

Our goal in studying the Bible is two-fold. One part of the goal as we read is to engage with our **mind**, to grow in our knowledge of who God is as he has revealed himself in his word. The other part of our goal is to engage with our **heart**, by responding to God as we read with our love, praise, gratitude, confession, needs, questions, and desires.

Engaging with our mind *and* heart as we seek the help of the Holy Spirit helps us grow in an intimate relationship with God through Jesus our Savior as we see him more clearly, know him better and love him more.

## Day 1- Read Luke 11

- How is God revealed in this chapter? What is he like? Who is Jesus shown to be? What is he like?

Pray: Spend time in adoration and thanksgiving.

- What is human nature shown to be like in this chapter? Is this true of you in your life right now?

Pray: Spend time in confession and repentance.

- What does this passage of Scripture show that you need from God? How does your heart need to move to align with what you see in Scripture? Is there something you need to believe? Is there action you need to take?

Pray: Spend time asking God for what you need to live for him.

Meditation: *Luke 11:1-4 "Father hallowed be your name. Your kingdom come. Give us each day our daily bread and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation."*

## Day 2- Luke 11:1-4

Scholar's Note: "Far from being merely another ritual prayer, [the prayer in verses 2-4] is a skeleton or framework for all prayer."<sup>1</sup>

1. Write the phrases from the prayer in verses 2-4 that portray the following relationships:

Father and child-

Holy One and worshipper-

Ruler and subject-

Provider and beneficiary-

Savior and sinner-

Guide and pilgrim-

2. How does addressing God as *Father* set the tone for your prayers?

Scholar's Note: "Hallowed translates a form of the verb *hagiazō*, which means to set something apart as holy. It is related to the terms *doxazō* ("glorify"), *eulogeō* ("bless" or "praise"), and *hupsoō* ("lift up" or "exalt"). In this context, it means to acknowledge that God's name deserves to be differentiated from and set above all that is created...

God's name is much more than merely a title; it refers to all that He is, including His nature, attributes, and character."<sup>2</sup>

3. How can you show God to be holy in your prayers and in your life?

Picture and Ponder: "To 'hallow' God's name is not merely to live righteous lives but to have a heart of grateful joy toward God-and even more, a wondrous sense of his beauty. We do not revere his name unless he 'captivate[s] us with wonderment for him.'"<sup>3</sup>

For Discussion: How does acknowledging God's holiness (hallowed be your name) provide protection against mistreating the intimate relationship of Father and child?



In praying for God's kingdom to come we are asking two things. One is for the complete and future fulfillment of God's kingdom on earth where Jesus will reign and all things will be made new and everything that is "sad will become untrue."<sup>4</sup>

The other thing we are asking is for God to reign supremely in our own hearts and lives. "We are asking God to so fully rule us that we *want* to obey him with all our hearts and with joy."<sup>5</sup>

That is a lot packed into the little phrase "your kingdom come"! Jesus wasn't giving us a prayer to just recite by memory like some kind of mantra. He was outlining our relationship with God and how we come to him and interact with our Father, the King of all creation.

- ❖ What corners, closets or maybe acres in your life are not currently under God's rule?
  
- ❖ Identify the sinful attitudes that keep you from giving God complete control over these areas.
  
- ❖ What do you think will happen if you give up control and let God reign over this area of your life?
  
- ❖ How will you incorporate praying for God's kingdom to come into your prayer life?

### Day 3- Luke 11:3-4

4. In Jesus' model, prayer begins with praise for who God is. That reality adjusts our perspective so that we can ask for the right things. What do you think "our daily bread" includes?
  
5. How does forgiving other's sins against us show that we understand God's forgiveness of us?
  
6. How does not forgiving someone create a barrier in our relationship with God?

7. What does the request to “lead us not into temptation” show is the proper attitude to have in regard to yourself and sin?

-What danger is there in thinking you are strong enough not to sin when going through a time of testing?

Scholar’s Note: “The word *Peirasmos* (temptation) is a neutral word with no inherent moral connotation.”<sup>6</sup> “It can mean *testing* rather than the temptation to sin, though severe testing may be the occasion for one to sin.”<sup>7</sup>



In trying to understand what Jesus means by *lead us not into temptation*, we have to hang on tightly to what we know for sure. First, James 1:13 tells us that God does not tempt anyone to sin, but that we are tempted to sin by our own evil desires. Second, we are also taught throughout the Bible that God tests us to reveal to ourselves how much we trust and love Him. He sends testing and trials to refine and purify our characters, to deepen our faith and prepare for us an eternal weight of glory (1 Peter 1:6-7, 4:12-13, James 1:2-4, 12, 2 Cor. 4:17, Job 23:10). So then, the prayer is not asking that God not entice us to sin, because we know he doesn’t do that, nor is it asking God not to give us any times of testing because we know he does do that.

In Exodus 20:20 Moses said to the Israelites, “*Don’t be afraid, for God has come to test you, so that you will fear Him and will not sin.*” This is the cry of our heart when we pray *lead us not into temptation*. We are asking God to help us trust and love him so much that we would not sin against him when we are tested. “Lead us not into testing simply means lead us into deeper faith.”<sup>8</sup>

When we pray *lead us not into temptation* we are cultivating a humble heart that knows how prone to wander we really are. We are asking God, please don’t let me go anywhere, where I would fall and sin against you. It is reminding us of 1 Corinthians 10:12, “*Let anyone who thinks that he stands take heed lest he fall.*” And reminding God of his promise in verse 13, “*God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.*”

- ❖ In your experience, what sins are you tempted to, when going through a time of testing or trials?
  
