

Lord, Teach Us To Pray

Video Study Guide



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Lord, Teach Us To Pray: Video Study Guide © 2026, Terry Moore

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Lord, Teach Us to Pray

Session 1: The Prayer Life of Jesus — Why the Disciples Asked

Session 1 of 7

About This Series

Lord, Teach Us to Pray is a 7-session study built on the simple but revolutionary request of Jesus's disciples: 'Lord, teach us to pray, as John also taught his disciples.' (Luke 11:1). They had watched Jesus heal the sick, multiply bread, still storms, and raise the dead — and they didn't ask Him to teach them any of those things. They asked Him to teach them to pray. Somewhere in watching Jesus, they made a connection: His power and His prayer life were inseparable. This series answers their request — and ours.

Session 1 Overview

Session 1 establishes the foundation for the series by surveying Jesus's own prayer life through the Gospel of Luke. The goal is not to teach techniques but to reframe prayer itself: prayer is not primarily a method of getting things from God. It is a vehicle for connecting with the Father, hearing His heart, and partnering with heaven to release His will on earth.

Key Scripture — The Launching Point

Luke 11:1-4 (NKJV)

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.' 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.'

Key Themes & Teaching Notes

1. Why They Asked — The Connection the Disciples Saw

The disciples had unprecedented access to Jesus's ministry. They watched Him do things no one had ever done. Yet the one thing they asked Him to teach them was not a miracle — it was prayer.

- They didn't ask: 'Teach us to heal the sick.' They didn't ask: 'How do You walk on water?'
- They watched Jesus and connected the dots: His prayer life and His power were not separate.
- The teacher's personal observation: 'Probably their prayer life and their life were not connected — and as I read this, I thought probably the same thing.'
- This question is still the most important question any believer can ask: Lord, teach me to pray.

Prayer is not a supplement to the Christian life. For Jesus, it was the source of it.

2. Jesus's Prayer Life — A Survey in Luke

Walk through key moments in Jesus's prayer life in the Gospel of Luke, showing how prayer framed every major decision and event:

Reference	What Happened When Jesus Prayed	The Principle
Luke 3:21-22	At baptism — heaven opened, Holy Spirit descended, Father spoke: 'You are My beloved Son'	Prayer opens heaven and releases the Father's voice over us.
Luke 5:16	'He Himself often withdrew into the wilderness and prayed'	Prayer was not occasional for Jesus — it was a consistent, intentional rhythm of withdrawal.
Luke 6:12-13	Prayed all night — then chose the Twelve apostles	The most strategic decisions flowed out of extended time with the Father, not personal judgment.
Luke 9:18, 28-29	Praying alone — then asked who people said He was. Praying on the mountain — transfiguration	Major spiritual revelations and encounters happened around prayer, not independently of it.
Luke 18:1	Parable teaching: 'men always ought to pray and not lose heart'	Persistence in prayer is a command — God hears even when the answer seems delayed.
Luke 22:39-46	Gethsemane — 'Not My will, but Yours be done' — angel strengthened Him	The deepest surrender and the greatest spiritual strengthening both happen in prayer.

3. What Jesus Was Actually Praying For

A significant observation about the nature of Jesus's prayer life — one that challenges most believers' assumptions:

The Teacher's Insight

'I don't think Jesus was praying for things. I think most of His prayer life was communicating to Father and listening — hearing what the Father desired.'

This is the model: prayer not primarily as petition but as communion. Not primarily asking but listening.

This does not mean we shouldn't ask — Luke 11 explicitly says to ask, seek, and knock. But the foundation of Jesus's prayer was relationship with the Father, not a shopping list.

4. Prayer Is Partnering with Heaven

The central theme of the entire series: Prayer as partnership.

- God can intervene any time He chooses. But He has chosen to use us.
- Prayer is the vehicle He has given us to connect the earthly realm with heaven.
- 'He has chosen to use us to partner, to see what His will is, to bring it here.'
- 'Pray lest you enter into temptation' (Luke 22:40) — prayer also protects us from harm.

5. The Persistent Widow — Persistence Matters

Luke 18:1-8 introduces the parable of the persistent widow:

Luke 18:7-8 (NKJV)

And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily.

- The problem: 'I pray a little bit, and I quit.' Then something happens. Then I start again. Then I quit.
- The contrast: God promises to answer 'speedily' — but His definition of speed and ours may not match.
- We live in time and space. He does not. Persistent prayer is not about wearing God down — it is about staying connected to the One who holds the timing.

6. The Power of Effective Prayer — James

Passages from James that frame the stakes of effective prayer:

James 4:2-3 (NKJV)

You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your own pleasures.

James 5:16-17 (NKJV)

The effective, fervent prayer of a righteous man avails much. Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months.

- We don't have — because we don't ask. Or when we do ask, we ask amiss — for our own desires, not for His will.
- Elijah was a human being, 'with a nature like ours.' His prayers changed weather patterns — because he was praying in agreement with heaven, not just his own desires.
- 'If we ask anything according to His will, He hears us.' (1 John 5:14) — alignment with His will is the key.

Reflection Questions



Reflection Questions

1. The disciples watched Jesus heal the sick, raise the dead, and multiply food — and didn't ask to learn any of those things. They asked to learn to pray. What do you think they observed about the relationship between Jesus's prayer life and His ministry? What connection have you made (or not yet made) in your own life?
2. Jesus's prayer life was more about communing with the Father and listening than asking for things. How much of your prayer life is speaking vs. listening? What would change if you dedicated half of your prayer time to listening?
3. Luke shows Jesus praying all night before choosing the Twelve; praying on the mountain before the Transfiguration; praying in Gethsemane before the cross. Major events were preceded by major prayer. What decisions in your life have you made without extended prayer? What decisions are coming up that most need it?
4. The teacher confesses that he would pray for a while, stop when the answer didn't come, then start again later — and imagined angels bumping into each other with his inconsistency. Can you relate? What has made consistent, persistent prayer difficult for you?
5. James 4:2 says 'you do not have because you do not ask.' What is one thing you genuinely need right now that you have not yet seriously, consistently brought before God in prayer? What has kept you from asking?

Personal Application

✓ Application Steps

1. This week, read through Luke 3, 5, 6, 9, 18, and 22 specifically looking at the prayer passages highlighted in this session. After each passage, ask: What was Jesus doing when He prayed? What happened as a result? What can I learn from this?
2. Choose a specific time this week to practice listening prayer — not asking, just being present and attentive to the Father. Set a timer for 10 minutes. Quiet your mind, invite the Holy Spirit, and simply wait. Write down anything that comes to you.
3. Identify one decision, relationship, or situation in your life that most needs extended prayer right now. Make a commitment to bring it before God every day this week — not just mentioning it, but giving it sustained, specific time.
4. Read James 5:13-18 and meditate on verse 16: 'The effective, fervent prayer of a righteous man avails much.' Remind yourself: your righteousness is not your own — it is His. In Christ, you have access. Approach the Father this week with that confidence.
5. Memorize 1 John 5:14: 'Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us.' Let it become the lens through which you evaluate every prayer request this week — is this what I want, or is this aligned with His will?

Key Terms & Concepts

Term	Definition / Significance
Lord, Teach Us to Pray	The disciples' request in Luke 11:1 — the launching question of this series and of every believer's prayer journey. Rooted in observing Jesus's prayer life.
Prayer as Partnership	The series' central theme: God has chosen to use us to release His will on earth. Prayer is not just asking — it is partnering with heaven.
Communion vs. Petition	The teacher's distinction between praying for things (petition) and praying in relationship (communion). Jesus modeled primarily communion — hearing the Father and aligning with His desires.
Persistence	Luke 18:1-8 — men 'always ought to pray and not lose heart.' Persistence is not wearing God down; it is staying connected to the One who holds the timing.
Praying According to His Will	1 John 5:14 — the confidence of answered prayer. Alignment with God's will is the foundation — and His will is revealed in His Word.

