

TEXT

Luke 11:2a

GEN, KJV And he said unto them, When ye pray, say...

NKJV So He said to them, "When you pray, say..."

ESV And he said to them, "When you pray, say..."

Matthew 6:9a

GEN, KJV After this manner therefore pray ye...

NKJV In this manner, therefore, pray...

ESV Pray then like this...

INTRODUCTION

What are we to do with the Lord's Prayer? How are we to use it?

The answer comes in the two different things our Lord Jesus said about the prayer, on the two different occasions when He gave it to us.

Luke 11:2 "When you pray, say..."

Mt 6:9 "After this manner...pray" or "Pray...like this"

Considering these two ways our Lord Jesus introduced the prayer, we see that He means for us to use the prayer He gave us in two main ways:

We can use the Lord's Prayer as a script to teach us in what words we ought to pray.

And we can use the Lord's Prayer as a pattern to direct us in what manner we ought to pray.

The Lord's Prayer teaches us:

-what to pray and how to pray

So, as we hear what our Lord has to teach us about prayer, as we hear His response to our request, "Lord, teach us to pray," consider these two ways in which we are to use the Lord's Prayer.

BODY

We can use The Lord's Prayer

- I. As a Script or Text to Tell Us In What Words We Ought to Pray - Luke 11:2
 - A. Think about these words "script" and "text" that I'm using today
 1. I like to learn the traditional Protestant and Puritan and early American words for things; but in this case the word that used to be standard in this place has changed meaning so much to make it confusing were I to use it
 2. the Larger Catechism says we can use the Lord's Prayer as a prayer; that is true, but I think it doesn't offer us the help we need here
 3. so I came up with two words to use to put this to you
 - a) script: the actor receives this, and reads it, then recites exactly what the script says
 - b) text: this old word has been adopted for "text messages;" I could read you something in the very words of the the person who sent it
 4. Larry Vincent said we could say the prayer "verbatim"
 - B. We do well to use the Lord's Prayer as a prayer to say verbatim at certain times
 1. When we are learning to pray, because young or new to the faith
 2. When we are re-learning to pray, because set in bad habits
 3. When we would pray aloud together
 4. When we are having trouble getting started praying
 - C. We would not do well to use the Lord's Prayer as a prayer to say in those exact words
 1. if we did that exclusively; if that is the only prayer we ever made
 2. if we did it without understanding
 3. if we did it as ritual
 4. if we did it for others to hear rather than for God to hear
 5. if we did it to be accepted by God
 - a) it is a common theme in false religion that people are told they will be accepted by God because of the prayers they say
 - (1) Mohammedism, often called "Islam"
 - (2) Roman Catholicism
 - (3) crusade evangelism (often)
 - b) John 6:28-29 Then they said to Him, "What shall we do, that we may work the works of God?" (29) Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."
 - c) a guilty sinner cannot undo his wrongs by saying prayers
 - d) Jesus Christ has lived the perfect life and has died the death, on the cross
 - e) a guilty sinner is saved from the wrath of God through faith in Jesus Christ, by believing in Him, not by saying prayers, even the Lord's Prayer

We can use the Lord's Prayer as a script to tell us in what words we ought to pray.
And we can use the Lord's Prayer

- II. As a Pattern or Model to Direct or Guide Us In What Manner We Ought to Pray - Mt 6:9
- A. Here I can use the traditional words for this
 - 1. pattern, model, directory
 - 2. direct, guide
 - B. With a preface that
 - 1. addresses our prayers to God only
 - 2. reminds us what we know of God
 - 3. humbles us before God
 - 4. fortifies our confidence in God
 - C. With petitions
 - 1. first more directly about God's glory
 - 2. second more directly about our good
 - 3. like the Ten Commandments
 - D. With a conclusion
 - 1. that ascribes to Him some of His perfections, reminding us at the end to whom we are praying as saying "Our Father" did at the beginning
 - 2. that expresses our agreement

CONCLUSION

The Lord's Prayer teaches us:

-what to pray and how to pray

We can use the Lord's Prayer as a script to teach us in what words we ought to pray.

And we can use the Lord's Prayer as a pattern to direct us in what manner we ought to pray.

