

## Introduction

There are significant variations that occur in the New Testament Greek manuscripts, specifically in the first 4 verses of [Luke 11](#)

### Different manuscripts

- The **Byzantine text** and the **Alexandrian text**. Matching each other about 96% and upwards to 99%. There are only about 5,000 differences between the Byzantine and Alexandrian texts.
- There are over 5,000 copies of **Byzantine**, the oldest copy is from the **5th** century, closest to **where** it happened.
- There are less than 200 of the **Alexandrian** texts, but they go back to the **2nd** century, closest to **when** it happened.

We don't have the entire Bible from either text, but we have more of the Bible text in Byzantine form (95%) than Alexandrian form (75%).

**Byzantine-based** Bibles; The Geneva Bible, King James, NKJV, and Modern King James.

- **The Textus Receptus**, "The name given to a series of editions of the Greek New Testament that were used as the basis for Luther's German Bible, Tyndale's English Bible, and the King James Version, among other Reformation-era translations."<sup>1</sup> This includes the NKJV

**Alexandrian-based** Bibles; ESV, NIV, NASB, NLT, and most others.

- "The **Alexandrian text** was produced in Alexandria, Egypt, as well as other Egyptian sites. Significantly, Alexandria was already known for its great care in manuscript production long before Christianity was born. Christian scribes were probably influenced by this, producing what is considered by most scholars to be **the most reliable text of the New Testament.**"<sup>2</sup>
- Finally, about the **Byzantine text** "It seems that by the third or fourth century, a new text form, the Byzantine—a large group of manuscripts that share a similar pattern of readings—had begun to emerge. This new text form was largely based on the other two, but **would also, in time, become heavily influenced by the Church's liturgy**"<sup>3</sup>

The reason most scholars prefer the Alexandrian over the Byzantine, is because not only are they older (2nd century, vs 5th century) but they match the majority text better. Plus, from 1947 -1956 when the Dead Sea Scrolls /Qumran Scrolls, discovered. The Alexandrian manuscript seems, compared to the Dead Sea scrolls, more accurate.

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<sup>1</sup> Elliot Ritzema and S. Michael Kraeger, "Textus Receptus," ed. John D. Barry et al., The Lexham Bible Dictionary Bellingham, WA: Lexham Press, 2016

<sup>2</sup> Daniel B. Wallace, "Textual Criticism of the New Testament," ed. John D. Barry et al., The Lexham Bible Dictionary Bellingham, WA: Lexham Press, 2016

<sup>3</sup> The Lexham Bible Dictionary (Transmission of the New Testament Text)

## Verse by Verse

### Luke 11:1 NLT

Once Jesus was in a certain place praying. As he finished, one of his disciples came to him and said, “Lord, teach us to pray, just as John taught his disciples.”

#### Set the stage

##### *In a certain place*

Precise location unknown most likely on route from Galilee to Jerusalem [Luke 9:51-52](#), perhaps close to Bethany [Luke 10:38](#) / [John 11:1](#).

##### *one of his disciples*

Unknown whether this was one of the 12 or one of the 72. Most likely it is either one of these disciples since many others had already left him after Jesus told them to eat his flesh and drink his blood in [John 6:66](#), only one day after the feeding of the 5000 [Luke 9:10-17](#).

#### The required “model”

##### *Lord teach us to pray, as John taught his disciples*

The prayers of rabbis were distinctive for their school of teaching, this was no other for John the Baptist. What John his prayer might have been is, again, unknown. However one thing is for sure, he taught his disciples to pray.

The ‘**Shema**’, a daily prayer for ancient Israelites, is still being recited by Jewish people today. Is an example of what was/is prayed. We find this prayer in **Deuteronomy 6:4–5 NKJV**

*“Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength.*

Like the disciples of John, Jesus' disciples come to Him in a similar matter. After all, He is their Rabbi, their teacher, and they simply ask to be educated. Not much different from the situation mentioned just before in [Luke 10:38-42](#).

