

Intro: When I first came to Heritage, I heard that Velmer Bailey [\[Picture of Velmer\]](#) had built a prayer altar in his backyard. He was kind enough to show it to me.

After he died, his daughter, Priscilla, who is a member at Heritage, donated some of the stones to rebuild part of that altar for us and you can see it on this [picture](#). Because Velmer prayed our children's ministry into existence, we originally placed that altar in the children's area to remind ourselves and future generations of the importance of prayer.

Velmer's last living son died two weeks ago. At his funeral, Pastor Pete Tackett, of Antioch Baptist, read a page from Velmer's 1956 prayer journal. [\[Picture of Letter\]](#).

Oh God, through Jesus Christ hear my prayer and request this day. Everlasting and ever the same, by the power of the Holy Ghost. Okie, Eugene, Isaiah, Hosea and Priscilla Bailey. My five children. Oh Jesus, don't let a single one of these persons by name mentioned go to everlasting Hell. But save them for your glory and honor, for they are in my every day prayer time. Jesus do this for me. I believe you will, and I am expecting to see you do it. Do it now, while their hearts are young and tender.

Velmer prayed that prayer in 1956. Priscilla was 11. Hosea was 12. Isaiah was 16. Eugene was 18. Okie was 24. Velmer died in 1997, 29 years ago. Two weeks ago, Velmer's last living son, eighty-two-year-old Hosea died, and only days before he died, he, accepted Christ....70 years after his dad prayed that prayer.

After Hosea's graveside, Priscilla sent me an E.M. Bounds quote that reads.

*"Prayers are deathless.
They outlive the lives of those who uttered them."
- E. M. Bounds*

Big Idea: In this text, Jesus teaches us to pray by reshaping who we trust, what we want, and how we live.

The request behind Jesus' prayer is [Luke 11:1](#), where the disciples said, - "*Lord, teach us to pray.*"

The disciples had witnessed Jesus' authority and power, and they traced it to communion with the Father.

**Prayer was not ornamental in Jesus' life.
It was foundational.**

When Jesus says, "*Pray like this,*" he is not giving us a script to recite mechanically, but a pattern to form the life of a disciple, like the spoke on our Discipleship Wheel.

There are a lot of reasons why Jesus shaped this model prayer like he did. But one of them is that it exposes why we don't pray, why we live prayerless lives. And I thought if we talked about those things, it might encourage our prayer lives. It's the fifth point in the sermon outline and it looks like this.

First: Prayer Begins with a Father (Matthew 6:9a) - "*Our Father in heaven...*"

A. "Our" — Prayer Is Covenantal

Not merely individual but communal.
We approach God as part of a redeemed people.

B. "Father" — Prayer Begins with Adoption

This is the foundation.

Prayer does not begin with:

- Fear
- Performance
- Impressing God

It begins with relationship. Only those reconciled to God can call him Father.

C. “In Heaven” — Intimacy with Reverence

- He is near — Father.
- He is sovereign — in heaven.

Exegetical Emphasis: Prayer rests on identity before it moves to petition.

APP: Your view of God determines your prayer life. If he is distant, you will be formal. If he is harsh, you will be cautious. If he is Father, you will come.

Second: Prayer Reorders Our Priorities (Matthew 6:9b–10)

Before Jesus allows us to ask for bread, he teaches us to long for glory.

A. “Hallowed be your name”

Prayer begins with God’s reputation. To hallow = to treat as weighty, holy, set apart.

We are asking: Make your name honored in my life, in my home, in this church, in this city, in this state, in this nation, in this world.

Prayer shifts the center from self to God.

B. “Your kingdom come”

This is not abstract theology. We are praying:

- Advance your saving reign.
- Conquer rebellion.
- Bring the rule of Christ to bear — first in me.

Prayer is missionary before it is personal because we tend to be self-centered in life.

C. “Your will be done on earth as it is in heaven”

Heaven obeys instantly, joyfully, fully. Prayer trains surrender.

We do not pray: “Bend heaven toward my agenda.”

We pray: “Bend my will toward yours.”

IMP: The first half of the prayer is God-centered.

Prayer reorders desire before it supplies need.

APP: Many of us are frustrated in prayer because we begin with our crisis rather than his kingdom and see God as our servant rather than us as his servants.

Third: Prayer Trains Our Dependence (Matthew 6:11–13)

Only after God’s glory is prioritized does Jesus turn to human need.

A. Provision — “Give us this day our daily bread”

Daily bread means sufficient bread.

Not abundance.
Not security for ten years.
Daily dependence.

Prayer dismantles the illusion of self-sufficiency.

Every breath is borrowed.
Every meal is mercy.

B. Forgiveness — “Forgive us our debts...”

Matthew uses debt language — moral obligation before God.

Prayer assumes:

- We still sin.
- We still need grace.
- We still depend on mercy.

“And forgive us as we forgive...”

Unforgiveness contradicts the gospel we claim. Prayer trains humility and relational reconciliation.

C. Protection — “Lead us not into temptation, but deliver us from evil”

We are not strong. We are not immune. We are not self-protecting.

Prayer is spiritual vigilance. This is warfare language.

We are asking:

Guard me.
Keep me.
Rescue me.

