

# The Lucan Lord's Prayer

## —The Prayer of the Disciples—

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### Abstract

This article focuses on the Lord's Prayer as it is found in the Gospel of Luke (11:2-4). It provides a literary-critical exegesis of this passage in order to understand its significance within the context of the Lucan narrative. It will suggest that within the Lucan context, the passage provides the occasion for the disciples of Jesus to learn from their master the significance of prayer. At the same time, the content of the prayer not only confirms Jesus' identity in relation with God but teaches the disciples the things that determine their identity as Jesus' followers. Thus, this article shows that it is both the literary context and the whole content of the Lucan Lord's Prayer that allow us to regard Jesus' prayer as "the prayer of the disciples."

### 1. Introduction

The "Our Father" or "The Lord's Prayer" is the best-known prayer in Christianity.<sup>1</sup> The prayer is unique because it was taught to the disciples by Jesus himself, as Matthew (6: 9–13) and Luke (11: 2–4) narrate. While the two texts agree with each other in regard to the general content of the prayer, they differ slightly in length and wording, and more importantly in the narrative context within which the texts are found. This article will focus on the Lord's Prayer as it is found in the Gospel of Luke. It will provide a literary-critical exegesis of this passage in order to understand its significance within the context of the Lucan narrative.

It will suggest that within the Lucan context, the passage provides the occasion for the disciples of Jesus to learn from their master the significance of prayer. Following Jesus' example, the disciples are to put their trust in God who is to be called "Father." Luke also employs the Lord's Prayer to confirm the Father-Son relationship between Jesus and God. Jesus' intimate relationship with God becomes the model for the disciples. For Luke, the Lord's Prayer, the prayer of Jesus, is the prayer of the disciples. It is the prayer that defines their identity as followers of Jesus.

Thus, I agree with Léopold Sabourin who entitles the passage of Luke 11: 1–4, "La prière des

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<sup>1</sup> Even though the term "Our Father" is well known, I will not use this term in order to avoid a misnomer since the Lucan version begins with a simple address "Father," and not "Our Father" as in Matthew. Throughout this article I will use the term "the Lord's Prayer," which fits well into the Lucan context.

disciples.”<sup>2</sup> Sabourin suggests that the Lord's Prayer is in fact “the prayer of the disciples,” because the Lord himself commanded them to say the prayer. Meanwhile, Marc Philonenko regards the Lord's Prayer as the prayer of the disciples because of the presence of the last three petitions concerning their own daily life.<sup>3</sup> I shall argue in this article that it is both the context and the whole content – not only the last three petitions – of the Lucan Lord's Prayer that allow us to regard Jesus' prayer as “the prayer of the disciples.”

I will begin with a brief look on the source and redactional issues of the text of the Lord's Prayer.

## 2. Source and Redactional Issues

Since the text of the Lord's Prayer is found in both Matthew and Luke,<sup>4</sup> one can ask whether Luke has borrowed the material from Matthew, or Matthew borrowed the material from Luke, or whether both Matthew and Luke have used the same source<sup>5</sup>. One can also ask which of the two texts is closer to what might have been the original text. Before going further into this topic, it will be useful to compare the two texts.<sup>6</sup>

	Luke 11: 2-4	Matthew 6: 9-13
Address	<b>Πάτερ,</b>	<b>Πάτερ ἡμῶν</b> ὁ ἐν τοῖς οὐρανοῖς·
Petition 1	<b>ἀγιασθήτω τὸ ὄνομά σου·</b>	<b>ἀγιασθήτω τὸ ὄνομά σου·</b>
2	<b>ἐλθέτω ἡ βασιλεία σου·</b>	<b>ἐλθέτω ἡ βασιλεία σου·</b>
3		<u>γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·</u>
4	<b>τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·</b>	<b>τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον·</b>
5	<b>καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφιομεν παντὶ ὀφείλοντι ἡμῖν·</b>	<b>καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·</b>
6	<b>καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.</b>	<b>καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.</b>

<sup>2</sup> Léopold Sabourin, *L'Évangile de Luc* (Rome: Editrice Pontificia Università Gregoriana, 1985) 229.

<sup>3</sup> Marc Philonenko, “De la ‘Priere de Jesus’ au ‘Notre Pere’ [Abba; targoum du Psaume 89,27; 4Q369,1,2, 1-12; Luc 11,2],” *RHPR* 77 (1997) 133-40.

<sup>4</sup> The text of the Lord's Prayer is also found in *Didache* 8: 2. It has a longer form (with doxology). Scholars generally regard the formula of the Lord's Prayer in the *Didache* as depending on the Matthean formula. See, Joseph A. Fitzmyer, *The Gospel according to Luke X-XXIV* (AB 28A; New York: Doubleday, 1983) 897; Charles H. Talbert, *Reading Luke* (New York: Crossroad, 1982) 127. The Lord's Prayer as found in the *Didache* will not be treated here.

<sup>5</sup> For the summary of four different solutions to the problem of two different formula of the Lord's Prayer in Matthew and Luke, see Jean Carmignac, *Recherches sur le “Notre Père”* (Paris: Letouzey & Ane, 1969) 18-28.

<sup>6</sup> The Greek text of this passage is taken from E. Nestle and K. Aland, eds. *Novum Testamentum Graece* (28<sup>th</sup> ed., Stuttgart: Deutsche Bibelgesellschaft, 2012).

This table shows that there are two significant differences between the two texts. First, the Lucan text is shorter than the Matthean: it has the address in a shorter form, it lacks the third petition, and it lacks the second part of the sixth petition (underlined are the phrases which are not found in Luke). Second, in the fourth and fifth petition, Luke employs words and tenses which differ from those in Matthew (underlined are the words that are different in the two texts).

