

The Gospel of Luke
Chapter 11
(Luke 11:1-54)

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F. Instruction on Prayer, Luke 11:1-13.

Teaching on the characteristics of disciples, here our Lord is concerned with the relationship of the disciples to God in prayer. We begin **Chapter 11** with the first section regarding the prayer life. Here we have two subsections regarding prayer including:

1. The Lord's Prayer Template, vs. 1-4.
2. Instruction for Persistence in your Requests to God, vs. 5-13.
 - a. A parable that speaks of the readiness of God to hear prayer, vs. 5-8.
 - b. A statement on the certainty of God's answering prayer, vs. 9-10.
 - c. A final argument that God will answer prayer even more readily than a human father will respond to his children's requests, vs. 11-13.

1. The Lord's Prayer Template, vs. 1-4. This section is paralleled and expanded in **Mat 6:9-13**.

Vs. 1

Luke 11:1, "It happened that while He (*Jesus*) was praying in a certain place, after He had finished, one of His disciples said to Him, 'Lord, teach us to pray just as John also taught his disciples'."

"Praying," is the Present, Middle Deponent, Participle of the Verb PROSEUCHOMAI, προσεύχομαι. Used approximately 90 times in the Bible, it conveys intimacy and personal petition combined, directed to God. Prayer includes both praise and thanksgiving, **Rev 7:9-12**, and is both personal and private, **Mat 6:6**, as well as associated with corporate worship, **Mat 18:19; Acts 16:25; 1 Cor 12-14**. It also includes intercession, which is probably the most important Christian addition to prayer, **James 5:13f.**, that also includes praying for those who are persecuting you, **Mat 5:44**.

In our verse, when Jesus' disciples saw Him praying, they asked Him to **“teach us how to pray,”** DIDASKO HEMEIS PROSEUCHOMAI. Graciously they waited until, **“after He had finished,”** which in the Greek simply says **“when He stopped,”** HOS PAUO in the Aorist, Middle, Indicative that means, “stopped, ceased, etc.”

In their petition to Jesus, they also asked, **“as John also taught his disciples,”** KATHOS IOANNES KAI DIDASKO HO MATHETES AUTOS. This reminds us of **Luke 5:33**, when the Pharisees accused the disciples of Jesus to be gluttons compared to John's who often “fasted and prayed,” but in a good sense.

Having heard Jesus pray many times, the disciples wanted to learn how to have the same special and close relationship with God the Father through their prayer life. Apparently, John the Baptist had taught his disciples how to pray, but we have no first-hand record of that in the Scriptures. In the tradition of the Rabbis of that time, it was the custom to compose and teach prayer formulas to their disciples. This may be what John had done, and this is what we see our Lord doing in His response. As such, it is the role of the spiritual leaders, whether in the Church or in the family, to teach the students / children how to pray.

In His response, Jesus was not only an example of how to pray, but gave an illustration of a prayer. In His example, He addressed God on intimate terms as Father and taught the disciples to do the same. As we have seen, Jesus often prayed by Himself in the wilderness and on mountains, before major decisions such as the selection of the disciples, and in the struggle in Gethsemane. Jesus never prayed to Himself, yet, He taught His followers to pray in His name.

Remember that this instruction on prayer, which is given in more detail in **Mat 6**, is a template on how to pray. This was never intended to be a prayer that is stated verbatim, especially in a rote manner, as **Mat 6:5-8**, tells us.

In fact, in **Mat 6:1**, we have the basis for what not to do in our prayer life as instructed by our Lord, **“Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.”**

Then in **vs. 5-8**, we have further prohibitions:

1) **Vs. 5, “When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full.”**

Our prayers are to be real and genuine. We should never pray for the sake of approbation from others. If that is what our prayer life is, then the applause we receive by men is the full reward we will receive. Yet, if we are genuine in our prayer life, not looking for the approval of man and only focused on our relationship with God, it will be Divine good production, which is rewarded in the eternal state.

2) **Vs. 6, “But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you.”**

Though there are times for corporate / public prayer, prayer as husband and wife, prayer as a family, or prayer as friends, etc., the majority of our prayer life is a private affair between us and God that should be guarded and protected without distraction or disturbance. This is the highly rewardable Divine good production that our heavenly Father desires. The issue is intimacy in our relation with God!

3) **Vs. 7, “And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words.”**

“Meaningless Repetition,” is the Greek Verb BATTOLEGEO, βαττολογέω that means, “use vain repetitions, to speak foolishly, babble, or stutter.” It is only used here in the NT, a hapax legomenon. It means much talk without

content, repeating the same thing over and over again, useless speaking without distinct expression of purpose as contrasted to succinct, knowledgeable speech, thus foolish speaking or indiscrete vowing in prayer. So, it comes to mean meaningless and mechanically repeated phrases, the reference being to pagan (not Jewish) modes of prayer, and is akin to stammering or stuttering, as the repetition of words sounds to be.

This is the basis for the inaccuracy that most Christian churches and Christians have in their prayer life, especially when saying the “Our Father Prayer.” In addition, certain denominations have other prayers that they have fabricated over the years for their parishioners to follow and apply repetitiously and routinely. They all are in violation of our Lord’s mandate in **vs. 7**, and therefore are nothing more than human good works which are burnt up at the BEMA seat of Jesus Christ, if they are believers.

Therefore, we should never enter into the repetition saying of the “Our Father” prayer. It is a template for things to pray for and an outline for prayer. It was never meant to be routinely quoted, because when it is, maybe the first few times it had meaning, but after much repetition, it becomes meaningless, as it is stated without much thought involved. As such, we are NOT to use meaningless repetition in our prayers. This is what the Pagan Gentile’s false worship would do. I find it interesting that what the pagan religions did back in the day is what the majority of Christian churches are doing today. God is not impressed with our eloquence or volume in prayer. God desires and is pleased only with sincerity and intimacy in our prayer life.

4) **Vs. 8, “So do not be like them; for your Father knows what you need before you ask Him.”**

This verse is both a prohibition against the pagan form of religion, (i.e., “**Do not be like them**”), and a statement of faith, (i.e., “**Your Father knows what you need before you ask Him**”). Our God is an Omniscient, Eternal, and Infinite God. He has known, does know, and will always know all things, and their non-existent potentials. Therefore, when we know our God, we understand that He knows it all before it even happens in our time. With that, we understand that God is waiting for us to apply faith in Him for the various situations of our life, so that in grace, His perfect righteousness and justice can respond to our needs. The second half of this verse is subtly telling us that. In addition, it is implying that when we do ask / petition Him in our prayers, He is able to answer and provide what is needed. At the same time, it implies that if we do not ask or petition Him through prayer, He does not directly provide for our needs.

When God is able to bless us, we say it comes through His “grace pipeline.” In order, for a blessing to come through that pipeline, the righteousness and justice of God have to be satisfied. When they are, the Love of God is able to bless us, which we call grace. As such, we understand from Scripture, that when we earnestly pray to God, His righteousness and justice are satisfied, and therefore He can answer our prayer. On the other hand, if we do not pray to Him or we pray being out of fellowship with the Holy Spirit, or prayer repetitiously, or with meaningless words, His righteousness and justice are not satisfied, and He cannot answer directly our prayers. In addition, our prayer life must always include unwavering faith in God; otherwise, He is not able to answer our prayers. Cf. **1 John 5:14-15**, “**This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us.** ¹⁵**And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.**” “**Knowing**” in this passage means confidently applying faith in Him in our prayer life.

In conclusion, we understand from these prohibitions regarding our prayer life, what we should actually be doing, which is the opposite of these things. We understand this because part of the prayer was designed to expose the self-righteousness and the hypocrisy of the Pharisees and Lawyers who would not admit to personal sinfulness.

For some reason, Luke did not include these prohibitions for instruction regarding our prayer life, but Matthew did record them as part of Jesus’ Sermon on the Mount. In addition, Matthew recorded the template prayer that our Lord gave in **Mat 6:9-13**, which we will note in parallel to **Luke 11:2-4**.

Vs. 2

Luke 11:2, “And He said to them, “When you pray, say: ‘Father, hallowed be Your name. Your kingdom come’.”

What is noted in one verse in Luke is found in two verses in Matthew.

Mat 6:9-10, “Pray, then, in this way: ‘Our Father who is in heaven, Hallowed be Your name. ¹⁰ Your kingdom come. Your will be done, on earth as it is in heaven’.”

Luke omitted “**our**” and “**who is in heaven,**” at the beginning and, “**Your will be done, on earth as it is in heaven,**” at the end of this section. Some ancient manuscripts later added them to Luke’s Gospel for consistency with Matthew, but the oldest and most reliable manuscripts do not have them. Matthew includes them as it corresponds to the ordinary Jewish usage, as Jesus would have done, but Luke, writing to Gentiles, omits them.

First off, Luke begins this verse by saying, “**When you pray, say,**” HOTAN PROSEUCHOMAI LEGO. Given the brevity of Luke’s account, you could come to the conclusion that we should say this prayer verbatim, repetitiously, or routinely. Yet, in comparing Scripture with Scripture, we see that Matthew has also noted this in more detail where Matthew records Jesus saying, right after His prohibitions regarding prayer, “**Pray, then, in this way,**” which uses the Greek OUN HOUTOS PROSEUCHOMAI HUMEIS. The key word is the Adverb HOUTOS that can mean, “in this manner, in this way, as follows, thus, so, just as, or simply.” As this is stated following the prohibitions, (i.e., what not to do in prayer), it should be translated “**in this way,**” as it is in the NASB.

The ASV, KJV, and NKJV translated it, “**in this manner,**” and the ESV and RSV translated it, “**pray then like this.**” The ISV and NIV translated it as, “**This, then, is how you should pray.**” Notice none of them say “this is what you should pray or say.” They all use the nuance that this Adverb provides that means this is a template or model for how to pray. “**In this way or manner,**” does not mean to use these exact words; it means to use this pattern. Therefore, this is a model to follow without imitating the words. It is not a prayer that we are to say verbatim or repetitiously.

The model prayer begins by addressing our prayer to God the “**Father,**” PATER, which identifies the first member of the Trinity. This tells us that all prayer is to be addressed to God the Father, **Mat 6:9**, just as Jesus did, cf. **Luke 10:21**. In ancient times, a person’s name carried significance since it revealed his character. As such, the followers of Jesus are to hold The Father’s name in reverence, in recognition of His supremacy over man and even within the Godhead.

In **Mat 6:9**, this is seen when Matthew includes “**who is in heaven.**” It first notes the supremacy and sovereignty of God the Father, then emphasizes the availability of God as expressed in the trusting relationship between a father and a child, and then is a reminder of our new approach to the Father based on the completed work of Jesus Christ upon the Cross, Cf. **Heb 10:19-20**.

Heb 10:19-20, “Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, ²⁰by a new and living way which He inaugurated for us through the veil, that is, His flesh,”

Then “**hallowed be Your name,**” is the Aorist, Passive, Imperative of HAGIAZO, ἁγιάζω that means, “sanctified, consecrated, set apart, made holy, etc.,” which identifies the holiness of the Father, (One of His Divine Attributes). In the Passive Voice, it means God the Father receives the action of the verb, “holiness.” As you know, God is already “holy,” as part of His Divine essence. But here, in this prayer, it means, “let Your name be holy, (among man),” or “let Your person be treated as holy.” So, this is a prayer petition, that 1) in the heart of our soul, God will be sanctified, set apart, and treated as holy; as He is in His being, and 2) that others treat Him that way too.

With the Imperative Mood of Request, it means to petition God that His name be set apart, made holy, and in the Aorist Tense, it views the entirety of the action of God being set apart by us within our own souls and throughout mankind. So, the petition request is that God receive a set apart name.

Ultimately, God Himself will sanctify His name among all people, **Ezek 36:20-23**, but we should treat Him as such every day.

In addition, this tells us of our need to be like Him in order to have fellowship with Him when we pray. We cannot pray to the Father for our petitions if we are full of sin. We will see this below. And that is why **1 John 1:9**, is so important to the Christian way of life, especially in our prayer life. It is the principle of being in fellowship through the confession of your sins to be “cleansed of all unrighteousness,” so that you are experientially sanctified, just as your heavenly Father is. This is necessary because if you pray being out of fellowship, you remain experientially full of sin, and you cannot be effective in prayer, **Psa 66:18; Prov 15:29; John 9:31; James 4:3; 5:16f**. Therefore, unless you are in fellowship, you cannot be effective in your prayer life.

Psa 66:18, “If I regard wickedness in my heart, the Lord will not hear.”

Prov 15:29, “The Lord is far from the wicked, but He hears the prayer of the righteous.”

John 9:31, “We know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him.”

Therefore, the template prayer, as all prayer should, begins with a theocentric attitude that adjusts our thinking away from ourselves and being done in human terms, to one of the Divine wills of God and being like Him; sanctified experientially.

As noted above, it also tells us that God’s name is in effect His reputation among men, but it essentially stands for God Himself. As such, men are to speak of Him with appropriate reverence and honor. The roots of this thought lie in **Isa 8:13; 29:23; Ezk 36:23**. Therefore, in this opening, God is petitioned to bring about a situation in which we and all of mankind will have reverence and worship of Him, instead of blaspheming Him or sinning against Him. Therefore, the prayer has action by men, as well as by God, in view, and the first theme of this prayer is the establishment of God’s holiness being glorified.

Outside of these passages, we also note that our prayers are to be done “**in the name of the Son,**” **John 14:13-14; John 15:16; 16:23-24**, and “**in the power of the Spirit,**” **Eph 6:18; Rom 8:26-27**.

John 14:14-15, “If you ask anything in My name, I will do it. ¹⁵If you love Me, you will keep My commandments” (Later manuscripts added “Me”, to “if you ask Me anything,” but it is not in the oldest and most reliable texts, and should not be in this passage.)

John 15:16, “You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.”

John 16:23-24, “In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you. ²⁴Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.”

Eph 6:18, “With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints.”