Fourth: The Movement of the Whole Prayer

1. Father — Identity
2. Glory — Priority
3. Kingdom — Mission
4. Will — Surrender
5. Bread — Dependence
6. Forgiveness — Humility
7. Protection — Watchfulness

Jesus is not merely teaching words. He is forming disciples. Prayer reshapes:

- Who we trust
- What we want
- How we live

Fifth: What Our Prayerlessness Reveals

When the disciples said, “*Lord, teach us to pray,*” they were admitting something. They did not know how. And neither do we.

Again, let me emphasize as I did last week, the importance of the Bible in our lives. It reveals God and teaches us, by instruction and model, how to live the Christian life.

If Jesus had to teach us to pray this way in Matthew 6:9–13, it is because something in us resists praying this way. So, the Lord’s Prayer is not only instruction. It is exposure. It reveals why we don’t pray.

a) Our Prayerlessness Reveals our Orphan Mindset - “*Our Father in heaven...*”

If we truly lived in conscious awareness of our adoption into God’s family, prayer should be instinctive, like a child speaking to his or her father.

Then again, it might not be because many of us did not have biblical role models for fathers. And many of our other relationships teach us

- caution instead of abandon,
- secrecy instead of transparency.
- independence instead of dependence.

1 - Unless fathers prove themselves otherwise, children naturally run to fathers.

But many Christians struggle with a Father image because of earthly fathers. The Bible doesn’t ignore that tension. It redeems it.

IMP: The “Our Father” portion of this prayer grounds it in doctrinal redemption, not fleeting sentiment.

- It's a fact.
- Not a feeling.

God does not mirror our fathers.

He recasts our vision of a father by being the best version of a father.

- Where earthly fathers were absent, He is present.
- Where they were harsh, He is patient.
- Where they were insensitive, he is just.
- Where they were inconsistent, He is faithful.

Seeing God as our father heals any past, faulty authority structures. The Father image is not dangerous when properly understood. It is restorative.

2 – This means that prayerlessness often reveals not atheism but orphan-thinking.

We live as though we are alone, as though provision depends on us, as though there is no one stronger and wiser is for us to depend on.

So, the Father image confronts our self-sufficiency.

We may affirm adoption into God's family doctrinally, but functionally we live alone, carrying burdens, solving problems, internalizing fears.

*O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer.*

Written by Joseph M. Scriven (1855)
Music later composed by Charles C. Converse

When we don't pray, it often reveals we are forgetting who God is to us.

Jesus did not merely teach about God. He revealed God as Father. And when He taught us to pray, He began with two words that reshape everything: "Our Father."

b) Our Prayerlessness Reveals Our Mis-ordered Priorities - "*Hallowed be your name.*"

So much of what Jesus is encouraging us about stems from our rebellion in Eden.

- In Eden, Satan distorted the vision of God as a father.
- And Adam and Eve's passion for independence centers us on gratifying our own desires.

This is why Jesus reorients our hearts by reminding us that our lives are best lived when seeking God's glory and not our own agendas

We wake thinking about:

- Deadlines.
- Pressures.
- Responsibilities.

Let's be honest. We rarely awake burdened that God's name be hallowed. Prayer reorients our thinking and our hearts. It's only when we love God first and most that we properly love ourselves, others and the world around us.

When we don't pray, it reveals that God's glory is not weighty in our hearts. We are more concerned with our name than his.

Jesus gives us this prayer – for our own good – to re-order our attention and affection.

c) Our Prayerlessness Reveals Our Subtle Kingdom Building - *"Your kingdom come."*

1 - With God's kingdom and will, out of sight and out of mind, we get busy building our own kingdoms.

- Young people live life without a knowledge of, or disregarding God's law.
- Husbands conduct their marital lives indifferent or contrary to God's heart.
- Wives create their own responses to self, life or others, independent of God's design and power for living.
- The church runs after the world's definition of success.

2 - But in God's world, prayer is an act of surrender.

If we are quietly building our own kingdoms; our reputation, our control, our comfort, prayer will feel unnecessary or even threatening. Is that true of you? Jesus knows this and, teaching us to pray this way, is trying to save your life.

3 - The bottom line is that to pray for his kingdom to come is to invite disruption.

Sometimes we do not pray because we do not actually want to be interrupted. We view God as the divine Interrupter and Grand Interferer. And we think to ourselves, *"We are getting along quite well, thank you."* But are we? Our hearts know otherwise.

d) Our Prayerlessness Reveals Resistance to His Will - “Your will be done.”

That line is costly.

1 - From Eden forward, the human instinct has been self-governance. “*Your will be done*” is the direct reversal of that natural, fallen instinct. It is the daily renunciation of a throne we keep trying to reclaim.

This line means:

- I relinquish control of my life, those I love, and the world around me.
- I trust your wisdom as best, and am content in the life you give me.
- I accept your timing, and know that this life’s end does not end my life.

IMP: We are often very willing to ask God to change our circumstances. We are most often less willing to ask him to change us.

Prayerlessness often reveals hidden autonomy, the innate desire to self-govern.

2 - When we say, “*Your will be done*,” we are surrendering more than a decision. We are surrendering the illusion that we are the authors of our own story.

We prefer a God who assists our plans. We struggle with a God who rearranges them.

3 - To pray for His will is to admit that our perspective is partial. We see the moment. He sees the end.

We measure our lives by comfort.

He measures by the cross and our conformity to it.

