

A MINISTRY FOR HUNGRY SAINTS

THE GOSPEL OF LUKE

✝ THE BOOK OF LUKE

WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

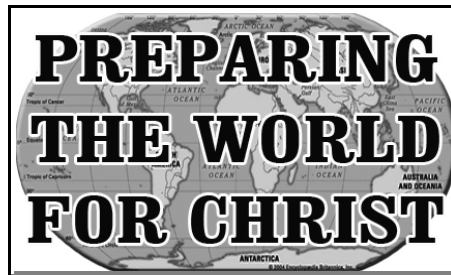
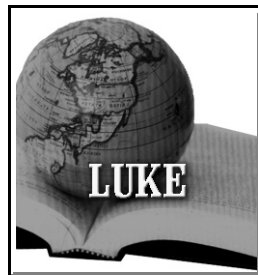
An overview of the Gospel of Luke, by Given O. Blakely

LESSON NUMBER 38

COMMENTARY ON: 11:1-13

JESUS TEACHES ON PRAYER

The disciples ask Jesus to teach them to pray as John taught his disciples to pray. He then taught them the manner of prayer, the necessity of perseverance in prayer, and what to expect from the Father when they pray. This is an introduction to the manner of the Kingdom of God – how it functions, and the marvelous degree to which the saints are granted initial participation in it. This instruction is more orientation for glory that mere instruction for our tenure in this present evil world. Now, in Christ Jesus, we are not merely learning how to live, but being introduced to the concept of reigning. This is something upon which mere men cannot capitalize. They can build a career on telling people how to live, but the natural man is totally impotent when it comes to preparation for glory and reigning with Christ. It is vital that everyone perceive what is being taught in this marvelous passage.



Since May, 1993, a ministry instituted for the encouragement of believers in Christ



The Book of Luke, 5/13/2016

Lesson Number 38



54 VERSIONS OF THE ENGLISH SCRIPTURES

ABP=Apostolic Bible Polyglot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polyglot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV=English Majority Text (2002); ERV=English Revised Version (1885), ETH=Etheridge Translation (1849); ETRV=Easy to Read (1999), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), NIRV=New Int'l Readers Version (1998); ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV=Literat Translation of the Bible (1976), LEW=Lewis Translation (1896); LIVING=Living Bible (1971), MESSAGE=The Message (1993), MGI=Peshitta Translation (2006); MIT=Idiomatic Version; MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NOY=George Noyes Bible (1869); NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), ROT=Rotheram Bible (1999); RPTE=Revised Patriarchal Greek Orthodox New Testament; RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

GREEK LEXICON LEGEND

FRIBERG; LOUW-NIDA; LIDDELL SCOTT; THAYER; VGNT GREEK DICTIONARY; GINGRICH

A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

JESUS TEACHES ON PRAYER

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. 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. ³ Give us day by day our daily bread. 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. ⁵ 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? ⁷ 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. ⁹ And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. ¹⁰ For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. ¹¹ 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? 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? Luke 11:1-13

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

The disciples ask Jesus to teach them to pray as John taught his disciples to pray. He then taught them the **manner** of prayer, the **necessity** of perseverance in prayer, and **what to expect from the Father when they pray**. This is an introduction to the manner of

the Kingdom of God – how it functions, and the marvelous degree to which the saints are granted initial participation in it. **This instruction is more orientation for glory that mere instruction for our tenure in this present evil world.** Now, in Christ Jesus, we are not merely learning how to live, but being

introduced to the concept of reigning. This is something upon which mere men cannot capitalize. They can build a career on telling people how to live, but the natural man is totally impotent when it comes to preparation for glory and reigning with Christ. It is vital that everyone perceive what is being taught

After hearing Jesus pray, one of His disciples requests of Him, "Teach us to pray." Jesus does so in a characteristically sober and effective manner – Given O. Blakely

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in this marvelous passage.

A CRITICAL DISTINCTION

In church-circles, men have great difficulty comprehending **why** there is such a thing as salvation, and what it is intended to do. In Christendom as a whole, there is a canopy of ignorance spread over the entirety of that realm. **It has caused men to set redemption in the context of this present evil world, instead of within the eternal purpose of God.** The Lord is depicted as adopting a mission of correction, commencing with deliverance, and continuing simply

doing what is right, or acceptable. So there is much talk about personal goals, marriage, family life, and fulfilling obligations. **This has created an environment in which religious professionals and self-professed experts can move about freely with great personal gain and fame.**

The truth of the matter is that this world – yes, even the entire cosmos – has been written off, and consigned to be finally and completely destroyed. The present natural environment has been rendered incapable of recovery. Limits have been placed upon the entire natural order so that corruption and decay cannot be resolved.

It ought to be apparent that redemption has not been enacted to correct the conditions sin has caused. Instead, the Lord has devised a means through which two things will be accomplished.

- ⇒ Men will be delivered from the guilt and power of sin, also being granted the power to continue that separation and avoid defilement from the cursed order, being effectively delivered from its power.
- ⇒ Men will also be oriented for the world to come. They will be effectively taught how God works, and enabled to participate in what the Lord is doing. They will be prepared to survive the demise of the entire natural order, and assume a leadership role in the world to

come.

The advocates of a heath and wealth gospel have made a most serious blunder. Their emphasis causes them to treat eternity with less respect, and look forward to living “successfully” in this world, than in the world to come. Whatever truth may be embedded in their postulates is minuscule, and loses its value the very instant death occurs, or the Lord Jesus comes.

By way of comparison, the salvation of God adequately prepares people for both of those events: death, the coming of the Lord, and the end of this present world. The grace of God is designed to effectively instruct us in this preparation (Tit 2:11-13). The Holy Spirit will lead us forth in this preparation (Rom 8:13-14). This is the focus of the shepherding of Christ Jesus (Heb 13:20). **This is the ultimate objective of edification, the premier activity of the church** (Eph 4:11-16; 1 Cor 14:26; 2 Cor 12:19).

Holiness leads to this objective (1 Pet 1:15-16). This is the reason for sanctification (1 Thess 4:4). This is the aim of hope. In the various petitions Jesus states, our text will integrate with all of these.

There is a sense in which the purpose of salvation, and its intended result, is largely unexplored in our day. Few people appear to think of it beyond immediate circumstances.

TEACH US TO PRAY

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.”*

JESUS WAS A PRAYING MAN

Jesus was a praying man, setting the example for all of His disciples.

- ⇒ He prayed when He was baptized

(Lk 3:21).

- ⇒ A great while before day, He departed into a solitary place to pray (Mk 1:35).
- ⇒ He departed into a mountain to pray (Mk 6:46; Lk 6:12).
- ⇒ He withdrew into the wilderness to pray (Lk 5:16).