#### Jesus' reply

##### *When you pray, say;*

##### *Not If but when*

“Jesus responds to the request of “one of the disciples” with a model that, while **not to be thoughtlessly repeated** [Matt 6:7](#), provides words disciples can use with the confidence that they express Jesus’ own teachings.”<sup>4</sup>

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<sup>4</sup> The Expositor’s Bible Commentary, Volume 8

The words “when [or ‘whenever,’ **hotan** you pray” (v. 2) imply frequent repetition of the actual prayer. A Pocket Lexicon to the Greek New Testament says about this word *hotan* (ὅταν) “where frequency in the future is referred to”

*you pray,*

The grammar of the word used for *pray* (*proseuchomai*) shows that it is either a middle or passive voice, this means that either;

- The subject is the receiver of the verbal action.
- Or
- The subject of the verb is being affected by its own action or is acting upon itself

In simple wording, when you pray, it affects you. When I pray, it affects me. We’re not yet talking about the **what**, only about the **when**. The tone and feel of this word is what they call an **optative mood**. “if only” you did this, or, “I **want** you to do this”, “I **whish for you** to...”

*say;*

This is not an expression of reality but possibility and will. The option is yours, whether to speak or stay silent.

#### **Proverbs 18:21 NKJV**

*Death and life are in the power of the tongue, and those who love it will eat its fruit.*

- God chose to **give life** by speaking [Gen 1:3](#).
- James warns us that the tongue is very powerful [James 3:1-12](#)

We decide **what** and **when** we speak.

**Speaking is a part of praying**, and when we decide to speak, we can say; *Father, hallowed be your name*. **We do not have to speak to pray**, otherwise we would have a great issue with 1 Thessalonians 5:17 (NASB) *pray without ceasing*

God knows our thoughts [Luke 11:17](#), he knows what we need, what we feel, where we look, what we think. Praying is simply Praising God by setting your thoughts, your focus, and your feelings upon Him. And when you want to speak, you say; *Father, hallowed be your name*

#### *The prayer itself*

Differences in translation become visible

NKJV < Textus receptus < Byzantine text

NLT < Alexandrian text

[Luke 11:2-4](#)

*So He said to them, “When you pray, say:*

~~*Our Father in Heaven,*~~

*Hallowed be Your name.*

*Your kingdom come.*

*~~Your will be done On earth as it is in heaven.~~*

*Give us day by day our daily bread.*

*And forgive us our sins, For we also forgive everyone who is indebted to us.*

*And do not lead us into temptation, ~~But deliver us from the evil one.~~"*

We will focus on the Alexandrian text used within the NASB

### **It all starts with praise**

*Father*

“Close to 500.000 words in the OT and God is only called Father 15 times. Enter into the NT and in Matthew, Mark and Luke God is called father 65 times, finish John and the timer will end up over 170 times.”<sup>5</sup> Jesus has unmatched, unprecedented intimacy with God. In this intimacy, he calls Him Father.

Matthew 11:27, John 10:30, 17:5

*Hallowed be thy name (May your name be kept holy (NLT))*

When we say hallowed, which means to consecrate, to make holy or sanctify, we describe the God-inspired act of setting aside the sacred name of God. Not only God the Father but simultaneously in Him, the Son and the Holy Spirit.

#### **Exodus 3:13–15 NLT**

*But Moses protested, “If I go to the people of Israel and tell them, ‘The God of your ancestors has sent me to you,’ they will ask me, ‘What is his name?’ Then what should I tell them?”*  
*God replied to Moses, “I AM WHO I AM. Say this to the people of Israel: I AM has sent me to you.”*  
*God also said to Moses, “Say this to the people of Israel: Yahweh, the God of your ancestors—the God of Abraham, the God of Isaac, and the God of Jacob—has sent me to you.*  
*This is my eternal name,*  
*my name to remember for all generations.*

It also **shows a reverence for God**, by setting Him above all else. Jesus teaches us to start praying by lifting up God, His name, in reverence and honour. This is giving praise, adoration, and worship

We are called to hallow/ sanctify/ worship Christ as Lord in our hearts [1 Peter 3:15](#)

The act of upholding the Father and keeping his name holy is an act of **Praise**. Even so, exclaiming the coming of His Kingdom. Although Jesus’ coming already brought His Kingdom on

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<sup>5</sup> The Lord’s Prayer: A Guide to Praying to Our Father (Invocation: Our Father in Heaven)

earth, the fulfilling of it will be when he returns once more. The OT shows us that His reign has come, [Luke 11:20](#) shows us that the Kingdom of God is, and looking towards his second coming means that His Kingdom will come. That is what we exclaim when we say *Let your kingdom come*

### After praise comes petition

#### Luke 11:3 NASB

*Give us each day our daily bread.*

Dependency is what it speaks of. We are nothing without the sustainer of the universe, Jesus, the one who upholds all things

[Hebrews 1:3](#) (NASB)