Rom 8:26-27, “In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; ²⁷and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God.*”

Finally, praying to the “**Father,**” tells us that we do not have to approach God like a subject to a king, nor like a slave to his master. We can come to God as a dearly loved child would come to his father, expecting a warm welcome and response to our needs.

F. Instruction on Prayer, Luke 11:1-13. Teaching on the characteristics of disciples, here our Lord is concerned with the relationship of the disciples to God in prayer.

1. The Lord’s Prayer Template, vs. 1-4. This section is paralleled and expanded on in **Mat 6:9-13.**

Vs. 2, (continued)

Luke 11:2, “And He said to them, “When you pray, say: ‘Father, hallowed be Your name. Your kingdom come’.”

Next, we have, “**Your kingdom come,**” which in the Greek is ERCHOMAI HO BASILEIA SU, “**Let come the Kingdom your.**” ERCHOMAI is in the Aorist, Active, Imperative of Request again that is used in prayer for petitioning or requesting something from God. In this case, it is that His Kingdom comes to the petitioner.

This goes with what our Lord instructed the disciples to say to people, that “**the kingdom of God has come near,**” **Luke 10:9; 11.** This is not a petition for the Millennial reign of Jesus to begin or for eternity to begin with a “**new heaven and new earth,**” **Rev 21:1-2.** It is a petition for salvation to come into the lives of others, and that the rule of heaven be in our lives and their lives, cf. **Mat 13:52.**

Mat 13:52, “And Jesus said to them, “Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings out of his treasure things new and old”.”

This also means that believers have a responsibility to spread the gospel and to teach the people of God, cf. **Mat 23:34,** just as the head of the house was responsible to feed and provide good things to his household. Believers have received a rich supply of the good things from God freely and generously. They have a peace that is literally beyond all human understanding, **Phil 4:7.** They have a joy that is “unspeakable and full of glory,” **1 Peter 1:8,** etc., etc., and they are to give freely and generously, **Mat 10:8.** Therefore, we are to spread the gospel of Jesus Christ and teach His Word, the mysteries of the Kingdom, cf. **Luke 8:10, Mat 13:11,** to a lost and dying world, so that the Kingdom of God can come near to them and they be saved.

So, it is a petition that more people come to know God and live in His Kingdom while here on earth, as God rules and reigns in our lives and theirs, so His will may be done on earth just as it is always done in heaven. That is why Matthew has with this, “**Your will be done on earth as it is in heaven.**” This is the secret of having righteousness, peace, and joy in the Holy Spirit in your life, **Rom 14:17.**

Rom 14:17, “For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.”

Vs. 3

Luke 11:3, “Give us each day our daily bread.”

Mat 6:11, “Give us this day our daily bread.”

Here, Luke and Matthew differ slightly in the Greek. They both begin with HO ARTOS, “**the bread**,” HEMEIS, “**our**,” HO EPIOUSIOS, “**the daily**,” DIDIOMI, “**give**,” HEMEIS, “**us**,” where EPIOUSIOS is only used in these two verses in the NT. It is also a rare word in the Greek language, but means, “daily, necessary for existence, for the following day, etc.” From the LXX use in **Prov 30:8**, it means, “**the amount appropriate to the individual**.” As such, it seems to indicate that the Lord had in mind not chronological time but appropriate sustenance needed. Therefore, we could translate this, “the bread which we need give us today.” Thus, it was a petition to “**give**,” (DIDOMI in the Present, Active, Imperative), bread that was adequate for that day.

Then for “**each day**,” in Luke it reads, HO KATA HEMERA that literally reads “**according to the day**.” Matthew simply has SERMON, “**today**.”

So, this is a petition for the sustenance we need today in the image of the manna from heaven provided by God each day, cf. **Ex 16:4, 15; Psa 78:24; 105:40; Prov 30:8; Neh 9:15; John 6:31**, to alleviate us from anxiety over tomorrow, as our Lord also commands in **Luke 12:22; Mat 6:25-34**.

Psa 105:40, “They asked, and He brought quail, and satisfied them with the bread of heaven.”

Prov 30:8, “Keep deception and lies far from me, give me neither poverty nor riches; Feed me with the food that is my portion.”

John 6:31, “Our fathers ate the manna in the wilderness; as it is written, “HE GAVE THEM BREAD OUT OF HEAVEN TO EAT’.”

Luke 12:22, “And He said to His disciples, “For this reason I say to you, do not worry about your life, as to what you will eat; nor for your body, as to what you will put on’.”

Therefore, this is a request for our logistical grace blessings to be provided, which includes food for our physical needs, and in the imagery of “**bread**,” the spiritual sustenance we need each day to live the spiritual life that begins with faith in Jesus for salvation and is followed by the intake of His Word daily, (the mind of Christ, **1 Cor 2:16**), needed to nourish our souls, **John 6:33, 35, 48, 51**.

“One might argue, Why ask God for what He’s already promised to provide? In response, I ask, Do you really think the purpose of prayer is to convince God to do something He wouldn’t otherwise do? We don’t pray to bend God’s will to ours. We pray to make His will alive in us and to conform to His agenda. Prayer is a meeting of the minds in which we adopt His way of thinking in practical terms. In this spirit, Jesus said, in effect, “Don’t hesitate to ask for your needs.” (Swindoll’s Living Insights New Testament Commentary – Luke).

Vs 4

Luke 11:4, “And forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.”

Mat 6:12 records the first section, “**And forgive us our debts, as we also have forgiven our debtors.**

Mat 6:13a, records the second part, “**And do not lead us into temptation**,” and then has the additional part, “**but deliver us from evil**.”

There are three parts to Luke's account:

- 1) And forgive us our sins.
- 2) For we ourselves also forgive everyone who is indebted to us.
- 3) And lead us not into temptation.

1) "**And forgive us our sins,**" KAI APHIEMI, (in the Aorist, Active, Imperative), HEMEIS HO HAMARTIA HEMEIS. HAMAR-TIA is the Greek word for "sin, a sinful deed, or sinfulness." Matthew used OPHEILEMA instead that is more of the figurative term for sin, as it means, "debt, something owed, one's due, and sin." OPHEILEMA is only used here and in **Rom 4:4**, to disclaim salvation by works. Some prayer books use the word "trespasses," from the Greek PARAPTOMA, but that word is not used in the Greek here, but is in **Mat 6:14-15**.

In Matthew's writing, he draws out the indebtedness to God we have because of our sins that we are to ask forgiveness for. All sins are moral and spiritual debts to God. But human beings are debtors who cannot pay. As such, the followers of Jesus should continually recognize that it is God's grace which saves from sin both positionally and experientially. Jesus recognized that even in a redeemed state, man is still a member of the human race and thus prone to sin. That is why this prayer is not one for salvation, because we are already saved and have eternal security. Therefore, we are Positionally Sanctified. This is a prayer for our Experiential Sanctification from the filth of having sin upon our souls experientially. Therefore, God created a process for the experiential forgiveness of our sins called "confession of sins," which we also call the Rebound Technique. As God is holy, we must fellowship with Him in holiness. When we confess our sins we are entered into an experiential holiness called experiential sanctification, because we are cleansed of our sins. Now, we can have fellowship with God.

This was the main lesson Jesus taught the disciples when He washed their feet in **John 13:1-9**. There, He explained to the believing disciples that they did not need to take a "bath," LOUO, but only to "wash, NIPTO, their feet." In other words, they were already saved and Positionally Sanctified. Now, because of sin in their life post salvation, they needed to "wash their feet," for Experiential Sanctification. This second washing is done by applying **Luke 11:4; Mat 6:12**, and **1 John 1:9**, which all speak to the confession of our sins to God.

The confession of sins for forgiveness is not a doctrine exclusive to the Church Age and NT, or to any other Age for that matter. It is a universal doctrine. Numerous passages in the OT point to the believer to confess their sins to God. In fact, the Law taught confession of sin, **Lev 5:5**, "**So it shall be when he becomes guilty in one of these, that he shall confess that in which he has sinned.**" Cf. **Lev 16:21; 26:40; Num 5:7**; cf. **Psa 32:5; 38:18; 51; Prov 28:13**. These are precursors for the confession of sin for the Church Age believer,

Prov 28:13, "He who conceals his transgressions will not prosper, But he who confesses and forsakes them will find compassion."

Psa 32:5, "I acknowledged my sin to You, And my iniquity I did not hide; I said, "I will confess my transgressions to the LORD"; And You forgave the guilt of my sin. Selah."

1 John 1:9, "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

Luke 11:4a, is the principle of **1 John 1:9**, the confession of our sins to God the Father, that we also call the Rebound Technique. As stated above, this is not a prayer for salvation, since we are forgiven of our sins positionally at the moment we believe in Jesus Christ as our Savior, which gave us salvation for all of eternity and Positional Sanctification. This is a request for our Experiential Sanctification, as **1 John 1:9**, also uses APHIEMI for the experiential or moment by moment forgiveness of our sins. To receive God's experiential forgiveness of our sins we need to confess them to God the Father.

1 John 1:9, “If we confess our sins, He is faithful and righteous to forgive (APHEIMI) us our sins and to cleanse us from all unrighteousness.”

When we do, it provides for us Experiential Sanctification, which also means we have fellowship with God and we walk in His light, **1 John 1:3, 6-7.**

These passages go together, as our Lord would not instruct us to pray for the forgiveness of our sins for salvation over and over again, since our salvation is secure for all eternity at the moment we first believed in Jesus. Therefore, this prayer model for our daily prayers would not include that and is instead a prayer for our Experiential Sanctification so that we are in fellowship with God and therefore have communion with Him, i.e., walk with Him in the Light, **1 John 1:7, “But if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.”** This takes us back to the first part of this prayer model and the “holiness” or sanctification of God that we can enjoy experientially.

Therefore, when we confess our sins to God on a daily or moment by moment basis, we recognize the indebtedness to God we have regarding our sins and sinfulness, and recognize that He did everything to pay our debt. That something was to send His Son to the Cross to pay the penalty for our sins. When we confess our sins to God daily, we do not do it for salvation, that matter has already been settled. Instead, we do it for experiential “**cleansing of all unrighteousness,**” which are the known and unknown sins we have committed since we last confessed our sins. This provides for with Experiential Sanctification so that we can “**walk in the light, as He Himself is in the light.**” It allows us to have fellowship with God, which includes the filling of the enabling power of the Holy Spirit, cf. **Eph 5:8, 18.**

Eph 5:8, “For you were formerly darkness, but now you are Light in the Lord; walk as children of Light.”

Eph 5:18, “And do not get drunk with wine (i.e., do not sin), for that is dissipation, but be filled with the Spirit.”

Therefore, to request God to “forgive us our sins” is designed for the believer to walk as God walks, in the light, sanctified, holy, set apart, etc., so that we have fellowship with Him daily. Even though we are given these things at the moment of our salvation positionally, we cannot experience them if we have been or are walking in sin. And, the only way to have cleansing so that we can walk in His light, is to abide by His Word that tells us to confess our sins to Him. By doing so, God is the one who “**cleanses you from all unrighteousness,**” not yourself by changing your thoughts or changing of heart or doing penance, or any other thing. Those would be a system of human good works, which are not acceptable to God.

We will see this principle of the confession of our sins to God in the parable of the Prodigal Son, **Luke 15:11-32.** There, Jesus will illustrate confession of sin and the extraordinary forgiveness of God in the parable. In **vs. 18,** the prodigal son says, “**‘I will get up and go to my father, and will say to him, ‘Father, I have sinned against heaven, and in your sight’.**” This is the son’s prayer of the confession of his sins, (i.e., rebound).

Interestingly, many of the “early church fathers,” wrote in regard to the confession of sins, including:

Epistle of Barnabas 19:12, “Thou shalt not make a schism, but thou shalt pacify those that contend by bringing them together. Thou shalt confess thy sins. Thou shalt not go to prayer with an evil conscience. This is the way of light.” (Brn 19:12 APE).

Ignatius of Antioch was among the Apostolic Fathers, was the third Bishop of Antioch, and was a student of John the Apostle. “Moreover, it is in accordance with reason that we should return to soberness of conduct, and, while yet we have opportunity, exercise repentance towards God.” (ISI 9:1 APE). “Soberness of conduct” reminds us of **Eph 5:18, “do not get drunk with wine for that is a waste of life.” Then it goes on to say, “But be filled with the Spirit.”**

Hermas (the Shepherd) Similitude 9 23:4, “If our God and Lord, who rules over all things, and has power over all His creation, does not remember evil against those who confess their sins, but is merciful, does man, who is corruptible and full of sins, remember evil against a fellowman, as if he were able to destroy or to save him? (HSI 23:4 APE)I, the angel of repentance, say unto you, As many of you as are of this way of thinking, lay it aside, and repent, and the Lord will heal your former sins, if you purify yourselves from this demon; but if not, you will be delivered over to him for death.” (HSI 23:5 APE)

So, the first part of this passage shows us that we need to confess our sins to God the Father and in comparison to other NT Scriptures, when we do, we walk in the light of God, have fellowship with God and are filled with the Holy Spirit.

F. Instruction on Prayer, Luke 11:1-13.

1. The Lord’s Prayer Template, vs. 1-4, paralleled and expanded in Mat 6:9-13.

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Luke 11:4, “And forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.”

From our previous studies, we understand that temptation is an inevitable part of life, whether it comes from within our own Old Sin Nature, (OSN), from the world, (Satan’s cosmic system), or from Satan himself (the Evil One, which includes his minions). Therefore, it would be absurd to pray that we are not tempted in this life, especially when God uses it to prove or reprove our faith, as we exercise our spiritual muscles. God uses testing to also develop our relationship with Him. So again, why would He have us pray to avoid temptation? Even Jesus went through temptation to prove His faith and relationship with God, His Word, and His Holy Spirit. Therefore, this is not a prayer for avoidance, but a prayer for sustaining us as we go through temptation, so that it does not become sin in our lives and lead us away from our relationship with God. That is why our Lord added, as Matthew recorded, **“And deliver us from the Evil One.”**

In the example of Jesus, the NT also uses PEIRASMOS to record the temptations of Jesus by Satan. Jesus came through His temptations victoriously, **Luke 4:13**, and the epistle to the Hebrews notes the tremendous significance of Christ’s perfect obedience when being tempted in all the ways we are, **Heb 2:18; 4:15**.

