REACH COMMUNITY CHURCH

Teacher Background & Preparation Sheet

For Teacher Study Only | Not Read Aloud

LESSON IDENTIFICATION

Week: 43
Date: Sunday, October 25, 2026
Lesson Title: Jesus Teaches Us to Pray
Primary Scripture: Matthew 6:5–15
Supporting Scripture: Luke 11:1–13; Matthew 7:7–11; Romans 8:15–27; Hebrews 4:14–16; 1 John 5:14–15
Bible Timeline Placement: During Jesus' earthly ministry, within His Sermon on the Mount.

Central Truth: Because of Jesus, we can come to our heavenly Father with honest hearts, trusting Him to hear us and care for us.

PURPOSE OF THIS LESSON

There is something deeply comforting about knowing that we don't have to find perfect words before coming to God.

A child may know how to ask for a snack, tell someone about a difficult day, or whisper that they're frightened. But when we talk about prayer, that same child may suddenly wonder whether they need special words, a special voice, or an especially good life before God will listen.

Jesus answers those concerns in Matthew 6.

He teaches His followers that prayer is not about impressing other people or convincing a reluctant God to pay attention. Our heavenly Father already knows what we need, and He invites His children to bring their needs before Him.

This lesson should help children understand that God is holy, good, and worthy of worship. They should also learn that our greatest need is forgiveness and a restored relationship with God, which Jesus makes possible through His death and resurrection.

By the end of this lesson, we want a child to understand that prayer is talking to God, that God listens with perfect wisdom, and that trusting Him does not mean getting every answer we hope for.

We want children to leave knowing that they can pray when they're thankful, frightened, confused, ashamed, joyful, or hurting.

Most importantly, they should understand that Jesus is the reason sinners can come to God and receive forgiveness and new life.

BOOK & PASSAGE BACKGROUND

Book: Matthew

Traditional Author: Matthew, also called Levi, the tax collector whom Jesus called to follow Him. See Matthew 9:9 and 10:3. The Gospel itself does not name its author, and scholars debate its precise authorship, so the traditional identification should be distinguished from what the text explicitly states.

Approximate Date Written: First century AD. Scholarly proposals range broadly from the middle to the late first century. The exact year is not known.

Original Audience: Early Christian communities, with substantial familiarity with the Jewish Scriptures and the promises God gave Israel.

Purpose: Matthew presents Jesus as the promised Messiah, the Son of God and rightful King, showing how His life, teaching, death, and resurrection fulfill God's promises. Matthew 1:21–23, 5:17, 16:16, and 28:18–20 help establish this purpose.

Matthew's Gospel begins by identifying Jesus within the family line of Abraham and David, connecting Him with the promises God made centuries earlier. Throughout the book, Matthew shows that Jesus is not merely a teacher offering good advice. He is the promised Savior who has come to rescue His people from their sins.

The Sermon on the Mount appears in Matthew chapters 5 through 7. In this teaching, Jesus explains life under God's reign, including our relationship with God, our treatment of other people, our motives, our priorities, and our trust in our heavenly Father.

The Lord's Prayer stands near the center of this teaching. That placement is meaningful because prayer expresses the relationship with God that shapes everything else Jesus teaches.

HISTORICAL & CULTURAL CONTEXT

Prayer in the world Jesus entered

Prayer was already an important part of Jewish life.

God's people prayed in worship, in their homes, during times of trouble, and at appointed times during the day. Daniel 6:10 describes Daniel regularly praying, and Acts 3:1 later describes Peter and John going to the temple at the time of prayer.

Jesus did not introduce prayer as something nobody had ever practiced. He taught His followers how to approach God with the right heart.

Matthew 6:5 mentions people who prayed publicly in synagogues and on street corners because they wanted others to notice them.

A synagogue was a gathering place where Jewish people heard Scripture, learned, and prayed. Public prayer itself was not wrong. Jesus prayed publicly, including in John 11:41–42, and the early believers prayed together in Acts 4:24–31.

