

## Sonship Prayers

### I. Slide1 Announce:

- A. **Slide2 Thrive:** (to grow or develop vigorously). A new ministry to *learn or revisit* the bible's foundational truths. Mercy rm. 11:30 service. Children's church available. No cost. 1st 3 Sundays: *What is the bible? Who is God? Who am I? Starts next week March 6th.*
1. Sign up in info booth, office, or just show up.
- B. **Slide3 City Serve:** March 5,6th. Sign up you or your family online [cityserve16.com](http://cityserve16.com).
1. Only 3 hours. Sign up = name & email. Murr Projects (where a red shirt if pos)
- C. **Slide4** You're invited to **Jayna's Celebration of Life** here tomorrow/Mon 4pm. A reception will be held after in the gym. The church will be providing sandwiches. You are welcome to bring a side dish or dessert to share.
1. In honor of Jayna dress is casual, flip flops encouraged.
  2. In lieu of flowers, you are welcome to make a donation to Jayna's daughters for their future needs, see our FB page [gofund.me/abiandmaxineauer](http://gofund.me/abiandmaxineauer)

### II. Slide5 Intro: Title: Sonship Prayers

- A. 1st 1/2 of ch.6 Our Relationship to God in **Worship**. 2nd 1/2 of ch.6 Our Relationship to **Material Things**. Now, ch.7 Our Relationship to **Other People**.
- B. The key verse for this section is vs.12, *Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.* or msg Ask yourself what you want people to do for you, then grab the initiative and do it for them. Add up God's Law and Prophets and this is what you get.
1. This is *the Golden Rule* that governs *a believer's relationship* to others.

### III. Slide6 CAREFUL DISCRIMINATION (1-6)

- A. **Slide7 JUDGING & DISCRIMINATING** (1,2)
- B. (1) **Judge**/krino - To be a critic, to have harsh unjust criticism, to discriminate, to condemn.
1. Jesus **doesn't** mean that we are not to **form opinions** or **differentiate** or **discriminate**, but we should not form them *rashly* or *unfairly*.
  2. Jesus followers were to **not** be characterized by **judgmental attitudes**.

3. Certainly, some kinds of judgement are necessary *eg.* Jn.7:24 *Do not judge according to appearance, but judge with righteous judgment.* But Jesus here warns against *unloving, condemning criticism* of another person.
- C. The verse cannot mean that believers should **never** pass judgment, since the ensuing verses inform believers **how to judge** and what constitutes **appropriate or non-hypocritical judgment**.
1. To judge another person in a *harsh spirit* is to take on a role reserved only for **God**. *Only the Lord can see beyond the outward appearance to underlying motives and causes in a person's heart.*
- D. (2) If someone judges another person harshly, God will *judge the judger* harshly in return.
1. Don't judge **the habits, weaknesses & actions** of others **because** we also may have similar or worse *shortcomings & defects* which we fail to see **but** which are seen by others.
  2. Jesus censures here, *gossip, criticism & slander* of others in one fell swoop.
  3. We need to show a lot of *mercy*, which is the opposite of *judgment*, because we need it ourselves. [*note*: immediately before this in Luke, Jesus said, *be merciful just as your Father is merciful* - Lk.6:36,37]
- E. **Slide8 SPECKS & PLANKS** (3-5)
- F. (3) Don't be a *Sawdust Seekers* (looking for specks in another bel's life)
1. We are *splinter spy-ers* while blinded by our own beams.
  2. We must not impute **motives &** pretend to **read hearts**.
  3. **My ophthalmologist** has always used very tender care in handling my eyes.
    - a) A number of times I got sawdust in my eye from my hole-hog (large drill) as an electrician. *Sometimes* I caused more damage trying to rub & remove it. *Sometimes* it was best left alone.
    - b) We are all *junior ophthalmologist* (eye = ophthalmos, Gk) & must use special care when treating our patients. [*do you see clear enough to help others?*]
  4. **Slide9** So, 1st do you own eye exam, before you help others.
    - a) As David did in Ps.51:10,13 *Create in me a clean heart, O God, And renew a steadfast spirit within me... Then I will teach transgressors Your ways, And sinners shall be converted to You.*