So, we avoid prayer because we sense what surrender might cost.

We know that if we truly open our hands,

- He may not return what we are clinging to.
- He may refine what we wanted preserved.
- He may redirect what we wanted secured.

“*Your will be done*” becomes dangerous when we suspect God might actually answer it.

But God’s will is not ultimately aimed at our ease. It is aimed at our holiness. It is aimed at shaping us into the likeness of Jesus.

4 - Sometimes we do not pray because we do not want that kind of reshaping.

Prayerlessness can reveal that we would rather manage outcomes than trust a Father we can't control.

Yet every time Jesus spoke of the Father's will, it was within the language of trust. Even in Gethsemane, He did not deny His anguish. He simply subordinated it.

Friends, this teaches me that submission is not defeat. It is the divine life.

e) Our Prayerlessness Reveals Self-Sufficiency - "Give us this day our daily bread."

1 - Daily bread is synonymous with dependence. But modern life has trained us toward independence.

We have:

- Salaries.
- Savings.
- Plans.
- Insurance.

And without realizing it, we begin to believe we are secure. If we feel sufficient, we will not ask for any bread, must less, daily bread. This sense of self-sufficiency suffocates our prayer lives.

2 - "Give us this day our daily bread" confronts a quiet assumption we carry: that provision is something we generate.

We speak of earning, building, managing, securing. The language of modern life reinforces the myth that stability rests in our competence.

We track markets, monitor accounts, measure growth, and assume that because something is predictable, it is permanent.

But daily bread is not stored bread. It is not quarterly bread. It is not retirement bread. It is today's bread. And we are taught to rest in it because we trust the God who provides it.

3 - This petition dismantles the fantasy of self-maintenance.

Notice also the smallness of the request. Jesus doesn't teach us to pray for abundance. He teaches us to ask for enough. That's humbling.

- We want surplus because surplus feels safe.
- We want margin because margin feels powerful.

Yet the rhythm of daily bread keeps us close to the Giver of all gifts. It prevents independence from hardening into pride.

4 - Sometimes we do not pray because asking feels like weakness.

- We would rather solve than supplicate.
- We would rather manage than depend.

But God's world runs on reliance because everything in his world is reliant, whether we acknowledge it or not.

IMP: Beneath all of it lies a subtle distrust.

- We fear scarcity.
- We fear interruption.
- We fear not having enough.
- So we overprepare.
- We over-accumulate.
- We overcontrol.

So, Jesus anchors this request in a Father who already knows what we need. Daily bread is not uncertain because God is inattentive. It is daily because dependence is extremely formative.

The truth is, our lives are far more fragile than our spreadsheets suggest. A diagnosis, a downturn, a phone call, and the illusion of self-sufficiency dissolves it all very quickly.

IMP: Prayer reorients us to a spirit of dependence before crisis does it for us.

f) Our Prayerlessness Reveals a Dull View of Sin - *"Forgive us our debts."*

1 - If we are not confessing sin regularly, it is not because we are sinless. It is because we are insensitive

- Pride minimizes sin.
- Humility prays.

Where confession disappears, prayer withers.

So, "Forgive us our debts" assumes something about the believer: we still need mercy.

- Not saving mercy only.
- Ongoing mercy.

2 - If confession has disappeared from our prayers, it is not because sin has disappeared from our lives.

It is because our awareness has thinned. We grow accustomed to our tone, our impatience, our envy, our hidden resentments. What once pricked the conscience now passes without notice.

- Familiar sin rarely feels dramatic.
- It feels normal.

A dull view of sin often reveals a dull view of God's holiness and our need for it.

3 - The more clearly we see God, the more clearly we see ourselves.

When His majesty fades in our vision, our sin shrinks in importance. We begin comparing ourselves to others rather than to Jesus. And comparison is a terrible substitute for confession.

When we stop confessing, we are not simply avoiding moral inventory. We are distancing ourselves from the intimacy with God that we so desperately need. A child who never admits wrong does everything it can to avoid the Father's gaze.

Prayer slows us down enough to see God for who he really is and us, for who we really are.

IMP: But this petition is not meant to crush us. It is not groveling. It is returning.

4 - Jesus teaches us to pray this way because forgiveness is available.

The Father is not reluctant. He does not ration grace. Confession is not dragging mercy from Him. It is receiving what He delights to give. Where confession is practiced, our happiness deepens because we know we are forgiven.

In the end, a praying person is not a sinless person. He or she is a forgiven one.

g) Our Prayerlessness Reveals Presumption About Our Strength - "Lead us not into temptation."

If we believed how fragile we are, we would pray more. If we understood how subtle temptation is, we would pray more.

Prayerlessness reveals an unstated presumption:

We overestimate our resilience and underestimate our enemy.

IMP: Fundamentally, prayerlessness seeks Eden's mistake – to be gods without God.

- 1 - "Lead us not into temptation" assumes something sobering: left to ourselves, we are not as strong as we think.

This petition is not paranoia. It is realism.

- Temptation rarely announces itself with clarity.
- It often arrives clothed in reason, disguised as opportunity, justified as necessity.
- It appeals to legitimate desires and bends them slightly out of order.
- That subtle shift is just enough to distance us from God.

IMP: We don't fall because we intended to collapse. We fall because we assumed we would not.