Effective, Fervent Prayer	James 5:16 — not passive, rote prayer but engaged, earnest, faith-filled communication. Elijah's prayers are the model — human, like us, but in agreement with heaven.
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Series Overview

Session	Title	Focus
1	The Prayer Life of Jesus	Why the disciples asked; Jesus's prayer rhythm; prayer as partnership with heaven
2	Prayer in the Early Church	Acts patterns; fasting; prayer that releases heaven's power
3	Praying to Father	The Father image; healing the father wound to pray effectively
4	Hallowed Be Your Name	Praise, worship, and thanksgiving as the foundation of prayer
5	Your Kingdom Come	The Lord's Prayer as a warfare prayer; forgiveness and kingdom release
6	Praying the Word	Biblical prayers; Ephesians 1 and 3 as the model for praying God's will
7	Praying in the Spirit	Tongues, intercession, and a practical personal prayer pattern

Notes

Lord, Teach Us to Pray

Session 2: Prayer in the Early Church — What It Actually Looked Like

Session 2 of 7

Session 2 Overview

Session 1 established what Jesus modeled in prayer. Session 2 asks: did it take? The early church carried the prayer culture Jesus modeled and demonstrated something striking — prayer was not a supplement to their ministry. It was the engine. This session traces prayer through the book of Acts, examines the power of fasting, and closes with one of the most dramatic prayer meetings in Scripture: Paul and Silas in the Philippian jail.

Key Scripture Revisited

John 17:20-21 (NKJV)

I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

Return to John 17 — Jesus's actual recorded prayer. Verse 20 is personal: Jesus was praying for everyone who would ever believe through the apostles' word. That includes us. The prayer is not for uniformity of opinion — it is for unity with the Father and the Son.

Key Scriptures — Session 2

Acts 1:14 (NKJV)

These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.

Acts 2:42 (NKJV)

And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.

Acts 4:29-31 (NKJV)

'Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word, by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy servant Jesus.' And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

Acts 6:4 (NKJV)

'But we will give ourselves continually to prayer and to the ministry of the word.'

Acts 10:1-4 (NKJV — key verses)

There was a certain man in Caesarea called Cornelius... a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always... And he said, 'Your prayers and your alms have come up for a memorial before God.'

Acts 16:25-26 (NKJV)

But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed.

Isaiah 58:6-8 (NKJV)

Is this not the fast that I have chosen: to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that you break every yoke?... Then your light shall break forth like the morning, your healing shall spring forth speedily, and your righteousness shall go before you.

Key Themes & Teaching Notes

1. The Upper Room — Continued, One Accord, Together

Acts 1:14 gives us a snapshot of the disciples between the Ascension and Pentecost. Three details stand out:

- 'Continued' — this is not a one-time prayer meeting. They kept going.

- 'One accord' — they were not just in the same room. They were unified in purpose and direction.
- We don't know exactly what they prayed. But whatever it was, it preceded the outpouring of the Holy Spirit at Pentecost.

2. The Four Pillars of the Early Church — Prayer Was One

Acts 2:42 is a concise portrait of what the first church actually practiced:

The Four Pillars (Acts 2:42)	What It Reveals About the Early Church
Apostles' doctrine	They were committed to biblical teaching — not just experience
Fellowship (koinonia)	They shared life together — not just meetings
Breaking of bread	Communion and shared meals — incarnational, relational faith
Prayers	Prayer was a consistent, corporate practice — not an occasional add-on

3. The Boldness Prayer — What They Actually Asked For

Acts 4:29-31 records one of the most significant prayer meetings in Acts. The disciples had just been threatened by the authorities and commanded to stop speaking in Jesus's name. Their prayer response is revealing:

- They did not pray for safety. They did not pray for comfort. They did not pray for the threats to stop.
- They prayed for boldness to keep speaking. They prayed for signs and wonders. They prayed for God's hand to move through them.
- The result: the room shook, and they were filled with the Holy Spirit.

An Honest Self-Assessment

'How'd I get in that situation? Probably because of something I did.' — Sometimes our own prayers have often been 'Lord, get me out' rather than 'Lord, give me boldness to keep going in.'

The early church prayed toward the mission, not away from the difficulty.

The question: when you face opposition, do you pray for escape — or do you pray for boldness?

4. Cornelius — A Non-Believer Whose Prayers Were Heard

Acts 10 contains one of the most striking prayer accounts in the New Testament: a Roman centurion who was not yet a believer, but who 'prayed to God always' — and was visited by an angel who said his prayers had 'come up for a memorial before God.'

- Cornelius was not Jewish. He had no full revelation of God. But he sought God, gave generously, and prayed consistently.
- God responded to that seeking with a divine visitation — and the result was the first major breakthrough of the gospel into Gentile territory.
- Peter, meanwhile, was praying on the rooftop when God gave him a transforming vision that prepared him to go to Cornelius.
- We need to get into us - how profound the opportunity we have to pray and connect to heaven — we don't fully understand it.

5. Fasting — Not Getting Things, but Getting Changed

Fasting as a companion to prayer — but with an important corrective from Isaiah 58:

- The mistake: fasting as leverage — 'If I fast long enough, God will do what I want.'
- The Isaiah corrective: the fast God has chosen is not self-affliction for God to respond. It is alignment — loosing bondage, breaking yokes, caring for the oppressed.
- 'I began to realize: God's called me to fast so that He can do something in me. Everything changed.'
- The right posture: not 'I'm fasting to change God's mind' but 'I'm fasting to change me — to come into alignment with what God is already doing.'

Fasting is not leverage with God. It is a posture of humility that positions you to be changed by God.

6. Paul and Silas in Prison — Praying in the Darkest Hour

One of the most dramatic prayer accounts in the New Testament: Acts 16:25-26.

The context: Paul and Silas have been beaten with rods, their wounds untreated, thrown into the innermost prison, feet in stocks. This is not a comfortable Bible study setting.

- At midnight — the darkest hour — they were praying and singing hymns.
- They were not praying to get out. When the earthquake came and the doors opened, they stayed.

- Their prayers were not escape prayers — they were praise prayers. And the result was an earthquake that freed every prisoner.
- The jailer's transformation — and his entire household — flowed from two men choosing to pray and praise in their worst circumstances.

They didn't pray to get out. They prayed to stay connected to heaven — and heaven broke into the natural realm.

Reflection Questions



Reflection Questions

1. Acts 2:42 lists the four consistent practices of the early church: doctrine, fellowship, breaking of bread, and prayers. Looking at your own spiritual life and community, which of these four is most robust? Which is most neglected? What would it take to bring them back into balance?
2. The Acts 4 prayer was for boldness — not safety, not relief from the threats. When you face opposition or difficulty, what do you typically pray for? How does the early church's prayer pattern challenge or inspire your own?
3. Cornelius — not yet a believer — had his prayers heard by God because he prayed consistently and gave generously. What does this say about God's willingness to hear even imperfect, seeking prayer? How does it encourage you about the prayers of unsaved people in your life?
4. You may have prayed and fasted for things for years with no result — then realized you've been fasting to get God to do something rather than to allow God to change him. Have you ever fasted or prayed for the wrong thing — or from the wrong motive? What shifted?
5. Paul and Silas chose to praise and pray in stocks, in the inner prison, with open wounds, at midnight. What is your 'inner prison' right now — the situation that feels most closed off and dark? What would it look like to respond with praise instead of complaint?

Personal Application



Application Steps

1. Read Acts 4:23-31 in full this week. Meditate on what the disciples prayed for — specifically that God would stretch out His hand in signs and wonders through them. Then honestly ask: what am I actually praying for? Is my prayer life aligned with the kingdom mission or primarily focused on personal comfort and relief?

