

The Lord's Prayer

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[0 : 0 0] The passage today comes from the Gospel of Luke, chapter 11, verse 1 to 13. Please follow along in your bulletin. It happened that while Jesus was praying in a certain place, after he had finished, one of his disciples said to him, Lord, teach us to pray, just as John also taught his disciples.

And he said to them, when you pray, say, Father, hallowed be your name, your kingdom come. Give us each day our daily bread, and forgive us our sins, for we ourselves also forgive everyone who is indebted to us.

And lead us not into temptation. Then he said to them, suppose one of you has a friend, and goes to him at midnight and says to him, Friend, lend me three loaves, for a friend of mine has come to me from a journey, and I have nothing to set before him.

And from inside he answers and says, Do not bother me. The door has already been shut, and my children are in bed. I cannot get up and give you anything. I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence, he will get up and give 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 it will be opened to you. For everyone who asks, receives, and he who seeks, finds.

[1 : 2 5] And to him who knocks, it will be opened. Now suppose one of you fathers is asked by his son for a fish. He will not give him a snake instead of a fish, will he? Or if he is asked for an egg, he will not give him a scorpion, will he?

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? This is the reading of God's words.

Please be seated. How you guys doing? Okay, I want to get the S at one time, so. Half the people are good, half the people are so-so.

Hey, we are, uh, it's interesting as we've gone on this journey as a church, we're looking at the Gospel of Luke. We are in chapter 11, which means we're not halfway through yet, and we've gone over almost a year and a half, so we're just kind of taking our time.

And today we're looking at this passage, I think is, uh, is, uh, I think it's very challenging to me because it conflicts with my upbringing.

[2 : 3 1] It conflicts with my past. It conflicts with things that I thought of as I thought of God before I came to know him. And we're talking about this idea of prayer today.

And, uh, I think there's been nothing more amazing and beautiful and encouraging in my life as the idea of prayer. But in the same way, I think there's been nothing more, uh, conflicting and tension and wondering, am I doing it right?

And what does it look like? And is God really listening to me? Is he, is he really there because these things keep happening? And so what I want to do is I wanted to try and just, uh, because we're a family and we, we, we trust each other.

Um, and at my family at dinnertime, we have our high points and our low points and we ask questions. And so I thought we'd just start off with a Q&A; time. Uh, and just, I wanted to hear from you guys as you've heard this passage, and I'm sure you've read it and listened to it a billion times.

Um, what are some questions that you would have about prayer? We just listened to this passage. It's quite very interesting. It's called the Lord's Prayer, but Jesus could never have prayed this prayer, right?

[3 : 41] Because he, he never sinned. He wasn't sinful. He was perfect. But, so we call it the Disciples Prayer, really. But for 2,000 years, we've been calling it the Lord's Prayer. So, um, what, what, what are some questions about prayer?

I mean, should you think about the idea of prayer in our life? And you can just yell them out and I'll repeat them just to make sure I got it right. I don't know if I'll be able to answer all of them, but we're going to, we're going to, because in about a month we're going to look at prayer again and we're going to do a three or four part sermon series on that.

No one has any questions on prayer. That's amazing. Why doesn't God always answer prayer?

That's a great, that's, that's, I think that's one of the top ones, right? Especially when we're hurting and we need help. Why isn't God listening to me? Why doesn't he answer what I'm yelling out?

Is there a wrong way to pray? Yeah, that's good. You know, am I, is it a code? Maybe because he's not answering me because I don't, I'm not following the sequence right.

[4 : 51] It's like programming, right? If you follow the sequence right, then you, it spits out and you got whatever you were making. So, am I not following the code right? Wow, that's great.

How do we know when he's saying no or not yet? Because some people would say he answers every prayer. It's yes, no, or not yet.

We know when he says yes because it happens, right? But how do we know when he says no or not yet? What else? That's a great, yeah.

I think that's one of my tensions as a pastor and just as a Christ follower. I really, we had this discussion in a guy's time Saturday at the community center. I really wrestle with the idea of my free will and we're able to do certain things.

We're called to be responsible. But then God's sovereignty and he's crafting and he's shaping the world and everything around us. And if he's sovereign, does it really matter what I pray?

[5 : 59] Because he's just going to get it done anyway, right? Is that really that important? What other questions? Joseph.

