

The Gospel of Luke

Lesson 14

The Lord's Prayer

Luke 11:1 It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples." ² And 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 'And forgive us our sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.'"

Matthew 6:13 'And do not lead us into temptation, but deliver us from evil. [For Yours is the kingdom and the power and the glory forever. Amen.]

The Lord's Prayer is the name given to the only form of prayer that Jesus taught His disciples. The closing doxology "*For Yours is the kingdom and the power and the glory, forever. Amen,*" is omitted in newer versions because it is not included in any of the oldest and most reliable manuscripts.

This prayer contains nothing about the atonement of Christ or the office of the Holy Spirit. Christian prayer should be based on the outline in the Lord's Prayer but it should include the same kinds of elements found in His Gethsemane prayer recorded in John 17.

John 17:1 Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You, ² even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. ³ "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. ⁴ "I glorified You on the earth, having accomplished the work which You have given Me to do. ⁵ "Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was. ⁶ "I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. ⁷ "Now they have come to know that everything You have given Me is from You; ⁸ for the words which You gave Me I have given to them; and they received *them* and truly understood that I came forth from You, and they believed that You sent Me. ⁹ "I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours; ¹⁰ and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them. ¹¹ "I am no longer in the world; and *yet* they themselves are in the world, and I come to You. Holy Father, keep them in Your name, *the name* which You have given Me, that they may be one even as *We are*. ¹² "While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled. ¹³ "But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves. ¹⁴ "I have given them Your word; and the world has hated them, because they are not of the world, even as I am not

of the world. ¹⁵ "I do not ask You to take them out of the world, but to keep them from the evil *one*. ¹⁶ "They are not of the world, even 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, I also have sent them into the world. ¹⁹ "For their sakes I sanctify Myself, that they themselves also may be sanctified in truth. ²⁰ "I do not ask on behalf of these alone, but for those also who believe in Me through their word; ²¹ that they may all be one; even as You, Father, *are* in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. ²² "The glory which You have given Me I have given to them, that they may be one, just as We are one; ²³ I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me. ²⁴ "Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world. ²⁵ "O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; ²⁶ and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them."

Notice the Lord's diligence in private prayer. When Jesus addresses God as "**Father**," He institutes a new way of thinking; Old Testament saints never use the expression. Jesus makes prayer personal. When Jesus uses the word "**Our**," He teaches believers that in all our prayers we should think of others as well as ourselves. We should remember all of the members of Christ's body as family members of the Lord. When Jesus uses the words "**Your name**," He recognizes the character of God. Here are examples from the Old Testament.

Psalm 52:9 I will give You thanks forever, because You have done *it*, And I will wait on Your name, for *it is* good, in the presence of Your godly ones.

Psalm 115:1 Not to us, O LORD, not to us, But to Your name give glory Because of Your lovingkindness, because of Your truth.

Matthew adds the following clause in his testimony, "**Your will be done, on earth as it is in heaven**".¹⁵ For Matthew, heaven is the only place where God remains perfect, constant, unhesitant, cheerful, immediate and without question. When Jesus uses the sentence, "**Give us each day our daily bread**", God literally gives sufficient nourishment for each day's substance. His words, "**Forgive us our sins**" tell us to ask for a pardon from sins and forgiveness of the sins of others.

Friend at Midnight

Luke 11:5 Then He said to them, "Suppose one of you has a friend, and goes to him at midnight and says to him, 'Friend, lend me three loaves; ⁶ for a friend of mine has come to me from a journey, and I have nothing to set before him'; ⁷ and from inside he answers and says, 'Do not bother me; the door has already been shut and my children and I are in

¹⁵ Matthew 6:10

bed; I cannot get up and give you *anything*.' ⁸ "I tell you, even though he will not get up and give him *anything* because he is his friend, yet because of his persistence he will get up and give him as much as he needs. ⁹ "So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ¹⁰ "For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened. ¹¹ "Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? ¹² "Or *if* he is asked for an egg, he will not give him a scorpion, will he? ¹³ "If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him?"