2. Read the full story of Cornelius in Acts 10 this week. Pay attention to the connection between his consistent prayer and God's dramatic response. Ask yourself: is there an area of my life where I have been praying inconsistently? Commit to daily, persistent prayer in that area for the next 7 days.
3. Read Isaiah 58:1-12 slowly. Identify which picture of fasting you have been operating from — the self-affliction model (v.3-5) or God's chosen fast (v.6-7). If you have been using fasting as leverage, repent of that posture and commit to the model God describes.
4. Practice what Paul and Silas modeled: choose one difficult, painful, or frustrating situation in your life right now and deliberately praise God in the middle of it this week. Not for the problem — but in the middle of it, to the God who reigns over it.
5. Memorize Acts 6:4: 'We will give ourselves continually to prayer and to the ministry of the word.' Let this become a personal commitment statement. What would giving yourself continually to prayer look like in your daily schedule?

Key Terms & Concepts

Term	Definition / Significance
One Accord	Acts 1:14 — unified purpose in prayer. Not agreement on every detail but a shared direction toward God and His purposes.
Steadfastly	Acts 2:42 — the word suggests continuity and consistency. The early church did not ebb and flow in prayer; they maintained it as a core practice.
Boldness Prayer	The Acts 4 prayer — remarkable for what it did not ask for (safety, relief) and what it did ask for (boldness, signs and wonders). A model of mission-oriented prayer.
'Come Up for a Memorial'	Acts 10:4 — God's response to Cornelius's consistent prayer and giving. Prayer is not lost or forgotten — it accumulates before God.
Isaiah 58 Fasting	God's definition of the fast He has chosen — not self-affliction to leverage God, but alignment to loose oppression and draw near. The purpose is to change us, not to change God's mind.
Midnight Prayer	Acts 16:25 — Paul and Silas praying and singing at the darkest, lowest point. The paradigm of praise-prayer that releases supernatural intervention.
Prayer as Posture	The teacher's synthesis: effective prayer is not about the words or the method — it is about the posture. Connected to heaven, aligned with His will, persistent in the darkest hours.

Connecting the Sessions

Session	Core Truth
Session 1	Jesus's prayer life was the foundation of His ministry. The disciples asked to be taught because they saw the connection.
Session 2	The early church carried what Jesus modeled. Prayer was a four-pillar pillar of their community — and some of their greatest breakthroughs came in the darkest hours of prayer.
Sessions 3–7	Coming — how to pray to the Father, praise as the doorway, kingdom warfare, praying the Word, and praying in the Spirit.

Notes

Lord, Teach Us to Pray

Session 3: Praying to Father — Healing the Image That Shapes Everything

Session 3 of 7

Session 3 Overview

The model prayer begins with two words: 'Our Father.' Those two words carry more weight than any technique or method in prayer. How you see the Father will determine how you pray — whether you approach Him with confidence or fear, with faith or performance anxiety. Session 3 confronts the reality that most believers carry a distorted father image shaped by their earthly father's failures, and shows how to release the earthly image and receive the revelation of the real Father.

Key Scriptures — Session 3

Matthew 6:6, 9 (NKJV)

But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly... In this manner, therefore, pray: Our Father in heaven, hallowed be Your name.

John 16:23-24 (NKJV)

And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

Romans 8:15 (NKJV)

For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, 'Abba, Father.'

Romans 8:32 (NKJV)

He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

Key Themes & Teaching Notes

1. The Access Point — 'Our Father'

Jesus's instruction is clear: pray to the Father. Not to Jesus directly, not to angels, not to general cosmic force. The Father. And Jesus is the only access point:

- John 14:6 — 'No one comes to the Father except through Me.'
- John 16:23 — 'Whatever you ask the Father in My name He will give you.'
- Access to the Father is purchased and provided by Jesus's atoning work. We do not earn access — we receive it through faith in Christ.
- The invitation is staggering: the God of creation, the Lord of lords, the King of kings — wants to be addressed as Father.

2. How You See Father Determines Everything

This is the session's most important and most personal theme. Look at the direct line between the father image and the prayer life:

How you see Father will determine how you live, how you relate to others, and especially how you pray.

- If you see the Father as distant and indifferent — you will approach Him rarely and tentatively.
- If you see the Father as angry and demanding — you will approach Him in fear and performance mode.
- If you see the Father as a modified version of your earthly father — you will project your earthly father's failures onto Him.
- If you see the Father as He actually is — loving, generous, always for you, having already given His Son — prayer becomes an entirely different experience.

3. The Father Wound — Why It Matters

There is a connection between earthly fatherlessness and spiritual disconnection:

- Over 90% of people in prison have had absent, abusive, or inadequate fathers. The father image shapes everything.
- The enemy knows this and specifically targets the father relationship — because destroying the father image destroys the child's ability to relate to the Father God.
- You may have had a good father who still couldn't give you what you needed — because he didn't have it to give.

The Teacher's Own Story

His father lost a brother at 13, survived the Depression, lost his best friend at college graduation, had a child die shortly after birth, fought in WWII — all before the teacher was born.

'He was there. He was a good father. But you can't give away what you don't have.'

The insight: our fathers may have been good men who simply could not give what they never had. Releasing them — and releasing our expectations of them — is the key to seeing the real Father clearly.

4. The Path to a Healed Father Image — Four Steps

A practical path to releasing the earthly father and receiving the revelation of the heavenly Father:

Step	What It Involves	Why It Matters
1. Forgive your earthly father	Release whatever he did or didn't do — fully, without conditions	Unforgiveness toward your earthly father keeps the wound infected and the image distorted
2. Release your expectations	Stop looking to an earthly person for what only a heavenly Father can give	'You can't give away what you don't have' — your father couldn't give what he didn't have
3. Look to the cross	'How much does God love you? Look at the cross. That's how much.'	The cross is the definitive answer to every doubt about the Father's love. He gave His Son.
4. Receive the Spirit of adoption	Romans 8:15 — the Holy Spirit cries 'Abba, Father' in us — making the relationship real, not just theological	The Holy Spirit is the delivery system for the Father's love to become personal and experiential

5. What the Real Father Is Like — The Evidence

The most foundational passage about the Father's love:

Romans 8:32 (NKJV)

He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

- The logic is airtight: if God gave His most precious gift — His Son — He will not withhold anything else.

- 'While we were still sinners, Christ died for us.' (Romans 5:8) — He demonstrated His love before we deserved it.
- 'He chose us, He called us, He blessed us with every spiritual blessing in heavenly places in Christ Jesus.' (Ephesians 1)
- This is not a transaction. This is a Father who has already given everything. Our prayer life should reflect that we are coming to Someone who is already for us.

The cross is God's answer to every question about whether He loves you. He gave His Son. He is for you.

Reflection Questions



Reflection Questions

1. Jesus instructed His disciples to pray to 'Our Father.' When you pray, what image comes to mind — a distant judge, a demanding boss, a loving parent, or something else? Where did that image come from?
2. The enemy specifically targets the father image because disrupting it disrupts the believer's ability to pray to the Father God. Have you ever seen this connection in your own life — a father wound affecting your relationship with God?
3. Your own father may have been a good man who couldn't give what he didn't have. Can you extend forgiveness and understanding to your own earthly father? Is there forgiveness that still needs to happen — or expectations that still need to be released?
4. Romans 8:32 says: 'He who did not spare His own Son... how shall He not also freely give us all things?' Do you genuinely believe that God is this generous toward you? What makes it hard to receive that reality?
5. The Holy Spirit is described as the Spirit of adoption who cries 'Abba, Father' — making the Father's love personally real rather than just doctrinally correct. Is your relationship with the Father theological or experiential? What would it take for it to become more experiential?

Personal Application



Application Steps

1. Spend time this week writing a letter to your earthly father — even if he is deceased, even if the relationship was broken or absent. In the letter, release him from any debt you have held against him, bless him, and thank God that you exist because of him. You don't need to send it — but writing it begins the release.

