

§156. Jesus Teaches How to Pray(Luke 11:1–4)

Introduction

1. Lords Prayer or Disciple's prayer.
2. Integral part of discipleship - looking to the Lord.
3. Prayer is an expression of dependence on the Lord.
4. It is an expression of community aspect - family of God, not a list of personal needs.
5. Content of prayer:
 - (a) expression of desire for holiness,
 - (b) expression of desire for God's rule in our life and around,
 - (c) expression of desire for a life of forgiveness,
 - (d) recognition that provision and spiritual protection come from God,
 - (e) asking God to work in our heart and,
 - (f) seeks to be submissive to his will.

Exposition

- 1** **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.”**
 1. Prayer of the Lord - essence of it a communion with Father. It shows priority of His life and should be the same for a disciple.
 2. As John's disciple: The manner and pattern of prayer gives identity and distinctiveness to the disciple of Jesus.
- 2** **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.**

1. When: It is not *if* but *when*. It indicates that prayer is an integral part of the life of his disciple.
2. You ... Our: The word 'You' in Greek is not singular, but plural. Prayer is always in the context of community. Selfishness has no role in the life of a disciple.
3. Father: The address of the prayer shows both respect for God and intimacy with God. Gentiles prayer is to their creator, but disciples prayer is to their Father. That is relationship with God is the basis of our prayer.
4. Heaven: While there is intimacy, there is reverence because He is in heaven - or the transcendence of God.
5. Hallowed be Your name: Deceleration that God is holy, i.e., set apart or distinct from us, or he is unique. Proclamation to make this known to the world around naturally follows this deceleration.
6. Your kingdom come: It is a deceleration that God's rule will be on this earth. What was lost in the garden should be restored.
7. Your will be done on the earth as is in heaven: God's will is accomplished in this world including ours. Like angel's fulfill the will of God perfectly in heaven, his disciples should accomplish it on this earth.

3 Give us day by day our daily bread.

1. Focus is on the material needs of life. More than the content of the prayer is the attitude behind it: that is God is the source of all our need and he care's for our life.

4 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."

1. Forgive us our sins: Recognise the sinful state of a disciple and the request to forgive to have a vibrant relation with God and others.
2. For we also forgive everyone who is indebted to us: If I ask for forgiveness from God, I should be willing to forgive others.

3. In the context of sin, remember few important aspects.

- (a) We live in a sin infested world. Sin should not surprise us, but at the same time it should not be ignored.
- (b) Sin, though done against others, is primarily a rebellion against God's rule.
- (c) Asking for forgiveness or giving forgiveness is not an easy thing since our pride resists it. It requires humility which the Lord values very much. Pointing finger on others is easy, but to introspect and admitting one's own fault is painful.

4. And do not lead us into temptation, But deliver us from the evil one: It is asking for spiritual protection. God is not the one tempting here, but it is acknowledgement that God is able to protect from falling into a temptation. So we must realize that temptation can happen any time. Proverb says: "A prudent man foresees evil and hides himself; The simple pass on and are punished" (Prov 27:12). We should always be at constant vigil in prayer. In short, "to avoid sin we must go where God leads and embrace the spiritual wisdom, provision and protection God supplies" (Block says).

Application

1. **Reverence:** The prayer is reverently addressed to God the Father recognizing His deity, His immensity and His holiness, while, at the same time, marveling at His grace which allows us insignificant human beings to call Him Father. ¹

¹The title 'Father' is a special privilege which Jesus allowed the saints to use, for in the Old Testament God was somewhat withdrawn and stern, as is fitting when there is unatoned sin between the creature and his Creator. However, in the restored relationship Jesus offers, the regenerate person has his sins atoned for and enjoys the unspeakable privilege of relating to the God of the universe and the spiritual realm as 'Father.' We enjoy the same blessed relationship as Jesus Christ, the Son of God, for we are now sons through adoption (Gal 4:5–6; Rom 8:14–17; Eph 1:4–5).

2. **Priority:** This is the prime prayer of the committed, thinking believer. His or her concern is for God's Kingdom, not personal needs. ²
3. **Transformation:** People who sincerely pray this way automatically deny any will of their own which runs counter to God's will. ³
4. **Generosity:** The self-centered element of this model prayer is confined to basic physical necessities. ⁴
5. **Sanctification:** By remembering our sins, confessing them and seeking forgiveness we will be kept sanctified, pure vessels fit for His use so that His will on earth can be done through us if He should so desire. ⁵
6. **Warfare:** Recognizes God's right to allow Satan to tempt us, which is another way of saying His right to use us in His spiritual warfare against the devil. If, however, we are led into such battle then we are to seek deliverance in God's power, not in our own feeble strength. ⁶
7. **Worship:** The concluding doxology ascribes to God not only His Kingdom (this surely should keep us eternally humble, for we have nothing and He has everything) but all power and all glory. ⁷

²Jesus said, "Seek first the kingdom." The dedicated Christian's attitude of subjection to God displays itself in a concern for His wishes first.

³Again, the concern being expressed is 'God's desires first, and then my needs.' A proper prayer places the King before the subject and leaves the subject anxious to serve the King's wishes.

⁴After all, has Jesus not promised that He will give us all the 'good' things we might need? 'Good' is by His perfect definition, not our shortsighted, often indulgent and thus imperfect definition!

⁵In this process of sanctification for His service we must expunge any grudges held against, not only a fellow Christian, but against anyone. It sounds difficult does it not, but that is what Christ calls for.

⁶This thought expresses a recognition of the reality of the devil and of his immense strength, but at the same time acknowledges that God's strength is supreme.

⁷And glory is the one timeless, imperishable value that we human beings can comprehend.