- ⇒ After feeding the 5,000, “He was alone praying” (Lk 9:18).
- ⇒ He was transfigured while praying (Lk 9:29).
- ⇒ He sent the multitudes away, and departed to pray (Matt 14:23).
- ⇒ He prayed for Simon Peter (Lk

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22:32).

- ⇒ He prayed for His disciples (John 17:9).
- ⇒ He prayed for them who would believe on Him through the disciples' word (John 17:20).
- ⇒ The night He was betrayed He prayed (Matt 26:36,39,42,44; Lk 22:44).

WHAT DO WE LEARN FROM THIS?

Here was the Ultimate Man, on the Ultimate Mission, endued with Ultimate Power required to fulfill that mission (John 10:18) – and yet, He had to maintain constant contact and communion with the Father. **The work of God cannot be done in practical isolation from God.**

Obedience, for example, is absolutely required (Acts 5:32; Heb 5:9; 1 Pet 1:2). **Yet, obedience of itself is not empowering.** To be effective it must be mixed with faith (Rom 16:26), and governed by the Holy Spirit (1 Pet 1:22). Having been formally schooled in a system that did not emphasize faith or the Holy Spirit, I was taught that obedience was an end of itself, and that it was purely a human response. But this is emphatically not the case, and that is confirmed by the Lord Jesus Himself – when He walked among men in *"the likeness of sinful flesh"* (Rom 8:3). As a Man Jesus confessed of God

the Father, *"I will put My trust in Him"* (Heb 2:13). He also was noted for His obedience, being *"obedient unto death"* (Phil 2:8). Yet, He was noted for praying – communing with the Father. **This confirms beyond all controversy that the work of God cannot be done without communion with God.**

AS HE WAS PRAYING

"And it came to pass, that, as He was praying in a certain place . . ."

Remember, when Jesus was transfigured, it was *"as He prayed"* (Lk 9:29). Often we focus on **what** is prayed, or **when** it is prayed, or even **how** it was prayed. But what about pondering what takes place **while** we pray? In the case of our text, Jesus' disciples overheard His prayer, and it apparently was enough **unlike** their prayers that one of them posited a request to Him.

ONE OF HIS DISCIPLES SAID

" . . . when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples."

Luke is the only Gospel writer who reports this request. The unnamed requestor waited until Jesus had *"ceased"* praying to make his request. We do not know who it was, but I would not be surprised if it was Peter – perhaps John, who was formerly one of John's disciples, who is mentioned in

the request.

This is a most arresting thought – people being *"taught"* to pray. Other versions read, *"give us teaching about prayer,"* ^{BEB} *"teach us a prayer to recite,"* ^{LIVING} *"teach us how to pray,"* ^{IE} and *"teach us to be praying,"* ^{MONTGOMERY}

Many have felt a deficiency in this area of spiritual life – praying. The manner in which this exercise of the human spirit is mentioned opens a very wide area of thought. Think of these expressions concerning prayer:

- ⇒ **JOINED WITH SUPPLICATION.** *"All prayer and supplication in the Spirit"* (Eph 6:18).
- ⇒ **IN THE SPIRIT.** *"Praying in the Holy Spirit"* (Jude 1:20).
- ⇒ **UNDERSTANDING INVOLVED.** *"Pray with the understanding"* (1 Cor 14:15).
- ⇒ **ASSOCIATED WITH FAITH.** *"The prayer of faith"* (James 5:15).
- ⇒ **IDENTIFIED WITH CERTAIN PEOPLE.** *"The prayer of a righteous man"* (James 5:16).
- ⇒ **DIVERSITY.** *"Supplications, prayers, intercessions, giving of thanks"* (1 Tim 2:1).
- ⇒ **HINDERING INFLUENCES.** *"That your prayers be not hindered"* (1 Pet 3:7)

WHEN YE PRAY, SAY

^{2a} ***And he said unto them, When ye pray, say."***

MATTHEW'S GOSPEL

*"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. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be **not** ye therefore like*

unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye" (Matt 6:6-8).

While Luke presents Jesus as simply beginning by saying *"Say,"* Matthew gives a larger context. He emphasizes learning to pray privately, with no distractions. He warns them concerning meaningless repetition, also telling them to keep in mind that the Father knows what they really need. He

then adds, *"after this manner therefore pray."*

Other versions read, *"in this manner,"* ^{NKJV} *"Pray, then, this way,"* ^{NASB} *"This, then, is how you should pray,"* ^{NIV} *"Let this then be your prayer,"* ^{BEB} *"So pray this way,"* ^{NET} *"Pray along these lines,"* ^{LIVING} *"Ye, therefore, are to pray like this."* ^{JUB}

The word translated *"in this manner"* {hoo'-to} has this lexical

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meaning: "IN THE MANNER SPOKEN OF; IN THE WAY DESCRIBED; IN THE WAY IT WAS DONE; IN THIS MANNER; IN SUCH A MANNER; THUS, SO," ^{II THAYER} "IN THIS MANNER, IN THIS WAY, THUS, SO." ^{FRIBERG}

Jesus was not laying down a

specific prayer that was to be prayed, although there would be nothing wrong with discerningly praying these very words. **This is more like a prayer directory** in which some of the various areas that can be covered in prayer are

made known. The "*manner*" of prayer leaves room for the discernment of the individual. Today, you will not hear much said about the "*manner*," or way of prayer.

OUR FATHER WHICH ART IN HEAVEN

^{2b} ***Our Father which art in heaven.*** (Also Matthew 6:9b)

"OUR"

The manner of prayer includes praying as **one of the children of God** having the proper priority. Life's experiences can leave one imaging that he is alone, or that certain experiences are unique to the individual. However, this was only true of the Lord Jesus, who suffered what no other person suffered.

Even when we face a temptation or trial, we must confess, *"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"* (1 Cor 10:13). **There is something about an acute awareness of this circumstance that mitigates the power of difficulty.** Some child of God that remains in the world is suffering the same manner of trial – whether it seems like it or not.

This reality also means that kindred spirits throughout the whole earth are praying for us in the manner described in Ephesians 6:18: *"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."*

The word "*our*" is used in a variety of writings in the Epistles (258 times). It accents the fact that believers

comprise "*the whole family in heaven and earth*" (Eph 3:15), "*the household of faith*" (Gal 6:10), "*the household of God*" (Eph 2:19), "*the house of God*" (1 Tim 3:15), Christ's "*own house*" (Heb 3:6), and a "*holy priesthood*" (1 Pet 2:5). **We pray with this in mind.**

"FATHER"

This accents our relationship with Deity – a kinship that has been forged by grace, through the blood of Jesus, and by faith. From Matthew through Revelation, God is referred to as "*Father*" two hundred and fifty-nine times. He is specifically referred to as "*our Father*" seventeen times.

