

REWIND 2012

"PROTOTYPE"

LUKE 11:1-13

This Week's Core Competency

Personal God – I believe God is involved in and cares about my daily life. Psalm 121:1, 2

*1 I lift up my eyes to the hills-
where does my help come from?*

*2 My help comes from the LORD,
the Maker of heaven and earth.*

According to Jesus, God will do even more than a friend might be expected to do for those who call on him. He will do what a father might be expected to do.

Philip Yancey's comments on the shameless friend in Jesus' story regarding prayer are well worth repeating. He writes, "Jesus' story about village neighbors must have provoked smiles and chuckles in his first-century audience. A man opens his door to an unexpected guest late one night-not uncommon in a desert climate that encourages travel after sunset-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 without nourishment, so the host strikes out to a friend's house to ask for bread.

"Kenneth Bailey, a Presbyterian missionary who lived in Lebanon forty years, illuminates some of the cultural nuances behind the story. Palestinians use bread as Westerners use silverware: they break off bite-sized pieces, dip into a common dish of meat and vegetables, and eat the entire sop. The man with

***Persistent prayer keeps bringing me
and God closer.***

–Philip Yancey

empty cupboards was likely asking his friend for a main course as well as loaves of bread, and even that was typical. Villagers frequently borrowed from each other in hospitality emergencies. Bailey recalls one instance: 'While living in primitive Middle Eastern villages, we discovered to our amazement that this custom of rounding up from the neighbors something adequate for the guest extended even to us when we were the guests. We would accept an invitation to a meal clear across the village, and arrive to eat from our own dishes which the villagers had borrowed quietly from our cook.'

"In Jesus' story, though, the neighbor stubbornly refuses the request (see Luke 11). He has already gone to bed, stretched out with his family on a mat in the one-room house—and, besides, the door is bolted shut. 'Don't bother me,' he calls to his neighbor outside. 'I can't get up and give you anything.'

"A Middle Eastern audience would have laughed out loud at this lame excuse. Can you imagine such a neighbor? Jesus was asking. Certainly not! No one in my village would act so rudely. If he did, the entire village would know about it by morning!

"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 [his persistence, his shamelessness] he will get up and give him as much as he needs.' The application 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.'

cont. pg. 2

"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! After all, what earthly father would sneak a snake under his son's pillow when he asks for a fish, or drop a scorpion on his daughter's breakfast plate instead of an egg?

"The Lord's Prayer, often reduced to a mumbled ritual, an incantation, takes on new light in this story abutting it. We should pray like a salesman with his foot wedged in the door opening, like a wrestler who has his opponent in a headlock and won't let go" (*Prayer: Does It Make Any Difference*, 145, 46).

For Discussion

You read Jesus' story and you read Philip Yancey's exhortation to pray persistently, and this thought occurred to you: "I know God will not give me everything I ask him for no matter how persistent I am. After all, Paul asked three times for healing and God refused to heal him. So presumably, he quit asking and rightly so. He thought he would be better off healthy but God thought otherwise. So how long do I persist in prayer until I conclude God thinks otherwise and stop?"

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

Luke 11:1-13

1 One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."

2 He said to them, "When you pray, say:

"Father,
hallowed be your name,
your kingdom come.

3 Give us each day our daily bread.

4 Forgive us our sins,
for we also forgive everyone who sins against us.
And lead us not into temptation."

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!"

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

* Box "just as" indicating *comparison* in v. 1.

* Circle "Father" in v. 2.

* Circle "hallowed" in v. 2.

* Circle "kingdom" in v. 2.

* Box "for" indicating *reason* in v. 4.

* Underline v. 7b.

* Box "yet" indicating *contrast* in v. 8.

* Box "so" indicating *result* in v. 9.

* Highlight "ask," "seek," and "knock" in v. 9.

* Draw a line from "fish" to "snake" in v. 11.

* Draw a line from "egg" to "scorpion" in v. 12.