2. Spend 10 minutes each morning this week sitting with Romans 8:32: 'He who did not spare His own Son... how shall He not also freely give us all things?' Let it be a meditation, not a study. Ask the Holy Spirit to make the Father's generosity feel as real as it is true.
3. Practice Romans 8:15 deliberately: when you begin prayer this week, start with 'Abba' — not 'Lord' or 'Father God' (which can feel formal), but 'Abba.' Let the intimacy that word implies begin to reshape your posture toward the Father.
4. If you have associated the Father with fear, performance, or distance, identify one specific belief about God that needs to be corrected (e.g., 'God is disappointed in me,' 'I have to earn His attention'). Find the Scripture that directly counters it and speak it aloud daily this week.
5. Explore the teacher's related series on Love, Identity, and Purpose if you haven't already. Understanding who the Father says you are is foundational to every other dimension of prayer.

Key Terms & Concepts

Term	Definition / Significance
Father Image	The internal picture of God shaped by one's experience with an earthly father. The teacher identifies this as the most important factor in a believer's prayer life — and the primary target of the enemy.
'Our Father'	The first two words of the model prayer — establishing the relational basis of prayer. We do not approach a judge or a force; we approach a Father who already loves us.
Abba	Aramaic: Daddy. The most intimate form of address for a father. Romans 8:15 says the Holy Spirit enables believers to cry this word — signifying deep, personal, unearned relationship.
Spirit of Adoption	Romans 8:15 — the work of the Holy Spirit that confirms to the believer's spirit their identity as children of God. Displaces the 'spirit of bondage to fear.'
Releasing Earthly Father	The teacher's prescribed process: forgive, release expectations, look to the cross, receive the Spirit of adoption. Each step is necessary for a clear view of the heavenly Father.
'He Who Did Not Spare His Son'	Romans 8:32 — the definitive statement about the Father's generosity. Having given the greatest gift, He will not withhold any lesser gift from those who are His.

Connecting the Sessions

Session	Core Truth
Session 1	Jesus modeled prayer as communion with the Father — not primarily petition. The disciples asked to learn it.
Session 2	The early church carried the prayer culture and demonstrated that prayer precedes breakthrough.
Session 3	Prayer is addressed to the Father — and how you see the Father shapes everything. Healing the father image is foundational to effective prayer.
Sessions 4–7	Coming — praising His name, praying the kingdom, praying the Word, and praying in the Spirit.

Notes

Lord, Teach Us to Pray

Session 4: Hallowed Be Your Name — Praise as the Gateway to Prayer

Session 4 of 7

Session 4 Overview

The model prayer begins: 'Our Father in heaven, hallowed be Your name.' After three sessions establishing the foundation, this session turns to the first movement of prayer: praise and worship. 'Hallowing' the name is not a religious formality — it is the most strategic thing a believer can do before making any request. When we lift our eyes to the Father and declare who He is, everything shifts. Not God — us. Praise and worship is a gift God gives us to get our eyes off ourselves and onto the One who holds everything.

The Anchor — The Model Prayer

Matthew 6:9-13 (NKJV)

In this manner, therefore, pray: Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. 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.

Key Scriptures — Session 4

Psalms 100:1-5 (NKJV)

Make a joyful shout to the Lord, all you lands! Serve the Lord with gladness; come before His presence with singing. Know that the Lord, He is God; it is He who has made us, and not we ourselves; we are His people and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise. Be thankful to Him, and bless His name. For the Lord is good; His mercy is everlasting, and His truth endures to all generations.

Philippians 4:4-7 (NKJV)

Rejoice in the Lord always. Again I will say, rejoice! Let your gentleness be known to all men. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

1 Thessalonians 5:16-18 (NKJV)

Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you.

Key Themes & Teaching Notes

1. What 'Hallowed Be Your Name' Actually Means

The word 'hallowed' (hagiazō) means to consecrate, render holy, to glorify and exalt. This is the strategic starting point of prayer:

- It is not a ceremonial opener. It is a reorientation — lifting the gaze from circumstances to the Father.
- His name is not just a label. God reveals Himself through His names — and His names express His nature.
- When we begin by hallowing His name, we are declaring: He is the subject. Not our problems, not our needs. Him.

Some Names of God	What They Reveal About Him
Lord of Lords / King of Kings	He has ultimate authority — over every person, every situation, every power
The Alpha and Omega	The beginning and the end — He has the first and last word on everything
The Great I AM	Self-existent, eternally present — He is never absent or limited
Prince of Peace	Not just the giver of peace — He is peace. His presence brings it.
Jehovah Jireh	The Lord who provides — seeing our needs before we ask
Jehovah Rapha	The Lord who heals — not a technique but a Person

2. Why We Start with Praise — The Strategic Reason

Beginning prayer with praise is a key: it is not primarily for God's benefit. God is not changed by our praise. But we are.

- 'The greater view I've got of Him, the better I'll live. The better I see Him and understand who He is, the more everything else comes into correct vision.'
- When we start with ourselves and our problems — we can't get out of them.

- When we start with Him — everything else finds its proper proportion.
- 'Whatever you're doing, wherever you are, we get so fixed on the natural. What he's telling us: get your eyes off this earthly realm. In heaven there's no limit.'

Praise doesn't change God. It changes you. It realigns your perspective with heaven's reality.

3. Enter His Gates with Thanksgiving — Psalm 100

Psalm 100 shows the ancient pattern of approaching God's presence:

- 'Enter into His gates with thanksgiving and into His courts with praise.' (v.4) — The sequence is deliberate: thanksgiving first, then praise.
- Thanksgiving is not based on circumstances. It is based on who He is and what He has already done.
- 'It's just good manners. We should be the most thankful people on the face of the earth. We should wake up giving thanks, thank Him through the day, and go to bed giving thanks.'
- 'For the Lord is good' (v.5) — He doesn't just do good. He is good. That is His nature. The enemy wants us to blame God for what the enemy does.

God Is Good — Not Just Does Good

A common confusion: God allows bad things to happen, therefore He must not be good. God doesn't say 'everything is good. He's good. That's His nature, His character, His essence.'

The enemy is the accuser. He consistently tries to blame God for his own destructive work. When we hallow God's name — when we declare He is good, His mercy endures, His truth stands — we resist that lie and anchor ourselves in reality.

4. Rejoice Always — Philippians 4 and the Peace That Guards

Philippians 4:4-7 gives the New Testament pattern: rejoice → prayer with thanksgiving → peace that surpasses understanding.

- Rejoicing is not a feeling — it is a command. 'Again I say, rejoice!' — the repetition signals that Paul knew it would require intentional effort.
- 'Be anxious for nothing, but in everything by prayer and supplication, WITH THANKSGIVING' — thanksgiving is embedded in the structure of prayer itself.
- The result: 'the peace of God, which surpasses all understanding, will guard your hearts and minds.'

- The peace follows the praise. This is the sequence: worship → prayer → peace. Not: circumstances improve → peace → worship.

5. Praise and Worship as a Gift to Us

Reframe your entire concept of worship:

- 'Praise and worship is a gift that God has given to us — not something He needs from us.'
- God created praise as a vehicle to get our minds, our souls, off our problems and onto the Solution.
- 'We need a better view of God. The more I see Him, the more I praise Him, the more I give thanks — it changes me. Doesn't change Him.'
- 1 Thessalonians 5:18 — 'in everything give thanks' is not a platitude. It is a spiritual weapon that keeps us from being victimized by our circumstances.

Reflection Questions



Reflection Questions

1. 'Hallowed be Your name' is a reorientation — lifting our eyes from circumstances to the Father. In your current season of life, what are the circumstances that most consistently pull your gaze downward? What would it look like to deliberately hallow God's name in the specific context of those situations?
2. Psalm 100:5 says 'the Lord is good.' Not that He does good — but that He is good. Have you ever blamed God for something that went wrong in your life? What did that do to your relationship with Him and your prayer life?
3. Psalm 100:4 says to enter His gates with thanksgiving and His courts with praise. How do you typically begin your times of prayer? Do you tend to start with requests? Problems? Or thanksgiving and praise? What would change if you invested 5 minutes in genuine thanksgiving before making a single request?
4. Philippians 4:6-7 connects prayer with thanksgiving to the peace that guards hearts and minds. Have you experienced this sequence — intentional praise leading to inexplicable peace? What did it feel like, and what brought it on?
5. God created praise as a gift to us — a vehicle to get our souls off our problems and onto the One who holds all things. Has worship ever functioned this way for you — genuinely shifting your perspective? What conditions enabled that? How can you create those conditions more consistently?

