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THE LUKAN TREATMENT OF PRAYER IN THE
PRACTICE AND TEACHING OF JESUS

by

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A THESIS

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To

HOWARD TILLMAN KUIST

Christian, Teacher, Friend

This work is gratefully dedicated.

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Introduction

A. The Conviction upon which this study is based.

This study develops from the conviction that enlightenment and growth in the Christian life are vitally and essentially founded upon prayer. "Religious people, students of religion, theologians of all creeds and tendencies agree in thinking that prayer is the central phenomenon of religion, the very hearthstone of all piety."¹

How much more must this be true of the Christian Faith! Christianity, with its high claims of spiritual excellence, its essential appeal to the deepest and best in us, to say nothing of its superlative gifts of the Spirit, gives prayer a place of prominence second to nothing.

This phenomenon is made all the more significant because it was so obvious and real in the practice of Jesus Christ, and because his teachings about it are such an essential part of the Christian Gospel.

The specific conviction which has led to this study is the prominence given this phenomenon of prayer in the Third Gospel, commonly known as the Gospel according to Luke.

B. Why the Third Gospel is selected for this study.

1. The purpose of this Gospel

Basic in the concept of prayer is the desire for, and the need of, assurance. Likewise the announced purpose of the Third Gospel is apologetic, in that it was written so that a man might know "the

1. Friedrich Heiler, Prayer, New York, Oxford University Press, 1932, p.xiii.

certainty" of the facts about Jesus Christ.

A quick look at the identity of the man to whom this book was written should enhance for us the place prayer is given in it. We are not told much about this man, but the few words are striking. "It seemed good to me also....to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed." (Luke 1:3-4)

From this quotation we learn the one to whom the book was written was a man of eminence. "Most excellent" is evidence of this. Being a man of eminence he was probably a cultured and learned individual. Therefore, what is written to such a man must be of fine quality.

Further, Theophilus was an individual who had already received some instruction about the Gospel. "That thou mightest know the certainty concerning the things wherein thou wast instructed" ($\kappa\alpha\tau\alpha\kappa\epsilon\iota\theta\eta\varsigma$), 1:4. In other words, the reader should bear in mind that Theophilus, a man of eminence and learning, was also one who had had some real instruction in the facts of Christ's earthly life.

However, the point of greatest importance for our study is the specific purpose Luke has in mind in writing to Theophilus. "The prologue of the Gospel, embracing the first four verses, is one of the most carefully constructed sentences in the whole New Testament. It is a typical 'complex' sentence in which the sense is held in obedience until the end; and in the last clause 'in order that thou mayest know, concerning the things wherein thou hast been instructed, the certainty', the emphatic word of the whole sentence, 'the

certainty' is reserved to the last in an effective way which cannot be reproduced in any smooth English translation."¹ One of the supreme functions served by prayer, namely assurance, and the strongly stated purpose of this book go hand in hand.

2. The emphasis given prayer by this Gospel

Although there are fifteen mentions of Jesus praying found in the four Gospels, it is Luke who supplies the most adequate material in this field. Matthew gives three examples of prayer by Jesus, Mark and John each have four, but Luke gives no less than eleven.

"More than any of the other Evangelists, St. Luke brings before his readers the subject of prayer; and that in two ways, (1) by the example of Christ, and (2) by direct instruction.... But on seven occasions Luke is alone in recording that Jesus prayed: at His Baptism (3:21); before his first collision with the hierarchy (5:16); before choosing the Twelve (6:12); before the first prediction of the Passion (9:18); at the Transfiguration (9:29); before teaching the Lord's prayer (11:1); and on the Cross (23:34)."² Luke's material on the prayer life of Jesus is far more complete than that of any of the other Gospels.

This feature of Luke's Gospel provides an adequate and instructive center for interpreting the phenomenon of prayer in a supremely Christian setting.

C. How this investigation will proceed

Our subject will be treated under the following divisions:

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1. J. Gresham Machen, The Virgin Birth of Christ, New York and London, Harper & Brothers Company, 1930, p.46.
 2. Alfred Plummer, The International Critical Commentary Series, (4th ed; Edinburgh: T. & T. Clark, 1901), p.xlv.

Chapter One will show the Place of Prayer in the Structure of Luke's Gospel. It will be the purpose of this chapter to identify by diagram and exposition the compositional units of this Gospel. Also to identify and locate all references to prayer in their setting in the structure of the Gospel. A section of this chapter will be devoted to the Terminology for Prayer found in this narrative.

Luke's Treatment of the Practice of Prayer by Jesus will be the topic of the Second Chapter. Here we shall describe in greater detail the instances of the Practice of Prayer by Jesus with special reference to their place in Luke's treatment, and the light Luke's treatment throws upon these instances.

There are nearly as many examples of Jesus' teaching about prayer in this book as there are instances of his practice of prayer. Hence, Luke's Treatment of Jesus' Teaching about Prayer will constitute the Third Chapter of this thesis. A short conclusion will seek to unify and summarize the various features of this study.

D. The Value of this approach to prayer

Here we underscore one or two reasons already suggested and add one or two in order to state as concisely as possible the value of this approach to prayer.

It is apologetic and biographical in a unique way. This approach to prayer is biographical in that we are studying Luke's account of Jesus' earthly life in order to learn in a first hand sense the meaning of prayer in the life of our Lord. It is apologetic in that Luke's treatment of Jesus' earthly life keeps in mind the need of a man who longs for "certainty" concerning the Christian faith.

If we are to learn the true meaning of prayer in a Christian setting, how could this be more adequately undertaken than by a study of the Scriptures which most expressly tell of the Living Word of God. This approach is Christ-centered and Scripture-centered.

By studying a complete narrative such as Luke's Gospel, we are enabled to understand the mind of the author to a degree otherwise impossible. This is true because an author reveals his point of view by his emphasis upon or omission of the materials chosen or rejected in the treatment of his subject.

CHAPTER I

THE PLACE OF PRAYER IN THE STRUCTURE OF LUKE'S GOSPEL

A. The Structure of the Gospel

1. The definition of structure

By structure we mean "that basic framework of a composition around which all else fits and functions and to which all else is subordinate."¹

We should recall that the Books of the Bible as originally written did not have verse and chapter divisions. These were later supplied as reference aids. As time passed, after the chapter and verse divisions were first made, it became more and more evident that these were frequently arbitrary rather than structural and natural divisions. The effort toward better structural arrangement progresses as added scholarship is brought to bear through revised editions of the Scriptures. For example, the Revised Standard Version², while retaining most of the paragraphing arrangement of the American Standard Version³, has made new paragraph units at various points. Unless otherwise noted, the American Standard Version will be the text of this study.

For the purpose of our study, structural units known as divisions, sections, segments and paragraphs will be employed. A division is the largest of these units and may be illustrated by the fact that the Gospel of Luke divides itself into two divisions, consisting of 1:9-9:50 and 9:51-24:53. A section is the next smaller structural unit and

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1. Howard T. Kuist, Class Notes in Gospel According to Mark, Princeton Theological Seminary, First Term, 1949-50 Session.
 2. New Testament: Revised Standard Version, New York, Thomas Nelson & Sons, 1946.
 3. Holy Bible, American Standard Version, New York, Thomas Nelson & Sons, 1901.

consists of several segments. Accordingly, the Gospel of Luke is said to consist of seven sections which are:

1:1-4	Preface
1:5-2:40	Infancy Narrative
2:41-4:13	Sonship Section
4:14-9:50	Galilean Ministry
9:51-19:28	Central Section
19:29-23	Passion Narrative
24	Resurrection and Ascension

"A segment of Scripture is any grouping of paragraphs which form a single observable unity."¹ For example, in the Sonship Section (2:41-4:13), there are four segments, one of which is 3:1-22. The paragraphs forming this segment are:

3:1-6	The Word of God Unto John
3:7-14	The Message of John
3:15-17	Two Baptisms
3:18-20	John and Herod
3:21-22	The Baptism of Jesus

This is one of approximately twenty-eight segments in the book.

2. The structural units of Luke's Gospel identified.

On the next four pages the structure of Luke's Gospel has been diagrammed. Four pages have been employed so that the segments and sections of the Gospel may appear as clear as possible. On these charts, segments will appear as vertical rectangular columns. The paragraphs within the segments will be shown by horizontal lines. These charts contain the sections of the Gospel as follows: Preface, Infancy Narrative, and Sonship Section, Chart #1; The Galilean Ministry, Chart #2; The Central Section, Chart #3; and the Passion and Resurrection Sections, Chart #4.

