the transformative power of prayer, what will be your next step in your prayer life? Will you start coming to church prayer meetings; or are you being prompted to change something in your personal prayer habits? Make a plan and support each other in staying accountable, encouraging members of your connect with what you learn.
5. What are some techniques or questions that your group has found helpful in self-reflection before God and remembering our constant need for grace?
6. Why do we find it so hard to forgive our debtors? What would it look like if we stopped feeling that people "owed" us: in our lives, our families, our nations?
7. The Bible makes it clear that we will be tested, not an "if" but a "when" (James 1:2). Why is it important to daily remind ourselves of this so that we depend on God when temptation is there? Where in your life do you find yourself regularly tested (e.g. parenting, driving, work)?
8. Try practicing gratitude and trust in prayer this week. Focus on confession, forgiveness, and guidance.
9. "Lead us" we pray. Where do you need God to lead you at the moment? What areas of your life most need His guidance?

## Key historical context, commentary or references:

We find the Lord's prayer both in the book of Matthew and Luke. It was probably first penned by Matthew, hence why tradition has used Matthew's longer version in church liturgy.

We can view the Lord's Prayer (Matthew 6:9-13) as if it were the centerpiece of the Sermon on The Mount (Matthew 5-7). In Matthew, The Sermon on the Mount is Jesus' great monologue teaching on the Upside-Down Kingdom. Many of Jesus' teachings in this sermon started with "you have heard... but I tell you."

It is an incredible insight, therefore, to note that when Jesus teaches this prayer to his disciples (who were all Jewish), it is not necessarily all new. Jesus taught a prayer that his disciples would have been very familiar with. Except now, they are seeing it through the eyes of the Sermon on the Mount, the Upside-Down Kingdom.

### History of the Lord's Prayer:

- Jesus teaches it (~30 AD)  
The Lord's Prayer comes directly from Jesus, recorded in Matthew 6:9-13 and Luke 11:2-4. This means it was taught during his earthly ministry, around 30 AD.
- Early Christian worship (1st century AD)  
The Didache, a church manual from the late 1st or early 2nd century (around 70-150 AD), includes the Lord's Prayer almost word-for-word from Matthew. It even instructs believers to pray it three times a day—similar to Jewish prayer rhythms.
- Church Fathers (2nd-4th centuries)  
Writers like Tertullian, Origen, and Augustine all commented on the Lord's Prayer, showing how central it was to early Christian life, catechesis (teaching new believers), and worship.

Early Christians were praying the Lord's prayer even before all the letters of the Bible were written! This is a prayer that has lasted and will last the ages. If it's important enough for the historical church, it's important enough for us!

Check out this amazing Bible Project guide about the Lord's Prayer:

<https://bibleproject.com/guides/the-lords-prayer/>

## Week 1: Becoming Children

**Date:** 13<sup>th</sup> July 2025

**Key point of this week:** Jesus teaches us to begin prayer with a deep awareness of who God is and who we are in relationship to Him. Identity, intimacy, worship.

**Key Scripture:** The Lord's Prayer:

### Matthew 6:9

<sup>9</sup> Pray then like this:

"Our Father in heaven,  
hallowed be your name.

<sup>10</sup> Your kingdom come,  
your will be done,  
on earth as it is in heaven.

<sup>11</sup> Give us this day our daily bread,

<sup>12</sup> and forgive us our debts,  
as we also have forgiven our debtors.

<sup>13</sup> And lead us not into temptation,  
but deliver us from evil.

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## Supporting content

Prayer is not just something we do; it's the place where we are *changed*. In the Lord's Prayer, Jesus gives us more than mere words; he gives us a way of living in deep connection with God. This is a prayer that grounds us, forms us, and awakens us to the power of the Kingdom at work in our lives.

"Jewish people commonly addressed God as "our heavenly Father" when they prayed, although such intimate titles as "Abba" (Papa) were rare. One standard Jewish prayer of the day (the Kaddish) proclaimed, "Exalted and hallowed be his . . . name . . . and may his kingdom come speedily and soon." Because God was Father, his children could depend on him.