This lesson conveys the simple parable commonly called the "Friend at Midnight." We have all had the experience of being nagged. This man, who would not give three loaves of bread at midnight for a friend's sake, eventually gave them to save himself from being bothered any further by the constant nagging at the door. The purpose of this passage is not to indicate that we must nag the Lord for everything we want, therefore wearing Him down until he answers our prayers. It is a directive to constantly entreat the Lord in prayer. It is much easier to start the process of prayer than it is to make it a habit. Myriads of Christians regularly teach the importance of praying. Many start the process when they are young but they stop the practice as they age. We must resist this feeling whenever we feel it. We must resolve by God's grace that, however poor and feeble our prayers may seem to be, we will pray. It is not without purpose that the Bible frequently instructs the believer to watch and pray without ceasing and not to faint. These instructions all point one way; they are to remind us of a danger and quicken us to a duty. We must leave entirely to God the time and way in which our prayers will be answered. We must not doubt that every petition we offer will be answered. Let us lay our matters before God again and again, day after day, week after week, month after month, year after year. Jesus encourages constancy in prayer. We must ask for what we need. We must come for bread. We must ask for the Holy Spirit to intercede. Through the influence of the Holy Spirit we are brought to know God and ourselves, to repent, believe and love the Lord. Therefore, we are made comfortable in this world and we will meet with joy and happiness in the next. These blessings bestowed by the heavenly Father are there for everyone who asks for them. First, Jesus praises God and then makes His requests. Praising God first sets us in the right frame of mind to tell Jesus about our needs. Too often, our prayers are more like shopping lists than conversations.

Casting Out Demons

Luke 11:14 And He was casting out a demon, and it was mute; when the demon had gone out, the mute man spoke; and the crowds were amazed. ¹⁵ But some of them said, "He casts out demons by Beelzebul, the ruler of the demons." ¹⁶ Others, to test *Him*, were demanding of Him a sign from heaven. ¹⁷ But He knew their thoughts and said to them, "Any kingdom divided against itself is laid waste; and a house *divided* against itself falls. ¹⁸ "If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. ¹⁹ "And if I by Beelzebul cast out demons, by whom do your sons cast them out? So they will be your judges. ²⁰ "But if I cast out demons by the finger of God, then the kingdom of God has come upon you.

Some teach that the followers of the Pharisees were able to cast out demons. If this report is accurate, the Pharisees are becoming desperate in their attempts to snare Jesus. They have accused Jesus of being empowered by Beelzebul; therefore, Jesus has been driving

out demons just as the followers of the Pharisees and ultimately doing Satan's work. But as can be seen, Jesus turns the accusation against the Pharisees.

Others teach that the followers of the Pharisees are *not* driving out demons and even if they try, they cannot succeed. Jesus first dismisses their claims when He says, "Why would the devil drive out his own demons?" Notice how Jesus asks, "By whom do your followers drive them out?" Jesus uses His ability to drive out demons to prove that the kingdom of God is near. Whichever teaching you hold, the results are the same. The fact stands that the kingdom of God is near because of the coming of Jesus to earth.

The Strong Man

Luke 11:21 "When a strong *man*, fully armed, guards his own house, his possessions are undisturbed. ²² "But when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied and distributes his plunder.

Jesus is referring to Isaiah 49:24-26.

Isaiah 49:24 "Can the prey be taken from the mighty man, Or the captives of a tyrant be rescued?" ²⁵ Surely, thus says the LORD, "Even the captives of the mighty man will be taken away, And the prey of the tyrant will be rescued; For I will contend with the one who contends with you, And I will save your sons. ²⁶ "I will feed your oppressors with their own flesh, And they will become drunk with their own blood as with sweet wine; And all flesh will know that I, the LORD, am your Savior And your Redeemer, the Mighty One of Jacob."

Regardless of Satan's great power, Jesus remains stronger. One day Jesus will finally dispose of Satan for all eternity.

Revelation 20:2 And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years;

Revelation 20:10 And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.

Unclean Spirits

Luke 11:23 "He who is not with Me is against Me; and he who does not gather with Me, scatters. ²⁴ "When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, 'I will return to my house from which I came.' ²⁵ "And when it comes, it finds it swept and put in order. ²⁶ "Then it goes and takes *along* seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first."

We have seen the phrase "Whoever is not against you is for you" in Luke 9:50. There, Jesus is discussing a person associated with driving out demons in His name. To Jesus,

those who fight evil are on the same side as Jesus. But in this passage Jesus addresses the conflict between God and Satan meaning that if a person is not on God's side, he has to be on the side of Satan. It is black and white with no gray, no neutral ground. Therefore, if you are not working for Jesus then you are clearly against Jesus. Luke's account is not the event recorded in Matthew 12:22-45 or Mark 3:20-30. The event described by Luke happens in Judea and the Matthew and Mark event takes place in Galilee. According to Luke, Jesus speaks to the crowds, but in Matthew and Mark, Jesus accuses the Pharisees.

