

THE PRAYER THAT JESUS TAUGHT

A Program of First Lessons in Prayer for New Followers of Jesus

**Stephen E Smallman
Pastor, New Life Northeast
January, 2005**

THE PRAYER THAT JESUS TAUGHT
A Program of First Lessons in Prayer for New Followers of Jesus

Stephen E Smallman

Introduction

Purpose – This is a program specifically designed to be an introductory discipleship program to those who are very new believers, including those coming to faith in Christ from non-Christian backgrounds. It assumes no prior knowledge and does not require that the participants be literate. It should be noted however, that knowing how to pray is a struggle for many older Christians as well, and a slightly more involved variation of these lessons can be very helpful to all Christians.

It is my intention is to use the Lord’s Prayer as found in Luke 11 and Matthew 6 to give the participants a simple but profound prayer to pray. The Lord’s Prayer can be helpful as a rote prayer, as long as the caution given by Jesus about meaningless repetition is given. But it is particularly valuable as an outline for daily prayers. The teaching of this prayer (and mode of praying) is also an introduction to the essentials of the Christian faith and life (although use of the word “Christian” will be sparing, so that people associate this with Jesus rather than the Christian religion).

This syllabus is prepared for a teacher who has some background in the Christian faith, and who will also do personal preparation for teaching the classes. I have suggested a format and some ways to approach the “talk” for each lesson, but the lessons are not complete as printed. My prayer is that the core ideas are basic enough, and include enough narrative, that they will be teachable to others. By design there are no further handouts or fill-in-the-blank materials. I have tried to think of this being taught to those used to listening carefully and whose minds retain much more than what modern Westerners are able to do. The visual that will be key to teaching is the outstretched hand, which I will explain in Lesson 1.

Outline –

1. Introductory Lesson—The prayer that Jesus taught
2. Praying to God as “Our Father”—who we honor
3. Praying for the Kingdom of God
4. Praying for our daily needs
5. Praying for the forgiveness of sin
6. Praying for protection and guidance

Format - The following is a suggestion that will need to be altered as the leader discerns the needs of the group, their willingness to interact, etc.

- Begin and end each class (except the start of Lesson 1) with the actual recitation of the Lord’s Prayer as a group.
- The suggested Scripture lesson need not be read, but it suggests a talk or the telling of a story that gives insight into the person and ministry of Jesus, and gives meaning to the particular petition being studied. The story should serve only as introductory information, and should be kept simple enough that the major focus is on learning to pray.
- The intention of the teaching should be to give people a memorized prayer to use as a

foundation, and then to learn something each week that will enhance the meaning of the parts of the prayer. The practice I suggest for personal prayer is that the person repeat the exact wording of the phrase each time, and then add some words that expand on that idea. (So we say, “Our Father, who art in heaven ...”, and then speak to God as to what that means; we then say, “hallowed be thy name ...” and offer words that express our reverence, etc.) This will be the major focus of each lesson.

- The format lends itself to a lesson by lesson review that builds on what was taught in the previous lesson as well as anticipating the lessons to come.
- Participants should be assigned to pray the Lord’s Prayer daily, learning for themselves how to expand on the meanings of the phrases. As they learn more about praying this way, they should be invited to tell others in the group what they are learning.

The lessons are presented with the idea of six different teaching times. If that much time is not available, some could be combined. For example, lessons 4-6 could be taught in one lesson. I have even presented the ideas in a single teaching time, and people have been helped. But the best setting is one that gives enough time to hear from people about how they are learning to pray. It is also important to make sure people aren’t using the Lord’s Prayer as magic or falling into the trap of meaningless repetition. Furthermore, as will become evident, the teaching of the Lord’s Prayer is a wonderful foundation for teaching basic lessons of the faith. This can be a beginners discipleship course.

Commentary

As a preparation the leader should read over this syllabus and study Luke 11:1-4, and Matthew 6:5-15. It is important to notice that the settings of these two passages are quite different, and the wording slightly different. This suggests that Jesus used this form of prayer as a means of teaching prayer on probably more than just these two occasions. Therefore we have an outline of prayer, and even an actual prayer that is authorized by Jesus himself. This is an excellent starting point, particularly in the context of the disciples asking for help in their prayer lives. Often we are working with people who either have no idea of where to begin with prayer, or have only known rote praying is a very non-personal way. In both cases, a simple form prayer will be very helpful.

Notice that the Luke passage is a simpler version of the prayer. It establishes the outline of addressing God (*Father*), and then five basic petitions. The expanded version in Matt. does not add petitions, but simply amplifies the basic ones given in Luke, in my opinion. The most remarkable aspect of the Lord’s Prayer is the fact that Jesus invites his disciples to speak to God in the same way he does—to call him *Father*. This is easily overlooked because it has now become so much a part of our consciousness. But the privilege of speaking to God as Father needs to receive constant emphasis as the teaching goes forward.

Note also that I will present the idea that the second petition, *thy kingdom come*, can be defined as praying for God’s will to “be done on earth, even as it is in heaven,” and therefore those words are not a separate petition. This is a departure from the usual pattern, but will keep the simple pattern of Luke 11, and is the understanding of a number of commentators.

I suggest using the wording generally accepted by the Christian churches of the area. In that way, you establish some connection with the historic Christian Church without needing to identify with them in all respects. (For example, those from an Orthodox or Roman Catholic background would feel a common ground as you teach them the “Our

Father.”) It is important that before the class begins you determine what wording you will use. It is a great comfort and help to people with no background to have fixed wording they can use in prayer.

There is an added doxology (*For thine is the kingdom, and the power, and the glory for ever. Amen.*) that appeared early in the Church, and is usually added when praying the Lord’s Prayer. The words are certainly appropriate, and should be included when praying the Lord’s Prayer, but I will not be including a lesson about them since they do not appear in most biblical texts.

This is not to teach, of course, that praying the Lord’s Prayer is the only kind of praying new Christians should be taught. This is a basic daily prayer, which I liken to eating breakfast—not often elaborate, but very necessary. But, as we will see, the various categories of things to pray for are pretty well comprehended under one of the five petitions. Furthermore, praying according to the Lord’s Prayer establishes an important discipline for all our praying. It keeps prayer centered on God as our Father and thus on our sonship, it begins with God’s agenda before our own, and it encourages daily praying for our “bread,” rather than only praying when we are in need, etc. This is a powerful foundation for life, not just a good prayer to learn to pray.

