

Expose 51 K15

Do You Have Such A Friend?

Good morning world, hope you had a good night rest and you had time to think about all these things we've been sharing. This is Expose 247 and we are on the Knock Out Series where we bring all our practices, all our dogmas and principles and belief under the lens of the New Covenant.

And so for anybody joining us this morning I just want to bring you up to speed to what we started yesterday.

Yesterday we started a knock Out Series on prayer, and we find out, we read it in Matthew 6 that hypocrites love to pray. So we're just against the common belief that prayer is about passion, getting more passion, showing more interest, the length. We found out yesterday is not all about passion, is not about the duration, is not about the location, is not about all the wherewithal we saw it in Matthew Chapter 6.

And so today we are going to continue in that light, but I really want to ask some questions for some of our viewers because yesterday we were talking about the revelation of the Father for us to even know to stand approaching in prayer because the Lord's prayer, though some people even still argue that that is not the Lord's prayer that John 15 is the Lord's prayer. But what people popularly call the Lord's Prayer started with our Father, showing us the importance of knowing the revelation of who the Father is.

You know all those things about the shouting and the things that people have brought in into prayer, people find solely in scriptures in some of the Psalms where it says ok with tears I come in remembrance of you, is store in bottle for you and even when the psalmist was saying when I shout my enemy will turn back. We see that people are screaming in places of prayer in the strength of those scriptures. Even they go to John and say that the kingdom suffers violence, and people take it by force, and people become subtle and aggressive and even aggressive in places of prayer. Looking at those scriptures, I will like you to reconcile these scriptures and instances in the light of the New Covenant, do we still have a place now before we move on?

Viewers all over the world, thank you for joining us on this Knock Out Series. And of course, if you've been with us yesterday, we've been knocking out false ideologies presenting themselves as realities when it concerns prayer. And again, we reiterate the fact that the reason we are talking about these is because Colossians Chapter 2 verse 8

simply says there are things that we engage in and if we don't bring them in the light of the redemptive work of Christ, those practices in the body of Christ can deprive us of our benefits of redemption.

And you see, we've been looking at prayer. And you've mentioned something this morning, you've said about what about those scriptures that asked us of the fact that we should actually... Our tears are in his bottle, that we can in a way pray and you know show emotions in a way we shout or we cry or whatever we do, we can display that can convince God to bless us or to answer our prayers.

Now you see the answer to that is in the scriptures. The Bible says in 2Corinthians Chapter 3 verse 6 that **we are able or competent ministers of the New Covenant. We are ministers of the New Covenant, and it goes right to say not after the oldness of the letter.**

Now what that means is simply saying we are a minister different from Elijah, we are not the same as Moses, we are not the same as Isaiah. Isaiah was a minister before the Lord. Jeremiah was God's minister, Elijah was God's minister. They were ministers of God but the Bible says in 2Corinthians 3:6 we are not that type of ministers. He says we are ministers of the New Covenant.

And that very verse in the Bible, 2Corinthians 3:6 is a game changer. It means that if you are going to minister before the Lord in the place of prayer you cannot minister like they minister under the Old Covenant. The New Covenant made a radical difference not just in our lives as believers but in the way we pray.

And so what we simply say is in the Old Covenant, God was reactive in a way, God dealt with them. There was a contract in which God said if you do your part, I will not fail in doing my part. That is the summary of the Old Covenant. But the New Covenant is not like that.

The book of Hebrews tells us God said the reason I have to do away with the Old Covenant is because people did not walk in my covenant. I mean God said if they are not walking in any way I will just keep cursing them. God said this Old Covenant system has to be done away with, not because God would not keeping his part because we couldn't keep our part. So God changed the whole system under the New Covenant.

In the New Covenant, God made his son Jesus Christ responsible for every obedience he requires from us. It means then Jesus became the propitiation. Jesus became the satisfaction of God. He became the Word that met God's righteous demand in the New Covenant.

So it means for a Christian who is in the New Covenant, you are completely accepted in the place of prayer on the premise of Jesus's sacrifice. It means, that is why Jesus said to them in John Chapter 16 that we have not asked anything up till now, he said ask the Father in my name.

And you see, I think before we continue, am not sure whether we should go a bit more into this, or we should just go over to what we're suppose to do today. I think there is a verse that we need to read in John 16.

And I think understanding the radical difference between the Old and New Covenant will make us to understand the reason why Jesus said in Matthew Chapter 6 that we read yesterday, don't be like the hypocrites who think that they can be heard by God because of their many words.

And you see, the next verse simply says because the Father knows what you have need of before you asked him. What Jesus did in Matthew 6 then is to make a radical presentation to a New Covenant Christian what prayer is all about.

Your prayer is not supposed to misrepresent the nature of the Father. Because unfortunately most prayers that goes on today in the body of Christ, they misrepresent God. They present a wrong picture of who God is.

And you see, let's see what John Chapter 16 verse 23 to verse 26 before we go on today.

John 16:23-26

23. And in that day ye shall ask me nothing. Verily, verily, I say unto you. Whatsoever ye shall ask the Father in my name, he will give it you.

Jesus said in that day. Have you noticed that Jesus was saying to them in John 16 as am talking to the disciples now, Jesus is saying what am saying now is not for today. Is in that day. So it means the reason why Jesus said in that day was because, up to that time he had not die, he had not gone to the Cross. So Jesus is saying what am saying to you now in John 16 is to come very soon. Is not for today.