Heb 4:15, “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.”

In addition, we see in Scripture, that while God is never its author, He is able to use our temptations to accomplish His own righteous purpose and develop spiritual growth within our souls. When we look to God for the strength and power to endure and overcome temptations, He causes the temptations to result in a strengthening rather than a weakening of faith, **James 1:2-4**, and for those who persevere under it, the Lord promises the “Crown of Life,” **James 1:12**.

James 1:2-4, “Consider it all joy, my brethren, when you encounter various trials (PEIRASMOS), ³knowing that the testing, (DOKIMION, “testing, genuineness, sterling quality”), of your faith produces endurance. ⁴And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.”

James 1:12, “Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.”

And going back to the petition for the forgiveness of our sins experientially, remember Jesus was tempted in all ways so that He would be able to come to our rescue when we ask, **Heb 2:18**, “**For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.**”

Therefore, this is a prayer petition not in the Imperative Mood for a request, but the Subjunctive Mood of negation of the possibility of being carried away into sin by being tempted to sin by Satan and his cosmic system, (i.e., not to succumb to temptation.)

Every temptation by Satan falls into one of these three categories, as temptation is primarily an attempt to get someone to act independently of God by implanting a desire for self-assertion or self-determination; to go one’s own way, **Prov 14:12-18; Isa 53:6**.

Isa 53:6, “**All of us like sheep have gone astray, each of us has turned to his own way; but the LORD has caused the iniquity of us all to fall on Him.**”

Satan used these three on Adam and the woman in the Garden of Eden, **Gen 3:1-7**, on Jesus in His three temptations, **Luke 4:1-13**, and he continues to use them on us today, as John warns. They include: 1) Appetite, 2) Beauty, and 3) Ambitious pride. John calls them in **1 John 2:16**, “**For all that is in the world, 1) the lust of the flesh, and 2) the lust of the eyes, and 3) the boastful pride of life, is not from the Father, but is from the world, (Satan’s cosmic system).**” We could also characterize these as 1) The fleshly, 2) The aesthetic, and 3) The spiritual or intellectual temptation.

Temptation: The Two Adams Contrasted		
1 John 2:16	Genesis 3:6; First Adam	Luke 4:1-13; Second Adam—Christ
“The lust of the flesh”	“The tree was good for food”	“Command this stone to become bread”
“The lust of the eyes”	“It was pleasant to the eyes”	“The devil...showed Him all the kingdoms”
“The pride of life”	“A tree desirable to make one wise”	“Throw yourself down from here”

Because he has been using them since day one of human history, he most likely used them with the Angelic race prior to the creation of man, to lead them in rebellion against God, which resulted in the great fall of the angelic race.

Interestingly, the first Adam, who was tested in a beautiful garden of delight, with every creature subject to his will and provided with everything necessary to sustain and strengthen him physically, failed. But, the Last Adam, spending forty days with the wild beasts of the wilderness and without food, was victorious in that terrible wilderness.

In the Garden of Eden, Adam’s sin was more than merely eating forbidden fruit; it was disobeying the revealed Word of God, believing the lie of Satan, and placing his own will above God’s. This is what Satan wanted Jesus to also do, as he wants you and me to do as well.

Though the particular tests of our Lord were out of the ordinary experience of human beings, because they were a testing towards His Deified powers, the areas of testing which they represent are common to all people. All

sinful desires can be classified as either lusts of the flesh, lusts of the eyes, or the ambitious pride of life, (or a combination thereof, **1 John 2:16**). The tests which Satan put the Lord through fall into those three categories:

1. **Appetite:** To turn stone into bread would have self-satisfied His human fleshly hunger for food.
2. **Beauty:** To worship before Satan would have returned the glorious dominions of His creation back to Him.
3. **Ambitious Pride:** To throw Himself off of the pinnacle would have self-aggrandized His Deity and status as the Son of God.

Using these three categories of temptations, Satan tempted our Lord in three areas, as we too are tempted in these ways. Each was directed towards Jesus to satisfy His problems Himself with His own Deity, rather than relying upon God. For us, it is directed to use our own human powers and abilities to solve our problems, rather than relying upon God and His Word.

1. Temptation to act independently of the filling of the Spirit, **Luke 4:3-4**.
2. Temptation in relationship to the Plan of God, **Luke 4:5-8**.
3. Temptation in relationship to the Word of God, **Luke 4:9-12**.

As such, Satan's objectives were threefold.

1. He sought to destroy the doctrine of KENOSIS, (i.e., Jesus use your Deity to satisfy your problems).
2. He sought to fulfill his original sin to make himself like the Most High, **Isa 14:14**, (i.e., Jesus worship me).
3. He sought to annihilate the prototype spiritual life, (Jesus falsely apply the Word of God).

Likewise, temptation comes to us so that we use our own human power or resources to solve our problems, worship the creature rather than the Creator, and not use or wrongly apply the Word of God in our lives.

These temptations were designed to test Jesus Christ to operate independently of God the Holy Spirit in problem solving. If the Deity of Christ acts independently of the filling of the Spirit, the humanity of Christ destroys the prototype spiritual life. Likewise, if we do not rely upon God the Holy Spirit and the Word of God to problem solve, we will destroy our spiritual life. If we act independently of the filling of God the Holy Spirit and the Word of God, our spiritual life becomes vanity (MATIOTES), cf. **Eph 4:17-19; 2 Peter 2:18**.

Eph 4:17, "So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility (vanity) of their mind."

2 Peter 2:18, "For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error."

Therefore, Satan attacked the humanity of Christ at the point of His strength. This was a temptation to compromise the prototype spiritual life. Our Lord's strength was the filling of the Holy Spirit and metabolized Bible doctrine circulating in His stream of consciousness of His soul. Satan attacked the two power options. He attempted to get our Lord to operate independently of the filling of the Spirit and Bible doctrine. Satan was tempting our Lord to violate the will and plan of God, just as he does to the believer every day, a sin which is unfortunately committed by believers daily. Yet, with the power and filling of God the Holy Spirit and the Word of God resident within our souls, God leads us to be overcomers and not give in or be destroyed by temptation to sin, which furthers the development of our eternal relationship with God.

The method of temptation used by Satan established a pattern according to which he would deal with man as seen in the Garden of Eden temptations, **Gen 3:1-6**:

1. Questioning God, i.e., distorting or casting doubt on the Word of God, is the beginning of every temptation.
2. Contradicting God, i.e., denying His Word outright, is the inevitable result of questioning it.
3. Surpassing God, is that satanic device in which some imaginary good is sought, above and beyond what God has offered, **2 Cor 11:14-15**, “**No wonder, for even Satan disguises himself as an angel of light. ¹⁵Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds.**”
4. Disobeying God, which is the final result that leads to sin, **vs. 6-7**.

Gen 3:6-7, “**When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. ⁷Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.**”

James 1:14-15, “**But each one is tempted when he is carried away and enticed by his own lust. ¹⁵Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.**”

As Satan’s tactics are characterized as temptations of Appetite, Beauty, and Ambitious Pride; his mode of operation is carried forward through fear, lies, and deception. We have to remember that the Bible tells us that Satan is the enemy of:

1. Unbelievers, **Luke 8:12; 2 Cor 4:3-4; 2 Thes 2:7-10; Col 2:8**.

Luke 8:12, “**Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved.**”

2 Cor 4:3-4, “**And even if our gospel is veiled, it is veiled to those who are perishing, ⁴in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.**”

Col 2:8, “**See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.**”

2. The Church Age believer, **2 Cor 2:11; 2 Cor 11:3; Jas 4:6-10; 1 Pet 5:6-9; Eph 6:10-18**.

2 Cor 2:11, “**So that no advantage would be taken of us by Satan, for we are not ignorant of his schemes.**”

2 Cor 11:3, “**But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of *devotion* to Christ.**”

3. The Church. **Rev 2:9, 13, 24; 3:9**.

“Satan does not tempt us just to make us do wrong things—he tempts us to make us lose what God has put into us through regeneration, namely, the possibility of being of value to God. He does not come to us on the premise of tempting us to sin, but on the premise of shifting our point of view, and only the Spirit of God can detect this as a temptation of the devil. Therefore, temptation means a test of the possessions held within the inner, spiritual part of our being by a power outside us and foreign to us.” (Oswald Chambers, My Utmost for His Highest).

Temptation in our thinking today means, to entice so as to move someone to sin, evil, or human good. But, as we have noted above in its original meaning, it also meant, “testing or trying.” The Greek Verb for “testing,” is PEIRAZO, πειράζω that means, “try, attempt, put to the test, tempt, or entice to sin.” Therefore, it could be thought of as a challenge of the will either for good or bad. In fact, we see God “testing” Abraham in the Isaac incident, **Heb 11:17-19**; cf. **Ex 20:20**; **Deut 8:2**; **Judges 2:22**. Clearly, God was not trying to get Abraham to sin, but was challenging his faith in God.

Ex 20:20, “Moses said to the people (after giving them the Ten Commandments), “Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin”.”

With that understanding, we are also reminded that a temptation by itself is not sin. Therefore, when you are presented with a temptation to sin, the temptation itself is not the sin. The sin is when you act upon the temptation either mentally, verbally, or overtly.

Furthermore, in regard to a challenge of faith, all temptations towards the believer are a challenge for the believer to continue to trust and rely upon God and not give in to the temptation and sin, thereby maintaining their walk of faith with God, while growing spiritually as a result of the tactical victory of not giving in to the temptation to sin.

So, the subject of the following principles is in regard to enticing to sin, as we are tempted to sin from one of three sources: 1) From our Old Sin Nature (OSN); 2) From Satan or one of his minions, **Eph 6:10-11**; or 3) From the world, (Satan’s cosmic system). As noted above, we are never tempted to sin by God, **James 1:13**.

A temptation is an enticement to choose a path that leads to or enters us into sin, human good, or evil. It is a choice that leads us astray from our ongoing experiential relationship with God. It leads us to not be in fellowship with God, walk in the Light of Jesus, or be filled with the Holy Spirit. It leads us to not be experientially sanctified before God. With that said, we also see that a temptation to sin can have the complete opposite of its goal when we resist its enticement to sin and act independently of God.

It is not a sin to be tempted. Yet, when you respond positively, (i.e., say Yes), towards temptation, it becomes a sin, human good, or evil in your life, and you lose your fellowship with God, are now walking in darkness, and are no longer filled with the Holy Spirit. When you go negative towards God’s will at the point of being positive towards temptation, then you enter into sin, human good, or evil and come under the control of the Old Sin Nature, (OSN), **James 1:14**; **Rom 6:6**; **Eph 4:22**; **Col 3:9**. Being under the control of the OSN, (a.k.a. the flesh), means you are out of fellowship with God and you are not filled with the Holy Spirit.

James 1:14, “But each one is tempted when he is carried away and enticed by his own lust.”

Rom 6:6, “Knowing this, that our old self (OSN) was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin.”

Eph 4:22, “That, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit.”

Col 3:8-9, “But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth. 9Do not lie to one another, since you laid aside the old self with its evil practices.”

The NIV Application Commentary shows us several things we learn about temptation from Jesus’ example.

1. Do not try to think or rationalize your way out of God’s will. When Jesus was tempted, He did not think or rationalize His way out of God’s will. He could have easily said that God would not want His Son to starve, to

suffer rejection, or to die. He could have easily rationalized His way through or out of the situation by thinking the kingdom was going to belong to Him anyway, so what did it matter how it came into his hands? Jesus avoided this kind of “the end justifies the means” thinking as He responds to the three proposals of Satan. We must be careful that the shortcuts that often become possible in life do not in fact reflect rationalization to avoid God’s will for our lives.

2. Tests in life are not bad; in fact,

God allows them in our life, **Job 1-2, James 1:2-4**. The main issue is our response to the test. Do we respond in a way that looks to God to guide us through it? Do we trust Him, or do we put Him to the test?

In addition, how do you respond to personal struggles in your life? Do you get angry? Do you seek to reassert your control, even when you know you cannot control events? Or do you rest in faith, look for God’s hand, and ask Him what you should do and learn from what you are going through? If we are to grow spiritually, we can expect trials. If we are to grow spiritually, we need to look to God in the midst of them.

3. Our trust in God should extend His provisions for our lives. Though Satan tested Jesus about the most basic of needs, bread, we sometimes desire to “feed ourselves” with things we feel are basic to life. But those “basic things” frequently involve a larger home, more gadgets, the finest appliances, the most expensive clothes, and a host of other material possessions to say that we have arrived. Yet, life is not defined materially; rather, it is defined relationally and spiritually in terms of knowing God and serving Him in the context of His will. Will Satan succeed in testing us to take bread that God is not asking us to eat, while we ignore the most basic meal of all, His will?

The pursuit of material goals can become a driving force in our lives. But where does God’s Word and leading stand? Sometimes, giving resources to the accomplishment of ministry may mean giving up personal material pleasures. Sometimes, seeking to have less materially can lead to having much more. And, sometimes God provides abundantly in the midst of a sacrifice made for His will.

4. Our trust in God should include contentment with the station He has given us in life, **Phil 4:11-13**. Satan tempts us to slip into idolatry as directly as he did here with Jesus, using subtle substitutes, leading us to not be content with what we have and to pursue what we desire. Perhaps we worship our work, our status, our possessions, our family, or other unsuitable items that stand in the way of knowing God. Maybe he asks us to take the easy path of “growth” without suffering or facing rejection in our stand for Jesus or for Divine values. Sometimes, when we opt for comfort in life, it means selling our soul to the prince of this world.

