

## THE GIFT

### "THE GIFT OF THE HOLY SPIRIT"

#### LUKE 11:5-13

### This Week's Core Competency

**Trinity** – I believe the God of the Bible is the only true God—Father, Son, and Holy Spirit. 2 Corinthians 13:14, *May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.*

Jesus' disciples came to him one day and asked, "Lord, teach us to pray, just as John taught his disciples" (Lk 11:1). What followed is what we commonly call the Lord's Prayer or better yet, the Disciples' Prayer. After telling them what to say when they pray, Jesus went on to tell them a parable intended to encourage them—and us too—to continue praying. God is eager to answer our prayers and knows how to give us good gifts. At the very end of his teaching on prayer, Jesus says something intriguing: "If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!" His words suggest that the Holy Spirit is the prime example of a good gift and that he is available to those who pray for him. But what does Jesus have in mind? Will the Father give the Spirit to indwell or to enable?

Evidently the Holy Spirit did not indwell those who believed in Christ at that time. John reveals as much, commenting on Jesus' words spoken on the last day of the Feast of Tabernacles (see Lev 23:34; Dt 16:13, 15). Jesus said, "If anyone is thirsty, let him come to me and drink. Whoever believes in

me, as the Scripture has said, streams of living water will flow from within him" (Jn 7:37-38). Then John explains, "By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified" (v. 39).

The giving of the Spirit, following the resurrection and enthronement of Jesus, is later identified with a promise of the Father. In Luke 24:49, the resurrected Christ said to his disciples, "I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high" (24:49). Later he spoke similar words to them, "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit . . . you will receive power when the Holy Spirit comes on you" (Ac 1:4-5, 8). Following the coming of the Holy Spirit on the Day of Pentecost, Peter explained that the disciples were not drunk as bystanders had supposed. He said:

"No, this is what was spoken by the prophet Joel:

"In the last days, God says,

'I will pour out my Spirit on all people.

Your sons and daughters will prophesy,

your young men will see visions,

your old men will dream dreams.

Even on my servant, both men and women,

I will pour out my Spirit in those days,

and they will prophesy'" (2:16-18).

So through the prophet Joel, the Father promised to give the gift of the Holy Spirit. That promise was affirmed by Jesus and deemed fulfilled by Peter. This leads commentators to say: "Believers today are not

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*If one needs strength or insight from God, he will provide it if we but ask.*

– Darrell L. Bock

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to pray for the Holy Spirit because this prayer of the disciples (for the Holy Spirit) was answered at Pentecost (cf. Rom. 8:9)" (John A. Martin, "Luke," in *The Bible Knowledge Commentary: New Testament*, 235), and "Believers today do not need to ask God to give them the Holy Spirit, because He did this when they trusted in His Son (Rom. 8:9)" (Thomas L. Constable, "Notes on Luke," 2015 ed., 182, www.soniclight.com). In other words, now that the Spirit indwells believers, they don't need to ask for him. If Jesus is inviting disciples to ask the Father to send the Holy Spirit to indwell, then he's inviting them to pray in the spirit of "your kingdom come" (v. 2; cf., Mt 6:10, "your kingdom come, your will be done on earth as it is in heaven").

But perhaps Jesus had something other than or more than the giving of the Spirit to indwell believers in mind. Comparing Matthew's imagery to Luke's, one commentator observes: "Matthew speaks of God's giving good things [see Mt 7:11], a broader category of divine favor. But Luke focuses on the more narrow concern of spiritual enablement. Some see Luke's request fulfilled in Acts 2 and limit it to the new era of the kingdom, but it is probably broader than this, since the entire spiritual walk is in view. We may draw on the Spirit's resources at any point in our walk, not just at its start. The Father delights in giving the basic spiritual provisions that the disciple needs to negotiate his or her way through life. If one needs strength or insight from God, he will provide it if we but ask" (Darrell L. Bock, *The NIV Application Commentary: Luke*, 311). Another agrees that what Jesus has in mind is asking for the Spirit to enable, not to indwell. He writes: "In no period of God's program was the Holy Spirit received by asking for Him" (Gary Inrig, *The Parables*, 147). Then he goes on to explain that as far as believers today are concerned, we are to ask for "the Spirit of wisdom and revelation, so that you may know Him better" (Eph 1:17). Remember, Paul, himself, prays that the Father "may strengthen you with power through his Spirit in your inner being" (3:14).