Now what is not for today? Listen to this, it means there are some prayers they were praying then when Jesus was in the flesh that are not meant to be prayed. Jesus said what am going to you now, is going to happen in that day.

Now let's see what he says.

23. And in that day ye shall ask me nothing. Verily, verily, I say unto you. Whatsoever ye shall ask the Father in my name, he will give it you.

In that day you will not ask me anything, you will not be saying, Jesus give me something. So what are we going to do in that day?

Verily, verily, I say unto you...

Now you see anytime Jesus says verily, verily we need to listen to that. He simply saying well, there is nothing you can do, there is nothing that you can try to convince me of, you will not change this principle am going to tell you. It's verily, verily.

Now when Jews used the word verily, verily, they are saying this is the truth, nothing but the truth. What does it says again?

...Whatsoever ye shall ask the Father in my name, he will give it you.

Jesus said well, this the game changer. Jesus said in that day, which is the day he is going to die and resurrect. Beyond that day, you will always have to ask the Father not in your name, not based on your credibility, not based on your integrity, not based on your holiness, not based on your perfection, not in your name, but in my name. It means use me as a line of credit if you are going to ask the Father for anything.

You know for example somebody gives you a credit card and says buy whatever you want to buy. Jesus said in that day you will ask the Father using my credit. You will ask the Father using me as a front. You will ask the Father in my name, on my integrity. On the integrity and the personality of Jesus alone.

Now see what he says again,

He will give it to you

The Father will give it to you not because of you but because it was in my name.

Now what is in the next verse?

Now you see for most people we've said this sometimes in the past, I think we can make it a bit much more clearer now because we are now on the topic of prayer, for some people when we are praying, we think that we can say prayers and put the name of Jesus as an icing on the cake of prayer, that is what it means to pray in the name of Jesus.

Now as you will see in the next verse we are going to read in this John 16. It's deeper than that. The name of Jesus is not an icing on your cake. It is not after you have made all the prayer and you say in Jesus name and you think I have put a magic wand on what I've said.

Now look at what the next verse simply says about that. And so when we have a think in that kind of mentality, we're think Jesus is like an intermediary between us and the father.

See what the next verse says,

24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full

Now you will soon notice because today we are still going to go further into Matthew 6 and Luke 11, have you notice every prayer they ever prayed right from the time of John 16 was not a New Covenant prayer?

Jesus said up till now you've not even pray in my name. It means every prayer, that is why you know some people talk about, you were talking about the Lord's prayer, people says is not the Lord's prayer. People who say such things have a point. The reason for that is Jesus is saying in John 16 that up till now, you've not even asked anything in my name. You've not even pray in the New Covenant prayer, up till now, up till John 16.

So now what did he says then?

24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full

What is the next thing please?

25. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

Go on please,

26. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you.

At that day

Now talking about when he dies and resurrect.

ye shall ask in my name: and I say not unto you,

Now Jesus said when I say you shall as in my name, I did not say... and you see this is the reason why it is important to knock out because the reason we are doing this Knock Out again is because atimes when we say something, there is human tendency that we end up thinking Jesus meant something different from what he said.

Jesus said I did not say...

Go on please,

Listen to what I said don't listen to what I did not say. **Like I will pray the Father for you. Jesus said am not saying I will be an intermediary for you.**

Now this is the reason why I said, when we pray in the name of Jesus, we seem to have a very strange notion about use of praying in the name of Jesus. **Jesus is saying I did not say that I will be acting or speaking to the Father on your behalf. I am not saying I will be an intermediary for you. I am simply saying that when you come to the Father you come in my name.**

The Good News version says,

When that day comes, you will ask in my name and I do not say I will ask him on your behalf.

Now this is the common notation we have when we pray in the name of Jesus. People say well, talk to Jesus and Jesus will talk to the Father. In fact there are songs like that. There is no such things.

Jesus said I did not say that, I will ask on your behalf. That I will act as intermediary. You know the reason why Jesus said I did not say that is because, when you ask somebody to pray in the name of Jesus, the person can think what Jesus means is when I pray he is going to stand between me and the Father so that when I pray he is going to take my request to the Father.

Jesus said I did not say I will take your request to the Father. What I said is appear before the Father on the credit or the benefit of my personality. It means when the Father sees you, is looking at me. Are you there? He is looking at Christ. So am not acting as an intermediary, no! is deeper than that. Am saying that when the Father sees you, he is seeing me. That is what I meant when I say praying in my name. Am not saying I will speak to the Father in your behalf.

You see every time we pray and we think Jesus will speak to the Father on our behalf, it means we separate ourself from Christ, separately we are looking at ourselves in a different light from Christ. But you know he says No! The Bible says in 1Corinthians 6, **whoever is join to the Lord is one spirit with the Lord.** It means the Father look at you and he can see Christ. Now that is how deep it is.

So every time I pray in the place of prayer, whatever the Father accost Christ, whatever Jesus deserves because of his obedience, whatsoever Jesus deserves because

of his sacrifice, the Bible says in Hebrew Chapter 5 that **he learnt obedience by the things that he suffered**. For everything that the obedience of Jesus made him to deserve from the Father, Jesus said when you come to the Father in my name, that is yours. The Father looks at you like is me that he is looking at. That is how deep it is to pray in the name of Jesus.

