

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 12

Lord Teach us to Pray

Teach us to Pray

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word.

Objective In this lesson we will use the outline of the Lord’s Prayer to give the students a practical basis for their prayer life, and encourage them to seek the Lord every day.

Key Verses

Luke 11:1-13—Main Teaching Passage

Memory Verse - James 5:16

“Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.”

Hook

Review last week’s memory verse, Matthew 22:37-39.

Ask the students the following questions:

“What is prayer?”

“Why do we pray?”

“What should we pray for?”

Discuss these questions with the students before reading Luke 11:1-13.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

In Luke 11 the disciples approached Jesus, having seen His deep prayer life and relationship with the Father, and they asked Him to teach them how to pray. Jesus responded by giving them a several points of prayer that teach us wonderfully about the kinds of things we should be praying when we speak to God:

Our Father in heaven: Jesus directed His prayers to God the Father. No one else is worthy of our prayers.

Hallowed be Your name: We are shown that praise and worship of God are good and right things to do when we pray.

Your kingdom come: Jesus is telling us to pray for God's plan for the world to be fulfilled and for Him to make all things right by bringing the New Heavens and the New Earth.

Your will be done on earth as it is in heaven: Jesus often told us to set aside our own will and to seek the perfect will of God for our lives.

Give us day by day our daily bread: We are to seek the Lord for the sustenance that we need to survive for today. We are not told to worry or be anxious for tomorrow, but like the Israelites in the wilderness, to seek the Lord for today's necessities.

And forgive us our sins: A key and important part of prayer is repentance, to admit our wrong doing before the Lord and to ask His forgiveness.

For we also forgive everyone who is indebted to us: Just as we are to seek the Lord for forgiveness, we are to be diligent in asking for help in forgiving those who have done wrong to us.

And do not lead us into temptation, but deliver us from the evil one: We must every day be leaning on the Lord's strength to overcome temptation and the lusts of the eyes, flesh, and world. We should ask Him every day to help us to run from that which is evil and to seek and savor that which is good.

Jesus was not giving the disciples a formula that should always be prayed, but rather guidelines for prayer that can aid us in our prayer life. He would then go on to show that God the Father wants us to ask Him for our the things that we need. He uses the analogies of friends seeking help, and a son asking his father for food to show us that He expects us to come to Him in our need, but that our prayer life should be more than simply asking for stuff.

The interpretation/
exegesis of the passage.
What does this passage
mean? How does this
passage apply to my
life?

LOOK

One of the most amazing things to realize about the God is that He wants to have a relationship with us. It is an incredible thing to say; the God who made heaven and earth, who holds all things together in His hands, who knows the end from the beginning, wants to talk to *us*. More incredibly than that, He wants us to talk to Him. Just as any Father wants to spend time with and hear from their children, God (our Heavenly Father) wants to hear from us. He already knows our problems, issues, and the things that we need, but He wants us to tell Him those things. He wants to spend time with us, and in Luke 11 He tells us that He expects us to talk with Him every single day about everything that we need.

We can use the Lord's Prayer as a good guideline for the kinds of things that God wants us to talk Him about. You will notice that only one thing in the Lord's prayer involves asking Him for things, and even then we are only instructed to ask for what we need today. God wants us to thank Him for the good things He has given us. He wants us to praise His Name and ask for wisdom and guidance. He wants to help us avoid temptation and overcome evil. Most of all, He wants to spend time with us, for us to share our feelings and thoughts and concerns with Him.

He also promises us that He will answer those prayers. He tells us that if we ask for good things, He won't give us bad things instead. If we ask for bread, He won't give us a poisonous snake. He also tells us to ask repeatedly and consistently. If we haven't been given an answer yet, keep asking, keep seeking, keep knocking. Remember this: God takes pleasure in you and in your prayers to Him!

TOOK

As a class, memorize James 5:16.

Write the key themes of the Lord's Prayer on the board and join the students in a time of prayer with Him. Work through each of the points and allow as many students to pray as want to.

Pray: See above.

Parent Question: Why does God want us to pray to Him?