Okay. How do we teach kids to pray? Okay. Right.

Okay. So is the mechanism, the posture, the method that we come before the Lord, is that important? We're going to talk about that a little today in the passage.

The passage today talks a little bit about how we come before the Lord. But if it is, what do we expect from our kids, right? If we're trying to teach them. One of the things Christina's always getting on me like, okay, your kid's only five years old and you're asking him to drive the car, right?

And so sometimes I just forget he's five years old or they're four years old. And what is it proper to expect from a kid in that idea? That's good. What else? Jiffrey.

[7 : 16] That's great. Yeah. Jiffrey asked, what is the right balance between thanking God for everything and praise and worship and adoration and asking him for our needs, presenting the needs before us?

Is there a balance? Is there a proportion? What does that look like for us? One other question. These will get answered, I hope. Okay. Okay. Yep.

Joyce. Okay. Did God, is that the question?

Did God institute prayer because it benefits not only the person that we're praying for, but it benefits us, right? Yeah. I think it was Martin Luther or Calvin said that, you know, when I pray, I'm not changing God, but God is changing me, right?

And so that's a huge part was what is the benefit for us? Why should we do that, right? That's good. Okay. So I want you to think about these things because we're going to talk about these things. We're going to cover a little of these things today, and we're going to continue in April.

[8 : 20] We're going to talk about these things. We'll probably have a website up and have you be able to post some questions and interact with each other in that sense. But what I want to do now is in your chair, you have a blank piece of paper.

Do not write your name on it. Do not write your name on it. And this is what I'd like for us to try. If God came to you right now and he said, ask anything that you want of me, any prayer that's on your heart, any burden that's given to you, ask anything.

And within this next month to two months, I'm going to answer it. If God came to you and said that to you, what would be the prayer that you would ask for?

I want you to write that prayer on that piece of paper. Don't put your name on it. I'm going to give you two, five seconds. Two, five seconds. God came to you and he said, I'm going to give you whatever you want.

It's going to happen within a month, two months. Just tell me what you want. What would you pray for? I would pray for ten more prayers.

[9 : 43] Someone said, only one? Yeah, it's like the genie in the model. I want a hundred more prayers. That's my one prayer. Just one. Just one. Don't write your name on it.

And what we're going to do is at the end, I want you to put these in the offering boxes. And the prayer team is going to gather these things, and the elders, and the staff, and we're going to be praying for these things.

We're going to be praying for you as a church. We believe that we need to be praying for each other. We need to do that more often. And so just write it out. And when everything is over, I want you to put it in the box. And we're going to pray for those things.

Okay? Is that good? Everybody got their one prayer? Okay. So we're in Luke chapter 11.

And Jesus is heading towards Jerusalem. And whenever you think of him heading towards Jerusalem, you should think about what? We said it over and over.

[10 : 40] Whenever we think about Jesus heading to Jerusalem, we think about what? It's ascending. He's going uphill. But we think about the cross. Whenever it says he's heading towards Jerusalem, what it means theologically is he's heading towards the cross.

He's heading towards separation from God the Father. He's heading towards unimaginable pain for us.

And in chapters 9 to 18, we have this dialogue. It's called the traveling dialogues. And Jesus is traveling towards Jerusalem. And as he travels, he's talking to his disciples. He's teaching us.

He's teaching us what it means to follow him, what it means to be his disciples. And as he teaches, he goes along. And today, he's going to talk about prayer. Now, last time we got together, he talked at Bethany.

And he talked about service and serving God. And how do we balance serving and listening? And what does it look like to use our spiritual gifts? And so now, we don't know exactly where he is. He's probably still in Bethany, which is to the east of Jerusalem, about seven miles.

[11 : 51] And so, he's there. And he's talking. And his disciples are asking. And they're looking at him. And they're saying, what does it mean to be a disciple? And they're looking at Jesus' life. And they realize that one of the things it means to be a disciple is that the longer you walk with Christ, the longer they've been on this journey, the more personal things get.

The longer you walk with God, the more intimate your relationship becomes. And the disciples are realizing that.

And they're seeing him pray. And there's something very unusual and different about the way Jesus prayed. Now, we have a list of prayers over and over again in Scripture of rabbis and guys through the Talmud.

