

Through prayer the glory of Christ is manifested in inner-Trinitarian communion.

1) Prayer is a leading theme in Luke's narrative.

- a) Luke narrates several of the same stories as Matthew and Mark, often adding a record of prayer.
 - i) Baptism of Jesus: Luke 3:21; cf. Matt. 3:13-17; Mark 1:9-11
 - ii) Choosing the 12 Apostles: Luke 6:12-16; cf. Matt. 10:2-4; Mark 3:16-19
 - iii) Revealed as Christ to the Apostles: Luke 9:18-20; cf. Matt. 16:13-20; Mark 8:27-30
 - iv) Transfiguration: Luke 9:28-36; cf. Matt. 17:1-1-8; Mark 9:2-8
 - v) Lord's Prayer: Luke 11:1-4; cf. Matt. 6:9-13
 - vi) Prophesying Peter's Denial: Luke 22:31-34; cf. Matt. 26:30-35; Mark 14:26-31
- b) Luke opens his gospel narrative during a time of prayer (1:10) with an answer to a prayer (1:13).
- c) Luke ends the gospel narrative with Jesus blessing His disciples and the disciples continually blessing God (24:50-53).

2) The prayer-life of Jesus is a window into the fellowship of the Divine Persons of the Father, the Son, and the Holy Spirit.

- a) Luke 10:21 "In that same hour He rejoiced in the Holy Spirit and said, "I thank You, Father, Lord of heaven and earth . . ."
- b) The Glory-Cloud (v. 34) is the representation of the Spirit of God—Deuteronomy 32:11; Nehemiah 9:19, 20; Isaiah 63:11-14; Haggai 2:5
- c) The voice that speaks from the cloud (v. 35) is the Father
- d) The topic of conversation on the mountain is Christ's "departure" (transliterated. *exodus*), His death in Jerusalem. This was also the topic of discussion between Jesus and the disciples before ascending the mountain.
- e) Some of Jesus' prayers arise from the needs of His human nature, but it is as the one Divine Person of the Son that He offers up those prayers to the Father in the Spirit.
- f) This prayer and transfiguration shows us the glory of the eternal communion of Father, Son and Holy Spirit.
 - i) John 17:5 "And now, Father, glorify Me in Your own presence with the glory that I had with You before the world existed."
 - ii) John 17:24 ". . . because You loved Me before the foundation of the world."
 - iii) The context of His death in Jerusalem and the parallels with His anguished prayer on the Mount of Olives (Gethsemane), speak of the depth of this communion in the covenant of redemption, entailing the Son's willing suffering and death as He bears the wrath of God for sinners.
 - (1) Prayer of deepest love
 - (2) Prayer of deepest trust
 - (3) Prayer for help in trouble

3) In Christ we are enveloped in this glorious communion (v. 34).

- a) John 17:20-23, 26 "I do not ask for these only, but also for those who will believe in Me through their word, that they may all be one, just 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 have sent Me. The glory that You have given Me I have given to them, that they may be one even as We are one, I in them and You in Me, that they may become perfectly one, so that the world may know that you sent Me and loved them even as You loved Me. . . . I made known to them Your name, and I will continue to make it known, that the love with which You have loved Me may be in them, and I in them."
- b) Luke 11:2 "When you pray, say: 'Father'

- i)* Prayer is a communion of love
 - ii)* Prayer is a communion of trust
 - iii)* Prayer is a communion of your weakness and God's strength, your need and God's sufficiency
- c) Praying Always
 - i)* Contemplative Prayer
 - ii)* Thanksgiving
 - iii)* Intercessory Prayer
 - iv)* Petitionary Prayer
 - v)* Imprecatory Prayer
 - vi)* The Attitude of Prayer and Prayer Times