1. Howard T. Kuist, These Words Upon Thy Heart, Richmond, Va., John Knox Press, 1947, p. 102.

CHART # I

THE PREFACE, INFANCY, AND SONSHIP SECTIONS OF LUKE'S GOSPEL

LEGEND: PRAYER REFERENCES NOT RELATED TO JESUS PRACTICE AND TEACHING — GREEN
 REFERENCES TO JESUS' PRACTICE OF PRAYER — BLUE
 REFERENCES TO JESUS' TEACHING ABOUT PRAYER — RED

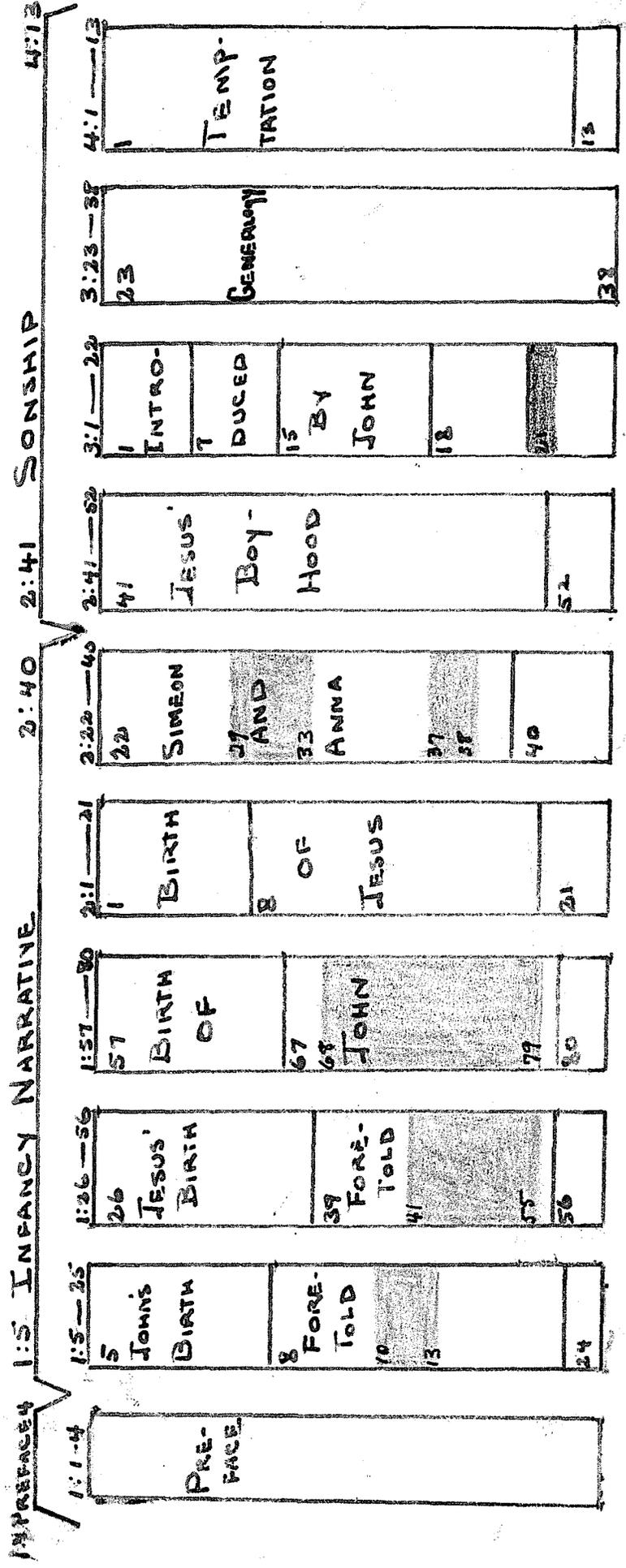


CHART # 4

PASSION AND RESURRECTION SECTIONS

LUKE 19:29 - 23:56

24

LEGEND: PRAYER BY OTHERS - GREEN
TAUGHT BY JESUS - RED
PRACTICED BY JESUS - BLUE

19:29

JERUSALEM
ENTRY
AND
TEMPLE
MINISTRY
46
48

20:1-21:4
TRICKY
QUESTIONS
47

21:5-38
DESTRUCTION
OF
JERUSALEM
AND
SECOND
COMING
36
38

22:1-46
FEAST
OF
THE
PASSOVER
32
40
41
44
45
46

22:47-23:25
BETRAYAL
AND
TRIAL
13:25

23:26-23:56
CRUCIFIXION
AND
BURIAL
34
56

24: RESURRECTION 24
RESURRECTION
AND
ASCENSION
50-51
53

a. The preface of the book constitutes a brief unit of one paragraph, Luke 1:1-4. In this paragraph we are told that the author of this Gospel is writing to an individual by the name of Theophilus, so that the latter might know "the certainty" concerning the facts of Jesus' life of which he had already received some instruction.

b. The next five segments constitute the second section of the book and may be entitled, Infancy Narrative. These segments are:

1:5-25	John's Birth Foretold
1:26-56	Jesus' Birth Foretold
1:57-80	Birth of John the Baptist
2:1-21	Birth of Jesus
2:22-40	Simeon and Anna

Perhaps the most outstanding characteristic of the five segments of this section is the clarity of the person pattern throughout. In the fourteen paragraphs of this section we find that people are central. Also, it is significant for our study that the Gospel really opens in the Temple where we find Zacharias serving as a priest of his division.

One must be impressed by the unity of arrangement by Luke of the parts of the Preface and Infancy Narrative Sections. This is brought home with added force when the author's use of interchange¹ is called to our attention. By this law of composition Luke gives variety and maintains the element of expectancy on the part of his readers. This law is applied as follows: rather than order his material routinely as, John's Birth foretold; John's Birth; Jesus' Birth Foretold; Jesus' Birth, etc., Luke gives color and variety by weaving together the accounts of these two births. The result is, John's Birth Foretold;

1. Ibid., p. 86.

Jesus' Birth Foretold: John's Birth; Jesus' Birth. In other words, a section, the materials of which have a close prophetic and Scriptural affinity, reveals this affinity all the more from a structural viewpoint.

c. Section three

This section, Luke 2:41-4:13, we have named the Sonship Section. Four fairly well defined segments are in evidence in this section. The first, from 2:41-52, tells of Jesus in the Temple at the age of twelve and his subsequent growth. The second, 3:1-22, identifies Jesus as God's Son by the witness of John, prophecy and God's voice at Jesus' baptism. The third, 3:23-38, witnesses to Jesus' identity by genealogy. And the fourth, 4:1-13, testifies that Jesus is God's Son by triumph over Satan in the Wilderness temptation.

It is hard to conceive of a section evidencing more unity than does this one. It begins with Jesus evidencing his rightful place in being "in My Father's House"; and closes with the victory of the Son of God over Satan. While the ministry of John the Baptist is a prominent feature of the passage, its very existence is to support the theme of Jesus' Sonship. The high moment of this ministry by John being the voice at Jesus' baptism, "Thou art my beloved Son; in thee I am well pleased" (3:21).

d. Section four

While we have identified by "Galilean Ministry" the section from 4:14-9:50, thus designating this part of the Gospel under one heading, it must be pointed out that here there are really two subsections which may be entitled, "Synagogue Ministry", 4:14-6:11; and "The Training of the Twelve", 6:12-9:50. Since most of the latter portion took place in Galilee we group both units as one section.

A study of this section soon evidences the reasons for the title selected. It begins, "and Jesus returned in the power of the Spirit into Galilee....and he taught in their synagogues," 4:14-15. Throughout the first subsection the place pattern continues to emphasize "in the Synagogues of Galilee". The towns mentioned, Nazareth, Capernaum, Bethsaida, etc. further support this. Also the mention made of the Lake of Gennesaret helps identify the scene of this section as centering in Galilee.

Crises of popularity and opposition are features of the first part of this Galilean Ministry. As Jesus increases in fame and popularity with the people, he increasingly arouses the hatred and opposition of the Scribes and Pharisees. This situation mounts to such a degree by 6:12 that we find Jesus developing a strategy whereby to deal with the matter. This strategy is revealed in His selection and training of the Twelve, which receives the primary emphasis from 6:12-9:50.

e. The Central Section

By the term "Central Section" we mean that portion of the Gospel of Luke from 9:51-19:28. Because this section consists largely of discourse, the structure is not as easily depicted as the framework of the other sections of the book. However, there are three very well marked subsections in this section, and each of these may be identified by a statement that Jesus is bound for Jerusalem.

(1) The first of these three subsections, 9:51-13:21, begins with the words "and it came to pass....he stedfastly set his face to go to Jerusalem" (9:51). The best clue to the organizational arrangement within this subsection is found in the person pattern. The words

spoken are to three groups of people, the Scribes and Pharisees, the multitudes and the disciples.

(2) The second of these three subsections, 13:22-17:10, reveals its organizational structure somewhat more clearly than do the other two. It is rich in parabolic teaching and the structure is best seen when our attention is focused on the four points which act as transitions between the parabolic sections. These show the nature and increasing intensity of the opposition to Jesus. "Get thee out and go hence", 13:31; "...that they were watching him" 14:1; "and the Pharisees and scribes murmured" 15:1-2, and "they scoffed at him" 16:14.

(3) The third of these subsections is 17:11-19:28. This subsection, like the foregoing two, begins with "on the way to Jerusalem" 17:11. The theme of this unit is, the Kingdom of God, and is evidenced by almost every one of its thirteen paragraphs. These thirteen paragraphs group themselves into three segments. The first is from 17:1-18:8 and contains teachings about the Kingdom, primarily in terms of Christ's Second Advent. The second segment is from 18:9-18:30 and states the conditions for membership in the Kingdom. The third is 18:31-19:28. This begins with another statement of Christ's forthcoming passion; moves on to show something of the nature of the Kingdom, and has the parable of the pounds which teaches the judgement accompanying the Kingdom's coming.

f. The Passion Narrative

The portion of Luke's Gospel from 19:29-23:56 deals with the events of Passion Week in our Lord's earthly life. It begins with his entry into Jerusalem and concludes with his burial by Joseph of Arimathea.