What is my response to
this passage of Scrip-
ture? How should my life
change according to
what this passage teach-
es me? What are the
practical things I can do
throughout the week to
make this true in my life?

FURTHER STUDY

Commentary on Luke 11:1-13 by David Guzik

A. Teaching on prayer.

1. (1) A request from the disciples: Lord, teach us to pray.

Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, “Lord, teach us to pray, as John also taught his disciples.”

a. As He was praying in a certain place: Jesus prayed as was His custom, but a request came when He ceased – the disciples allowed Jesus to finish praying. They stood there and watched Him, drinking in the power of His prayer, until He was finished.

b. Lord, teach us to pray: There was something about watching Jesus pray that made them want to learn how to pray as Jesus prayed. There was something magnetic about the prayer life of Jesus, and the way He prayed showed something of His relationship with God the Father.

i. Even as the disciples, we need Jesus to teach us to pray. Prayer is so simple that the smallest child can pray, but it is so great that the mightiest man of God cannot be said to truly have mastered prayer.

ii. “It is on prayer that the promises wait for their fulfillment, the kingdom for its coming, the glory of God for its full revelation... Jesus never taught His disciples how to preach, only how to pray. He did not speak much of what was needed to preach well, but much of praying well. To know how to speak to God is more than knowing how to speak to man. Not power with men, but power with God is the first thing.” (Murray)

c. Lord, teach us to pray: Most directly, their request was not to learn how to pray, but to pray. Our greatest difficulty is not with mastering a specific technique or approach in prayer (though that may be good and helpful); our greatest need is simply to pray and to pray more and more.

i. As the Apostle Paul would later write in Ephesians 6:18: Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints.

ii. Apparently John the Baptist had taught his disciples something of how to pray; the disciples wanted to learn more from their teacher.

2. (2-4) Pray after this pattern.

So He said to them, “When you pray, say: Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven. Give us day by day our daily bread. And forgive us our sins, for we also forgive everyone who is indebted to us. And do not lead us into temptation, but deliver us from the evil one.”

- a. When you pray, say: On a previous occasion Jesus taught this same basic prayer (Matthew 6:9-13). The fact that He repeated it here showed how important it is. The fact that He did not repeat it the exact same way as in Matthew shows that it was not to be used as a precise ritual or magic formula for prayer.
- i. This prayer is notable for its simplicity and brevity; it is a marvel of powerful prayer put in simple terms. The Rabbis had sayings like: “Whoever is long in prayer is heard” and “Whenever the righteous make their prayer long, their prayer is heard.” One famous Jewish prayer began: “Blessed, praised, and glorified, exalted, and honored, magnified and lauded be the name of the Holy One.”
- ii. When we try to impress God with our many words, we deny that God is a loving, yet holy Father. Instead, we should follow the counsel of Ecclesiastes 5:2: God is in heaven, and you are on earth; therefore let your words be few.
- b. Our Father in heaven: The model prayer shows us to come to God as a Father in heaven. It rightly recognizes whom we pray to, coming with a privileged title that demonstrates a privileged relationship. It was very unusual for the Jews of that day to call God “Father” because it was considered too intimate.
- i. “There is no evidence of anyone before Jesus using this term to address God.” (Carson)
- ii. It is true that God is the mighty sovereign of the universe, who created, governs, and will judge all things – but He is also to us a Father.
- iii. He is our Father, but He is our Father in heaven. When we say “in heaven” we remember God’s holiness and glory. He is our Father, but our Father in heaven. To say that God is in heaven says:
- He is a God of majesty and dominion: O Lord God of our fathers, are You not God in heaven, and do You not rule over all the kingdoms of the nations, and in Your hand is there not power and might, so that no one is able to withstand You? (2 Chronicles 20:6)
 - He is a God of power and might: But our God is in heaven; He does whatever He pleases. (Psalm 115:3)
 - He sees everything: The Lord’s throne is in heaven; His eyes behold, His eyelids test the sons of men.(Psalm 11:4)
- iv. This is a prayer focused on community; Jesus said “Our Father” and not “My Father.” “The whole prayer is social. The singular pronoun is absent. Man enters the presence of the Father, and then prays as one of the great family.” (Morgan)
- c. Hallowed be Your name: Hallowed means set apart. It is to say that there is no one like God, He is completely unique – not just a super person or a better person. Name means that God’s whole character, His whole person, is set apart.
- i. “The name in antiquity stood for far more than it does with us. It summed up a person’s whole character, all that was known or revealed about him.” (Morris)
- d. Hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven: The model prayer shows us passion for God’s glory and agenda. His name, kingdom and will have the top priority.
- i. Everyone wants to guard their own name and reputation. But we must resist the tendency to protect and promote ourselves first and instead put God’s name, kingdom and will first. This shows that prayer isn’t a tool to get what we want from God. It is a way to get God’s will accomplished in us and all around us.
- ii. Jesus wanted us to pray with the desire that the will of God would be done on earth as it is in heaven. In heaven there is no disobedience and are no obstacles to God’s will; on earth there is disobedience and are at least apparent obstacles to His will. The citizens of Jesus’ kingdom will want to see His will done as freely on earth as it is in heaven.

iii. A man can say, "Your will be done" in different ways and moods. He may say it with fatalism and resentment. "You will do your will and there is nothing I can do about it anyway. Your will wins, but I don't like it." Or, he may say it with a heart of perfect love and trust: "Do Your will, because I know it is the best. Change me where I don't understand or accept Your will."

iv. "He that taught us this prayer used it himself in the most unrestricted sense. When the bloody sweat stood on his face, and all the fear and trembling of a man in anguish were upon him, he did not dispute the decree of the Father, but bowed his head and cried. 'Nevertheless, not as I will, but as thou wilt.'" (Spurgeon)

v. One might rightly wonder why God wants us to pray that His will would be done, as if He were not able to accomplish it Himself. God is more than able to do His will without our prayer or cooperation; yet He invites the participation of our prayers, our heart, and our actions in seeing His will be done on earth as it is in heaven.

vi. "In heaven God's will is obeyed by all, spontaneously, with the deepest joy and in a perfect manner without a shadow of unfaithfulness. And the believer must pray that such a condition should also prevail on earth." (Geldenhuys)

vii. Some see the Trinity in these requests. The Father is the source of all holiness; Jesus brings the kingdom of God to us; and the Holy Spirit accomplishes God's will in us and among us.

viii. Some see the three greatest things in these three requests. To pray Our Father requires faith, because he who comes to God must believe that He is. To pray Your kingdom come requires hope, because we trust it is to come in fullness. To pray Your will be done requires love, because love is the incentive to obey all of God's will.

e. Give us day by day our daily bread: The model prayer shows us to freely bring our needs to God. This will include needs for daily provision, forgiveness, and strength in the face of temptation.

i. When Jesus spoke of bread, He meant real bread, as in the sense of daily provisions. Early theologians allegorized this, because they couldn't imagine Jesus speaking about an everyday thing like bread in such a majestic prayer like this. So they thought bread referred to communion, the Lord's Supper. Some have thought it referred to Jesus Himself as the bread of life. Others have thought it speaks of the word of God as our daily bread. Calvin rightly said of such interpretations, which fail to see God's interest in everyday things: "This is exceedingly absurd." God does care about everyday things, and we should pray about them.

ii. Yet it is a prayer for daily bread, not a warehouse of bread. "The prayer is for our needs, not our greeds. It is for one day at a time, reflecting the precarious lifestyle of many first-century workers who were paid one day at a time and for whom a few day's illness could spell tragedy." (Carson)

f. And forgive us our sins, for we also forgive everyone who is indebted to us: Just as real as the need for daily bread is the need for daily forgiveness. We often feel the need for food more; but the need for forgiveness is real whether it is felt or not.

i. "As bread is the first need of the body, so forgiveness for the soul." (Murray)

ii. Jesus represented sins with the idea of being indebted. The sinner owes a debt to God. "Sin is represented here under the notion of a debt, and as our sins are many, they are called here debts. God made man that he might live to his glory, and gave him a law to walk by; and if, when he does any thing that tends not to glorify God, he contracts a debt with Divine Justice." (Clarke)

iii. For we also forgive assumes that the forgiven one will show forgiveness to others.

