



Week of May 3, 2020: The Lord's Prayer – "Your Kingdom Come"

Discussion Questions Set #1

"Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one." (Matthew 6:9-13)

"I will make you very fruitful; I will make nations of you, and kings will come from you." (Genesis 17:6)

1. The language of "kings and kingdoms" has become increasingly irrelevant over the past 200 years and has lost much of its poignant meaning. When you think of kingdom language – perhaps prior to having listened to this sermon – what ideas immediately come to mind? How might these be helpful/harmful in relation to our understanding of God's Kingdom?
2. In sermon, it was suggested that the ancient Jews were so focussed on a tangible king with a tangible kingdom that they couldn't grasp what Jesus was attempting to teach about His coming kingdom. Why do you think such focus was placed on a tangible kingdom? Why do you think it might have been so difficult to consider other possibilities beyond a tangible king/kingdom?
3. What do you think it means that Jesus is a King and has a Kingdom "more than" or "beyond" the tangible?

Discussion Questions Set #2

"The coming of the kingdom of God is not something that can be observed, nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is in your midst" (Luke 17:20-21)

"Since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe". (Hebrews 12:28)

Receiving the Kingdom of God or praying "your kingdom come" is "asking God to so fully rule us that we want to obey Him with all our heart and with joy". (author Timothy Keller)

1. What do you think Jesus means when He teaches that "the kingdom of God is in your midst"? How does this point to a "more than tangible" kingdom?
2. What do you think the writer of Hebrews means by suggesting that "we are receiving a kingdom that cannot be shaken"? Why ought this inspire reverent and awe-filled worship?
3. What does it mean to live as though God were reigning and ruling in complete totality in our individual and corporate lives? What does this look like practically? How might one know if Jesus is Lord in his or her life? What evidence might one look for?
4. In sermon, it was suggested that we are more apt to invite God to join us in our endeavours than, as author Henry Blackaby says, we are to "watch to see where God is working and join Him in His work". Why do you think this is the case? Why is it therefore important to "seek first his kingdom and his righteousness" (Matthew 6:33)?

Discussion Questions Set #3

"Then I saw "a new heaven and a new earth," for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, "Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. 'He will wipe every tear from their eyes. There will be no more death' or mourning or crying or pain, for the old order of things has passed away." He who was seated on the throne said, "I am making everything new!"

1. Discuss the Apostle John's description of God's fully revealed kingdom. What is the most intriguing aspect of this kingdom to you? What stands out?
2. Discuss the tension you experience in this "yet, but not yet" kingdom? How might praying "Your kingdom come" help resolve some of this tension?