

LORD TEACH US TO PRAY

Luke 11:1-4

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

(A) *One of HIS disciples asks: LORD, teach us to pray...*

(B) So the following prayer is only how to pray not what to pray!

(C) Because vain repetition in prayer is condemned by the LORD –

Such as “Shema Israel or our Fathers”

Deuteronomy 6:4 Hear, O Israel: The LORD our God [*is*] one LORD:

Matthew 6:5-8 And when thou prayest, thou shalt not be as the hypocrites [*are*]: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. **6** But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. **7** But when ye pray, use not vain repetitions, as the heathen [*do*]: for they think that they shall be heard for their much speaking. **8** Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Luke 11: 2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

... Our Father which art in heaven ...

**(A) Our prayers are to be addressed to our “*Father in Heaven*”
Because that is the kind of relationship GOD wants with us!**

Ephesians 2:19-22 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; **20** And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [*stone*]; **21** In whom all the building fitly framed together groweth unto an holy temple in the Lord: **22** In whom ye also are builded together for an habitation of God through the Spirit.

(B) ... Hallowed be thy name ...

Psalms 113:3 From the rising of the sun unto the going down of the same the LORD'S name [*is*] to be praised.

(C) ... Thy Kingdom come ... – Since the Kingdom (the Church) has already come

Daniel 7:13-14 I saw in the night visions, and, behold, [*one*] like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion [*is*] an everlasting dominion, which shall not pass away, and his kingdom [*that*] which shall not be destroyed.

Always remember that JESUS is a King now! cf:

Acts 2:29-30 Men [*and*] brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Revelation 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him [*are*] called, and chosen, and faithful.

Revelation 19:16 And he hath on [*his*] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Colossians 1:13 Who hath delivered us from the power of darkness, and hath translated [*us*] into the kingdom of his dear Son:

(D) ... Thy will be done ...

Psalms 143:10 Teach me to do thy will; for thou [*art*] my God: thy spirit [*is*] good; lead me into the land of uprightness.

1 John 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

1 John 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

... as in heaven, so in earth ... because in the end of time Satan will be cast in the lake of fire.

Luke 11:3 Give us day by day our daily bread.

Psalms 136:25 Who giveth food to all flesh: for his mercy [*endureth*] for ever.

Psalm 145:15-16 The eyes of all wait upon thee; and thou givest them their meat in due season. 16 Thou openest thine hand, and satisfiest the desire of every living thing.

Luke 11: 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

(A) ... And forgive us our sins ... Acknowledge your sins –

Psalm 32:1-2 & 5 [*A Psalm*] of David, Maschil. Blessed [*is he whose*] transgression [*is*] forgiven, [*whose*] sin [*is*] covered. 2 Blessed [*is*] the man unto whom the LORD imputeth not iniquity, and in whose spirit [*there is*] no guile.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

Psalm 103:3 Who forgiveth all thine iniquities; who healeth all thy diseases;

(B) ... for we also forgive every one that is indebted to us ... Forgive others!

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

(C) ... And lead us not into temptation ... Lead us like a shepherd – away from temptations.

1 Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God [*is*] faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear [*it*].

II Peter 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

(D) ... but deliver us from evil ... Deliverance to be sought –

Psalms 25:20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

Psalm 91:1-3 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. 2 I will say of the LORD, [*He is*] my refuge and my fortress: my God; in him will I trust. 3 Surely he shall deliver thee from the snare of the fowler, [*and*] from the noisome pestilence.

THE PARABLE OF THE RELUCTANT NEIGHBOR Luke 11:5-8

Why don't we pray?

Do we view GOD as a reluctant neighbor?

Luke 11: 5-6 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

(A) This is a humorous story.

(B) *A traveler must be fed* is an age-old show of hospitality.

2 Samuel 12:4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

Luke 11:7-8 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. 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

(A) Are we afraid that God is in bed or that HE will say *Trouble ME not?*

(B) God neither slumbers nor sleeps.