So back to the point, and I think this is the New Covenant prayer. And you see the reason why we call it the New Covenant prayer is because in John 16 Jesus himself said up till now you have not prayed in this way, hitherto, he said up till now you've not pray in this manner.

If you notice that John 16 if I may say is the dividing line between New Covenant and Old Covenant prayer. And I think any Christian, anyone who want a successful and a victorious prayer life needs to kick start understanding from John Chapter 16. Jesus said up till now... And you see what is really happening really is that in most cases we then atimes strive to look at prayer before John 16. Jesus said up till now you've not pray in my name. So that is what we've established. And I think that is New Covenant.

And so if we are praying in the New Covenant, we are not trying to convince God anymore. That is the very thing you were talking about. Am not trying to use my tears to convince God that, can you not see my case? Am not trying to use my emotions to convince a God who is spirit anyway. Am not trying to use my disposition to propel God to say God see what I have done in the place of prayer, I have put ash cloth on.

You see in the Old Covenant, they have to put on this ash cloth, they have to put themselves in the dust so that God can react towards them. God has already reacted towards Jesus Christ. God has reacted towards Christ. And the Bible says in 2Corinthians 5, **if anyone is in Christ**, can you see that? It means you've been imputed into Christ. That is it. It means how can... that is why the Bible say in Colossians Chapter 3 from verse 1 to 3, he says **your life is hid with Christ in God**. What the Bible is simply saying is when the Father is trying to look at you, all he sees first he see Christ covering you. That is why he says your life is hid with Christ in God. How can the Father see you? The Father doesn't you anymore! He doesn't see you anymore. All he sees is Christ. You are in Christ. And this is the New Covenant perspective in the place of prayer.

So that is the reason why in the New Covenant we are not trying to convince God with our tears, with our saying that my tears are in your cup, please show me mercy. We are not trying to do that anymore, we are now hidden in Christ.

So we tell the Father whatever Christ deserves, I mean those are the very things that I have the right and access through faith in Christ. We are joint heirs with Christ, we are in Christ as a new creature. And you see that is the very thing. That is the game changer between the Old and New covenant mode of prayer. That is the reason why if you were with us yesterday, and please if you've not heard that yesterday's Knock Out series, we titled yesterday series "**hypocrites love to pray.**" And I think you need to listen to that so that you can connect with what we are going to actually move on with today.

So what we've established is, all those prayers in the Old Covenant that try to convince God they are not New Covenant prayers because God was already convince by what his son did on the cross. And you can convince God more. He's already convince, he is fully persuaded about the sacrifice of his son on the cross. That was enough! That was enough for him. So you don't need to have your tears. No! Your tears can't improve on what Christ did to be accepted by the Father.

In fact Philippians 2 tells us, he says that **he became obedient to the point of death and the death of the cross. He said wherefore** can you see that? He said **wherefore**, the Father was satisfy. He said wherefore, the Father has given him a name. So the Father said am satisfy with my son. I means so the Father is fully satisfy with his son Jesus, and that is the reality of what we are talking about today on this series.

Now again, we are going to move quickly to Luke Chapter 11 which is where we are going to carry on with today. We are going to move with that quickly.

Now I read, Luke Chapter 11 and let's see what he has to say there.

Now don't forget yesterday we began to look at this Luke 11 in conjunction with Matthew Chapter 6 yesterday. And we'll see how the Lord will help us to move with this today.

Now if you notice in Luke 11 verse 2,

And he said unto them when you pray

Andatimes... yesterday you actually made a good illustration with that saying the fact that the Bible says when you pray he didn't say if you pray. It means the scriptures take it for granted that you are going to pray.

And please don't misconstrue our focus, the vision behind this Knock Out series. We have at any time downplay the efficacy of prayer. Now we have not at any time downplay the central place of prayer in the Christian life. I mean we've actually elevated the Word of God regarding prayer. Luke 18 tells us that, he spoke a parable

unto them to this end that men ought always to pray and never to faint. So it means he's simply saying if we don't pray we are going to faint. So fainting is the price you pay for not praying. So of course we need to pray. So our focus is not, we are not actually denigrating prayer. In other words, in the reverse, we are actually exalting the place of prayer, because we want the prayer to be effective.

But what we did see in Matthew Chapter 6 yesterday, which is a precursor to this Luke 11 we are reading today is, Matthew 6 says don't be like hypocrite who make vain repetition and he says because they thought that they will be heard by their many prayers. And he says don't be like them. For he said, for your heavenly Father knows what you have need of before you pray.

And so what we've established yesterday which the foundation for today is, Jesus is saying the correct foundation of prayer is to have the correct understanding of who the Father is. And that is what we saw in Matthew 6 verse 7, verse 8.

So let's go on with that today, so it means we are going to deal with this mentality today. That is the mentality, **the mentality of who the Father is the first principles of prayer.** I repeat that again, you know people talk about the first principles that the Apostle Paul in Hebrew Chapter 6 talks about the first principle of the doctrine of Christ.