The problem Jesus addressed was the desire to receive admiration from people rather than sincerely speak with God.

This distinction matters. Jesus was Himself Jewish, and His warning was directed at hypocrisy, not an attack on Jewish people or Jewish prayer.

The private room

In Matthew 6:6, Jesus tells His followers to go into a room, close the door, and pray privately.

In ancient homes, space and privacy varied greatly. Some households had an inner room or storage area that offered separation from ordinary activity.

Jesus' instruction draws attention away from an audience and back toward God.

We should not teach children that God only hears prayer behind a closed door. Jesus' point is that prayer does not need applause or an audience.

A child can pray beside a bed, at a kitchen table, in a classroom, or quietly while riding in a car.

Repeated words and lengthy prayers

Matthew 6:7–8 warns against meaningless, excessive speech offered as though many words could force a divine response.

Jesus is not condemning every repeated prayer.

Jesus Himself repeated a prayer in Matthew 26:44, and Scripture contains repeated expressions of worship, including Psalm 136.

The difference is the purpose behind the words. A person can repeat a sincere prayer because they continue to depend on God. Another person may repeat words without thought, imagining the repetition itself has special power.

Children should understand that God does not count their words before deciding whether to listen.

Calling God Father

Jesus begins His model prayer by directing His followers to their heavenly Father.

The Old Testament already speaks of God as Father, including Isaiah 63:16 and 64:8. Jesus builds on that biblical truth and teaches His disciples to approach God personally and reverently.

This was not permission to treat God casually or forget His holiness. It was an invitation to approach the One who is both perfectly holy and perfectly good.

Teachers should also remember that some children have painful experiences with an earthly father or may not know their father at all.

The word *Father* may raise questions rather than immediately create comfort.

We should explain that God does not have the failures, weaknesses, cruelty, or limitations that earthly parents sometimes have. His fatherly goodness is perfect. Psalm 103:13, Matthew 7:9–11, and James 1:17 help make that distinction.

IMMEDIATE BIBLICAL CONTEXT

What happens before this passage?

Matthew 5 begins with Jesus teaching His disciples while crowds gather to hear Him.

Jesus speaks about God's kingdom, righteousness, mercy, loving enemies, honesty, and the condition of the human heart.

In Matthew 6:1–4, He warns against performing acts of generosity merely to gain public attention.

That warning leads naturally into His teaching about prayer.

The central concern is the same: Are we living to honor God, or are we trying to impress other people?

What happens during this passage?

Matthew 6:5–8 describes how not to pray. Jesus warns against praying for public praise and against believing that many words can force God to listen.

In verses 9–13, He teaches what we commonly call the Lord's Prayer.

In verses 14–15, He returns to the subject of forgiveness, showing how seriously God regards our willingness to forgive others.

What happens after this passage?

Matthew 6:16–18 addresses fasting, again emphasizing sincere devotion rather than public recognition.

Jesus then teaches about storing treasures in heaven and serving God rather than money.

In Matthew 6:25–34, He addresses worry and reminds His followers that their heavenly Father knows their needs.

Notice the connection.

Before Jesus teaches His followers not to be consumed by worry, He teaches them to bring their needs before their heavenly Father.

Prayer is not an escape from real life. It is one way we learn to trust God in the middle of it.

KEY THEOLOGICAL TRUTHS APPLIED TO THIS WEEK'S LESSON

CORE TRUTH 1: God is holy, loving, and attentive to His children

Anchor Scripture: Matthew 6:8–10

Jesus teaches that our heavenly Father knows what we need before we ask.

That truth does not make prayer unnecessary. Instead, it shows that God is not waiting for us to explain something He has overlooked.

We pray because God invites us into a genuine relationship with Him.

Psalm 139:1–4 explains that God knows us thoroughly, even before we speak. First Peter 5:7 encourages believers to bring their anxieties to Him because He cares for them.

The opening of the Lord's Prayer also teaches reverence.