Psalms 121:1-3 A Song of degrees. I will lift up mine eyes unto the hills, from whence cometh my help. 2 My help [*cometh*] from the LORD, which made heaven and earth. 3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

(C) If a reluctant neighbor will arise and give you what you need because of *importunity* – how much more will GOD who loves you – give you your daily bread!

THE PARABLE of THE THREE-FOLD PRAYER Luke 11:9-13

Luke 11:9 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

(A) Attitudes of heart and our spiritual growth is the lesson here.

(B) *Ask* – We are to grow from *I want....*

(C) *Seek* – To what do you want from me GOD....

(D) *Knock* – to I will

Luke 11: 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

(A) The availability of the FATHER!

(B) Go to HIM in prayer

Luke 11:11-12 If a son shall ask bread of any of you that is a father, will he give him a stone? or if [*he ask*] a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion?

(A) A stone and a hungry child? Of course not, JESUS!

(B) A fang and a little hand? Of course not, JESUS!

(C) A wooly spider and little fingers? Of course not, JESUS!

Luke 11: 13 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?

How much more?

Hebrews 4:14-16 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [*our*] profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [*we are, yet*] without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Men ought always to pray, and not to faint; Luke 18:1-14

Luke 18:1 And he spake a parable unto them [*to this end*], that men ought always to pray, and not to faint;

This the plain meaning and moral of the parable, as men should never cease praying until they receive a full answer to their prayers.

Luke 18:2 Saying, There was in a city a judge, which feared not God, neither regarded man:

No judge is worthy of the sacred office who does not deeply fear God and tenderly respect his fellow man ... this Judge has the character of a man totally abandoned of all evil.

Luke 18:3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

She desired not revenge but rather to have justice or to be vindicated from her adversary.

Luke 18:4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

How many actions appear good but are only an expression of self-love for a motive.

Luke 18:5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

Literally give me a black eye, this is a metaphor taken from boxers who bruise each other, beating each other about the face until they receive a black eye.

Luke 18:6 And the Lord said, Hear what the unjust judge saith.

Jesus would have us reason thus within ourselves: If a person of such character could yield to the pressing, continual pleading of a poor widow, for whom he felt nothing but contempt: how much more will God, who is infinitely good tender and merciful, give His utmost salvation to all those who diligently seek Him.

Luke 18:7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

Shall not God, The Righteous Judge do justice for His chosen? This probably refers to the cruelty of the disobedient and unbelieving Jews to the disciples of the Lord ... consider the justice finally visited upon them in the coming destruction of Jerusalem and the temple. The reason the Lord gives for the success of the chosen is: they cry day and night unto Him.

Luke 18:8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

... He will avenge them speedily ... He will do them justice speedily, or, instantly “in a moment in the twinkling of an eye we will be changed and with the word of His mouth and with the breath of His lips shall He slay the wicked.

... when the Son of man cometh, shall he find faith on the earth ...

In the Greek the definite article is found before faith meaning “the faith” which is the entire corpus of New testament Christianity. A rhetorical question ... Will He find original Christianity upon the earth ... that is literally up to the Church of Christ to remain Faithful to the original primitive pattern and plan.

II Timothy 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also

Luke 18:9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

They despised and disdained, or, made nothing of others.

Luke 18:10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

Both were obviously led by different motives to attend temple worship at the hour of prayer.

Luke 18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men [*are*], extortioners, unjust, adulterers, or even as this publican.

The Pharisee stood by himself to appear to have no connection to the penitent Publican much as Isaiah prophesied the self-righteous would cf:

Isaiah 65:5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These [*are*] a smoke in my nose, a fire that burneth all the day.

The Pharisees had lost the spirit of their religion to external rules and regulations. He observed all the outward ordinances but mercy.

Luke 18:12 I fast twice in the week, I give tithes of all that I possess.