The most important preparation for anyone who will lead this class is to take time to reflect on the importance and value of the Lord’s Prayer for you personally. Praying through the Lord’s Prayer is something I began about 15 years ago out of the same kind of frustration the disciples must have felt in Luke 11. It is a “habit” that has impacted my spiritual life and sense of priorities as nothing else has. You may not be impacted in the same way, but few who have gained a new appreciation of the Lord’s Prayer have been unaffected. This is not only a “beginners” prayer, but the combination of simplicity and extraordinary depth makes it a prayer that should be foundational to all of our lives. I pray that you will come to your group with a great enthusiasm for this “tool” that will help your students for the duration of their Christian lives. The Lord’s Prayer has certainly been misused, but it is a treasure that we need to return to again and again.

Note - Stephen Smallman has prepared these materials, and I grant permission for their use in ministry. Copies may be made for that purpose but not for sale or other commercial uses. I welcome comments and suggestions for improvement of the basic materials.

Stephen E Smallman
214 Brookdale Ct.
Dresher PA 19025
sssmallman@worldnet.att.net

The Prayer that Jesus Taught

Scripture Lesson – **Luke 11:1-4; Matthew 6:5-15**

1. TALK

Do you know how to pray as a follower of Jesus? Everyone prays in one way or another—some say only set prayers and repeat them over and over, some do not try to speak prayers but only meditate or light candles? [The sense of needing to pray is universal, and the appeal to prayer will be a common starting place for all people. Even secular people find themselves instinctively offering prayers.] But the true way to God is through his Son, Jesus. If you have come to trust in Jesus, you can know that God hears you. But still we wonder just how Jesus would have us speak to God. ...

Do you have a difficult time knowing if God hears your prayers? Or do you wonder if they are acceptable to him? I will confess that even though I have tried to follow Jesus for many years, prayer is still a struggle for me. ...

So I find it a comfort that the disciples of Jesus came to him and asked for help with their prayers. I have the same question for Jesus, and therefore I need to listen to what he taught them. Let me read from the record of Jesus teaching in Luke [Read Luke 11:1-4]

Let us think more carefully about this prayer that Jesus gives us. It first of all tells us what name we can call God—*Father*. Then there are five different things to pray for—*hallowed be your name; your kingdom come; give us each day our daily bread; forgive us our sins, for we forgive everyone who sins against us; and lead us not into temptation.*

[As you introduce the prayer hold up your hand with the fingers outstretched. The palm of the hand is the address—“Father,” and the five fingers are the petitions. Go through these slowly, counting off the five petitions on your fingers, starting with the small finger and moving to the thumb. (The reason for this order is explained in Lesson #6.) This is a simple aid that will speed up the memorization of the prayer and can be used each time you teach a lesson.]

Now listen as I read another time when Jesus taught about prayer. This is from the teaching of Jesus called the Sermon on the Mount [Read Matthew 6:5-15]. This is a different time of teaching, but did you notice how close it is to what we read in Luke? I think there must have been many other times when Jesus taught his disciples how to pray, and he must have used this same form many times. In the church this has come to be called *The Lord's Prayer* or the *Our Father*.

This is the prayer we will learn together. Listen while I say it, using my hand again. [Step through the version of the Lord's Prayer you will be using throughout the class, using your hand and touching the palm and fingers as you recite the prayer.]

This prayer is not the only words we can use to speak to God. And there is no special power in this prayer [the question of magic or mantras]. But how good Jesus was to give us weak disciples a place to begin and grow in our understanding of how to pray.

Perhaps the most important thing to learn from this prayer is that we can call God our *Father*. If we just decided that is how we would like to speak to God that would be very presumptuous—who are we to speak to the Almighty God, Creator of the Universe in such a way! But this is what *Jesus* teaches us to say, and so because of Jesus, and only through him, can we speak in such a familiar way to God. [Think of a situation, perhaps involving the monarch or powerful leader of the country where you are working, and how he would be

unapproachable, ordinarily. But you get to know his son in school, and he invites you home to meet his father. And when you come with the son of the king, you are welcomed into his presence. You are respectful, because he is the king, but you also know you are genuinely welcomed because you know his son.] ... Look again at my hand [hold up your outstretched hand and point to the palm]. Everything we ask of God comes from this starting point—he is our *Father* in heaven! The fingers mean nothing if they are not attached to the palm, and our prayers are heard by God because we begin with this wonderful name Jesus has told us to use in speaking to God.

2. APPLICATION/EXERCISE

Now let us take time to learn this prayer. I want to encourage you to find time each day to pray this prayer. The morning is a good time, but you can also pray it in the evening. But do not say it over and over—God has heard you. It is important that you speak with reverence to God, but the Bible does not tell us that there is a certain posture for prayer [Discuss kneeling, standing, the prostration associated with Muslims, etc. You might also speak of your own practice]. We can pray by ourselves, but also we can pray with others, just as we will do when we finish this lesson.

[After the prayer has been memorized by the group]--So now let us take a moment to be still and quiet before God and then we will say the prayer together. [Unison prayer]

Commentary

I would encourage the leader to concentrate on simplicity, particularly in this first lesson, and not make any assumptions about the understanding level of the participants. It is important to avoid too much commentary. Focus on memorization and the actual words of the prayer given by Jesus. It is too easy to dwell on the theology of prayer and not actually pray. It is also possible to make prayer so complicated that it discourages the young believer.

It is also surprising to discover how many believers have not thought of using the Lord's Prayer as a guide, either because they reject it because of early associations or because they have only been taught to pray extemporaneously. The discipline of the Lord's Prayer will serve to break some faulty patterns of prayer.

Ask members of the group to begin to pray the Lord's Prayer each day using their hand as a guide. Explain that future lessons will talk about the meaning of each phrase, but at first they should just pray the prayer and begin to focus on God as Father.

The Lord's Prayer – Lesson Two

Praying to God as “Our Father”—who we honor

Scripture Lesson – **Matthew 6:5-15; Exodus 19, 20**

1. REVIEW.

Take a few minutes to review the address and five petitions of the “prayer Jesus taught us to pray,” using your upraised hand and fingers and inviting the group to touch their hand and fingers in imitation. Then slowly and reverently pray the prayer in unison.

Ask who has started using the Lord's Prayer in other settings. Invite comments, but do not insist.

2. TALK.

Today we will think again about the wonderful privilege Jesus gives us of calling God our *Father*. But he is “our Father *in heaven*” –he is a holy God and we must also learn what it means to worship and humble ourselves before God.