Now, may we say that according to Jesus in Matthew Chapter 6 from verse 7, Jesus gave us the very first principles in the place of prayer. **And what Jesus calls it is knowing the true nature of the Father.** Jesus said don't be like them for you should know that your Father knows what you have need of, before you asked him. So the presentation of Christ is, do you know who the Father is? Do you understand? Do you have the right mentality, the right revelation of the true nature of your Father that you are praying to? That is the first principles in the place of prayer.

And let's see what Luke 11 has to say to us in elaborating more on this first principles in the place of prayer.

Now Luke 11, if you look at verse 2, that is where the popular what we call the Lord's Prayer, the popular Lord's prayer, what people say is the Lord's prayer, the model of the prayer.

Now before we actually go beyond Luke Chapter 6 and I think there is something that comes to mind, if you go back to Matthew 6, when Matthew 6 was supposed to talk about the Lord's Prayer. You will see what Matthew 6 has to say about that.

We'll see what Matthew has to say about the Lord's Prayer. And I think that is something important for us to look at Matthew 6. See verse 8

Matthew 6:8&9

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

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

And if you go on from verse 8 it talks about the Lord's Prayer. Can you see then the Lord's Prayer was to be a model? Jesus said after this manner. I mean Jesus didn't say pray exactly this way. He just said am going to give you a model. Am going to give you a pattern, a prototype, is not actually meant to be a verbatim. He said after this manner, can you see that? Is a prototype, build on it.

You can use it as a reference point. If somebody give you a prototype, they are not asking you to repeat verbatim what they are simply saying. I understand we went to school and you are going to say this, and you are going to say the Lord's Prayer exactly the way it is. Unfortunately that is not what Jesus meant, he said is a manner, is a prototype of prayer.

But now in that prototype of prayer, the very first thing he says is, our Father, again is the first principle. Can you see that? Jesus is simply saying again the very first principles in the place of prayer is the revelation of the Father. If we don't have the right revelation of the Father, we will not pray right. It will be what we call vain repetition. Prayer that are being said but not effective.

Please our viewers what we've established is prayer in itself is not a virtue. Is not that the fact that ok, If I say long enough, or if I do 7hrs of prayer, then there is no way God will not show up in my situation. Well, sorry to burst your bubble. Jesus Christ said you can do vain repetition. Which means you can say as many words as you can but they are not effective. Is very possible.

Again the first principle says Our Father. That is what we are going to explore today in Luke 11. If you go back to Luke 11, if you notice from Luke 11 from verse 2 to verse 4. Jesus gave this model of prayer, but after he gave the model of prayer, starting with the first principles of our Father.

If you notice from verse 5, Jesus then gave an illustration, now the reason he gave that illustration, on that illustration we are going to focus on today. The reason why Christ gave that illustration, is because that illustration helps him to be able to convey to the

disciples this revelation of the covenant relationship with the Father. And he used that illustration to drive the point home to the disciples.

And please let's see Christ's illustration in Luke Chapter 11 from verse 5.

Now we are going to read slowly.

Now don't forget this Luke 11 verse 5 was a statement that Christ made straightway, immediately after he finished teaching them the model of prayer.

So please don't forget then, if you are with us then on this Luke 11:5, Jesus is still very much on the subject of prayer. So it means after giving the prayer model in Luke 11 verse 2 to verse 4, he decided to use verse 5 to drive the point home about what he was saying.

So we are still on the same point.

Now look at Luke 11:5.

Now can you read please?

5. And he said unto them, which of you shall have a friend, and shall go unto him at midnight, and say unto him at midnight, and say unto him, friend, lend me three loaves.

Now, please it is a question. Jesus is saying is which of you have a friend? He is going to drive home this first principles of prayer. And Jesus asked them a question, do any of you have a friend? Do you have such a friend? Am going to describe a friend, am going to give an illustration about a friend, but I need to know if any one among you today has such a friend.

And also as you are listening to this viewers all over the world, I need you to also think about this, if you also have such a friend like this, because Jesus is passing the message to us. Do you have such a friend?

Now let's see what kind of friend is he talking about and how is this relevant to the model of prayer, he just finished in verse 4. Can you see?

Go on please from verse 5.

5. And he said unto them, which of you shall have a friend, and shall go unto him at midnight, and say unto him at midnight, and say unto him, friend, lend me three loaves.

Which of you have a friend and you go to your friend at the middle of the night. That is a very strange time, an inconvenient time. Is not a very nice moment. We all know

about the things about the midnight. A lot of things about the midnight. The risk of going out at midnight, you know the timing at midnight, you should be sleeping. I mean is highly inconvenient. Jesus is trying to portray the fact that you go to your friend at a very inconvenient state of event, of time and you are going to your friend and you are saying friend, lend me three loaves.

Now, we are not simply reducing prayer to asking from God or something to receive from God, because if you stick with us long enough on this Knock Out series, we are going to explore the dimensions of prayer. We don't know how far the Lord will take us, we don't know how long he will take us. But we are going to explore the demographics and different aspects of prayer.

But in this particular case, Jesus was addressing prayer as a tool or as a means to be able to receive, that is why he said is about asking now, he said somebody goes to his friend and said lend me three loaves at midnight, please look at the time and the situation.

So what does it says next?

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

Now we understand, now you see, this particular illustration of Christ is going to drive home the point to those that heard the model of prayer. What Christ is simply saying is the reason why this man is going out at midnight to ask another friend for three loaves is because he was driven to do such a thing because there was another friend of his that came on a journey at midnight as well.

