

LUKE 11:2-4 – The Model Prayer!

5/14/16 Sat Morn Prayer

Luke 11:1-4 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." [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. [3] Give us day by day our daily bread. [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."**

Mat 6:9-13 (Similar prayer, but most likely a different event) in this manner, therefore, pray: Our Father in heaven, Hallowed be your name. [10] Your kingdom come. Your will be done on earth as it is in heaven. [11] Give us this day our daily bread. [12] And forgive us our debts, as we forgive our debtors. [13] 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.

Context/Biblical Background – Prayer was a very important and integral part of the life of Christ. You could say concerning Jesus that He was a man of prayer. It is interesting, however, that when it speaks of Jesus asking, it is a different Greek word. When we ask it's in the form of a petition. When Jesus asked, it was as in consultation. It was not really a petition as such but just a talking to the Father because, of course, Jesus had been with the Father from the beginning and in the beginning they said, Let us make man in our image and after our likeness, so the divine counsel. So when Jesus was praying, His was more the communion, the divine counsel as He talked with the Father concerning the issues of His ministry and mission here on the earth. But He stayed in that constant communion with the Father and thus the disciples in observing how that Jesus was always praying before every major decision, before every major manifestation of God's presence and power, He was in prayer. And **so once more Jesus is praying. The disciples recognizing that this is the pattern of His life. When He was through praying, one of them came and said, Lord, would you teach us to pray?** John taught his disciples. You teach us.

(Vs. 2-4) Pray after this pattern:

Luke 11:2 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.

- **When you pray, say:** On a previous occasion Jesus taught this same basic prayer (Matthew 6:9-13). The fact that He repeated it here showed how important it is. The fact that He did not repeat it the exact same way as in Matthew shows that **it was not to be used as a precise ritual or magic formula** for prayer.
- This prayer is notable for its simplicity and brevity; **it is a marvel of powerful prayer put in simple terms.** When we try to impress God with our many words, we deny that God is a loving, yet holy, Father. Instead, we should follow the counsel of Ecclesiastes 5:2: *God is in heaven, and you are on earth; therefore let your words be few.*
- **Our Father in heaven:** The model prayer shows us to come to God as a **Father in heaven.** It rightly recognizes whom we pray to, coming with a privileged title that demonstrates a privileged relationship.

- Prayer begins with relationship, and if you don't have this relationship, then your prayer is meaningless. If He isn't your Father, if you don't have that father-child relationship, then your prayer is meaningless. **"Our Father,"** first of all, prayer is for the children. It's the privilege of the children to come to the Father. And the **recognition of the fact that He is a caring, loving Father in heaven,**
- In the Old Testament period, to come to God you had to go through the priest and through many sacrifices. You could not come directly to God. You had the priest as your mediator and you would bring your sacrifice to him. He would go to God for you. But **now through Jesus Christ we have the relationship of sons.** And thus, we can come and with this relationship, **"Our Father in heaven", access to God is made available and we can bring our petitions and our requests to Him.**
- Often when we go to prayer, we're so overwhelmed by our problem that all we can see is the problem. It just looms like a giant before us. We can see no answer, no solution. But when you begin your prayer, **"Our Father in heaven",** You who created the heavens and the earth and everything that is in them, and look out at this vast universe, then my problem doesn't look so big anymore. The **God who created the universe and all of the life forms within it surely can handle this little issue** that I'm faced with. It is nothing for Thee, O Lord, to help. And we need to realize the One that we are talking to is the Creator. He all about our situation.
- **Hallowed be Your name:** **Hallowed** means *set apart*. It is to say that there is no one like God, He is completely unique - not just a super person or a better person. **Name** means that Gods whole character, His whole person, is set apart.
- The *name* in antiquity stood for far more than it does with us. It summed up a person's whole character, all that was known or revealed about him. How holy and marvelous the Name of God. The Old Testament stresses the Name of God. "Hallowed be thy name."
- Prayer is not sharing time. Prayer is time with just communing with the Father and laying bare our hearts and seeking His help and His strength. "Our Father which art in heaven, Hallowed be Thy name." Holy, sacred is Your name.
- **Your kingdom come. Your will be done on earth as it is in heaven:** The model prayer shows us passion for God's glory and agenda. His **name, kingdom and will** have the top priority. Everyone wants to guard their own name and reputation. But we must resist the tendency to protect and promote ourselves first and instead put Gods **name, kingdom and will** first. This shows that prayer isn't a tool to get what we want from God. It is a way to get Gods will accomplished in us and all around us.
- The kingdom of God first. Concern first for the kingdom of God. Jesus wanted us to pray with the desire that the **will** of God would **be done on earth as it is in heaven.** In heaven there is no disobedience and are no obstacles to Gods will; on earth there is disobedience and are at least apparent obstacles to His will. The citizens of Jesus kingdom will want to see His will done as freely **on earth as it is in heaven.**
- The last prayer of the Bible is for the coming kingdom. The end of the book of Revelation as God closed off His revelation of Himself to man, the Lord said to John, "Behold I come quickly." And John responded, "Even so, come quickly Lord Jesus. Amen" (Revelation 22:20). That prayer of John is repeated so often by us as we look at the world and conditions today. "Even so, come quickly Lord Jesus. Thy kingdom come. Thy will be done." Because we want to see the will of God being done here on earth, even as it is in heaven. The will of