Six well marked segments constitute this section and we shall briefly describe these. The first segment we entitle, "Palm Sunday and Temple Ministry", Luke 19:29-19:48. The outstanding elements are Jesus' entry into Jerusalem and his cleansing of the Temple.

The second segment, 20:1-21:4, is named "Tricky Questions", from the main feature of the passage - the ensnaring questions put to Jesus by the opposition and the doubly difficult questions Jesus asked them in reply.

"Destruction of Jerusalem and the Second Coming", is the title of segment three of the Passion Narrative. It includes Luke 21:5-21:38. This segment deals almost entirely with prophesy about the destruction of Jerusalem, the coming persecution of the disciples, and the Messianic return in power.

"The Feast of the Passover" is a fitting title for the fourth segment, 22:1-22:46. It begins by stating "now the feast of unleavened bread drew nigh, which is called the Passover" (22:1). Three of the paragraphs tell of the Passover Meal and the Lord's Supper, and two other paragraphs speak of Christ's approaching death as that of the "Lamb of God".

"The Betrayal and Trial of Jesus" describes, in brief, the fifth part of this Passion Narrative, and it includes 22:47-23:25. This begins with the scene of Judas betraying Jesus, continues through the mockery of his trial, and concludes (23:25) with Pilate delivering Jesus into the hands of the Jewish leaders.

"Crucifixion and Burial" is the name given the sixth segment, 23:26-23:56. This unit begins with Simon of Cyrene bearing the cross of Jesus, includes the agony and death on the Cross, and ends with

Joseph of Arimathea putting the body of Jesus in his, Joseph's, own tomb.

g. Section Seven, The Resurrection

Chapter twenty-four of Luke's Gospel deals with a message all its own. It is about an event which gives real meaning to all that has gone before, but at the same time it is so historically unique as to become the cardinal doctrine of the New Testament Church. This event was the Resurrection. This chapter begins with the Sabbath following the crucifixion, describes the Resurrection and post-Resurrection appearances of Jesus, and closes with an account of his ascension.

B. The Place of Prayer in the Structure of the Gospel

1. The passages to be treated

a. Those not directly related to the practice and teaching of prayer by Jesus

(1) Their location.

There are nine instances of prayer in Luke's Gospel which are not directly connected with the practice and teaching of prayer by Jesus, but are an essential part of the treatment of this Gospel.

It has been observed that the Gospel according to Luke begins and ends in the Temple, an observation that is doubly significant in the light of our thesis title. Two of the nine references to prayer, indicated above, are 1:10 and 1:13. It is in this initial location in the Gospel, in the Temple, that prayer is in evidence in the life of Zacharias, John the Baptist's father.

The third reference to prayer in this category is 2:37 and refers to the supplication of Anna, the prophetess.

The fourth is 5:33. This is a mention by the disciples that

John's disciples "fast often and make supplications" 5:33.

The next four of these references to prayer actually are prayers and not mere mention of prayers as in the case with some of these references. These four appear in the Infancy Narrative. The first is the Magnificat by Mary, 1:46-55. It is a hymn of praise for God's goodness. The second, 1:68-79, is Zacharias' prayer of praise and thanksgiving at the restoration of his power of speech following the naming of John. The prayer of rejoicing and gratitude by Simeon, 2:29-33, is the third of this group. And the giving of thanks by Anna, the Prophetess, in 2:38 is the fourth. These four cases in the Infancy Narrative bring our total accounted for to eight.

The one remaining mention of prayer not related to the practice and teaching of prayer by Jesus is to be found at the end of the book, again in the Temple (24:53). This reads, "and were continually in the Temple blessing God".

(2) Their significance

As we shall shortly see, this Gospel is rich in material bearing upon the title of this work. However, it is of importance for the further understanding of our subject that we mark well the strong emphasis upon prayer in the opening paragraphs of this Gospel. There are no less than seven instances of prayer by the end of the Infancy Narrative at 2:40.

Rightly it may be written that this book has its beginning in prayer. Nor is the other terminus of the book to be ignored in making mention of prayer not related to Jesus' practice and teaching. At the very close of this narrative by Luke, the disciples are recorded as being "continually in the Temple blessing God", 24:53.

b. Passages related to Jesus' practice of prayer

The emphasis on Jesus' practice of prayer in Luke's treatment is indicated by the frequent (16) references to this activity. With the exception of the Preface and Infancy Narrative at least one instance of the practice of prayer by Jesus is found in each section of the book.

A survey of these passages reveals a striking relation between Jesus' practice of prayer and the significant turning points in Luke's treatment. In fact this treatment is made to coincide with crises in Jesus' ministry as indicated by these passages.

The Baptism of Jesus, 3:21
 Popularity Crisis, 5:16
 Opposition Crisis and Choosing of the Twelve, 6:12 (2)
 Peter Confesses Jesus to be the Christ, 9:16, 9:18
 and the Transfiguration, 9:28, 29
 Return of the Seventy, Beginning of Central Section, 10:21
 Prelude to the Lord's Prayer, 11:1
 Passover Segment:
 Peter's Coming Trial, 22:32
 Gethsemane, 22:41,44,45
 On the Cross, 23:34
 Final Blessing, 24:50-51

c. The passages related to Jesus' teaching about prayer

There are almost as many references to Jesus' teaching about prayer (14) as there are cases of his practice of prayer. However, these references to Jesus' teaching about prayer, with one exception, appear in the second division of the book, 9:51-24:53. The one exception is the teaching about love for one's enemies, 6:28.

These references are to be found as follows:

Love your Enemies (in Training of the Twelve)	6:28
Appointment of the Seventy	10:2
The Lord's Prayer	11:1,2&9
Kingdom Segment (17:1-19:28)	18:1,10,11,13

Cleansing of the Temple	19:46
Difficult Questions Segment (20:1-21:4)	20:47
Be Watchful (Second Coming)	21:36
Gethsemane Experience	22:40,46

C. Terminology for Prayer

In determining the passages in this Gospel which concern prayer, instances in which the following words appear were consulted: pray, prayed, praying, prayeth, prayer, prayers, supplication, blessed and forgive.¹ While these words do not exhaust the instances of prayer in the Gospel, they do include all specific mention of prayer.

Two Greek verbs, and the nouns derived from these verbs account for twenty-eight instances in which praying or prayer are used in the book. The verb δεῖναι is from δεῖω, to want or need; whence middle, δεῖσθαι, to stand in need of, to want for one's self.² This occurs three times:

"pray ye therefore the Lord of the Harvest" 10:2
 "but watch ye at every season, making supplication" 21:36
 "but I made supplication for thee" 22:32

The noun form of this verb is δεήσις, the first meaning of which according to Thayer is "need, or indigence".³ The second meaning attributed to this noun, the one which presently concerns us, is "a seeking, or asking or entreaty". This term thus qualifies for its elevated New Testament usage for requests addressed by men to God.⁴ "Sometimes it is used contextually of prayers imploring God's aid in

1. Robert Young, Analytical Concordance of the Bible, (Revised ed; New York: I.K.Funk & Co., 1881).
2. J.H.Thayer, Greek-English Lexicon of the New Testament, (Corrected ed; New York: Harper & Bros., Franklin Square, 1894), p. 128.
3. Ibid., p. 126.
4. Ibid., p. 126.

some particular matter.¹ This noun accounts for three examples of the twenty-eight instances already mentioned and appears as follows:

- "Fear not Zacharias because thy supplication is heard", 1:13
 "Worshipping with fastings and supplications" etc., 2:37
 "The disciples of John fast often and make supplications", 5:33

By far the most frequently used word with reference to prayer in this Gospel is the verb προεὐχόμεαι. In classical Greek this verb appears "from Aeschylus and Herodotus meaning to offer prayers, or to pray"². Different forms of this verb appear no less than eighteen times; sixteen³ are of Jesus in either the practice of teaching of prayer.

The noun form of the above verb is προεὐχή and means "prayer addressed to God"⁴. This noun is used the following four times in the Gospel:

- "and he continued all night in prayer to God", 6:12
 "and my house shall be a house of prayer", 19:46
 "who devour widow's houses, and for a pretense make long prayers", 20:47
 "and when he rose up from his prayer", 22:45

Toward a better understanding of the meaning of these Greek terms we quote Grimms splendid note: "προεὐχή is unrestricted as respects its contents, while δέησις is petitionary; moreover, προεὐχή is a word of sacred character, being limited to prayer to God, whereas δέησις may also be used of requests addressed to man....In I Timothy 2:1 to these two words is added ἐντευξις which expresses confiding access to God; thus in combination, δέησις gives prominence to the

1. Philippians 1:19; Hebrews 5:7

2. Thayer, Op. Cit., p. 545.

3. προεὐχόμεαι appears in Luke's Gospel in the practice and teaching of prayer by Jesus at: 3:21; 5:16; 6:12 (2); 6:28; 9:18; 9:28; 9:29; 11:1; 11:2; 18:1; 18:10; 18:11; 22:40; 41, 44 & 46.

4. Thayer, Op. Cit., p. 545.

expression of personal need, ~~ἡ πόσις~~ to the element of devotion, ἔντευξις to that of childlike confidence by representing prayer as the heart's converse with God."¹

D. Summary

A review of the matters discussed in this chapter will help us keep in mind the different items. In discussing the place of prayer in the structure of Luke's Gospel, we first treated the structure of the Gospel. This has been marked out in diagram form whereby the structural units of the book, including sections, segments and paragraphs may be readily located. The sections and segments were further identified by descriptive titles, and in their relation to the whole. Next, the instances of prayer in the Gospel were charted, and identified, in terms of those not related to Jesus, those related to Jesus' practice of prayer and those related to Jesus' teaching about prayer. Finally, the terminology for prayer was discussed.