Now this is about friend interplay. This is an interplay of friends now. There is friend number, friend number two, there is friend number three. So friend number two is moving about in the middle of the night trying to talk to friend number three because friend number one has come on a journey.

Now watch how this is going to play out. How this is connected to you and I understanding the first principle in the place of prayer.

Now go on please,

...and I have nothing to set before him

So friend number two says friend number one has come on a journey in a middle of the night and I have gone nothing to set before him. And the reason why am moving about to solve the problem is not because of me, is not because I have a problem, is

not because am in need of food, is because of a friend. Because I am in a relationship with somebody is actually taking me to run around in the middle of the night to solve their problem. Just purely on the basis that they are my friend. Can you see that?

Am being move about trying to solve their problem just because I have a relationship with somebody who came in the middle of the night. Even the time they came up from their journey did not actually dissuade me from trying to solve their problem why because a friend of mine, is my friend, just purely on the basis of our relationship.

Go on please,

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.

Here is where the rubber hits the road about what Jesus is saying. I want us to think about this three friends. In fact, you might want to call this illustration of Jesus in Luke 11 verse 5 the parable of three friends if you please.

Let's for the sake of clarify so that we don't get all these three friends mixed up. Let's call the friend who actually came on a journey in the midnight, let's call him friend one, let's call the friend who actually moved about in the middle of the night to solve the problem, let's call him friend number two. And let's call the person, the other friend who was in bed who actually has the three loaves, let's call him friend number three.

Have you noticed that friend number two who was moving about spoke to friend number three and friend number three said you know what? The door is shut, my children are with me in bed. I am on bed.

Now please, let's clarify this, let's do a surgical analysis of this. the first thing I want to ask is, friend number two who was jumping about trying to solve friend number one's problem, now on what basis was he jumping around? He was jumping around because he said a friend of mine has come on a journey. All that drove him about in the middle of the night was because he had a friend who has come on a journey in the mid night. And he's saying the reason am moving about is because of my friend.

Now he's gone to another friend to solve the problem and this other friend that has gone to solve the problem is claiming that the reason why he cannot stand up is because the door is shut and he has his children in bed.

Now the question I want to ask you is this, out of friend number two and friend number three, who is actually encountering a greater risk? Let me say this, friend

number two has to leave his house in the middle of the night, friend number two has to leave his wife and probably his children in bed, in the middle of the night. Friend number two have to risk his life moving about in the middle of the night.

I presume you know there were no traffic light, probably there were no street light up there electrically connected, probably all they have were lantern and whatever. You are going to assume and believe it was a risk for him to leave his house. But you see on going to friend number three, friend number three is simply saying that the door is shut and he cannot stand up in bed, all he has to do was go to the kitchen or wherever the food was. Now the question we are asking is, who is playing the greater risk here, is it friend number two or friend number three?

Now you will have to admit with me the person who is putting his life on the line in this particular illustration of Christ was friend number two. And Jesus did simply saying to people who were listening to him, who of you have such a friend that you will go to him and he simply tell you the reason why he will not give you the three loaves is because he is in bed and because his children are sleeping. He said do you have such a friend?

Now you see, in the contextual manner people have used this particular verse to actually talk about prayer of importunity of how you can go to God and actually propel God and keep insisting and repeating in the place of prayer, and it doesn't matter how long you do it. If you do it long well enough you will convince God to release the three loaves to you.

Now people used this as a verse to teach such a thing when in reality if we take time in the Holy Ghost and ask for revelation knowledge, Jesus was teaching something contrary. He was simply saying do you have such a friend that by you moving around because of your friend that came at mid night?

And have you notice one thing in this particular illustration of Christ, if you notice the reason why friend number two is jumping around, we didn't even see anything about the fact that when friend number one came on a journey, we didn't see him trying to convince friend number two, we didn't see him trying to put pressure on friend number two to go and look for something for him. The Bible says what friend number two said was the reason am doing this in the middle of the night, am risking my life, am risking my family life and moving about in the middle of the night is simply because a friend of mine, on the pure basis that the friend of mine came on a journey.

Now go on please,

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.

Now question, who has such a friend? That is a question Christ is asking.

I need to say this. I just want the people to understand this context based on the history because we see that the friend number three was saying all his risks, because now we have to interpret based on our civilization and present culture. You see there are some other additional risk, maybe am not sure it was my friend at the door, maybe is an armed robber and everything like that. But he actually itemize the risk he has. He said my only risk here is that I can't stand up because my children are in bed and the door is shut, so he actually listed it, so we cannot add an extra risk. So he actually said all those two risks. So not that am not sure of who is coming. So we just have to understand the background, the historical context and not try look at it.

Thank you so much for that. How many risk did he mention? Two! He said well, my children are in bed and the door is shut and I cannot rise. I mean I can't be bothered to rise up. Even beyond my children being in bed, I can't be bothered to rise up from bed.

And then, do you know why this is quite a very strange situation. Compare his risk to the person that left his house in the middle of the night. In fact he's saying his children are in bed and he cannot rise up, what about the person that left his wife and children unprotected? And why did he leave them unprotected because a friend of mine. And exposes himself to the danger of the road, and he said, it's because a friend of mine. No other reason, I mean no other reason for why he have to do this. He had to risk his life, he said because and also he even put his reputation on the line, because again, he is gone there to start asking, begging and not even for himself because again, a friend of mine.