2 - Presumption thrives in familiarity.

We grow comfortable with our routines, our boundaries, our history of faithfulness. We say, "*I would never,*" until we do. We trust past obedience as a guarantee of future strength.

Yet spiritual maturity is not independence from prayer. It is deeper dependence.

The holiest believers are not the most confident in themselves. They are the most aware of their vulnerability and confident in God.

3 - This petition also acknowledges an enemy.

Temptation is not merely internal impulse. The Bible reveals a tempter who knows our weakness and exploits our fatigue. He doesn't need dramatic moments. He works patiently, incrementally.

The road to Hell is not a cliff but a slide.

When we stop praying for protection, we are not demonstrating courage. We are demonstrating inattention.

Vigilance is sustained through prayer.

4 - There is another layer. "*Lead us not*" recognizes that our lives require divine guidance.

We are asking God to

- shape our circumstances,
- guard our steps,
- restrain what would overwhelm us, and
- give grace where pressure increases.

It is a confession that we do not fully know which roads are safe for us to walk.

- Pride assumes a navigation skill we don't really possess.
- Humility asks for a guide.

Note: Eden lies beneath all of these lies.

- The first temptation was not about fruit.
- It was about autonomy.

It was the suggestion that dependence was restrictive and self-rule was liberating.

Prayerlessness rehearses that lie.

When we stop asking for help, we quietly announce that we can govern ourselves. When we stop seeking protection, we imply that we can withstand what comes, whatever may,

Yet the freedom we seek apart from God is the very path that weakens us.

5 – So, this petition is not fear-driven. It is trust-driven.

- We are not pleading with a reluctant deity.
- We are asking a Father who delights to guard His children.
- Protection is not extracted from Him.
- It is given by Him.

IMP: To pray to be kept from temptation is not weakness. It is wisdom. And wisdom kneels.

h) The Grace that Exposes Us

Notice something wonderful here. Jesus does not condemn the disciples for not knowing how to pray. He teaches them. He gives them a prayer model that retrains them and reforms them.

This prayer:

- Reorients glory.
- Restores dependence.
- Cultivates humility.
- Trains surrender.

It does not shame us. It shapes us.

The Lord's Prayer is not merely something to recite. It is a mirror.

It reveals who we are and shows us how we have drifted from God. And it gently leads us back to the Father.

i) The God Who Saves us

There is something even more gracious beneath this prayer. The One who taught it is the One who fulfilled it.

- Jesus perfectly hallowed the Father's name.
- He perfectly sought the Father's kingdom.
- He perfectly obeyed the Father's will.
- He perfectly lived in complete dependence.
- He perfectly bore our debts.
- He perfectly resisted temptation.
- And then He perfectly went to the cross for every moment we failed to pray.

This model prayer does not stand over us as a test we have to pass. It stands beside us as a gift secured by Christ.

- When we cannot pray it well, He has prayed it perfectly.
- When we resist surrender, He has surrendered completely.
- When we falter in weakness, He intercedes for us even now.

He is praying for you...today.

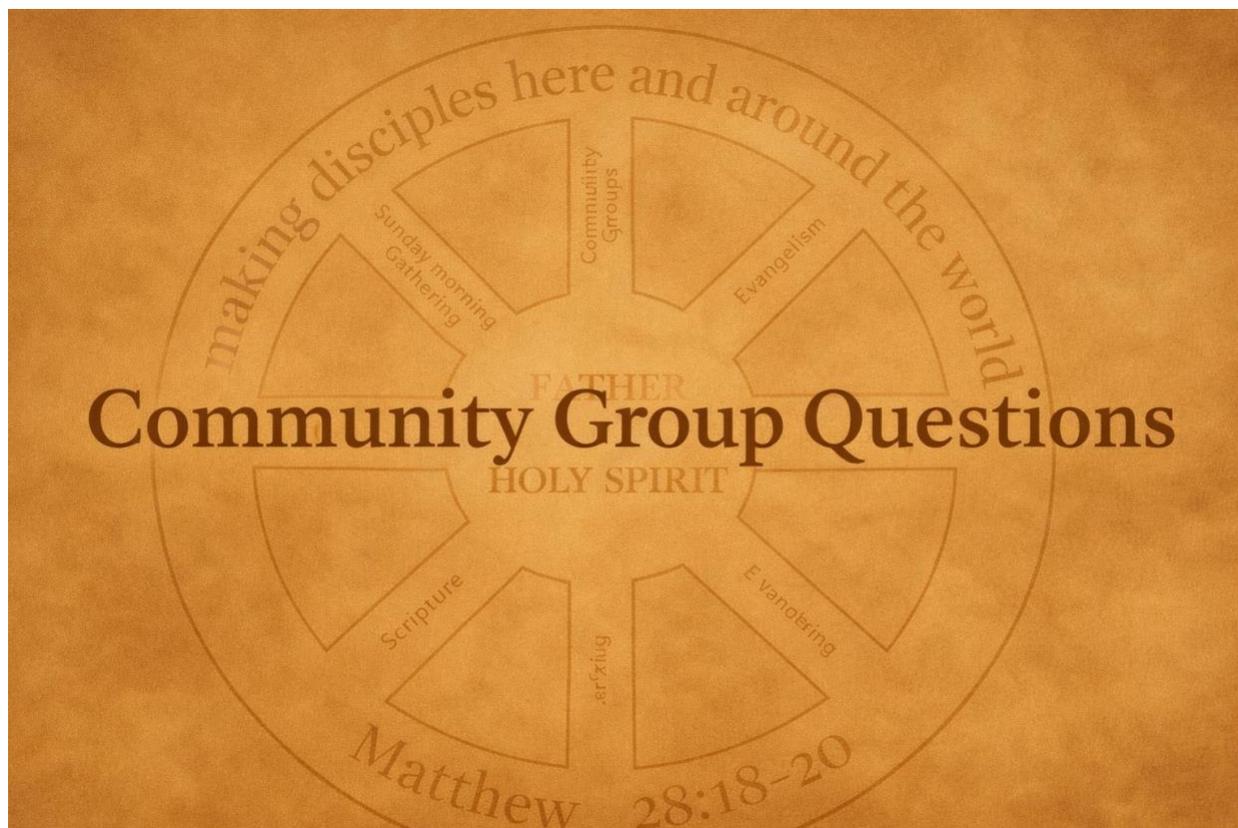
Conclusion:

When the disciples said, "*Teach us to pray,*" they were asking to learn communion.

Jesus answered not by giving them a formula to master, but by giving them a Father to trust, a kingdom to seek, and daily dependence to embrace.

Prayer begins in a relationship.
It moves toward adoration.
It ends in surrender.

And the more we pray like this, the more our hearts begin to look like the heart of Heaven.



OBSERVATION
(What does the text say?)

1. In Matthew 6:9–13, what do you notice about the order of Jesus’ prayer?
 - What comes first?
 - What comes last?
 - How much space is given to God’s glory versus our needs?
2. What words or themes are repeated in the prayer?
 - What does that repetition emphasize?
3. How does Jesus address God at the beginning of the prayer?
 - What does “*Our Father in heaven*” communicate?
4. What specific requests does Jesus include in verses 11–13?
 - Provision
 - Forgiveness
 - Protection

Why do you think these three elements are chosen for this prayer?

INTERPRETATION
(What does it mean?)

5. Why do you think Jesus begins with God’s name, kingdom, and will before addressing human need?
6. What does it mean to “*hallow*” God’s name in everyday life?

7. When Jesus teaches us to pray, “*Your will be done,*” what kind of posture is He forming in us?
8. How does “*Give us this day our daily bread*” challenge modern assumptions about security and independence?
9. Why does Jesus assume believers still need to pray for forgiveness?
10. What does “*Lead us not into temptation*” reveal about human strength and vulnerability?
11. The model prayer is not only about instruction but exposure. What does this prayer expose about our natural tendencies?

CORRELATION

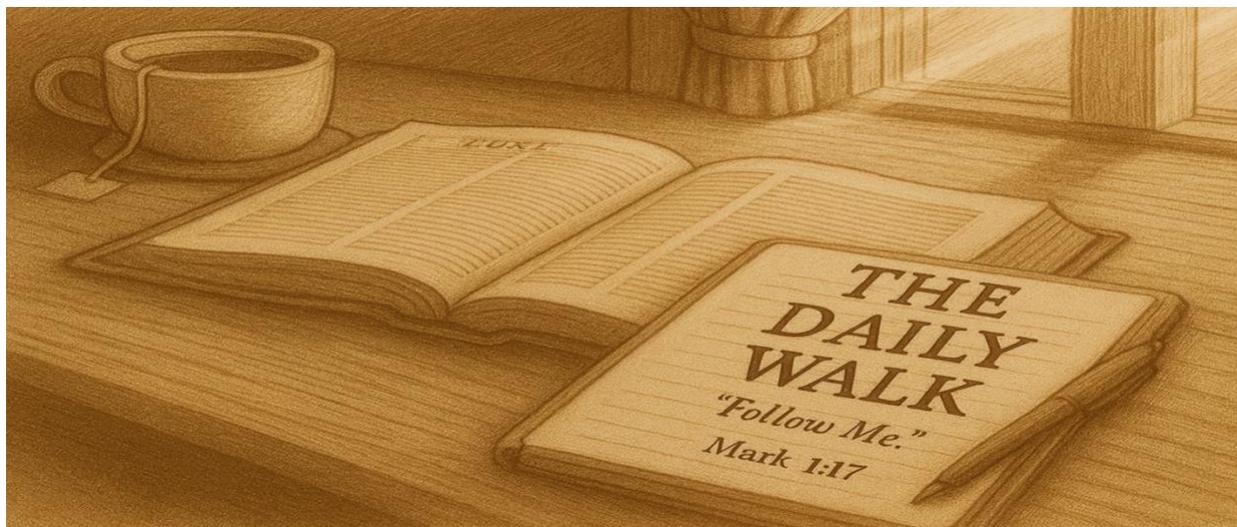
(How does this relate to the rest of Scripture?)

12. How does Jesus Himself model this prayer in His life and especially in Gethsemane?
13. How does the Father image in this prayer connect to adoption language elsewhere in Scripture?
14. In what ways did Jesus perfectly fulfill every line of this prayer?
15. How does knowing that Christ has prayed and obeyed perfectly free us from turning the model prayer into a performance test?
16. How does the gospel protect us from shame when this prayer exposes our prayerlessness?

APPLICATION

(How should this change us?)