Every time you speak to God and call him, *Father* that is an opportunity to remember what God has done for you. He has **adopted** you into his family. In many cultures it is possible for children to be taken into a family and given the family name and all the privileges that belong to being part of that family. ... [Take time to explain the basic concept of adoption—this is not known in many cultures. Paul probably had in mind adoption in the Roman society, which usually involved bringing one of the male slaves into the family, officially giving him the family name, and making him heir of the family inheritance. It was quite a remarkable gift—a slave could call his former master, *Father*. (Gal. 4:4-7 makes a great deal more sense in this context.)] By coming to believe in Jesus you are now a part of God's family—Jesus is the oldest brother, and the only one in the family not adopted. But there are many, many others in the family as well, which we remember when we pray *Our Father*.

Remember too, that the reason we can be adopted as God's children is that Jesus gave his life to pay for our sin. If you feel God must still be angry because of your sin, think about the cross. That is where God's anger for sin was poured out—on his own Son. Now we are welcomed as a child. [I believe the matter of our standing before God belongs at the start of the prayer. In the fourth petition we confess particular sins and forgive others, but the basis for that is our new standing because of the finished work of Christ.]

Many of us have been very disappointed in our earthly fathers for different reasons. Fathers can be very cruel and hard, they can be distant—men we only fear, but don't know, and don't think understand us. Some of us don't even know who our fathers are. ... But the reason that we are disappointed is that deep in our souls we have a sense of what a father should be like. We think of a man who is strong, who provides for his family, but who is also a man who cares for them with love and understanding. There are no perfect fathers on earth, but God, the Father of Jesus, who is our Father in heaven, is the perfect father. [I think it is important to say a word about the failures of earthly fathers, because that is the experience of so many, and in some cases, thoughts of “Father” bring shudders. But beware of dropping such an important term because of this sad reality. The word “Father” is the very core of our relationship to God and also introduces the concept of the Triune God.] ...

As wonderful as it is to call God our Father, there are more blessings for us. There is even a special name that we can call him—“Abba.” This was a word little children used in Jesus' day when they would run to their fathers to welcome them home or when they were

afraid and needed protection. Jesus called God, “Abba” when he prayed just before going to the cross. So God our Father loves us and is near to us—but he is still our Father *in heaven*, and we must honor him. [Some have taken the term “Abba” to suggest a casual way of addressing God—“Hey, Daddy”—but that is not borne out by its use in Scripture. The one time Jesus used the term was in the Garden of Gethsemene (Mark 14:36), a time of deep sorrow. Both times it is used by Paul (Rom. 8:15; Gal. 4:6) it is part of a more respectful title, “Abba, Father.” This would seem to teach that this is an intimate way to speak to God, but not a casual one.]

The first request we are to make to our Father in heaven is to pray, *hallowed be your name*. The word “hallow” is close to the idea of holy. It refers to the fact that God is higher and greater than anything he created. He is pure and cannot be touched by anything sinful. So we are asking that God would be given the honor that he deserves. We are not only bowing in reverence to God ourselves, but we are praying that God would have his name honored in all the world.

I would like to tell you about a time many, many years before the coming of Jesus into the world. The people God prepared to be the forefathers of Jesus had been slaves in Egypt for hundreds of years. Finally God came and broke the power of the Egyptians with his mighty power and brought the people to a mountain where he could teach them. This is just like what Jesus did. The leader of God’s people then was Moses, and God told Moses to prepare the people for a meeting that would come in three days. When the time came the people, who were living in tents, were shaken out of their sleep by loud thunder and lightening and the blast of a trumpet that was louder than anything they had ever heard. The ground shook, and when they ran to look at the mountain they saw a great cloud covering the top. According to the Bible, God called Moses to warn the people not to come close to the mountain and then he spoke in a voice that all the people could hear. [This is a very dramatic moment for Israel, and makes for good story telling to create the picture.] Let me read to you what he spoke that morning: [Read Exodus 20:1-17—the Ten Commandments. Consider reading the opening phrase of each commandment to shorten the reading. Avoid commenting on them, since that is not the point of the lesson, but even reading out the list is impressive. It is important to emphasize that v. 2 is an introductory statement—he is their God, who has delivered them from bondage—this is equivalent to starting the Lord’s Prayer with “our Father.”

How would you have felt if you had been there that morning? I think I would have been terrified. What would that have been like to actually hear God speak from heaven! And the Bible tells us that that is exactly how the people reacted. They were terrified. [20:18, 19] But now listen to what Moses told them: [read 20:20] *Do not be afraid. God has come to test you, so that the fear of God will be with you, to keep you from sinning.* This is important—**we are to fear God, but we are not to be afraid of God.** He is our Father, and just like he did many years ago when he brought his people from Egypt, our God has saved us from slavery. God loves us, and the greatest sign of his love is the coming of Jesus. And we do sin, even though the fear of God should keep us from sinning, but Jesus died to pay for that sin. This means we no longer need to run from God or to be afraid of the Day of Judgment. But the fear of God means that we give him the honor that belongs to God alone. And over and over in the Bible we read that “the fear of the Lord is the beginning of wisdom,” and “the fear of the Lord is the beginning of knowledge.”

And this is where Jesus tells us to begin our prayers. We are to ask God our Father to send the fear of the Lord all over the earth, and of course, that fear of God begins with our own hearts. God’s name is to be hallowed. He alone is holy and he deserves our worship.

3. APPLICATION/EXERCISE

Now we have one more thing to add to our praying of the Lord's Prayer. This week I want you to keep on praying through the prayer. You already know more about what it means to say *Father* when you speak to God, and now when you pray *hallowed be your name*, stop and say words that express reverence for God. . I have two different things in mind when I pray this:

- **My reverence for God.** There are many ways to tell God that we adore and worship him, but Jesus has told us to do this **first**. It is important to start with this, because in our hearts we really want to pray: "hallowed be my name." Just like the first three commandments, we are to have no other gods, and we are not to make God fit our images, and we are not to be careless in the way we speak or use God's name. Then we can speak of other things in our prayers, but we ask for this first.
- **A prayer for the world.** We want to see God's name honored all over the earth not just in our lives personally. So often when you say the words of this first petition think of the many in your neighborhood [community, village, nation] who need to surrender and honor God's name.

The "name" of God speaks of who God is, and Father is only one of the names we call him. So sometimes in praying this part of the prayer we can think of the other names of God we learn from the Bible, and can worship him as not only Father, but as the Son and the Holy Spirit. There are many other ways to speak of his greatness and power and love. This is hallowing the name of God. [A word of caution—if broadening the concept of the "name of God" would invite some form of polytheistic worship, then it might be well to leave out this instruction at this point.]