Driven by relationship! He suffered rejection because he is begging now, his dignity is at stake, because of a friend of mine.

Now see, Jesus is trying to paint a very serious picture here. And then he's saying which of you have such a friend? You know the reason why Jesus is asking that question, he's saying do you have such a friend that he will itemize to you that I cannot even rise up to give it to you?

And you see if I may say when Jesus said do you have such a friend, I may say if you have such a friend and you call them friends and they will itemize to you the reason why they cannot inconvenience themselves for you, well may I simply say that is a comrade or probably a constituent. That is not a friend. Because you know what

comrades are? Comrades are people who actually they are with you because you guys are fighting the same thing, you are fighting the same cause. A constituent is somebody who is with you because you have the same interest. I mean if you have such a person, they are not your friend. They are constituent. They are your comrades.

Because Jesus is asking the disciples, do you have such a friend? Who among you have such a friend? If somebody said yes I do, well Jesus probably would have told them you don't have a friend. If your friend can itemize to you why he can't be bothered in the middle of the night or when you have a greater need, and the reason you went to him, the reason why you risk your life is because all your risk of your life to go to him was because you also having a friend, and you have done all things because in this illustration of Christ, Christ is simply saying am going to contrast two friends to you.

And then you see in this contrast he is trying to drive home to our spirit what it means to approach the Father in the place of prayer. And let's see the whole context because is about context now. Jesus is saying do you have such a friend? And if you do, and if you are listening to this and you have such a friend, I think you need to change... that is not a friend.

And you see before we continue, book of Proverb tells us **a brother is born for adversity, but there is a friend that sticks closer than a brother.**

Now let's break down that. Is simply saying that even if you think that your blood brother would stick with you through any situation, the Bible says friendship at a level can actually stick closer than a brother. And we've seen this illustration in the scriptures even in the Old Testament, we've seen David and Jonathan. That is what we call friendship.

And you see what comes to mind before we continue on this Luke 11 is to see how this word friend comes in, why would Jesus be using this illustration immediately after he talked about the model of prayer?

You see we understand that John Chapter 15 says something, Jesus said to his disciples I am no more call you servant. I think we need to read that before we go back to Luke 11. John Chapter 15 we can read from verse 13.

Now Jesus is redefining or in a way give us a radical approach of how we approach the Father in the place of prayer using this Luke Chapter 11 from verse 5.

Now quickly we look at John Chapter 15. What does it say in verse 13?

John 15:13

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do whatsoever I command you.

What is the next thing there?

15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends, for all things that I have heard of my Father I have made known unto you.

But Jesus said I will stop calling you servants because now we are going to be in a covenant relationship. And how did I know that? Jesus said greater love has no man... now we've been talking about the New Covenant in the blood of Jesus today and we said the New Covenant in the blood of Jesus in a way redefines or re-orchestrate or restructure what prayer is as a Christian, as compare to the Old Testament Saints. And Jesus is simply saying in this particular John 15 that if I laid down my life for you my disciples on that basis, I will stop calling you servants and I will call you friends.

So then we understand in this Luke 11 that we are reading at the moment, this notion of friendship is deeper than what we call friends in our today's context. Jesus is simply saying that if I can sacrifice myself for you, if I lay down my life for you. If I took on myself what you deserve, and I give to you what I deserve as Christ, it only means then we are in a friendship, covenant relationship. That is what he is simply saying. So John 15 establishes that.

So now we know the reason why Jesus in Luke Chapter 11 is using friendship as a means to clarify for us how to approach the Father in the place of prayer. We know why? Because every time then when you hear Christ using the word friendship, please it might be hard, because I think some of us we've had many bad experiences with friends, some of us might not even know maybe so far what true friendship really means. And you see we cannot use our experience to interpret what a friend is. We are going to use the context of the scriptures to understand what friends are.

In the context of what Christ is talking about, John 15 clarify for us that friendship means somebody laying down there life for you. And then if you go back to Luke 11 we see a friend who said I can't be bothered to stand up from the bed. Now think about John 15 where a friend lay down his own life. So what Christ is simply saying is, does any of you have such a friend?

And then go back to Luke 11 please?

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.

He said though... can you see that? He said though he will not rise up and give him why?

because he is his friend,

It means this is somebody who doesn't understand the value and the premise of friendship. He doesn't even know what it means. He doesn't even put any premium on what friendship is. He has no idea what it is.

Now go on please,

because he is his friend,

Now the reason why Jesus said he will not arise and give him because he is his friend is because he was supposed to arise and give him because he is his friend. Because he doesn't put any premium or any value on the friendship. He said though he will not arise... again I can say to you, I think in most cases we tend, you see whatsoever we say on this Knock Out series, these are some of the things that we have done before, and we are guilty of ourself until the Lord brought us more light to see in a better way. So we are not being accusational.

But what we are simply saying is in the past, in most cases, we've tried to use this kind of verses to prove why need to scream at God, why we need to give God no peace, why we need to give God no rest until God answers and God give us what we are asking us. But that is not the picture that Christ is presenting through this illustration. Christ is saying something radically different. Christ is saying, well if this man will not arise and give him the three loaves because he doesn't value what the covenant relationship of friendship means, well... what is going to happen?

yet because of his importunity he will rise and give him as many as he needeth.