* Underline "how much more" 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. What do you infer from the fact that the pronoun "you" in verse 2 is plural? (Greek has distinct 2nd person singular and 2nd person plural pronouns both translated "you" in English.)
2. What does the way disciples address God in prayer indicate to you?
3. Explain the relationship of the first two requests in the disciples' prayer.
4. "Daily bread" is a figure of speech; to what does it refer?
5. What if we don't "forgive everyone who sins against us"?
6. God doesn't tempt anyone to sin, so paraphrase the last request to clarify its meaning.
7. Explain the *contrast* in verse 8.
8. Explain the significance of the passive voice ("will be given," "will be opened") in verse 9.
9. What has Jesus' *Qal wahomer* argument in verses 11-13 got to do with prayer?
10. **Discussion:** Based on your sense of the whole prayer, talk about whether you think Jesus expected his disciples to recite it daily.

day 3

EXAMINE – an explanation of the message to better understand the meaning of the passage.

Luke 11:1-13 is easy to analyze. It has three parts: the Lord's Prayer (vv. 1-4); a brief parable urging persistence in prayer (vv. 5-8); and a two-part exhortation to pray (vv. 9-13).

One of Jesus' disciples came to him to ask him for a prayer. Apparently John the Baptist had given his disciples a prayer, which identified and solidified them as members of his community, and this disciple wanted Jesus to do the same for his followers. One author writes, "The request to be taught prayer like John the Baptist's community indicates the disciples are becoming an identifiable community. Thus this unit also testifies to the growth of the disciples' self-identity" (Darrell L. Bock, *The NIV Application Commentary: Luke*, 308). Jesus obliged by telling his disciples first, how to address God and second, what to ask for in prayer. Address God as "Father" he told them. The term implies a number of things. It implies personal relationship. God is more than their creator; he is their father. It implies intimacy; the father-child relationship is not only personal, it's intimate. Verses 11-13 imply as much and more; fathers love their children and know how to give them good gifts. Jesus' disciples are to approach God as trusting children approach a caring father.

Second, he taught them to ask for four things. (1) They are to pray that God will cause himself to be honored and praised in connection with the establishment of his reign on the earth (v. 2). "For God's name to be 'hallowed' or glorified, God must receive the honor and praise he deserves . . . it [the prayer] looks for the day when God will once and for all receive the honor due him when the kingdom will be consummated . . . the fulfillment of the prayer involves that event in which history as we know it will come to an end and God's name will be hallowed in the consummated kingdom" (Robert H. Stein, *Luke*, NAC, 325). (2) They are to pray for God's provision of their daily necessities (v. 3). The term "bread" is a figure of speech called *synecdoche* in which a *part*, i.e., bread in this case, is put for the *whole*, i.e., either food in general or the necessities of life. We're talking basic necessities—neither the bare necessities nor the luxuries. Jesus' words are reminiscent of Israel's experience in the wilderness when God provided

manna every day to meet his people's needs. Jesus' disciples are to recognize that God is their provider, down to the very food that sustains them daily. (3) They are to pray for forgiveness (v. 4a). The prayer recognizes the daily need for confession even as 1 John 1:9 does. The issue is not forgiveness to be *saved* but forgiveness to be *in fellowship*. One writer illustrates it well, "The scene is not a courtroom where the final judgment is being pronounced (as in Rom 8:31-34) but a family setting in which a son or daughter confesses his or her sins (Luke 11:2), not to become or to remain part of the family but in order that nothing should spoil the relationship" (Robert H. Stein, *Luke*, NAC, 326). To freely ask for forgiveness Jesus' disciples must freely forgive everyone who sins against them. They are to do for others what they ask God to do for them. (4) They are to pray for spiritual protection (v. 4b). "Lead us not into temptation" does not mean "do not tempt us" because God does not tempt anyone to sin (Jas 1:13, 14). The NLT does a better job of expressing the meaning than the NIV. The NLT translates it, "And don't let us yield to temptation." This is confirmed by the fact that Matthew adds, "but deliver us from the evil one" (6:13).

