



The Lord's Prayer

Luke 11

One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, 'Lord, teach us to pray, just as John taught his disciples.'

² He said to them, 'When you pray, say:

“‘Father,
hallowed be your name,
your kingdom come.

³ Give us each day our daily bread.

⁴ Forgive us our sins,
for we also forgive everyone who sins against us.
And lead us not into temptation.”’

⁵ Then Jesus said to them, 'Suppose you have a friend, and you go to him at midnight and say, "Friend, lend me three loaves of bread; ⁶ a friend of mine on a journey has come to me, and I have no food to offer him." ⁷ And suppose the one inside answers, "Don't bother me. The door is already locked, and my children and I are in bed. I can't get up and give you anything." ⁸ I tell you, even though he will not get up and give you the bread because of friendship, yet because of your shameless audacity he will surely get up and give you as much as you need.'

Matthew 6

But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. ⁷ And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. ⁸ Do not be like them, for your Father knows what you need before you ask him.

⁹ ‘This, then, is how you should 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 today our daily bread.

¹² And forgive us our debts,
as we also have forgiven our debtors.

¹³ And lead us not into temptation,
but deliver us from the evil one.”

¹⁴ For if you forgive other people when they sin against you, your heavenly Father will also forgive you. ¹⁵ But if you do not forgive others their sins, your Father will not forgive your sins.

Keys to praying this prayer:

- Belief and trust in the goodness of God
- “Let my words be few” (Matthew’s emphasis)

*Do not be quick with your mouth,
do not be hasty in your heart
to utter anything before God.*

*God is in heaven
and you are on earth,
so let your words be few. Ecc 5:2*

- Be faithful and persistent in prayer (Luke’s emphasis)
- This prayer is a gift and a command from Jesus – to be used regularly / daily
- Repentance, including of unforgiveness, is necessary – “as we also have forgiven...”

The Lord's prayer...

- A summary of what Jesus was about
- “This, then, is the pattern of Christian spirituality.... It is the rhythm of standing in the presence of pain in the world, and kneeling in the presence of the creator of the world; of bringing those two things together in the name of Jesus and by the victory of the cross; of living in the tension of the double Advent, and of calling God ‘Father’.” (Tom Wright)
- Many ways to pray this prayer
- Each time we pray this prayer the framework is the same but the emphasis and content may be completely different. We need the Holy Spirit to inspire us and guide us as we pray
- A big prayer... life changing, world changing

Our Father in heaven,

- “Abba” – Jesus prayed in Aramaic, his everyday language (e.g. Mark 14:36) - the first word children learnt...also used by adults of their parents, students of their teacher
- In the OT God named himself as father to Israel, and to the coming Messiah... Jesus as that Messiah, and God’s only begotten Son, invites us too to call God “Father”. As God’s adopted children we also can cry “Abba” (Rom 8:15)
- “Prayer rests on the premise that the Creator God can hear us when we pray to him” (Kenneth Bailey)... heaven is another realm... but not a distant land. Our Father is accessible!
- Abba can either be translated “Father” (Luke) or “Our Father” (Matthew). Throughout this prayer Jesus instructs us to pray as “we”, “us”, “our” This counters our individualistic mindset, challenges us to relate to others – expand our circle

Hallowed be your name

- Hallowed = holy, set apart, revered, honoured
- We are both declaring the holiness of God and asking him to *make* his name holy – to reveal his holiness to the world, that his name will be truly honoured
- A prompt to worship, and to contemplate the glory and nature of God
- Recognise our part to play in demonstrating and declaring the nature of God to the world

Your kingdom come, your will be done, on earth as it is in heaven (1)