God is not being done here on earth. It is the will of man in rebellion against God. But we want to see God's kingdom come and His will being done.

Luke 11:3 Give us day by day our daily bread.

- We move from the broad kingdom of God to our own personal needs and one thing that we do need is bread. And bread does represent those things that are necessary to sustain life. Bread is essential to sustain life. Food is important and necessary in the sustenance of man. Asking God for that personal need that we have to sustain ourselves.
- When Jesus spoke of **bread**, He meant real bread, as in the sense of daily provisions. God *does* care about everyday things, and we should pray about them. It is a prayer for **daily bread**, not a warehouse of bread. The prayer is for our needs, not our wants. It is for one day at a time.

Luke 11:4 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."

- **And forgive us our sins, for we also forgive everyone who is indebted to us:** Just as real as the need for daily bread is the need for daily forgiveness. We often *feel* the need for food more; but the need for forgiveness is real whether it is felt or not.
- As bread is the first need of the body, so forgiveness for the soul. (Murray)
- Jesus represented **sins** with the idea of being **indebted**. *The sinner owes a debt to God.* Sin is represented here under the notion of a *debt*, and as our sins are *many*, they are called here *debts*. God made man that he might live to his glory, and gave him a law to walk by; and if, when he does anything that tends not to glorify God, he contracts a debt with Divine Justice. (Clarke)
- **For we also forgive** *assumes* that the forgiven one will show forgiveness to others.
- **And do not lead us into temptation, but deliver us from the evil one:** **Temptation** literally means a *test*, not always a solicitation to do evil. God has promised to keep us from any testing that is greater than what we can handle (1 Cor. 10:13).
- The man who prays **Lead us not into temptation**, and then goes into it is a liar before God. **Lead us not into temptation**, is shameful profanity when it comes from the lips of men who resort to places of amusement whose moral tone is bad. (Spurgeon)
- If we truly pray, **lead us not into temptation**, it will be lived out in several ways. It will mean: Never boast in your own strength. Never desire trials. Never go into temptation. Never lead others into temptation.
- **But deliver us from the evil one** - The original in this place has the article - deliver us from the evil - that is, as has been supposed, the Evil One, or Satan. He is elsewhere called, by way of eminence, the "Evil One," *Mat 13:19; 1Jo 2:13-14; 1Jo 3:12*. The meaning here is, "deliver us from his power, his snares, his arts, his temptations." He is supposed to be the great parent of evil, and to be delivered from him is to be safe. **Or it may mean, "deliver us from the various evils and trials which beset us, the heavy and oppressive calamities into which we are continually liable to fall."**
- And having given to them the model prayer, and that's not to be repeated verbatim as a rote kind of a thing, but it's sort of a pattern for prayer, a model for prayer.

SUMMARY:

- Note the address, the beginning, *“Our Father in heaven”*
- The first request is to honor Him and His kingdom – *“Hallowed be Your name, Your kingdom come, Your will be done on earth as it is in heaven”*
- Then, there are the personal requests – *“give us our daily bread; forgive us our sins; forgive everyone who is indebted to us; lead us not into temptation; but deliver us from the evil one”*
- Jesus has given us this model prayer, not necessarily to be repeated verbatim as a rote kind of a thing. Although it is wonderful and powerful on its own, it’s given to us as a pattern or model for prayer.

Sweet Hour Of Prayer Lyrics – William Walford/William Bradbury – Maranatha Praise Band

*v. 1 - Sweet hour of prayer! Sweet hour of prayer! That calls me from a world of care,
and bids me at my Father's throne. Make all my wants and wishes known;
in seasons of distress and grief, my soul has often found relief,
and oft escaped the tempter's snare, by thy return, sweet hour of prayer!*

*v. 2 - Sweet hour of prayer! Sweet hour of prayer! Thy wings shall my petition bear
to Him whose truth and faithfulness engage the waiting soul to bless;
and since He bids me seek His face, believe His Word and trust His grace,
I'll cast on Him my every care, and wait for Thee, sweet hour of prayer!*

(Repeat v. 1)

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