And He is the radiance of His glory and the exact representation of His nature, and **upholds all things by the word of His power**. When He had made purification of sins, He sat down at the right hand of the Majesty on high;

It is Christ who is the bread of life [John 6:48](#). We can eat “daily bread” but still we will pass away. Only when we eat of the true bread of Life, we live into eternity. A request made for both is done by exclaiming “*Give us each day our daily bread*”

#### Luke 11:4 NASB

*‘And forgive us our sins,  
For we ourselves also forgive everyone who is indebted to us.  
And lead us not into temptation.’*

*Forgive*

- *Aphiemi*; To leave, to let go, forget, abandon

“Letting go” of our sins is an *Aorist verb tense* which means the writer presents the action of a verb as a “snapshot” event. The verb’s action is portrayed simply and in summary fashion without respect to any process.”<sup>6</sup> Forgiveness is done in an instant, in a ‘snapshot’ moment. This doesn’t mean that our feelings are coherent (unified as one) to the decision of forgiveness we made.

R.T. Kendall Writes in his book Total Forgiveness the following: “*What, then, is the Purpose of this prayer? Not to appeal to our own strength, but to keep Us in fellowship with the Father. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin’ (1 John 1:7). In order to have fellowship with the Father, because God is light and*

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<sup>6</sup> Michael S. Heiser and Vincent M. Setterholm, Glossary of Morpho-Syntactic Database Terminology (Lexham Press, 2013; 2013).

in him there is no darkness at all ([1 John 1:5](#)), all of our sin must be cleansed, and that is true if we are walking in the light. Walking in the light partly means taking with both hands **anything God shows you**. But if he shows you something and you sweep it under the carpet, years later you will wonder why you haven't grown over the years; you have postponed obedience, there is no real fellowship with the Father.

The Lord's Prayer is also designed to keep us from feeling self-righteous. Now we all have this problem, and we have to fight it every day. We naturally want to justify ourselves; we instinctively want to point the finger. This prayer will help to keep us on our toes spiritually and helps to give us objectivity about ourselves. That means seeing ourselves as we really are. This prayer therefore shows that we need daily forgiveness as much as we need daily bread”

He continues by explaining that Jesus makes it clear that we all are in need of forgiveness. And that we all have been hurt by others. For the first **we ask** forgiveness for the second **we give** forgiveness. If we decide not to give forgiveness, we seriously need to consider whether or not the Father will give us his forgiveness when we petition it.

*And lead us not into temptation*

How does this work when James says:

**James 1:13 NLT**

*And remember, when you are being tempted, do not say, “God is tempting me.” God is never tempted to do wrong, and he never tempts anyone else.*

Who is tempting us then?

**James 1:14 NLT**

*Temptation comes from our own desires, which entice us and drag us away.*

It is our own flesh that tempts us.

And still we see examples in scripture of God *testing* men to grow in faith, obedience and strength. [Romans 5:3-5](#) “we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now **hope** does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.”

**Proverbs 13:12 NKJV**

Hope deferred makes the heart sick,  
But *when* the desire comes, *it is* a tree of life.

## From petition to protection

*Temptation*

- *Peirasmon*; Temptation, test, trial

Scripture is clear, temptation, testing, trials, time of pressing **will come**. [Gen 22](#), [Dan 3:17-18](#), [Psalm 26:2](#), [Matt 4:1](#), [John 16:33](#) But what do we do when it happens. Act like the disciples, or pray as Jesus in the garden of Gethsemany (“oil press”).

- Jesus:

**Luke 22:40 NKJV**

*When He came to the place, He said to them, “Pray that you may not enter into temptation.”*

**Matthew 26:41 NKJV**

*Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.”*

- Disciples:

**Luke 22:46 NASB**

*and said to them, “Why are you sleeping? Rise and pray that you may not enter into temptation.”*

[John 16:6;21;20:20](#)

Out of misery, not occupied with asking Jesus, they fall asleep. Unbelief creeps in if we stop asking Jesus questions. That is the temptation, the test, the pressing. In *Mysterium Paschale* ‘the mystery of Easter Hans Urs von Balthasar says; “*Jesus prays in the **peirasmos**, whereas the disciples pray to be preserved from it.*”

### *Jesus continued*

Stopping now would be a mistake, since Jesus keeps teaching about prayer we are still on the same subject. Jesus continues by giving a vital attribute for prayer.

### **Set the stage**

A first-century house, one room, mats on the floor, children sleeping, the husband an wife in the same room, a small flame is flickering. The door is locked with a big beam to ensure no one come’s in uninvited.