...Jewish prayers recognized that God's name would be "hallowed," or "sanctified," "shown holy," in the time of the end, when his kingdom would come, as the Bible also said (Is 5:16; 29:23; Ezek 36:23; 38:23; 39:7, 27; cf. Zech 14:9). Jewish people would also recognize the importance of living consistently with what they valued in prayer. In the present God's people could hallow his name by living rightly; if they lived wrongly, they would "profane" his name or bring it into disrepute among the nations."

- *IVP Bible Background, Craig Keener.*

Prayer begins with the miracle of access. We come not as strangers, but as beloved sons and daughters of a holy and present Father. The power of prayer begins in this relationship. it's not a formula, but a conversation with the One who knows and loves us fully.

It is Christ, the King of God's Kingdom, who has declared our identity. We do not create our own identity. In trying to develop our own identity or finding our identity in created things (Romans 1:25), people become the most off-track. When we pray humbly and use scripture, we allow the Truth of God to re-align our identity (Galatians 2:20; 1 John 3:1-3; Ephesians 4:22-24; Psalms 100:3; Colossians 3:1-4,12; 1 Corinthians 6:9-10).

## Key Points:

1. “Our Father” invites us into a secure identity rooted in relationship, not performance.
2. “In heaven” reminds us that our Father is holy, powerful, and wise, worthy of awe.
3. “Hallowed be your name” centers prayer in worship, not requests.

**Daily Practice:** *Prayer of Presence*. Try practicing stillness in prayer this week. Focus on simply being with your father. Focus on His first, not your needs.



## Week 2: Becoming Aligned

**Date:** 20<sup>th</sup> July 2025

**Key point of this week:** Prayer shapes us by reordering our desires around God's kingdom, not our own.

**Key Scripture:** The Lord's Prayer:

### Matthew 6:9

<sup>9</sup> Pray then like this:

"Our Father in heaven,  
hallowed be your name.

<sup>10</sup> Your kingdom come,  
your will be done,  
on earth as it is in heaven.

<sup>11</sup> Give us this day our daily bread,

<sup>12</sup> and forgive us our debts,  
as we also have forgiven our debtors.

<sup>13</sup> And lead us not into temptation,  
but deliver us from evil.

### Supporting content

Prayer is where heaven meets earth. It's where our small, self-focused lives are lifted into God's larger, restoring work. This is the boldest part of prayer: aligning with God's will over our own. Here, prayer becomes power, not in control, but in surrender.

Prayer is Humility - Humble people are praying people. If we do not approach prayer humbly, we will try to control and manipulate God rather than allow God to re-align us.

1 Peter 5:6-7 – <sup>6</sup>Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, <sup>7</sup> casting all your anxieties on him, because he cares for you.

### Key Points:

1. "Your kingdom come" is not passive waiting, it's active longing.
2. "Your will be done" is a prayer of trust, not resignation.

This part of the prayer reorients our desires and decisions around God's Lordship and reign. From self-centered to God-shaped.

**Daily Practice:** *Prayer of Surrender and Petition.* Try practicing surrender and petition in prayer this week. Focus on praying through areas of your life asking God: "What would it look like for God's will to be done here?", surrender these things to God, and be bold in praying for those things to change.

## Week 3: Becoming Dependent

**Date:** 27<sup>th</sup> July 2025

**Key point of this week:** Prayer is where we practice trust and simplicity.

**Key Scripture:** The Lord's Prayer:

### Matthew 6:9

<sup>9</sup> Pray then like this:

“Our Father in heaven,  
hallowed be your name.

<sup>10</sup> Your kingdom come,  
your will be done,  
on earth as it is in heaven.

<sup>11</sup> Give us this day our daily bread,

<sup>12</sup> and forgive us our debts,  
as we also have forgiven our debtors.

<sup>13</sup> And lead us not into temptation,  
but deliver us from evil.

### Supporting content:

“This verse alludes to God’s provision of “daily bread” (manna) for his people in the wilderness after he first redeemed them. Some Jewish people looked for a renewal of manna in the end time, but prayers for God to supply one’s basic needs—of which bread and water are the ultimate examples—were common in the ancient world (cf. Prov 30:8).”