When Jesus speaks about God's name being hallowed, He is teaching us to recognize and honor God's holiness. God's name represents who He is, including His goodness, truthfulness, righteousness, and glory.

He is not a larger version of ourselves. He is the holy Creator, yet He graciously welcomes His people into His presence.

Teaching implication: Children should discover that they may speak honestly to God while remembering that He is worthy of worship and obedience.

CORE TRUTH 2: Prayer teaches us to depend on God rather than ourselves

Anchor Scripture: Matthew 6:10–11

Jesus teaches His followers to pray for God's kingdom and will before turning to their daily needs.

God's kingdom means His rightful reign as King. We are asking for His good and holy purposes to be fulfilled.

That includes our desire for people to turn from sin, trust Jesus, and live under His loving authority. God's kingdom is already revealed through Jesus, but we still await its complete fulfillment. See Mark 1:15 and Revelation 11:15.

When Jesus teaches us to ask for daily bread, He uses an ordinary necessity that His listeners understood.

Bread was a common food. For people who depended on daily work and available resources, knowing that there would be enough to eat could be a serious concern.

The prayer also recalls God's provision of manna to Israel in Exodus 16, where the people learned to depend on Him day by day.

The Greek expression translated *daily bread* contains a rare word whose precise nuance is debated. The essential point is clear: Jesus teaches us to ask God for the provision we need.

We can bring our real needs to God, including food, wisdom, strength, help, and protection.

However, prayer is not a promise of immediate prosperity or an easy life.

Paul prayed repeatedly for relief from suffering, yet God answered by sustaining him through weakness rather than removing that hardship. See 2 Corinthians 12:7–10.

Teaching implication: Children can ask God for what they need while learning that His answers may not always match what they want.

CORE TRUTH 3: We need forgiveness, and Jesus is the only Savior who can provide it

Anchor Scripture: Matthew 6:12, 14–15

Jesus teaches His followers to ask God for forgiveness.

In Matthew 6:12, He uses the language of debts. Within this prayer, the debts concern our sins, the wrong things we have done against God. This meaning becomes especially clear in verses 14–15 and in Luke 11:4.

God created us to love Him and love others, yet all of us have sinned. Romans 3:23 teaches that everyone has fallen short of God's glory.

We cannot erase our sins through good behavior, religious activity, or saying enough prayers.

Our forgiveness rests on Jesus.

Jesus is God the Son, who entered human life without ceasing to be God. He lived without sin, died on the cross for our sins, and rose bodily from the grave. See John 1:1–14, Hebrews 4:15, 1 Peter 3:18, and 1 Corinthians 15:3–4.

Ephesians 2:8–9 teaches that salvation comes through God's grace and is received through faith, not earned through our works.

Those who repent, turning from sin to trust Jesus, receive forgiveness and new life. Acts 3:19 and John 3:16–17 help explain this invitation.

A necessary explanation of Matthew 6:14–15

Jesus' warning about refusing to forgive others must not be ignored or softened into something meaningless.

He teaches that a heart firmly committed to withholding mercy is seriously out of step with receiving God's forgiveness.

At the same time, Scripture does not teach that forgiving other people earns our salvation.

Ephesians 4:32 grounds our forgiveness of others in the forgiveness God has given us through Christ. Matthew 18:21–35 reinforces the seriousness of receiving mercy while refusing to extend mercy.

Forgiveness may involve a long process when someone has been deeply hurt. It is not the same as pretending that evil was acceptable, instantly recovering emotionally, restoring trust, or allowing someone to continue hurting us.

Especially when teaching children, make it clear that forgiving someone never means keeping abuse, threats, or unsafe behavior secret. Children should be encouraged to tell trusted adults who can protect them.

Teaching implication: Forgiveness is received through Jesus and should begin shaping the way we treat other people. We do not earn God's love by becoming good enough.

CORE TRUTH 4: God's Word gives us the pattern for prayer

Anchor Scripture: Matthew 6:9–13

Jesus provides a model that shows His followers what matters in prayer.