Because his friends will not allow him to rest,

he will rise and give him as many as he needeth.

Now if you we then use this type of illustration of Christ to prove a point why we need to keep bagging heaven until God is predispose to replying us. What we are simply saying is even God himself does not value his covenant relationship with us. That is what we are saying. We are implicating the Father. We are simply implicating God that he is worst than friend two. You know what? He will not give because he is a friend. He will not give because he is Father. He will not give because he laid down

his life for us, because John 15 says I call you friends because I laid down my life for you.

So you are simply saying heavenly Father, even though I know you will not give because you laid down my life for me, well I think I need to actually barge, we need to actually scream, we need to do vain repetition so that God can be propelled. Well, that is what we are saying. And that is why Jesus actually began to present the very first principles in the place of prayer. And that is what he is actually presenting here.

And he is simply saying don't bring the Father to that level, below such a friend. He is asking which of you have such a friend? Do you have such a friend? Do you have such a friend who doesn't place any premium on friendship? Do you have such a friend who doesn't place any premium on his covenant relationship? Do you have such a friend who doesn't place any value? Jesus is saying well, the kind of friendship I will have with you through my death and resurrection is not that kind of friendship. You will get because I am your friend. Because that is why he saying this one will not give because he is his friend...

So this particular illustration is actually implicating this friend. That is why we cannot afford in the New Covenant to take such a scripture and begin to explain, as a working principle, to say why you must not allow God to rest. You need to push him. You need to cry, you need to scream at him. You need to be insisted because he doesn't even know what you need before you asked him anyway. Unless you push him he will not release it to you, so you better approach God that way. Well, Jesus is saying don't do that. If you do that, you are bringing me Christ below such a kind of friend. And that is what he is saying using this Luke 11 from verse 5.

And it is important that we understand Jesus gave that illustration immediately after he taught the model of prayer. And the reason he did that is because he is saying now I've taught you the model of prayer, before you run away with that model of prayer, please don't treat me like this kind of friend. If any of you go and ask such a friend, do you think I will be like that as well?

Yeah we can see from this scripture and we thank God for the opening of the eyes through this scripture, because just what you have said before people have used this place to preach persistency, knocking down, bagging door, bagging door method and because we learnt this motivation and we do this thing normally in the physical like when you put pressure on things. You go and go again, go to your Boss again, put your feet on the ground they will give up. So we translate this into our relationship with the Father and so we want to apply the same and we just have to twist it, bang the

door, stump the feet, make the noise, and scream and the neighbors are coming around so that the Father will feel embarrass and will want to come and ...

And so we see, that he was starting this, the unfolding of the Word brings light. We thank God for illumination that is coming on this particular passage, that we have held on to, the body of Christ has held on to this passage and there is a fixed interpretation for this. We thank God for illumination coming on this morning about it. He even started which of you have a friend? Nobody want to have that kind of friend. Nobody will want to have a kind of God like that. And that is what is fuelling hateism maybe in the part of the world where they feel like when we approach the Father we must force his hand. He doesn't value his friendship. He doesn't value his ... even we see friend two was even better, he value relationship, that is why he was moving about, risking his family and risking his life begging because of a friend. How terrible to place the Father below friend two that he will do less?

More so we learnt the Father laid down his life. Greater love has no man than this. And Jesus said that is the definition of how I understand friendship. We understand like even the friendship of the Father is not on the plane of friendship of what anybody can imagine in this world. It is true! Because friend number two never even lay down his life. Yes he said no greater friendship can you see like that. Yes so he is telling you the plane of friendship. Is not even the one we can comprehend with the natural senses.

Nobody in this time, the time before and time now could ever come up. There is no history, there is no story of friendship that they can ever had up in which somebody will laid down their life like this. He said greater love has no man than this. And then people even lay down when some people die for friends and everything they said he worth it and everything when you are worthless, when you don't mean anything, when there is nothing to gain from it. You know greater love than no man than this.

This is a fact that this friendship of the Father that he has with us is beyond the human realm. We can't even understand it and comprehend. And that is what he is doing. And that is how value of friendship. How will somebody now want to treat him and treat God as if somebody who is not responsible? You know, we've said before if you have such a friend you have no need of enemy. So if you have such a God. If you have such a friend that is comrade or a constituent. That is not a friend. So Jesus is saying which of you have such a friend?

So people should not take comfort in this scripture and use it in a way of banging on a door and say this, and you want to scream because the other two friends what he did was because he doesn't want to be embarrass by his neighbor because this man is not

leaving until he gets his bread. So why would you treat the Father that way? Why would you want to treat the Father that way? He said our father. That is why he gave this illustration, and he comes immediately after the prayer so you can see before you approach the Father do you understand how he works that is why Jesus gave that in Luke 11 from verse 5 to verse 8.

And everything boils down to the relationship again and working from the first principle we learnt in physics, in science, the first principle of prayer is our father, understanding that covenant relationship. Until we understand the fatherhood of God, to understand what it is and to understand the premium of the friendship, it will relieve you, it will relieve us of all the pressure. It will save us from all these tactics and be able to appreciate and become effective in the place of prayer. You can see that all we are saying is we want our prayer to make sense. We just don't want a fruitless exercise at all. We want value in the place of prayer because we know the powers that he confers on us. We don't want to grow faint and weary, you know. We don't want to be weak. And that is it.