- *IVP Bible Background, Craig Keener.*

This simple request teaches us the power of *present-tense trust*. Jesus doesn’t teach us to pray for a stockpile of blessings, but for today’s provision. In a world of anxiety, prayer becomes our practice of grounded trust. It reminds us that God is our provider and that His grace is enough for each moment.

Approaching God in regard to our daily needs soberly reminds us that “our days on earth are like grass” (Psalm 103:15), and that all we have comes from God himself. As Job said “Naked I came from my mother’s womb, and naked shall I return. The Lord gave, and the Lord has taken away; blessed be the name of the Lord.” (Job 1:21).

“Pray, therefore, as a widow of Christ, not yet seeing Him whose help you implore. And though you are very wealthy, pray as a poor person, for you have not yet the true riches

of the world to come, in which you have no loss to fear. Though you have sons and grandchildren, and a large household, still pray, as I said already, as one who is desolate, for we have no certainty in regard to all temporal blessings that they shall abide for our consolation even to the end of this present life. If you seek and relish the things that are above, you desire things everlasting and sure; and as long as you do not yet possess them, you ought to regard yourself as desolate, even though all your family are spared to you, and live as you desire.” – Augustine of Hippo

**Key Points:**

“Give us” – Expressing our confident trust in God. We don't need to convince God to provide for us, we come as confident children knowing he *will*.

"This day our daily bread" – A reminder that *all* we have comes from Him.

**Daily Practice:** *Gratitude and Trust*. Try practicing gratitude and trust in prayer this week. Focus on the present, thanking God for (seemingly) small things that He has provided for you, and asking Him again to continue to provide exactly what you need.

## Week 4: Becoming Whole

**Date:** 3<sup>rd</sup> August 2025

Key point of this week: In this final section, prayer becomes spiritual warfare. It sets us free from shame, bitterness, and fear. It empowers us to walk in holiness and wholeness through God's grace and guidance

### Matthew 6:9

<sup>9</sup> Pray then like this:

“Our Father in heaven,  
hallowed be your name.

<sup>10</sup> Your kingdom come,  
your will be done,  
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<sup>11</sup> Give us this day our daily bread,

<sup>12</sup> and forgive us our debts,  
as we also have forgiven our debtors.

<sup>13</sup> And lead us not into temptation,  
but deliver us from evil.

### Supporting content:

“Prayer for forgiveness appears in standard ancient Jewish prayers. Jewish teaching regarded sins as “debts” before God; the same Aramaic word could be used for both. Biblical law required the periodic forgiveness of monetary debtors (in the seventh and fiftieth years), so the illustration of forgiving debts would have been a graphic one (especially since Jewish lawyers had found a way to circumvent the release of debts so that creditors would continue to lend).

...and possibly the Aramaic wording behind this verse, suggest that the first line means: “Let us not sin when we are tested”—rather than “Let us not be tested” (cf. 4:1; 26:41 in context; cf. Ps 141:3-4).”

- *IVP Bible Background, Craig Keener.*

Prayer is where God meets us in our mess and begins the work of making us whole. Through confession, forgiveness, and spiritual guidance, we are shaped into people of freedom, grace, and resilience.

“God is the only person from whom you can hide nothing. Before him you will unavoidably come to see yourself in a new, unique light. Prayer therefore leads to a self-knowledge that is impossible to achieve any other way”

- *Tim Keller, Prayer, Pg. 12*

This is where prayer gets real. It's the heart work, the soul work, the messy middle. We're not just asking for help, we're inviting transformation. Forgiveness heals the past, guidance shapes the present, and deliverance protects our future. This is how God restores our wholeness.

**Key Points:**

1. "And forgive us our debts, as we also have forgiven our debtors." - Where we name our need for grace and learn to extend it to others.
2. "And lead us not into temptation, but deliver us from evil." Where we ask for help with our habits, struggles, and the battles we can't see.
3. This final part of the prayer is deeply honest: we are people in need of mercy, formation, and protection. God meets us here not with shame, but with wholeness.

**Daily Practice:** *Prayer of Wholeness*. Try practicing gratitude and trust in prayer this week. Focus on confession, forgiveness, and guidance.