  
  
  
  
  
  
  
  
  
- ❖ Tim Keller says “to *enter into temptation* is to entertain and consider the prospect of giving in to sin.” Multiple times in the New Testament Paul warns us to flee from sin. Why is even entertaining the prospect of giving in to sin so dangerous and Paul’s exhortation so important?

- ❖ In prayer does your heart yearn and cry out for help to not sin and offend God or do you only give it thought after you sin? How will you incorporate this aspect of prayer into your prayer life?

#### Day 4- Luke 11:5-13

8. How would you describe the man in Jesus' parable in verses 5-8 who is asking for something?
  
  
  
  
  
  
  
  
  
  
9. What startling promise does Jesus give in verses 9-10?

Digging Deeper: Read the following verses:

*James 4:2b-3 "You do not have because you do not ask. You ask and do not receive because you ask with wrong motives so that you may spend it on your pleasures."(NASB)*

-Jesus has already qualified this promise in verses 9-10 with his model of prayer in verses 2-4 being God-centered. How does James further clarify this promise?

10. In verses 11-13 Jesus reminds the disciples that God is so much more than a grumpy, tired, next-door neighbor who gives in because of the boldness of the person making the request. What principle does Jesus state about fathers?
  
  
  
  
  
  
  
  
  
  
11. Explain the comparison Jesus makes between earthly fathers and God.

12. What does verse 13 tell us is the ultimate good gift, the source of all goodness and blessing that God gives to those who ask?

Picture and Ponder: “To those who ask for a gift, He gives the giver; to those who ask for an effect, He gives the cause; to those who ask for a product He gives the source; to those seeking comfort He gives the comforter (Acts 9: 31); to those seeking power He gives the source of power (Acts 1: 8); to those seeking help He gives the helper (John 14: 26); to those seeking truth He gives the Spirit of truth (John 16: 13); to those seeking “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control” (Gal. 5: 22– 23) He gives the producer of all those things. The indwelling Holy Spirit (Rom. 8: 9, 11; 1 Cor. 6: 19; 2 Tim. 1: 14) is the source of every good thing in the Christian’s life (Eph. 3: 20).”<sup>9</sup>

#### Day 5- Luke 11:14-54

##### Verses 14-23

13. What is shocking about verse 23? How does this go against the common wisdom of our day?

##### Verses 24-28

14. When people seek to clean up their lives (in this case it was the exorcism of a demon possibly by unbelieving Jewish religious persons), outside of the transforming power of Jesus through the Holy Spirit, what inevitably happens?

15. Who does Jesus say is more blessed than Messiah’s mother?

-How does obedience to Jesus differ from the moralism of trying to clean up your own act?

Verses 29-36

16. Why will Jesus' generation be condemned by the Queen of Sheba and by the men of Nineveh?

17. Jesus had given the people so many signs showing that he was the Messiah, what does it say about the people that they demanded another sign?

Verses 37-54

18. The Pharisees and lawyers loved religion, symbolism, rituals and rules. Jesus condemned them, warning that their religion only made them clean on the outside. They piled endless rules upon the people that even they themselves were unable to keep. But in their blind, self-righteousness they became hypocritical, greedy, and puffed up with pride, unable to see what Jesus offered.

-How does verse 42 show that the religious leaders loved religion but not God?

-Why is it so easy for people to love religion and rituals but not to love God or their neighbor?

-How have you seen this in your own life?

-How should tithing (giving a tenth of your income to God) be related to justice and loving God?

**One Thing:** Look back over this week's study. Pick one thing that God impressed on you, convicted you about, or something new that you learned and write it here.

How will knowing this impact the way you think and act?

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<sup>1</sup> MacArthur, John F. (2011-02-21). Luke 1-24 MacArthur New Testament Commentary Set (MacArthur New Testament Commentary Series) (Kindle Locations 15299-15300). Moody Publishers. Kindle Edition.

<sup>2</sup> Ibid.

<sup>3</sup> Keller, Timothy. Prayer. Experiencing Awe and Intimacy with God. P.111. Penguin Group Publishers, New York. Mc Neill, Calvin: Institutes, 3.20.42., 903-904

<sup>4</sup> Tolkein, J.R. Lord of the Rings as quoted in Keller, Timothy. Prayer. Experiencing Awe and Intimacy with God. Penguin Group Publishers, New York. Mc Neill, Calvin: Institutes, 3.20.42., 903-904

<sup>5</sup> Keller, Timothy. Prayer. Experiencing Awe and Intimacy with God. P.112. Penguin Group Publishers, New York

<sup>6</sup> MacArthur, John F. (2011-02-21). Luke 1-24 MacArthur New Testament Commentary Set (MacArthur New Testament Commentary Series) (Kindle Location 16075). Moody Publishers. Kindle Edition.

<sup>7</sup> Expositor's Commentary

<sup>8</sup> Timms, David. Living the Lord's Prayer. Bethany House Publishers, 2008. P.168

<sup>9</sup> MacArthur, John F. (2011-02-21). Luke 1-24 MacArthur New Testament Commentary Set (MacArthur New Testament Commentary Series) (Kindle Locations 16242-16246). Moody Publishers. Kindle Edition.

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