And we realize that they're very varied. Often, a rabbi would have a special prayer. And so, if you heard a guy praying, you would know who he was following. And so, each group of people had their own prayer.

And all of a sudden, his disciples see him. It says in verse 1, it happened that Jesus was praying in a certain place. And there must have been something incredibly different about the way he prayed.

[12 : 57] Remember, they're living in a culture where it's all about prayer. It's all about walking with God. It's all about saying the right words. It's all about doing the right sequence. It's all about making it happen by doing the right mechanisms.

And for some reason, they're drawn to him. And they're drawn to his relationship to God. And as far as I know, this is the only time in Scripture they ever ask him for something. They never ask him, can you teach us how to be a good preacher?

They never ask him, can you teach us how to share your faith? They never ask him, hey, can you teach me how to be a good community group leader? They never ask him any of those things. They ask him for the first time ever in the passage, they say, can you teach us how to pray?

And it's interesting because you don't really see the disciples praying at all in the Gospels. I mean, there's not a time when they all get together and pray. That happens in Acts after Jesus is gone.

But they don't really, they're not known for prayer. Like most of us are as Christians. We're really not known for prayer. It's something we do occasionally.

[14 : 03] And we see that in the disciples' lives. And so in this passage, I divide it up into three sections. And I want to talk about three things about prayer today. I want to talk about the whom, who are we talking to. I want to talk about how.

How do we approach God, verses 5 through 8. And then I want to talk about why. Why do we come to him? Last summer, we went home. We go home almost every other summer as a family.

And Kip and I woke up early because we wanted to go to a friend's church. Because it was about an hour and a half away. So we drove down there. And in the service, the guy shared this story. I'm sure that it was false.

But it was so funny. And Kip just kept repeating it over and over and over again. And it was kind of cute and it was funny. But the story went that one day, the ushers were inviting people into church.

And they were seating them in the rows in front of the pastor. And the deacon, the usher, was sitting there. And he watched this little old gray-haired lady come walking in. And she walked very deliberately down to the front of the service where the seats were like five feet away from the pastor.

[15 : 10] Just like what you guys are. And the deacon walked over there and said, ma'am, you don't want to sit here. I want you to sit over here. And the little lady became kind of disturbed.

And she goes, well, why? And the guy goes, well, you just don't know our pastor. I mean, sometimes he's really loud. And it just hurts your ears.

And sometimes he spits. And if you're sitting right there, you're going to get spit on. And sometimes his breath is really bad. And sometimes when he gets really excited, he passes gas.

And if you're right there, it's going to be really bad. You don't want to be right there. Let me move you over here. And that lady looked at him and she goes, young man, do you know who I am?

And the deacon goes, no, ma'am. And she goes, I am the mother of that boring, stinky, spitting, far-passing pastor.

[16 : 22] And there was silence. And the usher looked at her and he goes, ma'am, do you know who I am? And she goes, no.

And he says, have a nice service. Did I tell it right? The reason I told that is because I think that's about prayer.

I mean, there's sometimes in prayer you've got to know who you're talking to. That sometimes we do things and we don't realize at all who we're talking to and what's going on in our world.

And so we look at Luke 11, verse 1 through 4, and it says this. It happened what Jesus was praying in a certain place. After he had finished, one of his disciples said to him, Lord, teach us to pray just as John also taught his disciples.

And Jesus said to them, when you pray, say, Father, Abba. Now, Jesus is speaking in Aramaic. We read Greek. We read Hebrew in our Bibles.

[17 : 26] But he's speaking in Aramaic. And the word in Greek, in Latin, is pater. But in Aramaic, it's Abba. Abba, hallowed be your name.

Your kingdom come. Give us each day our daily bread. And forgive us our sins. For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.

Now, you don't realize that when Jesus did this, when he said, Father, everybody around him would have been freaking out.

No Jewish rabbi up until that time ever addressed God, the creator, the container, the maintainer, the sovereign Lord as Father.

They always wanted to keep God out there at arm's distance. They always wanted to keep God holy.

[18 : 29] They always wanted to keep God perfect. And when Jesus said, Abba, can you repeat that for me? Just say, Abba. It's like the music group in Sweden or something like that, right?

Abba. Those are the exact words that Jesus would have said. And when Jesus said, Abba, what he did is instead of keeping God out here, he brought God right here.

