

The Gospel According to Luke

Luke 11:1-4

Reading: Matthew 6:1-15

Sermon #48

September 8, 2019

The Lord's Prayer

Model of Prayer

Jesus was a man of prayer. Luke more than any other gospel account shows us Jesus was a man of prayer and that time and time again Jesus could be found praying. He was always in the mode of prayer, always seeking the Father. Going back to chapter 6 of Luke, *Jesus “went out to the mountain to pray, and all night he continued in prayer to God.”* (Luke 6:12) The disciples continually saw Jesus seek private places to pray and he also called them together to pray. The disciples knew if Jesus could not be found; he was off somewhere praying. The disciples more than any others saw the power of Jesus' prayer. In chapter 4 he healed Mary from demons. In chapter 5 he filled the fishing nets and told Simon Peter, James and John they would become fishers of men. By this time, when asked to teach the disciples to pray; Jesus had healed the leper, the paralytic, the man's withered right hand on the Sabbath, the Centurion's servant, brought the widow's son back to life, calmed the stormy sea, cast out demons from the man and the demons possessed pigs and ran off the cliff, he brought Jairus' daughter back to life, healed the woman who had a flow of blood for 12 years, fed the 5,000 and drove the demon out of a young boy – the disciples saw Jesus pray, seek God his Father and the results of many prayers.

There is also the connection to last week's message with Mary and Martha. Last week Luke showed the importance of listening to God and here in chapter 11, we learn the importance of speaking to God. As a child of God to be given the blessing to listen to God, the Creator of the universe and to be able to speak and

have the Creator God listen is something quite incredible to think about. We must not take this ability to listen and speak to God for granted or let it become common. God the Father is not our equal or our buddy. Do not let the modern church's efforts to reduce God to that level effect you, remember he is the Creator of all that exists and we should approach him in awe and with honor and respect. We can only approach God because of the grace of our Lord and Savior Jesus, but we should approach God with reverence. The disciples learned from Jesus that the unapproachable God was approachable and they observed Jesus' life that always sought God his Father in all things. I pray that you and I are like the unnamed disciple in this morning's passage that asked Jesus to help him be closer to God by praying. Read verse 1 and make it about you, let us ask the same question of Jesus this morning that the disciple did long ago. **"Lord, teach me and us to pray."** Lord we want to hear God and be able to speak our hearts to God – **"teach us to pray"**. Now this prayer here in Luke is not the same as found in Matthew chapter 6. In Matthew Jesus is preaching the Sermon on the Mount and instructs on prayer and the prayer is a little longer. Here in Luke, Jesus is approached by a disciple and is asked to teach them to pray. The model in both shows how one is dependent on God in all things. Being dependent on God in all things can easily be forgotten in a society that has so much and we must fight against this.

Hear the Word of God as I read from Luke and mix in the additions found in Matthew. **"Lord, teach us to pray, as John taught his disciples."** ² **And 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 each day our daily bread,** ⁴ **and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation, but deliver us from evil.** (Mt. 6:14-15) *For if you forgive others their trespasses, your heavenly Father will also forgive*

you, but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.””” When I learned this prayer, I was taught to add at the end, “For Yours’ is the kingdom and the power and the glory forever and forever. Amen.” So, we are asking Jesus to teach us to pray with the right mind and heart of awe and respect towards God and for the right things.

Model Prayer: Meaning

Let me take this model given to us piece by piece. Jesus begins by saying “*Our Father, in heaven.*” Throughout this gospel account we read Jesus refers to God as His Father. A few weeks ago, when we studied Luke chapter 10 in 2 verses – verses 21 and 22 Jesus referred to God as His Father 5 times and referred to himself as the Son of God. As we have come to know Jesus as God incarnate, we have understood this relationship, but it is important here that Jesus is saying, as His followers, we too can call God our Father. This is only possible for those who believe in Jesus as the Christ and that his death and resurrection reconciled us back to God. We who were once enemies have now become the adopted children of God the Father through Christ. The word used for “Father” is one that shows a bloodline relationship. I do not think it is by mistake that Jesus is telling us as God’s children we have a blood relationship. The shed blood of Jesus Christ for His people is what connects us to the Father. The cross has not only appeased God’s wrath but has connected us to God in a Father-child relationship for eternity.

We can read the genealogy in Luke, and discover that Christ’s bloodline goes all the way back to God the Father. Our names are also written down in a book. Our names are written in heaven, as God’s people. Jesus told us in our study of Luke a few weeks ago - do not rejoice that demons are subject to you but rejoice that our names are written down in heaven. Throughout Luke’s Gospel we see,

God is the Father who sent his Son so that those he calls would be redeemed and become his children. Therefore, because our names are recorded in the bloodline of Christ, we too can call God, our Father.