Another way we show lack of trust is to grab for power that is not ours or to take power in a way it is not intended to be received. The implications of such a power grab extend into how we exercise authority in the home, how we conduct our businesses, and how we relate to others. Yet, God desires to give us rich blessing, even to share in the benefits of His authority. The best authority is one exercised not under threat, but that which is earned. The most genuine authority is not that which is seized, but that which is received from the God who honors faithfulness. But, to worship Satan and to take his path to get there is to lose whatever access to God’s blessing we may possess.

5. We should never try to force God to act on our behalf, show that He loves us, etc., or prove Himself or His Word in any way. A way we tend to show a lack of trust in God is to try to force Him to act on our behalf. In the test we often set up, we want to see if He is for us or against us. This type of spiritual wagering does not involve leaping from tall buildings, but walking into events where we say in effect, “If you care for me God, then this situation will turn out this way.” In effect, we test the “emergency broadcast system” of God’s presence and presume on how He should react. This kind of testing is an attempt to control God, not follow His leading. We are setting ourselves up for disappointment, since it may be in our best interest for events to go in a different direction than we desire.

6. We should never blame God for our problems or whenever suffering occurs. As stated above, God never tempts us to sin, **James 1:13**, but He will allow us to be tempted by our OSN, Satan, or the world, as Job was, cf. **Job 1-2**. When problems, difficulties, or suffering occurs in our life, we may feel that He has abandoned us, when, in fact, He may be getting our attention, revealing a better way to us, or asking us to meet Him in the midst of the adversity. As Jesus turned down Satan and consciously chose to follow God down the hard road of His ministry, so too must we be prepared to walk into events under His leading, even where the outcome is not clear. And remember, He has given us His 11 Problem Solving Devices and will always provide us a way of escape to overcome the adversity and be winner believers inside of His plan for our lives.

1 Cor 10:13, “No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.”

Rev 2:7, “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God.” Cf. **Rev 2:11, 17, 26; 3:5, 12, 21.**

Rev 21:7, “He who overcomes will inherit these things, and I will be his God and he will be My son.”

F. Instruction on Prayer, Luke 11:1-13.

1. The Lord’s Prayer Template, vs. 1-4.

2. **Instruction for Persistence in your Requests to God, vs. 4-13.**

Vs 4

Luke 11:4, “And forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.”

3) “**Lead us not into temptation**” is better understood as, “**Do not let us be carried away in the sphere of temptation.**”

Temptation comes in three categories: Appetite, Beauty, and Ambitious Pride. They come from three sources: Satan, his cosmic system, and your OSN. They are designed to get us to act independent of: God’s Word, the Holy Spirit, and God’s Plan for our lives. The NIV Application Commentary shows us several things we learn about temptation from Jesus’ example.

1. Do not try to think or rationalize your way out of God’s will. When Jesus was tempted, He did not think or rationalize His way out of God’s will. He could have easily said that God would not want His Son to starve, to suffer rejection, or to die. He could have easily rationalized His way through or out of the situation by thinking the kingdom was going to belong to Him anyway, so what did it matter how it came into his hands? Jesus avoided this kind of “the end justifies the means” thinking as He responds to the three proposals of Satan. We must be careful that the shortcuts that often become possible in life do not in fact reflect rationalization to avoid God’s will for our lives.

2. Tests in life are not bad; in fact, God allows them in our life, **Job 1-2, James 1:2-4**. The main issue is our response to the test. Do we respond in a way that looks to God to guide us through it? Do we trust Him, or do we put Him to the test?

3. Our trust in God should extend His provisions for our lives. Though Satan tested Jesus about the most basic of needs, bread, we sometimes desire to “feed ourselves” with things we feel are basic to life. But those “basic things” frequently involve a larger home, more gadgets, the finest appliances, the most expensive clothes, and a host of other material possessions to say that we have arrived. Yet, life is not defined materially; rather, it is defined relationally and spiritually in terms of knowing God and serving Him in the context of His will. Will

Satan succeed in testing us to take bread that God is not asking us to eat, while we ignore the most basic meal of all, His will?

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5. We should never try to force God to act on our behalf, show that He loves us, etc., or prove Himself or His Word in any way. A way we tend to show a lack of trust in God is to try to force Him to act on our behalf. In the test we often set up, we want to see if He is for us or against us. This type of spiritual wagering does not involve leaping from tall buildings, but walking into events where we say in effect, "If you care for me God, then this situation will turn out this way." In effect, we test the "emergency broadcast system" of God's presence and presume on how He should react. This kind of testing is an attempt to control God, not follow His leading. We are setting ourselves up for disappointment, since it may be in our best interest for events to go in a different direction than we desire.

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Rev 21:7, "He who overcomes will inherit these things, and I will be his God and he will be My son."

Conclusion:

Matthew concludes the prayer with, **Mat 6:13b**, “[**For Yours is the kingdom and the power and the glory forever. Amen.**’]” Luke does not record this and the earliest manuscripts of Matthew did not either. It appears to be a doxology that was added to the end of the prayer template, as later transcribers thought that a doxology praise was lacking, or would be a good way to conclude. Yet, the whole is a doxology of God.

The pattern in this model prayer when combining both Luke’s version and Matthew’s, is first pray for God’s kingdom and then for man’s needs. It is divided into two sections, and each section is subdivided into three categories. This pattern keeps us from wandering all over the place in prayer or from simply praying the same things. This structure gives us direction.

1. The first section with its three categories are invocations for the glory of God:

- a. That God may be glorified in His name, so that it shall be universally revered.
- b. That God may be glorified in His kingdom; that kingdom before which every power of evil shall eventually fall.
- c. That God may be glorified in the hearts of humanity by all men becoming obedient unto His will.

These petitions appropriately come first, as it is of first importance to us that God should be honored in His person, in His authority, and in His desires/will. The three petitions also represent three stages of spiritual growth in the communion and fellowship with God.

- 1) We first know and revere His name as God.
- 2) From there we advance to the full recognition of His royal and Divine authority.
- 3) And from this in turn we again advance until we know Him fully as Father and perform His wishes/will through the joyous constraint of our love for Him, as do the elect angels in heaven.

2. The second section with its three categories, are for humanity and thus petitions we ask for ourselves:

- For our bodies, in the present, that we may have sustenance. “Daily bread,” is our Logistical Grace Blessings both physical and spiritual. It is not a petition for milk and honey, symbols of luxury, but for bread, life’s sustenance and necessity, and for bread in moderation, bestowed day by day, like the manna.
- For our souls in things concerning the past, that past trespasses/sins may be forgiven. This is the experiential forgiveness of sins using the Rebound Technique of **1 John 1:9**. This is the one thing needful of the soul in regard to the past. This also comes with a condition precedent to obtaining this petition, (i.e., that we have a spirit of forgiveness), which condition is plainly stated in the petition itself. Just as we have received forgiveness, we are to give forgiveness to others.
- For our souls as to the future, that they may be enabled to avoid giving in to temptation where it becomes sin. This is a petition for protection from the temptations from Satan, his cosmic system, and our own OSN. and that we may be delivered from “the evil,” so as to be overcomers experientially.

Therefore, Jesus’ template prayer, which is not exhaustive in categories of prayer, gives us a good outline as the things we should be praying for on a daily basis, so as to first glorify God and second petition Him for our every need both physically and spiritually.

2. **Instruction for Persistence in your Requests to God, vs. 5-13.**

After giving instructions to the disciples on “how to pray,” Luke next records Jesus giving a parable that instructs on the persistence and faithfulness we should have in our prayer life, in **vs. 5-13**. This is broken down into three sections:

- a. A parable that speaks of the readiness of God to hear prayer, **vs. 5-8**.
- b. A statement on the certainty of God’s answering prayer, **vs. 9-10**.
- c. A final argument that God will answer prayer even more readily than a human father will respond to his children’s requests, **vs. 11-13**.

a. A parable that speaks of the readiness of God to hear prayer, vs. 5-8.

Luke 11:5-8, “Then He said to them, “Suppose one of you has a friend, and goes to him at midnight and says to him, ‘Friend, lend me three loaves; ⁶for a friend of mine has come to me from a journey, and I have nothing to set before him’; ⁷and from inside he answers and says, ‘Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you *anything*.’ ⁸I tell you, even though he will not get up and give him *anything* because he is his friend, yet because of his persistence he will get up and give him as much as he needs”.”

This is called the “Parable of the Friend at Midnight.” It speaks of the character of God in responding to the needs of His people. And as Jesus often did, He took a commonplace incident from everyday life to stress an important principle of the faith-rest life, (i.e., true faith will persist in prayer until the answer comes).

“**Midnight**,” in **vs. 5**, is the Greek noun, MESONUKTION, μεσονύκτιον. It is only used here and in **Mark 13:35**, regarding the Second Advent of Jesus, and in **Acts 16:25; 20:7**, for the literal times of Paul praising God and teaching His Word. The Romans divided the night into four watches: “**evening**,” OPSIOS, 6–9 p.m., “**midnight**,” MESONUKTION, 9 p.m.–12a.m., “**cockcrow**,” ALEKTOROPHONIA, 12 a.m.–3 a.m., and “**morning**,” PROINOS, 3–6 a.m.

Here, is a principle of friendship, PHILOS, φίλος in that if a friend does a favor for you, you should return with a favor to them when and if they have need or petition you.

The Bible tells us that we are the friend of God, **John 15:13-15; James 2:23**. Therefore, He desires that we petition Him of our needs when they arise. As a friend of God, we should reciprocate His friendship towards us in service towards Him.

The petition here was “**to lend**,” KICHREMI, κίχρημι that is only used here in the NT. It is in the Aorist, Active, Imperative, which is a special request of someone when the lending is actually a matter of giving, with an understanding of reciprocal repayment at some point in the future, rather than a return of the same. It is clear the same loaves could not be returned.

“**Three loaves**,” TREIS ARTOS, “bread, loaf of bread, or food.” Three being the number of Divine perfection, this neighbor was not asking for the extra ordinary but the common food of the day. Bread was typically made in the morning for that day’s supply. So, we have the principle of our “daily bread.”

In **vs. 6**, the arriving friend was “**on a journey**,” EK HODOS, could also mean, “out of his way or lost.” So, the friend had a problem that this man was trying to help with. The ordinary custom of hospitality in that day was to give a newly arrived guest something to eat. Failing to offer food to a guest would be insulting and dishonorable. Therefore, this is an intercessory petition prayer to help another.

In **vs. 7**, the neighbor’s first reply does not necessarily mean he was uncaring to the petition. He actually had his own family to care for first. To get up in the middle of the night would have disturbed his family. So, rightly he

was taking care of his first priority, his family, just as God our Father, prioritizes taking care of His family; you and I, believers in Christ.

The key word in this passage is in **vs. 8**, “**persistence**,” which in the Greek is the Noun ANAIDEIA, ἀναίδεια that actually means, “shamelessness.” It also can mean, “importunity (i.e., wearisome persistence, the fact of being troublesomely demanding or insistent).” It is only used here in the NT. It is a compound word from the negative AN, “without” and AIDOS that means, “modesty or reverence.” Literally it would mean, “without modesty.” But it is rendered as a positive word meaning, “without a sense of shame” or “shamelessness.”

Jesus was speaking of the shameless manner in which the man came to his friend / neighbor and continued to ask for help; his shameless persistence. He had no shame in making an unreasonable request in the middle of the night. As such, it was impudent (i.e., rude, showing a lack of respect and excessive boldness), of him to expect help at such a time. He was shameless in his persistence, continuing his pleading until his friend responded. Therefore, if shameless persistence can obtain a favor from a neighbor, then certainly earnest persistent prayer will receive our heavenly Father’s answer.

The same principle of persistence is taught in **Luke 18:1-8**, the “Parable of the Unjust Judge.”

In addition, in the Greek, there is a subtle undertone of our resurrection being reciprocation from God for our friendship with Him, as both EGEIRO and ANISTEMI are used in this parable for “rising, raised, etc.,” to go along with “midnight” used in **Mark 13:35**.

The whole point of the story is the need for persisting in prayer. If the neighbor had simply asked his friend to arise and provide some food, it would not be importunity. The picture is one of overcoming reluctance on the part of the petitioner. It is obvious that the man continued to knock, in spite of being refused, until at last, not out of goodwill but because the neighbor would not go away, the man got up and provided the bread, just as the judge helps the widow in **Luke 18**. The neighbor also would give him bread since he too might be in need sometime.

Principles:

1. Just having a pattern of prayer will not make you a prayer warrior. You also need determination. Our Lord wants us to know that we must be persistent in our prayer petitions. We cannot ask for something one time and then go off as if we never asked anything of the Lord. It is persistence that gets the results because it demonstrates our faithfulness in God as we ask over and over again, knowing He will answer our prayer.

2. We are not to be discouraged because God does not respond to our prayer the first time we offer it up to Him. We are to be persistent in our prayer requests, **Rom 12:12**, until the answer comes.

Rom 12:12, “Rejoicing in hope, persevering in tribulation, devoted to prayer.” Where “**devoted**,” is the Verb PROSKARTEREO, προσκαρτερέω, which is a compound word from PROS, “toward or face to face,” and KARTEREO, “be strong, persevere, endure because of strength, or be steadfast.” In classical Greek ethics, the concept is a reference to the right attitude and conduct of wise ones. Then, PROSKARTEREO, in classical Greek, when used of interpersonal relationships, it comes close to “dedication or being loyal to someone,” (e.g., a slave’s faithful service). Therefore, it comes to mean, “adhere firmly to, persist in, or remain devoted to.” Cf. **Acts 1:14; 6:4; Col 4:2**.

Col 4:2, “Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving.”

3. Even people who have poor manners and bad behavior will behave righteously and respond to the persistent requests of another. Therefore, you can trust that God, who is absolute righteousness, will behave even more righteously. This illustrates the Lord’s supreme goodness and unreserved love to answer our prayers.

