



**Bible Studies on**

# **Speaking to God**

## **(Studies about Prayer)**

**4 studies**

**Study 1: The Glory of God (Psalm 24/John 17:1-5)**

**Study 2: Protection from Evil (Psalm 46/John 17:6-19)**

**Study 3: Mission to the World (Psalm 67/John 17:6-19)**

**Study 4: Believe in the One Sent (Psalm 62/John 17:20-26)**

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## INTRODUCTION

Welcome to this four-part series of Bible Studies on Prayer! Speaking to God.

The aim of these studies to place a focus on the value of **prayer** – that is, what we do as we humbly and dependently come to God in thanksgiving or petition and present our requests before him. It is a wonderful privilege it is to be able to speak to God as Father.

There are four general areas that these studies will seek to cover:

Study 1 – The Glory of God

Study 2 – Protection of Evil

Study 3 – Mission to the World

Study 4 – Believe in the One Sent

These studies are based on the wonderful prayer of Jesus recorded in John 17 and each part placed alongside a Psalm. Jesus is the Master pray-er, and his prayer here is a showcase of what is important to him. We hear Jesus give praise to his Father. We hear him pray for both the protection and mission of the disciples whom he will leave as his witnesses in the world. And we will hear his concern in prayer for all those who will believe in him across the generations.

A hope for this series, is that those who engage with what Jesus teaches and models, will in fact grow in the discipline of prayer – corporately and individually. Such that we might 'pray in the Spirit on all occasions with all kinds of prayers and requests and with this in mind, be alert and always keep on praying for all the Lord's people' (Eph 6:18).

Enjoy.

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## Study 1 – THE GLORY OF GOD

Prayer begins by recognising who we are addressing – God our Father. It is often helpful to have a pattern for our prayers. Here is a well-known pattern for prayer: ACTS

### **A**doration

(Praising our Heavenly Father for creation, salvation & eternal life)

### **C**onfession

(Saying sorry for our sins and remembering God’s grace and mercy)

### **T**hanksgiving

(Thanking God for the blessings we receive and for answered prayers)

### **S**upplication

(Asking God for the needs of others and for ourselves).

## **Part A: Psalm 24 – A Psalm of David**

*Read Psalm 24*

### ***Of David. A psalm.***

<sup>1</sup>The earth is the Lord’s, and everything in it,  
the world, and all who live in it;

<sup>2</sup>for he founded it on the seas  
and established it on the waters.

<sup>3</sup>Who may ascend the mountain of the Lord?  
Who may stand in his holy place?

<sup>4</sup>The one who has clean hands and a pure heart,  
who does not trust in an idol  
or swear by a false god.<sup>[a]</sup>

<sup>5</sup>They will receive blessing from the Lord  
and vindication from God their Savior.

<sup>6</sup>Such is the generation of those who seek him,  
who seek your face, God of Jacob.<sup>[b][c]</sup>

<sup>7</sup>Lift up your heads, you gates;  
be lifted up, you ancient doors,  
that the King of glory may come in.

<sup>8</sup>Who is this King of glory?  
The Lord strong and mighty,  
the Lord mighty in battle.

<sup>9</sup>Lift up your heads, you gates;

lift them up, you ancient doors,  
that the King of glory may come in.  
<sup>10</sup>Who is he, this King of glory?  
The Lord Almighty—  
he is the King of glory.

**Footnotes**

- a. [Psalm 24:4](#) Or *swear falsely*
- b. [Psalm 24:6](#) Two Hebrew manuscripts and Syriac (see also Septuagint); most Hebrew manuscripts *face, Jacob*
- c. [Psalm 24:6](#) The Hebrew has *Selah* (a word of uncertain meaning) here and at the end of verse 10.

Q1. Why is it important to recognise who we are when we are speaking to God? (vv.1-2)

Q2. Verse 3 speaks of ‘the mountain of the LORD’, ‘his holy place’. For the Christian person, where is this?