The prayer continues with **“hallowed be your name.”** One might ask why must a child of God pray that the name of God be holy, scared, revered and honored? Because through the sin of mankind God’s name has been profaned. His creation profanes his name. This is why David wrote, **“Bless the LORD, O my soul, and all that is within me, bless his holy name!”** (Psalm 103:1) In God’s revelation to John he observed heaven and saw ⁸**“around the throne of God, on each side of the throne, are four living creatures, *singing* ‘Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!’ ...** ⁹**the living creatures give glory and honor and thanks to him who is seated on the throne, who lives forever and ever,** ¹⁰**the twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. They cast their crowns before the throne, saying,** ¹¹**‘Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.’”** (Revelation 4:8-11) This is the proper respect and reverence towards God, but there is the opposite, as Moses taught, **“You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.”** (Deuteronomy 5:11) You see names have meaning, mine means “protector” and I have become a protector of the Word of God. God’s name also refers to his character; he is all-in-all, he who always existed the one who began history and will end it. Because of sin the world sees a lesser God and we as his children are called to honor his name and show the world the glory of the greatest God. Have you considered that sin not only damages people but it also profanes God’s honor and his name? I believe what the prophet Ezekiel wrote brings our purpose into

focus, he wrote the very words of God, ²³“I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the LORD, declares the Lord GOD, when through you I vindicate my holiness before their eyes. ²⁴I will take you from the nations and gather you from all the countries and bring you into your own land. ²⁵I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. ²⁶And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. ²⁷And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.” (Ezekiel 36:23-27) In the New Covenant, as the blood of Christ is applied to sinners and the Holy Spirit is placed within God’s people His great name begins to be vindicated. This model of prayer and our prayer is that the name of God would once again be honored in our world.

Let’s examine the meaning of “Your kingdom come.” Like the first petition of “hallowed be your name”, we must first understand that the Kingdom of God is something Jesus tells us to pray for - realizing this is something only God can do. We find ourselves again praying for something that is going to happen. God’s desire is that we partner with Him in bringing His Kingdom to come to pass. What an honor he has bestowed upon his children that we are called to participate in his kingdom now and for eternity. God’s kingdom has not yet come to its fulness and we are called to do battle with a rival kingdom, a lesser kingdom, a kingdom of darkness, whose days are numbered because of Jesus Christ. We are called to pray for the end times, for eschatological events, for Christ’s return and the coming age when sin is put to death, the evil one is cast into the Lake of Fire for eternity and the only kingdom is the full and glorious kingdom of God with no end. Christ

brought the beginning of God’ eternal kingdom’s completion and every person who comes to saving grace through Jesus is part of the process of the new eternal order. We will experience it in its fulness when Jesus returns or we die, whichever comes first. Jesus says pray that God’s kingdom will come in all its glory and I pray, “Come Lord Jesus, return and take the throne and let the world see the glory of God!”

So then, the first part of the model prayer has to do with our relationship to God and we now call Him our Father. The first part has to do with us partnering with God in restoring His good name and Him bringing about a new order and rule. Jesus wants His disciples to have a God centered worldview with His second coming clearly in focus. Also, having established that His people are to be in unity with God’s eternal purposes and now we move on to show our trust and dependence on our heavenly Father for His provisions.

In verses 3 and 4 Jesus instructs us to ask God to “Give us each day our daily bread, ⁴ and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation, *Matthew account adds; but deliver us from evil.*” (Mt. 6:14-15) As a disciple of Christ, all those whose believe in Christ are disciples, one realizes that they are dependent on God for their provisions. It is still about trust; that God will usher in His kingdom and his name is to be cared for and hallowed and we are to partner with God in these. We are also to depend on God to meet our needs and partner with Him to do so.

I verse 3, we literally, are to pray for tomorrow’s food. We thank God for the food today and pray for the food we will need tomorrow. This is a prayer for God to meet our everyday, physical needs. The word translated as “bread” is best understood as food. Bread is used because it was a staple of people’s daily

sustenance and we are to pray and thank God every day for what he provides. As we pray for tomorrow's needs, we are sending the message to our Lord that we trust Him with our future. We are freed from anxiety and worry as we pray and thank God for our needs.