1. Ibid., p. 126.

CHAPTER II

LUKE'S TREATMENT OF JESUS' PRACTICE OF PRAYER

The Scripture passages relating to Jesus' practice of prayer have been identified earlier and appear on the four charts, pages 8-11.

We proceed to the discussion of these.

A. The Treatment of these Passages

1. The baptism experience

"Jesus also having been baptised, and praying...." (3:21).

This prayer is of tremendous significance because it is part of an experience by Jesus which is, in a sense, the beginning of this Gospel. "It is at the Jordan, says Luther, that our New Testament really begins....Our Lord, says the Reformer, was Jesus of Nazareth from His birth. But it was only at His baptism that He became the Christ of God, ^{AND IT IS ONLY AS HE IS THE CHRIST OF GOD} that Jesus of Nazareth is anything to us."¹

The section in which this prayer occurs has been entitled "Sonship Section". The first segment of this section, 2:41-52 tells of the Temple experience at twelve and the subsequent growth of Jesus. However, the focus of our prayer passage is best seen when viewed in its own particular segment, The Inauguration of Jesus' Ministry, (3:1-22).

The first four paragraphs of this segment tell of the ministry

1. Alexander Whyte, The Walk, Conversation and Character of Jesus Christ our Lord, Edinburgh and London, Oliphant Anderson and Ferrier, n.d., p.86.

of John the Baptist, which, by His own testimony, is for the purpose of introducing one mightier than himself. This purpose is accentuated by John's words, "But there cometh he that is mightier than I...." (3:16), and by the structural position of these four paragraphs in relation to the baptism of Jesus in the fifth paragraph. It is at this crucial moment that Jesus' baptism occurs, accompanied by his act of prayer.

It is immediately following this act of prayer by Jesus that the "heaven was opened....the Holy Spirit descended....a voice came, 'Thou art my beloved Son, in thee I am well pleased'" (3:21-22). Thus the response of the voice from heaven confirms the testimony of Jesus to his filial relation to the Father in the earlier Temple episode. It is in the next two segments that this Sonship of Christ is demonstrated by genealogy and by his triumph over Satan.

2. In the synagogues of Galilee

a. The popularity crisis

In Chapter I it was indicated that there are two sub-sections to the Galilean Ministry of Jesus. The first of these is entitled "In the Synagogues of Galilee" (4:14-6:11). In this subsection we find these words: "But he withdrew himself in the deserts and prayed" (5:16).

The word "but" of the line just quoted gives us a clue to the meaning of this prayer in its subsection. The "but" is in contrast to the preceding sentence which says, "But so much more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities" (5:15).

What is the meaning of the "report" that went abroad concerning

Jesus? To answer this we must look back through the preceeding part of this ministry in the Galilean synagogues. When we do so we find this word is the third of several which bear something of the same idea. In 4:14 we read, "and a fame went out concerning him". The Greek word being φύμη. Further on we read, "and there went forth a rumor concerning him" (4:37). The Greek word here is ῥῆος. Finally we have the passage with which we started, "went abroad the report". The word in this instance is ὁ λόγος.¹

These three words help demonstrate the situation now resulting in the popularity of Jesus with the multitudes; a popularity so great he could go nowhere that fame, rumor, and report had not preceeded him. Was he to bask in the sunlight of his fame? Was he to feed the fires of enthusiastic adulation on the part of the people? Should he continue to perform the miracles of healing which alone had drawing power for so many? At this point, it is recorded, "But he withdrew himself into the deserts and prayed" (5:16). What a revelation of the meaning of prayer to Jesus!

b. The opposition crisis

If the reference to prayer at 5:16 is outstanding because of

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1. Thayer, Op. Cit., p. 651. φύμη γινέσθαι, translated "fame, Report" is from "φημί"; (fr. φάω, to bring forth into the light)... hence, to make known one's thoughts, to declare; to say."
 R.C.H. Lenski, Interpretation of St. Mark's and St. Luke's Gospels, Columbus, Ohio, Lutheran Book Concern, 1934, pp. 170-171. "An ῥῆος is a noise (or echo) which people hear....It penetrated into every place (village and town) in the neighboring region (Galilee, Mark) - a remark which presents Jesus at the height of his ministry, his deeds noised about in all Galilee."
 Thayer, Op. Cit., p. 381. ὁ λόγος (fr. λέγω). Under the fifth of its principal meanings "anything reported in speech", from which the more specific meaning "report (in a good sense)" is listed. Thayer says ὁ λόγος here means, "the news concerning the success of the Christian cause".

what goes before it, one might ask ~~of~~ what is its significance in relation to the remainder of this subsection? The fact is, this instance of Jesus departing into the deserts to pray, coming as it does at the very end of the segment, 4:31-5:16, might be regarded as preparatory to the next segment, 5:17-6:11.

A study of 5:17-6:11 shows it to be in marked contrast to the earlier half of Jesus' ministry in the synagogues of Galilee. In contrast, we say, because the note of popularity, so dominant earlier, changes to a note of antagonism on the part of the official religious leaders. In this segment there are no less than six vivid instances of opposition to Jesus' ministry on the part of the Scribes and Pharisees. "Who is this that speaketh blasphemies?" (5:21); "and the Pharisees and their scribes murmured against his disciples" (5:30); "The disciples of John fast often....likewise also the disciples of the Pharisees; but thine eat and drink" (5:33); "Why do ye that which is not lawful on the Sabbath day?" (6:2); "and the Pharisees watched him, whether he would heal on the Sabbath" (6:7); and "But they were filled with madness; and communed one with another what they might do to Jesus" (6:11).

The instance of prayer by Jesus at 5:16 stands in climactic relation to the popularity crisis of 4:31-5:16; and just as significantly it holds a marked preparatory position to the opposition crisis which is so characteristic of the segment, 5:17-6:11.

3. The training of the twelve

The second part of Jesus' Galilean ministry has been entitled, "The training of the Twelve." This is the portion from 6:12-9:50. In this subsection, instances of prayer by Jesus are found at two

places of emphasis. We consider these in order.

a. "And it came to pass in these days that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples; and chose from them twelve" (6:12-13).

In view of the bitter and increasing opposition to his ministry, noted in the preceding segment, it seems that some plan is necessary on the part of Jesus if he is to remain alive long enough to accomplish what is needful. At such a juncture we find Jesus, making no bold, dramatic move; but praying; and spending all night in prayer.

It is following this memorable case of prayer in his ministry that the strategy of Jesus, in meeting the need of the hour and future, is revealed. From his group of disciples he chooses twelve whom he named, apostles. If the opposition has made it increasingly difficult for Jesus to conduct his ministry in person, he elects to conduct his earthly mission in part, through others, to whom he may entrust this ministry, whom he may send forth.

Immediately following the appointment of the twelve are the various teachings Jesus gives to his disciples. From this point on the growing intimacy between Jesus and these twelve is clearly evident. The instance of prayer at 6:12-13 is of great importance not only because of the unveiled strategy of Jesus in his selection of the twelve, but because of the instruction of the twelve which immediately follows.

b. The second place of emphasis in the training of the

Twelve has been called the "Watershed of the Gospel"¹; so called because everything preceeding this leads in climactic manner to it, and everything thereafter seems to fulfill it. This place of emphasis is the confession of Jesus as the Christ by Peter, and the segment, 9:1-50, in which this confession is found. This segment records four instances of prayer by Jesus. Each of these has an important structural relation to Peter's confession at 9:20.

(1) Immediately preceeding this confession is the miracle of the feeding of the five thousand. Jesus took five loaves and two fishes, "and looking up to heaven he blessed them and brake; and gave to the disciples to set before the multitude" (9:16). This, like similar references, shows the great naturalness with which Jesus prayed. He prayed not merely at crisis moments, but on occasions of everyday, commonplace events.

(2) "And it came to pass as he was praying apart, the disciples were with him....and he said unto them, but who say ye that I am?" (9:18-20). Here we see how the "Watershed" of this Gospel is introduced by an example of Jesus in the practice of prayer; for the answer to the question just quoted is Peter's confession.

(3) The very next paragraph describes the transfiguration experience. "And it came to pass about eight days after these sayings....and went up into the mountain to pray" (9:28). When the unfolding of such momentous events leads to a particular act, we gain worthwhile insight into the value of that act. "Jesus went up into

1. H.T.Kuist, Class Notes fr. Gospel According to Luke, Union Theological Seminary, Richmond, Va., 1939-40.

the mountain to pray" (9:28).

If the most momentous event of this half of the book is the confession of Jesus as the Christ by Peter, the transfiguration certainly ranks a close second in importance. The structural position the record of this experience bears to that of the confession by Peter, as well as the thought sequence, points clearly to this. It is as though the transfiguration episode had to await, and be an outgrowth of, the revelation of Jesus as the Christ.

Following the confession by Peter, Jesus at once begins to speak of his coming death and resurrection, 9:22. But beyond his suffering and death Jesus points to his glory - which glory will be shared by those who are his followers. "When he cometh in his own glory, and the glory of the Father and the holy angels" 9:26. It is this victorious note, in the transfiguration paragraph, which bears witness to the principality of this passage and which transcends the decease of Jesus about which Moses and Elijah speak.