Look at these examples – each where God dwells in some way with those in the story:

- a. Genesis 2 – notice that way God speaks with and guides Adam around the garden.
- b. Matthew 17:1-13 – this ‘transfiguration’ occurs ‘up on a high mountain’. Consider the great privilege it would be for Peter, James and John to witness this happening.
- c. Matthew 5:8 – Jesus promises that there will be a time when the ‘pure in heart...will see God’ (c.f. Rev 22:1-5)

Q3. What do you think David means by ‘clean hands and a pure heart’? (v. 4) – Is it more than health and hygiene? In what way?

Q4. Verse 6 speaks about those who seek the face of God – what does that mean, and what is the benefit?

Q5. There is a call in verses 7-9, one that calls for the expectant to 'lift up your heads' – Why?

Q6. Note the repetition of the 'King of glory' in verses 7 through 10. How can this challenge you when you speak to Him in prayer?

**Part B: John 17:1 – 5**

*Read John 17:1-5*

After Jesus said this, he looked toward heaven and prayed:

“Father, the hour has come. Glorify your Son, that your Son may glorify you.<sup>2</sup> For you granted him authority over all people that he might give eternal life to all those you have given him.<sup>3</sup> Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.<sup>4</sup> I have brought you glory on earth by finishing the work you gave me to do.<sup>5</sup> And now, Father, glorify me in your presence with the glory I had with you before the world began.

Q7. What is the 'this' that Jesus had just said (v. 1)? (this will require you to look back into John 16.)

Q8. How does Jesus describe himself?

Q9. This is the first section of a long prayer – what is Jesus asking for here? Why?

Q10. Jesus states that he has brought glory to the Father – How?

Q11. What assurance do these words give to believers? What is the great gift that the Father has given the Son authority to give?

Q12. What can believers today, learn from this prayer?

**Part C: Praying**

Use Psalm 24 and John 17:1-5 as a prompt for prayer. Focus on praising God for what he has done through Jesus (Note: the 'A' of the ACTS prayer formula above).

'Our Father in Heaven, hallowed be your Name'  
Praise 'The earth is the Lord and everything in it'  
That the 'King of Glory' will come  
Give God the Glory he deserves

**For reflection this week**

Spend a moment each day in the coming week to praise God for something that he has done in your life and in the life of our church.

## Study 2 – PROTECTION FROM EVIL

A significant matter that we can ask God to help with is not health, wealth or safety but protection from evil. Agree or Disagree?

### Part A: Psalm 46

Read Psalm 46

**[a] For the director of music. Of the Sons of Korah.  
According to alamothe. [b] A song.**

- <sup>1</sup> God is our refuge and strength,  
an ever-present help in trouble.
- <sup>2</sup> Therefore we will not fear, though the earth give way  
and the mountains fall into the heart of the sea,  
<sup>3</sup> though its waters roar and foam  
and the mountains quake with their surging. [c]
- <sup>4</sup> There is a river whose streams make glad the city of God,  
the holy place where the Most High dwells.
- <sup>5</sup> God is within her, she will not fall;  
God will help her at break of day.
- <sup>6</sup> Nations are in uproar, kingdoms fall;  
he lifts his voice, the earth melts.
- <sup>7</sup> The Lord Almighty is with us;  
the God of Jacob is our fortress.
- <sup>8</sup> Come and see what the Lord has done,  
the desolations he has brought on the earth.
- <sup>9</sup> He makes wars cease  
to the ends of the earth.  
He breaks the bow and shatters the spear;  
he burns the shields [d] with fire.
- <sup>10</sup> He says, “Be still, and know that I am God;  
I will be exalted among the nations,  
I will be exalted in the earth.”
- <sup>11</sup> The Lord Almighty is with us;  
the God of Jacob is our fortress.