4. When we are doing what God considers good, we can boldly come to Him for provision, even if it feels like impudence, **Eph 3:12; Heb 4:16; 10:19, 22; 1 John 3:21-22; 5:14.**

Eph 3:12, “In whom we have boldness and confident access through faith in Him.”

Heb 4:16, “Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.”

Heb 10:19, “Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus.... ²²let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.”

5. If boldness moved an unwilling man to do the right thing, how much more can we rely upon God, who is uncompromisingly willing and good, to meet our persistent requests?

Now, we turn to the second section of this object lesson.

b. A statement on the certainty of God answering our prayer, vs. 9-10. From this point to **vs. 13**, it is paralleled in **Mat 7:7-11.**

Luke 11:9-10, “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. ¹⁰For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened.”

Here, we have another grouping of three; the number of Divine Perfection. The initial teaching in **vs. 9**, is reiterated in **vs. 10**. In fact, **vs. 9**, is the major chorus of the worship song we sing, “Seek Ye First.”

1. The first of the group in **vs. 9**, is “**ask, and it will be given.**”

As we have previously noted, “**ask**” is one of the words used for prayer in the NT. It is the Verb AITEO in the Present, Active, Imperative that means, “ask, request, or demand,” yet the latter is not part of the context of our prayer life. We do not “demand” things from God. Nevertheless, this is one of the NT words for prayer and originally meant, “to request something that one really needs.” In the Imperative Mood, as all three examples here are, tell us this is a command from our Lord. We are commanded to “ask” God for our needs and the needs of others.

“**It will be given**” is the common Verb DIDOMI in the Future, Passive, Indicative for the dogmatic fact that we will receive our petition request to God at a forthcoming time, cf. **Mat 21:22.**

Mat 21:22, “And all things you ask in prayer, believing, you will receive.”

2. The second of the group in **vs. 9**, is “**Seek and you will find.**”

“**Seek**,” is the Verb ZETEO, in the Pres., Act., Imper., that means, “seek, look for, inquire about, etc.” It can also mean, “wish for or desire,” which is the motivation behind our petition/request to God. So, we also have a secondary context of the righteous desires of our heart. To seek means to diligently, earnestly, and tenaciously search after something, sparing no effort or expense, for the sought object is valued to the highest degree. Believers are to seek God in this manner regarding our petitionary prayers.

“**You will find**,” is the Future, Active, Indicative of the Verb EHURISKO, εὐρίσκω that means, “find, discover, obtain, ascertain, or contrive.” It is where we get our word “eureka,” from, which is an exaltation stated when we

find something that was lost, or we were diligently searching for. Therefore, God promises us that subsequent to our petitionary prayers, we will find the answer, whatever it might be. The Indicative mood once again shows the dogmatic fact of reality that we will find an answer to our prayers that we have been diligently seeking from God.

3. The third of the group in **vs. 9**, is **“knock and it will be opened to you.”**

“Knock,” is the Pres., Act., Imper., of the verb KROUO, κρούω that in the NT means, “to knock,” on a door, whether the door is literal or figurative. Here it is figurative for knocking on God’s door to get Him to respond to you. Being in the Present tense, it gives us the meaning of a “continuous knocking,” which, by the use of the Imperative mood, we are commanded to do.

Remember, when you knock on someone’s door, you typically do not strike the door only once. Usually, it is several strikes on your first attempt at knocking. Then, if the homeowner does not answer your first attempt, you knock again with several more strikes on the door, and usually much harder or louder to get the homeowner’s attention. This should not be lost when regarding our prayers to God. Keep knocking, and if necessary, get a little more assertive when you do.

“It will be opened,” is also in the Fut., Pass., Indic., of the Verb ANOIGO, ἀνοίγω that means, “open, open (itself), or be open.” Here, in a figurative use of the door of God’s home; heaven, it represents God answering our prayers. It means that because of our persistence in prayer, (i.e., knocking), God will answer our prayers, (i.e., open the door). It means that God will respond to our prayer petitions when we are persistent in offering them up to Him.

Therefore, we are commanded to “keep on asking, seeking, and knocking,” which are all illustrations of our prayer life in faith, with the promise that “it will be given, we will find, and it will be opened to us,” which are all illustrations of God responding to and answering our prayers.

This pattern is reiterated in **vs. 10**, for a double emphasis on these prayer and faith-resting principles. There we see that **“everyone,”** PAS, “all or every,” is the class of people in view. Therefore, it does not matter what your socio, religious, or economic status. Everyone and anyone who prays to God faithfully, persistently, and diligently, will receive an answer to their prayers.

In **vs. 10**, “asks,” “seeks,” and “knocks,” are all the same root verbs used in **vs. 9**, but here are in the Present, Active, Participle in the Singular, Nominative Case, to emphasis the action of prayer as a “thing” we must do.

Then, the illustrative responses by God in answering our prayers, is the same root word for the last two, “finds” and “it will be open,” with “finds,” EHURISKO, in the Present, Active, Indicative for a fact of a present discovery of the answer to our prayer.

In addition, in the first grouping of “asking,” rather than using “given” DIDOMI, that emphasized the Giver, (in this case God), the emphasis is on the one who **“receives,”** the answer to their prayers, (the person who prays), with the Present, Active, Indicative of LAMBANO that means, “take, take hold of, grasp, seize, receive, get, or obtain.”

Therefore, in **vs. 10**, the emphasis is on the one who has their prayers answered with the verbs, “receives, finds and opened to you,” all in the Indicative mood for the dogmatic reality of happening.

By giving these instructions on prayer, our Lord is asking His disciples to pursue both spiritual goals and request basic needs with great boldness and shamelessness, faithfully and persistently. As such, the pattern prayer of **vs. 2-4**, plus the persistence in faithfulness of our prayers in **vs. 5-10**, equals the effective prayer of the believer.

In addition, remember that the Bible tells us that in offering prayers, we have a petition and a desire. The petition is the specific thing we ask for, and the desire is the motive behind the prayer that we hope is fulfilled. Sometimes we know and understand this motive and other times we do not, but God always does. Therefore, when God answers our prayers, He responds to both the petition and the desire either positively or negatively.

1. Positive - Negative. Here, your petition is answered yes, but your desire behind it is answered no. For a silly example, you pray to make a million dollars; yes, you will make a million dollars, but no, you will not be happy.

For a Biblical example, in **Psa 106:13-15**, the Jews were tired of the great Divine provision of manna, the greatest health food ever. They longed for the Egyptian meat and food they used to eat. God answered their petition yes; He sent them quail. But the desire for satisfaction or “food happiness” was not answered; instead, they suffered terribly from it and thousands died.

2. Negative - Positive. The answer to the petition is no; the desire behind the petition is answered yes. Example: no, you will not make a million dollars, but yes, you will be happy.

In **Gen 17:18**, Abraham prayed that Ishmael, the son of Hagar, might be his heir. God said no to Ishmael becoming his heir, but yes to the desire behind it; to have an heir; for he eventually had Isaac.

In **Gen 18:23-33**, Abraham prayed that God would spare Sodom. After bargaining with God, Abraham settled with asking God to spare Sodom if there were ten believers; he was sure there were at least ten believers in that large city of perhaps 200,000 people. He was wrong; there were only three believers. The petition to spare Sodom was answered no; the desire that Lot and his two daughters be preserved was answered yes.

3. Positive - Positive. Both the petition and desire are answered yes.

In **John 11:41-45**, the petition was for the resuscitation of Lazarus, the desire was that the bystanders who witnessed this might be saved. Both petition and desire were answered yes. **Vs. 45, “Therefore, many of the Jews who had come to visit Mary saw what He had done, and they believed in Him.”** Cf. **Judges 16:28**, (Samson); **1 Kings 18**, (Elijah); **Luke 23:42-43**, (Thief on the Cross).

4. Negative - Negative. The answer is “no” to both the petition and the desire; in other words, God does not answer either.

In **2 Cor 12:7-10**, Paul prayed three times that God would remove his thorn in the flesh. This was a prayer that could not be answered. The motivation was wrong and the prayer was wrong, as God answered his prayer by saying in **vs. 9, “My grace is sufficient for you, for power is perfected in weakness.”** Which led Paul to understand and state in **vs. 10, “Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong.”** And later in **Phil 4:13, “I can do all things through Him who strengthens me.”**

F. Instruction on Prayer, Luke 11:1-13.

2. Instruction for Persistence in your Requests to God, vs. 4-13.

G. Rejection by the Nation, Luke 11:14-36.

1. The Divided Kingdom, vs 14-26.

c. A final argument that God will answer prayer even more readily than a human father will respond to his children’s requests, **vs. 11-13.**

Some ancient texts have added an additional object lesson to the beginning of this passage that reads, “If a son asks for bread from any father among you, will he give him a stone?” But it is not found in the most reliable texts

and should not be included. The addition is due to Matthew having this as the first object lesson in his account of our Lord's teaching, **Mat 7:9**. Interestingly, Matthew did not record the second objection lesson of the egg and scorpion as Luke did. They both record the object lesson of the fish and snake / serpent. It is Matthew's 2nd lesson, and Luke's 1st.

The first point we see here is the relationship factor. Above, we had a friendship relationship in the parable of the Friend at Midnight. Here, we have a father-son relationship. Like the prayer template in **vs. 1-4**, we see the relationship that we have with our Heavenly Father, as we are His beloved children and He is our heavenly Father.

In all three verses, we have the word AITEO, once again, for “ask,” which reemphasizes the continued lesson of our prayer petitions to our Heavenly Father. In these examples, these petitions are for ourselves; not intercessory prayer as used in **vs. 5-8**.

In **vs. 11**, the first of two examples, we see a request by a “son,” HUIOS, for a “fish,” ICHTHUS, where it is said that the “father,” PATER “will not instead,” ME ANTI, “give” EPIDIDOMI, “him” AUTOS, a “serpent,” OPHIS, “snake or serpent.”

Interestingly, one of the main symbols for Christ and Christianity is the fish, and one of the main symbols for Satan is the serpent, as Luke used figuratively for Satan and His cosmic system in **Luke 10:19**. Therefore, allegorically we could say, “if a son asks for salvation through Jesus Christ, the Father will not give him sin and condemnation through Satan.”

In **vs. 12**, the second of the two examples in Luke's account, (*Matthew did not use this one*), we also see a request (AITEO), by the son, but this time “for an egg,” OON, ᾠόν, which is only used here in the NT. OON is the ordinary Greek word for “egg.” Next, we have the antithesis, “will he give,” EPIDIDOMI, “him,” AUTOS, “a scorpion,” SKORPIOS?

We noted SKORPIOS in **Luke 10:19**, and it is only otherwise used in **Revelation 9:3, 5, 10**, to describe the fallen angelic attack on the human race during the Tribulation. As such, if the “serpent / snake” represents Satan, the “scorpion” represents the fallen angels. Therefore, allegorically, as the egg represents new life in Christ, the scorpion represents torment in the eternal Lake of Fire.

Interestingly, a scorpion rolled up with the tail tucked in resembles an egg. Therefore, the emphasis is upon deception, as Satan is the great deceiver, as we have noted above. No normal human father would deceive his child in this way. It is unnatural. Nor would he try to harm his child in any way. The Heavenly Father, being absolute good, would also never try to harm or deceive His children, as noted in **vs. 13**.

Our Lord gave His disciples power and authority over serpents and scorpions in **Luke 10:19**, therefore, we have power to overcome the deceptions and temptations of Satan and his cosmic system so that we do not enter into sin.

Therefore, our Lord asked a rhetorical question: What sort of person would give his own child something harmful or useless when the child asked for his basic needs? Fish and eggs could be obtained easily. The question begs for a negative answer. No one would do such an evil deed.

Vs. 13

Luke 11:13, “If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?”

Mat 7:11, “If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him!”

These two parallel verses have slight variations as underlined above. The main difference is the gift of the Heavenly Father to His children. In Luke, it is the **“Holy Spirit,”** HAGIOS PNEUMA, and in Matthew, it is **“good things,”** the Plural of AGATHOS.

In addition, there is a contrast between earthly fathers who are **“evil,”** PONEROS, because they have an OSN, who **“know,”** OIDA, **“how to give,”** DIDOMI, **“good gifts,”** AGATHOS DOMA, **“to their children,”** HO HUMEIS TEKNON, and our **“heavenly Father,”** OURANOS PATER, who gives His children **“much more,”** POSOS MALLON, that includes the Holy Spirit, as noted here.

And, as it concludes, our heavenly Father gives these good gifts, including the indwelling and enabling power of the Holy Spirit, **“to those who ask Him,”** HO AITEO AUTOS. This means that when we have prayer petitions to God the Father, especially for our own needs and benefits, which is the context in these verses, He will dogmatically answer them, and the answer will be greater than what our earthly fathers could ever do.

In addition, the context of the “gift” here is the Holy Spirit, which means that the Holy Spirit will lead you in whatever is necessary for the petition and desire of your prayer request to be fulfilled, which many times will be the empowering of your soul to overcome the situation with the Word of God resident within your soul; as God said to Paul, **“My grace is sufficient for you,”** 2 Cor 12:9. Therefore, God is anxious to respond to our spiritual needs, as much as He has promised to provide for our physical needs. With the allegories of Satan, fallen angels, and the eternal Lake of fire, in contrast to Christ, the new spiritual life, eternal life in heaven, and the Holy Spirit, God is ready to provide for all of our prayer petitions.

Throughout this lesson, Jesus was emphasizing that faith is not the only criterion for success in prayer; it is sometimes necessary to be persistent. His final point was that in prayer, believers are coming to a loving, holy, and righteous heavenly Father, not earthly fathers who sometimes fail. Our heavenly Father will never fail us, **Deut 31:6; Heb 13:5; Cf. Rom 8:31; Josh 1:5; 1 Sam 12:22.**

Deut 31:6, “Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the one who goes with you. He will not fail you or forsake you.”