Commentary

It is hard to emphasize the importance of this lesson. The palm of the hand from which all the petitions come is a good picture. The extraordinary privileges that come to us through the gospel are embodied in the idea of our sonship, and the gift of addressing God as Father. It should be noted that there is not a single instance in the Old Testament of someone speaking to God and actually addressing him as "Father." (God is spoken of as father several times, but never addressed that way.) A quick review of prayers of Hindus, Muslims, etc. will also make it apparent what a revolutionary grace Jesus brought in teaching us to pray in such a way. Muslims speak of "99 names for God," but not a single one of them includes the idea of father. A reading of J.I. Packer's chapter on Adoption in Knowing God would be a good preparation of the heart. As he says, *For everything that Christ taught, everything that makes the New Testament new, and better than the Old, everything that is distinctively Christian as opposed to merely Jewish, is summed up in the knowledge of the Fatherhood of God. "Father" is the Christian name for God.* (p. 182)

The intention of taking them back to Exodus and the giving of the Ten Commandments is to introduce the theme of the fear of the Lord, as well as giving some background in terms of the "name" of God. How involved you get will depend on the group, but this is important background information, and there is a striking similarity between the LORD God speaking to Moses from the mountain and Jesus taking his disciples to the "Mount" for the teaching that includes the Lord's Prayer. Furthermore, just like the address of the Lord's Prayer, the most important thing about the Ten Commandments is the first words from God—usually called the "Preface": *I am the Lord your God, who brought you*

out of Egypt, out of the land of slavery. Clearly he is the Savior and Redeemer of Israel **before** he gives his words of covenant obedience. This is salvation by grace; it is the Gospel as the basis of obedience to his Law. Sadly, this is often missed in teaching the Ten Commandments and they are passed along only as a set of rules, which also happens to the Sermon on the Mount. But first of all the newly redeemed people are to see the greatness of their gracious God and are to then honor his Name. This is the same pattern in the Lord's Prayer.

Once, when speaking on the Lord's Prayer, I had a student ask me if it was wrong for him to be praying the prayer (which he said he did every night) since he did not think of himself as a Christian. My answer was that I thought he should pray the prayer, but also that the meaning of the prayer, and particularly calling God his father, would only be his actual possession when he had come to trust in Christ. So this is properly a prayer for Christians, and we should make that clear, but it can also be used in drawing the seeker to the Saviour.

Praying for the Kingdom of God

Scripture Lesson – **Luke 4:14-44**

1. REVIEW

Before we discuss more about Jesus' prayer, I would like to teach you one more thing. Very shortly after Jesus left the earth and his followers began to pray together, they used this prayer we have learned, and added these words, *for yours is the kingdom, and the power and the glory forever, Amen.* [or words that reflect the tradition of the community] These were not words Jesus gave us, but they have been used to praise God for almost two thousand years, and I want us to say them too. [This is optional, but the words are certainly worthy as a doxology, and they will help make the link to the historic church that I have spoken of already.]

With upraised hand and five fingers, review the exact wording of the prayer. But right now, let us all pray the prayer Jesus gave us. [Unison prayer]

Who would like to speak about what they are learning about prayer? ... What does it mean when we pray that God's name be hallowed? [Discussion from the group is optional, but this is a time to determine if the lessons are actually being a practical help in their praying, and to correct any false or misdirected applications. By now the people should understand the idea of praying the words and then adding their own thoughts, but this will also help to reinforce this idea.]

2. TALK

Today we study the second petition that Jesus taught us to pray *Your kingdom come.* I think the best explanation of what that means is the next words of the prayer, *your will be done on earth as it is in heaven.* Sometimes people teach that as a separate petition, and that is fine, but I will make it part of the idea of praying for God's kingdom to come. A kingdom, you all know, is a country or a territory that is ruled by a king. Today many of us vote for our leaders, but in a kingdom you are simply told who is the king (or queen), and you do what they tell you—you do their will. When you study the history of kingdoms you learn that the condition of the kingdom and how the people do is almost totally dependent on the character of the ruler. ... so the most important thing about a kingdom is the king.

The Bible tells us that God is the King of the whole world and all of the stars-- everything he created is his kingdom. He is a great king, but he is also a good king, and his will is always right. We have learned to pray that his name be hallowed, because that is what he deserves. ... But the Bible also teaches that on this earth, men and women fight against God's will. They want **their** will to be done--not God's. This is called sin, and as they sin they place themselves under the rule of Satan and his demons. So while all people know in their hearts there is a mighty God ruling in the heavens, in their daily lives we live under the rule of evil and the evil one. This is not only wrong, but it is hard and destructive. This is the origin of hatred and envy, cruelty to others, wars, poverty and disease. We are living under a curse. ... But the good news is this—even though mankind did not want God's will, God still loved us and made a plan to break the power of sin and Satan and bring his peace to the earth. God's peace is something that everyone hungers for—this is the word *Shalom*, or *Salaam*. [Discuss the words for peace in the language(s) you are working in. I find that every culture, secular or religious, has a strong sense of the desire for peace, whether in a personal or global

sense. This is not hard to illustrate--think of the constant references to peace in all religions and philosophies or, in a secular sense, the purpose of the United Nations or the famous Beatles' song, "Give peace a chance." It may be that this universal longing for peace is the common ground from which we should preach the gospel, and it is certainly the central message of the anticipation of the kingdom in the OT prophecies.] For hundreds of years there were promises and prophecies about this coming of Shalom—when God himself would rule the world and there would be justice for everyone, poor or rich, and people would live in harmony with one another. This is the kingdom of God—the kingdom of God's peace on earth.

But when God actually fulfilled his promise of a kingdom he did it in a way that surprised the people. Instead of coming in power, he came in weakness. He came to the world as a little baby, who was born in a stable among poor shepherds. He was given the name Jesus. Listen carefully to the song that an angel sang on the night Jesus, God's son was born: *Do not be afraid. I bring you good news of great joy that will be for **all the people**.* [Jews as well as Gentiles] *Today in the town of David a Savior has been born to you: he is Christ the Lord.* And then a massive choir of angels sang this: *In the highest heavens--glory to God; and on earth--**peace** to men, who have been shown God's favor.* [Luke 2:10,11,14. Note that I quote the angel's song in the way it was literally sung by the angels, which is a way that reiterates the prayer for the kingdom—that God's will be done on earth as it is in heaven. So the angels that night were quite literally "preaching the gospel" in its purest sense. They were announcing the good news that God had kept his promise and there could now be peace on earth. "Christ" or "Messiah" means the "Anointed One" or king. So from the moment of his birth, Jesus was announced as the King of God's long-awaited Kingdom. In many respects, this is even more spectacular news than telling what God will do for you personally if you believe in Jesus. This is good news for, literally, the world, and the way we benefit personally is an aspect of that greater work of salvation.]