17. Which part of this model prayer do you most easily skip or minimize in your own prayer life?
18. Which exposure point feels most convicting to you?
 - Orphan mindset
 - Misordered priorities
 - Kingdom building
 - Resistance to God’s will
 - Self-sufficiency
 - Dull view of sin
 - Presumption about strength
19. What would it look like for your daily prayers to begin with God’s glory rather than your crisis?
20. Where in your life do you most resist praying “Your will be done”?
21. What would daily dependence look like practically this week?
22. How might praying this model together as a family or group reshape your desires over time?
23. What is one specific way you sense the Spirit inviting you to grow in prayer right now?



Monday - Our Father in Heaven (Matthew 6:9)

Think. We call God Father because the Son (Jesus), our Savior, has secured our adoption through His obedient life, atoning death, and victorious resurrection. This access is finished in Christ, not earned through performance. Hallelujah! The Holy Spirit bears witness that we are God's children, enabling us to approach God as welcomed sons and daughters. Prayer then, is our participation in what Christ has already accomplished. It is not an attempt to secure it.

Reflect. Where are you functioning as though your standing with God depends on your effort rather than Christ's finished work? Take time to ask the Holy Spirit to examine your heart about this.

Apply. In your prayer time today, before asking for anything, thank God for his adoption and then pray out of that posture. That will change the way you pray!!!

Pray. Father, thank You that Jesus has opened the way, becoming my elder brother. Holy Spirit, remind me that I am adopted and always welcome at your throne.

Tuesday - Hallowed Be Your Name (Matthew 6:9)

Think. To hallow God's name is to treat Him as ultimate. He weighs more than anyone or anything else in your life. Christ perfectly honored the Father's name, and through you union with Jesus, the Holy Spirit reshapes our desires so that prayer reorders our loves, placing God at the center rather than ourselves.

Reflect. What has felt most weighty in your heart this week, God's glory or your personal concerns? Remember, God's glory is your greatest good.

Apply. Pray specifically that God's name would be honored in your attitudes and actions today.

Pray. Father, make Your name weighty in my heart. Holy Spirit, reorder my desires to place your kingdom first in my life.

Wednesday - Your Will Be Done (Matthew 6:10)

Think. Jesus prayed “Your will be done” on the way to the cross, trusting the Father’s wisdom above his immediate relief. His obedience secured our salvation and models what surrendered trust looks like. The Holy Spirit now forms that same submission in us, loosening our grip on self-rule. It’s a struggle, but that’s what God is doing by sanctifying you. This petition shapes us into people who believe God’s purposes are wiser than our preferences. That’s called a disciple.

Reflect. Where are you tempted to control people, circumstances or outcomes rather than entrust your life to God who has proven his love to you in Jesus’ cross?

Apply. Name one area today where you will consciously release control to the Father and then recommit that release throughout the day.

Pray. Father, align my will with Yours. Holy Spirit, teach me trust shaped by and enabled by Christ’s obedience.

Thursday - Give Us This Day Our Daily Bread (Matthew 6:11)

Think. Daily bread confronts self-sufficiency. Though we labor, every provision ultimately flows from the Father and through the Son who sustains all things. The Holy Spirit trains us in dependence, reminding us that our security rests not in surplus but in God’s faithful care. This request forms humility and gratitude in us. These are foundational attributes to discipleship.

Reflect. In what ways are you leaning more on your own ability or preparation than on God’s provision?

Apply. Thank God today for specific ordinary provisions and acknowledge them as a mercy. When you think on them throughout the day, let your prayer turn to praise to God.

Pray. Faithful Provider, keep my heart dependent and grateful all the day long,

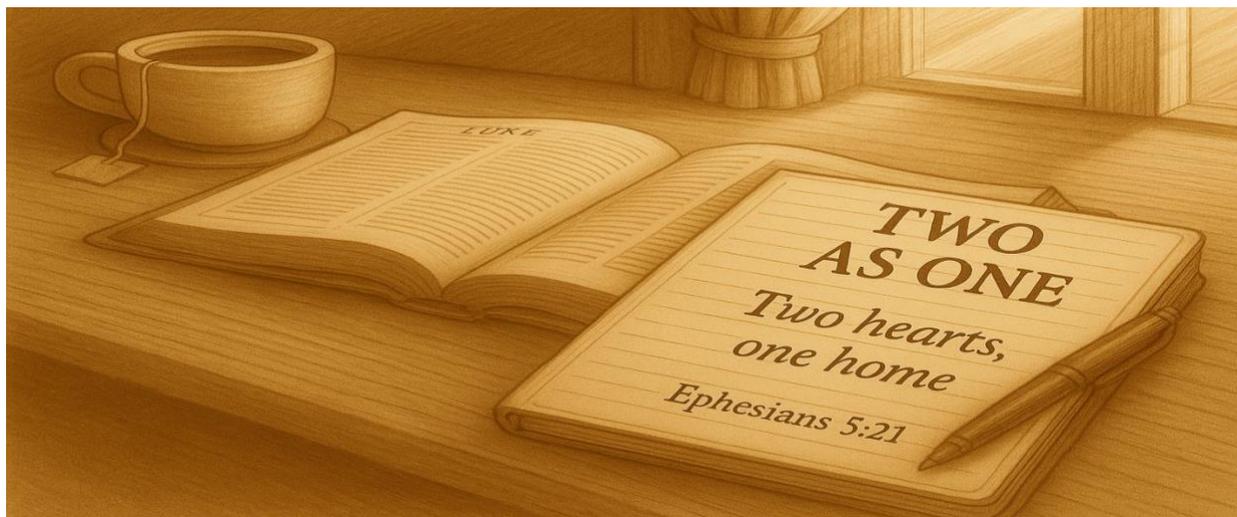
Friday - Forgive Us... Lead Us (Matthew 6:12–13)