He brought God to their face. Now, I don't know how you feel about that, but when he said that, everyone would have been shocked and freaked out because Abba was a word that a little baby learned.

It was the first word that a Hebrew child learned when they called their dad. It was a word of intimacy. It was a word of respect. It didn't mean like, hey, dude, or pops, but it was like reverent dad.

Something that parents and fathers wish that their kids would call them sometime, right? Instead of, dude, can I have some money? But Jesus says this, and when he says it, he says it over 60 times.

[19 : 40] He always addressed God as Father, Abba. And what he was doing is he's bringing that relationship close. How close is your relationship with God?

Now, all his disciples, when they heard that, freaked out. They would have felt extremely uncomfortable. Remember, I was taking seminary classes in Dallas, and Christine and I were dating.

We hadn't gotten engaged yet. We were trying to decide, should we get engaged? And she would drive up from Austin, Texas, and occasionally she would sit in my seminary classes. And one day in front of all the students, there was like 70 of us, with one of my mentors, a guy we incredibly respected.

And we just, was just incredibly, and in the middle of all this class, as he was dismissing, Christina, the professor, Dr. Hannah, spoke to her. And she says, well, John, I think da-da-da-da-da-da.

And when she said John, instead of Dr. Hannah, all the students in the room turned around and go, wow, she must have some amazing relationship with this professor, the head of the theological department.

[20 : 59] I mean, none of us would even dare say his first name because it meant this intimacy with him that we didn't want to fake. But Christina comes there and just says, John, and we all turned and they all looked at me.

And I'm like, don't look at me. She has a relationship with him too. It's not through me. But when he said that, his disciples would have been shocked. They would have understood right away that what he meant was that God had adopted us as his children.

They would have understood right away that God, as our father, has promised to guide us. They would have understood right away that God, who is our father, knows how to handle us.

He knows how to deal with us. He knows what is best for us. They would have understood right away that God, as Abba, keeps his promises.

And that he provides and he nurtures and he takes care. They would have understood that there's this confidence, this closeness in this relationship.

[22 : 18] And they would have thought, that is amazing. I mean, there's something about the relationship that a dad or a mom has with a five or six or their small children. I mean, it's unlike anything else in the world.

You know what I'm talking about, right? I mean, if I'm laying in bed and Christina turns around and she looks at me and she goes, Hey, can you get me a glass of water?

What do you think I'm going to say? I'm like, what's wrong with you? Get the water yourself. You're a grown person. You could do that. Now, guys, don't copy that.

But I'm just being real and honest here. But if my five-year-old comes into my room at night and wakes me up and she says, Daddy, can you get me a glass of water?

What do you think I'm going to do? I'm going to get up. And I'm going to go into the room. I'm going to grab the water. I'm going to get it for her. I'm going to take it to her, and I'm going to lead her back into her bed.

[23 : 26] And Jesus is trying to tell his disciples, and he's trying to tell us, is that's the type of relationship God has with us. And that's what God wants with us. In fact, there's only one time in all of Scripture that Jesus doesn't use the word Abba.

And you know when that is? It's when he's on the cross. And when he's on the cross, and he's about to get kicked out of God's family, he's about to be crucified.

He's about to have God turn his back on him. He's about to be alienated from the family that he'd been a part of for all eternity. At that time, he doesn't use the word Abba. He goes, my God, my God, my Lord, my Lord, why have you forsaken me?

And we know the answer. Because of Tobin. Because of John.

Because of Paul. Because of Shannon. Because of Mike. That's why. But every time in Scripture, God says, Jesus says, God is our Father.

[24 : 40] And the question we have to ask ourselves is, do we see him as our Father? Can we say Abba? Or is that too difficult?

Is that too strange? Next, we talk about how we approach God. And I've got to be honest with you guys. This is one of those things I have this amazing tension for.

I kind of vacillate back and forth on how to approach God. And we find it in verses 5 through 8. 5 through 8 is a parable. It's actually a contrasting parable. 1 through 4 is a prayer.

5 through 8 is a parable. 9 through 13 is a poem. They're different dialogues. Luke, when he compiled these things, he heard all these stories.

And he put them together. Because the Holy Spirit said, this is the way I want you to put it. And so in 5 through 8, we hear this contrasting parable of how we approach God. And I think for me, I look at it like this slide.