Following Peter's confession that Jesus is the Christ, there is the witness to this by Jesus, as he speaks of his suffering and death; there is the prayer-transfiguration experience ("and as he was praying the fashion of his countenance was altered" 9:29) in which Moses and Elijah, representing the law and the prophets, witness to Jesus as the Christ; and, finally, there is the voice saying, "This is my Son, my chosen: hear ye him" (9:35). All of which indicates that the meaning and accomplishment of Jesus' mission on earth depends upon, and is inextricably bound to, his person as the Divine Son of God, the long awaited Saviour of the world!

This segment goes on to show how very little the disciples, at

that point, really understood of Jesus' real kingdom. He spoke of "glory"; they show by their bickering and their squabble for earthly rank that they are thinking in terms of worldly rule. Nothing can draw the contrast more sharply than the humility evidenced by Jesus in prayer. It is as Jesus is praying, seeking to learn and humble himself to the Father's will, that his countenance is changed, and Moses and Elijah appear unto him in glory.

4. The central section

While there are but two examples of the practice of prayer by Jesus in the central section, these stand at such prominent points, structurally, as to be quite remarkable.

a. The first instance of Jesus praying in this section is with reference to the initial activity recorded - the appointment of the seventy, their mission and return. This is one of the rarer cases where the words of Jesus' prayer are given. "In the same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea Father, for so it was well pleasing in thy sight" (10:21). The spontaneity of this thanksgiving prayer by Jesus is a remarkable commentary on the meaning of prayer to Jesus.

b. The Lord's Prayer is second in importance to no passage of our Bible. Yet, from the standpoint of structure there are words which must be considered more primary. The words of which we speak are those which tell how and why the Lord's Prayer came to be given. These are the words: "and it came to pass, as he was praying in a

certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray" (11:1). It is the example of Jesus praying that is responsible for his disciples, and us, having the Lord's Prayer.

5. The passion narrative

In the passion narrative, Luke 19:29-23:56, there are five mentions of Jesus in prayer. But these five instances are grouped in two of the six segments of this section - the two most noteworthy segments. Four instances are to be found in the passover segment, 22:1-22:46; and one case in the crucifixion and burial segment.

a. The passover segment

(1) Peter's trial

One of the dominant notes of this segment is that of the forthcoming crisis, which includes the testing of the disciples, as Jesus undergoes supreme trial. In fact, the segment begins and closes on this theme. "And the Chief Priests and the scribes sought how they might put him to death" (22:2). In the light of this theme we read in the paragraph, "Peter to be sifted" (22:31), these words: "Simon,.... Satan asked to have you...but I made supplication for thee, that thy faith fail not" (22:32).

This example of prayer by Jesus (22:32) underscores his example of prayer at 5:16. In the earlier passage we find Jesus praying at a crisis time of popularity-opposition in his ministry. Now the Master of Men, who knew only too well how severely Satan can sift a man, enables Peter to meet his forthcoming temptation by praying for Peter. That for which Jesus prayed is very significant. He prays that Peter's faith fail not.

(2) Jesus' trial

If it can be said that the Gospel really begins at the baptism-prayer experience of Jesus; it might also be said, with some degree of truth, that our salvation was wrought in Gethsemane. By this we mean that it is in Gethsemane that Jesus is reconciled to the death by which our redemption is purchased. Hence, the outstanding import of this Gethsemane experience.

The Gethsemane experience is the climax and concluding paragraph of the passover segment. It is not surprising, therefore, to find three references to Jesus in prayer in this one paragraph. The first is "and he was parted from them about a stone's cast; and he kneeled down and prayed" (22:41). This was the first act of Jesus upon arrival at Gethsemane.

"And being in an agony he prayed more earnestly....and when he rose up from his prayer he come unto his disciples, and found them sleeping for sorrow" (22:44-45). These are the other two references here to Jesus in prayer. It is to be remembered that Jesus met his trial with exactly the same means by which he enabled his disciple to triumph, by praying.

b. On the cross

We mentioned that the two most important segments in this section are also the ones which contain the instances of Jesus praying. This "On the Cross" segment is the second of these two. It begins at 23:26 and ends at 23:56.

This segment, which begins with Simon of Cyrene bearing the cross of Jesus, and ends with the burial of Jesus by Joseph of Arimathea is the segment of the crucifixion. The crucifixion scene is rightly

central, all important, and all else is very subordinate. If there is any one point of the crucifixion scene more apt to gain attention than any other it is the initial utterance by Jesus from the cross. That utterance is this: "Father, forgive them for they know not what they do" (23:34).

6. Final blessing

The last section of the Gospel is that of the resurrection and ascension, chapter 24. This section has one example of prayer by Jesus. This example is 24:50-51.

The mood of this section is one of joy born out of perplexity, fear, ~~and~~ disbelief, and sadness. The tragedy of Jesus' failure was not easily and quickly recognized as the victory it really was. The disciples didn't believe the women who first found the tomb empty. Peter took a first hand view of the tomb and went to his home puzzled. The ones walking on the Emmaus road recognized Jesus only after much discourse with him. It seems that the disciples' sorrow, bewilderment and unbelief begins to turn to joy only when Jesus "showed them his hands and his feet" (24:40). But the completion of their joy does not appear until the very last of the chapter, just after Jesus makes another use of these same hands. "And he lifted up his hands and blessed them....and they returned to Jerusalem with great joy" (24:50-52).

B. Conclusion

In this chapter we have identified the sixteen examples of Jesus in the practice of prayer as recorded in Luke's Gospel. These instances of prayer have been discussed in the light of their structural

relation to the segments and sections of the book in which they are found. When the cases of prayer by Jesus are structurally located, they are found to be grouped as follows: at Jesus' baptism (one); in the synagogues of Galilee (one); the training of the Twelve (six); the central section (two); the passion narrative (five); and the resurrection section (one). The most memorable fact of our study is that the crucial moments in Jesus' earthly ministry are not only well and clearly marked by his practice of prayer, but are so located, in relation to prayer as to focus our attention upon the prayer life of Jesus in an unforgettable way.

CHAPTER III

LUKE'S TREATMENT OF JESUS' TEACHING ABOUT PRAYER

A. The Relevant Passages

1. The first group

The most obvious feature of Luke's treatment of Jesus' teachings about prayer is the fact that he includes three parables not found in any of the other Gospels: 1. the parable of the friend at midnight, which is introduced immediately after Luke's version of the Lord's Prayer, 11:1-4, and which is followed by Jesus' exhortation to the disciples to persevere in prayer, 11:9-13; 2. the parable of the unrighteous judge, 18:1-8; and 3. The parable of the Pharisee and the publican, 18:9-14.

This emphasis on prayer in the parabolic teaching of Jesus in the central section of the Gospel corresponds to a similar emphasis in Luke's treatment of prayer in the practice of Jesus in the Gospel as a whole. This is evident when we recall that, beginning with the inauguration of Jesus' public ministry in the third chapter, there is at least one instance of Jesus in the practice of prayer in every section of the book.

2. The Second group

Another feature of Luke's treatment of prayer in the teaching of Jesus is to be seen in the manner in which such teachings are introduced into typical discourses or experiences of Jesus as interpreted by Luke. This is apparent in the following cases:

1. In the discourse of Jesus following the appointment of the

twelve, 6:28.

2. In his instructions to the seventy, 10:1-2
3. On the great day of questioning, 20:47
4. At the conclusion of the eschatological discourse, 21:36
5. In the Garden of Gethsemane, 22:40-46

3. Structural significance

A view of these passages in the structure of the Gospel is deeply significant. Their concentrations appear in this manner: at the beginning of Jesus' training of the twelve; at two principal points of emphasis in the teaching ministry of Jesus as presented in the central section; and as highlights of teaching in the successive events depicted in the passion narrative.

B. Discussion of these Passages

1. The first reference is "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you" (6:27-28).

This passage about prayer is noteworthy for several reasons. It happens to be the only reference to Jesus' teaching about prayer in the entire Galilean ministry section in which it appears. However its location in the subsection (the training of the twelve) in which it appears, is such as to catch the reader's attention. These words are a part of Luke's account of the Sermon on the Mount which, in this Gospel, immediately follows the record of Jesus' choosing of the twelve apostles.

The paragraph which contains this directive concerning prayer is Luke 6:27-38, the theme of which is, Love of Enemies. This theme is most striking because of the contrasts which are evident in the context. The preceding paragraph tells of the hatred (ver. 22) which will

be directed at the disciples for Jesus' sake; and the same paragraph concludes with judgment pronounced upon non-Christians by Jesus. Also, the paragraph with which we are immediately concerned begins "But I say unto you that hear" (6:27). In spite of being hated by men, in spite of God's rightful judgments upon evil men; and perhaps in spite of what others may say ("ye have heard it said" etc.) Jesus is saying, "Love your enemies" (6:27).

If Jesus is emphasizing an ascending scale of Christian living, as we believe he is, the instruction to "pray for them that despitefully use you" (6:28) is the consummation of the series, and appears last in this way: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you" (6:28). In this matter of loving one's enemies the focus of the instruction is on praying for those "that despitefully use you" (6:28).

