



**Three Reasons to Pray from an Unwelcomed Guest  
Luke 11:5-8**

**God's love is greater than that of any friend.**

**Verse 5:**

**Text Message:**

- o This is one of Jesus' three parables on prayer only in Luke.
- o The parable is still part of the request, "Teach us to pray," and addresses the question of

whether God really answers prayer.

- o This type of parable is known as *kal vahomer* (קַל וְחֹמֶר), “Light to Heavy” and makes its point from the lesser to the greater.
- o Remember, this is still in context of the Lord’s Prayer, where followers of Jesus approach God in prayer as “Our Father.”
- o The point is if a friend would get up at midnight to give you bread, how much more will God Who is “Our Father.”
- o In other words, in Christ we approach God as “Our Father,” and as Father, He is more willing than any human friend to respond to us.
- o Both the prayer and the parable include a relationship (Our Father and friend) and a need for bread (daily bread and three loaves).

**God’s care is greater than that of any friend.**

**Verse 7:**

**Text Message:**

- o This hypothetical scenario of a friend refusing another friend expects the answer of “No way! That would never happen!”
- o Hospitality was a cultural value in the ancient world and to refuse hospitality would’ve brought shame upon the man, his family, and the entire village.
- o Notice the plight of the friend being asked: he is in bed and limited to the weaknesses and tiring of human beings.
- o Remember, this parable is a “Light to Heavy,” and the point being made is that God is not limited by weakness or fatigue!
- o Psalm 121 is a great compliment to this parable, as God “will neither slumber nor sleep!” (Verse 4).

**God’s provision is greater than all we can ask.**

**Verse 8:**

**Text Message:**

- o In the parable, the friend at midnight is provided for not because he is a friend, but because of his “impudence.”

- o The ESV (and other English translations) give another translation as “persistence” but this is problematic:
  - 1) The Greek word used here (αναιδει, *anaidei*) occurs only here in the NT, and is not used in contemporary literature anywhere to mean “persistence.”
  - 2) Any “persistence” in the parable must be read into it- there is no knocking on the door, refusal from the friend or repetition of the request.
- o The Greek word refers to a “lack of shame” on the part of the friend at midnight, but what would normally be considered shameful behavior (showing up at midnight) is now eclipsed by the greater need of hospitality.
- o ***But what about unanswered prayer (i.e., James 4:1-3)?***
  - 1) Prayer is an invitation to a greater relationship with God. God is not a vending machine!
  - 2) Prayer often contains mystery.
  - 3) Prayer is answered in God’s timing and way, not ours.