Personal Application

✓ Application Steps

1. For the next 7 days, begin every prayer time with 5 minutes of praise before making any request. Name specific attributes of God — His names, His character, what He has done. Keep a journal of what shifts in your perspective as you practice this.
2. Read Psalm 100 aloud each morning this week as a declaration rather than a devotional. Speak it as an act of faith, not as a reflection of how you feel. Notice how the words begin to shape your emotional state.
3. Practice 1 Thessalonians 5:18 — 'in everything give thanks' — by identifying one difficult or painful situation in your life and deliberately giving thanks for what God is doing or can do in it. Write down three specific things you can thank God for in the middle of that situation.
4. Write out a list of 10 names or attributes of God and what each one means for your specific situation right now. Use this as a personal 'hallowing' guide — spend time declaring each one over your circumstances.
5. Memorize Philippians 4:6-7 this week: 'Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.'

Key Terms & Concepts

Term	Definition / Significance
Hallowed (hagiazō)	Greek: to consecrate, render holy, glorify and exalt. The first movement of the model prayer — a declaration of God's worth before any petition is made.
God's Names	In Scripture, God reveals His nature through His names (Jehovah Jireh, Rapha, Shalom, etc.). To hallow His name is to acknowledge and declare all that He is.
Thanksgiving as Entry Point	Psalm 100:4 — 'Enter into His gates with thanksgiving.' Gratitude is the access posture; it prepares the heart to receive and to ask rightly.
Praise Changes You, Not God	The teacher's synthesis: God does not need our praise. Praise is a gift He gave us to reorient our perspective from circumstances to the Creator who holds all circumstances.

Rejoice Always	Philippians 4:4 — a command, not a suggestion. The Greek present imperative indicates an ongoing, consistent posture of rejoicing — regardless of circumstances.
God Is Good	Not just a truism but a declaration against the enemy's primary accusation — that God is the villain behind suffering. His goodness is His nature, not his occasional behavior.

Connecting the Sessions

Session	Core Truth
Session 1	Jesus's prayer life was communion with the Father — the disciples wanted to learn it.
Session 2	The early church modeled prayer as lifestyle — and it preceded every major breakthrough.
Session 3	Prayer is addressed to the Father — healing the father image is the prerequisite.
Session 4	Prayer begins with 'hallowed be Your name' — praise is the gateway that reorients everything.
Sessions 5–7	Coming — Your Kingdom Come (warfare and forgiveness), praying the Word, praying in the Spirit.

Notes

Lord, Teach Us to Pray

Session 5: Your Kingdom Come — The Model Prayer as Warfare

Session 5 of 7

Session 5 Overview

Session 4 showed that praise is the gateway to prayer. Session 5 takes a deeper look at the model prayer itself — and reveals it is far more than a recitation. It is a warfare prayer. When we pray 'Your kingdom come, Your will be done on earth as it is in heaven,' we are declaring ourselves agents of heaven on a specific mission: releasing the King's rule and reign into this broken world. This session also addresses the critical role of forgiveness in the effectiveness of that mission — dropped right into the middle of the Lord's Prayer for a reason.

Key Scriptures — Session 5

Matthew 6:9-15 (NKJV)

Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. 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. For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

Matthew 18:21-22, 32-35 (NKJV — key verses)

Peter came to Him and said, 'Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?' Jesus said to him, 'I do not say to you, up to seven times, but up to seventy times seven'... 'You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?' And his master was angry, and delivered him to the torturers until he should pay all that was due to him. So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.

Matthew 5:43-45 (NKJV)

You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven.

Key Themes & Teaching Notes

1. The Lord's Prayer Is a Warfare Prayer

A reframe that should change how the model prayer is approached:

- 'You think about this — we're praying to Father, exalting His name, praying for His kingdom to come. What is His kingdom? It is a King and His domain. His rule and reign coming into where? This earth realm.'
- The earth is what's out of order. Heaven does not need the kingdom to come — earth does.
- When we pray 'Your kingdom come,' we are declaring ourselves agents of heaven with a specific assignment: release the King's rule and reign here.
- 'This is a prayer, it's a warfare prayer. I am here as an agent of heaven to release His rule and His reign on earth.'

'Your kingdom come' is not a passive wish. It is a declaration of kingdom assignment — we are here to release what is in heaven into this realm.

2. The Five Elements of the Model Prayer

The teacher breaks down the model prayer into five practical elements — each one a dimension of kingdom partnership:

Element	What We're Praying	The Kingdom Dimension
Hallowed be Your name	Praise and exaltation of who He is	Establishes the perspective — His greatness, not our smallness
Your kingdom come, Your will be done	Alignment with heaven's agenda	We are agents; we are releasing His rule into our sphere
Give us this day our daily bread	Provision	The King provides for His ambassadors — daily, sufficiently
Forgive us as we forgive others	Right relationships	Broken relationships neutralize our kingdom effectiveness — forgiveness restores it
Deliver us from the evil one	Protection	The King covers His representatives — we are not alone in hostile territory

3. The Garden — Praying for Your Specific Sphere

Think about applying the 'kingdom come' prayer to the concept of the personal garden — the specific relationships and spheres God has placed each believer in:

- Jesus had the three (Peter, James, John), the twelve, the seventy, and the 120 in the upper room. These were His spheres of ministry.
- God has put you in a garden. Your family, your church, your workplace, your community — these are where you release His kingdom.
- 'I don't have to save the world. I don't have to heal everybody. Should I pray for my nation? Yes. But the priority is your garden.'
- The model prayer — 'Your kingdom come' — is most practically prayed over the specific people God has placed in your life.

4. Why Forgiveness Is in the Middle — It's Not Incidental

Forgiveness in the model prayer — dropped right between provision and protection:

- Matthew 6:14-15 follows the prayer with an explicit commentary from Jesus: if you do not forgive, you will not be forgiven. This is jarring — and intentional.
- 'Broken relationships will neutralize your prayer life. I can go through all the motions, pray and praise and go through the motions — but if I've got broken relationships, it's really difficult to pray.'
- The warfare connection: unforgiveness is an open door. It keeps your mind occupied with the offense instead of the mission. 'You can't pray when you're in that state.'
- 'If anything pops up while praying, be quick to forgive, quick to bless, quick to release. Don't allow the enemy access you through a broken relationship.'

5. The Parable of the Unforgiving Servant — The Stakes

Matthew 18:21-35 is the clearest New Testament passage on the consequences of unforgiveness:

- The debt forgiven: 10,000 talents — an astronomical, unpayable sum. This represents what God has forgiven us.
- The debt withheld: 100 denarii — a week's wages at most. This represents what we are asked to release to others.
- The consequence of withholding: delivered to 'the torturers.' The teacher: 'If you don't forgive, you're tormented. Your focus is on that problem — what they did, should've done, could've done — and when you're in that state, you can't pray.'
- The math of forgiveness: 'No matter what somebody did to you — in comparison to what we've been forgiven, it's a little tiny debt.'

6. The Four Steps of Kingdom Forgiveness — Matthew 5

Beyond forgiveness to the four-step process that truly closes the door and restores kingdom effectiveness:

Step	The Command	What It Does
1. Love your enemies	'Love your enemies' — a choice, not a feeling	Closes the door to bitterness by choosing relationship over retaliation
2. Bless those who curse you	'Bless those who curse you' — speak good, not harm	Actively replaces cursing with blessing — shifts the spiritual atmosphere
3. Do good to those who hate you	'Do good to those who hate you' — find ways to serve	Moves from passive forgiveness to active kindness
4. Pray for them	'Pray for those who spitefully use you and persecute you'	The final step — bring them before the Father in prayer. This is where freedom fully comes.

Want to know if you've truly forgiven? Pray for their blessing. When you can genuinely do that — the door is closed.