- G. **Slide10** (5) **Hypocrite!** This is Jesus' *No Tolerance* policy. He speaks to those who pass judgment on the perceived misdeeds of others, **while** ignoring their own sinfulness.
1. Even more precisely, *the word describes a person who maintains a false appearance of religion, who appears to be pious or devout, but is not.*
  2. Is it right for 1 with a habitual eating habit judge 1 w/ a habitual smoking habit?
  3. Is it right for the coffee-oholic to judge the sugar-oholic?
  4. Can the person w/hatred judge the person who is a murderer?
  5. Can the person who struggles w/lust judge the adulterer?
  6. Can the 1 who slowly rolls thru the stop sign judge the reckless 95mph driver?
- H. **You will see clearly** - meaning *you'll be appropriately perceptive.*
- I. **To remove the speck** - He argues that for the sake of *maintaining community holiness*, members of the kingdom **must** deal with issues of **sin**. **However**, before someone can **help** others, they **must** *dispense with sin* in their own lives **first**.
- J. **Slide11 DOGS & HOGS** (6)
- K. (6) **Does anyone give pearls to swine...besides Miss Piggy?**
- L. **Dogs & swines** were considered unclean according to OT dietary restrictions.
1. While followers of Jesus **must not** be guilty of condemning anyone, we **must** learnt to discriminate in our witness. Prov.9:8 **Do not correct** a scoffer, lest he **hate** you; **Rebuke** a wise man, and he will **love** you.
  2. **Example:** when Jesus wouldn't talk to Herod. Lk.23:8,9 *Herod was delighted at the opportunity to see Jesus, because he had heard about him and had been hoping for a long time to see him perform a miracle. He asked Jesus question after question, but Jesus refused to answer.*  
**Paul** refused to argue w/the Jews who rejected his message, so he went to the Gentiles. Acts 13:46 *Then Paul and Barnabas spoke out boldly and declared, It was necessary that we first preach the word of God to you Jews. But since you have rejected it and judged yourselves unworthy of eternal life, we will offer it to the Gentiles.*
- M. So, *careful discrimination* is essential in the Christian life. **Are they open, sensitive, hungry?** **Or**, are they just wanting to argue or dialogue & discuss ad infinitum?

1. **But** again, before you judge others...judge yourself.

#### IV. Slide12 **SONSHIP PRAYERS (7-11)**

- A. In ch.6 Jesus said God would care for the **physical** needs of His people.  
In ch.7 Jesus now expresses that God will also meet their **spiritual** needs.
1. In the **Ta'anit** the Rabbis said, *Only that man's prayer is answered who lifts his hands w/his heart in them.*<sup>1</sup>
- B. Slide13a 3 present Imperatives: *ask, seek, knock* which press the need for persistence.
1. Slide13b NLT nailed the *continual action* of the tense...*keep on asking...keep on seeking...keep on knocking.*
    - a) Slide13c *Asking* implies humility & a consciousness of need.  
*Seeking* is asking + acting.  
*Knocking* is asking + acting + persevering.
  2. Don't misunderstand this, *God is not playing hard to get.*
    - a) *It's to get us to cultivate* a relationship with Him.
    - b) *It's to get us to exercise* or *develop* communicative skills with Him.
  3. Think of our **persistence** is an indication of our **seriousness**, **and** of our **confidence** that God **will answer**.
  4. *It is petitioning God with an expectant attitude.*
  5. Jesus was **not** giving *a magic formula* for **self-gratification**.
    - a) I think we should assume that the caveats/stipulations of the prayer earlier in the chapter inform the interpretation of a statement like this just a few verses later.
- C. Slide14 Max Lucado said, *Think of prayer less as an activity for God and more as an awareness of God. Seek to live in uninterrupted awareness.*
- D. Slide15 God wants to turn *your mess into a message, your misery into a ministry, your pain into a platform, & your chaos into a crown.*
- E. **Ask**, **don't** beat around the bush. **Ask**, **don't** try to bargain with God.
1. **And realize**...even when we ask for **stones** He doesn't give us one...**when He knows we need bread**.

<sup>1</sup> Tannit 8a, in The Talmudic Anthology: Tales and Teachings of the Rabbis, ed. Louis I. Newman (1947).

2. Our heavenly Father knows how to **give**, *far better than* we know to **ask**.

F. **Slide16** (9,10) **Homes in biblical times**, were either **tents** woven from the hair of goats, or **houses** were built of rough stones.

1. **The houses** were loosely built, with large holes and cracks in walls.

a) Birds and even **snakes build their nests in the ceiling** consisting of brush and straw. Snakes could be seen crawling along the ceiling and dropping to the floor. They come from the fields in search for food.

2. **When fish is baked, it is placed in a basket**. Its smell often draws snakes and insects to the basket from the ceiling & from outside. It was quite common when taking out a fish to get hold of a snake which has crawled into the basket.

a) When children cry at night, parents quiet them with bread or other food. As there aren't any lamps lit, they have to be careful not to give the snake for a fish or a stone for bread.