Our Father by Natural Being

God is "*our Father*" from the standpoint of our natural being. Thus He is referred to as "*the Father of spirits*" (Heb 12:9). Our very existence in this world is owing to Him.

Our Father through Begetting

For the saints, God is their Father through begetting them (1 Pet 1:3; 1 John 5:1,18). This has to do with the creation of life – newness of life.

Our Father through Birth

God is also our Father through birth – for it is something that is alive (begetting) that is born. Thus the saved are described as having been "*born of God*" (1 John 3:9; 4:7; 5:1,4,18).

The Father Who Cares and Nourishes

God is also our Father from standpoint of care and nourishment. He is

so described: "*your Father knoweth what things ye have need of, before ye ask Him*" (Matt 6:8), and who "*gives good things*" to His children (Matt 7:11).

Just as a good father is available to his children, so is "*our Father*" is available to us. By His grace, we "*have access*" to Him (Eph 3:12), being, according to His will, brought to Him by our elder Brother (1 Pet 3:18).

WHICH ART IN HEAVEN

We must never forget where God is! As Solomon wrote, *"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few"* (Eccl 5:2). Whether speaking to men or to God, this is to be remembered.

When we pray to God, we are addressing the One who sits on the Throne, of which He says, *"Heaven is My throne, and earth is My footstool"* (Acts 7:49). Thus we approach unto God from the footstool, appealing to the One who is on the Throne – in heaven!

Here it is important to note that those in Christ are to have their affection "*set on things above, not on things on the earth*" (Col 3:2). If we have become absorbed into the affairs of this world, effective praying will be difficult. Hope demands that we look up. The superior realm must be seen as "*heaven*." Needed intervention must come from heaven. Required empowerment must come from heaven.

HALLOWED BE THY NAME

After hearing Jesus pray, one of His disciples requests of Him, "Teach us to pray." Jesus does so in a characteristically sober and effective manner – Given O. Blakely

^{2c} **Hallowed be thy name.**” (Matt 6:9)

Other versions read, “*may your name be kept holy*,” ^{BBE} “*uphold the holiness of your name*,” ^{CEB} “*Your name be honored as holy*,” ^{CSB} “*be sanctified thy name*,” ^{ETH} “*cause your name to be held in holy honor*,” ^{MIT} “*we honor your holy name*,” ^{LIVING} “*Your name always be kept holy*,” ^{IE} “*Your name be revered*,” ^{WILLIAMS} “*sanctify Your name*,” ^{ABP} “*help us to honor your name*,” ^{CEV} “*may your name be treated as holy*,” ^{LEB} “*Reveal who you are*,” ^{MESSAGE} and “*hallowed (kept holy) be Your name*.” ^{AMPLIFIED}

HALLOWED

The words “*hallowed be*” are translated from a single Greek word {hag-ee-ad'-zo}. The lexical meaning of this word is, “**DECLARE SACRED OR HOLY, CONSECRATE; TO RENDER OR ACKNOWLEDGE TO BE VENERABLE, TO HALLOW.**” ^{THAYER}

I am persuaded that several of the translations have presented the wrong idea. This is not a petition, but is a confession, or acknowledgment. **Several versions present it as a petition, or request: “may Your name be,”** ^{BBE}

“*uphold the holiness*,” ^{CEB} “*may Your name be kept*,” ^{CJB} “*cause Your name to be*,” ^{MIT} “*sanctify Your name*,” ^{ABP} “*may Your name be treated as*,” ^{LEB} “*help us to honor Your*,” ^{CEV} “*let Your name be*,” ^{GWN} “*may Your name be*,” ^{NET} “*may Your name be kept*.” ^{NLT}

It is a noble desire to want God to be known for who He really is. However, in this response, and in my judgment, Jesus is not teaching us to pray that God will move men to honor Him. **This is an acknowledgment of who God IS – just as He is “our Father.”**

THY NAME

The “*Name*” of the Lord stands for Himself and all that He is. **All of God’s traits or characteristics are gathered together in His “Name.”** This is illustrated in the promised “*Name*” of the coming Christ: “*His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace*” (Isa 9:6). Again we read, “*this is the name wherewith she shall be called, The LORD our righteousness*” (Jer 33:16). And again, “*I will bring forth my Servant the BRANCH.*” (Zech 3:8). And

again, “*Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us*” (Matt 1:23; Isa 7:14).

In this light, Jesus is teaching us to come to God in view of who He is, both to us personally (“*Father*”), and in His Divine Administrative capacity. **Our awareness of who God is, and our perception of what He does is like a sanctifying covering over our prayer.**

Saying from the heart, “*Hallowed be Thy name*,” is acknowledging that God is the superior Person, and His will is the dominant will. His objective is the governing objective, and His call is the effectual call. Those who hallow God’s name consider their response to him the most important of all responses. To them, any questioning of God’s will, God’s ways, or His commandments, is reprehensible. They consider any slander against God to have come from the devil, and will have no part of it. The world is His, and all souls are His. He is, therefore, to be hallowed. In my judgment there is a great deficiency in the modern church in this matter.

THY KINGDOM COME

^{2d} **Thy kingdom come.**” (Matt 6:10a).

Other versions read, “*Bring in your kingdom*,” ^{CEB} “*Let your kingdom come*,” ^{GWN} “*cause your kingdom to arrive*,” ^{MIT} “*Thy reign come*,” ^{YLT} “*We ask that your kingdom will come now*,” ^{LIVING} “*Come and set up your kingdom*,” ^{CEV} “*Set the world right*.” ^{MESSAGE}

GOD’S KINGDOM

God’s Kingdom is an “*everlasting kingdom*” (Psa 145:13; Dan 4:3; 7:27; 2 Pet 1:11). There has never been a time when it did not exist, nor will it ever cease to be. It is not a theoretical kingdom, or one that is in word only.

From time to time, God has revealed in human history that the

government belongs to Him, and that He truly does whatever He wants to do, crushing all opposition.

To this point in time this was demonstrated in the following. None of these things could be nullified, neutralized, or turned back. These are only a few samples of the existence and dominance of God’s Kingdom.

- ⇒ The cursing of the serpent (Gen 3:14-15).
- ⇒ The expulsion of Adam and Eve from the Garden (Gen 3:24).
- ⇒ The judgment of Cain (Gen 4:11-15).
- ⇒ The flood of Noah’s day (Gen 6:17).