**Footnotes**

- a. [Psalm 46:1](#) In Hebrew texts 46:1-11 is numbered 46:2-12.
- b. [Psalm 46:1](#) Title: Probably a musical term
- c. [Psalm 46:3](#) The Hebrew has *Selah* (a word of uncertain meaning) here and at the end of verses 7 and 11.
- d. [Psalm 46:9](#) Or *chariots*

Q1. a. According to this Psalm what place does God have in all our troubles?

b. Read through the Psalm again, this time marking all the words/references that describe God's protection.

Q2. Does verse 2, 'therefore we will not fear', sound too simplistic? Can we draw a distinction between earthly fear and salvation fear?

Q3. Draw a picture or describe in your own words the meaning of verses 4-6.  
(*Fun stretching exercise – use Ezekiel 47:1-12 and then Revelation 22:1-5 and fill out the picture*)

Q4. a. This Psalm exclaims that 'The LORD Almighty is with us' – what does that mean? Is it a comfort or a warning?

b. How wise would it be to assume that an expression of God's people (for example: the Anglican Church) will not fail?

Q5. a. Why do you think the Psalmist refers to 'the God of Jacob' in vv. 7 and 11 (c.f. Genesis 28:10-15; Exodus 3:6 and Matthew 22:32)?

b. And why refer to God as 'our fortress'?

c. Putting the titles 'The LORD Almighty' with 'the God of Jacob is our fortress' suggests a battle – who are the key players in this battle?

Q6. Human nature often applauds activism, yet verse 10 says 'Be still'

a. Does 'be still' mean inactivity?

b. How easy do you find it to follow the command to 'be still'?

c. How does prayer help in 'being still'?

**Part B: John 17:6-19**

*Read John 17:6-19*

<sup>6</sup>“I have revealed you<sup>[a]</sup> to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. <sup>7</sup>Now they know that everything you have given me comes from you. <sup>8</sup>For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. <sup>9</sup>I pray for them. I am not praying for the world, but for those you have given me, for they are yours. <sup>10</sup>All I have is yours, and all you have is mine. And glory has come to me through them. <sup>11</sup>I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of<sup>[b]</sup> your name, the name you gave me, so that they may be one as we are one. <sup>12</sup>While I was with them, I protected them and kept them safe by<sup>[c]</sup> that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled. <sup>13</sup>“I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. <sup>14</sup>I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. <sup>15</sup>My prayer is not that you take them out of the world but that you protect them from the evil one. <sup>16</sup>They are not of the world, even as I am not of it. <sup>17</sup>Sanctify them by<sup>[d]</sup> the truth; your word is truth. <sup>18</sup>As you sent me into the world, I have sent them into the world. <sup>19</sup>For them I sanctify myself, that they too may be truly sanctified.

**Footnotes**

- a. [John 17:6](#) Greek *your name*
- b. [John 17:11](#) Or *Father, keep them faithful to*
- c. [John 17:12](#) Or *kept them faithful to*
- d. [John 17:17](#) Or *them to live in accordance with*

Q7. Who are those ‘whom [God] gave [Jesus] out of this world’? How does Jesus describe these people? (vv.6-8)

Q8. Why does Jesus want his disciples to be protected (vv.9-12 & 14-15)

Q9. 'They are not of this world any more than I am of the world' (vv. 14, 16). Jesus identifies his disciples with himself. What an amazing alignment – to be counted with Jesus as his, yet hated for it! Read through the passage and list all the benefits of being aligned with Jesus – then list all the perceived hazards

| Benefits | Hazards |
|----------|---------|
|          |         |
|          |         |
|          |         |
|          |         |
|          |         |

Q10. What does it mean to 'sanctified by the truth' (v.19)?

Q11. Applying what is prayed for the disciples to believers today, what steps can we take to make sure we remain faithful and don't become part of a lost world?

### Part C: Praying

Use Psalm 46 and John 17:6-19 as a prompt for prayer. Focus on praying for protection in Jesus from evil and the evil one.