[25 : 41] We have a slide up here. Can we show this slide? I think it's like this. Sometimes I feel like I'm on this tightrope. And I'm walking down this path. And there's this relationship. And the relationship is me talking to God.

And on one side of the tightrope, my flesh tends to make me act selfishly. And I become demanding of God. And it's really instead of God being honored and glorified, it's Tobin being honored and glorified.

And so the focus and the arrow goes from me to God. And I'm basically saying, boy, I need this. I need you to come through for me. And what we see there is when I start to act selfishly, I lose my focus of who God is.

Now, on the other side of the tightrope, I can step off. And that's what I normally do. I just don't ask. Because I realize that God is sovereign. And he's out there. He's separated from me.

He's not near me. He's going to do what he's going to do. He's in control of everything. And so often I just say, well, why should I even ask? Why should I even ask? Because he's going to do it.

[26 : 49] I can trust him. And we see this tension in our life. And I put for you in your bulletin a passage where Jesus had that same tension.

Jesus on the cross, he's about to go there, and he's praying in the Garden of Gethsemane. And he's saying, God, I don't want to do this. Can you take this away from me?

The separation, being an orphan. But at the same time, after he prays his feelings in his heart, he says, but not my will, but your will be done.

Not what Tobin wants, but what you want. You ever felt like that? Kind of on a tightrope as you're going back and forth.

How do I pray? Does God care? Is he there? Should I pray this way? Do I pray this way? Am I being selfish? Am I not being selfish enough? What does it look like in my life?

[27 : 54] Verses 5 through 8 go on, and Jesus tells this parable of how we come to him. And he says this. Now, he said to them, suppose one of you has a friend, and he goes to him at midnight and says to him, friend, lend me three loaves.

For a friend of mine has come to me for a journey, and I have nothing to set before him. And inside, he answers. He says, Mortimer, don't bother me. That's my best attempt at a Jewish accent.

The door's already been shut. The children, they're in bed. I can't get up. I can't give you anything. I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence, he will get up and he will give him as much as he needs.

Now, when Jesus told this parable, he told these types of parables often. In Aramaic, it would have started like this. Can you imagine such a thing as having a neighbor who would offer ridiculous excuses when I went to him for help instead of helping me?

And everybody in Jesus' culture would have said, no way. No way. Never happened. I mean, Jesus talked about this often.

[29 : 17] He uses this phrase, and it always expects a negative answer. And if we don't understand it, as we read this parable, we miss the whole point of this passage. It always expects a negative answer.

It will never happen that way. In Luke 14, 5, Jesus says, can you imagine if any of you have a kid and that kid falls into the well?

And even on the Sabbath, you don't go and pick that kid up out of that well? And people would go, no. It would never happen. A good dad would do that.

Luke 15, 4, again, can any of you imagine? You have 100 sheep, and one of them gets lost. And you leave the 99 in the wilderness, and you go searching for that one to find them because you rejoice over them.

Can you imagine not doing that? And in Jesus' culture, and the people listening to him would say in their hearts, no. It would never happen. Can you imagine being an old lady, and she has 10 coins in her house?

[30 : 25] And she loses one coin, so she only has nine, and she tears up the house to find that one lost coin? Can you imagine not doing that? And Jesus and everyone in his culture would have listened to that story and would have said, no way.

It would never happen. You would always go searching. You would always go doing that. You see, in this passage, hospitality was the key and the core of all of Jesus' culture.

I mean, it was massive. I mean, everyone would know that you have to be hospitable. The reader and the listener in Jesus' day, when they read this passage, they would have all listened to these excuses and would have said, that's the dumbest thing I've ever heard.

Stupid. No one would ever give that excuse. No one would ever say, I can't do this. I can't help you. Because it was a huge responsibility because a guest had come into this small town, and how this town treated this guest reflected on everybody.

Everybody would have been responsible. And everybody would have wanted this guest to have a great experience, and everybody would have wanted this guest to be fed, because when that guest left that town, he would have said, that's an amazing town.

[31 : 39] They're great people. And so when Jesus' followers listened to this, they couldn't even imagine the excuses that he gave them. I mean, we all know that baking is a communal thing.

You baked together. You made your food together. Everyone would have known who went to the bakery that day and made bread. And everybody would have known who had bread left over.