We can organize the teaching around six movements:

1. **Worship:** We acknowledge our heavenly Father and honor His holiness.
2. **Submission:** We ask for His kingdom and will to be fulfilled.
3. **Dependence:** We ask Him to provide what we need.
4. **Repentance:** We confess our sins and seek His forgiveness.
5. **Mercy:** We recognize our responsibility to forgive others.
6. **Protection:** We ask for help against temptation and evil.

These movements are a teaching aid for understanding the passage, not a separate formula Jesus commands children to memorize.

We should help children see that the Lord's Prayer can be prayed sincerely using its biblical words and can also guide other prayers in their own words.

Jesus gives us a trustworthy pattern, not a magical sequence.

CORE TRUTH 5: Prayer reveals our relationship with the Father, Son, and Holy Spirit

Anchor Scripture: Romans 8:15–27

God is one God in three Persons: Father, Son, and Holy Spirit.

The three Persons are distinct, yet each is fully God. Scripture does not teach three gods or one Person merely pretending to be three different Persons.

Matthew 6 particularly emphasizes prayer to the heavenly Father.

The rest of Scripture helps us understand how Jesus and the Holy Spirit are involved in our relationship with Him.

God the Father: He is holy, loving, and good. Jesus teaches us to bring our needs before Him. See Matthew 6:8–9 and 7:11.

God the Son: Jesus reveals the Father and makes reconciliation with God possible through His life, death, and resurrection. He is our mediator, meaning He brings sinners to God. See John 14:6, 1 Timothy 2:5, and Hebrews 4:14–16.

God the Holy Spirit: The Spirit dwells in believers, helps them approach God as Father, and helps them in their weakness when they do not know how to pray. See Romans 8:15–16 and 8:26–27.

Ephesians 2:18 brings these truths together by teaching that through Christ, believers have access to the Father by the Holy Spirit.

Teaching implication: The Trinity is not an idea children need to solve with an illustration. We can faithfully teach what God has revealed, even when we cannot explain everything about His eternal nature.

CHRISTIAN AND MISSIONARY ALLIANCE DOCTRINAL ALIGNMENT

The Christian and Missionary Alliance teaches that salvation is found in Jesus Christ alone and that God exists eternally as Father, Son, and Holy Spirit.

Its Fourfold Gospel presents Jesus as our Savior, Sanctifier, Healer, and Coming King.

This week's prayer lesson naturally connects with those truths.

Jesus our Savior: Because Jesus died and rose again, those who repent and trust Him receive forgiveness and can come to God with confidence. See Romans 5:1–2 and Hebrews 4:14–16.

Jesus our Sanctifier: Through the Holy Spirit, Jesus continues changing believers and helping them grow in obedience, forgiveness, and love. See Romans 8:13–14 and Galatians 5:22–23.

Jesus our Healer: We can pray for those who are sick because Jesus is compassionate and powerful. James 5:14–16 encourages such prayer. We must never imply that sufficient faith guarantees physical healing or that unanswered prayers reveal a child's spiritual failure.

Jesus our Coming King: When we pray for God's kingdom to come, we remember that Jesus will return and establish His kingdom in fullness. See Acts 1:11 and Revelation 21:1–5.

The children's lesson should concentrate on the parts most directly revealed in Matthew 6 rather than forcing every Alliance distinctive into a separate teaching segment.

RELIABILITY OF SCRIPTURE

The Lord's Prayer is preserved in the Gospels

Matthew 6:9–13 records Jesus' model prayer. Luke 11:1–4 also records Jesus teaching prayer, in a shorter form.

The two accounts share essential themes, including honoring God, seeking His kingdom, asking for provision, forgiveness, and help against temptation.

Their differences deserve honest acknowledgment.

They may reflect teaching given on more than one occasion or different ways the Gospel writers preserved and presented Jesus' instruction. Scripture does not provide enough information to settle every detail about those occasions.

