**Instruction on prayer from Jesus himself**

**John 5:19 (ETRV)**   
19 But Jesus answered, "I assure you that the Son can do nothing alone. He does only what he sees his Father doing. The Son does the same things that the Father does.

the first proof that Jesus was equal with God was His obedience. Jesus stated two astounding facts.

1.  He did not act alone. He did not act independent of God (cp. [John 5:30](http://www.crossbooks.com/verse.asp?ref=Jn+5%3A30); [John 7:28](http://www.crossbooks.com/verse.asp?ref=Jn+7%3A28); [John 8:28](http://www.crossbooks.com/verse.asp?ref=Jn+8%3A28); [John 14:10](http://www.crossbooks.com/verse.asp?ref=Jn+14%3A10)). He was not disobedient to God. He did not...

•  take His life into His own hands.

•  do His own thing.

•  act selfishly.

•  walk separately from God.

Note the stress, the crucial importance of this point. Jesus said, "Verily, verily"; that is, listen, listen. Pay close attention to what is said.

2.  He did exactly what He saw the Father do. There was no divergence whatsoever between the Father and Jesus. There are three claims here.

⇒  Jesus was in *perfect, unbroken communion* with God.

⇒  Jesus was of the very *same nature and person* as God.

⇒  Jesus *acted as God because He was God*: He did exactly what God did. He did "the very same things" (tauta) in "the very same manner" (homoios). He acted and behaved exactly as God acted and behaved.

Jesus Christ was perfectly obedient; He acted exactly in the nature of God. (What a lesson on obedience! A challenge for obedience!)

**"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (**[**Matthew 11:27**](http://www.crossbooks.com/verse.asp?ref=Mt+11%3A27)**).**

**"But I know him: for I am from him, and he hath sent me" (**[**John 7:29**](http://www.crossbooks.com/verse.asp?ref=Jn+7%3A29)**).**

**"Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying" (**[**John 8:55**](http://www.crossbooks.com/verse.asp?ref=Jn+8%3A55)**).**

**"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep" (**[**John 10:15**](http://www.crossbooks.com/verse.asp?ref=Jn+10%3A15)**).**

**"I and my Father are one" (**[**John 10:30**](http://www.crossbooks.com/verse.asp?ref=Jn+10%3A30)**).**

**"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him" (**[**John 10:37-38**](http://www.crossbooks.com/verse.asp?ref=Jn+10%3A37-38)**).**

**"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (**[**John 14:10**](http://www.crossbooks.com/verse.asp?ref=Jn+14%3A10)**).**

**"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (**[**John 17:11**](http://www.crossbooks.com/verse.asp?ref=Jn+17%3A11)**).**

**"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one" (**[**John 17:21-22**](http://www.crossbooks.com/verse.asp?ref=Jn+17%3A21-22)**).**

**"O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me" (**[**John 17:25**](http://www.crossbooks.com/verse.asp?ref=Jn+17%3A25)**).**

**Luke 18:1-8 (ETRV)**   
1 **Then Jesus taught the followers that they should always pray and never lose hope. He used this story to teach them:**   
2 "Once there was a judge in a town. He did not care about God. He also did not care what people thought about him.   
3 In that same town there was a woman whose husband had died. She came many times to this judge and said, 'There is a man who is doing bad things to me. Give me my rights!'   
4 But the judge did not want to help the woman. After a long time, the judge thought to himself, 'I don't care about God. And I don't care about what people think.   
5 But this woman is bothering me. If I give her what she wants, then she will leave me alone. But if I don't give her what she wants, she will bother me until I am sick.'"   
**6 The Lord said, "Listen, there is meaning in what the bad judge said.   
7 God's people shout to him night and day, and he will always give them what is right. He will not be slow to answer them.   
8 I tell you, God will help his people quickly. But when the Son of Man♦ comes again, will he find people on earth who believe in him?"**

**Jesus gives some great instructions about prayer in this text. We note three lessons that Christ gives here about prayer**

**FIRST—THE DUTY OF PRAYING**

*"Men ought always to pray."* Prayer is not an option or a suggestion, but it is a duty. If you do not pray, you are disobeying God. The word translated *"ought"* means it is necessary and needful. Not only do we disobey God when we do not pray but we disable ourselves. Someone said that before you pray you can do nothing but pray, it is only after your pray that your can do something more. We all have many needs in our life that can be taken care of by prayer but we do not pray. The courts of our land are revealing their stupidity and unbelief when they forbid us to pray in some places in society. They do not seem to realize that they are decreeing disobedience to God by their decree. The courts are also cutting off the arm that will help us when they decree we cannot pray in certain places. The courts of our land are a problem not a remedy.

**SECOND—THE DEDICATION IN PRAYING**

*"Men ought always to pray."* This statement says there must be much dedication in praying. Our text does not mean we are to pray every minute of the day. That is not practical. It means we are to be faithful to our regular times and seasons of prayer such as Daniel who prayed regularly three times a day. It also means we are to be in the spirit of prayer continually. We ought to pray about everything. In truth we seldom pray about anything. We lack dedication in our praying. We may not know how to pray aright, but that is not to stop our dedication in prayer. If we pray as we ought, we will learn how to pray. God will see to that ([Romans 8:26](http://www.crossbooks.com/verse.asp?ref=Ro+8%3A26)).