On the one hand, it can be argued that Matthean text is longer because it has joined other sayings of Jesus to the original prayer. The wording and content of the third petition, for example, clearly echoes Jesus' prayer in Gethsemane (Matt 26: 42).<sup>7</sup> Thus, the Lucan form is probably closer to the original one. On the other hand, the Lucan usage of ἀμαρτίας (sins) in v. 5a suggests that he has adapted the original word of Jesus (presumably in Aramaic) for his Gentile audience. The Aramaic word for "sin," *hobha*, basically means money owed or debt.<sup>8</sup> The Matthean ὀφειλήματα (debts), thus, appears to be more original than Luke's ἀμαρτίας. Luke's later usage of ὀφείλοντι (debtor) in v. 5b within the same petition further supports the originality of the Matthean ὀφειλήματα. Therefore, the argument can go in either direction. Many scholars suggest that "the Lucan version has preserved the oldest form with respect to *length*, but the Matthean text is more original with regard to *wording*."<sup>9</sup>

If this is the case, it is possible that both evangelists depend on the same tradition (Q, oral or written) and each adapted it in a slightly different way.<sup>10</sup> It is unlikely, however, that one depended on the other. If Luke had used Matthew as his source, there is no reason, theological or literary, for him to omit such important words of Jesus.<sup>11</sup> Matthew is also unlikely to have used Luke as his source. The analysis of the Matthean Lord's Prayer shows that its form and

<sup>7</sup> R. E. Brown, "The *Pater Noster* as an Eschatological Prayer," *TS* 22 (1961) 177. The second part of the sixth petition might echo Matt 13: 19, 38.

<sup>8</sup> J. Jeremias, *The Lord's Prayer* (Biblical Series 8; Philadelphia: Fortress, 1971) 13.

<sup>9</sup> This was first suggested by Jeremias, *The Lord's Prayer*, 14; and it has been widely accepted. See, Brown, "The *Pater Noster*," 178; Bandstra, "The Original Form," 33.

<sup>10</sup> Fitzmyer (*Luke*, 897) agrees that the material comes from Q. Some scholars have tried to explain the genesis of the prayer. M. D. Goulder, "The Composition of the Lord's Prayer," *JTS* 14 [1963] 32–45) thinks that it is Matthew who composed the prayer using Marcan material. Luke shortened the Matthean text. S. van Tilborg, "A Form-Criticism of the Lord's Prayer," *NovT* 14 [1972] 94–105) suggests that the original prayer consisted of the formula, "Father, your will be done, lead us not into temptation," which is based on Jesus' own words in Gethsemane as recorded by Mark. Q, because of the influence of Qaddish-prayer and the logia of Jesus, then expands the formula to become, "Father, hallowed be your name, your kingdom come, your will be done. Give us today our daily bread, forgive us our guilt just as we forgive to others their guilt, lead us not into temptation." Each evangelist is responsible for the final form of the text.

<sup>11</sup> R. E. Brown ("The *Pater Noster*," 177) writes, "...it would be very difficult to conceive that the Lucan tradition would have dared to excise petitions from a longer form, for the prayer, being Jesus' own, took on a sacred character which would have discouraged such omissions."

wording can be rendered in good Aramaic poetry, which suggests its originality.<sup>12</sup> On the basis of the fact that liturgical texts tend to be expanded, some scholars suggest that Matthew probably has preserved a version of the Lord's Prayer which was expanded for the liturgical purpose in his community.<sup>13</sup> It is also possible, therefore, to assume that the two evangelists

<sup>12</sup> Ernst Lohmeyer, *The Lord's Prayer* (Trans. John Bowden; London: Collins, 1965) 27–29; Jeremias, *The Lord's Prayer*, 15. Jean Irigoien (“La version lucanienne du Notre Père” *RHPR* 80 [2000] 207–12) takes the number of syllables of the prayer and the introduction of both versions into account and suggests their authenticity.

<sup>13</sup> J. Jeremias, “The Lord's Prayer in Modern Research,” *ExpTim* 71 (1960) 142–43; Brown, “The *Pater Noster*,” 178. The textual variants of the Lucan text also indicate a strong tendency among the scribes to assimilate or harmonize the Lucan text to the Matthean version of the Lord's Prayer, which was probably more familiar from the liturgical usage in the early church (see, Bandstra, “The Original Form,” 25; Metzger, *Textual Commentary*, 130; Fitzmyer, *Luke*, 902–907). For example:

In v. 2, after *ὅταν προσεύχησθε* (*whenever you pray*), D read *με βαττολογεῖτε ὡς οἱ λοιποὶ δοκοῦσιν γὰρ τινεὶ ὅτι ἐν τῇ πολλολογίᾳ αὐτῶν εἰσακουθῆσονται ἀλλὰ προσευχόμενοι* (*do not babble like others who think that with their many words they will be heard, but pray*). This phrase is very similar in content and wording to Matt 6: 7. D might have derived the phrase from Matthew and inserted it here. See, Bruce M. Metzger, *Textual Commentary on the Greek New Testament* (2<sup>nd</sup> ed. Deutsche Bibelgesellschaft, 1994) 129–30.

In v. 2 a significant number of manuscripts (A, C, D, W, Q, Y, etc.) read *πατερ ἡμῶν* (L) *ο ἐν τοῖς οὐρανοῖς* (*our father who is in heaven*) instead of “*πατερ*,” which is read by some early manuscripts (P<sup>75</sup>, X, B, vg, Mcion, Or, etc). It is difficult to find a good reason why these early witnesses would have omitted these adjectives. The longer address may have been the result of harmonization with the Matthean text. See, Fitzmyer, *Luke*, 902; Metzger, *Textual Commentary*, 130.

Other textual variants in verse 2 relate to the phrase *ἐλθέτω ἡ βασιλεία σου* (*may your kingdom come*), which is read by some of the earliest witnesses (P<sup>75</sup>, B, L, vg, etc). In place of this reading, D reads *ἐφ ἡμᾶς ἐλθετω σου ἡ βασιλεία* (*may your kingdom come upon us*), while Marcion, Gregory of Nyssa, and some other minor witnesses read *ἐλθετω το πνεῦμα σου το ἅγιον ἐφ ἡμᾶς καὶ καθαρῖσατω ἡμᾶς* (*may your Holy Spirit come upon us and cleanse us*). After this phrase, a significant number of witnesses (X<sup>\*</sup>, A, C, D, W, Q, Y, etc.) also read *γενηθητω το θελημα σου ὡς ἐν οὐρανῶ καὶ ἐπὶ (τῆς) γῆς* (*your will be done on earth as in heaven*) and some other witnesses (a, sa, bo<sup>ms</sup>) read *γενηθητω το θελημα σου* (*your will be done*). The shortest reading is probably the original one. The longer readings may have been the copyists' attempts to assimilate the Lucan text with the Matthean formula.<sup>13</sup> However, two problems arise. First, if it is a harmonization, one has to explain why some witnesses read a phrase (*may your Holy Spirit...*) which is not in the Matthean formula. Second, codex Sinaiticus (X) – an early and important witness – reads the shorter reading “*πατερ*” in the previous phrase, but now prefers the longer reading (with *your will be done*...). Although it is difficult to find a satisfying answer for these problems, it is reasonable to accept the suggestion that the longer readings are the result of liturgical adaptation of the Lord's Prayer. The copyists might have taken the form of the Lord's Prayer which was perhaps used in the rite of Baptism or the laying on of hands. See, the debate between A. J. Bandstra (“The Original Form of the Lord's Prayer,” *CTJ* 16 [1981] 15–37) and J. van Bruggen (“The Lord's Prayer and Textual Criticism,” *CTJ* 17 [1982] 78–87).