Think. Christ bore our debts at the cross and now intercedes for our perseverance. The Holy Spirit convicts and strengthens, keeping our hearts tender and watchful. Confession applies the mercy God has already secured in Christ, and asking for protection acknowledges our need for God’s sustaining grace. This petition forms humility rather than presumption. Presumption is one of the first steps away from God.

Reflect. Have your confessions grown infrequent, or have you grown confident where you once depended on grace? This should trouble you.

Apply. Confess sin specifically today and ask the Holy Spirit for guarding grace in one area of weakness. Do this now and throughout the day.

Pray. Merciful Father, thank You that Christ has borne my debt. Holy Spirit, guard my steps and keep my heart tender toward you.



Monday - Our Father in Heaven (Matthew 6:9)

Think. Before you are husband and wife, you are adopted children. You call God Father because Christ has secured your place in His family through His obedience and sacrifice. Your marriage does not earn access to God; it rests on access already secured. The Spirit enables you to approach together as welcomed children. Prayer in your marriage is your participation in grace, not pressure to perform spiritually.

Reflect. Are you relating to one another more as spiritual achievers or as fellow recipients of grace? It is important that you treat one another as God, for Christ's sake has treated you.

Apply. Pray together today, beginning by thanking God for adopting both of you through Christ. Then, all through the day, treat each other as brothers and sisters in Christ!

Pray. Father, thank You that our marriage stands on Christ's finished work. Holy Spirit, teach us to pray from assurance. Teach us and help us to love each other as co-heirs with Jesus.

Tuesday - Hallowed Be Your Name (Matthew 6:9)

Think. When God's name is central, your marriage finds its proper order. Christ perfectly honored the Father, and through Him your home is called to reflect that same God-centered orientation. The Holy Spirit reshapes each of your respective desires and your desires as a couple

so that His glory outweighs your own personal agendas. Prayer re-centers your marriage on worship rather than self-fulfillment.

Reflect. Are your shared goals shaped more by your personal preferences as husband and wife, as a couple or by the honor due God's name?

Apply. Ask together how your home can more clearly reflect Christ's agenda for his kingdom in your marriage this week.

Pray. Holy Father, let Your name be honored in our words, decisions, and tone with one another.

Wednesday - Your Will Be Done (Matthew 6:10)

Think. Jesus entrusted Himself to the Father's will even at the cross. In Him, surrender is not weakness but trust. Marriage often exposes competing wills, but the Holy Spirit forms humility as you both submit first to God. This petition loosens the control we all so desperately want and aligns your desires under Christ's lordship.

Reflect. Where is any tension you are experiencing in your marriage rooted in the need to control one another, things or outcomes, rather than trusting God together?

Apply. Name one shared concern and consciously entrust it to the Father today.

Pray. Father, align our wills beneath Yours. Spirit, teach us surrendered trust.

Thursday - Give Us This Day Our Daily Bread (Matthew 6:11)

Think. Provision in marriage is more than financial; it is daily strength, patience, endurance, and grace. Christ sustains your marriage, and the Spirit supplies what you lack. This request forms shared dependence rather than quiet self-reliance, either personally or as a couple. Your married life rests in God's faithful care, not in any stability you can create.

Reflect. Where are you, as individuals or as a couple, relying more on your own planning or preparation than prayer in this season?

Apply. Think on and then thank God together for the specific provisions He has given your home. Name them one-by-one.

Pray. Faithful Provider, sustain our marriage and keep our hearts dependent.

Friday - Forgive Us... Lead Us (Matthew 6:12-13)

