

"Listen to Jesus Talk About His Dad"

Luke 11:1-13

It's always good to hear people share about their dads. We realize not everyone has positive memories to share and a few don't even know who their father was. And sometimes the lack of a father or the experience of a poor father can taint our perception of God, who wants to identify Himself as our Father, through spiritual adoption when we place our trust alone in the work of His Son Jesus Christ.

This morning I want us to look at Luke 11 and listen to Jesus talk about His dad. The disciples have seen and heard Jesus pray. There's something different about the way He prays; like He's really talking to someone. So they ask Jesus can You teach us to pray?

Perhaps the disciples wanted to know 'what's the right words to say', or 'what's the magic formula to get what we want from God'? Jesus teaches them how to pray but He talks more about who we pray to then what we should say. Because if you don't know who it is your praying to you won't know what to say. So Jesus gives them some guidelines and then He gives two illustrations around the command to ask, seek and knock. But in all this He is talking about what a great Father He has and that His Father wants to be our Father and wants to hear our prayers.

So Jesus begins with

"Father, hallowed be your name, your kingdom come.

³ Give us each day our daily bread.

⁴ Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation."

It's too bad Luke got the Lord's prayer wrong! He didn't say 'Our Father who is in heaven'. He forgot the 'Your will be done on earth as it is in heaven'. And he left out the ending, 'Thine is the Kingdom and the power . . .' By the way, so did Matthew.

Most of our English translations do not have 'For thine is the kingdom' or if it does it is in brackets with a footnote that says [these words were not in the most original and reliable manuscripts]. People in the early church made it into a prayer and added 1 Chron. 29:11 to the end.

What do we gather from these two different versions of the Lord's prayer? Since both Matthew and Luke are Scripture and they are both correct what can we understand from this about prayer? We have to understand that Jesus gave this sermon a few different times in His ministry and every time He spoke He didn't say everything with the same words. Luke records a different time Jesus gave this sermon and this is what we have here. Luke recorded a different time Jesus gave His Sermon on the Mount sermon in Luke 6. Some things He said the same way, other things He said a little differently. They're not contradictions, just different times He gave similar messages.

What it does tell us is Jesus probably didn't intend for us to say this prayer as a word-for-word prayer. It's too generic as it is. It's a guideline for how to pray and it really points out more who His Father is and why we can ask Him anything. Who is Jesus' Father? Who are we praying to?

When Jesus tells us we should pray to God, His Father He explains through what we ask Him that . . .

Our Father Cares About Every Aspect of our Life **(11:1-4)**

This prayer summarizes the most important parts of our life. The first thing Jesus reminds us of when we pray is . . .

Our purpose (v.2)

What's God's purpose for us? 'That whether we eat or drink or whatever we do, do it all for the glory of God'. So Jesus instructs us to pray that God's name be hallowed, or honoured or glorified. Who's going to glorify God? His believers, His children; those who have placed their faith in His Word and in His Son Jesus. Those who believe He is Creator and Lord and ruler and that His kingdom rule is going to come. God will be glorified on earth when His will is made known; when we tell people about God's Son Jesus and their need for salvation. God is glorified when we give Him the credit for how He works in our life. God will be glorified when people accept Jesus as their King and they begin to allow Him to rule their life. And God will be glorified on earth when the kingdom from heaven arrives here at the return of King Jesus.

One of the primary things we should pray about is that God's purpose would be accomplished through us by making His Name great, by pointing people to Him as Creator and Lord. The reason why this shows God cares for us is because He has wired us to receive His joy when we do His will. When we live God-centered lives with the God-glorifying purpose of making Him known through the way we make Him the reason for how we do our work, how we raise our kids, how we use our resources and our recreational time we get satisfaction, peace and joy through that. God wants us to live satisfied, joy-filled lives and so when we live for His purposes we get that.

As Jesus continues to tell us how to pray He also shows us God cares for . . .

Our needs (v.3)

'Give us each day our daily bread'. Bread was more than food as we'll see again in v.5. The bread was the fork and spoon. The bread was what you dipped into whatever was in the bowl or served on a platter. So bread was essential every day for your basic needs. In Jesus' day a labourer got paid the day he worked. Jesus told a parable about the hired workers who got paid at the end of the day. No work, no pay and possibly no food.

We don't need to pray for our daily bread for the most part because we are very blessed here. But what basics of life do we need to receive from God? Health needs. Spiritual growth. Strengthened marriages and families. Bolder witness. Wisdom or direction. God cares about all our needs and is more than gracious to supply our needs.

And Jesus finishes the prayer focusing on . . .

Our relationships (v.4)

'Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation.'"

Jesus wants us to ask God every time we pray for forgiveness of sins. This is another reason why it's not the Lord's prayer because He doesn't sin; this is a prayer for sinners. Jesus expects us to pray daily for forgiveness of our sins. That implies meditating and thinking about and identifying the sins we commit daily. The things that we said or did that we shouldn't as well as the things we didn't do that we should have. Nor does Jesus need to pray about His own temptations but we do. Sin affects all our relationships. Jesus wants to forgive those who hurt us (knowingly or unknowingly) as well as avoid the temptation to hurt others and God our Father.