- ⇒ The dispersion in the plain of Shinar (Gen 11:8-9).
- ⇒ The nullifying of the will of Abimelech the king (Gen 20:6).
- ⇒ The exaltation of Joseph over Egypt (Gen 41:40-41).
- ⇒ The judgment of the god’s of Egypt (Ex 12:12).
- ⇒ The overthrow of heathen kings (Num 32:33)
- ⇒ The defeat of heathen nations (Ex 3:17; 23:23; Judges 7:12-22).
- ⇒ The Assyrian dominance over Israel (2 Kgs 17:3-23).

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⇒ The Babylonian captivity (2 Kgs 24:11-16).

⇒ The rise and fall of the great world empires: Babylon, Medio-Persian, Greece, and Rome (Dan 2:31-35).

The coming of God's Kingdom is when His absolute rule is demonstrated in human history. It began of old, and was declared on the day of Pentecost, when the power of God was made known in the deliverance of men from sin, and the changing of their nature. This required the overthrow of the empire of Satan – something that Satan nor His hosts could not nullify or avert.

Where Satan is cast down, and men triumph by faith, God's kingdom has, in the sense of our text, *"come."* **It**

has become apparent. His kingdom does not begin to exist at such times, but is made known, or revealed, to those with eyes to see.

The final display of that Kingdom will commence with the removal of the most stable and enduring of all creation – the present heavens and earth. There will also be the emptying of all graves, and the summoning of every person ever born, together with the fallen angels, to the judgment bar of God. There will be the total decimation of Satan's kingdom of darkness, and the final eternal incarceration of the devil, his cohorts, and all who ignored the Lord and lived for self. Then every personality that has ever been, will know without a doubt, *"the Lord reigns!"*

At that time, no one will doubt the Sovereignty of God, the Kingship of Jesus, or the absolute superiority of the Kingdom of God. Those who are translated into this Kingdom (Col 1:13) are shown these things ahead of time. They anticipate its full revelation, and their *"abundant entrance"* into it (2 Pet 1:11). **The expression "Thy Kingdom come" reflects a longing for the removal of everything competing against God.**

Now, during the time of the New Covenant, the Kingdom of God is revealed here and there, and now and then. But this is not enough to satisfy the saints of God. They long for the time when God's kingdom shall dispose of all other kingdoms, and totally eliminate all other competitors. That time IS coming. That is why we pray for it.

THY WILL BE DONE

"^{2e} Thy will be done, as in heaven, so in earth."

MATTHEW'S GOSPEL

"Thy will be done in earth, as it is in heaven" (Matt 6:10).

THY WILL BE DONE

Thy will be done . . ."

Other versions read, *"Be done thy will as in the heavens also upon earth,"* ^{ETH} *"Let thy will be done (Lk. 11:2* ^{GENEVA} *"as in heaven, even also on earth,"* ^{MGI} *"thy pleasure be done,"* ^{MRD} *"Your will be done [held holy and revered] on earth."* ^{AMPLIFIED}

All later versions omit this phrase. It is validated, however, by Matthew's Gospel (Matt 6:10), which is represented as being in that text by all those versions omitting it in Luke 11:2.

The word translated "done," {ghin'-om-ah-ee} means, "TO COME INTO EXISTENCE, BEGIN TO BE, RECEIVE BEING," ^{THAYER} AND "COME ABOUT, HAPPEN, TAKE PLACE." ^{FRIBERG} No person who is reconciled to God is content for what God has willed to remain undone – and

that is reflected in this petition. This applies to all things God has willed, but has particular regard to matters pertaining to life and godliness.

With the rise of spurious Christianity, a certain mentality has been perpetrated and accepted. **It views Divine requirements as things that are really not being done, but ought to be done.** Therefore, after stating some of those requirements, men are prone to say, "But we simply do not do these things," or "You know how we are," or "We are just like the Israelites of old." In other words, there really is no fervent longing for the will of God to be "DONE." The opiate of false religion has moved people to be content with imperfection, even though the Lord Jesus has demanded it (Matt 5:48), we are exhorted to *"move on to perfection"* (Heb 6:1), and we are exhorted, *"be perfect"* (2 Cor 13:11). The aim of *"all Scripture"* is to enable us to *"be perfect"* (2 Tim 3:17). We are also exhorted, *"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing"* (James 1:4).

The unlearned will ask, "Are you saying there is 'sinless perfection?'" First, that is a purely human expression, and therefore can only connote a human idea. Every honest person knows there is no person who can say, *"I have no sin"* (1 John 1:8). Further, there is no point a believer reaches when he no longer needs a High Priest (Heb 4:14-16), access to the throne of all grace (Heb 4:16), and the blood of Christ (Heb 10:19; 1 John 1:7) – all of which postulate the existence of sin.

Scriptural *"perfection"* speaks of maturity, or growing up into Christ in all things (Eph 4:15). It is a condition in which the continual cry of the heart is, *"Thy will be done on earth."* These are heart-words, not the mere repetition of a heathenistic mantra. This is the cry of a heart that has been brought into Divine fellowship (1 Cor 1:9), and is actually joyfully participating in God's will. Such a heart is not content to be less than perfect. It longs for the total absence of anything and everything that is antithetical to God.

Therefore we read of *"DOING the will of God from the heart"* (Eph 6:6),

and “after ye have **DONE** the will of God” (Heb 10:36), and living the “rest of our time . . . **TO** the will of God” (1 Pet 4:2). John writes, “And the world passeth away, and the lust thereof: but he that **DOETH** the will of God abideth for ever” (1 John 2:17). After realizing what they were wanting was not in synch with what God was doing, early believers said, “The will of the Lord be **DONE**” (Acts 21:14). Further, we are admonished, “Wherefore be ye not unwise, but **understanding** what the will of the Lord is” (Eph 5:17). It goes without saying, that the will of the Lord must be understood before it is actually done.

For God’s will to be **done** in us, as this text intends, our wills must be brought into synch with that will. If this is not the case, we cannot favorably participate in the will of God. In view of these things, men should cease trying to provide explanations for coming short of the will of God. Let them apply

their energies to seeking grace to DO the will of God – on earth.

AS IT IS IN HEAVEN

“ . . . as in heaven, so in earth.”

This phrase is omitted in the majority of more recent versions. It is found in Matthew 6:20, and is so translated in those same versions.

Other versions read, “be implemented on earth just as in heaven.” ^{MIT}

And how is God’s will carried out in heaven? These texts give us a good idea of heavenly commerce.