We should not invent an explanation and present it as established fact.

The central teaching is clear in both accounts.

Evidence from early Christian history

An early Christian instruction document called the *Didache* contains a form of the Lord's Prayer in chapter 8 and encourages its regular use.

The exact date of the Didache is debated, though it is commonly situated in early Christianity.

This is meaningful evidence that the Lord's Prayer was known and practiced in the early Christian community.

It does not independently prove every spoken word of Jesus or establish the precise date when He taught this prayer. It does show the prayer's importance within early Christian worship and instruction.

Why some Bibles have a longer ending

Some Bible translations include a closing statement praising God's kingdom, power, and glory at the end of Matthew 6:13.

The NIV places this traditional ending in a textual note rather than in its main text because it is absent from important early manuscript witnesses.

The traditional conclusion expresses biblical truths about God's kingdom and glory, but the manuscript evidence for including it as part of Matthew's original wording is weaker.

The existence of a textual variation is not something teachers need to hide.

Careful Bible translation involves examining ancient manuscripts, identifying differences, and explaining those differences honestly.

No essential Christian doctrine depends on this longer ending.

For our curriculum, read the passage as it appears in the NIV, and explain the note if an older child asks about another Bible's wording.

APOLOGETICS FOUNDATION

The purpose of apologetics in this lesson is not to produce a complicated argument for the existence of God.

We want children to develop confidence that they can ask sincere questions, examine what Scripture says, and recognize the difference between biblical truth and our own guesses.

What does the Bible actually tell us?

Jesus taught His followers to pray to their heavenly Father, who knows their needs. He warned against prayer performed for human praise and instructed His followers to ask for God's will, provision, forgiveness, and protection.

These are statements found directly in Matthew 6:5–15.

What can historical study help us understand?

Historical study provides context for first century Jewish prayer practices, synagogues, daily needs, and the transmission of early Christian teaching.

Early Christian writings also help us understand how followers of Jesus practiced the teaching.

That evidence supports the historical setting and transmission of the text. It is not a scientific demonstration that every prayer is heard by God.

What should we avoid claiming?

We should not claim that an archaeological discovery proves God answers prayer or that science can measure whether God has heard a child.

We also should not claim to know precisely why God permitted a particular hardship or why a specific prayer was not answered in the way someone hoped.

Scripture assures believers of God's character and calls them to trust Him, but it does not give us knowledge of every purpose within His providence.

Honest limits are not an embarrassment to Christian faith.

ANTICIPATED CHILD QUESTIONS

1. If God already knows what I need, why should I pray?

Because prayer is more than giving God information. It is a way to worship Him, thank Him, ask for help, confess our sins, and grow in our relationship with Him.

Matthew 6:8 shows that God knows our needs. First Peter 5:7 shows that He invites us to bring our concerns to Him.

2. Does God hear me if I don't pray out loud?

We do not have to speak loudly for God to know what is in our hearts.

Psalm 139:1–4 teaches that God knows our thoughts and words. Hannah's prayer in 1 Samuel 1:12–13 also shows that prayer does not require an audible speech for God to hear.

3. What if I don't know what to say?

We can begin with simple, truthful words.

We can thank God, ask for help, or tell Him that we are frightened or confused. Romans 8:26 reminds believers that the Holy Spirit helps them in their weakness.

There is no requirement to impress God with a long prayer.

4. Will God always give me what I ask for?

God invites us to ask, and His wisdom is greater than ours.

First John 5:14–15 teaches us to pray according to His will. Jesus Himself submitted to the Father's will in Matthew 26:39.

Sometimes God's answer is different from what we hoped, and sometimes we do not understand why.

We should not promise a child that prayer will always prevent sickness, loss, or difficulty.

5. What if I pray for somebody who is sick, but they don't get better?

It is right to pray for someone who is sick.

Jesus is compassionate, and Scripture encourages prayer for healing in James 5:14–16.