Reflection Questions



Reflection Questions

1. 'Your kingdom come' is a warfare prayer — that we are agents of heaven assigned to release the King's rule into our sphere. How does that reframe your daily prayer life? What in your current world most needs the kingdom to come?
2. The model prayer includes provision (daily bread), right relationships (forgiveness), and protection (deliver us from evil). Which of these three dimensions is most present in your prayer life? Which is most neglected?
3. Jesus put forgiveness in the middle of the model prayer and then emphasized it again in verses 14-15. The teacher says broken relationships neutralize our prayer life. Is there a broken relationship or unresolved unforgiveness that is currently affecting your ability to pray effectively?
4. Matthew 18:32-35 says the master delivered the unforgiving servant to 'the torturers.' This is connected to mental torment — being consumed by the offense. Are you being tormented by an unforgiveness? What does that cost you spiritually and emotionally?

5. Matthew 5:44 says to pray for those who spitefully use and persecute you. Can you name someone toward whom you could pray a genuine blessing prayer this week — someone who has hurt or wronged you? What would it cost you, and what might it release in you?

Personal Application

✓ Application Steps

1. Begin praying the model prayer (Matthew 6:9-13) this week — not as a recitation but as a declaration of kingdom partnership. Pause at each phrase: hallow His name (30 seconds of genuine praise), pray for His kingdom in your specific garden (name people and situations), pray for provision, practice forgiveness, and receive His protection.
2. Identify one person you need to forgive this week and walk through the four-step process from Matthew 5:44: (1) choose to love them — release them from the debt, (2) speak a blessing over them out loud, (3) ask God to show you one way to do something good for them, (4) pray for them specifically and genuinely each day this week.
3. Read the full parable of the unforgiving servant (Matthew 18:21-35) and sit with verse 33: 'Should you not also have had compassion on your fellow servant, just as I had pity on you?' Ask God to give you a fresh revelation of the debt He has forgiven you — large enough to make the debt you are asked to release feel proportionate.
4. Pray specifically for your 'garden' this week — the 3-5 people God has placed closest to you. For each one, pray 'Your kingdom come' over their life. What specific aspect of the King's rule do they most need — healing, freedom, salvation, peace?
5. Memorize Matthew 6:10: 'Your kingdom come. Your will be done on earth as it is in heaven.' Let it become not just a prayer phrase but a life declaration: I am an agent of heaven. My assignment is to release what is in heaven into this realm.

Key Terms & Concepts

Term	Definition / Significance
Warfare Prayer	The teacher's description of the model prayer — not passive religious language but an active declaration of kingdom assignment: releasing God's rule and reign on earth.
Your Kingdom Come	Not a request for Jesus to return (though that will happen) but a declaration of mission: the King's domain, values, and reign being released through His ambassadors into this realm.

The Garden	The teacher's term for each believer's specific sphere of influence — the relationships, community, and contexts God has placed them in. The primary arena for 'Your kingdom come.'
Forgiveness Neutralization	The teacher's description of how unforgiveness short-circuits prayer: it occupies the mind with the offense instead of the mission, making effective prayer nearly impossible.
The Four Steps	Matthew 5:44's progression: love (choose to release), bless (speak good), do good (act in kindness), pray (intercede for them). The complete framework for kingdom forgiveness.
70 x 7	Matthew 18:22 — not a literal 490 count but complete, total, unlimited forgiveness. The number 7 represents completion; Jesus says forgive completely, without limit.

Connecting the Sessions

Session	Core Truth
Session 1	Jesus modeled prayer as communion with the Father — the foundation.
Session 2	The early church demonstrated prayer as lifestyle — preceding every major breakthrough.
Session 3	Prayer is addressed to the Father — the father image must be healed first.
Session 4	Prayer begins with praise — hallowing the name realigns our perspective.
Session 5	The model prayer is a warfare prayer — 'Your kingdom come' is an assignment. Forgiveness is central to its effectiveness.
Sessions 6–7	Coming — praying the Word of God; praying in the Spirit.

Notes

Lord, Teach Us to Pray

Session 6: Praying the Word — God's Prayers for God's People

Session 6 of 7

Session 6 Overview

How do you know you're praying according to God's will? The answer is both simple and profound: pray the Word. God watches over His Word to perform it. He has revealed His will through Scripture. And in the letters of Paul, He has done something even more remarkable — He has placed specific prayers in the Bible and commissioned us to pray them. These are not Paul's wishes for the church. They are God's answer to the question 'What do you actually need?' — and the invitation to pray with the guarantee of a hearing.

Key Scriptures — Session 6

1 John 5:14-15 (NKJV)

Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

Ephesians 1:15-23 (NKJV)

Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, do not cease to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church.

Ephesians 3:14-21 (NKJV)

For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able

to comprehend with all the saints what is the width and length and depth and height — to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.

Matthew 18:19-20 (NKJV)

Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. For where two or three are gathered together in My name, I am there in the midst of them.

Key Themes & Teaching Notes

1. The Guarantee — Praying According to His Will

The foundational principle that shapes everything:

1 John 5:14-15 (NKJV)

If we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

- This is an extraordinary guarantee: if we pray in alignment with His will, He hears — and if He hears, we already have the answer.
- The question becomes: how do we know His will? Answer: through His Word. He has revealed His will through Scripture.
- 'I probably pray the Word more than I do anything else. God says He watches over His Word to perform it — not over my words, but His Word.'

2. Why God Placed Prayers in the Bible

A transforming observation about the Pauline prayers: they are not just Paul's theology — they are God's prescription for what we need.

Insight

'God knows exactly what we need. He knows we need to pray a certain way so He can answer those prayers. He put the prayers in the Bible so we would pray them — because He wants to answer them.'

Most of us approach prayer thinking: I need healing, finances, a better relationship. God's response: What you really need is a greater revelation of Me.

The biblical prayers are not Paul's wish list. They are God's own answer to what will truly transform the people He loves.

3. Ephesians 1 Prayer — The Three Things We Actually Need

Paul's prayer in Ephesians 1:17-23 for what the Ephesians — and every believer — truly need:

What Paul Prays For	What It Means	Why It Is What We Actually Need
Spirit of wisdom and revelation in the knowledge of Him (v.17)	Not more head knowledge — the unveiling, the 'lights coming on' about who God actually is	We think we need circumstances to change. God says: what you need is to see Me more clearly.
Eyes of understanding enlightened — to know the hope of His calling (v.18)	Revelation of what God specifically designed you for — His purpose for your existence	Without knowing His plan for you, you live in confusion. With it, you live in confident alignment.
Riches of the glory of His inheritance in the saints (v.18b)	The inheritance God has provided — everything that pertains to life and godliness	We live like paupers when we are actually heirs. Revelation of our inheritance changes how we live.
Exceeding greatness of His power toward us (v.19)	The same power that raised Jesus from the dead — directed toward every believer who believes	We live as though God's power is reserved or distant. It is actively, presently directed at us.

The teacher's conclusion: 'If you had nothing else — if you had a revelation of those things — you would be different, live differently, act differently. Everything in life would be different.'

4. Ephesians 3 Prayer — Strength, Roots, and the Boundless Love

The second great Pauline prayer — Ephesians 3:14-21 — is equally transforming:

What Paul Prays For	What It Means Practically
Strengthened with might through His Spirit in the inner man (v.16)	Not just outward help but inward fortification — the Spirit reinforcing the interior life
Christ may dwell in your hearts through faith (v.17)	Not just head knowledge about Christ but a living presence — a home in the heart

Rooted and grounded in love (v.17b)	Foundation — a root system in His love that cannot be shaken by circumstances
Comprehend width, length, depth, height of love (v.18)	There is no dimension of love that does not apply to you — it is comprehensive, boundless
Know the love of Christ which passes knowledge (v.19)	Not information about love — transformation through love. The love that exceeds what the mind can contain
Filled with all the fullness of God (v.19b)	The teacher's 'crazy prayer' — but it's in the Bible. God can do exceeding abundantly above all we can ask or think.