⇨ “Thou, even Thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the

host of heaven worshippeth Thee.” (Neh 9:6)

⇨ “The LORD hath prepared His throne in the heavens; and His kingdom ruleth over all. Bless the LORD, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the LORD, all ye His hosts; ye ministers of His, that do His pleasure” (Psa 103:19-21)

In heaven, when God does something, personalities here “give glory and honor and thanks unto Him” (Rev 4:9-11; 5:11-13; 7:11-12; 11:13; 19:1). These responses are instant, and they were spontaneous, as well as insightful. When God works, heaven is never silent. When He commands, it is always done.

That is the way we desire for God’s will to be done on earth.

GIVE US DAY BY DAY OUR DAILY BREAD

“ ³ Give us day by day our daily bread.”

MATTHEW’S GOSPEL

“Give us **this day** our daily bread” (Matt 6:11).

In both Matthew and Mark, the emphasis is placed upon **daily** provisions. This does not mean it is sinful to have provisions for many days. It does, however, underscore the fact that we only live a day at a time – and that is the longest period of reference. During the years when Joseph was Chancellor of Egypt, for example, food was, by Divine direction, stored up for use (Gen 41:36). Also, in preparation for the seventh-year land Sabbath, food was stored up, because they could not sow or reap during that time (Lev 25:22). One of the promises to those who kept the Law perfectly, was that God would bless what they had stored up [“thy store”] (Deut 28:5). During the reign of Hezekiah, he asked about food

storage for the priests, and Azariah the chief priest answered, “Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is **left is this great store**” (2 Chron 31:10). Thus we see that the storage of food was, of itself, not wrong.

God taught the Israelites to live with daily supplies. Soon after they had escaped from Egypt, and witnessed their enemies destroyed in the Red Sea, God began providing **daily food** for Israel – “manna” (Ex 16:12-35). This daily food fed Israel through their forty-year wandering in the wilderness “Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan” (Ex 16:35). It was, in the words of our text, “daily bread,” or bread that was “day by day.”

MASTERING THE ART OF LIVING DAY BY DAY

This is a perspective that is essential to living peacefully and in the state of contentment – **living a day at a time**. That does not mean the saints have no regard for the future. Plans for the future, however, are always preceded by “If the Lord will, we shall live, and do this, or that” (James 4:15).

⇨ Each day, we pick up our cross and follow Jesus: “If any man will come after Me, let him deny himself, and take up his cross **daily**, and follow Me” (Luke 9:23).

⇨ The early church “And they, continuing **daily** with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favor with all the people. And the Lord added to the church **daily** such as should be saved” (Acts 2:46-47).

After hearing Jesus pray, one of His disciples requests of Him, “Teach us to pray.” Jesus does so in a characteristically sober and effective manner – Given O. Blakely

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| <p>⇒ When the widows were cared for by the early church, it was through a "daily ministrations" (Acts 6:1).</p> <p>⇒ Our "inward man is renewed day by day" (2 Cor 4:16).</p> <p>⇒ Paul's profound concern for the churches was experienced "daily" (2 Cor 11:28).</p> <p>⇒ Believers are admonished to exhort one another "daily" (Heb 3:13).</p> <p>⇒ James wrote of a brother or sister that was "destitute of daily food" (James 2:15).</p> | <p>Life in Christ Jesus is lived "day by day." The following things can only be effective if they are done daily.</p> <p>⇒ Living by faith (Heb 10:38)</p> <p>⇒ Walking in the Spirit (Gal 5:16).</p> <p>⇒ Seeking the things that are above (Col 3:1-2).</p> <p>⇒ Mortifying the deeds of the body (Rom 8:13-14).</p> <p>⇒ Fighting the good fight of faith (1 Tim 6:12).</p> <p>⇒ Resisting the devil (James 4:7).</p> | <p>⇒ Running the race set before us (Heb 12:1-2).</p> <p>⇒ Putting on the whole armor of God (Eph 6:10-18).</p> <p>⇒ Perfecting holiness in the fear of the Lord (2 Cor 7:1-2).</p> <p>⇒ Following after righteousness, godliness, faith, love, patience, and meekness (1 Tim 6:11).</p> <p style="text-align: center;">You can see how "give us day by day our daily bread" fits well into the manner in which believers live. They think and act on a daily basis, with each day being a period or Kingdom opportunity.</p> |
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FORGIVE US AS WE FORGIVE OTHERS

"^{4a} And forgive us our sins; for we also forgive every one that is indebted to us."

MATTHEW'S GOSPEL

"And forgive us our debts, as we forgive our debtors" (Matt 6:12). "For if ye forgive men their trespasses, your heavenly Father will also forgive you: ¹⁴ But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt 6:14-15).

PRAYING IN ACCORD WITH THE DIVINE NATURE

Our prayers are to be in strict accord with the Divine Nature – as it regards God Himself, and as it pertains to us partaking of the Divine nature (2 Pet 1:4).

This is to be done on a daily basis. We should not retire with sin and transgression upon our conscience. **Guilt will be an open door through which the devil will be sure to enter,** robbing you of **"songs in the night"** (Job 35:10).

Because this is what God actually does, Jesus tells us to confess (if it is true), **"And forgive us our sins; for we also forgive every one that is indebted to us."** God does not automatically forgive, and we are not asked to do so. There is a strain of theology taught these days that tells believers to forgive those who have sinned against them, whether they have repented or not. This is not how God forgives, and it is certainly not required that we do so. Jesus plainly said, **"Take heed to**

yourself: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him" (Luke 17:3-4).

This does not mean that until we forgive we harbor ill will against the transgressor. Like our God, however, we are to be **"ready to forgive"** (Psa 86:5). **Impenitent people are not forgiven in heaven, and thus it is foolish to imagine God requires His people on earth to do so.** If they did attempt to do so, their attempt would be ungodly, or ungodlike. God's people must be zealous about avoiding being caught up in human reasoning. That field is one in which Satan works.

LEAD US NOT INTO TEMPTATION

"^{4b} And lead us not into temptation . . ." (Matt 6:13a).

DIVINE LEADING

"And lead . . ."

Other versions read, **"do not bring us,"** ^{NRSV} **"bring us not,"** ^{ASV} **"Don't allow us,"** ^{GWN} **"do not position us,"** ^{MIT} **"And keep us away,"** ^{LIVING} **"do not insert us,"** ^{ABP} **"keep us from,"** ^{CEV} **"do not subject**

us," ^{GOODSPEED} **and "bring us not."** ^{AMPLIFIED}

Divine leading has been acknowledged of old times. Twelve times the Psalmist asked the Lord to

After hearing Jesus pray, one of His disciples requests of Him, **"Teach us to pray."** Jesus does so in a characteristically sober and effective manner – Given O. Blakely

"lead" Him (Psa 5:8; 25:5; 27:11; 31:3; 43:3; 60:9; 61:2; 108:10; 119:35; 139:10,24; 143:10).