Heb 13:5, “Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, “I will never desert you, nor will I ever forsake you”.”

God gives us, His children, the best answers to our prayers. He gives Himself. He gave His Son to us on the Cross, and He gives His Spirit to us for daily living. He who did not spare His own Son but gave Him up for us all, how will he not along with Him freely give us every good thing? **Philemon 1:6; Heb 13:21; James, 1:17.**

Heb 13:21, “Equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen”

James 1:17, “Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.”

“The human father who gives his children snakes and scorpions is sadistically cruel, which is barely conceivable in a human father, much less a righteous, loving, heavenly Father. On the contrary, our heavenly Father delights to give good gifts to His children. God will always behave righteously. In fact, He wants nothing more than for us to do what is right, and He will not withhold anything to help us behave righteously. And where we fail, He has promised to succeed through His Holy Spirit.” (Swindoll's Living Insights New Testament Commentary)

This all relates to the attitude and confidence we should have when we are praying. When we make our petitions, we are not coming like a slave groveling in front of a master, or like a neighbor to a neighbor, or as a friend to a close friend, or as a child to an earthly father. Each of these could provide a reasonable explanation for not

answering our requests. They might be willing but not able to help. But, we are coming to our Heavenly Father who is always willing and able to answer our every righteous petition.

Principles:

1. Always count on God to answer your prayers clearly. I did not say quickly, although that could happen. Some people seem to get quick answers to their prayers. They might ask at breakfast, “Lord, please provide the rent money,” and they go to the mailbox that afternoon to find it waiting. But typically, when you make a request there is a fairly long period of waiting. And in the waiting period, you grow, and your trust in God expands.

2. When there is a longer wait, do not hesitate to become increasingly more persistent. God tells us to be emboldened in our prayer requests, because it demonstrates our faith in Him. He did not say, demanding, but shameless audacity. Therefore, never hesitate to be bold in your prayer requests, even though the odds are stacked against you. You are talking to a Father who has never met His match. Therefore, never hesitate to be bold in His presence, because it comes from assurance in the goodness of God. His answer may be no, to either or both the petition and desire, but He will nonetheless honor your confidence in His ability and always give you clear answer.

Communion

As we celebrate our communion service this morning, I wanted to bring to your attention an interesting impact that **Luke 11:13**, had on a certain-gentlemen, and I would say, every Christian in the last two centuries.

Do you know what the inspiration for the song “Amazing Grace” was? Well, in great part, it was **Luke 11:13**.

The story behind “Amazing Grace,” is not a song of theology per se, it was a man by the name of John Newton’s own heartfelt expression of gratitude toward God, who helped him turn from his profane and wicked life and eventually fight against the ills he practiced. Written almost two and a half centuries ago in 1772, the words for the beloved song were borne from the heart, mind, and experiences of this Englishman.

Having lived through a rather unfortunate and troubled childhood, (his mother passed away when he was just six years old), Newton spent years fighting against authority, going so far as trying to desert the Royal Navy in his twenties. Later, abandoned by his crew in West Africa, he was forced to be a servant to a slave trader but was eventually rescued. On the return voyage to England, a violent storm hit and almost sank the ship, named the Greyhound, prompting Newton to begin his spiritual conversion as he cried out to God to save them from the storm.

The Greyhound had been thrashing about in the north Atlantic storm for over a week. Its canvas sails were ripped, and the wood on one side of the ship had been torn away and splintered. The sailors had little hope of survival, but they mechanically worked the pumps, trying to keep the vessel afloat. On the eleventh day of the storm, sailor John Newton was too exhausted to pump, so he was tied to the helm and tried to hold the ship to its course. From one o'clock until midnight he was at the helm.

With the storm raging fiercely, Newton had time to think. His life seemed as ruined and wrecked as the battered ship he was trying to steer through the storm. Since the age of eleven he had lived a life at sea. Sailors were not noted for the refinement of their manners, but Newton had a reputation for profanity, coarseness, and debauchery which even shocked many a sailor.

Upon his return, however, Newton became a slave ship master, a profession in which he served for several years, until 1754-55. Bringing slaves from Africa to England over multiple trips, he admitted to sometimes treating the slaves abhorrently. At that time, Newton abandoned his life as a slave trader, the slave trade, and seafaring, altogether, wholeheartedly devoting his life to God's service, and became ordain in 1764. Later in life, Newton

became a supporter and inspiration to William Wilberforce who led the fight to pass the British Slave Trade Act in 1807, which abolished the slave trade in that empire.

John Newton had rejected God and Biblical teachings and had led other sailors into unbelief. Certainly, he was beyond hope and beyond saving, even if the Scriptures were true. Yet, Newton's thoughts began to turn to Christ. He found a New Testament and began to read. **Luke 11:13**, seemed to assure him that God might still hear him: **"If you then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him."** Then later, for a New Year's Day sermon in 1773, he spoke these words to illustrate his lesson. It debuted in print in 1779 in Newton and (and his good friend) Cowper's Olney Hymns. In 1835, American composer William Walker set it to the tune known as "New Britain." This is the version most frequently sung today.

That day at the helm, March 21, 1748, was a day Newton remembered ever after, for "On that day the Lord sent from on high and delivered me out of deep waters." Many years later, as an old man, Newton wrote in his diary of March 21, 1805: "Not well able to write; but I endeavor to observe the return of this day with humiliation, prayer, and praise." Only God's amazing grace could and would take a rude, profane, slave-trading sailor and transform him into a child of God. Newton never ceased to stand in awe of God's work in his life.

With the message that forgiveness and redemption are possible regardless of sins committed and that the soul can be delivered from despair through the mercy of God, "Amazing Grace" is one of the most recognizable songs in the English-speaking world. And now, we see how lyrics like:

"I once was lost, but now am found, was blind but now I see. (And) Through many dangers, toils, and snares I have already come. Tis grace hath brought me safe thus far, and grace will lead me home."

carry a much deeper meaning than a sinner's mere gratitude. Close to death at various times and blind to reality at others, Newton would most assuredly not have written "Amazing Grace" if not for his tumultuous past. And many of us would then be without these lovely words that so aptly describe our own relationship with Christ and our reliance on God's grace in our lives: "Twas grace that taught my heart to fear, and grace my fears relieved; How precious did that grace appear, the hour I first believed." Jonathan Aitken, a Newton biographer, estimates that the song is performed about 10 million times annually.

G. Rejection by the Nation, Luke 11:14-36.

1. The Divided Kingdom, vs 14-26.

2. Observers of the Word are the Blessed Ones, vs. 27-28.

3. Prophecy of Judgment against the Nation, vs. 29-36.

a. Jonah a sign of Jesus as the Messiah, vs. 29-30.

b. Various Judges against that Generation in the Judgment, vs. 31-32.

c. The Lamp Analogy; Encouragement to Believe, vs. 33-36.

1. The Divided Kingdom, vs 14-26.

Vs. 14

Luke 11:14, "And He was casting out a demon, and it was mute; when the demon had gone out, the mute man spoke; and the crowds were amazed."

This scene in **vs. 14-23**, is paralleled in **Mat 12:22-30**, but another similar incident is recorded in **Mat 9:32-34; 10:24-25. Mark 3:22-27**, records this incident as being very early in Jesus' ministry.

Mat 9:32-34, "As they were going out, a mute, demon-possessed man was brought to Him.³³After the demon was cast out, the mute man spoke; and the crowds were amazed, and were saying, "Nothing like this has ever been seen in Israel."³⁴But the Pharisees were saying, "He casts out the demons by the ruler of the demons"."

Mat 10:24-25, "A disciple is not above his teacher, nor a slave above his master.²⁵It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more will they malign the members of his household!"

In **vs. 14**, there was a "dumb or mute," KOPHOS, individual who also could have been "deaf," as the word use includes that too, "deaf, dumb, and speechless." In our passage, this agent of evil was no match for the power and authority of Jesus, and immediately, the man began to "speak," LALEO. This was the result of Jesus "casting out," EXERCHOMAI, the "demon," DAIMONION, that was causing this condition and thereby healing the man.

This caused the people who witnessed this miracle, "the crowd," OCHLOS, to "marvel," THAUMAZO, at what Jesus did. This has an indication that many came to believe in Jesus as a result, especially in contrast to **vs. 15**.

Vs. 15

Luke 11:15, "But some of them said, "He casts out demons by Beelzebul, the ruler of the demons."

In **vs. 15**, those who did not believe that Jesus was from God or the Savior/ Messiah / King, accused Him of being in league with Satan because of the exorcisms He performed, cf. **Luke 7:33**, (John the Baptist). In **Mark 3:22**, the reference is to scribes from Jerusalem.

"Beelzebul," in the Greek is Βεελζεβούλ, Beelzeboul. It has variant English spellings; either Beelzebul, as in the NASB, or Beelzebub, as in the KJV. This is the first time Luke uses this term. It identifies with Satan, as the ruler of the fallen angles, like Abaddon, or Apollyon of **Rev 9:11**.

As we noted in **Luke 9**, Beelzebul was a Philistine deity. The name is a combination of Baal, "lord" or "master," and Zebul, "of the height or of the house." This Philistine deity was primarily worshiped in the town of Ekron. And, as we have noted in **2 Kings 1**, one of Israel's kings, Ahaziah, fell ill and sent messengers to that city to "inquire of Baal-Zebub, the god of Ekron, whether I will recover from this sickness," **2 Kings 1:2**. They were turned back by Elijah, and because the king did not acknowledge the God of Israel, he died of his illness rather than receive the healing that could have been his by faith, **2 Kings 1:16-17**.

As Jewish history progressed, Beelzeboul was the name Jews gave to "the prince of devils," **Mat 12:24; Mark 3:22**, which is, Satan. The first half of the word comes from the Canaanite deity Baal, spelled "Beel" in Aramaic, the language that largely replaced Hebrew among the Jews after the Babylonian Captivity. Consequently, the full designation appears both as Beelzeboul and Baalzeboul. Baal means "lord," or "master." In addition, in contrast to Zebul, as noted above, Zebub is the Hebrew word for "fly," therefore, combined it means, "lord of the flies." This is equivalent to the Greek god Zeus Apomyios, "fly averting Zeus," and the Roman god Myagros.

This name could also mean "Lord of the habitation" or "Lord of manure," two other derogatory terms applied to Satan by the Jews. The former may have some merit when comparing **Mat 10:25**, "It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more will they malign the members of his household!"

The term does not appear outside the Synoptic Gospels except in later writings based on them. To show contempt for Jesus the Pharisees called Him this name along with others like, “gluttonous, winebibber, **Mat 11:19; Luke 7:34**, and “Samaritan,” **John 8:48**. But this one was especially piercing, as it was the leader of the fallen angels. Therefore, it had a double sting, calling Him the devil and doing so with a derogatory term. According to them not only did Jesus have a demon, **Mark 3:30; John 8:48, 49, 52; 10:20, 21**; cf. **Mat 11:17; Luke 7:33**, that made Him crazy, **John 10:20**, but here He exorcised demons by the power of the prince of demons. The religious leaders were trying to denigrate Jesus’ miracles by associating them with the power of Satan.

“**Prince of the Demons**,” is ARCHON HO DAIMONION. ARCHON, ἄρχων means, “ruler, prince, or leader.” Its cognate ARCHE is used in **Eph 6:12**, for “rulers,” that speaks to Satan’s hierarchy of fallen angels, which constitute our true struggle or warfare.

Eph 6:12, “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly places.”

Yet, ARCHON, speaks of the leader of these rulers. That being Satan himself. Therefore, first they rejected Jesus’ healing ministry through exorcism, and then call Him names, and next they wanted Him to prove Himself to them with a sign. This is “tempting the Lord your God.” They were so concerned with legalistic details of religious life they were blind and insensitive to the truth of the Word of God. The Gospels of Matthew and Mark record that Jesus called this unbelieving blasphemy unforgivable.

Vs. 16

Luke 11:16, “Others, to test Him, were demanding of Him a sign from heaven.”

In **vs. 16**, this “testing,” is the Verb PEIRAZO, πειράζω a cognate of the Noun PEIRASMOS, “temptation or testing,” that we noted in **Luke 11:4; Mat 6:13**, that also means “try, attempt, put to the test, tempt, or entice to sin,” **James 1:13-14; Luke 4:2**.

This crowd wanted to get Him to do or say something that could be used against Him. They either believed He was a charlatan who played tricks and wanted to expose Him as such or, more probably, believed He was a false teacher going against the Law and teachings of the scribes and Pharisees. They wanted another “**sign**,” SEMEION, “sign, token, signal, miracle,” a demonstration of power. Luke’s writing suggests that the exorcisms performed by Jesus made a sign from heaven unnecessary.

Nevertheless, they were “**seeking**,” ZETEO, ζητέω for a “**sign**” SEMEION, σημεῖον, “**from heaven**,” EK HOURANOS. This was not the kind of “seeking,” Jesus instructed them to do, and was looking for them to perform regarding their prayer life in **vs. 9-10**. This was a “prove to us that you are the Messiah,” type of seeking, which in fact was tempting the Lord God to prove to them who He was.

“By requesting a sign, the people were demonstrating a trait Paul alluded to in 1 Corinthians 1:22: “The Jews require a sign.” Their history may have predisposed them to such an attitude. They remembered the escape from Egypt and the miracles performed there. The journey through the wilderness on the way to Canaan was a 40-year-long parade of miracles. Elijah, considered one of their greatest prophets, had brought fire from heaven. It is doubtful, however, if any demonstration would have changed their minds.” (Complete Biblical Library Commentary).

Vs. 17

Luke 11:17, “But He knew their thoughts and said to them, “Any kingdom divided against itself is laid waste; and a house divided against itself falls.”

In **vs. 17**, Jesus “**knew their thoughts**,” OIDA DIANOEMA, which here means He knew their unbelief in Him as the Messiah / King / Savior. The Son of God knew what they were thinking as if they were expressing their views in words. This is what is meant by the term “omniscience,” which is a characteristic that God alone possesses. Jesus, being God, knew their thoughts; even their evil ones. It is funny that this is a sign all by itself as to who He was, which they totally missed.