That’s the picture Jesus gives when he tells them

**Luke 11:5 NKJV**

*And He said to them, “Which of you shall have a friend, and go to him at midnight and say to him, ‘Friend, lend me three loaves;*

**Luke 11:6 NASB**

*for a friend of mine has come to me from a journey, and I have nothing to set before him’;*

Pay close attention to the reason **why** he is asking for bread. It is not for himself, because he is hungry. It is because **a friend** has come from a distance.

Does Jesus not tell us to love our neighbours as ourselves? [Mark 12:30-31](#) How much more would we love a friend that has come after a long journey. **How many of us have friends that are on a “journey” and when they come we would love to give them the Bread of Life himself?**

*Lend*

- Aorist verb tense, same as *forgive* in V4 (‘snapshot moment’)
- Only mentioned once in the entire NT, *To lend an object to someone for use.*

### **Luke 11:8 NASB**

*“I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs.”*

The word translated as **persistence** *anaideian* (shamelessness) comes from the opposite form of the root word *Aidos* (modest)

#### **Going past all modesty in asking**

**God upholds all honour (in the one who asked and for the one who is being asked for) in giving.**

So instead of referencing [Luke 11:8](#) to [Luke 18:1-8](#), the persisting widow. In which we find her persistence in the act of wearing him out with her constant requests! Literally translated as ‘*not end to come*’ towards the judge. We can much better reference [Luke 11:8](#) to the gentile woman who asks Jesus to heal her daughter.

### **Matthew 15:22–28 NLT**

*A Gentile woman who lived there came to him, pleading, “Have mercy on me, O Lord, Son of David! For my daughter is possessed by a demon that torments her severely.”*  
*But Jesus gave her no reply, not even a word. Then his disciples urged him to send her away. “Tell her to go away,” they said. “She is bothering us with all her begging.”*  
*Then Jesus said to the woman, “I was sent only to help God’s lost sheep—the people of Israel.”*  
*But she came and worshiped him, pleading again, “Lord, help me!”*  
*Jesus responded, “It isn’t right to take food from the children and throw it to the dogs.”*  
*She replied, “That’s true, Lord, but even dogs are allowed to eat the scraps that fall beneath their masters’ table.”*  
*“Dear woman,” Jesus said to her, “your faith is great. Your request is granted.” And her daughter was instantly healed.*

- Indeed we do not find the same word, but we do find **anaideian** in how she acts.

The NLT translates this verse as follows:

[Luke 11:8b](#) *“he will get up and give you whatever you need because of your **shameless persistence.**”*



We can come before the throne of God with confidence, boldness, freedom, liberty and openly. In other words, without secrets, without captivity, without shame.

### **Closing His teaching**

Jesus closes his prayer teaching by giving a threefold poetic form of ask, receive, seek, find and knock, the door will be opened.

- Aiteo, lambano,
- zeteo, heurisko
- krouo, anaigo

The same assurance we find in

#### **Matthew 7:7–8 NASB**

*“Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.”*

Jesus encourage us to ask. From the 6 petitions in the prayer we just went over, 3 are questions **we ask the Father**. James says in [James 4:2c](#) “you do not have because you do not ask.”

N.T. Wright says in Luke for everyone; “*Jesus is encouraging a kind of holy boldness, a sharp knocking on the door, an insistent asking, a search that refuses to give up. That’s what our prayer should be like*”

Jesus encloses the poetic form of asking and receiving with another example in which it is abundantly clear that no one in his right mind will ever do that.

- Giving a snake instead of a fish
- Giving a scorpion instead of an egg

Both are similar in appearance when not paying attention.

#### **Luke 11:13 NASB**

*“If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those who ask Him?”*

*Being evil*

Charles L. Quarles says “*Although Jesus acknowledged that humans may perform gracious acts like providing for their children, he insisted that they do so contrary to their sinful nature*”

*How much more shall your heavenly Father give the Holy Spirit to those who ask Him*

Warren W. Wiersbe writes “Believers today need not pray for the gift of the Spirit, since the Spirit lives in each of God’s children, but we should pray for the “good things” of the Spirit ([Matt. 7:11](#))

Those good things we need to *anaideian*, shamelessly give our service to the Father, Son and Spirit. giving ourselves completely so that He is glorified through us.

**“The purpose of prayer is not to get man’s will done in heaven but to get God’s will done on earth.”**

Warren W. Wiersbe

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