In v. 3, Marcion and Origen read *ἄρτον σου* (*your bread*), a few minor witnesses (sy<sup>s.c.p</sup>) read only *ἄρτον* without a possessive pronoun; whereas, the majority of witnesses read *ἄρτον ἡμῶν* (*our bread*). The first two variants might have been attempts to improve the text. Still in v. 3, X, D, 28, 1010<sup>2</sup> read the aorist imperative *δοσ* (*give*) whereas the majority

preserve two versions of the Lord's Prayer used in two different communities: the Matthean in a Jewish Christian community and the Lucan in the Gentile Christian community.<sup>14</sup>

Although we cannot be sure about the source and origin of the prayer, it is clear that both evangelists set the prayer in different literary contexts, each one to serve his purpose. In Matthew the Lord's Prayer is set in the context of Jesus' Sermon on the Mount (chaps 5 – 7). It is a part of the teaching against the hypocrisy of the Pharisees in the practice of the Jewish customs (almsgiving, prayer, and fast). In the Matthean context, Jesus teaches the disciples a proper way of praying. They are not to pray like the Pharisees and the Gentiles who babble (6: 5–7). Thus, the Matthean Lord's Prayer fits well into the literary context of the Matthean narrative.

In the next section we shall turn our focus to the literary context of the Lucan Lord's Prayer.

### 3. Literary Context of the Lucan Lord's Prayer

Luke has a great interest in prayer, and this theme runs throughout the narrative of Luke-Acts. Luke opens the gospel with the infancy narrative that emphasizes the importance of prayer.<sup>15</sup> Throughout the gospel Luke portrays Jesus praying, especially at all the major turning-points in his life.<sup>16</sup> In Acts, Luke constantly portrays Christians at prayer.<sup>17</sup> The theme of prayer, therefore, runs from the beginning of Luke to the end of Acts. There, Jesus is portrayed as a model for prayer and as a teacher who constantly encouraged his disciples to pray (6: 28; 18: 1; 22: 40; 22: 46).

The Lord's Prayer in Luke is found toward the beginning of the Journey Narrative (9: 51 – 19: 44). It is a journey to Jerusalem which Jesus began "when the days for his being taken up were fulfilled" (9: 51). The theme of discipleship dominates the beginning of the Journey

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of witnesses read the present imperative διδου (*give*, in the sense of "keep on giving"). The text of D and a few minor witnesses read σημερον (today), whereas the majority of witnesses read το καθ' ημεραν (*every day*). These witnesses have probably tried to harmonize the Lucan text with the Matthean.

In v. 4, D, it, and bo<sup>pt</sup> read τοις οφειλεταις ημων (*our debt*), whereas the majority of texts read παντι οφειλοντι ημιν (*all indebted to us*). After εις πειρασμόν (*into temptation*) at the end of v. 4, some manuscripts (Σ<sup>1</sup>, A, C, D, W, Q, Y, etc.) also read αλλα ρυσαι ημας απο του πονερου (*but deliver us from the evil one*); whereas some of the earlier witnesses (P<sup>75</sup>, κ<sup>\*.2</sup>, B, L, vg. sy<sup>3</sup>, etc.) do not read the phrase. The longer readings are probably the result of harmonization with the Matthean text.

<sup>14</sup> Jeremias, *The Lord's Prayer*, 9–10; Talbert, *Reading Luke*, 127.

<sup>15</sup> The assembly of people was praying (1: 10), Zechariah's prayer was heard (1: 13), and Anna was praying day and night (2: 37).

<sup>16</sup> Jesus prayed at the Baptism (3: 21), before his conflicts with the authorities (5: 16), all night before he chose the Twelve (6: 12), before he predicted his passion (9: 18), and before his transfiguration (9: 28). Jesus prayed at the very climax of his life: in the Mount of Olives when he was about to face his suffering (22: 39–46) and on the cross before he breathed his last (23: 47). During the Passion Jesus prayed for Peter (22: 32) and even for his enemies (23: 34).

<sup>17</sup> Acts 1: 14, 24; 2: 42; 3: 1; 4: 24–30, 31; 6: 4, 6; 10: 2–4, 9, 30; 11: 5, 12; 13: 3; 14: 23; 20: 36; 21: 5; 22: 17; 28: 8.

Narrative. As Jesus sets his face to Jerusalem to fulfill the plan of God, he gives the disciples a new task: to be his messenger (9: 52). He speaks about the radical demands of being a disciple (9: 57–62), then he sends the seventy-two on a mission with the command to heal and preach the kingdom of God (10: 9). Upon their return from the mission, Jesus expresses his gratitude by repeatedly addressing God as “Father” and declares that the disciples are blessed (10: 21–24). When a scholar of the Law comes to ask him about the greatest command, he tells the parable of the Good Samaritan and tells the scholar: “Go and do likewise.” (10: 37). As his journey continues, Jesus enters into a village and is welcomed in the house of Martha. He tells her that there is need of only one thing, which Mary, her sister, has chosen (10: 42). Luke indicates that Jesus was in favor of Mary’s eagerness to be with him, to listen, and to learn from him – the basic attitudes of a disciple.<sup>18</sup> Jesus’ teaching on prayer takes place after the story of Martha and Mary.

In 11: 1, Luke signals the change of the narrative setting.<sup>19</sup> Now Jesus is praying in a certain place. So far, Luke has portrayed Jesus praying constantly. On some occasions the disciples were with Jesus when he prayed (9: 18; 28), but Luke never explicitly relates the content of Jesus’ prayer. But now, as they are heading to Jerusalem where Jesus will face his “exodus,” it is the right time for the disciples to learn from Jesus’ example of prayer. The request of one of the disciples for Jesus to teach them to pray as John taught his disciples is made after Jesus finishes praying.<sup>20</sup>

In answer to the request Jesus delivers a discourse on prayer which begins with the Lord’s Prayer. The disciples are to address God as “Father,” glorify his name and ask for the basic needs for their life. The prayer is immediately followed by a parable of three friends at midnight (11: 5–8) and the logion on prayer (11: 9–13).<sup>21</sup> The parable, which echoes the petition for bread in the Lord’s Prayer, reminds the disciples to be persistent in prayer. The saying concludes Jesus’ teaching on prayer with an exhortation to have faith in God who is more trustworthy than a father who knows how to give good gifts to his children. The heavenly Father will give the Holy Spirit to those who ask him (11: 13). Jesus’ discourse on prayer (11: 1–13), thus, begins and ends with an emphasis on the fatherhood of God.

The significance of faith in God, which is shown in the persistence in prayer, is emphasized again in the story of the Unjust Judge (18: 1–8).<sup>22</sup> Both passages (11: 1–13 and 18: 1–8) – one toward the beginning and another toward the end of the Journey Narrative – form an *inclusio* which underlines the significance of prayer for the disciples.

This short review shows that the Lord’s Prayer is set in a different literary context than that of Matthew. Whereas in Matthew, Jesus’ teaching of the prayer takes place during the Sermon

<sup>18</sup> Steven F. Plymale, *The Prayer Texts of Luke-Acts* (New York: Peter Lang, 1991) 51.

<sup>19</sup> The change of place here provides the occasion for Jesus to deliver the discourse on prayer. See, Frank J. Matera, “Jesus’ Journey to Jerusalem (Luke 9.51 – 19.46): A Conflict with Israel,” *JSNT* 51 (1993) 64.

<sup>20</sup> This is the only moment in the Journey Narrative where Luke portrays Jesus praying.

<sup>21</sup> For the verbal clues that indicate that Luke intended to tie this section into a single unit which deals with prayer, see, Talbert, *Reading Luke*, 127.

<sup>22</sup> See, John J. Kilgallen, “Understanding Two Parables about Prayer (Luke 11: 5–8; 18: 1–8),” *CS* 42 (2003) 337–39.

on the Mount, Luke sets it in the context of Jesus' journey to Jerusalem. Whereas in Matthew, Jesus takes the initiative to teach the disciples to pray (Matt 6: 6–9), in Luke it is one of the disciples who asked Jesus to teach them to pray. Whereas in Matthew the prayer is meant to be an example of a proper way or manner of praying – unlike the prayer of the hypocrites and the Gentiles – in Luke the teaching follows the example of John the Baptist. Whereas in Matthew the prayer is followed by Jesus' instruction about forgiveness, in Luke it is followed by a parable and a saying which emphasize faith in God and persistence in prayer. In other words, in Matthew the prayer is adapted to its audience – a Jewish Christian audience – which knows the significance of prayer but needs to be taught the proper way of praying. In Luke, the Lord's Prayer answers the need of the disciples – and the Gentile Christian audience – who are eager to learn from Jesus' own example of prayer.<sup>23</sup>

#### 4. Structure

Opening the passage with *καὶ ἐγένετο*, Luke sets the stage for Jesus' discourse on prayer. Jesus was praying alone (v. 1a). When he finished praying, one of the disciples asked him to teach them to pray as John taught his disciples (v. 1b). Jesus' teaching of the Lord's Prayer is introduced by the phrase "Whenever you pray, say" (v. 2a). The prayer begins with an address to God as "Father" (v. 2b) and is followed by five petitions. The first two petitions relate to God and are linked together with an *asyndeton* (v. 2cd). Both petitions follow the same word order, consisting of imperative, noun, and possessive pronoun. This indicates that they are closely tied together. The last three relate to the disciples' own needs for daily bread, forgiveness, and being spared from temptation. These are connected with *polysyndeton καὶ* (vv. 3–4).

Taking into consideration the literary cues and the content of this passage, I have outlined the passage as follows:

Setting:

Jesus was praying (1a)

A disciple makes a request (1b)

Introduction:

*Whenever you pray, say* (v. 2a)

Prayer:

Address:

*"Father"* (2b)

Petitions directed toward God (2cd)

*"Hallowed be your name"* (2c)

*"Your kingdom come"* (2d)

<sup>23</sup> Jeremias (*The Lord's Prayer*, 9) writes, "The Matthean catechism on prayer is addressed to people who have learned to pray in childhood but whose prayer stands in danger of becoming a routine. The Lucan catechism on prayer, on the other hand, is addressed to people who must for the first time learn to pray and whose courage to pray must be roused."

Petitions for the needs of the disciples (3–4)

“Give us each day our daily bread.” (3)

“And forgive us our sins,

for we ourselves also forgive everyone indebted to us” (4a)

“And do not bring us into temptation” (4b)

The exegesis will show that within the Lucan narrative, the Lord's Prayer is the occasion for the disciples to learn from Jesus' prayer-life, which Luke portrays throughout the gospel.

## 5. Exegesis

### 5. 1. Setting (v. 1)

Luke carefully sets the stage for the teaching of the Lord's Prayer. He begins it with the phrase, καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον (*it happened that when Jesus was praying in a certain place*). This opening phrase recalls his previous account in 9: 18. In 9: 18 Luke portrayed Jesus praying alone (καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας), while the disciples were with him (συνῆσαν αὐτῷ οἱ μαθηταί). Here, by employing the same style, Luke reminds the audience of the portrait of Jesus he has depicted so far, that Jesus is a man who prays constantly. As Jesus had prayed before – at his Baptism, before choosing the Twelve, before the prediction of his passion, before the transfiguration – now he prays again, this time, in a certain place. Luke is not concerned to identify the place. Instead, his concern here, as in 9: 18, is the presence of the disciples. The disciple's request that takes place soon after Jesus finishes praying implies that they are with Jesus and seeing him praying.

At the same time, the Lucan setting indicates that it is the example of Jesus that evokes the disciple's request. For Luke the very reason for the need of the disciples to pray lies in Jesus' own attitude toward prayer.<sup>24</sup> Jesus is the model of prayer and a proper prayer-life is characteristic of the disciples of Jesus. So far the disciples have taken part in Jesus' mission “to heal and to teach the kingdom of God” (10: 9). As true disciples who are eager to learn from their master, now they are to learn to pray as Jesus himself prays.

Again, Luke does not identify the certain disciple (τις τῶν μαθητῶν) who makes the request. But Luke gives a hint that the disciple makes the request on behalf of all the disciples. He employs the first-person plural (ἡμεῖς) when he asks Jesus “*Lord, teach us to pray.*” Jesus answers him in v. 2 using the second person plural, “*When you (pl.) pray*” (ὅταν προσεύχησθε). This implies that the prayer that he is going to teach also functions as a prayer that binds the disciples together as a community.<sup>25</sup>

<sup>24</sup> P. Edmonds (“The Lucan Our Father: A Summary of Luke's Teaching on Prayer?” *ExpTim* 91 [1979–80] 140–43) suggests that in Mark the ‘lay people’ become the model of prayer; in Matthew the disciples are the model of prayer, while in Luke, Jesus is the model of prayer.

<sup>25</sup> Jeremias (*The Lord's Prayer*, 16) writes, “The request at Luke 11: 1 therefore shows that Jesus' disciples recognized



The request, “*Lord, teach us to pray as John has taught his disciples,*” suggests that for the disciples the prayer which Jesus teaches has something to do with their identity as his followers.<sup>26</sup> They are the follower of Jesus, different from those of John the Baptist. Nowhere does Luke tell the story of John teaching his disciples to pray. But Luke constantly portrays the significance of John’s figure. In the infancy narrative, the birth story of John is told along with the birth narrative of Jesus.<sup>27</sup> After that John plays a significant role “proclaiming repentance for the release of sin” (3: 3), a task that is taken over and continued by Jesus and his disciples.<sup>28</sup> At the same time, in 5: 33, Luke mentions the disciples of John whom he distinguishes from the disciples of Jesus. Luke reports that whereas the disciples of Jesus do not, the disciples of John and of the Pharisees fast and offer prayer (note that “offer prayer” is peculiar to Luke). On the one hand, the reference in this passage to John, who taught his disciples to pray, proves the Lucan tendency to reiterate the parallelism between John and Jesus as well as recalling the continuation of John’s legacy. On the other hand, it emphasizes the peculiarity of the identity of Jesus’ disciples, an identity which will be clarified in the prayer taught to the disciples by their master and Lord (κύριος).<sup>29</sup>

## 5. 2. Introduction: “Whenever you pray, say” (2a)

Jesus responds to the request saying, ὅταν προσεύχησθε λέγετε (*whenever you pray, say*). The conjunction ὅταν + subjunctive usually refers to repeated action.<sup>30</sup> Thus, this structure implies that in Luke Jesus wants the disciples to repeat the prayer whenever they pray. In Matthew (6: 9), Jesus’ introductory word to the prayer is οὕτως οὖν προσεύχεσθε ὑμεῖς (*you shall pray like this*), with the emphasis on *the way to pray*: not as the hypocrites and the Gentiles who babble (6: 5–8). For Matthew, what Jesus teaches the disciples is the proper way to pray. In Luke, the prayer that Jesus is about to teach the disciples is a *model prayer*,<sup>31</sup> a prayer following his

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themselves as a community, namely as the community of the age of salvation.”

<sup>26</sup> Jeremias (*The Lord’s Prayer*, 16) writes, “At the time of Jesus individual religious groups were marked by their own prayer customs and forms.” Lohmeyer (*The Lord’s Prayer*, 22) rightly points out that the mention of John who teaches his disciples, underlines the teacher-pupil relationship of Jesus and his disciples. James Keith Elliot (“Did the Lord’s Prayer Originate With John the Baptist?” TZ 29 [1973] 215) suggests that the mention of John here indicates that the prayer originated to John the Baptist. Jesus borrowed the material from John. Although this suggestion is tempting, there is no means to prove it. See, the latest argument by Jeffrey B. Gibson, “John the Baptist and the Origin of the Lord’s Prayer,” *Journal for the Study of the Historical Jesus* 15: 1 (2017), 115–130.

<sup>27</sup> For the parallelism between Jesus and John, see Robert C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation*. Vol 1. *The Gospel according to Luke* (Philadelphia: Fortress, 1986) 15–20.

<sup>28</sup> See, Tannehill, *The Narrative Unity*, 48–49.

<sup>29</sup> For the usage of κύριος in Luke, see, Fitzmyer, *Luke*, 200–03.

<sup>30</sup> “ὅταν,” BDAG, 730–31.

<sup>31</sup> As Fitzmyer (*Luke*, 902) points out, “the Lucan formulation presents the “Our Father” as the *mode* of all Christian prayer, whereas the Matthean gives it merely as *an* example.” Sometimes scholars regard the Lord’s Prayer in both Matthew and Luke as the model of prayer without taking into consideration the narrative context of each account. See, for example, Kate Dugdale, “Understanding the Lord’s Prayer as the Paradigm of Prayer,” *Stimulus* 19: 3 (Sep 2012) 30–37.

example, a prayer of all his followers, a prayer that defines the identity of the disciples of Jesus.

### 5.3. The Lord's Prayer:

#### "Father" (2b)

Jesus teaches the disciples to address God as "Father" (πάτερ). Since he identified God as his father in the Jerusalem temple (2: 49), Jesus has referred to God as a merciful father (6: 36) with whom he will share the glory (9: 26). Upon the return of the seventy-two from their mission, Jesus gave thanks to God by repeatedly addressing him as Father (10: 21–22). Now, he teaches the disciples to address God in the same way.

The idea of God as a father is not entirely new. As J. Jeremias points out, long before the OT prophets the ancient Sumerians (3<sup>rd</sup>–2<sup>nd</sup> millennia B.C.) referred to the deities as father.<sup>32</sup> In the OT, God is sometimes called or addressed as the father of his covenant people Israel. God is the father who elected, delivered, and saved his people.<sup>33</sup> However, there is no single instance where God is directly addressed by a single human being as "Father."<sup>34</sup>

Jesus, nonetheless, constantly addresses God as Father in his prayer, particularly in the prayers which are found in Luke. In all the Synoptics, Jesus begins his prayer in Gethsemane with "Father," but it is only in Luke that Jesus continues to pray to his Father throughout the passion. Both his prayer for his enemies (22: 32) and the prayer before breathing his last (22: 46) are introduced by the invocation "Father."

Matthew has the longer form of address: "Our Father who is in heaven." The expression "heavenly father" is a Matthean term.<sup>35</sup> Matthew uses it here as "an honorific qualitative to give God proper place."<sup>36</sup> God is "our father who is in heaven," as distinguished from "we who are on earth." This fashion of addressing God might be original. However, the fact that in all of Jesus prayers in the Synoptics he always addresses God as "Father," rather than "Father who is in heaven," supports the originality of the shorter Lucan address.<sup>37</sup> In any case, compared to the Matthean form, Luke's simple address has the nuance of intimacy which is implied in the

<sup>32</sup> According to Jeremias (*The Lord's Prayer*, 17–18), the Sumerians not only saw God as the procreator, but also as the merciful father, in whose hand the life of the whole land lies.

<sup>33</sup> Deut 32: 6, 9–10, 12, 15b; Isa 63: 15–16; 64: 8–9; Jer 3: 4; Mal 1: 6; Ps 89: 6; Eccl 23: 1; 51: 10; Tob 13: 4; Wis 14: 3, etc. See, Fitzmyer, *Luke*, 902.

<sup>34</sup> The use of "heavenly father" is probably intended to avoid any suggestion that God was the mythical forefather or progenitor of the people. See, Philip B. Harner, *Understanding the Lord's Prayer* (Philadelphia: Fortress, 1975) 42.

<sup>35</sup> Matthew uses it nineteen times, whereas Mark and Luke each use it only once. Notice that Luke's only usage of the term (in 11: 13) is problematic, as can be seen in its textual variants.

<sup>36</sup> Brown, "The *Pater Noster*," 185; Lohmeyer, *The Lord's Prayer*, 39–40.

<sup>37</sup> Rom 8: 15 and Gal 4: 6 confirm that the simple form "Father" was used in prayer in the early church. Harner (*Understanding the Lord's Prayer*, 25) notes that the phrase "Father in heaven" entered the theological vocabulary of Palestinian Judaism in the latter part of the first century. Matthew probably reflects the current Jewish influence. Carmignac (*Recherches*, 74–76) thinks that the longer form is original. But, some scholars think that Matthew probably adapted it from standard Jewish prayer formula. See, Brown, "The *Pater Noster*," 182; Marshall, *Luke*, 456–57.

Aramaic word *abba*, “Dear Father.”<sup>38</sup>

By teaching the disciples to call God *πάτερ* (*Abba, Dear Father*), Jesus gives them a share in his sonship, which God proclaims in the Baptism (3: 22) and transfiguration (9: 35). Jesus encourages them, as his disciples, to speak with the Father in such a familiar trusting way as a child would with his or her father. The disciples of Jesus are to put their trust in God since God is a father who knows how to give good things to his children (11: 11–13).

While encouraging the disciples to share in his sonship, Jesus remains the unique son of God. In Luke, the genealogy of Jesus ends with God (3: 23–38), which emphasizes the Father-Son relationship. Jesus wants the disciples to take part in his own relationship with God. Yet, Luke is not interested in presenting the disciples as calling God as father.<sup>39</sup> Throughout Luke-Acts there is no one but Jesus who addresses God as father. Luke’s primary concern in using the term “Father” is to express the special quality of Jesus’ relationship with God and so underline the character of God as father. The disciples are to put their trust in God because he is a father who is merciful (6: 36), who is ready to welcome his prodigal son (15: 11–32), who knows how to give the good things to his children (11: 13), who knows all their needs (12: 30), and who is even pleased to give them the kingdom (12: 32).

“*Hallowed be your name*” (2c)

The address to God as Father is followed by two petitions which are related to each other in their stylistic character and in content.<sup>40</sup> Both are exactly identical in Matthew and Luke.

The first is *ἀγιασθήτω τὸ ὄνομά σου* (*hallowed be your name*). The aorist imperative passive *ἀγιασθήτω* opens two possibilities for the unexpressed subject: whether God himself or a human being has to sanctify God’s name. In the Gospel of Luke the verb *ἀγιάζω* is a *hapax legomenon*; however, Luke uses the verb again two times in Acts (20: 32; 26: 18). In both cases he employs the passive voice and implicitly suggests that God is the one who sanctifies. Taking into consideration the OT idea that it is God who sanctifies (*ἀγιάσω: I(God)sanctify*) his great name (Ezek 36: 23), it is reasonable to take God as the hidden subject of *ἀγιασθήτω*. The disciples are to ask that God will sanctify his name, his whole identity as God.

However, at the same time, a human being can take part in blessing God’s name. God’s promise to sanctify his name in Ezek 36: 23 is followed by the statement that God’s name will be sanctified (*ἀγιασθήναι*) through Israel. Luke may intend a double reference here.<sup>41</sup> In the Infancy Narrative, he described Mary praising God’s name when she proclaims, *ἅγιον τὸ ὄνομα*

<sup>38</sup> Jeremias, *The Lord’s Prayer*, 19–20.

<sup>39</sup> Plymale, *The Prayer Texts*, 53. In Acts 1: 24 the disciples use *σὸ κύριε*, in 4: 24 they use *δέσποτα*, while in 7: 59–60 Stephen invokes Jesus.

<sup>40</sup> The content of the first two petitions is similar to the Qaddish prayer which says, “Exalted and hallowed be his great name – in the world which he created according to his will. – May he rule his kingdom – in your lifetime and in your days and in the lifetime of the whole house of Israel, speedily and soon. – And to this, say: Amen.” See, Jeremias, *The Lord’s Prayer*, 21.

<sup>41</sup> I agree with Carmignac (*Recherches*, 81–85) that it can be taken as a deliberate double reference. Nolland (*Luke 9:21–18:34* [WBC 35B; Mexico City: Thomas Nelson, 2000] 614) rejects this.

αὐτοῦ (*holy is his name*; 1: 49). If the verb ἀγιάζω can be also taken in its broader meanings, such as blessing or glorifying God's name, the first petition reminds the Lucan audience of Mary who glorifies God in the *Magnificat* (1: 46), Zechariah who praises God after his tongue was loosened (1: 64), the shepherds who glorify and praise God (2: 20), Simeon who takes the child Jesus in his arms and blesses God (2: 28), people who glorify God upon seeing Jesus' mighty deeds (5: 25, 26; 7: 16; 13: 13; 17: 15; 18: 43), and the centurion who glorifies God after witnessing Jesus death (23: 47).<sup>42</sup>

In teaching the disciples to pray that God's name be hallowed, Jesus calls the disciples to participate in praising God for his mighty deeds that they have witnessed through Jesus. The Gospel of Luke ends with a description of the disciples who, after witnessing the ascension of the resurrected Jesus, return to Jerusalem and continually bless God in the temple (24: 53).

### "Your kingdom come" (2d)

The disciples, who are allowed to refer God as Father and invited to glorify God's holy name, are also to pray ἐλθέτω ἡ βασιλεία σου (*your kingdom come*). As in the first petition, God is the unexpressed agent of the aorist imperative ἐλθέτω. It is God who sanctifies his name by establishing his rule (kingdom).<sup>43</sup>

In the NT, the establishment of God's kingdom is related to the coming of Jesus. In Mark and Matthew, Jesus begins his ministry by proclaiming that "the kingdom of God is *at hand*" (Mark 1: 15; Matt 4: 17). The Lucan Jesus also teaches about the kingdom of God (4: 43; 8: 1). However, Jesus never mentions the *nearness* of the kingdom when teaching the people. In Luke, Jesus only alludes to the nearness of the kingdom in his instruction to the seventy-two who are sent ahead of him to the places he *is about to go* (10: 1). It is the disciples who are to say to the people there that "*The kingdom of God is at hand*" (10: 9, 11), which refers to the coming of Jesus.<sup>44</sup> Luke seems to emphasize the manifestation of the coming of the kingdom in Jesus.

Although Matthew and Luke have the same formula of the second petition, *your kingdom come*, each has a slightly different nuance. For Matthew, who prefers the expression "the kingdom of heaven,"<sup>45</sup> the petition refers to the eschatological coming of the kingdom once and for all, as suggested by the aorist ἐλθέτω.<sup>46</sup> Although Luke shares the same notion, he suggests

<sup>42</sup> Luke continues to portray people glorifying God in Acts (4: 21; 11: 18; 21: 20).

<sup>43</sup> Thus, "where his name is praised, there is his kingdom." Lohmeyer, *The Lord's Prayer*, 100; C. F. Evans, *Saint Luke* (TPI Testament Commentaries; Philadelphia: Trinity Press International, 1990) 480.

<sup>44</sup> Later, in the parable of the fig tree, which explains the coming of the Son of Man, Matthew follows Mark in saying that, "*when you see this things happen, you know that he is near, at the very gates*" (Mark 13: 29; Matt 24: 33); while Luke says, "*...you know that the kingdom of God is near*" (21: 31). This suggests that for Luke the coming of the Son of Man (Jesus) is identical with (or a synonym for) the coming of the kingdom of God. Thus, while for Mark and Matthew, this generation will not pass away before the coming of the Son of Man (24: 34), for Luke it is the coming of the kingdom of God which will need to have taken place before this generation passes away (21: 32).

<sup>45</sup> Matthew often prefers the expression "the kingdom of heaven" where Mark and Luke use "the kingdom of God."

<sup>46</sup> Brown, "*The Pater Noster*," 189.

that the kingdom of God has been manifested in Jesus here and now. In 11: 20, Jesus says that, “*If it is by the finger of God that I cast out demons, then the kingdom of God has come upon you.*” The phrase “the finger of God” denotes God’s direct and concrete intervention.<sup>47</sup> God rules his kingdom through Jesus who gives sight to the blind, cures the sick, raises the dead, releases the captives, and proclaims the good news to the poor (4: 18–19; 7: 22). Later Jesus says to the Pharisees that “*the kingdom of God is in your midst*” (17: 21), referring to his own presence. Thus, in the Lucan context, the second petition points not only to the eschatological coming of God’s kingdom but to the presence of the kingdom here and now in Jesus.<sup>48</sup>

In teaching the disciples to pray “*your kingdom come,*” the Lucan Jesus reminds the disciples that like Simeon and Anna, they see in Jesus the fulfillment of God’s promise (2: 29–32, 38). For Luke the kingdom belongs to the poor (6: 20). The disciples who have left everything to follow Jesus (5: 11) are now experiencing the coming of the kingdom in Jesus. Therefore, on the one hand, this petition asks God to complete the establishment of the kingdom. On the other hand, it encourages the disciples to continue to participate in preaching about the kingdom and to become the instruments of its fulfillment.

*“Give us each day our daily bread” (v. 3)*

In the third petition, the focus moves to the human needs. The disciples are to ask God: τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν (*give us each day our daily bread*). The active voice δίδου directly asks God to provide them each day with the daily bread. The Lucan preference for καθ’ ἡμέραν<sup>49</sup> (each or every day) requires the usage of the present tense δίδου – instead of the aorist δός in Matthew which has the nuance of repetition (keep on giving). The disciples are to ask God to keep on giving them the bread that they need each day.

Some commentators suggest that the daily bread, particularly the Matthean form, refers to the Eucharist as the eschatological bread.<sup>50</sup> This, however, is not the case for Luke. His preference for καθ’ ἡμέραν and the present imperative δίδου suggests that the bread refers to the basic need of daily life.<sup>51</sup> The disciples of Jesus, who have left everything to follow him, are to rely on God to provide for their basic need. The story of a friend at midnight who asks for three loaves of bread (11: 5–8) and the sayings about the father who knows how to give good gifts to his child (11: 9–13), which immediately follow the Lucan Lord’s Prayer, emphasize the need for the disciples to have total trust in God the Father who knows what they need (12: 30).

*“And forgive us our sins,  
for we ourselves also forgive everyone indebted to us” (4a)*

<sup>47</sup> “δάκτυλος,” TDNT II, 20. Note that Matthew reads “the Spirit of God” (12: 28).

<sup>48</sup> Notice that when the repentant thief asks Jesus, “*Lord, remember me when you come into your kingdom,*” Jesus answers him, “*Today you will be with me in paradise*” (23: 42–43).

<sup>49</sup> 9: 23; 16: 19; 19: 47; Acts 17: 11.

<sup>50</sup> This interpretation was first suggested by Jerome. See, Jeremias, *The Lord’s Prayer*, 23–27; Brown, “The Pater Noster,” 197–99.

<sup>51</sup> Joel B. Green, *The Gospel of Luke* (NICNT; Grand Rapids: Eerdsman, 1997) 443.

Introduced by a *καὶ* parataxis, the fourth petition teaches the disciples to pray *καὶ ἄφεσις ἡμῶν τὰς ἁμαρτίας ἡμῶν* (*and forgive us our sins*). The theme of the forgiveness of sins plays a significant role in Luke.<sup>52</sup> In his inaugural sermon in the synagogue of Nazareth, Jesus announces that he comes to proclaim ἄφεσιν (release) which includes the “release” from sin.<sup>53</sup> Jesus’ act of forgiving sin reflects the character of God who is a forgiving father, as Luke shows in the parable of the prodigal son (15: 11–32). This gives a more profound reason for the Lucan usage of ἁμαρτίας (sins), instead of the Matthean ὀφειλήματα (debts). Luke chooses the term not merely to provide a more understandable term for his Gentile audience. Luke employs ἁμαρτίας because it points directly to the Christ-event,<sup>54</sup> his suffering, death, and resurrection, which brings the forgiveness the disciples ask for.

The second part of this petition αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῶν (*we ourselves forgive everyone indebted to us*) is linked with the first clause with *καὶ γὰρ* (*for also*). The conjunction γὰρ suggests that God’s forgiveness is dependent on the human act of forgiving others. But, *καὶ γὰρ* here probably has the force of establishing a similarity or imitation.<sup>55</sup> The followers of Jesus are to imitate the character of God (6: 36). In asking God to forgive their sins, the disciples are reminded to *always* be ready to forgive others, as expressed in the Lucan usage of the present (ἀφίομεν) rather than the aorist (ἀφίκαμεν) of Matthew. While God forgives sins (ἁμαρτίας), that is “debt” in a moral sense, the human forgiveness must include all forms of debt. This may explain why Luke uses the term ὀφείλοντι (debt) in the second clause.

The significance of forgiveness is emphasized in the Synoptics. In Mark, Jesus says that one has to forgive others when praying before God (11: 25). In Matthew, the Lord’s Prayer is immediately followed by a teaching on forgiveness. But it is only in Luke that Jesus provides an example of forgiving others. When he is nailed on the cross, Jesus prays, “Father, forgive them, for they do not know what they are doing” (23: 34) – an example that Stephen follows in Acts (7: 60). The disciples of Jesus are to follow the example of their master by forgiving others.

#### *“And do not bring us into temptation” (4b)*

In the final petition, which is also linked with the previous petition by a *καὶ* parataxis, Jesus teaches the disciples to ask God *μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν* (*do not bring us into temptation*). The negative aorist imperative *μὴ εἰσενέγκῃς* has been taken in various ways: “do not allow us to be led,” “do not allow us to fall,” “do not suffer us to be led,” etc.<sup>56</sup> Each one attempts to temper what is implicit in this petition, namely, that God can cause someone to fall

<sup>52</sup> The Gospel opens and ends with the proclamation of forgiveness of sin (1: 77; 24: 47), which are peculiar to Luke. The theme also plays a significant role in Acts. (Green, *Luke*, 443)

<sup>53</sup> 5: 20–21, 23–24; 7: 47–49.

<sup>54</sup> Fitzmyer (*Luke*, 906) writes, “The change from ‘debts’ to ‘sins’ also adapts the ‘Our Father’ to an important Lucan way of expressing an effect of the Christ-event.”

<sup>55</sup> So also the force of *ὡς καὶ* (*as also*) in Matthew; although he interprets it as conditional (6: 14–15). Evans, *Luke*, 483; Green, *Luke*, 444.

<sup>56</sup> These translations have been examined closely by the Church Fathers. See, Evans, *Luke*, 484.

into temptation, a concern that still recurs in modern times and was addressed again recently by Pope Francis.<sup>57</sup>

In his Gospel, Luke portrays Jesus as being tempted by Satan (4: 1–13). Satan fails and leaves him to wait for an opportune time (4: 13). That time comes when Satan enters into Judas (22: 3) who looks for the opportunity to hand Jesus over (22: 6). Jesus repeatedly instructs the disciples to pray that they may not enter into temptation (22: 44–46). Whereas Judas succumbs to Satan, Jesus prays for Peter that his faith may not fail (22: 32). For the Lucan Jesus, the danger of temptation, which causes one to lose faith, is real. Luke’s usage of *πειρασμόν* in Acts 20: 19, which refers to the plot of the Jews against Paul, suggests that the word is not restricted to an eschatological trial<sup>58</sup> but includes all temptation and hardships that can cause a disciple of Jesus to fall away from faith (8: 13).

In encouraging the disciples to pray “do not lead us into temptation,” Jesus does not tell the disciples that God causes someone to fall into temptation. Instead, through the last petition of the prayer Jesus reminds the disciples that after all it is God’s will that determines everything. So they are to pray that they may not succumb to temptation but, like Jesus, to surrender to the will of God (22: 42). They are to pray more fervently and persistently (22: 44; 11: 5–8; 18: 1–8) to the Father who will give them the “good thing,” namely the Holy Spirit (11: 13). It is the Holy Spirit that will teach the things they are to say when they themselves are led (*εἰσφέρωσιν*) before the rulers and authorities (12: 11).

## 6. Conclusion

In the Lucan narrative, the passage concerning the Lord’s Prayer becomes the occasion for the disciples to learn from Jesus how to pray. The prayer not only confirms Jesus’ identity in relation with God but teaches the disciples the things that determine their identity as Jesus’ followers. The community of the disciples of Jesus is a community that prays the Lord’s Prayer. It is a community that calls God “Father.” It is a community who asks God to glorify himself while they themselves glorifies God for his mighty deeds manifested in Jesus. It is a community who awaits for the coming of the kingdom and who themselves participate as the instrument of the fulfillment of the kingdom. It is a community that totally trusts in God, that is forgiven and forgiving, that does not succumb to temptation but surrenders to the will of God. The Lord’s Prayer displays how the disciples should live as followers of Jesus.

Jesus and his disciples are on a journey to Jerusalem in which Luke portrays the gradually increasing conflict between Jesus and the authorities.<sup>59</sup> The conflict reaches its climax in

<sup>57</sup> The Pontiff expressed his concern about the translation of this last part of the Lord’s Prayer during an interview with the Italian Bishops’ Conference’s TV2000 network in December 2017.

<sup>58</sup> Brown (“The *Pater Noster*,” 205–06) thinks that the “temptation” in this petition refers to eschatological trial. I am in agreement with Fitzmyer (*Luke*, 907) who suggests that it is “not restricted to an eschatological trial, but is extended to the constant danger of apostasy.”

<sup>59</sup> Matera (“Jesus’ Journey to Jerusalem,” 74) suggests that the journey narrative “heightens the reader’s appreciation of

Jerusalem. Within the Lucan narrative, this is the right time for Jesus to remind the disciples about the most crucial thing that becomes the source of power for Jesus' own life and mission, namely, his total dependence on God as manifested in his prayer. The disciples, who are to be with Jesus in his time of trial (22: 28) and who themselves will be brought before the authorities (12: 11), are to follow the model shown to them by their master and Lord. Within the Lucan narrative, the Lord's Prayer, the prayer of Jesus, becomes the prayer of the disciples, the prayer that defines their identity as the community of Jesus' followers.

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the conflict between Jesus and Israel by exposing the contrasting points of view espoused by Jesus on the one hand and the crowd and its religious leaders on the other."



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