

# Teach us how to pray!

Scripture of Reference: Matt 6:7-13

Additional Scripture: John 14:10-17, Rom 8:26-27

Inspired verse: Luke 11:1

Study Objectives: This week we will review fundamentals and concepts of what it means to pray. We will debunk the myth that prayer is intimidating and expose the truth that prayer is a basic activity that anyone can participate in.

9. And when you pray, do not use vain repetitions as the heathen *do*. For they think that they will be heard for their many words.
8. "Therefore, do not be like them. For your Father knows the things you have need of before you ask Him.
9. In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name.
10. Your kingdom come. Your will be done on earth as *it is in heaven*.
11. Give us this day our daily bread.
12. And forgive us our debts, as we forgive our debtors.
13. And do not lead us into temptation but deliver us from the evil one For Yours is the kingdom and the power and the glory forever. Amen.

## I. Identify the meaning of prayer and its importance.

### a. Prayer-

- i. a devout petition to God or an object of worship.
  - ii. a spiritual communion with God or an object of worship, as in supplication, thanksgiving, adoration, or confession.
  - iii. a formula or sequence of words used in or appointed for praying: The Lord's Prayer.
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## II. Review all active personalities involved during prayer.

### a. God The Father

- i. We are communicating with God. Everything we do in prayer is directed to the attention of God The Father

### b. God The Son

- i. The son is our mediator he takes what we say and give it to the father He is comparable to our translator.

c. God the Holy Spirit

- i. The Holy Ghost teaches us what to say and gives us the language for prayer. Roman 8:26-27

III. Reflect on personal lessons on prayer

a. How do you pray

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b. Who taught you to pray?

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c. Are your prayers effective? How do you know?

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**Scripture Background:**

Christ having, in the former chapter, armed his disciples against the corrupt doctrines and opinions of the scribes and Pharisees, especially in their expositions of the law (that was called their leaven, 16:12), comes in this chapter to warn them against their corrupt practices, against the two sins which, though in their doctrine they did not justify, yet in their conversation they were notoriously guilty of, and so as even to recommend them to their admirers: these were hypocrisy and worldly-mindedness, sins which, of all others, the professors of religion need most to guard against, as sins that most easily beset those who have escaped the grosser pollutions that are in the world through lust, and which are therefore highly dangerous. We are here cautioned, I. Against hypocrisy; we must not be as the hypocrites are, nor do as the hypocrites do. 1. In the giving of alms ([v. 1-4](#)). In prayer ([v. 5-8](#)). We are here taught what to pray for, and how to pray ([v. 9-13](#)); and to forgive in prayer ([v. 14](#), [v. 15](#)). In fasting ([v. 16-18](#)). II. Against worldly-mindedness, 1. In our choice, which is the destroying sin of hypocrites ([v. 19-24](#)). In our cares, which is the disquieting sin of many good Christians ([v. 25-34](#)). (Matthew Henry Commentary on the Whole Bible (Complete), Biblestudytools.com).