- 'Deliver us from evil'
- That God will be our strength and refuge – our fortress, our protector.
- That we recognise what it means to 'Be still' in the LORD.
- That we live in the world, not of the world.
- That we not attempt to solve problems before we pray and ask for God's help!

### For reflection this week

Spend a moment each day in the coming week praying that God would protect you through the many hazards – and that he would sanctify your walk through those hazards. Perhaps pray this also for another member in our church family.

### Study 3 – MISSION TO THE WORLD

Discuss the most recent *personal* (e.g. a gospel conversation) or *church* evangelistic activity (e.g. Holiday Club, Easter or Christmas outreach, Women’s Event etc.) that you were involved in. What was most thrilling? What was most important?

#### Part A: Psalm 67

Read Psalm 67

<sup>[a]</sup> **For the director of music. With stringed instruments.  
A psalm. A song.**

<sup>1</sup> May God be gracious to us and bless us  
and make his face shine on us—<sup>[b]</sup>

<sup>2</sup> so that your ways may be known on earth,  
your salvation among all nations.

<sup>3</sup> May the peoples praise you, God;  
may all the peoples praise you.

<sup>4</sup> May the nations be glad and sing for joy,  
for you rule the peoples with equity  
and guide the nations of the earth.

<sup>5</sup> May the peoples praise you, God;  
may all the peoples praise you.

<sup>6</sup> The land yields its harvest;  
God, our God, blesses us.

<sup>7</sup> May God bless us still,  
so that all the ends of the earth will fear him.

#### Footnotes

- a. [Psalm 67:1](#) In Hebrew texts 67:1-7 is numbered 67:2-8.
- b. [Psalm 67:1](#) The Hebrew has *Selah* (a word of uncertain meaning) here and at the end of verse 4.

Q1. Whilst this is a psalm and a song – it is also a prayer. What does it mean to have God ‘make his face shine on us’ (v. 1)? How does that lead to ‘the salvation of all nations’?

Q2. In verses 3-5, the prayer is that the peoples and nations would praise God. Why? Is this simply singing the praises of God?

Q3. What place does the testimony of God's past and present actions have in the praise of all peoples?

Q4. Why does the Psalm end with the desire for all the ends of the earth to fear God (v. 7)?

Q5. This Psalm has a worldwide view which involves all people. Should/can/do we pray for the expansion of God's kingdom? Which is easier – to pray for our own needs or to pray for the needs of the world?

**Part B: John 17:6 – 19**

*Read John 17:6-19*

<sup>6</sup>“I have revealed you<sup>[a]</sup> to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. <sup>7</sup>Now they know that everything you have given me comes from you. <sup>8</sup>For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. <sup>9</sup>I pray for them. I am not praying for the world, but for those you have given me, for they are yours. <sup>10</sup>All I have is yours, and all you have is mine. And glory has come to me through them. <sup>11</sup>I will remain in

the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of<sup>[b]</sup> your name, the name you gave me, so that they may be one as we are one. <sup>12</sup>While I was with them, I protected them and kept them safe by<sup>[c]</sup> that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled. <sup>13</sup>“I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. <sup>14</sup>I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. <sup>15</sup>My prayer is not that you take them out of the world but that you protect them from the evil one. <sup>16</sup>They are not of the world, even as I am not of it. <sup>17</sup>Sanctify them by<sup>[d]</sup> the truth; your word is truth. <sup>18</sup>As you sent me into the world, I have sent them into the world. <sup>19</sup>For them I sanctify myself, that they too may be truly sanctified.

#### Footnotes

- a. [John 17:6](#) Greek *your name*
- b. [John 17:11](#) Or *Father, keep them faithful to*
- c. [John 17:12](#) Or *kept them faithful to*
- d. [John 17:17](#) Or *them to live in accordance with*

Q6. It is a privilege to address God as ‘Holy Father, as Jesus does in verse 11. How can this be both a comfort and a challenge?

