

I'll not spend extensive time on the petitions of the "Lord's Prayer" since we have recently dealt with that topic in Sunday School, but can we see that Jesus' illustration is meant to further explain what He taught through the petitions of the "Lord's Prayer"?

The story of verses 5 – 9. The lesson of Jesus' parable turns on the word translated 'impudence' in the ESV. How shall we understand the meaning? **Gr. anaioeia** (**Gr. anaioos**, this from **Gr. e aioos** a sense of shame); from Homer down; *shamelessness, impudence*: Luke 11:8 (of an importunate man, persisting in his entreaties; (A.V. *importunity*). "Pressing solicitation; urgent request; application for a claim or favor, which is urged with troublesome frequency or pertinacity." (Webster's 1828 Dictionary)

"Why does Jesus tell this story, and why does He stress the 'impudence' or 'boldness'?" Jesus is teaching all of us, all His disciples, that we can be bold, even impudent, in our praying. We don't need to be afraid to come to God, as if He were a Person we must be careful not to disturb, or around whom we must tread on tiptoes and speak with care." (Jerram Barrs)

Do we make prayer too complicated? Read and digest the simplicity and encouragement of "Ask", "Seek", "Knock", all present tense, continuous imperatives. Could anything be said more emphatically and "undoubtedly" than this?

Prayer is a child coming to his father. It is desperate, shameless, humble, confident dependence, free of demandingness, that wants a relationship more than an answer. God is not saying, "I want you to become groveling serfs. No. I want you to be joyful sons and daughters." God might say, as we tend to think, "But I don't want a relationship with him. It does nothing to benefit Me."

"How much more will God give the Holy Spirit to those who ask?" How is the promise of the Holy Spirit related to what Jesus teaches in these lessons on prayer? How is the Holy Spirit an answer to the petitions of the Lord's Prayer?

Think, for instance, the Holy Spirit is that Spirit of "wisdom and revelation that leads to the experiential knowledge of Christ" (Eph. 1:17). The Holy Spirit is that Spirit, not of fear (timidity), but of "power and love and self-discipline" (2 Tim. 1:7). The Holy Spirit is that Spirit given by God so that "we might understand the things freely given to us by God" (1 Cor. 1:12). The Holy Spirit is that Spirit who "intercedes for the saints according to the will of God" (Rom. 8:27).

"The sum of all that Christ purchased is the Holy Ghost. God is He of whom the purchase is made, God is the purchase and the price, and God is the thing purchased. The great thing purchased by Jesus Christ for us is communion with God, which is only in having the Spirit: 'tis participation of Christ's fullness.

"The Spirit is the greatest blessing God has to give. All the great spiritual blessings available to man, from salvation to glorification, are wrapped up in the indwelling presence of God, the Person and work of the Spirit. If man would but desire the Spirit of God, his every prayer would be answered. He is the choicest gift and the one that God delights to bestow in answer to prayer." (Galatians 3:14; Romans 5:5)

"The Spirit enables men to pray through His regenerating work. He leads men to pray by His abiding presence. He stirs men to pray for those things that God longs to give through His sanctifying grace. He is the source, the object and the answer to all God-centered prayer. When Christians speak of prayer, Edwards believed, they speak of, by, and about the Holy Spirit for the 'Spirit of God is the chief subject matter of prayer.'"

"Why are we so slow to learn that we can indeed take Jesus' words to heart, that we can trust His words completely, and that we can act on them? I think the answer is related to our confusions about prayer. We are slow to believe that prayer can be this simple and this straightforward. It is almost as if we wanted prayer to be more difficult. It is as if we wanted prayer to have more to do with the supposed state of our spiritual maturity than with the ease of coming to God with anything at any time. It is as if we wanted prayer to depend more fully on us: on our long praying, on our faith, on our strength of devotion, on our passion, on our well-expressed thoughts, on our theological wisdom." (Barrs)