The heart of every unconverted sinner can become a place where the devil can dwell and rule. At times, the unconverted heart experiences peace, but as the soul continues to live, the peace turns to a state of dread and hopelessness. With the knowledge of God and Jesus comes a sense of liberty. The house is suddenly swept from common sins. Sweeping takes off only the loose dirt, while the sin that besets the sinner, the beloved sin, is untouched. The house is not furnished with any true grace; it is all painted with a corruptible finish that will not last, but the soul and the sins are never given up to Jesus or indwelt by the Spirit. The wicked spirits enter without difficulty, dwelling, working and ruling from within. Playing the game of belief in Jesus without yielding totally to Him is an awful place to be.

Blessed by the Word of God

Luke 11:27 While Jesus was saying these things, one of the women in the crowd raised her voice and said to Him, "Blessed is the womb that bore You and the breasts at which You nursed." ²⁸ But He said, "On the contrary, blessed are those who hear the word of God and observe it."

Here Christ leads the woman to a higher consideration. The intent of this woman can be joined with the thought of another woman.

Luke 1:42 And she cried out with a loud voice and said, "Blessed *are* you among women, and blessed *is* the fruit of your womb!"

The intent is the same in both passages. Jesus redirects the belief by addressing the great privilege of hearing and acting on the word of God and thus becoming the truly blessed of the Lord.

The Last Sign

Luke 11:29 As the crowds were increasing, He began to say, "This generation is a wicked generation; it seeks for a sign, and *yet* no sign will be given to it but the sign of Jonah. ³⁰ "For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation. ³¹ "The Queen of the South will rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here. ³² "The men of Nineveh will stand up with this generation at the judgment and condemn it, because they repented at the preaching of Jonah; and behold, something greater than Jonah is here. ³³ "No one, after lighting a lamp, puts it away in a cellar nor under a basket, but on the lampstand, so that those who enter may see the light. ³⁴ "The eye is the lamp of your body; when your eye is clear, your whole body also is full of light; but when it is bad,

your body also is full of darkness. ³⁵ "Then watch out that the light in you is not darkness. ³⁶ "If therefore your whole body is full of light, with no dark part in it, it will be wholly illumined, as when the lamp illumines you with its rays."

Christ promises that He will be the next sign. Jonah was the previous sign and Jesus will be the last sign. Matthew gives a better explanation in his testimony.

Matthew 12:38 Then some of the scribes and Pharisees said to Him, "Teacher, we want to see a sign from You." ³⁹ But He answered and said to them, "An evil and adulterous generation craves for a sign; and *yet* no sign will be given to it but the sign of Jonah the prophet; ⁴⁰ for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth. ⁴¹ "The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.

The Pharisees are asking for another miraculous sign, but they are not sincerely seeking to know Jesus. Jesus has already provided enough miraculous proof to convince them that He is the Messiah, but they have already decided not to believe in Him and more miracles simply will not change their hearts and minds.

Many people have said, "If I could just see a real miracle, then I could really believe in God." Jesus' response to the Pharisees applies to us. We have plenty of evidence in Jesus' birth, death, resurrection and ascension as well as centuries of His work in believers around the world to facilitate belief. Instead of looking for additional evidence or miracles, accept what God has already given and move forward. He may use your life as evidence to reach another person.

Pharisee and Unclean Hands

Luke 11:37 Now when He had spoken, a Pharisee asked Him to have lunch with him; and He went in, and reclined *at the table*. ³⁸ When the Pharisee saw it, he was surprised that He had not first ceremonially washed before the meal. ³⁹ But the Lord said to him, "Now you Pharisees clean the outside of the cup and of the platter; but inside of you, you are full of robbery and wickedness. ⁴⁰ "You foolish ones, did not He who made the outside make the inside also? ⁴¹ "But give that which is within as charity, and then all things are clean for you.