Let us use the Lord's Prayer in these two ways, in confidence

-that this is what we need, whether we realized it before or not

-that these are the most excellent words to pray, and this is the most excellent pattern by which to pray

-that our Heavenly Father hears our prayers, when we delight to pray in the words and according to the pattern that our Lord Jesus has taught us

Rita - Prelude

Rita - Trinity 675 "A Wonderful Saviour"

Allison - Trinity 87 "Holy, Holy, Holy" - Alex lead

Allison - Trinity 176 "Not All the Blood of Beasts"

Dillon - Call to Worship and Opening Prayer - Psalm 66:1-4

Andrew - Scripture Reading - Psalm 66:5-19

Thad - Congregational Prayer

Benediction - Psalm 66:20

9:30 Bible Study 2022-12-04

1689.22.3 ...with understanding...

1 Corinthians 14:14-19 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. (15) What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. (16) Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? (17) For thou verily givest thanks well, but the other is not edified. (18) I thank my God, I speak with tongues more than ye all: (19) Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

Tyndale, ESV: mynde, mind

GEN, KJV, NKJV: understanding

The devil would prefer we not know what God has said.

If we do find out what God has said, the devil would like to make us unsure it is true, or that we understand Him rightly.

If we know and obey God's word, the devil would like to turn our obedience into

-a belief in our own works to save us

-empty ritual to be repeated

From Foxe's Book of Martyrs

1485

John Smith was accused to be a very heretic, because he did hold, that every man is bound to know the Lord's Prayer and the Creed in English, if he might for these false priests.

"Richard Hilmin was accused that he was a very heretic, because ... he had the Lord's Prayer, and the salutation of the angel, and the Creed in English, and another book did he see and had, which contained the Epistles and Gospels in English, and according to them would he live, and thereby believed to be saved.

Early 1500s

At Buckingham, Thomas Bainard...for reading the Lord's Prayer in English...condemned and burnt alive.

1519

At Coventry, seven Lollards were burned alive for teaching their children the Lord's Prayer in English

Calvin:

-six petitions...The first three, it ought to be known, relate to the glory of God, without any regard to ourselves; and the remaining three relate to those things which are necessary for our salvation. As the law of God is divided into two tables, of which the former contains the duties of piety, and the latter the duties of charity, (432) so in prayer Christ enjoins us to consider and seek the glory of God, and, at the same time, permits us to consult our own interests.

-no man will pray aright, unless his lips and heart shall be directed by the Heavenly Master

-It was not the intention of the Son of God, (as we have already said), to prescribe the words which we must use, so as not to leave us at liberty to depart from the form which he has dictated. His intention rather was, to guide and restrain our wishes, that they might not go beyond those limits and hence we infer, that the rule which he has given us for praying aright relates not to the words, but to the things themselves.

Poole:

first seeking the kingdom of God, and begging those things which more immediately concern God's glory, and then those things which more immediately concern yourselves. Or, After this manner, praying only in particular for such things as are more generally couched in the following petitions.

Henry:

there are three parts of the prayer

1. The Preface
2. The Petitions, and those are six
 - a. relating more immediately to God and his honor
 - b. relating more immediately to our own concerns
3. The Conclusion

Gill:

in such a concise and short way, without much speaking and vain repetitions; making use of such like words and expressions as the following: not that Christ meant to pin down his disciples to these express words, and no other; for this prayer is not a strict form, but a pattern of prayer, and a directory to it, both as to brevity, order, and matter; for we do not find the disciples ever making use of it in form

Barnes:

This prayer is given as a "model." It is designed to express the "manner" in which we are to pray, evidently not the precise words or petitions which we are to use. The substance of the prayer is recorded by Luke, Luk_11:2-4. In Luke, however, it varies from the form given in Matthew, showing that he intended not to prescribe this as a form of prayer to be used always, but to express the substance of our petitions, or to show what petitions it would be proper to present to God. That he did not intend to prescribe this as a form to be invariably used is further evident from the fact that there is no proof that either he or his disciples ever used exactly this form of prayer, but clear evidence that they prayed often in other language.

Ellicott:

The word sanctions at once the use of the words themselves, and of other prayers—prescribed, or unpremeditated—after the same pattern and in the same spirit.

Spurgeon:

And then he gives us a model of prayer, which never can be excelled, containing all the parts of devotion. They do well who model their prayers upon this.

Broadus:

with a strong emphasis (as the Greek shows) on "ye."