Solomon referred to Divine leading or direction when he wrote, "*Man's goings are of the LORD; how can a man then understand his own way?*" (Prov 20:24). David wrote, "*The steps of a good man are ordered by the LORD*" (Psa 37:23). Jeremiah confessed, "*O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps*" (Jer 10:23).

God's involvement with humanity is far more detailed than men suppose. The Lord is teaching His disciples in strict accord with the will and nature of

God, and their manner of life in the world.

LEAD US NOT INTO TEMPTATION

"And lead us not into temptation . . ."

Other versions read, "*Do not bring us to the time of trial,*" ^{NRSV} "*let us not be put to the test,*" ^{BBE} "*do not lead us to hard testing,*" ^{CJB} "*Don't allow us to be tempted,*" ^{GWN} "*do not position us for testing,*" ^{MIT} "*bring us not into trials,*" ^{MRD} "*do not subject us to the final test,*" ^{NAB} "*Keep us from falling into sin when we are tempted,*" ^{NIRV} "*don't let us yield to temptation,*" ^{NLT} "*keep us away from temptation,*" ^{IE} "*never bring us into temptation.*" ^{ISV}

The point here is temptation at the optimum level, for temptation cannot be altogether avoided. Optimum temptation could be viewed as an unusual trial, like Job losing all of his possessions in a single day (Job 1:13-19). It could also be viewed as an extended trial, like the "*thorn in the flesh*" endured by Paul (2 Cor 12:7-9).

We should know that the most seasoned among us has areas of special vulnerability – "easily beset" (Heb 12:1). The fact that we are housed in an "*earthen vessel*" also contributes to inherent weakness (2 Cor 4:7). How fervently we ought to raise this petition to our Father in heaven.

BUT DELIVER US FROM EVIL

^{4c} . . . **but deliver us from evil**" (Matt 6:13b).

Other versions read, "*deliver us from the evil one,*" ^{NKJV} "*rescue us from the evil,*" ^{ABP/AMPLIFIED} "*Keep us safe from . . . the Devil*" ^{MESSAGE}

The word "*evil*" is preceded by the article "*the*" {tou}, which is properly translated "*evil one.*" Otherwise, the expression would mean "deliver us from some particular painful annoyances." I will take it that Jesus is referring to being delivered from Satan's unusual trials, like that of Job, Joseph, Daniel, etc.

I understand that we are to take necessary precautions to avoid being subjected to harm – like accused felons fleeing to the city of refuge (Ex 21:13,14; Num 35:11-12), or closing the gates of a city (Josh 2:5,7), or

Moses' mother hiding him when he was an infant (Ex 2:2).

This prayer has more to do with circumstances driven by the prince of the power of the air. Should he appear to gain the advantage over us, this prayer is for deliverance from him and all of his devices. Nearly all of the later versions omit this phrase in Luke's Gospel, although all of those versions include it in Matthew's Gospel.

MATTHEW'S GOSPEL

⁴ Matt 6:13 . . . **For thine is the kingdom, and the power, and the glory, for ever. Amen.**" (Matt 6:13b)

David prayed something similar to this when he said, "*Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O*

LORD, and Thou art exalted as head above all" (1 Chron 29:11).

The idea is that this prayer is prayed with this dominating reality in mind: **The Kingdom belongs to God.** The Greatness, or extent of the Kingdom, is His alone. The power, or ability to execute His will, belongs to the Lord. The glory, or the credit for the work, is His. The victory, or evidence of the triumph is His. The majesty, or holy stateliness that demands all to bow the knee, belongs to Him. Everything in heaven is His. The earth with all that is in it, is His. The Kingdom in its totality belongs to Him. He is the One who is evidently exalted above everything and everyone, who is truly "*above all.*"

This glorious circumstance is why this prayer is not prayed in vain. It can be prayed with strong faith, and in good hope, with much assurance.

HOLY TENACITY ILLUSTRATED

⁵ **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

After hearing Jesus pray, one of His disciples requests of Him, "Teach us to pray." Jesus does so in a characteristically sober and effective manner – Given O. Blakely

him? ⁷ *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."*

Jesus continues on the subject of prayer. He now touches on importunity, or tenaciousness— **TO BEG WITH TROUBLESOME PERSISTENCE.** MERRIAM-WEBSTER

This is the Lord Jesus speaking, who has a perfect grasp of, what men call Divine Sovereignty, He comprehends to the fullest extent matters like **predestination** (Rom 8:29-30; Eph 1:5,11), **election** (Rom 9:11; 11:28; 1 Thess 1:4, **foreknowledge** (Acts 2:23; 1 Pet 1:2), and God not being driven by the **counsel of men** (Rom 11:34).

However, He also comprehends the nature of God, and what He is opening up to us in this word. **There are certain manners that, when driven by faith, God will not ignore.** This fact is faintly reflected in the parallel He now introduces.

GOING TO A FRIEND AT MIDNIGHT

"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; For a friend of mine in his journey is come to me, and I have nothing to set before him . . ."

A very real circumstance is set before the "friend," who is someone who can meet the defined need. Also, the thing being sought, although relatively small, is sorely needed. Yet, it is not a personal need, but one that is actually owned by another "friend" who has stopped by while on a journey.

TROUBLE ME NOT

" . . . 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 . . ."

So far as the "friend" being approached, it is midnight, and he has retired with the children, having finished the day's activities. He asks that his friend not trouble him at this time. It simply is not convenient or desirable for

him to get up and give the man three loaves. His friendship alone will not compel the man to get up.

BECAUSE OF HIS IMPORTUNITY

*" . . . 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."*

Yet, because the man will not let the matter drop, or wait for a more convenient time, because of his "importunity," the man will get up and give him "as many as he needs."

There is a strain of erroneous teaching that is making the rounds these days. It affirms that it is really unbelief to continue asking for the same thing. One request is sufficient. However, here, we have the Son of God in sharp disagreement with that view. In addition, Jesus further shows how importunity is an inherent facet of asking, seeking, and knocking. Faith will not let a matter go after one request. This word from Jesus dashes contrary imaginations to the ground.

SOMETHING TO BELIEVE

"⁹ And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. ¹⁰ For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt 7:7-8).

Asking is the petition itself. Seeking is the personal desire. Knocking is the fervent appeal to gain the attention of the Lord.

The Lord informs us of the Divine response to asking: "everyone that asketh receiveth." He opens up how God replies to seeking: "he that seeketh findeth." He also clarifies how the Lord responds to knocking: "to him that knocketh it shall be opened." **This is because continuing to ask, seek, and**

knock is characteristic of faith.