Q7. This prayer indicates that there will be trouble and hostility around the disciples (when Jesus leaves) – what does Jesus pray for his disciples concerning this hardship? Why not pray, that they be removed from the challenges?

Q8. In verse 11 and 13, Jesus prays ‘I am coming to you’ – what does he mean? How does that lead to his disciples having ‘the full measure of my joy within them’?

Q9. What implications does this prayer have for believers today?

- a. How does it balance joy alongside trouble or hostility (for being Christian)?
  
- b. Are there parts of this prayer that you find helpful and comforting?
  
- c. How does this prayer support our evangelistic efforts – individually or collectively as a church?

Q10. In what ways can this prayer shape what believers today pray for missionaries and our mission partner organisations?

Q11. Jesus sanctified himself by his death on the cross. Explain how his death has sanctified believers? (vv. 17-19)

### **Part C: Praying**

Use Psalm 67 and John 17:6-19 as a prompt for prayer. Focus on praying for what it means for believers to live in a hostile world for Jesus.

- 'Your Kingdom Come'
- For God's ways to be known in the world
- For the people and nations of the world to praise God
- For our witness before an unbelieving world – and boldness and opportunity to speak of Jesus
- For our church evangelistic mission and efforts (think of what is coming in our 'SEEK' space)
- For our family and friends that they will have a healthy fear of God.
- Those who lead our efforts in evangelism – including our missionaries and mission organisations

## **For reflection this week**

Commit to a week of missional prayer in the week ahead (and perhaps as a recurring pattern to your prayer discipline):

Pray for those who do not yet know Jesus and our evangelistic efforts...

- Day 1 - a not-yet believing family member
- Day 2 – a friend (a work colleague, sporting buddy, school or uni or TAFE mate, someone from book club, parent of your child’s school friend etc.)
- Day 3 - an acquaintance (a neighbour, your doctor, your barista, your uber driver, the person you buy milk and bread from etc.)
- Day 4 – a distant friend (someone you no longer see on an occasional or regular basis – perhaps moved away or moved on)
- Day 5 – a wanderer (someone who as drifted away from a Christian fellowship or the Christian faith)
- Day 6 – for the efforts of our church family to proclaim Jesus to those who might hear (including that people would do JesusWORKS)
- Day 7 – for our missionaries and mission partner organisations as they hold Jesus out to many.

*(Adapted from Prayer points suggested by Archbishop Raffel in his Synod Presidential Address 2024)*

## Study 4 – BELIEVE IN THE ONE SENT

How confident (on a scale of 1 to 10...!) are you that Jesus is the *only* way to be saved?  
Where does your confidence come from?

### Part A: Psalm 62

*Read Psalm 62*

<sup>[a]</sup>*For the director of music. For Jeduthun. A psalm of David.*

- <sup>1</sup> Truly my soul finds rest in God;  
my salvation comes from him.
- <sup>2</sup> Truly he is my rock and my salvation;  
he is my fortress, I will never be shaken.
- <sup>3</sup> How long will you assault me?  
Would all of you throw me down—  
this leaning wall, this tottering fence?
- <sup>4</sup> Surely they intend to topple me  
from my lofty place;  
they take delight in lies.  
With their mouths they bless,  
but in their hearts they curse.<sup>[b]</sup>
- <sup>5</sup> Yes, my soul, find rest in God;  
my hope comes from him.
- <sup>6</sup> Truly he is my rock and my salvation;  
he is my fortress, I will not be shaken.
- <sup>7</sup> My salvation and my honour depend on God<sup>[c]</sup>;  
he is my mighty rock, my refuge.
- <sup>8</sup> Trust in him at all times, you people;  
pour out your hearts to him,  
for God is our refuge.
- <sup>9</sup> Surely the lowborn are but a breath,  
the highborn are but a lie.  
If weighed on a balance, they are nothing;  
together they are only a breath.
- <sup>10</sup> Do not trust in extortion  
or put vain hope in stolen goods;  
though your riches increase,  
do not set your heart on them.