As such, He gave them six arguments, (the number of man), that begins with an object lesson, rather than a sign. Later, in **vs. 29**, He will give them the sign of Jonah, to prove who He is.

First, He replied to the charge that His miracles had a demonic source, in **vs. 17-20**. Here He demonstrates that even Satan’s kingdom is not divided against itself. Otherwise, it would fall and fail. The Lord said that if a kingdom is divided, it destroys itself with the same effect as a conquering army totally levels an enemy city, complete anarchy reigns and the city is destroyed from within where no population is left.

Vs. 18

Luke 11:18, “If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul.”

In **vs. 18**, Jesus speaks to the absurdity of “**Satan**,” SATANOS, σατανᾶς, casting out his own demons. He states that for Satan to act against himself would be self-destructive. The argument here is, “why would Satan perform a miracle that would result in his losing his power over his victims? Why would he want to bring this man back to sanity and restore his powers of speech?”

Some people try to deny the existence of a personal devil. Throughout this entire discussion Jesus assumed the presence of an evil kingdom which was opposed to God’s rule that was led by Satan, **Luke 4:3; 10:18**. Here, Jesus rejected the accusation that He was in league with Satan.

Therefore, Jesus answered both the accusation and the challenge with logic:

1. Satan desires to control people, as evidenced by demonic possession.
2. The mute man has been relieved from possession.
3. The power to remove demonic possession must be against Satan’s desires.
4. If this act was Satan’s idea, then his entire plan will fail.

If any organization hopes to remain intact and achieve its goals, everyone involved must rally together in unity. If, on the other hand, some work for the objectives while others work against them, failure is inevitable.

Vs. 19

Luke 11:19, “And if I by Beelzebul cast out demons, by whom do your sons cast them out? So they will be your judges.”

In **vs. 19**, the implication is that there were others who cast out demons and that too must be from demonic sources, if His source was. Jesus knew they would not put their own in this category. As stated earlier, others were claiming to cast out demons, and some did, as we noted in **Luke 9:49-50**. The exorcisms performed by others Jesus notes here, were ritualistic and used magical formulas. Jesus and His followers did not use incantations, but trusted in the power of God to overcome the power of darkness.

Notice what Jesus said about the man casting out demons in **Luke 9:50**, “**Do not hinder him; for he who is not against you is for you.**” This reminds us of **vs. 23**, below and speaks to the unity they had, which is the counter

argument Jesus is using here against His accusers. If His power comes from God, then His authority over demons proves that He is the Messiah / King / Savior, and that He has brought the kingdom of God to earth.

“**So they will be your judges,**” uses the Noun KRITES, κριτής that means, “a judge, umpire, or decider.” It is where we get our word “critic,” from. In other words, Jesus is saying, “There is your answer. If they are not working in league with Beelzebub, then neither am I.”

Vs. 20

Luke 11:20, “But if I cast out demons by the finger of God, then the kingdom of God has come upon you.”

In **vs. 20**, Jesus tells them where His true power to exorcise and heal comes from, “**the Kingdom of God.**” In this third proposition, He noted that if the miracle was not performed by dark powers, it must have its source in the power of God, i.e., “**By the finger, DAKTULOS, of God.**” This is a way of referring to the direct power and action of God in the situation.

This phrase occurs throughout Scripture and refers to the power of God at work, cf. **Ex 8:19**, and what Pharaoh’s magicians said to him about Moses’ miracle of the gnats; they were from The God. See also **Ex 31:18**, (the writing of the 10 Commandments); **Dan 5:5**; **Psa 8:3**.

Psa 8:3, “When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained.”

In Matthew’s account, Jesus equates the “finger of God” to the power of the Holy Spirit. He shows the Holy Spirit is the source of His power, **Mat 12:28**, and is the source of our power too!

Mat 12:28, “But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.”

“**Then the kingdom of God has come upon you.**” This statement emphasizes the result; that the kingdom of God is among them. If Jesus’ exorcisms have been carried out by the power of God, then they constitute evidence that the kingdom of God has arrived. The point is that the Kingly and saving power of God has drawn near to the hearers and is there for them to grasp; and the proof that it is near to them is that its power has been evidenced in the lives of other people, namely in those who received exorcisms.

This is the alternative to **vs. 19**. “*If Jesus does not cast out demons by Beelzebul, then the alternative is that he does so by the finger of God, and, if so, then the (correct) consequence which should be drawn is that the kingdom of God has appeared.*” (The New International Greek Testament Commentary)

This reflects on the theme in the opening of Chapter 10, the proclamation of the Seventy-Two that the kingdom of God was near. In other words, if you believe that I am casting out these demons by the power of God, then salvation has come to you. Likewise, if you do not believe this, then salvation has come near, but you have not received it.

Vs. 21

Luke 11:21, “When a strong man, fully armed, guards his own house, his possessions are undisturbed.”

In our Lord’s 4th argument, He gives a brief parable about a strong man protecting his home that is overpowered by a stronger man, in **vs. 21-22**.

“**Fully armed,**” is the Middle, Perfect, Participle of the Verb KATHOPLIZO, καθοπλιζω, “arm fully, equip, or array.” It is only used here in the NT, a hapax legomenon. It is a compound verb with the intensifying prepositional prefix KATA, “according to”, and HOPLON, which means “tool or weapon.” The emphasis of the word is on outfitting or the full provision of necessary tools or weapons. It stresses having the armor and weapons necessary for victory. But in this case, it is not the “full armor of God,” **Eph 6:13-17**, for the believer. Here, it is used literally, but gives us the idea of trusting and relying upon our human resources and assets, thinking we are ok in this world and in this life with what we have.

This “**strong man,**” is the Adjective ISCHUROS, “strong, powerful, mighty, able, forcible, vehement,” is confident because he is “fully armed,” with the materialism and/or intelligence of this world. This is the “cosmic man.” And, really is Satan.

This fully equipped cosmic strong man or Satan, “**guards his own house.**” This phrase uses PHULASSO, “guard, defend, protect, keep safe, etc.,” and AULE, “courtyard, palace, corral, an open space.” Notice, it is not the word OIKOS, that means, “house,” which is typically used for God’s house, temple, people, etc. In classical and Koine Greek, it is an “enclosed space without covering,” in close proximity to a house, or temple. So, we see this being an unbeliever or Satan, without the protection of God in his life, yet protecting his own with his own power and resources.

Even more poignant to the people Jesus was speaking to, this word is used in the NT for the courtyard of the high priest where the trial of Jesus was conducted, **Mat 26:58, 69; Mark 14:54, 66; Luke 22:55; John 18:15**. Once it refers to the palace of the high priest, **Mat 26:3**, and once it refers to the courtyard of the Praetorium, **Mark 15:16**, the official residence of the governor. This was a direct point to Pharisees, Scribes, and Sadducees who were denying and attacking Him.

It is also used in **John 10:1, 16**, for the sheep that Jesus is seeking, which means He reaches out to the unbeliever, including the gentiles.

John 10:1, “Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber.”

John 10:16, “I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd.”

Getting back to the cosmic strong man, it says that “**his possessions are undisturbed,**” which is a bad translation. In the Greek it reads, EN EIRENE EIMI HO HUPARCO AUTOS. Literally it reads, “In peace are his possessions,” cf. **Mat 19:21; 25:14**. We could read this as “because of his efforts his possessions are at peace,” meaning they are protected. Or we could say, “his peace comes from the possessions he owns, guards or protects.”

In either case, this is the cosmic man who trusts in himself and the materialism of this world. He has a false sense of security. Yet, when this condition is changed because he is overpowered by another, he then is defeated, as noted in **vs. 22**. The implication is this: Peace can suddenly come to an end, so do not become overly confident that you are fighting for the right side just because things are going well in your life.

The ease with which Jesus disposed of the demon should have served notice to all witnesses that the “strong man’s” days of peace were about to end.

Vs. 22

Luke 11:22, “But when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied and distributes his plunder.”

Here, we have the “**stronger**” man with the Adjective ISCHUROS once again. Because it is used again, it is a comparative and means, “stronger than the first man.” Our Lord is the stronger man here. Jesus, as the stronger man, has supremacy over Satan, demonstrated in the casting out of the evil spirit in exorcism.

“**He attacks him and overpowers him,**” uses the Verbs EPERCHOMAI, “come upon, approach, or overtake,” and NIKAO, “be victorious, prevail, conquer, overcome, or win.” This is figurative for Jesus’ victory, overpowering Satan’s house, and taking away the spoils.

Then we have, “**He takes away from him all his armor on which he had relied.**”

“**Armor,**” is the Noun PANOPLIA, πανοπλία that means, “full armor or complete armor,” which is only used here and **Eph 6:11-13**. So, we see the contrast between the “armor” the unbeliever carries, (his cosmic human resources and assets), and the “armor of God” in **Eph 6:11-13**, that the believer carries.

The cosmic armor of the unbeliever is “**taken away,**” AIRO, “carried off;” that “**in which he had trusted,**” PEITHO, “convinced, persuaded, conciliated, appeased, satisfied, or depended on.” It is a word that also means, “faith,” that which he trusted in. Therefore, Jesus defeats the cosmic man and removes his worldly possessions, that which he so trusted in.

Given the context of the following verses, we also understand this as the demons who are possessing a man that Jesus overpowers with the power of God the Holy Spirit to exorcise the demon.

“**And distributes his plunder,**” uses the Verb DIADIDOMI for “distribute, give out, hand over,” and the Noun SKULON that means, “spoils, loot, or booty,” which is only used here in the NT, an hapax legomenon. In early classical Greek it referred to armor and weapons stripped from the slain enemy after a battle. By the time of the NT, it was generalized to refer to anything taken from its owner after a violent struggle for it. Hence, in the warfare against demonic powers, Satan’s “palace” is invaded by “a stronger than he,” (i.e., Jesus Christ). He takes the “armor wherein he trusted” and completely disarms him and “divides his spoils,” (i.e., the people under Satan’s control in demonic possession, and sickness). Cf. **Psa 69:8; Eph 4**.

In this parable, the Lord could have been looking forward to the ultimate defeat of the evil one, when Satan will be bound and his possessions stripped from him and redistributed. The immediate application is that as Jesus cast out demons, Satan was defeated and bound. Therefore, He could not have been working for Beelzebul, but instead was working against Him.

Remember that when the power of God scatters the power of darkness, the kingdom of God increases and the kingdom of darkness decreases; in your soul, in the souls of others, and in the world. Jesus’ victory when tempted by the devil illustrates this. Using the Sword of the Spirit each time Satan presented an evil suggestion, Jesus defeated him. The devil learned that though he is mighty, the Son of God is almighty, and he fled.

Therefore, we believers should be glad that we have the “stronger man,” Jesus Christ, on our side. He is stronger than Satan, as the apostle John assures us in **1 John 4:4**, “**Greater is he that is in you, than he that is in the world.**”

Vs. 23

Luke 11:23, “He who is not with Me is against Me; and he who does not gather with Me, scatters.”

This is the 5th argument by Jesus. As noted above, this verse reminds us of **Luke 9:50**, “**Do not hinder him; for he who is not against you is for you.**” There, Jesus was referring to a man exorcising demons in Jesus’ name. He was working for and with the Kingdom of God.

Here, it is railing against the unbelievers at this scene, mostly Scribes and Pharisees, who were rejecting and taunting Jesus. Jesus told the crowd that there can be no neutrality in matters of the Spirit. The kingdom of God is totally opposite to the kingdom of darkness. We each volitionally take a stance as to which kingdom we belong to. Everyone is in one kingdom or the other.

Therefore, we can “gather” with Jesus, which is the verb SUNAGO, συνάγω “to gather together or meet together.” This is where we get the word synagogue from; the gathering together of God’s people to worship Him. Here, it has the connotation of working for and with the Kingdom of God in conjunction with Jesus by His power and authority, and that of the Holy Spirit to lead people to Christ and walk in God’s plan for their life.

Otherwise, if we are walking in the kingdom of darkness, we “scatter” people away from Jesus and God’s plan for their life, which uses the verb SKORPIZO σκορπίζω that means, “scatter, disperse, scatter abroad, or dissipate.” It plays off of the “dividing of the plunder / spoils” above. But here, this is what Satan and his cosmic system do to people, **John 10:12**.

John 10:12, “He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them.”

They remove people from entrance into salvation through Jesus Christ. This is another way of saying, **Luke 8:12, “Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved.”**

Yet, the believer should be working with Jesus to gather the sheep into the fold rather than working with Satan and his cosmic system to bar entrance into the Kingdom of God. As such, the Lord’s, and His followers’, word is constructive as seen in His calling it “gathering.” It also has the connotation of gathering in, such as netting fish. The Christian is called to become a part of this mission. As Peter and Andrew were called to be “fishers of men,” **Mat 4:19; Mark 1:17**, so are the followers of Jesus in every generation. In contrast, the work of those not with Jesus is “scattering;” no gain is made, destruction occurs instead.

Therefore, everyone must choose a side: either the Kingdom of God led by Christ, or the kingdom of darkness led by Satan. Each person must decide well, for the consequences of that choice are eternal.

Vs. 24-26

Jesus’ sixth and final reply to the scoffers in the crowd was a short explanation of the actions of evil spirits.

Luke 11:24-26, “When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, ‘I will return to my house from which I came.’²⁵ And when it comes, it finds it swept and put in order.²⁶ Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first.”

The “**unclean spirit**,” is the Adjective AKATHARTOS, “impure or unclean,” with the Noun PNEUMA “spirit.” Our Lord has used this term many times regarding the possessing demons including, **Luke 4:33, 36; 6:18; 8:29; 9:42**. In fact, in **Luke 8:29, “For it had seized him many times,”** we saw how the demon(s) came and went; possessing the man in Gadara over and over again, as is the warning here. Our verse is the last time Luke records Jesus using this term.