Then Jesus tells a brief parable to encourage his disciples to pray consistently. A person went to his neighbor to borrow three loaves of bread. Someone on a long journey had stopped by late at night, and he had no food in the house to serve him. The situation seems odds to us but apparently was not uncommon in the first-century. Remember, there were no markets open 24-7 then, and people generally baked bread daily. Once the bread for the day was gone; it was gone. Much to the chagrin of the person, his neighbor refused to get up and give him anything. After all, the whole family was asleep in their one-room house, and if he got up, he would rouse the whole clan. But the person refused to take "no" for an answer, and his shameless persistence paid off. What his neighbor would not do because he was a friend, he would do because he was persistent. Jesus' point is obvious. If an indisposed neighbor will grant the request of a persistent person, how much more will an inclined Father answer the prayer of a persistent child! "So," Jesus concludes,

"Ask and God will give it to you; seek and you will find; knock and God will open the door to you."

Finally 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 earthly fathers, how much more is it true of the Heavenly Father. He *really* knows how to give good things to his children. Matter of fact, when the time comes, he will even give the Holy Spirit to the ones who pray for him.

The Message of the Passage

Pray persistently like Jesus taught his disciples to pray, because your Heavenly Father knows better than you how to give good things to his children.

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

Our desire is to not be merely hearers of the word, but doers of the word as James suggests in James 1:22. Try some of the challenges below to apply what you have learned this week.

- **Journal your thoughts on the passage:**

–Write about what God wants you to know . . .

–Write about how God wants you to feel . . .

–Write about what God wants you to do . . .

“Prototype”

(Use the space below for Sunday’s message notes)

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

- v. 1 **you** "Jesus wants his disciples to pray as a group, using a 'you all' to make the point ('you pray' in v. 2 is plural). This is a prayer the entire community shares and prays as a body. The practice of 'praying as the Lord taught us to pray' as an introduction to repeating the Lord's Prayer together has good precedent here" (Bock, 309).
- v. 2 **hallowed** "May your name be honored" (TEV). God is to receive the honor and praise he deserves as the Holy One. "Although the believer continually prays 'hallowed be your name,' the fulfillment of the prayer involves that event in which history as we know it will come to an end and God's name will be hallowed in the consummated kingdom. Matthew 6:10 points out that the scene is 'on earth,' not in the human heart, and that its extent is 'as . . . in heaven'" (Stein, 325).
- v. 2 **kingdom** Matthew's version of the prayer identifies the kingdom age as the time when the Father's "will is done on earth as it is in heaven" (6:9). About her son, the angel told Mary, "The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end" (Lk 2:32, 33). This kingdom is on earth. "Here clearly the petition seeks for God to reign on earth even as he now reigns in heaven. Nothing is said here of a personal inner moral experience. The petition seeks the realization of the eschatological reign of God on earth, and the petition concerning the sanctification of the name of God and the coming of his kingdom must be understood in a similar way" (Stein, *The Method and Message of Jesus' Teachings*, 74).
- v. 3 **daily bread** The rare word translated "daily" occurs only three times in all of Greek literature. However, "because the tense of the verb (an iterative present) means 'to continually give us' and because 'this day' means 'each day,' the prayer likely refers to bread for the present day. "This view can be linked with the concept of the manna (which is probably present in the background) of which just the right amount was available for those who gathered it (Ex. 16:18; cf. pr. 30:8)" (I. Howard Marshall, *The Gospel of Luke*, NICNT, 460).
- v. 4 **for we forgive** "The idea is that it would be impossible for one to ask God *properly* for forgiveness if at the same time one harbored grudging and unforgiving feelings toward another person (cf. Matt. 5:23-25)" (Craig A. Evans, *Luke*, NIBC, 181 italics added). "J. Carmignac, 230-35, observes that the condition is attached to our asking God to forgive and not to his act in forgiving which is dependent purely on his grace" (Marshall, 461). Disciples cannot freely ask God to forgive them of their daily sins if they are unwilling to forgive others of their daily sins.
- v. 4 **temptation** According to James 1:13, 14, God tempts no one to sin, so why pray like this? According to a note in the NET Bible, "The request *Do not lead us into temptation* is not to suggest that God causes temptation, but is a rhetorical way to ask for his protection from sin" (**sn** on Lk 11:4). Or perhaps as one writer argues, "While it is true that it is ultimately God who allows men to be tested in this way by Satan (cf. Job), the thought here is not simply of asking God in his mercy to preserve men from temptation. Following a suggestion by J. Heller, J. Carmignac, 236-304, 437-445, has shown that 'to enter temptation' means not 'to be tempted' but 'to yield to temptation' (4QFlor 1:8), that the verb reflects a Hebrew causative, and that the negative qualifies the idea of entry, so that the thought is not 'do not cause us to succumb to temptation', but rather 'cause us not to succumb to temptation'. This sense fits in admirably with the additional clause in Mt.: in the midst of temptation and tribulation God will deliver his people from the power of evil" (Marshall, 462; cf., Bock, 310).
- v. 8 **boldness** Cf., "sheer persistence" (the NET Bible; cf., ESV, NRSV, NKJV); "shameless persistence" (NLT); "not ashamed to keep on asking" (TEV).
- 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)" (Stein, *Luke*, 328).
- v. 10 **receives, finds, opened** 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.
- 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** "Also called an *a fortiori* or *a minori ad maius* argument, which reasons from the 'lesser' to the 'greater.' Here if A (11:11-12) is true, how much more must B (11:13) be true" (328).
- v. 13 **Holy Spirit** Cf., Mt 7:11. "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 Time