Let me tell you about something that happened soon after Jesus grew and began the ministry his father gave him. This will tell us what it means to pray for God's kingdom to come. The Bible tells us that Jesus was about 30 years old when he was baptized and the Holy Spirit came from the Father to give him power for his ministry. Shortly after his baptism, God sent him into the desert and he fasted for 40 days and met the devil, who could not defeat Jesus. [This will come up again in Lesson 6 so do not elaborate here.] The Bible then says that Jesus returned to his hometown and went to the place of worship, as he always did. The leaders handed him a Bible to read, and he turned [literally, unrolled the scroll] to one of the promises about God's kingdom in a prophet named Isaiah. Listen to the words he read to them [Read Luke 4:18,19.] Then the Bible tells us that Jesus closed the book [rolled up the scroll] and sat down and got very quiet. Everyone in the place of worship got quiet as well and waited to hear what Jesus would say about these important verses. [This was a well-known prophecy and Luke makes it clear that there was a very dramatic silence, with every eye "fastened" on Jesus—people were "on the edge of their seats" to hear what Jesus had to say, so let the moment build as you tell the story.] Finally Jesus said these words: *Today, this scripture is fulfilled in your hearing.* That means, Jesus was saying to these people, "When you look at me, sitting in front of you, you are looking at the kingdom of God finally come to the earth. I am the King of God's kingdom." These were such amazing words that the people didn't really take it in, but when he began to explain that the good news of freedom from slavery was for all people, not just people of their religion, they got very angry and tried to kill Jesus. He got away from them and went to other places where he demonstrated that God's kingdom had begun on earth and that he was the one who brought it. [Summarize Luke 4:31-44.]

- Jesus was speaking in another place of worship when a man with a demon shouted at him to stop speaking. Jesus commanded the demon to leave and the people were amazed that Jesus had power over evil spirits.
- Then Jesus healed the mother-in-law of one of his disciples, who was terribly sick with a fever.
- Then people began to hear of Jesus' power, and they came from all over to be healed of sickness and to be delivered from the power of demons. Jesus healed them all.
- Early the next morning Jesus got ready to leave and the people begged him to stay. But he said this to them: *I must preach the good news of the kingdom of God to the other towns also, because this is why I was sent.*

So we know that Jesus told people that he was the King of God's kingdom, but he also showed them that he had come to break the power of sin and death and the devil. When we pray for the kingdom to come, the most important thing to remember is that it is a prayer that speaks of the coming of Jesus to the earth. [The latter part of Luke 4 is very important, even if only brief mention is given. Jesus not only proclaimed the kingdom's presence, but he demonstrated it. That is important in establishing the authority of Christ, but it also sets an agenda for how we pray for the kingdom to come now. He also clearly stated that his purpose in coming to the earth was to bring the kingdom of God. The gospel is the announcement of this good news.]

3. APPLICATION/EXERCISE

I hope I have helped you understand that when you pray *your kingdom come, your will be done on earth*, you are praying for all that God is doing on the earth. God's kingdom began when Jesus came to earth, but God's work is not finished, and Jesus taught us to pray for it. There is so much to pray for in this petition that when you add your own words, there will be many different things that will come to your heart. I pray for at least three things when I pray these words:

- I pray for the day to come when God's kingdom will fill the whole earth, and all the earth will know peace. This will only happen when Jesus comes back to earth, so we are praying for that day to come soon [Frankly, I seldom prayed about the coming of Christ and the fullness of the kingdom until I looked seriously at the Lord's Prayer.]
- I pray for the work of God's kingdom that is going on now. That means I think of people who are teaching the gospel; for our churches; for the spread of the gospel to others (and here I pray for people I know who need Jesus); for peace among people who are at war; and for those who are trying to take away the suffering that sin and death bring to the world.
- I also pray for myself, that I will learn to submit to Jesus as my King and will live to do his will and not my own.

I don't try to pray for all of these things every time I pray this part of the prayer. But this will give you an idea of how important this petition is, and how we can be part of God's work in the world through our prayers about the kingdom. So let us finish our time together by praying again the prayer Jesus taught us. [Unison prayer]

Commentary

This second petition of the Lord's Prayer opens up a huge area for prayer. The matter

of the kingdom of God is a major area of theology, but if Jesus introduces it in this elementary prayer, then we too need to teach it to those who are just beginning to follow Jesus. Actually, I think that giving the gospel a larger scope is appealing to people who are getting a taste of the greatness of God's love for them and for the world.

I have found this petition for God's kingdom to be so comprehensive that in the practical realities of time for prayer, this often takes all of my time. Perhaps this is an illustration of seeking first the kingdom, and letting God supply all our other needs. The prayer now turns to petitions in the first person instead of the second, so it is now time to look at our own needs.

The Lord's Prayer – Lesson Four

Praying for our Daily Needs

Scripture Lesson – **Matthew 6:25-34; 7:7-11**

1. REVIEW

Do the same review as in previous lessons, explaining again the concepts, particularly the idea of praying for God's kingdom to come. Encourage discussion within the group about their own practices of prayer. This could also be a time to remind them that there are other ways to pray, and even refer to a Psalm like Ps. 51 to show how people in the Bible prayed. Complete the review session with a unison praying of the Lord's Prayer.

2. TALK

Today we begin to change what we pray for. We will talk more about Jesus teaching us to pray, *Give us this day our daily bread*. We began the prayer by putting God first—his honor and his kingdom. Now we come to pray about three things we need—our daily bread, our sins to be forgiven, and our lives to be protected and guided. ... [I am referring here to the clear change in the prayer from the second person, *hallowed be your name, your kingdom come*, etc. to the first person, *give us this day*, etc. This is a clear demonstration of the priorities that are to be in our lives, and probably an illustration of Mt. 6:33. When we seek first the kingdom of God then other issues fall into place. I think this is true in prayer as well; if we give the greater time to praying for God's agenda, then we run out of time to pray adequately for our own needs. But that is not so bad, it seems to me.]

