

Pine Knoll Sabbath School Study Notes
Second Quarter 2015: *The Book of Luke*
Lesson 7 “Jesus, the Holy Spirit, and Prayer”

Read for this week’s study

Luke 2:25–32; John 16:5–7; Luke 23:46; Luke 11:1–4; Matt. 7:21–23; Luke 11:9–13.

Memory Text

“So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened” (Luke 11:9, 10, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Jesus and the Holy Spirit
- III. The Prayer Life of Jesus
- IV. The Model Prayer: Part 1
- V. The Model Prayer: Part 2
- VI. More Lessons on Prayer
- VII. Further Study

Questions and Notes for Consideration

Moderator: Jon Paulien

1. The lesson asks the question—“If Jesus saw the need for prayer, how much more must we need it?” The parallel question is, if we need prayer so much, why is it so hard to be consistent? (Sabbath Afternoon)
2. Read Luke 1:35 and 2:25-32. What do these verses tell us about the role of the Holy Spirit in Christ’s coming to earth in human flesh? Have you had experiences like those attributed to Simeon? What are some concrete ways that we can open ourselves to the leading of the Spirit? How can we reconcile God’s activity in impressions such as Simeon had with His relative silence in the cancer ward? (Sunday’s lesson)
3. Jesus is described as praying repeatedly at significant junctures of His ministry. His prayer at His baptism (Luke 3:21), before choosing His twelve disciples (6:12-13), before revealing His divine identity (9:18), before His transfiguration (9:28-36), in Gethsemane and just before His death. Why do you think He prayed at each of these times? What lessons are there in these choices for our own prayer life? (Monday’s lesson)

4. In the NKJV Jesus' prayer in Luke is virtually identical to His prayer in Matthew. But in modern translations the Lukan version is much shorter. This is because the manuscripts are divided between those that read like Matthew and those that have a much shorter version. How would you explain the shorter version of Jesus' prayer in Luke? Which of the options is more likely the original in Luke? (Tuesday's lesson)
5. Read Luke 11:1-4. What is the meaning of the various parts of the Lord's Prayer and what do they tell us about God? (Tuesday's lesson)
6. Read Luke 11:9-13. What does the Father metaphor in this text tell us about God? What encouragement should we take from this passage for our prayer life? (Wednesday's lesson)
7. Read Luke 18:9-14. What is the crucial lesson in this passage about prayer? How do the Pharisee and the Publican in this passage relate to the two brothers in the Prodigal Son story (Luke 15:11-32)? (Thursday's Lesson)
8. Thursday's lesson tells us that people who don't know the Lord tend to compare themselves to those who are "worse" than they are to convince themselves that they are not so bad. Why do human beings do that? In your experience is this tendency limited to non-Christians?
9. In Friday's Lesson is a quotation from Ellen White: "The strength acquired in prayer to God, united with persevering effort in training the mind in thoughtfulness and care-taking, prepares one for daily duties and keeps the spirit in peace under all circumstances." (MB 85) What is the best balance between prayer and training for Christian living and ministry? How do we maintain that balance?

Thoughts from Graham Maxwell

But since the truth is with our Heavenly Father, He never has to stoop to use such methods. That is one reason, I believe, that He is not visibly here. Because if He were to be here, even in humble form as His Son was when He came, our tendency would be to say, "God, if you've said it, we believe it, and that's all there is to it!" recognizing who He is. And so even Jesus said, after just three and a half years the Gentle One says, "It's better that I go now." Especially since they now recognized that He was God; and now the disciples would stop thinking things through. They would simply run to Him and ask Him their questions; they would accept His answers on the authority of who He was. It seems like the right thing to do.

Yet in the great controversy God does not ask for that; so even gentle Jesus said, "It is better that I go, and I'll send the Holy Spirit who will come as a still small voice. He'll come to be a Teacher and a Guide to lead you into the truth. You won't see Him. He won't intimidate you. He only works with evidence. Most particularly He'll help you understand the Bible." For God does speak to us. He does answer our questions. But He does it through what we call His Word.

We talk to God, and He talks to us as we study the Scriptures. That's why I believe that really thoughtful study of the Scriptures is a form of prayer. That's conversing with God as with a friend. Now some people pray a great deal, but never hear God speak back because they never spend much time reading the Bible.

But if one reads the Bible and then responds to God, there is conversation as one thinks along, and says to God, "That's marvelous, what I've just read." This is conversation with God as with a friend, and that's the meaning of prayer. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #4, "God's Way of Restoring Trust" recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/4MMCAG>*

Further Study with Ellen White

In the secret place of prayer, where no eye but God's can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity, and in the hush and silence of the soul that voice which never fails to answer the cry of human need will speak to our hearts. {Pr 182.6}

As we make Christ our daily companion we shall feel that the powers of an unseen world are all around us; and by looking unto Jesus we shall become assimilated to His image. By beholding we become changed. The character is softened, refined, and ennobled for the heavenly kingdom. The sure result of our intercourse and fellowship with our Lord will be to increase piety, purity, and fervor. There will be a growing intelligence in prayer. We are receiving a divine education, and this is illustrated in a life of diligence and zeal. {Pr 183.2}

We may commune with God in our hearts; we may walk in companionship with Christ. When engaged in our daily labor, we may breathe out our heart's desire, inaudible to any human ear; but that word cannot die away into silence, nor can it be lost. Nothing can drown the soul's desire. It rises above the din of the street, above the noise of machinery. It is God to whom we are speaking, and our prayer is heard. {Pr 188.1}