## day **1** ENCOUNTER – read God's word to put yourself in touch with him.

### Luke 11:5-13

5 Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, 6 because a friend of mine on a journey has come to me, and I have nothing to set before him.'

7 "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' 8 I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs.

9 "So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. 10 For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.

11 "Which of you fathers, if your son asks for a fish, will give him a snake instead? 12 Or if he asks for an egg, will give him a scorpion? 13 If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!"

### Cf., corollary passage Acts 1:1-8

1 In my former book, *Theophilus*, I wrote about all that Jesus began to do and to teach 2 until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. 3 After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. 4 On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. 5 For John baptized with water, but in a few days you will be baptized with the Holy Spirit."

6 So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

7 He said to them: "It is not for you to know the times or dates the Father has set by his own authority. 8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

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## EXAMINE – what the passage says before you decide what it means.

- \* Box "then" indicating *temporal sequence* in v. 5.
- \* Circle "he" in v. 5.
- \* Box "because" indicating *reason* in vv. 6, 8.
- \* Underline v. 7b.
- \* Box "yet" indicating *contrast* in v. 8.
- \* Circle "boldness" in v. 8.
- \* Box "so" indicating *result* in v. 9.
- \* Highlight "ask," "seek," and "knock" in v. 9.
- \* Box "for" indicating *reason* in v. 10.
- \* Underline "fish" in v. 11 and "egg" in v. 12.
- \* Double underline "snake" in v. 11 and "scorpion" in v. 12.
- \* Underline "how much more" in v. 13.
- \* Circle "Holy Spirit" in v. 13.

## day 2

## EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. Describe the *relationship* of verses 5-10 to verses 1-4.
2. Do we need to know *who* the late-night traveler is and *why* he arrives at midnight to understand the parable? Explain.
3. Does the man's neighbor have a good excuse for not answering the door?
4. "I *can't* get up," says the neighbor from inside his house. What does he *really* mean?
5. Explain the *contrast* in verse 8.
6. Is Jesus talking about the "boldness" of the man outside or inside?
7. Explain the significance of the *passive* voice ("will be given," "will be opened") in verse 9.
8. What has Jesus' *Qal wahomer* argument in verses 11-13 got to do with prayer?
9. If God doesn't answer your prayer by giving you what you asked for, what should you assume based on verses 11 and 12?
10. **Discussion:** Talk about what "give the Holy Spirit to those who ask for him" means.

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## day 3

# EXAMINE – an explanation of its message to clarify your understanding of the passage.

Following his teaching on prayer in Luke 11:1-4, Jesus tells a brief parable to encourage his disciples to pray (vv. 5-10), assuring them that God gives only good gifts to his children (vv. 11-13). Verses 5-10 are linked to Jesus' teaching on prayer by the word "then" (v. 5), just as verses 11-13 are linked to Jesus' parable by the repeated use of "asks" (vv. 10, 11).

Jesus' simple story is easy to understand; nevertheless, it has been read somewhat differently by commentators. In a nutshell, a man opens his door to an unexpected guest late one night—perhaps a rare but definitely not an unheard of situation in that day—only to find his pantry bare. In a region renowned for hospitality, no decent person would turn away a weary traveler or put him to bed hungry, so the host strikes out to a friend's house to ask for bread. His neighbor stubbornly refuses to give him any loaves because he has gone to bed for the night and has bolted his door. To get up, unbolt, and open the door would disturb his entire family asleep on the floor next to him. "Don't bother me!" he calls to his neighbor outside. "I can't get up and give you anything" (GNT).

