

week 6 : *the one with the pushy friend*

Scripture to Read: Luke 11:1-13

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

2 And he said to them, “When you pray, say:

“Father, hallowed be your name.

Your kingdom come.

3 Give us each day our daily bread,

4 and forgive us our sins,

for we ourselves forgive everyone who is indebted to us.

And lead us not into temptation.”

5 And he said to them, “Which of you who has a friend will go to him at midnight and say to him, ‘Friend, lend me three loaves, 6 for a friend of mine has arrived on a journey, and I have nothing to set before him’; 7 and he will answer from within, ‘Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything’? 8 I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he needs. 9 And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 10 For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. 11 What father among you, if his son asks for a fish, will instead of a fish give him a serpent; 12 or if he asks for an egg, will give him a scorpion? 13 If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

Summary of Luke 11:1-13

Jesus’ disciples want to do well what Jesus does best: “Lord, teach us to pray.” In response, Jesus gives them a brief model prayer, tells a simple parable about an embarrassed host and his friend, then connects the prayer and the parable with some comments about fathers and children.

Scripture for Memorization and Meditation

And I tell 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 the one who seeks finds, and to the one who knocks it will be opened. [Luke 11:9-10]

Questions for Personal Study and/or Group Discussion

- This is the only time in the four gospels that the disciples ask to be taught anything, although Jesus taught almost every day. Why is it significant that they would want instruction on how to pray?
- What are the best methods of learning to pray?
- What about Jesus’ model prayer, story, and comments emphasize the truth that prayer is personal speech?
- Why is it a mistake to interpret v.9-10 as meaning that believers always receive exactly what they ask for when they pray?
- What guide do Jesus’ comments about the heavenly Father and his children give us for earthly fatherhood?
- How might an awareness of our basic neediness and poverty be essential to learning to pray? “Father, give us bread for today.” “Friend, lend me three loaves.” “Daddy, is there any fish left?”
- What is Jesus doing by bringing “the Holy Spirit” into the conversation at v.13?

Tips for Parents with Young Children

Monday: Spend a few minutes remembering the truth you heard yesterday in Phillip and Grant’s sermons. What in your life needs to be different in light of what you have heard? Pray for ongoing fruit from our recent World Mission Conference, and consider whether you and your family should participate in Faith Promise for 2010. Remember that you can download FPC sermons from www.fpckosciusko.org or by free subscription from iTunes.

Tuesday: Read Luke 11:1-13. Drawing or acting out the story or letting your child retell the story in his/her own words is a fun way to make the story come alive in your child’s mind.

Wednesday: Review what your children learned in Wednesday Night Connection. Spend some time together praying for FPC, its leaders, and your friends at church.

Thursday: Read v.1-4 again. How should the Lord's Prayer shape our prayers? Should praise be a part of our prayers, along with asking for what we need and want? Be sure to spend some time praying together like this.

Friday: Talk about the story about the pushy friend and the giving father again. How is God a Father to us? What happens when we ask for something selfish? Explain to your child that God *can* give us whatever we ask, but he does not always do that. There are many reasons why God does not always give us what we would like to have. Instead, he gives us what is best for us right now. Ask your child to remember a time when he asked you for something that wasn't the best thing for him/her.

Saturday: Quiz your children on Catechism questions or Bible memory verses they are learning. Pray for Phillip and Grant, who are preaching tomorrow. Also, pray for the Sunday School teachers and for the musicians and choir members who serve us each Sunday.

Sunday: Before you leave for church, explain to your children that their ministry at church is to welcome new children, help their Sunday School teacher, serve others, and worship God in the service. After church, discuss with your children what they learned and what you learned.

Notes and thoughts...

Jesus and his prayers: "As a man Jesus shows us how integral to ordinary human life prayer is. Human fallenness is nowhere more clearly seen than in the reluctance of people to pray to God and praise him under ordinary circumstances. For Jesus prayer was the most natural thing in the world and the natural order of every day (Luke 4:42a)." [Douglas J.W. Milne, *Let's Study Luke* (Edinburgh: Banner of Truth, 2005), 175]

"Abba, Father..." **Father** (Gk. *patēr*, "father") would have been "Abba" in Aramaic, the everyday language spoken by Jesus (cf. Mark

14:36; Rom. 8:15; Gal. 4:6). It was the word used by Jewish children for their earthly fathers. However, since the term in both Aramaic and Greek was also used by adults to address their fathers, the claim that "Abba" meant "Daddy" is misleading and runs the risk of irreverence. Nevertheless, the idea of praying to God as "Our Father" conveys the authority, warmth, and intimacy of a loving father's care, while **in heaven** reminds believers of God's sovereign rule over all things. The theme of "heavenly Father" is found throughout the OT (Deut. 14:1; 32:6; Ps. 103:13; Jer. 3:4; 31:9; Hos. 11:1). Jesus' disciples are invited into the intimacy of God the Son with his Father.

Which of you who has a friend...? Bible scholars point out that Jesus' story about village neighbors must have provoked smiles and chuckles in a first-century audience. In a region renowned for hospitality, no decent person would turn away a weary traveler or put him to bed hungry. Even today rural Palestinians use bread as Westerners use silverware: they break off bite-size pieces, dip into a common dish of meat and vegetables, and eat the entire sop. A Middle Eastern audience would have laughed out loud at the lame excuse given by the man who had gone to bed. "No one in my village would act so rudely! If he did, the entire village would know about it by morning!" In addition, it was considered shameful to embarrass someone by persistent requests because both parties would lose face.

Impudence? **Impudence** is Greek *anaideia*, which occurs only here in the NT. In all of its other known uses in ancient literature, the term means "lack of sensitivity to what is proper," "impertinence," "impudence"; it describes being without *aidōs* ("respect," "modesty"). "Impudence," then, would indicate that the friend is shamelessly and boldly awakening his neighbor, and of course the neighbor will give him whatever he needs. On this interpretation, Jesus' point is that if even a human being will respond to his neighbor in that way, then Christians should go boldly before God with any need they face, for God is more gracious and caring than

any human neighbor. Some other interpreters believe that *anaideia* means “persistence” here, even though there are no other known occurrences of that meaning. Such a reading does fit the context, however, for the very next verses emphasize that believers must keep seeking, asking, and knocking (vv. 9–10). This would make the parable similar to 18:1–8. Both ideas—a kind of shameless persistence—are possibly intended by this unusual term. [note from *ESV Study Bible*]