And everybody would have known that you never give a guest, an honored guest, you never give an honored guest half of a loaf of bread. That's disgraceful.

No one would ever, ever do that. And so the sleeper, as he's behind his door, he listens and he understands, and he hears this guest.

And the guest doesn't knock, because that's in the next paragraph. But the guest is yelling out, Hey, I have a guest. I need your help. Well, the minute he said that, everyone in the village would have known what was going on.

[32 : 35] Everyone would have known that I have this need, and I'm going to the sleeper, and the sleeper has to help me, because if he doesn't help me, the whole village is disgraced. And so he yells out, Hey, leave me alone.

My kids are away. And again, everybody who listened to that would have said, That's foolishness. The passage says here that as he looks at this guy and he prays out to this guy, he doesn't knock.

He speaks. He's persistent. That word, you've got to circle that. There's a lot of problem with that word. The word actually in Greek and Aramaic means because of his character.

It means because he doesn't want to be shamed. And so sometimes when we read this passage, we read verse 8, and we say, Well, I tell you, he will not get up and give him anything because of his friend, yet because of his persistence. But it's not because of the friend's persistence.

But it's because the guy's in the house. And the guy's in the house, he's worried about how everybody's going to think about him. Because if he doesn't get up and give his friend bread, everyone's going to think he's terrible.

[33 : 39] He's a terrible guest. And everybody would know in his culture that everyone is always expected to meet the minimal needs. And bread was a minimal need. I mean, bread isn't even the meal.

You know, in Jesus' day, when they ate, bread wasn't even the meal. Bread was the fork and the spoon and the knife. And so when this guy came and he knocked and the sleeper woke up, the host is giving him the most humblest of requests.

And what he's basically saying is, Hey, I have this really important person who's come over and I'm desperate. I don't have anything to give him. I have nothing to give him.

And when Jesus' culture heard this story, they would have realized a couple things. They would have realized first, that not only does a host have no bread, but he has nothing.

He has nothing. Or he has nothing worthy enough for his guest. Now we read this and we think, Well, it's all about bread, but it's not about bread. It's kind of like if you're a parent.

[34 : 57] Okay, yet you have kids that are coming back from college. And your kids come to you after dinner and say, Hey, let's go to a movie. What are they asking?

Are they asking to go to a movie? Well, they're asking to go to a movie, but what else are they asking? Can you pay for it? And that's what they're asking, right?

And my kids go, Let's go to Toys R Us. I want to get a gift. Well, in my mind as a parent, what are they asking me? They're saying, Hey, I have no money.

I can't buy this. I need you to come with me to buy this gift. And so when people heard this guy, this host yell out to his friend, they would have realized that he has nothing and that his needs are massive.

Massive. It's interesting in this passage, you read the passage, I know this because you look at what it says. He says this, He will get up and give him as much as he needs.

[36 : 11] It's not just about bread, but it's about the massive needs this guy has. He needs everything. His life is out of control.

He has nothing worthy to put up. He has nothing to do. He can't do anything. And so he goes to the sleeper and he yells out to the sleeper and the sleeper in embarrassment says, Okay, here, take whatever you need.

And the sleeper does that because he doesn't want to be shamed. He doesn't want people to look at him as a bad man, as a bad guest, a bad host. But the guy needs everything and so he goes to the house.

And Jesus asks this question to us and he says, What do you need? Why do you pray?

How do you come to God? I mean, do we come to God and pray because we just need a little boost up? We just need a little help to get over this next hump?

[37 : 22] We just need a little help to get over this last layoff? We just need a little help. Or do we come to God like the host in the passage and he says, I'm desperate.

I have nothing. I need everything. The parable is one of desperation. The parable is one of the person who's going, who has great needs.

And the Bible says of you and me that we both, all of us, are just like that host. That you and I sitting in here right now have as much needs as we had when we first met Christ.

Now we might not feel that way, we might not think that way. We might be thinking, well, I got salvation so I can just work things out on my own and everything else is going to work out good. But Jesus is telling his audience and he's telling us, no.

You need everything. You don't just need the fork. You need the spoon. You need a meal. You need the drink. You need everything. But I think sometimes in our self-reliance we become lost.

[38 : 42] And when we pray and we approach God we don't realize how empty and how hopeless things are. But the parable is really clear that the man comes and he needs everything.