In another parable of importunity, Jesus confirmed "that men ought always to pray, and not to faint," or be wearied, or worn out, by a seeming lack of response, and therefore ceasing to pray about a matter (Lk 18:1).

In that account Jesus presented "a judge, which feared not God, neither regarded man." "And there was a widow in that city which came unto him, saying, Avenge me of mine adversary" (Luke 18:3) – someone was unjustly persecuting her in some way. The judge would not respond to the woman "for a while." Still, the woman kept pleading with him to handle her case. The judge then reasoned within himself, "Though I fear not God, nor

regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me" (Luke 18:4-5). That is not too difficult to receive.

Then, Jesus reasoned, "And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." (Luke 18:7-8). Notice, the response of God is said to have been executed "speedily," even though a lengthy period of time was spent asking for the woman to be avenged of her adversary. That is, the case was suddenly, forthrightly, and completely resolved, even though the woman sought it repeatedly for some period of

time. **This was actually an exhibit of her faith, and God does not ignore faith.** Faith prays *“always,”* not just once. If the prayer is in conflict with the will of God, He will eventually respond, as He did with Paul, *“My grace is sufficient for thee: for My strength is made perfect in weakness”* (2 Cor 12:9). But even **that** answer followed repeated

prayers to be relieved of the imposed *“thorn.”*

The Lord then asks, *“Nevertheless when the Son of man cometh, shall he find faith on the earth?”* **As time passes, there appears to be an erosion of faith among men.** Even though *“the just shall live by faith”* (Gal 3:11),

because of the introduction of *“another Jesus,” “another gospel,”* and *“another spirit”* (2 Cor 11:4), faith is so significantly reduced that the question is asked, *“Will He really find faith on the earth?”* ^{NKJV} or, *“when the Son of Man comes, will He find [persistence in] faith on the earth?”* ^{AMPLIFIED} **May we all determine to be found with faith.**

HOLY LOGIC

“¹¹ 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?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?”

MATTHEW’S GOSPEL

“Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?” (Matt 7:9-11).

Satan will tempt men to think that they might receive something from the Lord they do not want – like a *“thorn,”* or some form of suffering, or something that will prove to be a burden – or *“suffering for righteousness sake”* (1 Pet 3:14), or *“if the will of God be so, that ye suffer for well doing, than for evil doing”* (1 Pet 3:17). Is it not written, *“Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator”* (1 Pet 4:19). Now, Jesus will reason with us about such matters.

A STONE FOR BREAD?

“If a son shall ask bread of any of you that is a father, will he give him a stone? . . .”

There are fathers who would do this, but such a response is against all good reasoning. It is, in fact, contrary to nature – and that is the point of the comparison. No good father would intentionally disappoint his son by giving him a stone instead of a piece of nourishing bread. Note, the request is for something needful – not for a toy, or some expendable non-essential.

A SERPENT FOR A FISH?

“ . . . or if he ask a fish, will he for a fish give him a serpent? . . .”

Will a thoughtful father give his son a snake when he has asked for a fish? This parallels a statement God made to Israel: *“Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me.”* (Isa 49:15-16). No person of faith should ever ask, *“Why is the Lord doing this to me?”* Or, *“Why is this happening to me?”* That is like saying, *“I asked for an fish, and instead I have received a snake!”* Be careful how you assess human experience! Will God really give His children something that will hurt or debilitate them, or put them at a disadvantage? Will He?

A SCORPION FOR AN EGG?

“ . . . Or if he shall ask an egg, will he offer him a scorpion? . . .”

What thoughtful father would give a poisonous scorpion to his son who had simply asked for an egg? If God the

Father has *“no pleasure in the death of the wicked”* (Ezek 33:11), does anyone imagine that He takes delight in disappointing His children? God forbid that we should ever question God’s response to our prayerful desires. John Gill notes, *“PLINY SAYS: AND IT IS SAID, THAT A SCORPION PUT INTO AN EMPTY EGGSHELL, HAS BEEN USED TO BE GIVEN TO PERSONS, WHOSE DEATH HAS BEEN DESIRED; WHICH IS BURSTING.”*

IF YE BEING EVIL

“ . . . If ye then, being evil, know how to give good gifts unto your children . . .”

Jesus speaks with reality in mind.

He is comparing natural fathers with the heavenly Father.

Other versions read, *“If you then, though you are evil,”* ^{NIV} *“who are evil,”* ^{NRSV} *“even though you are bad,”* ^{CJB} *“although unregenerate,”* ^{MIT} *“who are wicked,”* ^{NAB} *“sinful people,”* ^{NLT} *“sinful persons like yourselves,”* ^{LIVING} *“You are evil men,”* ^{IE} *“with all your human frailty,”* ^{WEYMOUTH} and *“in spite of your being bad.”* ^{WILLIAMS}

Can you bear for Jesus to speak plainly to you? Here are some things He said to His disciples:

⇨ *“Are ye also yet without understanding? Do not ye yet understand?”* (Matt 15:16-17).

⇨ *“Why are ye fearful?”* (Matt 8:26)

⇨ *“Why are ye fearful, O ye of little faith.”* (Matt 15:16)

- ⇒ *"But He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offence unto Me: for thou savorest not the things that be of God, but those that be of men."* (Matt 16:23)
- ⇒ *"Are ye so without understanding also?"* (Mk 7:18)
- ⇒ *"O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me"* (Mark 9:19)
- ⇒ *"Where is your faith?"* (Lk 8:25)
- ⇒ *"Why are ye troubled? and why do thoughts arise in your hearts?"* (Luke 24:38)
- ⇒ *"Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken."* (Luke 24:25)

Take what we are in Christ out of your consideration, and we are *"evil."* It is only by the grace of God that we are no longer what we used to be. **In this text Jesus is considering what we are "by nature" (Eph 2:3), as compared to what God is by Nature.**

YOUR HEAVENLY FATHER WILL GIVE THE HOLY SPIRIT

" . . . how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Matthew reads, *"give good things to them that ask Him"* (Matt 7:11). Luke, however, narrows it down to **giving the Holy Spirit** to those who *"ask Him"* – the ultimate *"good thing."*

It is the Son of God who makes this promise. He spoke frequently of the Holy Spirit being given to His people.

- ⇒ *"He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"* (John 7:38-39)

- ⇒ *"And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you."* (John 14:16-17)
- ⇒ *"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."* (John 16:7)
- ⇒ *"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you."* (John 16:13-14)
- ⇒ *"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."* (Acts 1:8)

Ponder the marvelous associations that are made with the Holy Spirit.