Family time will help you take a break from your busy schedule and spend time connecting with your family.
Tips for your Family Time: Keep it simple! Be flexible! Do it often! HAVE FUN!!

This week's family activity is a special assignment for kids! Kids, you have just become detectives! Put on your detective hat and get out your notepad, you have some investigating to do! This week you will interview your parents. Schedule a time for them to come to your "office" to begin the questioning. What are you asking? **HOW YOU CAN PRAY FOR THEM!** That's right! Parents need prayer too! It might seem like they don't because they are the ones who always have the answers. But that is exactly why they do need prayer. Your parents have a lot of decisions to make daily. Some of their problems may be complicated and you won't know all the details but you can pray for them just the same. Once you have their prayer list, post it somewhere in your room where you can see it every day.

In our Lord's Prayer passage this week, Jesus teaches us how to pray. He was likely speaking to a group of adults but this message is for kids too! Kids may be limited in some things they can do but prayer is not one! As you begin to pray daily for your parents, you will not only be blessing them but God will be glorified as you bring your requests before Him. Have fun being a super prayer sleuth!

What Does The Bible Say

Weekly Verse: Matthew 6:9-13

1. According to verse 9, what is the first thing we should do when we go to God in prayer?
2. Whose will should we ask be done, ours or God's?
3. Which verse tells us to ask for our daily needs?

What Do You Think

1. In verse 9, we are told to praise God. Go through the rest of the passage and list things we can give Him glory for. (ex: He forgives)
2. Are there things you need to ask forgiveness for or is there someone you need to forgive? Do it!

What R U Going To Do

Make a "Thankful Tree". Use a brown poster board for the trunk. Cut out leaves on colored construction paper. Hang your tree in a prominent place so your family will see it grow as you add things you are thankful for. Write **GOD** on the trunk of your Thankful Tree. We are the most thankful for Him!

MEMORY TIME

Post the kid-friendly Core Competency and the Memory Verse throughout the house.

Core Comp

Personal God—I believe God cares about everything in my life.

Memory Verse

Psalm 100:4 "Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name."

KIDPIX COUPON

I memorized CC ____ and Verse _____. Family completed **Say** _____ **Think** _____ **Do** _____

Child's name _____ Grade ____ Parent's signature _____

Earn tokens by completing the Bible study portion of this page.
 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

Tom Bulick (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than forty years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) for twelve years before accepting the position of Spiritual Formation Pastor at Pantego Bible Church. He and his wife Ruth have been married forty-five years and have one son, Zach.

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.



8001 Anderson Blvd.
Ft. Worth, TX 76120
1-866-PANTEGO
Fax 817-275-6403
www.pantego.org

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.