

Luke 11:1–13

“Jesus Teaches the Worshipping, Weak, and Wicked How to Pray”

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How does Jesus teach us to pray? Pastor leads his family in today’s “Hopewell @Home” passage. Luke 11:1–13 follows up on the sermon from morning public worship on the previous Lord’s Day. In these thirteen verses, the Holy Spirit teaches us that Jesus’s way for us to pray is as worshipers who offer prayer to God, as weaklings who come to an almighty God, and as the wicked who come to the God of forgiving and sanctifying grace.

Monday, February 7, 2021 ▫ Read Luke 11:1–13

Questions from the Scripture text: What was Jesus doing (v1)? What did the disciples ask when He finished? How does Jesus respond to whom (v2)? How are they to address God? What is the first petition? The second? The third? For what manner of the doing of God’s will should they pray? What is the fourth petition (v3)? What is the fifth (v4)? What are the two parts of the sixth petition? About what hypothetical situation does He ask them in v5–6? What does He challenge them that they would not do (v7)? Why does He say that they would give the friend “as many as he needs” (v8)? Which actions of the friend in the question does He use to describe praying in v9? What will the Father do in response to each of these? What is the relationship of v10 to v9? What effect does this have, as Jesus urges them to be persistent in prayer? What new hypothetical questions does Jesus propose in v11–12? What does He say about their character in v13? But what does He say they know how to do? To Whom does He compare them? What good Gift will He much more surely give?

If the Lord Jesus’s praying in v1 is reflected in the petitions that He teaches them in vv2–4, then that gives us the content of the kind of prayer to which He is directing us in vv5–13. The teaching here is presented as a whole, bookended by “Our Father in heaven” in v2 and “your heavenly Father” in v13.

For what had John taught his disciples (v1)? He was proclaiming the need for repentance (3:1–14) in light of the coming of the Christ who would pour out upon them not water but the Holy Spirit (3:15–16). And it is reasonable to conclude that he taught them to pray along similar lines.

Now Christ the King upgrades all of these things as He teaches us to pray.

Not merely for the coming of the Christ, but for the consummation of His kingdom (v2).

Not merely for the requisite repentance but for sure and free forgiveness (v4).

Not merely for One who would pour out the Spirit, but for the instant, delighted, abundant giving of that Spirit by Him Whom we now know as Father (v11–13).

The Lord Jesus teaches us to be ambitious and confident as we pray for spiritual things! And oh how comforting this is to us who need constant reaffirmation of God’s forgiveness, of God’s Spirit carrying us along in our repentance and service, and of the powerful and unstoppable progress of His kingdom, despite all that we might think we see in the world!

His instruction on praying for earthly things is, by comparison, modest. Daily bread in v3. Sometimes requiring persistence in asking for bread, or whatever it is that we need (v5–8). Still, even these prayers are to be offered in confidence that whatever is good our wise and good Father will give us (v9–15, cf. Mat 7:7–10).

And of course, one of those good things He will give us is that ministry of His Spirit that stirs up our heart more and more toward spiritual things, as we serve our heavenly Father and King in every spiritual circumstance.

God grant that our praying would not be like John’s so much, but rather reflect that Christ has come, the Spirit has been given, and the kingdom is unstoppably coming! (cf. Ac 19:1–10)

What spiritual things are major items of prayer for you? What is your confidence as you pray?

Sample prayer: Lord, how marvelous it is to know You as Father! We come, hardly knowing what gifts to call good. But You have not only told us what to ask for, but have indeed planned to give us everything good—and, most of all, to give us Yourself. The Baptizer’s disciples learned to pray for much, but You have taught us to pray for much more. Forgive us for when our praying only addresses the smallest things, or when our prayer for eternally weighty and glorious things comes to you in weak and wobbly unbelief. Help us, by Your Spirit, to be sure of those eternally weighty glories for which You tell us to ask, through Christ, AMEN!

Suggested songs: ARP4 “Answer When I Call” or TPH518 “Come, My Soul, with Every Care”

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Luke 11 versus 1 through 13. These are God's words, not came to pass as he was praying in a certain place when he ceased that one of his disciples said to him. Lord teach us to pray as John also taught his disciples. So he said to them, when you pray, say Our Father in heaven, how it 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 and he said to them, which have used shall have a friend and go to him at midnight.

And say to him friend lend me, three loaves for a friend of mine has come to me on his journey and I have nothing to set before him and he will answer from within and say do not trouble me. The door is now shut and my children are with me in bed.

I cannot rise and give to you. I say to you though. He will not rise and give to him because he is his friend yet because of his persistence, he will rise and give him as many as he needs. So I say to you ask and it will be given to you seek and you will find knock.

And it will be opened to you for everyone who asks receives and you seeks finds and to him who knocks that will be opened. If it's on asks for bread from any father among you, Well, he give him a stone or if he asks for a fish, Will he give him a serpent?

Instead of a fish or if he asks for an egg, will he offer him a scorpion if you then being evil know how to give good gifts to your children? How much more will your heavenly Father? Give the Holy Spirit to those who ask.

Before so far, the reading of God's inspired and inherent worked.

So, the disciples want Jesus to give them words to pray. Apparently John the baptizer Jesus's cousin had given his disciples words to pray. In particular, he probably taught them to pray for two things. One is repentance. And the second is that Jesus would come because his primary message was repent for the kingdom of God as a hand.

And then he would talk about the one who is coming after him.

So, John in addition to his preaching and his baptizing taught praying. But now Jesus has come and his teaching is different than John's. Because Jesus is the one that John had said would come. And they have this idea that Jesus must have a different way of praying, especially, because, when they listen to Jesus himself, praying, it doesn't sound like what John was praying for, right?

So, it starts. Now it came to pass as he was praying in a certain place when he ceased and so they want Jesus to take them as it were to the next level or maybe the next phase of praying and Jesus teaches them about praying, but he doesn't just give them words like we heard in the sermon today.

Doesn't just give them words to pray. He gives them the way to pray. He doesn't just give them the message to pray. He gives them the manner of prayer, but as he teaches them to pray, He teaches them to pray in light of being worshipers who offer prayers worship and he teaches them to pray.

As being those who are are weak, who are praying to someone who is infinitely strong, and he preached it and he teaches them to pray. As those who are wicked to someone who is infinitely. Good First. Then he teaches them to pray his worshipers. He says to them. When you pray, say our father in heaven and as we recited from the Catechism this morning shorter, catechism.

And as we heard from the larger catechism and one of the sermons yesterday, from Pastor, Taylor This preface to the Lord's, Prayer are Father in heaven teaches us. Yes, to come to him as a father and therefore with childlike, reverence and confidence and those things. But it also teaches us to pray together.

They probably had heard Jesus's private praying and thought, oh, I wish my private brain could be like that. And Jesus comes in his, the first part of his response to them, wanting to learn to be spiritual. Like Jesus is is to prefer corporate worship over private. Just as the Psalm says, God loves the gates of Zion more, then all the dwelling places of Jacob.

There is a priority throughout scripture of public worship over private and yes, day by day he uses means of grace in the home and those perhaps have a cumulative effect and yet the father is not doing rightly. If he doesn't, first of all, bring his family, under the public means of grace, you're never gonna get the Lord's supper, unless your dad's heretic and God forgive him and spare, you the consequences of that

if that's the case.

But you also don't have the holy assembly on the Lord's day at home. Even this, as many of us as there are the pastor and preacher leading, it is still not the holy convocation, the calling together of all the saints in the congregation for the public worship. But a father will do more than that.

He won't say. Okay, once a week, we do our congregational worship with everybody else and the rest of the time. We're just in the family worship, He'll be preparing his family throughout the week for the public worship. And he'll be helping the family think upon and respond to what they had in the public worship because there's a priority of public worship over private.

And so Jesus in the first part and what we call the Lord's Prayer in our passage tonight, He's teaching us that prayer is worship. If it's the heart of corporate worship, then it's also to shape our private worship and to fill our private words and that's not surprising because as we have noted, in the past prayer is practice.

It not being God. You pray because God is worthy of it and you pray in part because we are who we are and that makes us needy because of our weakness and our wickedness and God is who He is, and that makes him the one who supplies, all our need because of his infinite power and his infinite goodness.

And so, you can see how the Lord's Prayer is full of worship. Our Father in heaven, hallowed be your name, your kingdom come your will be done on earth as it is in heaven. And if we were in Matthew, we'd even conclude with, for yours, is the kingdom and the power and the glory forever and ever.

Amen. But even without that part, at the end, the bulk of the prayer, the priority in the prayer, the first half of the prayer is this soaring Worship of God.

So, he teaches us to pray. First and foremost as worship. This is why if you ever get in a conversation with a papist and they say, well why don't you pray the Saints? You say, because prayer is an active worship and they all know. We don't worship them, and he's like, well, do you pray to them?

Let's say, yeah. Well, prayers and active worship. Well, I ask you to pray for me. Well, you can talk to me and I can hear you. God is not made it as I'm. That no one can bridge between me and you so you can ask me to pray for you but you had better.

Not say, Oh, Carissa full of grace, hear me. And pray to me, prayer is first, and foremost, an act of worship. And you can see, even in the Lord's Prayer, our weakness and our wickedness, our weakness. We need bread. This is we're not just finite creatures, but we are also living in or understand and misery because of the fall and part of that was part of the curse was that the brown ground would not readily, yield the bread, that it would be toilsome and it would be weary and it would produce thorns.

And this actually enters into the life of Israel. It's part of their covenantal relationship with God. That as they are faithful in walking with him, he would give them the reins in season and so forth and their land would produce. And they would be reminded of the curse in general by the Covenant curses.

When God would send them drought and famine and response to their sinfulness. And so there's a lot of there's a lot of background to give us day by day our daily bread, which is why it goes immediately from our need for bread to our need for forgiveness. Because you're asking for a repeal of the fall in verse 3, and you you're asking it on the basis of God, forgiving sins through Jesus Christ and forgive us our sins and we want him also then to make us to live like those who are forgiven Characteristic.

Number one, of someone who is forgiven through faith in Jesus Christ, is that they are forgiving with others. Now that's a little bit frightening, isn't it? Well, it can be if you are unforgiving, because if you are unforgiving, Jesus says, and this is how he actually follows the Lord's Prayer and the gospel of Matthew.

If you are unforgiving, that's an, that's a good indication that you are unforgiven, right? So you're like, give us this Dara daily bread and forgive us our debts as we forgive others. And so one of the things you want from God as you pray all of your prayers and including and especially the Lord's Prayer is that he would make you to be forgiving so that you would know that you are forgiven and that you would be confident then that he's hearing you and you pray that you wouldn't suffer the effects of the curse.

Because there are worse effects than that work as toil summon that the ground produces thorns and Adam, we sinned and died and deserve hell. And so this applies not just to the sin of being unforgiving but all sins and so it continues and do not lead us into temptation, but deliver us from the evil.

And I love that they provide the word one year. But deliver us from the evil one. You can hear the repeal of the curse throughout versus three and four. So we haven't really moved on from worship. Have we when we start praying for daily bread and when we pray for forgiveness and we pray, lead us down to temptation.

Glorify yourself as the God, who defeats the devil and redeems us from our sin and redeems us from our

misery. We're still praying that in the last half of the prayer. So the first thing Jesus teaches us is to pray as worship. The second thing is to pray in recognition of our weakness.

This is, you know, there was some time spent in the sermon on whether verse 8 should say, because of his persistence or because of his shamelessness I think was the idea that he would shame the guy in the house but Jesus does describe the guy as a friend. He doesn't just describe him as a neighbor or a man.

There's lots of words. He is a friend but he's a finite friend. He's a friend with children, and they've gotten the children to bed and the children are all around him in the bed. And the door is shut not being like it's such a pain to open the door but it's warm in the house and you got a sleeping child.

That's even worse. If you you know, blast a cool breeze for them, then if you made noise some of, you know this because when your mom comes to wake you up in the morning and you have not been listening to her voice, she pulls back that warm cozy cover and you get the cold gush of air.

And that way well this man is a responsibility to his kids in a responsibility to his wife not to wake up. The those kids he does have responsibility to his friend but that's part of our weakness. It's part of our finiteness. Our finitude is that we can't do everything for everyone all the time.

That's why it's not your job to solve world poverty. It's your job to share with your neighbor and especially your neighbor, who's, in your congregation. We have orders of priority wife or husband. First children's second congregation third, neighbor fourth. Okay. So the guys actually doing the right thing and yet the friend is persistent.

And because he persists, that changes the balance a little bit because The kids are not going to be able to sit there and not gonna be able to sleep through the guy not shutting up. And so he gets up and you can almost see desperation. It's, it's still I think in in Jesus's illustration it's still I think, primarily for the sake of the kids to state, as many as you need, just get out of here trying to get rid of him, okay?

And it's not because he's a bad friend because he's limited your father that you pray to when you pray is not limited. He's taking perfect care of his children and he can still give you full attention without stopping or diminishing. His care of the other children. There might be a billion people praying to him right now.

Not well, they're maybe actually tens of millions earlier today. Maybe hundreds of millions of people praying to him at one time and yet he was perfectly taken care of every one of your needs. And so you have this great father in heaven, who is, who is not finite? He's not limited.

He doesn't have to choose between who He cares for it. Any one point in time, and if persistence in prayer is good, with someone who is weak, how much better with him who is infinitely? Strong and loves to to answer our prayers. So Jesus teaches us to to pray in light of prayer.

Being worshiped to pray in light of our weakness and to pray and light of our wickedness. Excuse me, says, so I say to you ask and it will be given to you seek and you will find knock. And it will be opened to you for everyone who asks receives and he who seeks finds into a moon knocks, it will be opened.

He's saying something very similar to what he says about the the bread and the fish and the egg in a minute and that that is that God's answer is appropriate. The appropriate answer to asking is receiving The appropriate answer to seeking is finding the appropriate answer to knocking, is it being opened?

He knows what we need But then he gives us a hint as to what we should pray for Then. Just say, pray for anything and the Lord will give you the right answer. He does say, pray for good things, right? That in the illustration here, bread and fish and eggs are good things.

So, pray for good things. Don't pray for bad things. Don't pray to be filthy rich. Don't pray for everyone to like you especially when when Jesus says whoa to you in all men, praise you and your flesh. Does I wish all men would praise me and you come to God and pray?

Lord make everyone like me. Don't pray for evil things. And yet, There is one best most important thing that we need and that is the Holy Spirit. If you then being evil know how to give good gifts to your children. How much more will your heavenly Father? Give the Holy Spirit to those who ask him.

It's very similar to what he did in the Lord's Prayer, right? He said you pray for your daily bread and then the rest of the second half of the prayer was for what it was for spiritual concerns that deal with our remaining sinfulness. We're evil. We need God to address our evil in his grace and the person of the Trinity whom he highlights to us as he does.

This is His Holy Spirit and so we being evil know how to give some good gifts to our children. But in light of what we were thinking about this weekend limit, John Ezekiel, as you prepare to be good and godly fathers, you realize that you are evil and so we don't actually know how to give the best gifts

to our children.

We know how to give them some good things. We know that we should work a job and be responsible, We know that we should discipline them for their good as is wise and not out of annoyance. Those things you just know by common grace, we find out here and, in Hebrews chapter 12, but there are many other good things.

And the best thing is the Holy Spirit. Now can you give your children the Holy Spirit? No. No, you can't. Can you give your children? The means by which the Holy Spirit works and gives you Himself. Can you ask the Father and the Son to give you his Holy Spirit and to give your kids His Holy Spirit?

You see we need to pray as those who are wicked and who know that the Holy Spirit and God's grace to us applied by the ministry of the Holy Spirit is our greatest need so they come. And they say They asked Jesus teach us to pray. He says, well first of all, pray as worship, Pray with one another.

Pray in a way that has this soaring doxology. This soaring praise of God and prioritizes his honor, his glory, His rule his authority and the second place. Pray in light of your weakness knowing that you and I are finite. We run out of bread and need to borrow from our friend.

We can't attend to even sometimes May the Lord bless all of you with enough children that this would be your case. Even sometimes we can't attend to all of our children at once. It feels like there's just an avalanche of children with different needs, but pray in light of our weakness, to a God who is infinitely strong and can attend to all things.

Well, at all times and then, pray in light of our wickedness, knowing that our greatest need is God's grace to, not only forgive us from our sin, but redeem us from it's ongoing effects and God grant that in this great, part of what it means to walk with him, to be someone who calls on his name.

That we would pray in the way that Jesus has taught us to pray. Let's pray. My father in heaven, be praised. You who have given us this word, you who have set yourself before us as the primary object of our prayer. And you're being glorified as the primary aim of our prayer.

And we ask that you would be not only in our minds and hearts, but as the outcome of whatever you do in response to our prayer, thank you for receiving prayer for acknowledging yourself, as God, by hearing our prayers, and grant that we would never pray to anyone. But you Since we acknowledge you as God and justify the fact of praying and we pray O God help us in our weakness for.

We are like the man who lacks even bread wants to do good and are wanting to do. Good is only something that has come from you to begin with. But we don't have the means by which to do good and so work in us both to will and to work so that we would thereby enable to work out our own salvation with fear and trembling and we pray.

Oh God that you would help us. Especially then with with our wickedness that you'd forgive us our sins that you would make us forgiving people that you would keep us from temptation and deliver us from it. In the time that your Holy Spirit would always go with us that he would dwell in us and that Christ would dwell in our hearts, through faith by your spirit's work as he resides in us and that he would apply Christ to us and conform us to the image of the sun.

Even as he makes us to call you our Abba and recognize that we are your children. Help us O Lord, to be a praying people. And the way that Jesus teaches us to hear for, we ask it in his name. Amen.