Do you think that God, your Father in heaven, is interested in what you will eat today? Do you think that he is concerned that you can feed your family, and that you have a place to live and clothes to wear? Do you think he thinks at all of your health? This prayer makes is very clear that he is concerned and he welcomes us to pray each day for what we need. To pray for bread means more than just literal bread, it is a prayer for the ordinary concerns of life. ... [In some settings there may be a need to speak of this in a context of false spirituality in which material needs are thought to be unimportant, or unworthy as a matter for prayer. Even some commentators spiritualize the prayer for daily bread, but clearly, this is prayer for the day-to-day needs of people.] Let me read you some words that Jesus spoke at the same time he taught us this prayer: [read Matt. 7:7-11, noting particularly the comparison of earthly fathers and the heavenly Father. The same thoughts are also communicated in the portion that follows the Lord's Prayer in Luke 11.] The way the prayer is worded, it tells us that Jesus expects us to pray each day for what we need. It is good to pray this in the morning, thinking of how God will take care of us during that day, and again at night, to ask that he care for us the next day. [The phrase *daily bread* is unique and commentators offer several ideas—"bread for this day," "the bread we need each day," etc.—but the general idea is a prayer that expresses our dependence on God from day to day. If there is time, and it seems appropriate, the story of God sending the manna (Exodus 16) would fit here.]

3. APPLICATION/EXERCISE

When we pray these words of the prayer, there are three things to remember, and even express to God during this petition [you could use the three knuckles of the finger as a reminder]:

We are not to worry. Our worry about our daily needs is to be replaced by our trust

in God. This is not always easy, and that is why the words of this prayer should be repeated each day. Listen to what Jesus said to his disciples. This is what he told us at the same time he taught the prayer. [Read or paraphrase Matt. 6:25-34. These are very down to earth questions with wonderful word pictures to illustrate them, and a continued strong emphasis on the care of the heavenly Father.] ...

We are to give thanks. Many times when we pray this petition we already know that we have our “bread” for that day. So this should also be a time of thanksgiving for God keeping his promise to take care of us. Another kind of prayer you learn to do is to stop and give thanks to God before you begin each meal. [I think this aspect of the third petition is particularly important to stress when teaching people who are more affluent. This is a wonderful reminder of our dependence on God, no matter how much we have in our pantries or bank accounts, or how secure our jobs are.]

We must be ready to share. Jesus taught us to pray, *give us...*, so this prayer should make us remember that there are others who need daily bread too, and are going to be hungry. God may be calling us to be part of the answer to their prayers for daily bread. He has blessed us in order that we can be a blessing to others (Matt. 7:12).

Now let us think again of the whole prayer and pray it together as we finish our time.
[unison prayer]

Praying for the Forgiveness of Sin

Scripture Lesson – **Matthew 18:21-35**

1. REVIEW

Follow the pattern of earlier lessons, reviewing the petitions, inviting discussion and testimony, and praying in unison.

2. TALK

Last time we learned to pray *Give us this day our daily bread*. Now notice that in this prayer we say the word *and*. ...***and forgive us our debts...*** . We pray for our bodies, but now we pray for our souls—they are both important to God. We can have a full stomach, but if our soul is not at peace that our sin is forgiven every day then we will not be well. [This simple connection of the two petitions is a remarkable picture of true health—body and soul. How much disease and destruction grows out of the anxious or bitter soul is difficult to estimate.] Jesus is very clear that there is sin in the world. That is why he died, and it is part of our lives every day. [This petition brings us to a realism about life—sin is in the world, it is powerful and terrible, but there is a way out. Most cultures either deny sin or are consumed by it—sometimes both.] Isn't it interesting that when we use our hand to remember the Lord's Prayer, we touch the fourth finger for this petition? This is the finger we use when we point to others and accuse them of doing wrong to us. But first, Jesus teaches, we need to point to ourselves.

The lesson today has two very important parts—it teaches us to ask God to forgive our sin, but it also ties God's forgiveness of us to our forgiveness of others. Think again about the words we are taught to pray: *And forgive us our debts, as we forgive our debtors*. [The wording here may vary, but it is clear Jesus is talking about our sins. The actual wording in Luke 11 is *forgive us our sins, for we also forgive everyone who is indebted to us*, and in Matt. 6 it is "debt," and was used in the King James Version. The word "trespass" was taken from an earlier English version than the King James and was incorporated into the Book of Common Prayer, thereby becoming the standard wording for many churches that had roots in the Anglican tradition.] And listen to the words Jesus spoke just after he taught the prayer: [Read Matt. 6:14,15]. It is clear that Jesus looks at the matter of our forgiveness of others as a very important part of being a follower of Jesus. [Note also Mark 11:25.]

Before we think about how to pray this petition, let me tell you one other teaching that Jesus gave about forgiveness. [Tell the story of the two men needing their debts forgiven in Matt. 18:21-35. Keep in mind that this whole teaching is in the context of God as our heavenly Father (18:35). We are received by the Father because of the work of the Son on the cross. His work is the source of our forgiveness. So this fourth petition deals with our own consciences before God and the matter of our earthly relationships. This matter of forgiveness is a very emphatic teaching by Jesus, and it is an excellent opportunity to deal with what a radical difference the gospel makes in our relationship to others--but it must not be used to turn salvation into something that depends on our action. Rather than making salvation depend on our forgiveness of others, the emphasis seems to be that those who have truly believed the gospel and have received forgiveness through Christ (therefore calling God their Father) will have a heart that is willing to forgive others. But cultures of hatred and reprisals are so deeply rooted that this petition should be used pastorally to help people examine their

hearts, not as a club to threaten. It will take time to learn to properly pray this petition.]

The Bible tells us that Peter came to Jesus to ask how many times he should forgive his brother. This was a very important part of Jesus' teaching. Peter was being generous and thought it would be very kind to forgive seven times. Jesus answered however, *not seven times, but seventy-seven times (or seventy times seven)*. The point, of course, is that we are not to count up how many times we forgive. To illustrate this amazing truth, Jesus told a story: [Read or paraphrase the parable of 18:23-34. Keep in mind that in comparing the two debts, the debt owed to the king is a staggering sum—millions of dollars—an amount that would have been impossible to pay (as God has forgiven us seventy times seven). So the offer of repayment by the servant was a fantasy. But also point out that while the second debt was tiny by comparison, it was nevertheless a significant amount of money for ordinary working people. A denarius was a day's wage for a laborer (Matt. 20:2), therefore 100 denarii was a good deal of money. So the sins of others against us are not necessarily trivial—this is important as you move to the application of the parable.]

So Jesus was very serious that we are to forgive others without counting how many times they sin against us. That is impossible from a human point of view. But if we have believed in Jesus and received God's forgiveness, then God, who forgave all our sins, will help us to forgive those who sin against us.

3. APPLICATION/EXERCISE

Now we will talk about what it means to pray this petition of the Lord's Prayer. It should be prayed in two parts.

First, pray the words, *And forgive us our debts*. When you say these words, remember who you are talking to—he is your Father in heaven. You are his child because of Jesus, and Jesus died on the cross to pay for your sin. When you believed in Jesus all your sin was paid for by his death—you were in debt and the king paid the debt by the blood of his Son. So when we pray these words, think of Jesus who died for you. As believers in Jesus we keep learning how much sin he died for—because we keep sinning. But know that our Father forgives our sin, even the sins we don't know anything about. We are so full of sin that we can't really see it. So tell your heavenly Father your sins, but know that there are many more—**Cheer up! You are worse than you think!** So we pray these words each time we pray, to say over and over that we need to know the forgiveness of sin that comes through Jesus. [This could be a good place to stop and ask the people if they believe God really has forgive all their sin because of the work of Jesus on the cross. Many times people give mental ascent to the truth, but in their hearts are convinced that **their** sin is different—and that God has not forgiven them until they do something to make them worthy of forgiveness. Believing God's promise at this point is a major step of spiritual growth, and it also makes it possible to pray the second part of the petition.]

Second, pray, *as we forgive our debtors*. Do you see that because you know God's forgiveness, you can now forgive others who have sinned against you? Many times people have done terrible things against us, but it is nothing compared to how we have treated God. You may need to stop here and ask God to give you this spirit of forgiveness and to take away a spirit of bitterness. Do not be surprised if it takes a long time, even many days or weeks of praying these words, before a spirit of forgiveness comes. When you find it in your heart to forgive, this is a sure sign to you that God has given you a new heart. To be honest, if you can not or will not pray for forgiveness for others, you must ask yourself if you know God's forgiveness for your own sin. Jesus is very clear that these two kinds of forgiveness go together. In fact he teaches that not only are we to forgive those who have sinned against us, but that **we are to bless them** (Luke 6:27,28). When we think about this we begin to realize

that God's kingdom is very different than a human kingdom. But forgiving those who sin against us is his will done on earth just as it is done in heaven. [This may require some discussion. And it will help if you speak of some struggle to forgive that you have gone through.]

When you pray this petition, you need to remember that while we ask God to give us a spirit of forgiveness, this is not the same as justice. We can truly forgive someone, but we can also see to it that their crimes are punished by the state if they have broken the law. [Other examples will come to mind—wife beating, physical and sexual abuse, unethical treatment in business, etc. These can be terrible sins, which is why we should not minimize the spiritual grace required to forgive others.] And we cannot control whether or not the persons we forgive want to be reconciled to us. They may turn away—but our hearts are clear because with God's help we have treated them the way our heavenly Father has treated us. [Jesus also spoke such words of forgiveness from the cross. Some insist that we do not need to be concerned with our forgiveness of others unless they ask to be forgiven—but I do not think this is Jesus' emphasis. But recognizing the difference between forgiveness and justice will speak to situations where there are sins and crimes that need to be dealt with, even after we have forgiven the sin in our hearts.]

Commentary

As I noted above, this petition takes people to the very radical changes that are introduced in the reconciling work of the gospel of grace. Inability or unwillingness to forgive is a cancer on the soul. It is probably the most common cause of the “root of bitterness” that causes people to miss the grace of God (Hebrews 12:15). The emphatic way Jesus reinforces this teaching should give us clues about where we need to put our emphasis. Here is our “faith expressing itself in love.” (Galatians 5:6). I have been moved and challenged as I have prepared this lesson, and I encourage you to look into your own heart and relationships as you prepare to teach it.

Praying for Protection and Guidance

Scripture Lesson – **Matthew 4:1-11**

1. REVIEW

This is the last lesson. Do the same review once more, reviewing the meaning of each petition, and emphasizing the importance of basing all that we pray on the fact that we are coming to the Father because of Jesus. Encourage discussion, and talk about how this can continue to be a pattern for their daily prayers. Remind them also that there are many other ways to pray and not to be bound to certain words or times. This might be a good time also to introduce (or review) the value of corporate prayer and prayer in the home. The Lord's Prayer is always in the plural, and therefore fits very well as a guide to prayer before a congregation or in a group.

2. TALK

Our last lesson about this prayer Jesus taught us to pray is about the lives we are to live each day. We are in a world that is not what God created it to be. Because of sin there is evil all around us--there are others who would harm us, there is evil within our hearts, and there is the devil with his demons who is the most powerful evil of all. But Jesus taught us to pray with confidence, *and lead us not into temptation, but deliver us from evil* [literally “the evil” and therefore translated often as “the evil one.” This petition very definitely introduces the issue of spiritual warfare. It probably does not only mean delivery from the power of Satan, but it most certainly includes it.] . When we pray this petition we are asking God to protect us in all the trials of life and to keep us from being overcome by evil. This is not just a prayer for ourselves, but for our families, and all the others whom God has put on our hearts to pray for.

Let me tell you first about what happened when Jesus faced temptation. [The purpose of explaining how Jesus faced Satan is **not** to set before people an example that they should expect to follow. Jesus is our champion and high priest, and he did for us what we could not do for ourselves. This was true in his work on the cross to atone for sin, but it is also true in his defeat of Satan and the spiritual powers (Colossians 1:13,14; 2:13,14). The work of the cross for sin has been emphasized, but particularly in more spiritually minded cultures, Jesus' authority over the supernatural powers must also be emphasized.] The Bible tells us that when Jesus was about 30 years old he was baptized to show he belonged with sinners who needed to be baptized—even though he was not a sinner. When he was baptized the Father sent the Holy Spirit to come and give him power for his ministry. [Note that the baptism of Jesus is one place where the three persons on the Trinity are mentioned together. This is how the Trinity is presented in the New Testament—there is no attempt to explain how God is three and yet one, but that is just what is there. So point out the presence of the Father, Son, and Spirit without trying to explain.] God the Father spoke and said, *This is my Son, whom I love; with him I am well pleased.* Then the Bible tells us that God the Father sent Jesus into the desert for a test. He fasted for 40 days and at the time when he was very weak Satan came and tempted him three times. First he wanted Jesus to make bread, but Jesus would not follow the devil's orders, no matter how hungry he was. Then the devil tried to make him jump off a high place to show off his power, but Jesus said no. Finally Satan showed what he really wanted. Satan told Jesus that he would give him all the kingdoms of the world if he

would only fall down and worship him. Remember that Satan is a liar and he will say anything he can to get our worship. Satan did not own the kingdoms of the world even though his power was great. But Jesus answered again with a no. Each time he answered Satan with a word from the Bible and this time he said *Worship the Lord your God and serve him only*. Jesus knew he would go through the most terrible trial of all—death on a cross—before the kingdoms were his, but he was prepared for anything if it was God’s will. When the devil could not defeat Jesus he left. Jesus had to face very difficult temptations, but no matter what trial or temptation came to him, he was never defeated. But when we pray to him about our temptations he truly understands. [Hebrews 4:15]