But God has not promised that everyone we pray for will be healed in this life.

If someone remains sick or dies, that does not mean the child failed to pray correctly or did not have enough faith.

God welcomes our grief, and the resurrection of Jesus gives us hope that suffering and death will not have the final word. See John 11:25–26 and Revelation 21:4.

6. Does God get angry if I ask questions?

Scripture shows faithful people bringing difficult questions and sorrow before God.

Psalm 13 and Habakkuk 1 provide examples of people honestly crying out to Him.

Our questions should be approached with humility, but they do not need to be hidden.

7. Can I pray anywhere, or do I have to close my eyes and fold my hands?

We can pray anywhere.

Closing our eyes, folding our hands, or kneeling may help us concentrate and show reverence, but Scripture does not make those actions universal requirements.

Jesus' teaching in Matthew 6:6 emphasizes sincerity rather than a required physical posture.

8. Why does Jesus say we should forgive people who hurt us?

Because God calls us to extend mercy to others, just as He has shown mercy to us through Jesus.

Ephesians 4:32 teaches this connection.

But forgiveness does not mean allowing someone to keep hurting us. A child who has been threatened, abused, or mistreated needs protection and help from trustworthy adults.

9. Can I pray to Jesus?

Yes. The New Testament includes prayer addressed to Jesus, including Stephen's prayer in Acts 7:59.

Jesus teaches us to pray to the Father, and through Him we have access to God. The Holy Spirit also helps believers pray.

We worship one God in three Persons.

10. What does it mean to pray for God's will?

It means asking God to accomplish what is right and good according to His perfect wisdom.

We can tell God what we hope will happen while trusting Him with what we cannot control.

Matthew 6:10 and 26:39 show this important part of prayer.

11. Why do we have to ask God to forgive us?

Because every one of us has sinned, and sin separates us from the holy God who made us.

Romans 3:23 teaches that all people have sinned.

Jesus died for our sins and rose again. When we turn from sin and trust Him, God forgives us and gives us new life. See Ephesians 2:8–9 and Acts 3:19.

Prayer does not purchase that forgiveness. Jesus is our Savior.

12. What if my earthly father isn't kind?

Acknowledge the child's concern without pretending to know their experience.

God's goodness is not limited by the goodness of an earthly parent. Matthew 7:11 and Psalm 103:13 help distinguish our perfect heavenly Father from imperfect human parents.

If a child describes being hurt or frightened by an adult, the teacher should respond compassionately and follow the church's child protection procedures.

COMMON MISUNDERSTANDINGS

Misunderstanding: God only hears long, beautiful prayers.

Correction: Jesus warns against relying on many words in Matthew 6:7–8. Genuine prayer does not depend on impressive language.

Misunderstanding: God will give me anything if I pray hard enough.

Correction: We may ask boldly, but we do not control God. Prayer involves trust in His character and submission to His will. See 1 John 5:14 and Matthew 26:39.

Misunderstanding: If I am afraid or sad, I must not have enough faith.

Correction: Scripture invites us to bring our worries and sorrow to God. Psalm 13 and 1 Peter 5:7 give clear examples.

Misunderstanding: Forgiveness means someone who hurts me should always be trusted again.

Correction: Forgiveness and reconciliation are related but distinct. Forgiveness does not remove the need for safety, repentance, accountability, or appropriate boundaries.

Misunderstanding: God is just like my earthly father.

Correction: God is perfectly holy, loving, righteous, and faithful. Human parents may fail, but God does not share their sinful failures. See Psalm 103:13 and James 1:17.

Misunderstanding: Repeating the Lord's Prayer is wrong.

Correction: Repetition itself is not the problem. Jesus warns against empty words used as though repetition could force an answer. We may sincerely pray the model prayer and learn from its meaning.

Misunderstanding: Prayer makes me a Christian.

Correction: A prayer does not save us because it contains special words. Salvation comes through God's grace by faith in Jesus Christ. Genuine repentance and trust in Jesus matter, not a formula. See Romans 10:9–13 and Ephesians 2:8–9.

