

Luke 11:1-28 Prayer, The Holy Spirit and Deliverance

Prayer is an essential part in the life of a Believer and follower of Messiah Yeshua. The Disciples of Yeshua saw first-hand the importance of prayer in Yeshua's life and how the Disciples of John had been taught on the subject of prayer.

In this passage of Luke, Yeshua teaches His Disciples on the subject of prayer and shares with them the importance of being bold and persistent in prayer, as well as the assurance that our Father in Heaven answers prayer. There are several keys Yeshua reveals to His Disciples about prayer as He makes the connection for asking Father for the Holy Spirit.

In this teaching on **Prayer, The Holy Spirit and Deliverance**, we will see how Yeshua addressed those who did not understand deliverance and who tried to accuse Him of operating in a power and under the authority of some spirit other than the power of the Holy Spirit.

Yeshua specifically addressed and connected four issues in this passage.

1. Constant and persistent Prayer
2. Casting out demons
3. Asking Father for His Spirit
4. Blessed are they that Obey the Word of YeHoVaH

Lk 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.

Several things stand out to me in this passage.

1. Luke indicates Yeshua's Disciples asked Him to teach them how to pray as John had taught his disciples.
2. How did the Disciples know that John had taught his disciples how to pray?

Two of Yeshua's Disciples were John's disciples first, John 1:35-41.

Jn 1:35 Again the next day after John stood, and two of his disciples;

Jn 1:36 And looking upon Yeshua as he walked, he saith, Behold the Lamb of God!

Jn 1:37 And the two disciples heard him speak, and they followed Yeshua.

Jn 1:38 Then Yeshua turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

Jn 1:39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

Jn 1:40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

Jn 1:41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Messiah.

Yeshua's Disciples were seen as different when they had been compared to John's disciples by the Scribes and Pharisees.

Lk 5:33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

John's disciples were similar to the Pharisees disciples in their fasting and praying publicly to be seen.

Yeshua did not make public prayers or fast openly to be seen by men. He taught His Disciples not to do it either. Instead, He instructed His Disciples in Matthew to be secretive about their prayers and fasting so as to be seen only by YeHoVaH.

Mt 6:5 And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

Mt 6:6 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.

Mt 6:7 But when ye pray, use not vain repetitions, as the heathen *do*: for **they think that they shall be heard for their much speaking**.

Mt 6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Mt 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Mt 6:10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

Mt 6:11 Give us this day our daily bread.

Debts and Debtors

Mt 6:12 And forgive us our debts, as we forgive our debtors.

Debts – **3783** ὀφείλημα opheilema {of-i-'lay-mah}

Meaning: 1) that which is owed 1a) that which is justly or legally due, a debt 2) metaph. offence, sin

Usage: AV - debt 2; 2

Debtors – **3781** ὀφειλέτης opheiletes {of-i-let'-ace} **Meaning:** 1) one who owes another, a debtor 1a) one held by some obligation, bound by some duty 1b) one who has not yet made amends to whom he has injured: 1b1) one who owes God penalty or whom God can demand punishment as something due, i.e. a sinner

Usage: AV - debtor 5, sinner 1, which owed 1; 7

Mt 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Mt 6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

Mt 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

What does this say about National Days Of Prayer and Prayer Breakfasts that are broadcast to the world? There are men of different beliefs on stages, in front of audiences of different beliefs, impressing and outdoing one another with their prayers and prophetic declarations.

Lk 7:19 And John calling *unto him* two of his disciples sent *them* to Yeshua, saying, Art thou he that should come? or look we for another?

The language of Luke is slightly different from the language of Matthew, Mark, and John who spoke Hebrew or Aramaic and was translated into Greek, whereas Luke spoke Greek.

There were people who were loyal to John who continued to follow him and carry on his ministry after his death, even though John's Ministry pointed people to Yeshua.

There had been some interaction between John's disciples and Yeshua.

Lk 11:2 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.

Lk 11:3 Give us day by day our daily bread.

Lk 11:4 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.

Sins – **266 ἁμαρτία** hamartia {ham-ar-tee'-ah}

Meaning: 1) equivalent to 264 1a) to be without a share in 1b) to miss the mark 1c) to err, be mistaken 1d) to miss or wander from the path of uprightness and honour, to do or go wrong 1e) to wander from the law of God, violate God's law, sin

2) that which is done wrong, sin, an offence, a violation of the divine law in thought or in act 3) collectively, the complex or aggregate of sins committed either by a single person or by many

Usage: AV - sin 172, sinful 1, offense 1; 174

Indebted – **3784 ὀφείλω** opheilo {of-i'-lo}

Meaning: 1) to owe 1a) to owe money, be in debt for 1a1) that which is due, the debt 2) metaph. the goodwill due

Usage: AV - ought 15, owe 7, be bound 2, be (one's) duty 2, be a debtor 1, be guilty 1, be indebted 1, misc 7; 36

Do people who sin against us owe us something?