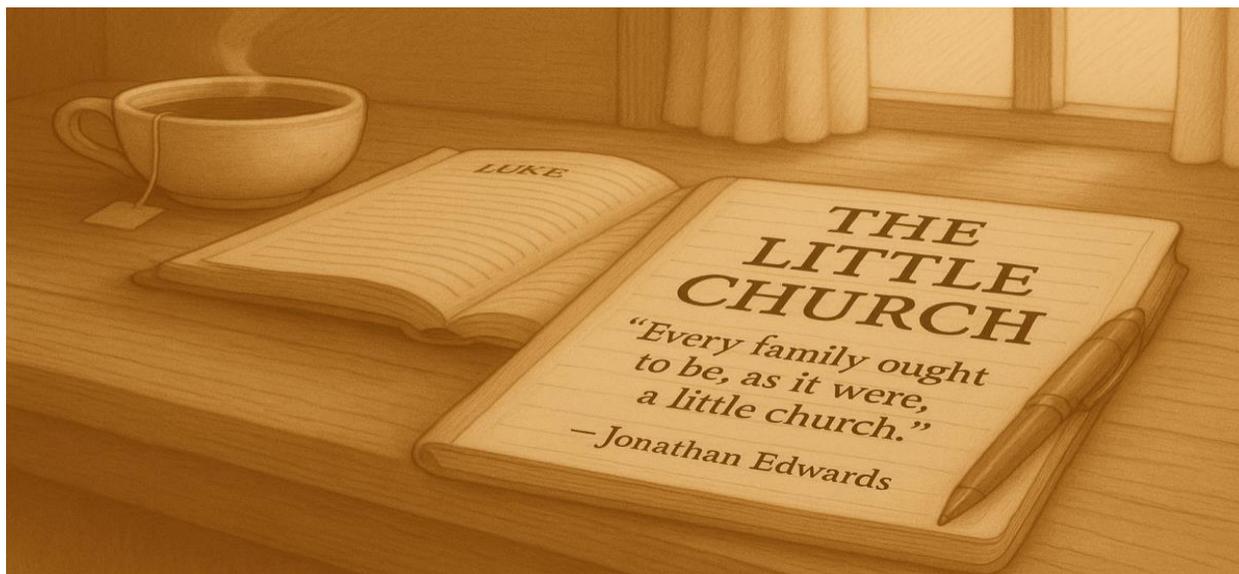
Think. Christ has borne your debts, and He intercedes for your perseverance. This is why you are eternally safe. Your marriage should reflect that security. To do this, marriage requires ongoing confession because two justified sinners still need daily mercy. The Holy Spirit softens

your hearts and guards against temptations that threaten your unity. This petition forms humility, vigilance, and grace-filled restoration.

Reflect. Is there unspoken hurt or unspoken presumptions in your marriage that you need to confess to each other?

Apply. Practice mutual confession and forgiveness today. Then, pray the Holy Spirit will protect you from hard heartedness toward one another.

Pray. Merciful Father, thank You that Christ has forgiven us. Holy Spirit, keep our hearts tender toward each other and our steps guarded so that we walk in confession and forgiveness.



Monday - Our Father in Heaven (Matthew 6:9)

Think. When Jesus teaches us to say “Our Father,” He reminds us that we belong to God because of what Jesus has done. Jesus obeyed perfectly and died for our sins so that we could be welcomed into God’s family. That means we do not pray to earn God’s love; we pray because we already have it in Christ. The Holy Spirit helps us trust that we are truly God’s children. When our family prays, we are coming to a Father who has already opened the door.

Reflect. Do we, any of you, sometimes act as if we must fix things before coming to God? How would it change the way we thought about God if in our home we remembered we are already welcomed?

Apply. Tonight, before asking for anything, let’s thank God for making us His children through Jesus.

Pray. Father, thank You that Jesus has brought us into Your family. Spirit, help us trust that we are loved.

Tuesday - Hallowed Be Your Name (Matthew 6:9)

Think. To “hallow” God’s name means we treat Him as holy and more important than everything else. Jesus honored His Father in every word and action, and now we belong to Him. The Holy Spirit teaches us to care more about God’s glory than about winning arguments or getting our own way. When we pray this, we are asking God to shape our family so that His name matters most in our words and choices.

Reflect. Do our attitudes, our actions and our words at home show that God is important to us? What might you need to change if His honor mattered most? What might I need to change?

Apply. Let’s choose one way today to show that God’s name is important in our home.

Pray. Holy Father, make Your name weighty in our family. Spirit, shape our hearts to honor You.

Wednesday - Your Will Be Done (Matthew 6:10)

Think. Jesus trusted His Father’s will even when it led Him to the cross. Because He obeyed, we are saved, and we can learn by the cross to trust that God’s plans are wise. The Spirit helps us surrender when we want our own way. When our family prays “Your will be done,” we are choosing to believe that God’s purposes are better than what we want.

Reflect. Is there something we are disappointed about right now? Is there something you are disappointed about right now? How can we trust God together in it?

Apply. As a family, let’s name one situation and say together, “Father, we trust Your will.”

Pray. Father, help us trust You even when we do not understand. Spirit, teach our hearts to surrender.

Thursday - Give Us This Day Our Daily Bread (Matthew 6:11)

Think. Everything we have comes from God. Jesus sustains all things, and every meal, grade, paycheck, and strength for the day is a gift from Him. The Holy Spirit teaches us to depend on God daily instead of thinking we can provide for ourselves. When we pray for daily bread, we are remembering that our family lives by grace, not by our own power.

Reflect. Do we remember to thank God for ordinary things, or do we assume we earned them?

Apply. At dinner tonight, let’s each name one daily gift from God.

Pray. Faithful Provider, thank You for caring for our family. Spirit, keep us grateful and dependent.

Friday - Forgive Us... Lead Us (Matthew 6:12–13)

Think. Jesus paid for our sins at the cross, so when we confess, we are coming to mercy already secured. The Holy Spirit helps us see our sin clearly and strengthens us against temptation. Our family is not strong because we are perfect; we are strong because Christ forgives and guards us. When we pray this, we are choosing humility over pride and dependence over self-confidence.

Reflect. Is there something we need to confess to each other or someone else? Is there a family member or someone else we need to forgive in our home?

Apply. Let's confess honestly to each other and ask God to keep our hearts from hardness toward each other this week.

Pray. Merciful Father, thank You that Jesus has forgiven us. Holy Spirit, protect our family and keep our hearts soft.