3. Those who live in tents **keep the bread in the pile of stones** around the tents so that one is apt to pick up a stone for bread which it closely resembles in size and shape. (so not random thoughts here)

G. **Do you hear God's generosity here? If human parents do this, what about God?** Look how generous He is.

H. (11) **You then, being evil** - Jesus compares sinful humanity with a holy God.

I. **How much more** - He **doesn't** tells us **how much more**...**He just lets our imagination off the chain, and run loose, and run free for awhile**. [It's when I'm hoping for *a biscuit &* He's baking up *a fresh cinnamon pull-apart loaf* at Schat's Bakery...*much more*]

J. **Slide17a KNOCK AT MIDNIGHT** (See context b4 this in **Lk.11:5-8**)

K. Houses in Israel, especially in rural areas, were small, consisting of **1 room** used as sitting room, dining room, & bedroom.

1. **A house had 1 door, which was left open through the day**. **In the evening** they would close the door & slide a wooden bar through the rings on the door & wall to keep out intruders.

2. **Mats** were spread out & were used as **beds** on which the family slept all in a row. *Thus it was difficult to get up in the dark & do just about anything.*

L. Slide17b WHAT IT **DOESN'T** MEAN

M. Though we are to be *persistent* in prayer. *It's not the main point here.*

1. **Persistence** in vs.8 = *shamelessness* [used only here in NT]

a) The neighbor was ashamed **not** to help his friend, for he knew that, if he violated the social code, he would be the target of abuse throughout the whole village.

N. God is *not* being **compared** to the sleeping neighbor.

1. **He is a God who** never sleeps. **He is a God whose** door is never shut.  
**He is a God who** is never *put out* to help in time of need.

O. **Instead**, God is being *contrasted* to this neighbor.

1. He is saying, *If a sleeping neighbor, on the basis of friendship & social etiquette, will meet the needs of a friend, how much more will your Father in heaven meet the needs of His own children.*

P. Slide17c WHAT IT **DOES** MEAN

Q. Jesus clearly applies the Jewish rule of contrasts.

1. This is called **a parabolic contrast**. All that the friend was, God is not; & the friend's answer stands in sharp **contrast** to the answer of God.

R. God is a loving Father **not** a grouchy neighbor.

S. **Now**, after the *parabolic contrast* He then gives a *parabolic comparison*.

T. **A.S.K.** (9-13)

U. Using now the story of a Father/child relationship to illustrate **who God is!**

1. **The 1st man/neighbor** would not give, did not want to be troubled, **but** finally did give to avoid trouble.
2. **The 2nd man/father** said to his son, *just ask & you'll obtain. Seek & you'll locate. Knock & I'll open the access for you.*

V. This is a story about **friendship** (5) that shifts to **sonship** (11).

1. True prayer is not based on our *friendship w/God*, **but** on the fact that we are *the children of God*.

2. A **father** meets the needs of *his kids* not to **avoid shame**, **but** to **express love**.
- W. Ok, **so what does it mean by ask, seek, knock then?** It's not trying to twist God's arm to get what we want. **It means keeping in *close communion* with the Father, knowing His will, & asking Him to perform His will.**

## V. Slide18 **GOLDEN RULE (12)**

- A. (12) msg *Here is a simple, rule-of-thumb guide for behavior: Ask yourself what you want people to do for you, then grab the initiative and do it for them. Add up God's Law and Prophets and this is what you get.*
- B. Known as the **Golden Rule** because of its central role in Christian ethics.
- C. This phrase epitomizes *Jesus' ethical teaching* and describes how **a community of believers** should *interact with one another*.
1. **Slide19** Oft quoted in the **negative**. Used by *Hillel, Philo, Isocrates, Confucius*.
  2. **The Golden Rule** is strictly **Christian** because it is **positive**. It does not say, *Don't do to others what you don't want them to do to you*. **Jesus gave it the positive spin.**
  3. **The Golden rule** is **not** the sum of Christian truth, **nor** is it Gods plan of redemption.
    - a) Wiersbe said, *We should no more build our **theology** on the golden rule, than we should build our **astronomy** on Twinkle, Twinkle, Little Star.*
  4. **Slide20** This great truth is simply **a principle** that ought to govern our **attitudes** towards others. **It is a pocket knife**, always ready to be used, even in sudden emergencies when there is not time to ask advice from a friend or to consult a book.