The encouraging thing about Jesus saying we need to ask forgiveness 'whenever we pray' is that God knows even we as believers sin regularly and He is still more than willing to listen to us and forgive us. Because He cares about every aspect of our lives. When we look at prayer from God's perspective – and prayer is about God not ourselves [God being glorified, God providing, God answering, God forgiving] – we see by His willingness and desire to hear us come and pray means He must love us deeply and cares about every area of our lives.

But this way of thinking about God was hard then and hard now. So Jesus uses a rhetorical story to make His point that His Father and . . .

Our Father is Approachable **(11:5-8)**

⁵ Then Jesus said to them, "Suppose you have a friend, and you go to him at midnight and say, 'Friend, lend me three loaves of bread; ⁶ a friend of mine on a journey has come to me, and I have no food to offer him.' ⁷ And suppose the one inside answers, 'Don't bother me. The door is already locked, and my children and I are in bed. I can't get up and give you anything.' ⁸ I tell you, even though he will not get up and give you the bread because of friendship, yet because of your shameless audacity he will surely get up and give you as much as you need.

There is a cultural background here that we don't get. The host with the unexpected guests who has the need (man without food) goes to his sleeping friend who has food. To be without bread (means utensils and food) and not be able to show hospitality is shameful. But the faux pas is not just the host's it is to the village's shame that someone comes and needs hospitality and the village fails to meet the need. So when his sleeping friend makes up lame excuses [of course the children are sleeping and of course the door is locked] the listening audience would be shocked that the sleeper fails to help someone out who has a need in the community. But because of the host's persistence and the sleeper's knowledge that we can't allow our village name to be shamed the sleeping friend obliges and gives him 'as much as he needs'.

"So I say to you Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.¹⁰ For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.

Ask who? Seek who? Knock on who's door? God's door. Why? Because He's not like your sleeping friend and He won't allow His Name to be shamed by not providing what we need. Even though to us He seems to be 'sleeping' He is approachable and cares.

This is what drew the disciples to ask Jesus 'teach us to pray' because He prayed to God as if He was actually right there and cared about every need He had. So if God cares about His Son so He cares about all His other adopted children. Jesus said My Father is very approachable. He won't let the community of His Name be shamed by not meeting our needs. Get rid of these faulty images of a

God who is angry that He's disturbed or rolls His eyes about our repeated whimpy requests. My Father is very approachable, Jesus said. In Heb. 4 we read,

¹⁴ Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. ¹⁵ For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. ¹⁶ Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

But Jesus isn't done yet. He feels the need to explain something more about His Father so He presents a rhetorical question:

¹¹ "Which of you fathers, if your son asks for a fish, will give him a snake instead? ¹² Or if he asks for an egg, will give him a scorpion? ¹³ If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!"

Jesus felt the need to remind us why God answers our prayers the way He does, not the way we always want;

Our Father is Good and All He Does is Good **(11:11-13)**

When a scorpion is at rest it curls itself up into an egg like shape and size. So Jesus has matching pairs that look alike but one is good and the other is bad for you. The snake then is probably the poisonous eel found in the Sea of Galilee that a fisherman might catch in his nets along with good fish. So if an evil father (notice Jesus recognizes every one of us has a sin nature) won't trick you by giving you something that's bad for you neither will Your heavenly Father. And here Jesus tells us what is the good that God wants to give us; His Holy Spirit. And the reader should wonder, where did that come from?

When Jesus said this, His disciples did not know that Jesus was going to leave them and give them the Holy Spirit in His absence. The Holy Spirit, Jesus said in John 14, is just like Himself and even better, He will dwell in you whereas I only walked with you. The disciples would think Jesus leaving was bad, but that was their assessment, not God's and Jesus'.

God is good because He gives us what we need. What do we need the most? His presence and power through the Holy Spirit dwelling in us. If we have accepted Jesus Christ, Paul said in Eph. 1:13 the Spirit has sealed us and His ongoing indwelling presence is the guarantee that God will keep His Word and keep us saved.

How often have we prayed for something or a situation in our life, a perceived need but if we're honest more likely what we wanted rather than God, and He provided us with something other than we prayed? God is good and He promises that he will work all things together for the good of us who love Christ Jesus and that good is to be conformed into the image of Jesus. Which we can't do without His indwelling Spirit in us.

So, notice how Jesus sandwiched these two illustrations between vv.9-10,

"So I say to you Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.¹⁰ For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.

Ask who? God, Your good Father who knows what we need and won't let His name be shamed by allowing the needs of His people go unmet. Seek; God Himself. When we seek Him we are satisfied in Him. Knock; don't give up praying to God. Our persistence won't annoy Him. He's not sleeping. He will accomplish His good purposes in us.

When the disciples asked Jesus to teach them to pray- expecting some magic formula or perhaps the right posture or the way to get God to give you what you want, Jesus simply said,

Go and Talk to Your Father
(11:9-10)

He's good and the He wants to give You His best – His presence in our life – so seek that, seek first His kingdom purposes, keep asking for forgiveness because He wants to keep our hearts soft so we can better to discern our needs from our wants.

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If you have any questions or comments about this message please contact
us at olivet@rideau.net