**THIRD—THE DISCONTINUING IN PRAYING**

*"Not to faint."* Praying is not easy. But God expects us to pray without fainting. Fainting occurs when we become weary of something and, therefore, quit. Fainting is an ever present problem for prayer. We often quit praying almost before we get started. We must overcome the tendency to faint if we are to have a good pray life. Jesus prayed all night. When he took the three special disciples to the Garden to pray the night before the crucifixion, they fainted and slept. We are that way. Many things cause us to faint. Defilement from sin can do it, doubt can do it quickly, and distractions also cause us to faint, to quit praying. Fainting will kill results. Fainting causes us to quit praying before the answer comes. Fainting says we have lost our interest in our request. Elijah did not faint when he prayed for rain on Mount Carmel. We probably would have thrown in the towel in his situation long before rain came. But Elijah's persistency prevailed and rain came.

**1.** ([18:1](http://www.crossbooks.com/verse.asp?ref=Lk+18%3A1)) **Prayer— Perseverance— Jesus Christ, Return**: the great duty to persevere in prayer. Jesus was strong and forceful in stressing the believer's duty to persevere in prayer.

1.    This discussion follows the passage dealing with the return of Christ. There is need for perseverance in prayer, for praying over a long period of time and not giving in and becoming discouraged. God's people are to pray and keep on praying until Christ returns, no matter how long He may be delayed.

2.    The words "to this end" and "ought" (*dein*[PWS: 2799](http://www.crossbooks.com/book.asp?pub=0&book=748&tocpath=O\#2799: Ought)) have the idea of necessity. It is absolutely necessary that men persevere in prayer.

3.    The word "always" means at all times. The believer is to develop a constant spirit of prayer, to maintain an unbroken consciousness of God's presence, to practice the very presence of God, to walk in a constant state of prayer.

4.    The words "not to faint" (*mē egkakein*[PWS: 1422](http://www.crossbooks.com/book.asp?pub=0&book=748&tocpath=F\#1422: Faint, Not To)) mean not to lose heart, not to turn coward, or give up, or give in to evil.

**"Seek the LORD and his strength, seek his face continually" (**[**1 Chron. 16:11**](http://www.crossbooks.com/verse.asp?ref=1Ch+16%3A11)**).**

**"And ye shall seek me, and find me, when ye shall search for me with all your heart" (**[**Jeremiah 29:13**](http://www.crossbooks.com/verse.asp?ref=Jer+29%3A13)**).**

**"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (**[**Matthew 7:7-8**](http://www.crossbooks.com/verse.asp?ref=Mt+7%3A7-8)**).**

**"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (**[**Matthew 26:41**](http://www.crossbooks.com/verse.asp?ref=Mt+26%3A41)**).**

**"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (**[**Ephes. 6:18**](http://www.crossbooks.com/verse.asp?ref=Eph+6%3A18)**).**

**"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (**[**Phil. 4:6**](http://www.crossbooks.com/verse.asp?ref=Php+4%3A6)**).**

**"Continue in prayer, and watch in the same with thanksgiving" (**[**Col. 4:2**](http://www.crossbooks.com/verse.asp?ref=Col+4%3A2)**).**

**"Pray without ceasing" (**[**1 Thes. 5:17**](http://www.crossbooks.com/verse.asp?ref=1Th+5%3A17)**).**

**2.** ([18:2-5](http://www.crossbooks.com/verse.asp?ref=Lk+18%3A2-5)) **Prayer— Perseverance**: **the parable of persevering prayer.** The parable shows clearly the *power of persistence* even in the business and judicial affairs of men.

**1.    There was the unjust judge**. He had no fear of God and cared even less for what men said. The idea is that he took bribes and gave favors to persons who held position and authority. He did not care for conscience or law, for morality or justice. He was out to fill his pockets and to gain honor and esteem, recognition and position from those who were influential and held position, power, and wealth (cp. [Eccles. 3:16](http://www.crossbooks.com/verse.asp?ref=Ecc+3%3A16)).

**2.    There was the poor widow.**

⇒    She was poor, without money to bribe the judge.

⇒    She was a widow, a woman all alone in a man's world, with no man and no money to secure legal counsel to plead her case.

⇒    She held no position or authority, no rights to commend her to the judge.

⇒    She was persecuted, being taken advantage of and abused by some adversary.

Note what she did: she let none of this stop her. She came to the judge and asked him to avenge her, to get rid of her adversary.

**3.    There was the silence of the judge.** The judge did not move to help her. His heart was hard and harsh; he had no interest in helping anyone who would not benefit his career or fill his pockets.

**4.    The point is this: the judge gave in. He "would not for a while**," but the poor widow kept on coming and coming, pleading and pleading. She would not let the judge rest. Now note the stress. The judge...

•    did not fear God,

•    did not regard man's opinions,

...yet he gave in to the widow and avenged her of her adversary.

Why? Because of her "*continual coming*." He could not get rid of her. She would not accept silence nor take *no* for an answer. She kept coming and coming. The judge said, "Lest she wear me out" (*hina me hupōpiazē me*[PWS: 4301](http://www.crossbooks.com/book.asp?pub=0&book=748&tocpath=W\#4301: Weary Me)). The literal meaning is, unless she "give me a black eye." The word can mean to *annoy* or to *damage* *a reputation*. She was persistent—refusing to let the judge go!