<sup>11</sup> One thing God has spoken,  
two things I have heard:  
“Power belongs to you, God,  
<sup>12</sup> and with you, Lord, is unfailing love”;  
and, “You reward everyone  
according to what they have done.”

**Footnotes**

- a. [Psalm 62:1](#) In Hebrew texts 62:1-12 is numbered 62:2-13. Jeduthun was one of King David’s three choir leaders.
- b. [Psalm 62:4](#) The Hebrew has *Selah* (a word of uncertain meaning) here and at the end of verse 8.
- c. [Psalm 62:7](#) *Or / God Most High is my salvation and my honour*

Q1. To what extent can you identify with David’s confidence in verse 1?

Q2. Reading verses 3-4, it seems that David is experiencing some opposition and betrayal. How do you explain David’s confidence in God when under pressure (particularly since God had previously promised that he would ‘cut off all your enemies from before you’ – c.f. 2 Samuel 7:8-16)?

Q3. Think this into your own experience - where might you be tempted to turn when life is difficult?

Q4. Read through the whole Psalm again – circle/highlight all the comforting images of God in this Psalm.

Q5. Why is it important to ‘pour out your heart to him’ (v. 8), if God already knows what is on our hearts?

Q6. David is listening, and he hears what God has told him – as such he holds confidently to what he has heard (vv.11-12). How can believers today express this kind of confidence in the strength and love of God when praying?

Q7. If verse 1 specifies that salvation comes from God, what can we today make of verse 12, where we read of the people of God being rewarded for what they have done?

**Part B: John 17:20 – 26**

*Read John 17:20-26*

<sup>20</sup>“My prayer is not for them alone. I pray also for those who will believe in me through their message, <sup>21</sup>that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. <sup>22</sup>I have given them the glory that you gave me, that they may be one as we are one— <sup>23</sup>I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.

<sup>24</sup>“Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

<sup>25</sup>“Righteous Father, though the world does not know you, I know you, and they know that you have sent me. <sup>26</sup>I have made you<sup>[a]</sup> known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”

**Footnotes**

a. [John 17:26](#) Greek *your name*

Q7. John 17 is a long and continuous prayer – who is Jesus praying about in this final section? (It may be helpful to take note of who Jesus has been praying for in each section of this prayer – 17:1-5; 17:6-19 and 17:20-26)

Q8. Jesus prays for unity in verse 11 and now here in verses 22 and 23. Yet, believers can be so different (indeed we are all created so differently) – what is the kind of unity that Jesus is praying for here?

Q9. Jesus prays for those who will believe through the message of his disciples. How should this shape our prayers today?

Q10. Why does Jesus want the world to recognise that the Father has sent him (vv. 21 & 23)? (Interesting fact – in every chapter of John’s gospel he mentions that Jesus is the one sent from God)

Q11. How is the glory of God connected: first to the work of Jesus, and second to his followers in verses 22 and 24? (Note: It may also be helpful to consider how Jesus began this prayer in verses 1-5)?

Q12. What does this prayer teach (or model) to us about prayer? How does being known by Jesus shape how and what Christians today pray for? (vv. 25-26)

## **Part C: Praying**

Use Psalm 62 and John 17:20-26 as a prompt for prayer. Focus on praying for confidence in faith – both for yourself and for others in our church family.

- ‘Your kingdom come, your will be done’
- For a confidence to trust in Jesus for your salvation – and to rest in him
- For resolve and contentment when pressured or burdened
- That many would believe in Jesus through the message of the gospel
- For unity in faith among believers (and throughout our church)
- That we each might continue with efforts to make Jesus known

### **For reflection this week**

How good would it be for our church family if our faith was strengthened – that we *knew* Jesus better, that we *believed* in him more confidently, that we *obeyed* him more boldly, and that we *loved* him more unreservedly. On each day of this coming week – pray for one of these aspects for yourself and for another member of our church family.