5. Praying These Prayers with Names

How to use these prayers in daily intercession:

- Insert names: 'I pray that [Name] would be strengthened with might through Your Spirit in the inner man...'
- Pray them for yourself first, then for your family, your garden, your church.
- 'Why not pray these prayers? God put them in the Bible. We're gonna pray according to His will. He says He hears. If we know He hears, we know we have the petitions.'
- These prayers may not be answered overnight. But the teacher has prayed them for years and testifies: 'Greater and greater revelation keeps coming. It's a journey.'

6. The Power of Praying in Agreement — Matthew 18

A word about praying in agreement - one of the most underutilized dimensions of prayer:

Matthew 18:19-20 (NKJV)

If two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven.

- The simplest agreement is with your spouse. Or a trusted friend. Or a small group.
- 'Not easy to get an agreement — but we can get an agreement over the Word. And when we agree over His Word, we are praying His will.'

Reflection Questions



Reflection Questions

1. God placed specific prayers in the Bible because He knows what we need better than we know ourselves — and because He wants to answer them. Have you ever thought of the biblical prayers as God's own answer to your needs? How does that change how you approach them?
2. Ephesians 1:17 prays for 'the spirit of wisdom and revelation in the knowledge of Him' — not more information but the lights coming on. Is your current knowledge of God primarily informational or revelational? What would it feel like for the lights to come on in an area where you currently only have information?
3. Ephesians 3:18 prays to 'comprehend the width, length, depth, and height' of the love of Christ. There is no limit or end to this love. Have you ever experienced the love of Christ as having a boundary — a point where you felt it did not reach? What was that, and what does this prayer say to it?
4. Are you willing to commit to praying these prayers — for yourself and your family — every day for a month? What might you expect to see?
5. Matthew 18:19 says if two agree on earth about anything they ask, the Father will do it. Do you have someone you can regularly pray in agreement with? If not, who in your garden might be that person? What's keeping you from pursuing that relationship?

Personal Application



Application Steps

1. Begin praying Ephesians 1:17-19 every day this week — first for yourself, then for your family members and garden by name. Write the prayer out in your own words and insert specific names. Keep a journal of any insights, shifts, or revelations that occur over the week.
2. Pray Ephesians 3:16-19 over someone you love who is struggling — perhaps with identity, purpose, or feeling unloved. Insert their name in each phrase. Pray it as a declaration of what God wants to do in them.
3. Read 1 John 5:14-15 and let it anchor your confidence in prayer this week. Before making any request, ask: is this aligned with God's will as revealed in His Word? If yes, pray with the confidence that He hears — and that you already have the answer.
4. Find a prayer partner this week — your spouse, a friend, a family member. Agree together on one specific thing to pray for and bring it before God daily. Use the Ephesians prayers as your starting point: agree that God would give wisdom and revelation, that you would both be strengthened in the inner man.
5. Create a personal 'Praying the Word' card — write out Ephesians 1:17-19 and Ephesians 3:16-19 in a version you can pray aloud. Carry it with you or keep it by your bed. Pray it every morning this week.

Key Terms & Concepts

Term	Definition / Significance
Praying the Word	The practice of using Scripture itself as the content of prayer — specifically praying passages and promises back to God. Grounded in His promise to 'watch over His Word to perform it.'
According to His Will	1 John 5:14 — the condition for the guarantee of answered prayer. When we pray biblically, we pray within the boundaries of His revealed will — and the answer is secured.
Revelation	In the Ephesians 1 prayer — not gaining more information but the 'lights coming on.' The Greek apokalupsis: an unveiling of what is already true but not yet seen.
The Hope of His Calling	Ephesians 1:18 — God's specific purpose for each believer, planned before the foundation of the world. Revelation of this calling produces confident, aligned living.
Width, Length, Depth, Height	Ephesians 3:18 — four dimensions of the love of Christ. Not a mathematical measure but a declaration: there is no boundary to His love. It reaches in every direction without limit.
Exceedingly Abundantly Above	Ephesians 3:20 — God's capacity exceeds the maximum of what we can ask or think. A divine invitation to pray boldly — because His ability surpasses our highest imagination.
Prayer of Agreement	Matthew 18:19 — the principle that two believers agreeing in prayer carries distinctive authority. Rooted in relationship and unity, not technique.

Connecting the Sessions

Session	Core Truth
Session 1	Jesus modeled prayer as communion with the Father.
Session 2	The early church lived prayer as a lifestyle and experienced breakthrough.
Session 3	Praying to the Father requires a healed father image.
Session 4	Prayer begins with praise — hallowing the name realigns everything.
Session 5	The model prayer is warfare — 'Your kingdom come' is an assignment. Forgiveness is essential.

Session 6	Praying the Word — God placed specific prayers in Scripture because He wants to answer them. Pray them daily for yourself, your family, and your garden.
Session 7	Coming — praying in the Spirit; a practical personal prayer pattern.

Notes

Lord, Teach Us to Pray

Session 7: Praying in the Spirit — A Personal Prayer Pattern

Session 7 of 7 | Series Finale

Session 7 Overview

The final session of the series brings everything together with a deeply practical question: what does it actually look like to pray? Not as a method to copy, but as a life to inhabit. We learn what praying in the Spirit means from both Romans 8 and 1 Corinthians 14 — The goal of this series has always been more than information: it is transformation, and that transformation happens in the daily, sustained, Spirit-led practice of prayer.

Key Scriptures — Session 7

Ephesians 6:10, 17-18 (NKJV)

Finally, my brethren, be strong in the Lord and in the power of His might... And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints.

Romans 8:26-27 (NKJV)

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

1 Corinthians 14:2, 4, 14-15 (NKJV)

For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries... He who speaks in a tongue edifies himself... For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding.

Key Themes & Teaching Notes

1. 'Praying Always in the Spirit' — What Paul Meant

Ephesians 6:18 follows the full armor of God passage with a comprehensive command: 'praying always with all prayer and supplication in the Spirit.'

- 'All prayer' — this is not one type of prayer. It includes praise, petition, intercession, thanksgiving, warfare, and tongues.
- 'In the Spirit' — this includes both praying under the Spirit's leading in one's native language and praying in a spiritual language (tongues).
- 'Always' and 'all perseverance' — prayer is not a scheduled event but an atmospheric posture of the entire life.

2. The Spirit Helps When We Don't Know How to Pray

Romans 8:26-27 is one of the most comforting passages in all of Scripture for anyone who has ever felt stuck in prayer:

Romans 8:26 (NKJV)

The Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

- 'We do not know what we should pray for as we ought.' — This is not a failure of spirituality. It is an honest acknowledgment that our limited perspective means we often miss what is most needed.
- The Spirit intercedes 'according to the will of God' — He prays the perfect prayer, covering what we miss.

A lot of times when the pressure's on, we need to pray in tongues and not pray with understanding — because our understanding may be off.

3. Praying in Tongues — 1 Corinthians 14

The gift of tongues - 1 Corinthians 14 as the framework:

What Paul Says About Tongues	The Significance
'He speaks to God, not to men' (v.2)	Tongues in personal prayer is communication directly to God — not primarily for others

'In the spirit he speaks mysteries' (v.2)	The Spirit prays what the mind doesn't know — mysteries beyond our natural comprehension
'He who speaks in a tongue edifies himself' (v.4)	Personal edification — spiritual building up. This cannot be bad.
'I wish you all spoke with tongues' (v.5)	Paul's explicit desire — not just for some but for all believers
'My spirit prays, but my understanding is unfruitful' (v.14)	When praying in tongues, the spirit is active even when the intellect doesn't know what is being prayed
'I will pray with the spirit, and also with the understanding' (v.15)	Both are valid and valuable — the full prayer life uses both dimensions

If you've been born again and asked the Holy Spirit to fill you with the Spirit, He will. Don't avoid praying in tongues. Don't avoid praying in the Spirit.