Then Jesus delivers the punch line: "I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs." The relevance of the parable's point to prayer follows immediately: "So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you."

The interpretation of the parable turns on the meaning of the Greek word *anaideia* in verse 8, variously translated, e.g., "persistence" (NET), "shameless persistence" (NLT), "imprudence" (ESV), "boldness" (NIV) and on whether it describes the man outside or the man inside. If it describes the persistence of the man at the door, the parable apparently teaches that God will only answer our prayers if we nag him incessantly. But that reading flies in the face of verses 10-11. If it describes the shamelessness of the same man, the parable apparently teaches that God will answer our prayers if we shamelessly admit our need and ask him for help (Thomas L. Constable, "Notes on Luke," 2015

ed., 180, [www.soniclight.com](http://www.soniclight.com)). If it describes the shamelessness of the man inside, the parable apparently teaches that God will answer our prayers so as not to incur shame, i.e., because he "will always do what is honorable and consistent with his character" (Walter L. Liefeld, "Luke," in *The Expositor's Bible Commentary*, 8:949).

Given the context, which suggests that the parable is concerned with the person asking, i.e., praying, the best reading is one that assumes Jesus is teaching using *contrast* rather than *comparison*. Unlike the reluctant neighbor who must be forced to respond to his friend's request, God is eager to answer prayer. Philip Yancey explains: "Luke positions this story right after Jesus' teaching on the Lord's Prayer, drawing a sharp contrast between the reluctant neighbor and God the Father. If a cranky neighbor who has turned in for the night, who wishes more than anything you would go away, who does his best to ignore you—if such a neighbor eventually rouses to give what you want, how much more will God respond to your bold persistence in prayer! (*Prayer: Does It Make Any Difference*, 145, 46). Lest his disciples miss the point of the story, Jesus makes it explicit in verses 9-10, "So . . . Ask and it will be given to you;"

Jesus wraps up with what the rabbis called a *Qal wahomer* argument, an argument *from lesser to greater*. Earthly fathers know how to give good gifts to their children. No earthly father would give his child something bad when his child asked for something good. What father in his right mind would give his child either a snake or a scorpion? If that is true of "evil" earthly fathers, how much more it is true of the Heavenly Father! He really knows how to give good things to his children. This implies that even if he doesn't give this children exactly what they ask for—knowing what is good for them, he simply can't give them what they ask for at times—they can be assured that whatever he does give them will be good. Matter of fact, when the time comes, he will even "give the Holy Spirit to those who ask for him."

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## *The Message of the Passage*

*Pray boldly, confident that God is eager to answer your prayers and aware that he knows better than you how to give good things to his children.*

### day **4** **EMBRACE** – how God spoke to you through his word.

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22. Reflect on the first two "living questions" below to apply what you have learned this week.

- **Journal your answers to the following *living* questions:**

–How is God making himself known to you?

–How does God want to change you?

–How is God calling you to change your world?

**“The Gift of the Holy Spirit”**  
(Use the space below for Sunday’s message notes)

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# notes **N** STUDY – the commentaries to answer the questions.

v. 5 **he** Lit., "who among you will have a friend and will go to him." In the NIV(c)1984 "he goes to him" is confusing; is the antecedent of the pronoun "friend" or one of Jesus' hearers? The NIV(c)2011 clarifies the meaning by changing the pronoun to "you."