The Jews, like other Orientals, use their fingers to eat food and therefore wash their hands before doing so, for the sake of cleanliness. Here, the reference is to the ritual prescribed by tradition. The disciples ought to have gone down to the side of the lake, washed their hands thoroughly, rubbing the fist of one hand in the hollow of the other, then placing the finger-tips together and holding the hands up, so that any surplus water might flow down to the elbow, and then to the ground. To neglect this ritual was regarded as a great sin equal to the breach of any of the Ten Commandments. Moses had commanded washings often, but always for some definite cause. However, the Jews multiplied the legal observance until it formed a large body of ceremonial laws. Here the Pharisees are referring to ceremonial washing.

Warning to Pharisees

Luke 11:42 "But woe to you Pharisees! For you pay tithes of mint and rue and every *kind of* garden herb, and *yet* disregard justice and the love of God; but these are the things you should have done without neglecting the others. ⁴³ "Woe to you Pharisees! For you love the chief seats in the synagogues and the respectful greetings in the market places. ⁴⁴ "Woe to you! For you are like concealed tombs, and the people who walk over *them* are unaware *of it*."

Notice the great inconsistency of the Pharisees. When the Lord says to the Pharisees, "**you pay tithes of mint and rue and every *kind of* garden herb**", He is showing their extreme zeal in giving tithes to the temple and, yet, they neglect the most obvious duties toward God and their neighbors. They are scrupulous to an extreme about small matters of ceremonial law and yet, they are utterly dismissive about the first principles of justice to man and love towards God. In the secondary tenets of their religion, they are great enthusiasts, but they are no better than pagans in many of the primary things. We must watch and pray that we may observe a scriptural balance in our faith. Let us beware of replacing the primary matters with secondary ones.

When Jesus says "**Woe to you,**" He uses severe language. Nothing seems as horrible to Him as hypocrisy, especially the hypocrisy of the Pharisees.

Weigh Down Men

Luke 11:45 One of the lawyers said to Him in reply, "Teacher, when You say this, You insult us too." ⁴⁶ But He said, "Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers.

These burdens include many silly rules laid down by these teachers of the law and forcibly demanded to be kept if people are to be saved. These rules include penance, pilgrimage, fasting and confession among others. However, the lawyers are exempt from all these rules. They play the religious game by a different standard.

Woe to Leaders

Luke 11:47 "Woe to you! For you build the tombs of the prophets, and *it was* your fathers *who* killed them. ⁴⁸ "So you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build *their tombs*. ⁴⁹ "For this reason also the wisdom of God said, 'I will send to them prophets and apostles, and *some* of them they will kill and *some* they will persecute, ⁵⁰ so that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation, ⁵¹ from the blood of Abel to the blood of Zechariah, who was killed between the altar and the house *of God*; yes, I tell you, it shall be charged against this generation.'

Still speaking to the lawyers, Jesus addresses the long history of abuse in the religious circles. Jesus assures us that God will send true messengers to confront these lawyers. The messengers of God were sent in the past and killed by the Pharisees and political

leaders. He continues to send them in Jesus' day and they are being killed by the Pharisees and leaders. They will be sent in the future with the same results. When Jesus uses the term "**this generation**", He means the nation or people as recorded in Matthew 24:34.

Matthew 24:34 "Truly I say to you, this generation will not pass away until all these things take place.

In this passage, the Lord promises that some alive in His day will see the destruction of the Temple mentioned in the Matthew passage, forty years later in 70 AD. After the destruction of the temple in Jerusalem, the office of the Pharisee ceases to exist with the disbandment of the Sanhedrin. The religion of Judaism, as practiced in Jesus' day, come to an end.

Woe to Lawyers

Luke 11:52 "Woe to you lawyers! For you have taken away the key of knowledge; you yourselves did not enter, and you hindered those who were entering."

Notice the flat charge of obscurantism on the part of these lawyers (scribes), the teachers (rabbis) of the people. They have refused to go into the house of knowledge and learn. They lock the door and hide the key to the house of knowledge and hinder those who are trying to enter. It is the most pitiful picture imaginable of blind ecclesiastics trying to keep others as blind as they are, blind leaders of the blind, both groups falling into the pit.

Plot Against the Lord

Luke 11:53 When He left there, the scribes and the Pharisees began to be very hostile and to question Him closely on many subjects, ⁵⁴plotting against Him to catch *Him* in something He might say.

This is simple! Their minds are fixed on causing Jesus grief.