The great temptation of Jesus was like the temptation of our first parents, the first two people God created—Adam and Eve. Adam and Eve listened to Satan, who appeared as a serpent, and they obeyed Satan and did what God had told them not to do. This was the beginning of sin and evil in the world. But now do you see that when Jesus came as a man the devil tried the same thing? But Jesus obeyed God and not Satan. [Introducing a comparison of the first temptation and that of Jesus can become a very involved discussion of theology. But do not stop for long explanations—just get the images of Adam and Eve’s failure and Jesus’ triumph in people’s minds. We want them to think about facing temptation in the name and power of Jesus, not in their own strength.] Do you understand that when you believe in Jesus you have an older brother with you who is more powerful than Satan? (Hebrews 2:10,11) We are weak. By ourselves we do what Adam and Eve did—we do the will of Satan. We believe his lies and think only of ourselves, because we do not have any power to do God’s will. But we are learning to pray through Jesus, not in our own power. These are not just words from Jesus; he too was delivered from the evil one.

3. APPLICATION/EXERCISE

When you pray the words of this last petition of the Lord’s Prayer, there are *three* things to pray about:

First stop and think about what you will be doing that day. You are praying that God will guide your steps through the things you will be doing so that you will not fail God or sin against him. A temptation can be a testing, a hard time in life, when we are tempted to doubt God or think he does not love us. Or, temptation can be a tug in our hearts to do what is wrong. [Think of examples of both kinds of temptations.] You are asking God to keep you from evil that is in both kinds of temptation. Do not be ashamed to tell God that you are weak, but then remember that he is your father who loves you, and you are coming to him through Jesus who is your mighty Savior, who defeated Satan and all other temptations.

Then you can also pray about some large trials or temptations you are facing. Perhaps you have an addiction, or you cannot break free of an idol, or your tongue is out of control. [There are many other examples of persistent sins or addictions, which should be prayed for when this petition is prayed.] Pray for God to deliver you from the power of this evil. Or this may be a time of suffering from illness or a hard relationship. Again pray for deliverance. This is also a time to renounce the devil and all his works. In your prayer say to God again that you are trusting in Jesus, who is greater than all the powers of evil.

And don’t forget that you are praying *Lead us ... deliver us*. This is a time to pray for God to watch over your family, and people you know and for whom you pray. You should try to speak their names to God and pray that they will have God’s protection. You will know others who are facing very great times of temptation, and God wants us to be praying for them, that they will be delivered. [This might be a time to say more about the work of intercessory prayer, if those you are discipling are ready to take it in. In my own use of the Lord’s Prayer, I usually pray for those in gospel ministry when I pray for the kingdom (the

second petition), and use this fifth petition to pray for personal concerns and issues affecting family, friends, and people for whom I have been asked to pray. But keep in mind that everything we pray for doesn't need to fit into the Lord's Prayer, even though it could. There are other times of prayer that we just pray for the needs of others.]

As you pray this last petition keep remembering that you are calling on God your Father. You call him that because of Jesus, who came to earth to be the savior of the people of the world. When Satan couldn't stop Jesus after his baptism he tried to defeat Jesus by seeing to it that he was killed. But this was the cross on which Jesus paid for our sin and he defeated Satan by rising from the dead. Before he went to heaven Jesus told the disciples that *all authority in heaven and earth has been given to me* (Matthew 28:19). Jesus lives today and is our priest in heaven. We can be strong because he is strong and when we know how much we need him, he is near to hear and help us.

The most important things we need to know about our Father are here in this short prayer. It is like a doorway that leads to a wonderful new place. Be patient and as you pray this prayer learn more and more about what it means to belong to God your Father through Jesus your mighty Savior and Lord.

Let us all pray together, one more time, the prayer Jesus taught us.

THE LORD'S PRAYER--DAILY EXERCISE

A. *Our Father, Who art in Heaven*

1. Reflect on what it means to call God by that name
 - that he is present as I pray
 - that he welcomes me as his child
 - that I am united to his Son, Jesus, and through Jesus to the Father
 - that the Spirit is now at work in my heart
2. Reflect on who I am today
 - that I am clothed in the righteousness of Christ
 - that I am at the same time a sinner who needs to repent to a Father who still welcomes me back
3. Be still and know that I am loved by my Father today
 - pray for a growth in the "knowledge of God"

B. *Hallowed Be Thy Name*

1. Ascribe to the Lord the glory that is due to him
 - that he is holy
 - that his Name reveals who he is
2. As an act of worship, bring my thanksgiving to him
3. Pray for the hallowing of God's name among all the nations of the earth

C. *Thy Kingdom come; Thy Will be Done in Earth as it is in Heaven*

1. Pray for the rule of God, and the Kingdom to be coming
 - in our church
 - in my life personally
2. Pray for Kingdom work being done by others
 - particular intercessions for the day
3. Pray for the fullness of the Kingdom to come
 - justice and righteousness for the earth (name some problem areas)
 - end to wars and conflicts (name some places it needs to end)
 - the return of Jesus

D. *Give us this Day our Daily Bread*

1. Pray for personal needs in health, finance, etc.
 - daily give thanks for all God has supplied
2. Pray for the same needs for others who have made the needs known
3. Pray for the poor and needy around us

E. *And Forgive us our Debts as We Forgive our Debtors*

1. Bring to God some habitual patterns of sin and addiction
 - claim the covering of Christ's blood
2. Briefly review the past day to see if particular sins come to mind
 - receive God's forgiveness as I confess
3. Pause to consider those I have sinned against or who have sinned against me
 - ask to be given the gift to forgive them from the heart
 - consider if some steps of reconciliation need to be taken

F. *And Lead us not into Temptation, but Deliver us from Evil*

1. Pray over the schedule for the day/week ahead
 - commit specific people/meetings to God's will
2. Pray for God's guidance in some greater issues in my life
3. Pray for family and friends by name and situation

G. *For Thine is the Kingdom and the Power and the Glory. Amen.*

1. Discipline myself to remain still and "listen."