And that's why we are bringing our attention to it and we are approaching the Lord in the knowledge of the fatherhood of God. And know that this fatherhood is based on covenant relationship, irrevocable covenant, he has given himself up for us as a friend.

And he is better off than a friend. He even says some people will never even have this kind of friend in there cycle. They are smarter than that. Do you have such a friend? People rarely have such a friend. And if you do, the moment you realize that, you cut off you know that kind of a thing. He says which of you have that kind of friend who will not do that?

And so don't ever treat him, don't treat the Lord less of what he is. And that is come to who must come to the Father just like the Hebrew you quoted yesterday must believe that he is, He is a Father, you need to understand what makes him father. We want to understand what makes him better than your boss, what separate him from your own earthly father or anybody you have seen before, because you cannot just interpose that relationship and the way you walk with other people or other supposedly father and bring it on him.

You have to understand who he is, the fatherhood of God and what makes him the Father. What that relationship, the covenant relationship he had with you. Not just because he was a father because they had no choice, some people are, they have no choice, they don't even know that they assume the fatherhood and say Oh your Father whether they like it or not, you know the natural sense and everything like that.

And some don't even know, so they really are constraint to say you must stay. You must stay if only you must stay and pay your duties and everything. But we know how he became our father. He adopted us, and we know the covenant relationship. And there is no way we could make any effectiveness in the place of prayer without understanding this.

I hope you are getting this. It is the first principle.

So we just want our viewers to think about all this thing. And we welcome your questions and comments on this. Especially we know that this verse, this text of John is a very common one we are used to it. Is not a new text, I mean in the pretext of how the parable of the three friend and the three loaves and then we understand that today that the Lord's prayer, the supposedly called Lord's prayer is the model or the prototype is like a platform where we can build our prayer life.

And he started with knowing about our Father, praying in this manner. The fatherhood of God and like what we've said yesterday. We have the consistency today about it. It all boils down to the relationship of the father.

So we hope that you will find time to look at all these things again. And be able to live the truth of this. And we hope to see the difference, the effectiveness in your place of prayer. So you are not going to use this as an excuse not to pray because yesterday we say hypocrites love to pray.

We did not say it, we just read it out from Matthew chapter 6, you know we just have to be truthful with God's Word. And so we see that he is not calling you out of the place of prayer and to excuse yourself out of the place of prayer, and he is telling you more so that you can gain more power in the places of prayer and become more effective in the place of prayer.

So we want you to live this truth, we want you to go and examine it yourself. We want you to share it and publicized this truth and so that people become aware of it.

And so we are going to see you 7pm UK time on Saturday next week as we continue on Knock Out Series on prayer because there is a lots of ground to cover.

Yes is an aspect of our Christian walk and is so critical. And may I say this, that is one of the most abuse thing in the body of Christ, the whole notion of prayer.

And just so that you know which is what we actually made a point of, the reason why we actually talking about this things is because if we don't put the right perspective in the body of Christ. They have the tendency of depriving us of our benefit of redemption.

And then just before we say our final round up, just like we can see in that Luke 11 we've seen from verse 1 up to verse 8, we've seen that even while Jesus by the time he talked about the model of prayer to the disciples, right from verse 5 of Luke 11, he presented to them that the whole thing about prayer is do you understand the covenant relationship you have with him as a Father or even with Christ Jesus as your joint heirs and the covenant friendship relationship that you have with him.

And he says unless you understand that, we can't even be talking about the issue of prayer in the first place. And that is why we see Jesus even in Luke 11 from verse 5 to verse 8 focused a lot about the covenant relationship. It changes everything about the issue of prayer.

And you see when people pray, when people actually raised prayer point or people gather in prayer meeting you can tell whether people understand that covenant relationship or not. What we do in the place of prayer and what we say in the place of prayer or what we think in the place of prayer you see yesterday, Matthew chapter 6 from verse 5 actually was one thing we actually held on to yesterday where Jesus specifically said that those people when they prayed they think, can you see that?

So really our believe or what we trust the Lord for on this Knock Out series is that as we begin to show what is in the Word of God, and by the grace of God rightly divide the Word of truth. We are believing that it will impact on our thinking and how we think about prayer or what we think about the Father. If that can impact correctly on our thinking, it will affect our praying. So that is what our focus is.

So I will like to repeat again that he said **when** so is not about **if**. Is not really optional. And what we see is he started with our Father. You can't be praying in the name of any angel or anything. And then you can't be praying and say in the name of saint. Even when he called you saint already. You know that kind of a thing. You are already saint.

And we know and is still boil down you know last time we see the connection of everything we cannot really separate everything. It still boils down to how we relate and see the Father. And that's what we see in the prodigal Father series all through. And even when we did the Knock Out on thanksgiving. Prayer and request being made know with thanksgiving knowing that you already has this. So when you are even making prayer and you are doing thanksgiving in the knowledge that your Father knows that you have need of this.

So I want you to connect the dots and join all these dots and see the consistency that runs through the theme of the New Covenant relationship, New Covenant lifestyle. It still boils down to the relationship with the Father.

So till we see you on Saturday we just want to say live this truth, and so we get to continue Saturday 7pm UK time and Sunday 9am UK time.

So bye!!!