v. 5 **midnight** "The midnight arrival of the hungry friend (v.6) has usually been thought normal because 'journeys were often undertaken by night to avoid the heat of the day' (Marshall, *Gospel of Luke*, p. 464). Bailey (*Poet and Peasant*, p. 121) maintains that, on the contrary, while this is true in desert areas, the elevation of central Palestine and Lebanon and the sea breeze along the coast made travel during the day customary. The night arrival would therefore be unusual. In either case, a host in that first-century society would be expected to provide a welcome" (Liefeld, 8:948)

v. 8 **boldness** Cf., "sheer persistence" (the NET Bible; cf., ESV, NRSV, NKJV); "shameless persistence" (NLT); "not ashamed to keep on asking" (TEV). "The term [anaideia] is hard to translate. It refers to a combination of ideas, a boldness that persists over time, or 'audacity,' which comes close. It most likely describes the one making the request, since the unit's teaching is an exhortation about persistence in prayer. Some translate the term "shamelessness" which is the term's normal meaning, and apply it to the neighbor as an illustration of God responding for the sake of his honor. But the original question was posed in terms of the first man who makes the request, not of the neighbor, so the teaching underscores the action of the one making the request" (the NET Bible, 25<sup>tn</sup> on Lk 11:8). "The Greek word *anaideia* means shameless, or avoidance of shame, not 'persistence' (cf. Gen. 18:13-33; Matt. 15:22-28) . . . 'Persistence here refers to shameless boldness more than to tenacity'" (Thomas L. Constable, "Notes on Luke," 2015 ed., 180, www.soniclight.com).

Another commentator writes: "If *anaideia* (v.8) does mean persistence, the parable would seem to teach that if we persist long enough, God will finally answer our prayers. But since the larger context, especially vv.10, 13, as well as the rest of Scripture, teaches God's eagerness to hear and grant our requests, the meaning persistence has little in its favor. Reference is sometimes made to 18:1-8 in support of the persistence theory. (But see the comment on that passage.) On the other hand, this parable with its reluctant host and persistent visitor may present not a comparison but a contrast to the way God answers prayer. In that case the point would be that if in human circumstances one will respond to a request, even though reluctantly, if pressed hard enough, surely God will answer and do so far more graciously. Yet another interpretation has been proposed. The word *anaideia* can mean 'avoidance of shame' (Bailey, *Poet and Peasant*, pp. 125-33). While it did come to have the meaning of 'persistence,' the concept of shame was linked with it in the first century. The parable would thus mean that just as the man in bed would respond so as not to incur shame (for having refused the needs of a visitor to his community), so God will always do what is honorable and consistent with his character" (Liefeld, 948-49).

v. 9 **ask, seek, knock** Three references to prayer. "This verse is an example of synonymous parallelism, in which the same essential thought is repeated rhythmically. It is also an example of the divine passive ('it will be given to you' means God will give it to you; 'it will be opened to you' means God will open it to you) and of Jesus' use of exaggeration, for not all prayers are answered (Jas 4:3). Jesus assumed that such prayer would be in accordance with God's will and would include an implied 'yet not my will, but yours be done' (Luke 22:42)" (Robert H. Stein, *Luke*, NAC, 327-28).

v. 10 **receives** . . . The corresponding promise is also expressed using synonymous parallelism.

v. 11 **fish, snake** If both aren't so similar in appearance; at least, both may be caught in a net. "A snake can look like a fish, and scorpions sometimes breed in eggs. Scorpions are known to pierce an egg, eat what is inside, and then use the shell as their home" (Constable, 182).

v. 12 **egg, scorpion** A scorpion with its legs and tail rolled up may resemble an egg. Then again, perhaps the contrast is between a son asking for something good, i.e., a fish or an egg, and the father giving him something bad, i.e., a snake or a scorpion.

v. 13 **how much more** The previous verses contain what the rabbis called a *Qal wahomer* argument. "This is also called an *a fortiori* or *a minori ad maius* argument, which reasons from the 'lesser' to the 'greater.' Here it is based on the assumption that if A (11:11-12) is true, how much more must B (11:13) be true" (328).

v. 13 **Holy Spirit** "Matthew speaks of God's giving good things, a broader category of divine favor. But Luke focuses on the more narrow concern of spiritual enablement" (Bock, 311)–perhaps in anticipation of the granting of the promise of the Father in Acts 2.