- In contrast to Jewish prayers which focused on Jerusalem and the Temple... Jesus prayed for God's kingdom to come "on earth" ...God's kingdom is open to all
- We are living in the tension of the "now" and the "not yet"; "near" yet "far off". Jesus has come and inaugurated the kingdom of God on earth, but until he comes again it is not yet fully realised.
- The promise of things to come: I heard a loud voice from the throne saying, 'Look! God's dwelling-place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. "He will wipe every tear from their eyes. There will be no more death" or mourning or crying or pain, for the old order of things has passed away.' He who was seated on the throne said, 'I am making everything new!' (Rev 21:3-5)

Your kingdom come, your will be done, on earth as it is in heaven (2)

- God's ultimate will for the earth and for his people is clear – this prayer is about bringing that future truth into the current reality. It is a big prayer – there are countless situations that he will put on our heart to pray this prayer for.
- In prayer we connect with God's love for his creation, and his grief for what it has become; in Jesus there is hope for transformation in every circumstance
- The Holy Spirit comes to our aid: In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans. (Rom 8:26)

Give us today our daily bread.

- Moving on to praying for ourselves... but even here the word “us” should cause us to look further afield to the needs of others
- Bread – its about essential needs, sustenance, not a wish list!
- The word translated “daily” can also mean “bread that doesn’t run out”, or “bread for tomorrow” Jesus described *himself* as “the bread of life” (John 6) – the idea of spiritual food and our future renewed life to be experienced right now may be a second aspect of what Jesus originally taught his disciples to pray for.
- Asking God for our daily provision should immediately move us to *thankfulness* for all he has already provided, as well as prayer for those in our world who go hungry each day. We may also find we are called to be part of the answer!

Forgive us our debts / sins, as we also forgive (have forgiven) our debtors / those who have sinned against us

- In Jewish prayers forgiveness from God was not connected to forgiveness of others – this connection was introduced and emphasised by Jesus
- In Aramaic the word “khoba” could be translated as both debts (things we have not done that we should have) and sins (things that we have done that are wrong). We are asking for forgiveness for both.
- We are to forgive others even if they have not sought forgiveness from us – Jesus modelled this when he prayed “Father forgive them for they do not know what they are doing” (Luke 23:34)
- “Forgive *us*...” Daniel and Nehemiah modelled praying for forgiveness for their whole nation. God may call us to *identify* with others in order to pray for their forgiveness.

And lead us not into temptation, but deliver us from the evil one.

- The word translated “temptation” can also mean trial, testing or tribulation. Jesus instructs us to pray that we can avoid these things, but he himself submitted to the worst trial and tribulation and was not delivered from evil, until his resurrection when he overcame its power.
- Because of his victory we are able to pray for deliverance from evil.
- NB God himself does not tempt, the prayer means “lead us away from temptation” or “help us to resist temptation”.
- Father God is our provider and protector – but Jesus has made it clear we are to *ask daily* for his provision and protection from evil, not take these for granted. (Again, who are we including in “us”?)

**For the kingdom, the power and the glory are yours,
now and for ever. Amen**

- This phrase does not occur in the earliest manuscripts, but it was normal Jewish practice to add an acclamation of praise to the end of their prayers.

- An abridgment of 1 Chron 29: 11?

Yours, LORD, is the greatness and the power
and the glory and the majesty and the splendour,
for everything in heaven and earth is yours.

Yours, LORD, is the kingdom;
you are exalted as head over all.

- The kingdom that Jesus came to bring in contrasts starkly with the kingdoms of this world. Power and glory were redefined:

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth. (John 1:14)

The Lord's Prayer...

- This is a life-changing, world-transforming prayer!
- Pray it daily!
- Rejoice always, pray continually, give thanks in all circumstances; for this is God's will for you in Christ Jesus (1 Thes 5:16-18)
- The prayer of a righteous person is powerful and effective (James 5:16)
- Pray it with a clear view of the goodness of God
- Pray it with all your heart, and with the guidance of the Holy Spirit

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your will be done,
on earth as in heaven.
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Forgive us our sins
as we forgive those who sin against
us.
Lead us not into temptation
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and for ever.
Amen.