As disciples, we learn that our heavenly Father can be trusted and as we trust him, we are allowed to partner with Him. He promises our needs will be met and then like Ruth who went out to glean in the field of Boaz, our Father provides the means in which our needs are met.

Reading verse 4, “and forgive us our sins, for we ourselves forgive everyone who is indebted to us.” Here in verse 4, Jesus shows us some of what is involved in forgiveness. Jesus views sin committed as a debt that the guilty incurs based on the fact that sin is never committed in a vacuum. Some sins incur a debt owed to the one sinned against. However, all sin incurs a debt with God. This debt is what Jesus paid as He suffered and died on the cross. Every time we sin, we go deeper and deeper in debt to God. No amount of good deeds makes up for the debt we owe God because good deeds is not the currency God accepts in payment. Good deeds are something we have invented to make ourselves feel as if God accepts us. But, the only currency God accepts to pay our sin debt is the blood of Christ.

We must continually pray and ask God to forgive us. We must also again partner with God in working toward holiness so that there is less and less sin to forgive. In this prayer, we are praying and receiving forgiveness from God and we are also extending forgiveness as we release others from the debt they owe us due to their sin. We must humble ourselves before God for our sins, repent and ask those we have sinned against and hurt for them to forgive us. I love what Joel Green, professor at Fuller Theological Seminary, says concerning this verse, “Jesus

spins human behavior from the cloth of divine behavior: the embodiment of forgiveness in the practices of Jesus' followers is a manifestation and imitation of God's own character." The more we emulate and live as God commands the less we sin and the more we possess the character of God.

The final part of the model prayer may be, on the surface, a little difficult to understand. The end of verse 4, **"And lead us not into temptation** *adding what is found in Matthew helps, "but deliver us from evil."* (Mt. 6:14-15) First, we know that God never tempts anyone to sin. In fact, the opposite is true. He works righteousness in us through the Holy Spirit so we will not sin. It is not simply about keeping temptation away from us, Jesus has in mind something far greater.

Often the word translated as temptation really has in mind testing. One example is the account of Jesus being tempted by Satan in the wilderness. This account is best understood as a testing. Jesus was tested by the devil and proved to be indestructible by sin. His sinless character passed with flying colors. He was never tempted to sin because Satan's words and promises were futile to One who already possessed everything Satan had to offer.

This request Jesus asks us to pray is very important and often overlooked. We are people of dust and often our faith teeters. We are weak and very much dependent on God. According to Jesus' words, we can ask God to excuse us from difficult testing of our faith. Based on the fact that Jesus passed the test for us, we can be excused from further testing. In this request, we acknowledge to God our weakness and seek His divine care and protection from testing. However, on the other hand we know if we are tested it builds faith. Paul wrote, **"Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. ² Through him we have also obtained access by faith into**

this grace in which we stand, and we rejoice in hope of the glory of God.³ Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance,⁴ and endurance produces character, and character produces hope,⁵ and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us." (Romans 5:1-5) It is often in times of testing that we grow the most spiritually.

This is much like Jesus' own request to God his Father as he prepared to return to heaven found in John chapter 17, "But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves.¹⁴ I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world.¹⁵ I do not ask that you take them out of the world, but that you keep them from the evil one.¹⁶ They are not of the world, just as I am not of the world.¹⁷ Sanctify them in the truth; your word is truth.¹⁸ As you sent me into the world, so I have sent them into the world.¹⁹ And for their sake I consecrate myself, that they also may be sanctified in truth." (John 17:13-19) Jesus ask God his Father that we would remain in the broken world and be fruitful and that we would not be overtaken by the evil one. Testing, growing and bearing fruit for the kingdom of God.

Model Prayer: Results

To sum up this short model prayer, we are to pray and work toward God's decreed end and this will result in His name being holy and we are to have full assurance His kingdom will come. In the process, we pray that He meets our physical and spiritual needs. We never forget that because of the work of Christ God is more than the Creator and author of life, He is our Father.

I love how John finishes the Book of Revelation, basically praying for what Jesus taught him to pray in this the model prayer, John says Jesus “testifies to these things saying, ‘Surely I am coming soon.’ *John’s reply is ‘Amen. Come, Lord Jesus!’*” (Revelation 22:20) I echo John, “Amen. Come, Lord Jesus, come!” Until our Lord returns may we hallow the name of God, seek to live His kingdom here on earth. Trust God to provide for our daily needs and seek him for the forgiveness of our sins through the atonement of our Lord and Savior Jesus. May we be quick to forgive others and through the power of God the Holy Spirit that dwells within each believer may we do battle against evil with the power of our holy God and Savior. Amen.