- ⇒ Living water flowing out from within (John 7:38-39)
- ⇒ He is a *"Comforter," "Helper,"* ^{NKJV} *"Counselor,"* ^{NIV} *"Advocate,"* ^{NRSV} *"Companion,"* ^{CEB} *"Paraclete,"* ^{DOUAY} *"Deliverer,"* ^{MGI} *"Friend,"* ^{NIVR} and *"Comforter (Counselor, Helper, Intercessor, Advocate, Strengtheners, and Standby)."* ^{AMPLIFIED}

- ⇒ Guiding into all truth, showing what Jesus gives us (John 16:13-14).
- ⇒ Granting power to be effective witnesses (Acts 1:8).

In addition, apostolic doctrine informs us of the indispensable ministry of the Holy Spirit.

- ⇒ Sheds abroad the love of God in our hearts (Rom 5:5).
- ⇒ Associated with "the law of the Spirit of life" (Rom 8:2).
- ⇒ We can mind *"the things of the Spirit"* (Rom 8:5).
- ⇒ *"The Spirit is life"* (Rom 8:10).
- ⇒ Quickens our *"mortal bodies"* (Rom 8:11).
- ⇒ Leads us to *"mortify the deeds of the body"* (Rom 8:13;14).
- ⇒ Moves us to cry out *"Abba Father"* (Rom 8:15).
- ⇒ Bears witness with our spirit that we are *"the children of God"* (Rom 8:16).
- ⇒ Moves us to groan within ourselves, *"waiting for the redemption of the body"* (Rom 8:23).
- ⇒ Helps us by making *"intercession for us"* (Rom 8:26-27).
- ⇒ Promotes *"righteous, and peace, and joy"* (Rom 14:17).
- ⇒ Causes us to *"abound in hope"* (Rom 15:13).
- ⇒ Searches *"the deep things of God"* (1 Cor 2:10).
- ⇒ Enables us to know the things that are *"freely given to us by God"* (1 Cor 2:12).
- ⇒ Teaches us words that compare spiritual things with spiritual words (1 Cor 2:13).
- ⇒ Dwells in the real church (1 Cor 3:16).
- ⇒ Washes, sanctifies, and justifies us (1 Cor 6:11).
- ⇒ Our bodies are His temple (1 Cor 6:19).
- ⇒ Moves us to confess that Jesus is Lord (1 Cor 12:3).

⇒ Dispenses spiritual gifts (1 Cor 12:7-11).	⇒ We are <i>"sealed with the Holy Spirit of promise"</i> (Eph 1:13).	<i>regeneration and the renewing of the Holy Spirit"</i> (Tit 3:5).
⇒ Is the earnest, or down payment, of our salvation (2 Tim 1:22).	⇒ We are built together for a habitation of God through the Spirit (Eph 2:22).	⇒ In Christ we were <i>"made partakers of the Holy Spirit"</i> (Heb 6:4).
⇒ His writing makes us the epistle of Christ (2 Cor 3:3).	⇒ We are <i>"strengthened with might"</i> by the Holy Spirit in the inner man (Eph 3:16).	⇒ One can <i>"do despite to the Spirit of grace,"</i> but he will not get by with it (Heb 10:29).
⇒ Give life (2 Cor 3:6).		
⇒ Where He is, there is liberty (2 Cor 3:17).	⇒ There is <i>"the unity of the Spirit"</i> (Eph 4:3).	⇒ The Spirit from within jealously desires us (James 4:5).
⇒ Changes us from one increasing stage of glory to another (2 Cor 3:18).	⇒ The <i>"fruit of the Spirit is in all goodness, and righteousness, and truth"</i> (Eph 5:9).	⇒ The saved are <i>"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."</i> (1 Pet 1:2).
⇒ There is <i>"the communion of the Holy Spirit"</i> (2 Cor 13:14).	⇒ We are to <i>"be filled with the Spirit"</i> (Eph 5:18).	
⇒ New life is begun in the Spirit (Gal 3:3).	⇒ The Sword of God is <i>"the sword of the Spirit"</i> (Eph 6:17).	⇒ We <i>"obey the truth through the Spirit"</i> (1 Pet 1:22).
⇒ Is sent into our hearts crying <i>"Abba Father"</i> (Gal 4:6).	⇒ We are to be <i>"praying always with all prayer and supplication in the Spirit"</i> (Eph 6:18).	⇒ We know that Christ abides in us, <i>"by the Spirit" whom God has given us</i> (1 John 3:24).
⇒ We are born again <i>"after the Spirit"</i> (Gal 4:19)	⇒ There is such a thing as <i>"love in the Spirit"</i> (Col 1:8).	⇒ We know <i>"that we dwell in Him, and He in us, because He hath given us of His Spirit."</i> (1 John 4:13)
⇒ Through the Spirit we <i>"wait for the hope of righteousness"</i> (Gal 5:5).	⇒ The Gospel comes to people <i>"in power, and in the Holy Spirit"</i> (1 Thess 1:5).	⇒ We can build ourselves up by <i>"praying in the Holy Spirit"</i> (Jude 1:20).
⇒ If we <i>"walk in the Spirit,"</i> we will not fulfill the lust of the flesh (Gal 5:16).	⇒ God has <i>"from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth"</i> (2 Thess 2:13).	
⇒ The Spirit desires against the flesh (Gal 5:17).	⇒ The Spirit speaks expressly about a latter day falling away (1 Tim 4:1-3).	
⇒ The Spirit leads us (Gal 5:18).	⇒ What God has committed to us is kept <i>"by the Holy Spirit"</i> (2 Tim 1:14).	
⇒ The Spirit produces <i>"fruit"</i> within us (Gal 5:22-23).	⇒ We are saved by <i>"the washing of</i>	
⇒ We <i>"live in the Spirit"</i> (Gal 5:25).		
⇒ We sow the Spirit, and <i>"of the Spirit reap everlasting life"</i> (Gal 6:8).		

There are fifty-eight revelations about the Holy Spirit, and they are all needful. Recently a dear sister told me her preacher has not told them much about the Holy Spirit. I fear that this is the testimony of many professing Christians. It betrays the existence of a totally unacceptable circumstance, and should not be tolerated under any conditions. What God has said to His people must be proclaimed to them.

Our next Hungry Saints Meeting will be held on Friday, 5/27/16. In our next lesson, we will continue our series in the Gospel of Luke. The THIRTY-NINTH lesson will cover verses 14 thru 32 of chapter 11: "DIVINE CLARIFICATIONS." Jesus answers the charge stating that He was casting out demons by the power of Beelzebub. He also answered a woman who pronounced a blessing on the woman who gave birth to and succored him. Our meeting will begin at 6:30 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.