Paul uses this term debt/owe in relation to owing someone something.

Ro 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

Owe – **3784 ὀφείλω** opheilo {of-i'-lo}

Meaning: 1) to owe 1a) to owe money, be in debt for 1a1) that which is due, the debt 2) metaph. the goodwill due

Usage: AV - ought 15, owe 7, be bound 2, be (one's) duty 2, be a debtor 1, be guilty 1, be indebted 1, misc 7; 36

A teaching on persistence in prayer in the midst of teaching how to pray:

Lk 11:5 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;

Lk 11:6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

Lk 11:7 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.

Lk 11:8 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.

The man did not rise to help because he was a friend, but because the friend continued to pound on the door and would not let him rest. He gave the friend what he wanted to get rid of him.

Importunity – **335 ἀναίδεια** anaideia {an-ah'-ee-die-ah'}

Meaning: 1) shamelessness, impudence

Origin: from a compound of 1 (as a negative particle [cf 427]) and 127;; n f

Usage: AV - importunity 1; 1

Thayer's Greek Lexicon

ἀναιδία (T WH ἀναιδία; see I, ι), -ας, ἡ, (ἀναιδής, and this from ἡ αἰδώς a sense of shame); from Homer down; shamelessness, impudence: Luke 11:8 (of an importunate man, persisting in his entreaties; [A. V. importunity]).

Lk 11:9 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.

Ask – **154 αἰτέω** aiteo {ahee-teh'-o}

Meaning: 1) to ask, beg, call for, crave, desire, require

Usage: AV - ask 48, desire 17, beg 2, require 2, crave 1, call for 1; 71

Seek – **2212 ζητέω** zeteo {dzay-teh'-o} **Meaning:** 1) to seek in order to find 1a) to seek a thing 1b) to seek [in order to find out] by thinking, meditating, reasoning, to enquire into 1c) to seek after, seek for, aim at, strive after 2) to seek i.e. require, demand 2a) to crave, demand something from someone

Usage: AV - seek 100, seek for 5, go about 4, desire 3, misc 7; 119

Lk 11:10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Knock – **2925 κρούω** krouo {kroo'-o}

Meaning: 1) to knock: at the door

Usage: AV - knock 9; 9

An Example:

Lk 11:11 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?

Lk 11:12 Or if he shall ask an egg, will he offer him a scorpion?

Lk 11:13 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**?

Ask – **154 αἰτέω** aiteo {ahee-teh'-o}

Meaning: 1) to ask, beg, call for, crave, desire, require

Usage: AV - ask 48, desire 17, beg 2, require 2, crave 1, call for 1; 71

Lk 11:14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

Lk 11:15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

Lk 11:16 And others, tempting *him*, sought of him a sign from heaven.

Lk 11:17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

Lk 11:18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

Lk 11:19 And if I by Beelzebub cast out devils, **by whom do your sons cast *them* out?** therefore shall they be your judges.

Yeshua indicated that some of them, accusing Him of casting out demons by the power of Beelzebub, had sons who were casting out demons. By whose power?

Yeshua's Disciples had come across an individual casting out demons in Yeshua's Name!

Lk 9:49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

Lk 9:50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

Yeshua had disciples who did not journey with Him and the 12 Disciples.

Lk 11:20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

Lk 11:21 When a strong man armed keepeth his palace, his goods are in peace:

Lk 11:22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

Yeshua, His followers, His Disciples, and we are stronger than any demon, including satan.

Lk 11:23 He that is not with me is against me: and he that gathereth not with me scattereth.

Lk 11:24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

Demons lay claim to people as their house.

Lk 11:25 And when he cometh, he findeth *it* swept and garnished.

Lk 11:26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

Lk 11:27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

In Yeshua's day a woman tried to elevate Mary above Yeshua as the mother of the Messiah (catholic: mother of God).

Lk 11:28 But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

Rather – 3304 **μενοῦνγε** menoungē {men-oon'-geh}

Meaning: 1) nay surely, nay rather

Usage: AV - yea rather 1, nay but 1, yea verily 1, yea doubtless 1; 4

Keep – 5442 **φυλάσσω** phulasso {foo-las'-so} **Meaning:** 1) to guard 1a) to watch, keep watch 1b) to guard or watch, have an eye upon: lest he escape 1c) to guard a person (or thing) that he may remain safe 1c1) lest he suffer violence, be despoiled, etc. to protect 1c2) to protect one from a person or thing 1c3) to keep from being snatched away, preserve safe and unimpaired 1c4) to guard from being lost or perishing

Usage: AV - keep 23, observe 2, beware 2, keep (one's) self 1, save 1, be ... ware 1; 30