GOSPEL CONNECTION

The Lord's Prayer teaches us to come to God as our heavenly Father, but we should help children understand why sinners need Jesus to bring them into that relationship.

God is holy and good. He created us to know and love Him, but all of us have sinned against Him.

We cannot repair that separation by saying enough prayers, doing enough good deeds, or promising never to make another mistake.

That is why Jesus came.

Jesus is God the Son, who became truly human while remaining fully God. He lived without sin, obeyed His Father, and willingly gave His life on the cross to bear our sins.

On the third day, He rose bodily from the grave.

Because of what Jesus accomplished, everyone who turns from sin and trusts Him receives forgiveness, eternal life, and a new relationship with God.

Romans 5:1–2 describes the peace and access believers have through Jesus. Romans 8:15 teaches that believers receive adoption into God's family.

Now the words Jesus taught become even more meaningful.

We do not approach God because we have earned the right to stand before Him.

We come because of Jesus.

And when we pray, we are learning to depend on the One who has loved us enough to provide the Savior we could never provide for ourselves.

This connection should guide the children's lesson from beginning to end. Jesus is not merely the person who gives us useful instructions about praying. He is the Savior who opens the way for us to come to the Father.

TEACHER HEART PREPARATION

Before teaching, spend a little time with Matthew 6:5–15 without trying to prepare a lesson from every sentence.

Consider the difference between praying because we feel a responsibility to do it and praying because we genuinely need our heavenly Father.

There may be children in the room who pray comfortably because someone has prayed with them since they were very young. Others may have never prayed aloud before.

Some may have prayed for something deeply important and still carry disappointment because life did not turn out the way they hoped.

We cannot know every experience a child brings into the room.

But we can help create a place where prayer is not treated as a competition, where no child is embarrassed for not knowing the words, and where sincere questions are welcomed.

When inviting children to pray, do not require every child to speak aloud. A child may participate by listening, silently praying, or learning the words with the group.

Our role is not to convince children that prayer makes everything easy.

Our responsibility is to show them, from Scripture, that God is good, Jesus is trustworthy, and the Holy Spirit helps those who belong to Christ.

Prayer for the teacher

Heavenly Father, thank You for inviting us to come to You through Jesus Christ. Help me understand Your Word faithfully and teach these children with gentleness and truth. Give me wisdom when their questions are difficult, patience when they are uncertain, and compassion for the hurt they may carry. Help them see that Jesus is their Savior and that they can trust You with every part of their lives. May Your Holy Spirit guide this lesson and draw these children toward Jesus. In His name, amen.

FINAL TEACHER REMINDER

The great truth of this lesson is not that children can learn a beautiful prayer, although learning Jesus' words is valuable.

The greater truth is that the holy God who created us is not distant or uninterested in His people.

Jesus teaches us to pray because God is worthy of our worship, because we depend on Him for everything, and because we need the forgiveness and new life that only Christ can give.

If a child leaves this lesson remembering that they can bring their needs honestly before God, that He is wise even when His answers are difficult, and that Jesus is the Savior who brings us to the Father, we will have helped lay a foundation for a lifetime of prayer.

RESEARCH AND SCRIPTURE RESOURCES FOR TEACHERS

Primary biblical reading: Matthew 5–7, especially Matthew 6:5–15; Luke 11:1–13; Romans 8:15–27; Hebrews 4:14–16.

Christian and Missionary Alliance: Official Statement of Faith and Fourfold Gospel, available at cmalliance.org.

Biblical wording and textual notes: Matthew 6:5–15.

Passage context and literary structure: BibleProject, The Lord's Prayer.

Forgiveness in Matthew 6: BibleProject, Jesus on God's Forgiveness.

Early Christian historical witness: Didache chapter 8, Boston College.

These supporting resources help teachers study the passage's historical and theological context. Scripture remains the final authority for what is taught.