And the host, the sleeper who's sleeping in the house gets up not because he cares for his friend but because he doesn't want to seem selfish in everyone else's eyes.

and he gives everything to his friend. The key to this passage is that the host, he realized that he had nothing but he knew where to go to get what he needed.

The host had nothing but he knew where to go to get what he needed. And that's the question that Christ asked of us today.

Do we realize how desperate we are? Do we realize we need everything? Do we realize where to go to get it? Can you imagine a good God not wanting to meet all of our true needs?

[40 : 09] What's your response? Come on! In Jesus' day, he would tell this story.

And this story always ends with a negative response. And the people would say, no way. Can you imagine a good God coming to him with all of our true needs and him not meeting those needs?

No way. No way. And Jesus says if we don't understand that, we've missed the whole idea of prayer.

We've missed everything. Which leads me to the final point and it's found in verse 9 through 13. why? Why do we approach God? It's found in 9 through 13. It's actually really just found in verse 13.

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 seek him? You see, Luke bracketed this passage with Father Father and Father.

[41 : 26] Pray our Father, Abba, our good Father. And what he's trying to show us and try to show people here in this passage in us as a church is that God is good. That God knows our needs.

That God cares for us. That God wants to provide for us and the question is do we see God as good?

Do we trust him? Do we kind of trust him? I mean, we know that scripture says he's good but do I, do I really, do I really trust him?

Can I trust him? Or should I hold back just a little? And trust myself? The passage is meant to point us to a couple things.

The first thing it shows us is that our condition is hopeless. And that we need everything. But more importantly it's meant to point us to God's character and to show us that God is good and by his very nature that he's going to take care of us on his spiritual journey if we trust him.

[42 : 45] I mean, the passage shows us and hopefully this shows all of us wherever you are on this journey if you're not a Christ follower yet or you've been walking with God for a long time.

But Christ wrote this and he spoke this to show us that we have a true good neighbor. That we have a neighbor that we can go to and we can trust him and it doesn't have to do with his fear of how people are going to respond to him.

But the passage says that God is our true good neighbor. That his door is always open that he's always good he's always ready to meet our true needs he's always there to listen to us not because he has to but because it's his character.

Can we trust him? Do we understand that he's there and that he's a true friend and he's ready to meet everything? The passage also shows us that we have a true good father.

I mean do we realize how crazy God is about us? And I step very carefully here because I realize that all of us struggle with our fathers in some way or another.

[44 : 02] All of us deal with certain issues. Some of us have amazing fathers. Some of us have fathers that weren't there. The divorce statistics are correct. Half of us don't have fathers now or they're gone somewhere.

They're not living with our parents not living with our wife or mom. But the passage says that we have a true good father who gives us everything we need.

In fact he gives us the most greatest thing which is his son in the Holy Spirit. You know I don't know what you wrote on that piece of card but what God is giving you right now and what he wants to give you is far greater than that.

And the question is can we trust him? Do we believe that he's good? God is so good that sometimes we ask for a scorpion and he says no.

God is so good that in the deceptiveness of my heart sometimes I say I really need this snake and God knows that's going to bring death and God says no.

[45 : 21] God is so good that he wants perfect things for his children and the question is can we trust him?

who do we go to? Abba Father. How do we go to him? In expectation that he would give us everything we need if we knew everything that he knows.

Why do we go to him? Because he's good and he wants the best for us. Let's pray.

Father we thank you for this day. we thank you for your goodness in our life. Father we thank you for your word which is living and active and true and we pray as your children that we come before you and we cry out I think maybe some of us are crying out for the first time Abba Father.

Father we pray as your children that we would trust you that we could come before you and realize that you've withheld nothing good for us.

[46 : 36] You've withheld scorpions you've withheld snakes you've withheld things that I've asked for for 20 years that if I had gotten them the way I wanted them they would have brought death and destruction.

for your good and so we come before you as your children and we just lay our lives before you. We thank you that you are not at arm's length but that you are in our face.

We thank you that there's a place that we can go where all of our needs will be met that there's a door that's always open there's a person always there to answer and to provide not just bread but everything we need.

Father most importantly we thank you that you're good and that we can trust you and so we come before you our good father and we worship you and we pray all these things in your son Jesus Christ holy name amen.

Amen.