

# Further Study for Walking with Jesus 2 (Luke 11:1-13)

## 1. Luke 11:1 – “Lord, teach us to pray”

### Linguistic Note:

- The Greek verb for “teach” here is **διδάσκω (didaskō)**, used in the present imperative form, suggesting an ongoing request—“keep teaching us to pray.” This is not a one-time lesson; it’s a desire for continued formation.

### Scholarly Insight:

- **N.T. Wright** notes that this request arises not from theoretical interest but from **watching Jesus pray** (see *Luke for Everyone*). The disciples saw that Jesus’ life of prayer was **the source of His intimacy with the Father**, His power, and His direction.
- Connection to *participationist theology*—prayer is not a solo act but an invitation to participate in the life of the Trinity (cf. *Gormon in Cruciformity*). The disciples are asking not just for technique, but for formation.

## 2. Luke 11:2–4 – The Lord’s Prayer (Lukan version)

### Structure and Distinctives:

Luke’s version is shorter than Matthew’s (Matt 6:9–13), containing **five petitions** instead of seven:

1. Father
2. Hallowed be your name
3. Your kingdom come
4. Give us each day our daily bread
5. Forgive us our sins...
6. Lead us not into temptation

### Greek Notes:

- “Father” (πατήρ | *patēr*): The address here omits “in heaven” as in Matthew, signaling **immediacy and intimacy**.
- “Hallowed” (ἀγιασθήτω | *hagiasthētō*): A divine passive. It implies “**May your name be treated as holy**”—calling the world to revere God’s character.
- “Daily bread” (τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον): The rare word *epiousion* appears only in the Lord’s Prayer in Luke and Matthew. Interpretations include:
  - **Daily bread** (most common)
  - **Necessary bread**
  - **Bread for tomorrow** (Eschatological reading)

**Scot McKnight** in *The Story of God Bible Commentary (Luke)* points out that this may not only refer to **physical sustenance**, but also to **spiritual provision**—a holistic reliance on God.

#### Theological Framing:

- “Your kingdom come” carries echoes of Israel’s longings in the OT for the **reign of God to restore justice and peace**.
- This is a prayer of cruciform allegiance: we ask not for our kingdom, but to live in fidelity to God’s self-giving reign. (See Gorman, Bates, McKnight)

### 3. Luke 11:5–8 – The Parable of the Friend at Midnight

#### Key Greek Word:

- **ἀναίδεια (anaideia)** – translated “shameless persistence” (v. 8).
  - Found only here in the NT.
  - Often rendered “importunity,” “boldness,” or even “shamelessness.”
  - **BDAG** defines it as “a lack of sensitivity to what is proper”—not rudeness, but relentless pursuit.

**Joel Green** (NICNT on Luke) argues that the parable **doesn’t teach that God is reluctant**, but that **persistent faith in community relationships yields generous results**. The social shame of not providing for a guest would motivate even the reluctant neighbor—how much more the loving God!

### 4. Luke 11:9–10 – Ask, Seek, Knock

#### Greek Verb Tense:

- Each imperative (ask, seek, knock) is in the **present active imperative**, implying ongoing, habitual action:
  - **“Keep on asking…”**
  - **“Keep on seeking…”**
  - **“Keep on knocking…”**

#### Scholarly Insight:

- **N.T. Wright** (in *Luke for Everyone*) interprets this not as a vending machine model of prayer, but a **call to relational perseverance**. We continue asking because we trust the Father’s goodness, not because He’s stingy.
- This pattern of persistence is **cruciform trust** (see Gorman)—a daily laying down of our will and a patient clinging to God’s.

### 5. Luke 11:11–13 – A Good Father Gives Good Gifts

### Contrast Structure:

- This is a classic “**how much more**” argument:
  - If flawed human fathers can give good things,
  - **How much more** will your heavenly Father give...
  - Not just things, but **the Holy Spirit!**

### Theological Insight:

- The greatest gift of prayer is not provision but **presence**.
- **Craig Blomberg** highlights that this section shifts our focus: prayer is not a tool to get *what* we want, but a way to receive **more of God Himself**.
- Pauline theology would link the gift of the Spirit as the **sign of new covenant belonging**, empowering the believer for life, witness, and transformation.

## Summary of Key Themes and Scholarly Takeaways

Theme	Scholar Insight
<b>Intimacy of Address</b>	<i>N.T. Wright, Michael Gorman</i> – “Father” is a relational revolution; God is approachable.
<b>Cruciform Allegiance</b>	<i>Gorman, McKnight</i> – The prayer aligns us with God’s kingdom and justice, not our agenda.
<b>Daily Dependence</b>	<i>Christopher Wright</i> – Echoes of manna in the wilderness call us to present trust.
<b>Persistence in Prayer</b>	<i>Joel Green, BDAG</i> – Shameless persistence is a faith-filled virtue, not spiritual immaturity.
<b>Prayer as Formation</b>	<i>Gupta, Gorman</i> – The Spirit is the ultimate gift of prayer. God gives Himself, not just answers.

## Recommended Resources for Deeper Study

- Mark Moore — *Chronological Life of Christ*
- N.T. Wright – *Luke for Everyone*
- Michael Gorman – *Reading Paul; Cruciformity*
- Scot McKnight – *The Story of God Bible Commentary: Luke*
- Joel Green – *NICNT: The Gospel of Luke*
- Nijay Gupta – *15 New Testament Words of Life* (chapter on "Spirit" and "Gospel")