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him. {Pr 8.4}

When Jesus was upon the earth, He taught His disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon Him. And the assurance He gave them that their petitions should be heard, is assurance also to us.—(*Steps to Christ*, 93.) {Pr 8.5}

Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. "The Lord is very pitiful, and of tender mercy." James 5:11. His heart of love is touched by our sorrows and even by our utterances of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds." Psalm 147:3. The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son. {SC 100.1}

Jesus said, "Ye shall ask in My name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you." "I have chosen you: . . . that whatsoever ye shall ask of the Father in My name, He may give it you." John 16:26, 27; 15:16. But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works. {SC 100.2}

Every earnest petition for grace and strength will be answered. . . . Ask God to do for you those things that you cannot do for yourselves. Tell Jesus everything. Lay open before Him the secrets of your heart; for His eye searches the inmost recesses of the soul, and He reads your thoughts as an open book. When you have asked for the things that are necessary for your soul's good, believe that you receive them, and you shall have them. Accept His gifts with your whole heart; for Jesus has died that you might have the precious things of heaven as your own, and at last find a home with the heavenly angels in the kingdom of God. {ML 16.4}

The way to the throne of God is always open. You cannot always be on your knees in prayer, but your silent petitions may constantly ascend to God for strength and guidance. When tempted, as you will be, you may flee to the secret place of the Most High. His everlasting arms will be underneath you.—(*Counsels on Health*, 362.) {Pr 179.4}

Communion with God encourages good thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Those who thus connect themselves with God are acknowledged by Him as His sons and daughters. They are constantly reaching higher and still higher, obtaining clearer views of God and of eternity, until the Lord makes them channels of light and wisdom to the world. {MYP 247.1}

Make your requests known to your Maker. Never is one repulsed who comes to Him with a contrite heart. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closets, we breathe a prayer as we walk by the way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they cannot die away into silence, nor can they be lost through the activities of business that are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard. You who feel the most unworthy, fear not to commit your case to God. {HP 82.4}

There is a mighty power in prayer. Our great adversary is constantly seeking to keep the troubled soul away from God. An appeal to Heaven by the humblest saint is more to be dreaded by Satan than the decrees of cabinets or the mandates of kings. {HP 82.5}

God takes men as they are, and educates them for His service, if they will yield themselves to Him. The Spirit of God, received into the soul, quickens all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and His disciples that the Christian becomes like his Master in character. He has clearer, broader views. His discernment is more penetrative, his judgment better balanced. So quickened is he by the life-giving power of the Sun of Righteousness, that he is enabled to bear much fruit to the glory of God. {GW 285.3}

Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church. {DA 671.2}

The soul that turns to God for its help, its support, its power, by daily, earnest prayer, will have noble aspirations, clear perceptions of truth and duty, lofty purposes of action, and a continual hungering and thirsting after righteousness. By maintaining a connection with God, we shall be enabled to diffuse to others, through our association with them, the light, the peace, the serenity, that rule in our hearts. The strength acquired in prayer to God, united with persevering effort in training the mind in thoughtfulness and care-taking, prepares one for daily duties and keeps the spirit in peace under all circumstances. {MB 85.2}

Outward troubles cannot reach the life that is lived by faith in the Son of God. {MB 85.3}

The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. To all who have accepted Christ as a personal Saviour, the

Holy Spirit has come as a counselor, sanctifier, guide, and witness. The more closely believers have walked with God, the more clearly and powerfully have they testified of their Redeemer's love and of His saving grace. The men and women who through the long centuries of persecution and trial enjoyed a large measure of the presence of the Spirit in their lives, have stood as signs and wonders in the world. Before angels and men they have revealed the transforming power of redeeming love. {AA 49.2}

You need not go to the end of the earth for wisdom, for God is near. . . . He longs to have you reach after Him by faith. He longs to have you expect great things from Him. He longs to give you understanding in temporal as well as in spiritual matters. He can sharpen the intellect. He can give tact and skill. Put your talents into the work, ask God for wisdom, and it will be given you. {ML 110.2}

Those who make God their efficiency realize their own weakness, and the Lord supplies them with His wisdom. As day by day they depend upon God, carrying out His will with humility and wholeheartedness and strictest integrity, they increase in knowledge and ability. By willing obedience they show reverence and honor to God, and are honored by Him. {ML 110.4}

God is bending from His throne to hear the cry of the oppressed. To every sincere prayer He answers, "Here am I." He uplifts the distressed and downtrodden. In all our afflictions He is afflicted. In every temptation and every trial the angel of His presence is near to deliver. {DA 356.3}

Two Versions of the Lord's Prayer

Luke 11:1-4, KJV: "Our Father **which art in heaven**, Hallowed be thy name. Thy kingdom come. **Thy will be done, as in heaven, so in earth.** ³ Give us day by day our daily bread. 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.**"

Luke 11:1-4, ESV: "Father, hallowed be your name. Your kingdom come. ³ Give us each day our daily bread, ⁴ and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation."

Matthew 6:10-13, KJV: "Our Father which art in heaven, Hallowed be thy name. ¹⁰ Thy kingdom come. Thy will be done in earth, as *it is* in heaven. ¹¹ Give us this day our daily bread. ¹² And forgive us our debts, as we forgive our debtors. 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.***"