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Participant Handout

2026 Annual Theme: Hope in Motion

BIBLE STUDY
October 28, 2026

October 2026 Theme: "Never Forgotten"

Lesson Subject : **The Lord's Prayer -** PART 4:
"The Building Blocks of Effective Prayer"
Matthew 6:5-13
(focus verse 9)

Topics

- Scripture Reference
- Reflection Questions
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- Introduction
- Background and context
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- Life Application

Scripture Reference:

The Lord's Prayer

5 And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray
standing in the synagogues and in the corners of the streets, that they may be seen of
men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter
into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret;
and thy Father which seeth in secret shall reward thee openly.

7But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. 8Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9**After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.**

10Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11Give us this day our daily bread.

12And forgive us our debts, as we forgive our debtors.

13And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

Reflection Questions:

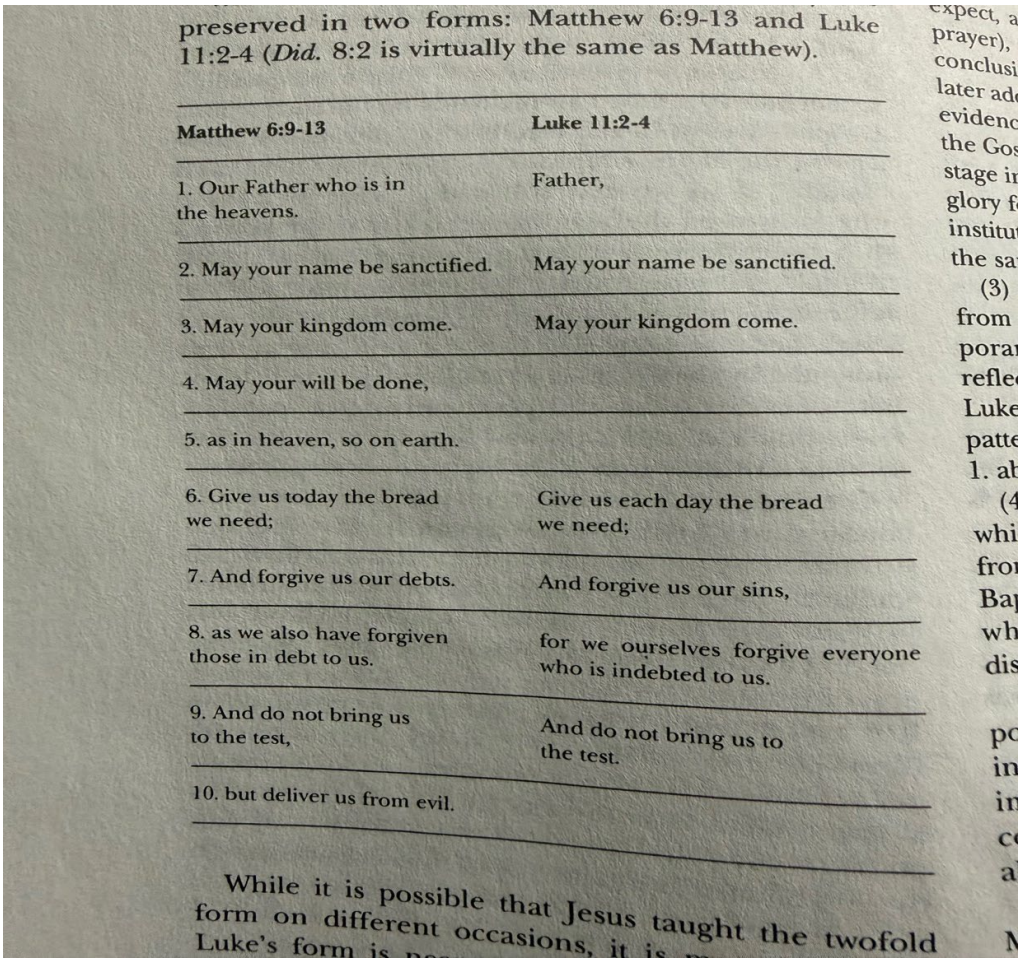
Question 1:
What is the most effective length of time for prayer?

Question 2:
How many times per day do you pray? What is the rationale behind the number of times you pray?

Question 3:
What is the role of the Holy Spirit in prayer?

Outline

The forms of the Lord's Prayer in Matthew versus Luke
Dictionary of Jesus and the Gospels



preserved in two forms: Matthew 6:9-13 and Luke 11:2-4 (*Did.* 8:2 is virtually the same as Matthew).

Matthew 6:9-13	Luke 11:2-4
1. Our Father who is in the heavens.	Father,
2. May your name be sanctified.	May your name be sanctified.
3. May your kingdom come.	May your kingdom come.
4. May your will be done,	
5. as in heaven, so on earth.	
6. Give us today the bread we need;	Give us each day the bread we need;
7. And forgive us our debts.	And forgive us our sins,
8. as we also have forgiven those in debt to us.	for we ourselves forgive everyone who is indebted to us.
9. And do not bring us to the test,	And do not bring us to the test.
10. but deliver us from evil.	

While it is possible that Jesus taught the twofold form on different occasions, it is

Introduction

"The fact that the Lord's prayer has thus provided a vehicle of **living prayer** for nearly two millennia says much for the spiritual power of those words and for the spiritual insight of the one who taught them."
Jesus was the ultimate model or paradigm for this practice of prayer. Jesus not only lived out the practice of prayer, but prayer was also one of the most consistent themes of his teachings.

Jesus provided for his disciples (*Matthias*) a model that they should follow to effectively communicate with God. For Jesus to instruct his disciples in this manner suggest that there are ingredients presented in the Lord's prayer that are essential for our present-day practice of prayer.

Therefore, when we pray our communication with God should reflect the spirit of the Lord's prayer. Let us be mindful that the wording of the Lord's prayer fluctuated in antiquity, but this never lessened the power of these truths nor disqualified them as being heaven sent. Our initial take aways from this prayer are as follows:

First, Jesus is still teaching us how to pray today as He taught His disciples in Matthew 6:9-15. Secondly the pray(er) who is engaged in divine prayer needs to develop a proper prospective. One scholar reflected over this reverential prospective and stated, "All three evangelists emphasize the need for the disciples to recognize their littleness before God if they are to enter the kingdom of God." We pray as needy children before the throne of unlimited resources!

Background and Context

Structurally, the Lord's Prayer extends the comment on secret prayer. The length of the section on prayer conveys its centrality. The prayer has an address and two sections, and each section has three interlocking petitions; the first three are theocentric while the last three are anthropocentric.

Prayer is the inner bath of love into which the soul plunges itself*. St. John Vianney*

Foundation of the Lord's Prayer

The Jews were a praying people. Their sacred writings contain many prayers which no doubt were regularly used

Many prayers were written on scraps of papyrus inscribed on tombstones, churches, houses, utensils, and jewelry, indicating their pervasiveness (extensiveness) in the lives of the people.

True prayer is simple and confident It rest in confidence in your Father!
Lord's prayer (*Latin* Paternoster) **Matthew 6:9-13** and **Luke 11:2-4** sets the pattern for Christian worship

The Temple was a called a house of prayer **Isa. 56:7** and **Mark 11:17**
The Synagogue was a house of prayer. "Prayers were most likely not said in unison but by the person called on by the ruler of the synagogue to lead in prayer with the congregation responding Amen."

Traditionally the Jews prayed twice a day in the morning (sunrise) and in the evening (sunset). This time was known as the third and the nineth hour. But there was also a 3rd hour of prayer and that was the sixth hour of prayer. During these times of prayer especially the third and the ninth hour they would make sacrifices at the same time that they were praying.

The hour of sacrifice (morning and evening) could be called simply "the hour of prayer." **Acts 3:1**

Matthew's form (of the Lord's prayer) thus underscores the extent to which the spirituality of the Lord's prayer is constant with and grows out from that of Jewish prayer as attested both in the OT and for time of Jesus.

Influence of the Eighteen Benedictions were recited during the temple sacrifices. According to Jewish tradition, the Eighteen Benedictions trace their origins back to the time of Ezra.

Fundamental of prayer

Josephus appears to make reference to the recitation of the Shema "twice daily" out of commemoration and gratitude to God for his freeing them from slavery in Egypt and bestowal of many blessings

Shema comes from a Hebrew word in Deuteronomy 6:4: *Shema* Hear O Israel

Shema is not actually a prayer in the traditional sense – it states a series of divine expectations on Israel.

Shema in three parts: The Lord is one (Deut. 6:4) Love (Deut 6:5) and the Debarim-Commitment (Deut. 6:6)

Practical meaning of the command of love is loyalty and obedience. The Shema offers a comprehensive call to love with heart, soul and might.

Tefillin and the Shema
Orthodox Jews often wear tefillin small boxes containing sacred texts in observance of the command from Deut. 6:8 to bind the commandments to the head in addition to the inclusion of the Shema in the tefillin, one would find the Exodus.

Furthermore, Jews are to meditate on the works of God when lying down and rising again. *Letter of Aristeas*

Features of the Prayer

"A religious man is most truly himself in private prayer." *James Dunn*

We learned that Jesus liked to pray in isolated places where he could be free from distractions. This Luke writes, He would withdraw to deserted places.

Jesus criticizes any type of prayer that attempts to be showy or smacks of superficiality (Matthew 6:5) prayer should focus on the audience of God alone; the sincerity of the heart is more important than the exact words used.

The difference between a disciple and a hypocrite lies more in the intentions then the practice.

To come to the pleasure, you have not you must go by a way in which you enjoy not. *St. John of the cross!*

Tobit, an influential intertestamental writing said "Prayer is good when (it is) accompanied by fasting, almsgiving, and righteousness.

Explore the Text

Now that we have examined the ***Foundation of Prayer***, the ***Fundamentals of Prayer*** and the ***Features of Prayer*** let us take out the time to review four areas of focus briefly: We will cover the first two.

- **Discipline of Prayer**
- **Divine nourishment of Prayer**
- **Dedication of Prayer**
- **Desire of our Prayer**

Discipline of Prayer

The opening of the prayer at once marks out its character as the prayer of Jesus and the attitude expresses.

Matthew poignantly sets the stage by initially illuminating a comparison and contrast between the true disciples of Jesus and those stamped as hypocrites before introducing this model prayer. What is the difference? Those who are disciples communicate in spiritually intimate ways with God but those who are hypocrites express themselves toward God with only a form of godly communication. **2 Tim. 3:1-5**

The Text begins with these words Pray in this manner

Pray in this text is *proseuchesthe* (verb present imperative) It means to speak to God or to request from God**.**

Jesus said pray in this manner. In this manner means to pray in this way. There is a pattern set before us, but it should not become ruined by ritual and routine, but we should remain in the posture of reverence before God! **Amos 4:5**

Donald Coggan* **"I go through life as a transient on his way to eternity, made in the image of God but with that image debased, needing to be taught how to meditate, to worship, to think."

Divine nourishment of Prayer
The prayer moves from the discipline of prayer to the demand of a relationship between God and the person making the petition. **Hebrew 11:6**

Jesus uses an Aramaic word and that is Abba. Matthew 7:9-11
Jewish writings stressed God's transcendence as Lord and sovereign. Father suggests imminence. He is personal, approachable.

To address God as Father is the privilege of belief in the son (Tertullian, Origen)
Through this prayer we discover the connection between the relationship with God as Father and the reverence of God which is personified in his holiness. This phrase hallowed be thy name. This term hallowed comes from the term pure, unblemished, holy, undefiled. To pray to hallow his name is to pray that we may be enabled to live so blamelessly that through us all may glorify God (Chrysostom) 1 Peter 1:16

Jesus instructed them in this prayer to call God *Abba* Father. Jesus called God Father in his moments of **Teaching, Matthew 6 :9 Luke 11:2b but Jesus also called God father twice in his moment of **Torture. Luke 23:34 and Luke 23:46**

****Dedication of Prayer**
A Hidden Treasure **Matthew 13:44-47**
As the Body of Christ, we are known in scripture as the church. *Ekklessia* in the Greek which is a two part word *Ek-* Out *lessia (legestha or legesia)* which means to call. Which means we are the called-out ones. **1 Peter 2:9 and Matthew 16:13-18**

Those who are believers not only are called the church they are also adopted as being a part of the Kingdom of God. "Concept of God's kingly or Sovereign rule, encompassing both the realm over which rule is exerted… The kingdom of God is significant in the nation of Israel, the proclamation of the gospel, and presence of the church. The idea is a point of integration."

Old Testament
"Kingdom God rules sovereignly over all His works as King . He desires his rule to be acknowledged in a bond or relationship of love, loyalty, spirit and trust. Not surprisingly, then, one of the central them of the OT is kingdom through covenant."

New Testament
"God's kingdom may be understood in terms of reign or realm. Reign conveys the fact that God exerts his divine authority over His subjects. Realm suggest location and God's realm is the universal. God's kingdom is manifested in the church."

“In the fullest revelation of God’s divine rule is in the person of Jesus Christ. His birth was heralded as the birth of king. The ministry of John the Baptist prepared for the coming of God’s kingdom” **Matthew 3:2**

****Desire of our prayer**
When we pray it is easy for us to speak to God, but it is much harder for us to submit to God. The reason why it is so tough for us to submit to God is because our flesh is weak. **Galatians 5:24 Matthew 26:41, Psalm 103:14 and Roman 7:14-25**

When we have matured in Christ our choices are guided by the Holy spirit instead of our self-seeking desires. When our desires are in alignment with God desires then God does not mind giving us provisions that will act as a testimony to others concerning the goodness of the Lord. **Psalm 37:4 and Psalms 34:8**

Jesus taught this prayer in Matthew 6 to his disciples, but he lived this prayer in his birth, and in his impending death. **John 18:34-37 and Matthew 26:39.**

According to the First Law of Mention theologically our will as men and women yielded to us a condemning death at the tree of knowledge of good and evil but now Jesus will being aligned with the Fathers at the tree of Calvary now will give us life. Those who are regenerated and reconciled in Christ now have their choices converted by his Holy Spirit back to the righteousness of God! No longer are we guided by fleshly desires.**

Check for Understanding:

1. How many times did the Jews pray a day?

2. What should have been the difference between Jesus disciple’s prayers and the hypocrites?

3. What are the three important areas of the Shema

Life Application: This week let us focus on delivering to God heart felt prayers. Impressing the people in close proximity is not our goal. We should desire for the Lord to do what the Psalmist requested in Psalm 17:6 and that is incline His ear towards us!