4. A Personal Prayer Pattern — The Teacher's Own Practice

In the closing movement of the series, the teacher does something unusual and valuable: he shares exactly what his own daily prayer life looks like. This is not a prescribed formula — it is a genuine window into a mature prayer life:

Phase	What He Does	The Principle Behind It
1. Give thanks — abundantly	'I spend most of my early prayer time giving thanks.' For life, health, wife, family, neighbors, the family of God, breath itself.	Thanksgiving grounds the heart in reality — in how blessed we already are, not in what we lack.
2. Praise and bless	Declare His goodness, His grace, His mercy. 'I am so blessed and we are so blessed — on a bad day, we're blessed.'	Praise reorients perspective from circumstances to the Creator.
3. Pray the Word	Pray the Ephesians 1 and 3 prayers over himself, his wife, his family, his associates.	'Why? Because I know God's going to answer those prayers. He put them in the Bible.'
4. Pray in tongues	'I spend a lot of time praying in tongues.' Also sings in the Spirit.	The Spirit prays what the mind cannot — covering what is needed, according to the will of God.

5. Pray in agreement (with wife)	'Every morning, my wife and I pray together. We give thanks, praise, pray the Ephesians prayers over ourselves, our children, our family members — by name.'	Agreement prayer is one of the most powerful and underutilized dimensions available to married believers.
6. Forgive quickly	'If anything pops up while I'm praying — any conflict, any person — I forgive them. Quick to forgive. Quick to bless.'	Keeping the door closed to unforgiveness during prayer keeps the channel clear.
7. Speak blessings over himself	'I'm blessed with every spiritual blessing in heavenly places. I've been given everything that pertains to life and godliness.' He rarely prays for himself — he declares what God has already given.	Declaration of inheritance is more powerful than petition for what has already been provided.

5. The Mother Who Prayed — Prayer as Generational Legacy

The teacher closes the series with a personal story from his college years that captures the series' deepest truth:

A Story About Persistent Prayer

As a college student, the teacher was in a car accident at high speed — no seatbelts, convertible, inside a neighborhood. When the car finally stopped, the first thought that came to mind: 'My mother is praying for me.'

'She prayed for me. She established a pattern and something in my life that to this day, we pray every day for our family members and loved ones.'

'I'm not praying in fear. I'm praying in faith. I'm praying because God has given me the opportunity to be a conduit for His blessing to come through and into my family.'

What a privilege we have to pray. We are conduits — channels through which the Father's blessing flows into the people and situations He has placed in our care.

Prayer is not an obligation. It is the privilege of being a conduit — a channel for the Father's blessing to flow into those He has given you to love.

Reflection Questions



Reflection Questions

1. Ephesians 6:18 says 'praying always with all prayer and supplication in the Spirit.' Looking at your current prayer life, is prayer closer to a scheduled appointment or an atmospheric posture of the whole day? What would need to change for it to become more of a lifestyle?
2. Romans 8:26 says 'we do not know what we should pray for as we ought — but the Spirit makes intercession for us.' Have you ever felt stuck, not knowing how to pray for a specific situation? How does the promise of the Spirit's intercession speak to that experience?
3. The teacher has clearly overcome any inhibition about praying in tongues and finds it a regular, valuable part of his prayer life. What is your current relationship with this dimension of prayer? Is it something you've embraced, avoided, or never encountered? What would it mean to be open to whatever the Spirit offers?
4. The teacher's prayer pattern includes almost no personal petitions — just gratitude, praise, the Word, tongues, and intercession for others. How does that compare to your current pattern? What is your ratio of asking for yourself vs. praising, thanking, and interceding for others?
5. The teacher's mother's prayers protected him in a moment when he wasn't even thinking about God. Who is praying for you right now? Who have you committed to pray for daily? What would it mean to be, for your family and garden, what his mother was for him?

Personal Application — Final Session



Application Steps

1. Design your own personal prayer pattern this week — not copied from the teacher but shaped by what you've learned in all 7 sessions. Include: praise (5 min), thanksgiving (5 min), praying the Word (Ephesians 1 & 3 prayers), intercession for your garden, and forgiveness as needed. Practice it every day this week.
2. Read Ephesians 6:10-18 in full this week and meditate on verse 18: 'praying always with all prayer and supplication in the Spirit.' Ask God what it would mean for prayer to be the atmosphere of your whole day rather than a scheduled event.
3. If you have not yet prayed in tongues or been filled with the Holy Spirit, make this the week you seek it sincerely. Pray: 'Lord, I want everything You have. Holy Spirit, fill me — I yield completely to You.' If you already pray in tongues, set aside additional time this week to pray in the Spirit without engaging your understanding — and notice what shifts.
4. Start a 'prayer legacy' commitment: choose one or two people in your garden for whom you will pray every single day for the next 30 days. Name them in your prayer

time, pray the Ephesians prayers over them, and release specific blessings over their lives. You are becoming a conduit for the Father's blessing into their lives.

5. Write a brief summary of the biggest thing you've learned or received from this series. What has shifted in how you understand prayer? What commitment are you making coming out of this series? Share it with someone in your garden — and invite them to watch the series.

Key Terms & Concepts — Session 7

Term	Definition / Significance
Praying in the Spirit	Ephesians 6:18 — prayer led and empowered by the Holy Spirit. Includes both prayer in one's native language under the Spirit's guidance and prayer in tongues.
Groanings Which Cannot Be Uttered	Romans 8:26 — the Spirit's intercession that transcends language. What the mind cannot express, the Spirit carries to the Father — always according to God's will.
Tongues in Personal Prayer	1 Corinthians 14:2, 4 — distinct from the gift of tongues in a corporate setting. Speaking mysteries to God; self-edification; the spirit praying even when the understanding is bypassed.
'I Will Pray With Both'	1 Corinthians 14:15 — Paul's conclusion: both Spirit-prayer (tongues) and understanding-prayer (native language) have a place. A full prayer life uses both.
Prayer as Lifestyle	The teacher's synthesis: prayer is not a discipline to schedule but an atmosphere to inhabit — continual connection with the Father throughout the day.
Conduit	The teacher's closing image: prayer makes us a channel through which the Father's blessing flows into the people and situations He has entrusted to us. Not a consumer of prayer's benefits but a conduit.
Prayer of Agreement	Matthew 18:19 — two agreeing in prayer. The teacher models this with his wife daily. The most available and underused form of corporate prayer for most believers.

Complete Series Summary

Session	Title	Core Truth
1	The Prayer Life of Jesus	Prayer was the foundation of Jesus's ministry, not a supplement to it. The disciples asked to learn it because they saw the connection.
2	Prayer in the Early Church	The early church carried what Jesus modeled. Prayer was a community pillar — and some of their greatest breakthroughs came in their darkest hours.
3	Praying to Father	Prayer is addressed to the Father. The father image shapes everything. Healing earthly wounds releases us to approach the real Father.
4	Hallowed Be Your Name	Prayer begins with praise — it is the gateway that reorients our perspective from circumstances to the God who holds all circumstances.
5	Your Kingdom Come	The model prayer is a warfare prayer — we are agents of heaven, releasing God's rule and reign on earth. Forgiveness is central to its effectiveness.
6	Praying the Word	God placed specific prayers in Scripture because He knows what we need and wants to answer them. Pray them daily for yourself and your garden.
7	Praying in the Spirit	Prayer is a lifestyle, not an appointment. The Spirit helps when we don't know how to pray. We are conduits — channels for the Father's blessing.

A Closing Word

They said: 'Lord, teach us to pray.' That was their question. It is still ours.

He showed us in His own prayer life — withdrawal, communion, alignment with the Father's will.

He showed us in the model prayer — praise, kingdom declaration, provision, forgiveness, protection.

He showed us in the early church — prayer as lifestyle, prayer as the atmosphere of every breakthrough.

He gave us specific prayers in His Word — because He knows what we need better than we do.

He gave us the Spirit — to pray what we cannot, to intercede what we miss, to make the Father's love real.

Now go — and pray.

**Lord, teach us to pray — and thank You for answering that prayer
through Your Word, Your Spirit, and Your Son.**

Notes