g. And do not lead us into temptation, but deliver us from the evil one: Temptation literally means a test, not always a solicitation to do evil. God has promised to keep us from any testing that is greater than what we can handle (1 Corinthians 10:13).

i. "God, while he does not 'tempt' men to do evil (James 1:13), does allow his children to pass through periods of testing. But disciples, aware of their weakness, should not desire such testing, and should pray to be spared exposure to such situations in which they are vulnerable." (France)

ii. "The man who prays 'Lead us not into temptation,' and then goes into it is a liar before God... 'Lead us not into temptation,' is shameful profanity when it comes from the lips of men who resort to places of amusement whose moral tone is bad." (Spurgeon)

iii. If we truly pray, lead us not into temptation, it will be lived out in several ways. It will mean:

- Never boast in your own strength.
- Never desire trials.
- Never go into temptation.
- Never lead others into temptation.

h. Andrew Murray thought of this prayer as a "school of prayer," and wrote along that theme in his book *With Christ in the School of Prayer*. In that book he has a wonderful prayer for new students in Jesus' school of prayer:

Blessed Lord! Who ever lives to pray, You can teach me to pray, me to ever live to pray. In this You love to make me share Your glory in heaven, that I should pray without ceasing, and ever stand as a priest in the presence of my God.

Lord Jesus! I ask You this day to enroll my name among those who confess that they do not know how to pray as they ought, and specially ask You for a course in teaching in prayer. Lord! Teach me to wait with You in the school and give You time to train me. May a deep sense of my ignorance, the wonderful privilege and power of prayer, of the need of the Holy Spirit as the Spirit of prayer, lead me to cast away my thoughts of what I think I know, and make me kneel before You in true teachableness and poverty of spirit.

And fill me, Lord, with the confidence that with a teacher like You I shall learn to pray. In the assurance that I have as my teacher, Jesus, who is ever praying to the Father, and by His prayer rules the destinies of His Church and the world, I will not be afraid. As much as I need to know of the mysteries of the prayer-world, You will fold for me. And when I may not know, You will teach me to be strong in faith, giving glory to God.

Blessed Lord! You will not put to shame Your student who trusts You, nor, by Your grace, would he put You to shame either. Amen.

3. (5-8) Pray with boldness and persistence.

And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves; for a friend of mine has come to me on his journey, and I have nothing to set before him'; and he will answer from within and say, 'Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you'? I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs."

a. Which of you shall have a friend, and go to him at midnight: In the custom of that day, a whole family lived together in a one-room house. On one side of the house was a raised platform where they all slept; down on the ground were all their animals – a cow, perhaps some sheep and goats and so forth. There was no way the man could come to the door without disturbing the whole household.

b. Yet because of his persistence he will rise and give him as many as he needs: It took a lot of boldness for the man in the story to so shamelessly ask his friend in the middle of the night; he really wanted and needed the bread.

i. God often waits for our passionate persistence in prayer. It isn't that God is reluctant and needs to be persuaded. Our persistence doesn't change God; it changes us, developing in us a heart and passion for what God wants.

4. (9-13) Pray with a childlike confidence.

“So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? Or if he asks for an egg, will he offer him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!”

a. Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you: We are told to keep on asking, seeking and knocking. “All three verbs are continuous: Jesus is not speaking of single activities, but of those that persist.” (Morris)

i. These descriptions speak of an earnestness and intensity; all too often, our prayers are merely wishes cast up to heaven, and this is not real prayer.

b. If a son asks for bread from any father among you, will he give him a stone? Any human father loves to bless his children, and would never answer a simple request for something good with something evil. If that is case with us, how much more will God answer us, though sometimes it doesn't seem so!

c. How much more will your heavenly Father give the Holy Spirit to those who ask Him! God especially loves to give the Holy Spirit to those who ask Him. We never need doubt God's desire to pour out His Spirit. The problem is in our receiving, not in God's desire to give.