I give tithes is in the present tense verb of all that I newly acquire ... this was the foundation upon which the Pharisee built his final hope of salvation.

Luke 18:13 And the publican, standing afar off, would not lift up so much as [his] eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

He felt himself utterly unworthy to appear before God holding down his head with his eyes fixed upon the earth ... a sign of deep distress, confession of guilt, for it was the very posture that the Jewish Rabbis required in those who prayed to God cf:

Ezra 9:6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over [our] head, and our trespass is grown up unto the heavens.

So also teaches the Mishna in Berachoth chapter 5 So the Pharisee appears to have forgotten one of his own precepts.

Smote upon his breast ... a token of excessive grief, commonly practiced in all nations.

God be merciful to me ... through sacrifice or let an atonement of an innocent victim be made for me.

God be merciful to me a sinner ... the article in the Greek requires this to be translated

'God be merciful to me THE sinner'. The Publican is saying I am the worst sinner in the world, save me.

Luke 18:14 I tell you, this man went down to his house justified [rather] than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Went down to his house justified ... counted as righteous, his sins blotted out and himself accepted.

Rather than the other, the Pharisee who was not accepted because he exalted himself.

Psalm 51:1-17 A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.

Psalm 51:1-17 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 2 Wash me thoroughly from mine iniquity, and cleanse me from my sin. 3 For I acknowledge my transgressions: and my sin [*is*] ever before me. 4 Against thee, thee only, have I sinned, and done [*this*] evil in thy sight: that thou mightest be justified when thou speakest, [*and*] be clear when thou judgest. 5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.¹ 6 Behold, thou desirest truth in the inward parts: and in the hidden [*part*] thou shalt make me to know wisdom. 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 8 Make me to hear joy and gladness; [*that*] the bones [*which*] thou hast broken may rejoice. 9 Hide thy face from my sins, and blot out all mine iniquities. 10 Create in me a clean heart, O God; and renew a right spirit within me. 11 Cast me not away from thy presence; and take not thy holy spirit from me. 12 Restore unto me the joy of thy salvation; and uphold me [*with thy*] free spirit. 13 [*Then*] will I teach transgressors thy ways; and sinners shall be converted unto thee. 14 Deliver me from bloodguiltiness, O God, thou God of my salvation: [*and*] my tongue shall sing aloud of thy righteousness. 15 O Lord, open thou my lips; and my mouth shall shew forth thy praise. 16 For thou desirest not sacrifice; else would I give [*it*]: thou delightest not in burnt offering. 17 The sacrifices of God [*are*] a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

GREED

Luke 11:13-15

Luke 11: 13

Greed – not a plea for justice.

Luke 11: 14

JESUS had only a bite and a rebuke for him.

Luke 11:15

(A) Covetousness – Exodus 20:17 & Psalms 10:3

(B) *A man's life* – JESUS is pointing toward the abundant life of mind, soul and spirit.

THE PARABLE OF THE RICH FOOL

Luke 11:16-21

Luke 11: 16

Who made it come forth *plentifully*?

Deuteronomy 6:10-12

Luke 11: 17-19

(A) The man's whole thinking and life was inverted into Himself. Proverbs 1:32.

(B) This man uses / six times, *my* five times, *himself* one time and *thine* one time, referring to himself.

(C) He talked to the wrong person – *soul – psyche or mental capacity*. Proverbs 18:2.

(D) GOD was not consulted at all. James 4:13-17.

(E) He was a pleasure seeker. 1 Timothy 5:6 and 2 Timothy 3:4

Luke 11: 20

The immortal soul of man – Ecclesiastes 12:7 & Hebrews 9:27.

Luke 11: 21

(A) *treasure for himself* - accumulation. James 5:3

(B) *rich toward GOD* – Proverbs 13:7 and Ephesians 1:18.

Sources KJV Bible, theWord.com, Clarks Commentary, Coffman's Commentary and B.W. Johnson's Commentary