## Family Talk

Encouragement from one parent's heart to another

Years ago, my husband went to Atlanta with some college students to work with Habitat for Humanity. Habitat builds houses for families without permanent homes. As they gathered at the headquarters to be placed in work groups, Greg realized he was standing very near to Jimmy Carter. As you can imagine, he was surprised and excited to be that close to an American president. On the day Mary and Joseph took Jesus to the temple to be dedicated, the Holy Spirit nudged a man named Simeon to get up and go to the temple. Simeon was a good man and close to God. God had promised Simeon he would not die before he had seen Christ. As Simeon traveled to the temple that day he must have been expecting something from the Lord but he had no idea what would happen. All of a sudden, when Mary and Joseph entered, carrying the baby Jesus, Simeon realized, by the power of the Holy Spirit, he was in the presence of the promised messiah. Simeon asked to hold the baby and he knew he was cradling the Salvation of the world. He praised and thanked God for keeping His promise. This was way better than being in the presence of a president. It's easy in the busyness of the season to miss the nudging and presence of the Holy Spirit. He will show up at unexpected times, let's be ready for Him.

### What Does The Bible Say

**Weekly Verse:** Read Luke 11:5-13

1. Why did the man get up and give his friend bread?
2. What does that tell you about being bold in your prayers?
3. What does our Father in heaven give when we ask Him? (v. 13)

### What Do You Think

Read verses 9-10 again. Some people might think that we can ask God for anything and receive it. Look at 1 John 5:14-15. What do you think it means to ask according to his will?

### What R U Going To Do

Do you have a nativity set at home? If not, make one out of paper. Assign family members to be each character and tell what you think that person was thinking or feeling that night. You could even pretend to be a nearby sheep! Be creative and thank God for His precious gift of Jesus!

### Core Comp

Trinity - I believe the God of the Bible is the only true God - Father, Son and Holy Spirit

### Memory Verse

Jn 3:16-17 – *For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.*

## KIDPIX COUPON

I memorized my verse \_\_\_\_\_, completed Scrolls \_\_\_\_\_, brought Bible \_\_\_\_\_, brought a friend \_\_\_\_\_.

Series Discipleship Challenge located in KidPix Store.

Child's name \_\_\_\_\_ Grade \_\_\_\_ Parent's signature \_\_\_\_\_

Earn 1 token by completing the PantegoKids Bible study and another token by reciting the memory verse.  
Questions: Kids@pantego.org

# 30 CORE COMPETENCIES

## 10 CORE BELIEFS

### **Trinity** *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

### **Salvation By Grace** *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

### **Authority of the Bible** *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

### **Personal God** *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

### **Identity in Christ** *John 1:12*

I believe I am significant because of my position as a child of God.

### **Church** *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

### **Humanity** *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

### **Compassion** *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

### **Eternity** *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

### **Stewardship** *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

## 10 CORE PRACTICES

### **Worship** *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

### **Prayer** *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

### **Bible Study** *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

### **Single-mindedness** *Matthew 6:33*

I focus on God and His priorities for my life.

### **Spiritual Gifts** *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

### **Biblical Community** *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

### **Giving Away My Time** *Colossians 3:17*

I give away my time to fulfill God's purposes.

### **Giving Away My Money**

*2 Corinthians 8:7*

I give away my money to fulfill God's purposes.

### **Giving Away My Faith** *Ephesians*

*6:19-20*

I give away my faith to fulfill God's purposes.

### **Giving Away My Life** *Romans 12:1*

I give away my life to fulfill God's purposes.

## 10 CORE VIRTUES

### **Joy** *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

### **Peace** *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

### **Faithfulness** *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

### **Self-Control** *Titus 2:11-13*

I have the power, through Christ, to control myself.

### **Humility** *Philippians 2:3, 4*

I choose to esteem others above myself.

### **Love** *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

### **Patience** *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

### **Kindness/Goodness** *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

### **Gentleness** *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

### **Hope** *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

## About the Authors

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**Wendy Hollabaugh** (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



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The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is [tbulick@pantego.org](mailto:tbulick@pantego.org).