The word ἐπιβουλεύω "is only found in two other places in the New Testament. In one (Matthew 5:44) it is rendered as it is here. In the other (I Peter 3:16) it is 'falsely accuse'. The conduct here recommended is beautifully exemplified in the case of our Lord praying for those that crucified him, and Stephen praying for those that stoned him."¹

2. "And he said unto them, the harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest " (10:2). This is the second reference in this Gospel about Jesus' teaching of prayer. Its

1. J.C.Ryle, Expository Thoughts on the Gospels, New York, Robert Carter and Brothers, 1859, p. 187.

location in the structure of the book is important for our study. It is one of the four references which form the first concentration of teachings about prayer in the central section. Not only this, but it is connected with the first announced activity of the central section - the appointment and instruction given the seventy.

In this case Jesus was sending out the seventy, two by two, and he was giving them very explicit instructions. First on the list of these instructions is that they should pray the Lord of the Harvest that workers adequate for the harvesting might be sent forth.

The verb here for pray is ἑτάρα. "The verb does not occur in Mark or John nor in Matthew except in this saying (9:38). It is a favorite with Luke."¹ It appears six times in Luke and twice in Acts. It is interesting to note that our Lord's instruction about prayer here precedes all the other instruction given the seventy, in which the beautiful instance of Jesus prayerfully rejoicing over their successful return is a significant feature.

3. The next three instances of teaching about prayer will be discussed as parts of a unit. These are found in the passage containing the Lord's Prayer, and the parable about prayer which follows, 11:1-13. In these verses we find: a request for instruction in prayer by one of Jesus' disciples (11:1); the answer to this request in the form of the Lord's Prayer (11:2-4); a parable about prayer (11:5-8); a lesson based on this parable (11:9-10); and a promise about answer to prayer (11:11-13).

a. The request for instruction in prayer has a threefold

1. A. Plummer, A Critical and Exegetical Commentary on the Gospel According to Luke, the International Critical Commentary, (fourth ed., Edinburgh: T. & T. Clark, 1905), p. 273.

background. It arises from Jesus' practice of prayer, as indicated by the words "and it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord teach us to pray" (11:1). The second aspect of this background is seen in the conclusion of this same sentence which reads "even as John also taught his disciples" (11:1). The third is the voiced need of his own disciple in making this petition. This request, then, springs from Jesus' example of prayer, from John's example of teaching his disciples to pray, and from the felt need of Jesus' own disciple in the light of these other two factors.

b. The Lord's Prayer

(1) Its features

Luke's version of the Lord's Prayer (11:2-4) is called the shortened form of this prayer as distinguished from Matthew's version which has sixteen more words. Also, it is because Matthew's version is the one which has been traditionally followed by the Church that this distinction is made.

Some people are troubled because this form of the Lord's Prayer is not exactly like that in Matthew. Lenski has a helpful comment on this. "It is natural that copyists should try to make Luke's record conform to Matthew's. A study of the brief form given above leads to the conclusion that the abbreviation is in the nature of a condensation and in no way in the nature of a material alteration."¹ By such a study we see that the words not included in Luke's version are usually qualifying or adjectival, and are not principal terms of

1. R.C.H.Lenski, Op. Cit., p.392.

the prayer. For example, Luke begins: "Father, Hallowed be thy name" (11:2); whereas Matthew reads, "Our Father, who art in heaven" etc. (Matthew 6:9).

(2) Significance of this prayer

Apart from the truths taught by the prayer itself there are several observations about it which are of significance for our study.

The first we make in the form of a quotation. "This is the only thing that we ever find Jesus actually teaching his disciples how to do, except by example. He never taught them how to preach; he never taught them how to teach; except as he taught them by his example, his wonderful and marvelous life."¹

Secondly, this prayer is personal. This is forcefully evidenced by its beginning, "Father". We might gather this from Jesus' practice of prayer, or from his teachings elsewhere; but this feature is so characteristic of the Christian Faith, in contrast to non-Christian religions, it should not remain ~~unnoted~~.

Thirdly, and perhaps most remarkable, is the order of petitions in this prayer. Where Christ is unknown a man usually goes to God thinking just of his own wants or will; not so with this model prayer. According to this prayer regardless of a man's will or wants, first in his heart, thinking, and prayer should be God's interests. This is basic, for it is only as God is primary that we have any right to approach his throne of grace.

(3) The petitions of this prayer

This shortened form of the Lord's Prayer contains five petitions.

1. Len. G. Broughton, The Prayers of Jesus, London, Hodder and Stoughton, 1910, pp. 6 & 7.

The first is that God's name may be hallowed. To our way of thinking the effect of this petition may not be as great as it was in the thought patterns of the day in which it was written. In Old Testament life and Hebrew culture one's name is more completely representative of a person than anything else that can be said or written. Thus this petition means, "that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory."¹

The second petition is: "Thy kingdom come" (11:2). While this has reference to an outward and social order it is an order which must come about from inward and individual change. This means the rule, the Lordship of God. "This petition expresses the longing of the child of God for that reconciled and sanctified humanity within the bosom of which the will of the Father will be done without opposition."²

"Give us day by day our daily bread" (11:3) is the third petition. When this petition is read one almost immediately recalls the picture of the manna provided the Children of Israel in their wilderness wanderings. However, it is generally understood that this petition asks for spiritual as well as physical sustenance. Though the figure is a bit different, it was Jesus also who said with reference to spiritual sustenance, "my meat is to do my Father's will and to accomplish his work" (John 4:34).

"And forgive us our sins, for we ourselves also forgive everyone

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1. The Shorter Catechism, Richmond, Va., Presbyterian Committee of Publication, Question #101.
 2. F. Godet, A Commentary on the Gospel of St. Luke, E.W. Shalders trans., (Fourth ed.; Edinburgh, T. & T. Clark, 1889,) p. 50.

that is indebted to us" (11:4). That which caused Christ's death on the cross is properly placed at the very center of the model prayer. This petition is aimed at the major barrier between man and God. By the words "for we ourselves also forgive everyone that is indebted to us" is meant the characteristic life of a Christian - one who, by the grace of God, is applying to his life the teachings of the sermon on the Mount.

"And bring us not into temptation" (11:4). This petition receives a vivid re-emphasis later in the book when Jesus in the Gethsemane scene, directs his disciples to pray in order that they may not fall into temptation. The meaning of this fifth petition of the Lord's Prayer is "that God would either keep us from being tempted to sin or would support and deliver us when we are tempted".¹

(4) The suitability of this prayer as a model prayer

As Luke presents this model prayer by Jesus, the first two petitions are for God and His Kingdom; the third is for our own sustenance, and the last two deal with sin and temptation. Believing as we do that Luke's selectivity in composing his Gospel is an important item to remember, these five petitions become all the more significant.

The following suggest themselves as important reasons why this is an excellent model prayer: it is worshipful, putting first God's interest and will. This prayer is personal as indicated by the direct address of the first word, "Father". Brevity is another commendable characteristic. The petitions of the prayer are specific, and

1. Shorter Catechism

concisely stated. Then, too, this model prayer speaks from man's deepest needs, needs of his everyday life.

c. The parable

(1) Definition and significance

The parabolic teaching of Jesus is such an essential characteristic of his ministry, it behooves us to pause a moment at this point. We have already mentioned that the Lukan treatment of prayer by Jesus contains three parables about prayer not recorded in any other Gospel. As these three parables contain the references to Jesus' teaching about prayer next to be considered, we should be clear as to the meaning and function of this method of teaching. This is all the more needful when we recall the quotation in Mark, "Without a parable spake he not unto them" (4:34).

"Parable" is from the Greek παραβολή, which is a composite of παρα and βάλλειν, to throw beside. Webster's definition of the word is "a short fictitious narrative from which a moral or spiritual truth is drawn".¹ The old definition "an earthly story with a heavenly meaning" can hardly be improved. Two rules by which to be guided in the interpretation of parables are reiterated by Buttrick in his book The Parables of Jesus.² First, "a wise interpretation of a parable will seek its salient truth"; and second "their purpose was not for dogma but for life. The violence done to the parables by those who have constrained them into the narrow mold of some

1. Webster's College Dictionary, (Fifth ed.; Springfield, Mass., T. & C. Merriam Co., 1938,) p. 718.

2. George A. Buttrick, The Parables of Jesus, New York and London, Harper & Brothers, 1928, p. xxiv.

theological predilection is past credence."¹ In other words, do not try to interpret every element of the parable as having special significance, as is to be expected in an allegory; and be sure to let the parable do the teaching rather than attempting to force upon the parable some prearranged creedal belief.

(2) The parable in Luke 11:5-9, its form:

This parable called the Parable of the Friend at Midnight, consists of a question and its answer. However, exactly where the question ends and the answer begins makes a great deal of difference! The King James Version has the question mark at the end of verse six, thus actually dividing the question and making the parable seem to say what it was never intended to teach. However, the American Standard Version and the more recent Revised Standard Version have the question mark at the end of the seventh verse, thereby making the meaning much more evident. The proper division then of the parts of this parable is, the question, 11:5-7; and the answer, 11:8.

(3) The situation presented and its teaching

This is a parable based on the principle of contrast. "Which of you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey and I have nothing to set before him; and he from within shall answer and say, Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as

1. Ibid., pp. xxiv, xxv.

many as he needeth." (11:5-8). This does not mean that God is to be likened to a friend who has retired for the night and must be aroused by continued disturbance. Rather this parable about prayer teaches that importunity, which succeeds between men who may not have too much love for each other, will succeed all the more in obtaining a response from a loving heavenly Father.

As a further evidence that prayer will succeed with God, the remainder of this paragraph in two respects directs the reader to pray. The first is contained in the words which amplify the foregoing parable, "and I say unto you, ask and it shall be given you; seek and ye shall find, knock and it shall be opened unto you" (11:9). The greater significance of this directive is seen in the fact that these verbs are in the present tense. "Keep on asking and it shall be given you; keep on seeking and ye shall find, keep on knocking and it shall be opened unto you" (11:9). That which is being taught is not a single act in time but a way of life, a customary devotion. If these verbs represent increasing activity or earnestness on the part of the one who prays this certainly is in keeping with our Lord's own experience.

The second respect in which the remainder of this unit, (11:1-13) teaches that prayer will succeed is in the form of another brief parable. "And of which of you that is a father shall his son ask a loaf, and he will give him a stone? or a fish and he for a fish give him a serpent? or if he shall ask an egg will give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them

that ask him?" (11:11-13). This parable is based on the principle of comparison rather than contrast but supports the interpretation given of the other. If earthly fathers, being evil, will undoubtedly give what is needful when asked of their children, the heavenly Father will even more give the best gift of all - the Holy Spirit to those that ask.

The last teaching about prayer in this passage closes on the same note with which the passage began; namely, the heavenly Father. The Lord's Prayer in 11:2 begins, "Father, hallowed be thy name" etc., and the final teaching of this passage says, "how much more shall your heavenly Father give the Holy Spirit to them that ask him" (11:13).

4. Luke 18:1-14

Earlier we indicated that the central section of Luke is noteworthy for its two groupings of teachings about prayer. The first has just been considered; the second is Luke 18:1-14. This passage contains two further parables about prayer.

a. The parable of the unrighteous judge

"And he spake a parable unto them to the end that they ought always to pray and not to faint....and shall not God avenge his elect that cry to him day and night, and yet he is longsuffering over them? I say unto you, that he will avenge them speedily" (18:1-8).

The first words here point to the continuity of this paragraph with the foregoing which tells of the second coming of Christ. When the coming of the Kingdom is discussed, and the judgment which will accompany Christ's second advent is depicted, not much in the way of activity will be possible. The sudden manner in which these events

will come to pass is very evident. It is against this type of background that the initial directive is here spoken - "that men ought always to pray and not to faint" (18:1).

The teaching of the parable is very similar to that of the parable of the friend at midnight earlier discussed. If perseverance can move to action a hard hearted judge, how much more will a righteous "God avenge his elect" (18:7). It is characteristic of the elect that they cry unto God night and day. The words, "and yet he is longsuffering over them" (18:7) in the American Standard Version seem more accurately and smoothly rendered in the Revised Standard Version as "will he long delay over them" (18:7).

b. The parable of the Pharisee and the publican

Buttressing the teaching about prayer just given are three references appearing in this picturesque parable of the Pharisee and the publican (18:9-14). Perhaps no teaching about prayer, with the possible exception of the model prayer, is more frequently cited than this parable.

(1) To whom addressed

There is so much of the Pharisee in each of us, and the conviction that our prayer ought to be like the publican's, that this parable becomes a favorite with sincere souls everywhere. This leads us to mention the ones to whom Jesus spoke these words. "And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at naught" (18:9).

(2) The contrasts drawn by the parable

Another feature of this parable is that it is based on the

principle of contrast^s, and this law is vividly exercised throughout.

The elements of this contrasted picture are:

<u>The Pharisee</u>	<u>The Publican</u>
a religious leader	a notorious sinner
stood....with himself	afar off with head bowed
prayed with himself	cried earnestly to God
congratulates self	humbly seeks forgiveness
unforgiven	justified

Dr. Buttrick has a good descriptive paragraph about this parable in his chapter entitled "Humility" in the section of his book headed "The Marks of Discipleship".

"The Pharisee was a pillar of the Church, an ardent patriot, and respected in his community as a citizen of highest character. The publican, on the other hand, was almost untouchable. That Jesus should tell a story condemning the one and approving the other was a staggering and unpardonable assault on accepted judgments. He committed the assault. Therein is proof enough of His conviction that self righteous pride is as noxious a sin as penitent humility is an essential grace."¹

5. Passion narrative references

In locating the relevant passages of Jesus' teaching about prayer, it was mentioned that one of the features of these references is the way they highlight, and seemingly conclude, the teachings by Jesus in the passion narrative. We proceed to examine these in detail.

a. "And he entered into the Temple, and began to cast out them that sold, saying unto them, It is written my house shall be

1. Buttrick, Op. Cit., p. 87.

a house of prayer: but ye have made it a den of robbers" (19:45-56). This act and utterance is at the climactic point of the segment we have named "Jerusalem Entry and Temple Ministry" (19:29-49). Only the somewhat brief, transitory paragraph, 19:47-48, stands between this pronouncement about "my house" and the next segment.

This utterance by Jesus is, in part, a quotation from Jeremiah 7:8-11 which reads, "Behold, ye trust in lying words that cannot profit. Will ye steal, murder and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods that ye have not known, and come and stand before me in this house, which is called by my name, and say, We are delivered; that ye may do all these abominations? Is this house which is called by my name become a den of robbers in your eyes? Behold I, even I have seen it saith Jehovah."¹

Prayer is so all important in the religious life of the individual that Jesus, speaking of that building most indicative of Divine Worship here on earth, says, in effect, the function of that place of worship is prayer. It is difficult to imagine a more pointed illustration than this. In this account of the cleansing of the Temple Jesus is not as vehemently pictured as he is by the other Gospel writers. However, this is generally characteristic of Luke.

a. On the day of questioning

"Tricky Questions" is the name we have given the segment 20:1-12:4. The appropriateness of this name is seen when we recall the difficult questions herein put to Jesus by the opposition and the doubly

1. Jeremiah 7:8-11

difficult ones Jesus asked those of the opposition in reply. "By what authority doest thou these things?" (20:2). The answer of Jesus is, "The baptism of John was it from heaven or from men?" (20:3). In the parable of the husbandman Jesus asks, "What therefore will the Lord of the vineyard do unto them?" (20:15). What about tribute to Caesar, they ask Jesus. The Sadducees ask the tricky question as to whose wife, in the resurrection, would be the woman who on earth had been married to seven brothers (20:33). Here perhaps more than any other place in the book the question is skilfully and artfully used by the author.

Climaxing this segment containing questions by his enemies and by Jesus, the teaching about prayer found in 20:47 is "Beware of the scribes, who desire to walk in long robes, and love salutations in the market places....who devour widow's houses and for a pretense make long prayers: these shall receive greater condemnation."

This base misuse of prayer will receive a terrible judgment as it rightly should. When religious acts and pious appearances are used as a false face to hide corruption there can hardly be anything worse. "Appointed because of their holiness to administer the property of widows, they used their positions of trust to 'devour' even the houses of these helpless widows....and, in pretense, in rank hypocrisy, to cover up their robbery they go on praying long, making long prayers - the longer, the more impressively holy in the eyes of unthinking men."¹

1. Lenski, Op. Cit., p. 631.

↳ The destruction of Jerusalem and second coming, 21:5-38

In this segment, again in a climactic manner, is a reference to Jesus' teaching about prayer coming at the close or near close of the segment. The one of which we speak is "But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man" (21:36). There are but two more verses in the segment (37-38) and these serve a transitional function between this and the following segment.

For the non-Christian this is a terrifying segment. For the Christian it is awesome enough. Here are some of the elements which make it so. Great will be the deception and many will be the false Christs (21:8). Many will say, the end is now, "go ye not after them" (21:8). Jesus' followers will be bitterly persecuted (21:12). They will be hated even of loved ones for his sake (21:16-17). But those who belong to Christ will be protected and preserved (21:18-19). However, judgment is coming upon Jerusalem (21:20-24) and the second coming of Christ will be accompanied by fear inspiring signs (21:25-28). But the redemption of the elect will be coming to pass in this (21:28). The certainty of this for them will be seen in its fulfillment (the destruction of Jerusalem) even in their generation.

It is on this tremendous canvass that we have drawn in a focal manner the teaching about prayer in 21:36. The paragraph begins with a warning, given in the light of the foregoing, to "take heed to yourselves" lest haply your hearts be overcharged with surfeiting, and drunkardness, and cares of this life, and that day come on you as a snare; for so shall it come upon all them that dwell on the face of

all the earth" (21:34-35). It is to the end that this warning may be heeded, the directive is given "But watch ye at every season, making supplication, that ye may prevail to escape....and to stand before the Son of man." The necessity of ceaseless vigilance is urged in terms of prayer.

As this is such an oft discussed segment a note by Lenski may be helpful as our concluding remark. "The form of this warning differs considerably in the three Gospels. Not many words are common to any two of them; and very few are common to all three. It should be noticed that here as elsewhere....Luke in differing from Matthew and Mark agrees with St. Paul."¹

c. The Feast of the Passover segment

We may group as one the last two times prayer in the teaching of Jesus is mentioned, because these two are really one statement repeated. The scene is that of Gethsemane just prior to the seizure of Jesus. Just before engaging in the practice of prayer, earlier mentioned in this study, Jesus tells his disciples, "Pray that ye enter not into temptation" (22:40). After having prayed himself, Jesus comes to his disciples only to find them sleeping. Again he says, "Why sleep ye? rise and pray, that ye enter not into temptation" (21:46).

The verb προσεύχεσθε (its form in both instances) might be better translated "be praying" not to enter into temptation. Of "temptation" one commentator says, "the word is here in its full sense,

1. Plummer, Op. Cit., p. 486.

as in the Lord's Prayer. The disciples must go through the ordeal of this night, and their prayer was to be, not that they might escape that, but that it might not become a temptation to them to fall from their faith in Jesus, as Peter so nearly did."¹

C. Summary

Under five headings we have viewed briefly the fourteen references in Luke to the teachings of Jesus about prayer. In doing this, the three references in 11:1-13; the four instances in 18:1-14; and the five cases in the passion narrative were studied under one heading each.

The references to the teachings of Jesus on this subject are found in three of the six sections of the Gospel - there being none in the Preface, Infancy Narrative, Sonship or Resurrection Sections. The section with the largest concentration of references, as might be expected, is the central section - there being three in chapter eleven and four in chapter eighteen.

A resume of the essential teachings about prayer may be of help at this time.

Loving our enemies means praying for those who mistreat us, (6:27-28).

In his instructions to the seventy, Jesus puts first the directive, "Pray ye therefore the Lord of the harvest" (10:2).

The teaching of the Lord's Prayer is the only thing Jesus ever

1. Lenski, Op. Cit., p.673.

taught his disciples to do, except by example (11:1-2). Concerning prayer he taught them by practice, by precept and by illustration.

If persistence in asking avails with our friends even at their inconvenience, it will avail much more with God who loves us completely and whose bounty is boundless (11:9). Persistence in prayer is again emphasized in chapter 18:1 ff.

A spirit of humility and penitence characterize prayer that God can answer (18:10,11,13).

Prayer so epitomizes true communion with God that God's House of worship here on earth is called a house of prayer (19:46).

Long prayers, as in the case of the scribes, may be but an attempted disguise for evil behaviour (20:45-47).

The best way to continue vigilant in the Christian life is by prayer (21:36).

The teaching last mentioned is vividly underscored by Christ's directive to "be praying" so as not to enter into temptation" - not temptation as exemplified by one ordeal or trial but temptation as that combination of evil which would destroy faith.

IV CONCLUSION

Several factors enable the student to form a valid estimate of the Lukan treatment of prayer in the practice and teaching of Jesus. These factors, which have been utilized as guides in the present investigation, may now be focused upon this theme.

A. The Purpose of this ~~Book~~

This study has become increasingly meaningful in the light of the apologetic purpose announced in the preface of this Gospel. "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us....it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee, in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed" (1:1-4).

In this preface the author charts the course of this Gospel. He is writing to a particular individual and he has in mind a very special purpose. Theophilus, is a man of eminence ("most excellent"); also he is an individual not entirely ignorant of the facts relating to Jesus ("concerning the things wherein thou wast instructed" 1:4); finally, this man is seeking certainty concerning the things about which he had been instructed.

To make Theophilus certain concerning the things wherein he had been instructed, the author of the third Gospel does not persuade or argue. Instead, he portrays the character of Jesus in setting down a record of his deeds and words. The power of example is more effective

than that of precept. Thus, the example of Jesus as a man of prayer is easily one of the features of this book, and is designed to have a convincing impact on the mind and heart of Theophilus.

B. The Structure and Emphasis of the Lukan Treatment

As a guide to the understanding of this Gospel, we discover its structure emphasizing to a remarkable degree the practice and teaching of prayer by Jesus.

Seven clearly marked sections are found to comprise the organization of Luke's treatment. These conform to the turning points in Jesus' earthly life. The segments of which these sections are formed are compositional units further revealing Luke's purpose, and the course he follows to achieve this purpose. From a study of this framework we see clearly the instances about prayer, and the use made of these instances in the Lukan treatment.

It is a striking fact that this Gospel begins and ends in the Temple. Not only this, but the first two chapters are permeated with examples of prayer. There are at least seven instances of prayer in the first two chapters, and these cases account for a large part of the infancy narrative. Examples are the prayerful rejoicings of Mary, Elizabeth and Simeon.

At the other terminus of the book we discover a conclusion doubly emphasizing the theme of this thesis. We behold Jesus performing the last official act of his earthly life - lifting his nail pierced hands in benediction upon his disciples as he ascends on high (24:50). This is immediately followed by the scene of the joyful disciples "continually in the temple blessing God" (24:53).

Within the book we discover the structure unfolding in terms of the turning points of Jesus' ministry. But, the remarkable feature is that the Lukan Treatment of Jesus' practice and teaching of prayer is found to coincide with, focus attention upon, and help interpret, these turning points in Jesus' ministry. Several examples will illustrate this.

"Now it came to pass, when all the people were baptised, that, Jesus also having been baptised, and praying," etc. (3:21). Here we find the inauguration of Jesus' public ministry. Though little else of this momentous occasion is described it is recorded that Jesus prayed.

"And it came to pass as he was praying apart....but who say ye that I am?" When this instance of prayer took place the hour had approached, in the providence of God, when a change was to take place in Jesus' ministry. Even pagans had begun to wonder about him. "And Herod said, John I beheaded: but who is this about whom I hear such things?" (9:9). This is the setting in which the memorable confession by Peter is made. The remainder of the book is a pointed verification of Peter's words, that Jesus is the Christ. How much the true meaning of Peter's confession is on the mind and heart of Jesus in the above case of prayer we can only imagine!

A third illustration of how instances of prayer coincide with, and clearly indicate, the turning points in Luke's treatment is the climactic manner in which such references are used in the typical discourse segments of the passion narrative.

The Jerusalem entry and Temple ministry segment (19:29-48)

culminates in the cleansing of the Temple by Jesus. In this dramatic account we have a remarkable illustration of the place of prayer in Christian worship, "my house shall be called a house of prayer" (19:46). Since this teaching about prayer climaxes and highlights this segment its impact upon the reader is therefore stronger than it could be were it differently located.

Concluding the tricky questions segment (20:1-21:4) and focusing attention upon the nature of the opposition therein, is the reference to prayer at 20:47. This reads, "Beware of the scribes....and for a pretense make long prayers: these shall receive greater condemnation" (21:46-47).

The Feast of the Passover segment (22:1-46) is the best remembered of these examples. In this segment the atmosphere is heavy with the feeling of approaching tragedy. In spite of the greatest burden ever borne, Jesus establishes the Lord's Supper as a means of grace for his disciples in days to come. As the tension mounts and the hour of his betrayal are about to become evident, the account becomes almost entirely a record of prayer. The prayer life of Jesus recorded in the last five verses of this segment climax and conclude the segment in which they are found; and explain in a profound way Jesus' readiness to meet the trials recorded in the remaining two segments of the book.

C. The Two Fold Aspect of this Emphasis

The Lukan treatment is found to contain a two fold aspect about prayer in the life of Jesus. These aspects are Jesus' practice of prayer and his teaching about prayer.

From the beginning of Jesus' public ministry to, and including, his last earthly act, the practice of prayer in his life is very evident. Beginning with the Sonship section, in which Jesus' baptism occurs, and concluding with the resurrection section, there is at least one vivid example of prayer by Jesus in each section of the book. Jesus prays at his baptism (3:21); he prays when facing a popularity crisis (5:16); when opposition runs high, and the twelve are to be chosen (6:12); and he continues to be found praying as he reaches and passes the other milestones of his earthly journey.

However, the teachings of our Lord about prayer, as revealed by Luke, are nearly as numerous as are the examples of Jesus' practice of prayer.

The manner in which this emphasis on prayer is utilized in the structure of the third Gospel is particularly remarkable. When Jesus begins to teach the apostles in the twelve chosen and taught segment (6:12-7:1) we find the first instance of his teaching about prayer.

The central section might be recognized, apart from its chapter headings, by two concentrations of prayer references. One at the very beginning, and the other toward the close.

The cases of teaching about prayer at the beginning of the central section are related to the appointment of the seventy (10:2), and the Lord's Prayer (11:1,2,9). The latter being the only example in Scripture of Jesus teaching how something should be done, other than by example. Jesus taught prayer by example, by precept, and by illustration.

The references about prayer toward the end of the central section

follow fast the eschatological segment (17:11-37) and appear in the two parables, The Importunate Widow and the Unrighteous Judge, and the Pharisee and the Publican.

Finally, the teachings about prayer constitute climactic points of the segments of the passion narrative. Illustrations of this were given in the discussion of the book's structure and need no further comment.

D. The Contribution of Luke's Treatment Made by these Aspects of the Practice and Teaching of Prayer by Jesus

1. Prayer as a primary means of grace serves a distinct function in Christian experience; a large part of which is the establishment of the believer in his faith by convincing him of God's goodness and of the surety of God's words. It was very wise, therefore, that a strong emphasis upon prayer be utilized, in the Lukan treatment, in fulfilling the apologetic purpose of this Gospel.

2. Luke, in painting a portrait of Jesus, does so as one "having traced the course of all things accurately from the first" (1:3). It is not a matter of little moment, then, that Luke's portrait is a picture which features Jesus as a man of prayer.

3. Since the Lukan treatment vitally relates prayer to the crises of Jesus' earthly ministry, it is incumbent upon the reader to practice this means of power and grace in meeting his own deep needs and crisis moments.

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