There has been much useless discussion in Germany as to whether the prayer contains seven petitions (the Lutheran view, following Augustine), or only six (the Reformed or Calvinian view, following Chrysostom)

JRY:

two occasions for use of the Lord's Prayer

1. when there is a corrupt religion prevailing, but people generally do not see that it is corrupt, and the Lord Jesus is explaining (Mt 6)
2. when the disciples of Jesus Christ are seeking to learn to pray (Luke 11)

“in this manner”

- with these priorities
- in these categories
- with this attitude

- A. It can be used as a guide by which we pray in other words
 1. pray regarding God's glory
 2. then pray regarding our needs
- B. It can be used as the exact thing we say: Luke 11:1-2

James 4:3 You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.

OLD NOTES FROM 2014

James 4:1-10 Where do wars and fights come from among you? Do they not come from your **desires for pleasure** that war in your members? (2) You **lust** and do not have. You murder and **covet** and cannot obtain. You fight and war. Yet you do not have because you do not ask. (3) You ask and do not receive, because you ask amiss, that you may spend it on your **pleasures**. (4) Adulterers and adulteresses! Do you not know that **friendship with the world** is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. (5) Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"? (6) But He gives more grace. Therefore He says: "**GOD RESISTS THE PROUD, BUT GIVES GRACE TO THE HUMBLE.**" (7) Therefore **submit to God**. Resist the devil and he will flee from you. (8) **Draw near to God** and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. (9) Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom. (10) **Humble yourselves in the sight of the Lord**, and He will lift you up.

- A. Note what sin in our flesh tempts us to: desire the things of the world and pray for them
- B. Note God's character regarding that:
 - 1. jealous of His own glory
 - 2. resistant to the proud
 - 3. gracious to the humble
- C. See what we are commanded
 - 1. submit to God
 - 2. draw near to God
 - 3. repent of sin (8b-9)
 - 4. humble yourselves in the sight of the Lord
- D. Note what God will do then: lift you up

- I. See this as both a model and as a form
 - A. It can be used as a guide by which we pray in other words
 - 1. pray regarding God's glory
 - 2. then pray regarding our needs
 - B. It can be used as the exact thing we say: Luke 11:1-2

Matthew 6:9-13 **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.

Greek *houtos* meaning "in this manner"

Luke 11:1-2 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.

Greek *lego* meaning "to say"

Vincent

this covers every principle in prayer, but not every detail

this may be used privately or corporately

this may be used verbatim or as a guide

we must use this as the model for all prayer

this is praying according to God's will

5 things from Lloyd-Jones

-a pattern or model prayer

-all-inclusive; summary; skeleton; contains all that we are to pray

-expand, base every petition on these

-meant for all Christians

-praying in Christ is implicit

sets before us our priorities in order for this life

God's honor
God's rule
God's will
our physical provision
pardon
spiritual progress

from Calvin

what ought to be the object of all our wishes in prayer; this prayer shows us what we are at liberty to ask of God

Dykstra

this is *how* we are to pray: first about God's glory, then about our needs

in one place the Lord say, "when you pray, say"

see Deut 26:5-10a

is it reasonable to think that we should never pray in these actual words, this actual form?

you never grant someone forgiveness unless he repents; but we already have the matter settled, on our knees, that if someone comes to me repentant, we have already forgiven them in our heart

Borgman:

Christians are accused of being so narrow to think there is only one way. But think---there is a way!

JRY

this is a good time to understand prayer as different from thanksgiving or praise

Henry:

In Matthew he had directed them to pray after this manner; here, When ye pray, say; which intimates that the Lord's prayer was intended to be used both as a form of prayer and a directory.

Using the exact words, then, is not the important thing.

At least two differences:

1. Matthew: "give us daily bread this day" Luke: "Give it us day by day"
2. Matthew "debts" Luke: "sins"

See how the apostles prayed when the Holy Spirit had come upon them:

Col 1:9 For this reason we also, since the day we heard it, do not cease to pray for you, and to ask **that you may be filled with the knowledge of His will in all wisdom and spiritual understanding;**

3Jn 1:2 Beloved, I pray **that you may prosper in all things and be in health, just as your soul prospers.**

Act 4:24-30 So when they heard that, they raised their voice to God with one accord and said: "**Lord, You are God**, who made heaven and earth and the sea, and all that is in them, (25) who by the mouth of Your servant David have said: 'WHY DID THE NATIONS RAGE, AND THE PEOPLE PLOT VAIN THINGS? (26) THE KINGS OF THE EARTH TOOK THEIR STAND, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD AND AGAINST HIS CHRIST.' (27) "For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together (28) to do whatever Your hand and Your purpose determined before to be done. (29) Now, Lord, **look on their threats, and grant to Your servants that with all boldness they may speak Your word, (30)**

by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus."