

COMMUNICATION WITH THE CREATOR

Luke 11:1-4

“The Principles of Prayer”



Luke 11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 **And forgive us our sins; for we also forgive every one that is indebted to us.** And lead us not into temptation; but deliver us from evil.

Our theme this year is...

GLORIFY THE CREATOR

A few weeks ago we began a new series...

COMMUNICATION WITH THE CREATOR

In what is commonly called “the Lord’s Prayer,” (which correctly should be called “The Model Prayer,”) Jesus gives us several principles of prayer. We began with...



I. THE EXAMPLE OF THE SAVIOR

Lu. 11:1b “...as he was praying...”

II. THE EXPECTATION OF THE SAVIOR

Lu. 11:2b “...When ye pray...”

III. THE ENLIGHTENMENT OF THE SAVIOR

A. The Principle of Relationship – “...Our Father...”

B. The Principle of Righteousness – “...Hallowed by thy name...”

C. The Principle of Reigning – “...Thy Kingdom come. Thy will be done...”

D. The Principle of Request – v. 3 “Give us day by day our daily bread.”

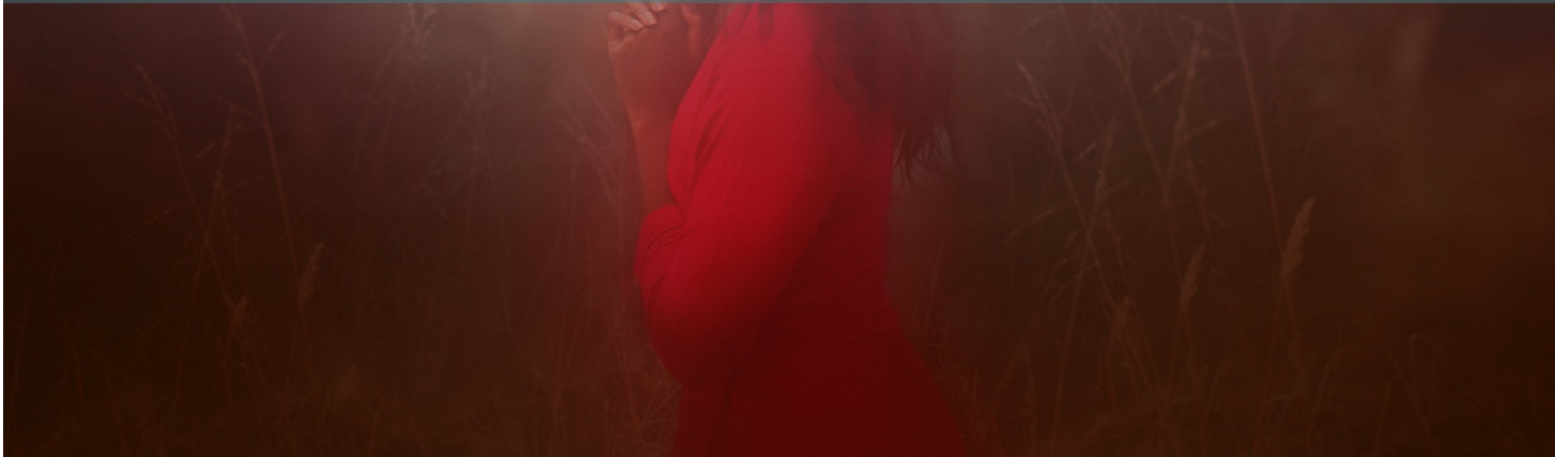
Psa. 104:15 “...and **bread which strengtheneth man's heart.**”

1. This Request is Personal, “...us...our...”

2. This Request is Practical, “...daily...”

3. This Request is Powerful, “...bread.”

- Everyday we need the *daily bread* that is the written Word of God.
- Everyday we need the *daily bread* that is the Living Word of God.



This morning we move unto the next principle of prayer...
The Principle of Reciprocation.

This principle is to help us see ourselves, how well we practice forgiveness, and particularly, how well we perceive the principle of forgiveness that we have received. This principle is an excellent example of “The Golden Rule.”

Lev. 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but **thou shalt love thy neighbour as thyself: I am the LORD. ...**

34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and **thou shalt love him as thyself;** for ye were strangers in the land of Egypt: I *am* the LORD your God.

Mt. 7:12 Therefore all things **whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.**

Luke 6:31 And **as ye would that men should do to you, do ye also to them likewise.**

E. Principle of Reciprocation – “And forgive us our sins; for we also forgive every one that is indebted to us.

1. The Imperative of the Request – “...forgive...”
(**aorist imperative**)

Original Word: ἀφίημι

Transliteration: aphíēmi

Definition: (a) I send away, (b) I let go, release, permit to depart, (c) I remit, **forgive**, (d) I permit, suffer.

aphíēmi (from *apó*, "away from" and *hiēmi*, "send") – properly, *send away; release* (discharge).

<https://biblehub.com/greek/863.htm>

- Holding on to grudges, and unforgiving others, results in binding ourselves with the cords of bitterness.

Prov. 14:10 **The heart knoweth his own bitterness**; and a stranger doth not intermeddle with his joy.

Isa. 38:17 **Behold, for peace I had great bitterness:** but thou hast in love to my soul *delivered it* from **the pit of corruption: for thou hast cast all my sins behind thy back.**

Eph. 4:31 **Let all bitterness**, and wrath, and anger, and clamour, and evil speaking, **be put away from you**, with all malice:

Heb. 12:15 Looking diligently lest any man fail of the grace of God; **lest any root of bitterness springing up trouble you, and thereby many be defiled;**

A woman with long dark hair, wearing a red dress, is shown from the waist up, looking upwards with her hands clasped in prayer. She is standing in a field of tall, dry grass. The background is a soft-focus landscape with more grass and a hint of a horizon. The overall tone is contemplative and spiritual.

- Honoring God includes being in fellowship with our brethren.

Mt. 5:23 Therefore if thou bring thy gift to the altar, and there **rememberest that thy brother hath ought against thee**; 24 Leave there thy gift before the altar, and go thy way; **first be reconciled to thy brother, and then come and offer thy gift.**

2. The Inclusion of the Reprehensible – “...us...”

- We must humbly acknowledge our sinfulness.

Jer. 33:8 And **I will cleanse them from all their iniquity, whereby they have sinned against me**; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

Rom. 3:23 For **all have sinned**, and come short of the glory of God;

Rom. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that **all have sinned**:

- The “model prayer” emphasizes God’s terms for a fruitful prayer life which includes “us” recognizing our sinfulness.

Psa. 51:2 Wash me thoroughly from **mine iniquity**, and **cleanse me from my sin**.

3 For I acknowledge **my transgressions**: and **my sin** is ever before me.

4 **Against thee, thee only, have I sinned, and done *this* evil in thy sight**: that thou mightest be justified when thou speakest, *and* be clear when thou judgest. ...

9 Hide thy face from **my sins**, and blot out all **mine iniquities**.

10 Create **in me** a clean heart, O God; and renew a right spirit **within me**.

3. The Importance of the Recognition – “...our sins...”

- Sin is ever before us.

Prov. 21:4 An high look, and a proud heart, *and* the plowing of the wicked, **is sin**.

Prov. 24:9 The thought of foolishness **is sin**: and the scorner *is* an abomination to men.

Rom. 14:23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith **is sin**.

Jas. 4:17 Therefore to him that knoweth to do good, and doeth *it* not, to him it **is sin**.

1 Jn. 5:17 All unrighteousness **is sin**: and there is a sin not unto death.

- Sin is too prevalent and powerful for us to over without the power of Christ.

Jn. 8:34 Jesus answered them, Verily, verily, I say unto you, **Whosoever committeth sin is the servant of sin**.

Rom. 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for **by the law is the knowledge of sin**.

Rom. 6:23 For **the wages of sin is death**; but the gift of God *is* eternal life through Jesus Christ our Lord.

1 Cor. 6:18 Flee fornication. Every sin that a man doeth is without the body; but **he that committeth fornication sinneth against his own body.**

Jas. 1:15 Then when lust hath conceived, it bringeth forth sin: and **sin, when it is finished, bringeth forth death.**

1 Jn. 1:8 **If we say that we have no sin, we deceive ourselves,** and the truth is not in us.

- Christ conquered the problem of our sins when He died for us on the Cross.

Rom. 7:21 I find then a law, that, when I would do good, evil is present with me. ...

24 O wretched man that I am! **who shall deliver me** from the body of this death?

25 **“I thank God through Jesus Christ our Lord...”**

2 Cor. 5:21 For **he hath made him to be sin for us, who knew no sin**; that we might be made the righteousness of God in him.

4. The Implication of the Reciprocation – “...for we also forgive every one that is **indebted** to us.”

Original Word: ὀφείλω

Transliteration: opheiló

Definition: I owe, ought. (indebted)

opheílō – to owe, be *indebted*, i.e. obliged to rectify a debt ("ought").

opheílō ("owe") refers to being *morally obligated* (or *legally required*) to meet an *obligation*, i.e. to pay off a legitimate *debt*.

<https://biblehub.com/greek/3784.htm>

- The Lord Jesus Christ paid a debt that He did not owe, because we had a debt that we could not pay.

ParsonRob

HE CAME
TO PAY A DEBT
HE DID NOT OWE
BECAUSE
WE OWED A DEBT
WE COULD NOT PAY

- UNKNOWN -

Conclusion

Mt. 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until **seventy times seven**.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which **owed** him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and **forgave him the debt.**

28 But the same servant went out, and found one of his fellowservants, which **owed** him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou **owest.**

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should **pay the debt.**

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him,
O thou wicked servant, I forgave thee all that debt, because
thou desiredst me:

33 Shouldest not thou also have had compassion on thy
fellobservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the
tormentors, till he should pay all that was due unto him.

35 **So likewise shall my heavenly Father do also unto you, if
ye from your hearts forgive not every one his brother their
trespasses.**

Eph. 4:32 And be ye kind one to another, tenderhearted,
forgiving one another, **even as God for Christ's sake hath
forgiven you.**