Jesus then described the nature of evil spirits. They are restless, wandering beings seeking a body in which to live. They revealed this trait in the case of the demoniac of Gadara, pleading with Jesus that He would not send them off with no fixed place to live. It was then the Lord allowed them to enter the pigs which were feeding nearby.

“**Unclean**,” is used to contrast the “clean” or holy angels, the elect angels who did not rebel or stay in rebellion against God. They received forgiveness of their sin and are now elect and holy angels unto God. But those that remained in rebellion against God have sided with their leader Satan, a.k.a. Beelzebul, and have sin upon their souls and are therefore “unclean” and unholy.

Remember, a demon cannot possess the soul of a believer during the Church Age, particularly because he or she is indwelt by all three members of the Trinity. But this was prior to the Church Age, so we see that the Old Testament believer who received the regeneration of their human spirit along with the imputation of Divine righteousness could not be possessed either. Therefore, for someone to be possessed over and over again, it means they never came to faith in Christ for salvation. As such, even though someone receives exorcism of a possessing demon, it does not mean that they are saved. Exorcism does not mean salvation. It only means the possessing demon(s) have been removed. Salvation is the result of faith in Christ, which must follow exorcism, if that person is not to be possessed again. But, if there is no faith in Christ after exorcism, even when Christ exorcised the demon(s), that person leaves themselves open to future attacks.

“**Waterless places**,” is the Adjective ANUDROS, “dry or without water,” and the Noun TOPOS, where we get our word “topography” from means, “place, location, area, region, etc.” It means a dry place, desert, or arid country. ANUDROS is made up of the Greek negative AN, and the word for “water,” HUDOR. It is used in this narrative only in **Mat 12:43**, and here, and in **2 Peter 2:17; Jude 1:12**.

Interestingly, Peter and Jude use ANUDROS in a metaphor which describes false teachers; “**they are wells**,” (Peter) or “**clouds**” (Jude) “**without water**.”

The “arid / waterless places” spoke of the wilderness or desert areas that were considered to be the place where evil spirits lived. So, this was a poetic way of our Lord relating to the people, (using Hellenistic Jewish thought), of the abode of the demons. In other words, it was their home or dwelling place that was not very appealing. Who wants to live in a desert?

Because this was not a very good habitat, the demon(s) could find no rest there. The word for “**rest**” is the Noun ANAPAUSIS, ἀνάπαυσις that means, “rest, stopping, cessation from labor, or refreshment.” As such, they desired to find rest by possessing a person once again; “**I will return to my house from which I came**.”

In **vs. 25**, when the demon returns to possess the individual, they find it “swept and put in order,” that uses the Verb SAROO, “sweep,” and KOSMEO, “put in order, prepare, or adorn.” In classical literature, it was used as a technical military term for the placement of combatants. It is used metaphorically by Jesus to describe a house cleaned and decorated, but empty, which is the soul of this unbeliever. It means that there are no other demons possessing at this time, nor the indwelling of the Trinity, nor the regenerated human spirit and imputation of Divine Righteousness, so it was fit for possession by the demon.

In addition, the Greek word KOSMEO is a cognate of KOSMOS, which indicates this soul was adorned with the cosmic system as an unbeliever. Being inside of Satan’ cosmic system, i.e., walking in darkness, makes one ripe for demonic possession; providing the demon with a suitable dwelling place.

In **vs. 26**, we see the compounding effect of an unrepentant heart.

Luke 11:26, “Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first.”

Here, the first possessing demon throws a party. He “**invites other demons, more evil than himself**,” which means they will do worse things with this person’s body and mind than the first demon did. This was most likely the case of the demoniac in **Luke 8:29**. As a result, “**the last state of that man becomes worse than the first**.”

“Worse than,” uses the Adjective χείρων, CHEIRON that means, “a worse evil, or more severe.” It is used to compare degrees of evil, like a worsening spiritual or physical condition. This description is also noted in **2 Peter 2:20**, for the person who consistently rejects the gospel of Jesus Christ. Cf. **2 Tim 3:13**.

2 Peter 2:20, “For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first.”

2 Tim 3:13, “But evil men and impostors will proceed from bad to worse, deceiving and being deceived.”

This brief story is a warning that if they continued to reject God’s efforts to restore relationship through the ministry of Christ, they were placing themselves in a perilous situation. In addition, this was a warning to those in the crowd, to not take lightly the strength and determination of evil spirits. The people should take protection from evil through faith in Christ, not just in cosmic adornment. Protection comes by being a part of the kingdom of God, and living a life in the Spirit.

2. Observers of the Word are the Blessed Ones, vs. 27-28.

Vs. 27-28

Luke 11:27-28, “While Jesus was saying these things, one of the women in the crowd raised her voice and said to Him, “Blessed is the womb that bore You and the breasts at which You nursed.”²⁸ But He said, “On the contrary, blessed are those who hear the word of God and observe it”.”

Interestingly, this incident does not appear in Matthew or Mark, but both have at the end of the Beelzebul controversy, the story of the visit of Jesus’ mother and brothers in the same position as this narrative, with a similar teaching, **Mark 3:31-35; Mat 12:46-50**. Luke has already used the incident of His mother and brothers in **Luke 8:19-21**, so it seems that he substituted this similar story for it here.

“Raised her voice,” uses the Verb EPAIRO ἐπαίρω that literally means, “to lift something up,” like an object, but figuratively it means, “to exalt oneself with pride or arrogance.” Cf. **2 Cor 10:5; 11:20**.

Therefore, when we see this woman shouting these things, she is not exalting Jesus, but herself, for being a woman, even though she uses words regarding Jesus’ mother, **“the womb that bore You and the breasts at which You nursed.”**

The word for **“nursed,”** is the Verb THELAZO, θηλάζω that is predominantly used regarding end times prophecy as a warning, **Mat 24:19; Mark 13:17; Luke 21:23; 23:29**. Jesus prophesied about these times with similar language, but in the negative.

Luke 23:29, “For behold, the days are coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed’.”

Mat 24:19, “But woe to those who are pregnant and to those who are nursing babies in those days!”

In **Mat 21:16**, it was used in the fulfillment of prophecy when the children praised Jesus.

Mat 21:16, “And (the Pharisees) said to Him, “Do You hear what these children are saying?” And Jesus said to them, “Yes; have you never read, ‘OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF’?” Cf. the Greek translation of **Psa 8:2**.

Vs. 28

Luke 11:28, “But He said, “On the contrary, blessed are those who hear the word of God and observe it”.”

Jesus used this expression of praise as a way to emphasize what true blessedness is. He corrects the woman to say, this is better, this is the true basis of blessing in your life. It is similar to **Luke 10:20**, when He encouraged the disciples.

Luke 10:20, “Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven.”

True blessedness comes to the followers of God who keep His commands, thus accepting His rule over their lives. When we learn and apply Bible Doctrine to our lives consistently, we will be blessed with a fantastic relationship with God, with power, protection, and authority. This is a familiar exhortation from our Lord as we noted back in **Luke 8:21**.

Luke 8:21, “But He answered and said to them, “My mother and My brothers are these who hear the word of God and do it.” Cf. Mark 3:31-35.

True relationship with the Lord is found through the intake and application of His Word. In **Rev 1:3; 22:7**, we see this exhortation in John’s writing regarding the end times.

Rev 1:3, “Blessed is he who reads and those who hear the words of the prophecy, and heed/keep the things which are written in it; for the time is near.”

Rev 22:7, “And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book.”

Our Lord instructed Israel to be sure that they learn and apply His word in **Lev 22:31**, “**So you shall keep My commandments, and do them; I am the LORD.**”

James 1:22-25, gives instruction to the Church Age believer to be diligent in the intake and application of God’s Word.

James 1:22-25, “But prove yourselves doers of the word, and not merely hearers who delude themselves. ²³For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; ²⁴for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. ²⁵But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.”

“**Hear the word of God and observe it,**” uses the Verb AKOUO for learning through the ear gate, and the Verb PHULASSO, φυλάσσω that means, “guard, defend, watch over, protect, keep safe; obey, follow, etc.” Therefore, the Word of God that we learn, we are to guard within our soul so that we do not lose it. Not losing it, means we are able to apply it in our lives.

To guard the Word means we commit it to memory and we do not override it with cosmic or sinful view point. We diligently keep the Word at the forefront of our minds so we use it and rely upon it in all situations.

In addition, Jesus made clear in this statement the proper view of Mary in relation to Himself. “*There is no hint of the Roman Catholic idea of the veneration of Mary. If ever there were a place for our Lord to teach such a*

thing it would be here in this context. He would only need to “amen” her blessing. Instead, the Lord turns the woman’s attention and our attention away from Mary to God’s word.” (Christ-Centered Exposition.)

So, we see that though she was justly called blessed, **Luke 1:42, 48**, also blessed are those who learn the Word of God and do the will of God. This does not downgrade Mary; obviously she did the will of God and thus also qualified for the greater blessing. But this exhorts every believer to learn God’s Word and apply it to their lives, as such they will have a wonderful relationship with the Lord, with power, strength, and authority to be an overcome in this life and receive their escrow blessings in the eternal state, **1 Cor 3:10-15; 2 Cor 5:10; Rom 14:10, 12; Eph 6:8**. Therefore, the thing that counts is obeying the Word of God. That is the “blessed” or “happy” way of life. Those who hear God’s message and then heed it are the ones most deserving of honor. That is the promise.

John 13:17, “If you know these things, you are blessed if you do them.”

John 15:14, “You are My friends if you do what I command you.”

3. Prophecy of Judgment against the Nation, vs. 29-36.

a. Jonah a sign of Jesus as the Messiah, vs. 29-30.

b. Various Judges against that Generation in the Judgment, vs. 31-32.

c. The Lamp Analogy: Encouragement to Believe, vs. 33-36.

a. Jonah a sign of Jesus as the Messiah, vs. 29-30.

This passage, along with vs. 31-32, are paralleled in **Mat 12:39-42**. **Mat 16:4** and **Mark 8:12**, give similar rebukes to the Pharisees when they persisted that He show them a sign.

Mat 16:4, “An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah.” And He left them and went away.”

Mark 8:12, “Sighing deeply in His spirit, He said, “Why does this generation seek for a sign? Truly I say to you, no sign will be given to this generation”.”

Luke 11:29-30

Luke 11:29-30, “As the crowds were increasing, He began to say, “This generation is a wicked generation; it seeks for a sign, and yet no sign will be given to it but the sign of Jonah. ³⁰For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation”.”

Jesus has just said, “You have to obey the Word of God,” now He is referring to it.

“**Were increasing**” uses the Present, Middle, Participle of the Verb EPATHROIZO, ἐπαθροίζω that is only used here in the NT. In the voice and means “were gathering together unto him.” The idea is that many people were gathering together unto Jesus in increasing numbers so that they were crowding Him. This most assuredly caused the Pharisees, Scribes, and Lawyers much aggravation, which prompted them to demand a sign from Him.

“**Wicked generation,**” PONEROS GENEΑ, means an unbelieving people in that time. As such, Jesus rebuked them calling them out and condemning their demands for a “**sign,**” SEMEION. He pointed out that the people had turned from God. This is the nature of fallen man. Men still reject God and His ways even in the face of Divine demonstrations. Unbelieving people need a sign to be assured of things, yet the faithful need no signs, and believe without seeing, **John 20:29; 1 Peter 1:8-9**.

John 20:29, “Jesus said to him, “Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed”.”

1 Peter 1:8, “And though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, ⁹obtaining as the outcome of your faith the salvation of your souls.”

In fact, even when the unbelieving see a sign, it typically does not convince them to believe. That is why Jesus says no sign will be given except the sign of Jonah, even though He has already shown them hundreds of signs.

“While many took no time in rejecting the Messiah, many others hesitated, perhaps wondering which way the political winds would blow. Most people choosing sides in a revolution don’t make their decisions based on principle, but by aligning themselves with the one most likely to win. There can be severe consequences to being on the losing side of a revolution, whether in politics, a boardroom, a church, a school, or a residential association. Consequently, the people Jesus encountered wanted a sign, a token of heavenly assurance that He would indeed win. That way, they could enjoy all the benefits of the kingdom without having to risk life, limb, or even their own comfort.” (Swindoll's Living Insights New Testament Commentary.)

“Jonah,” IONAS, Ἰωνᾶς is used 13 times in the NT and only in the Gospels. In the context of this Jonah, who was the prophet God sent to evangelize the Ninevites, which the OT book of Jonah entails, he is mentioned in this narrative only in **Mat 12:39-41; Mark 16:4; Luke 11:29-32**. The other 4 uses are in John’s gospel for the father of Simon-Peter which is translated as “John,” **John 1:42; 21:15-17**. Our Jonah is also mentioned one other time in the OT, in **2 Kings 14:25**.

Both the deliverance of Jonah and the resurrection were miraculous. Therefore, this is a prophetic sign that He is giving them. Let us read the story of Jonah, in the **Book of Jonah**, to see the significance of this sign.

The sign of Jonah was being swallowed by a great fish and remaining in the stomach of the fish for three days and three nights and then being spat up upon the shore signifying new life. This correlates to our Lord as the **“Son of Man,”** being in the tomb for three days and three nights after His crucifixion and death upon the Cross. After that time period, He rose from the grave to eternal victory. As **Mat 12:40** points out, the sign of Jonah is the death, burial, and resurrection of Jesus.

Mat 12:40, “For just as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth.”

In our passage, Jesus contrasted the repentant people of Nineveh and the **“evil generation”** of **vs. 29**, that had heard His preaching, seen His miracles, and knew the OT Scriptures. They had every opportunity to believe and yet did not. Jesus contrasted them with Nineveh and the **“Queen of the South,” vs. 31**, who did not in the least have the advantages of the “present generation.”

Therefore, there are three parts to this sign:

- 1) Being in the belly of the great fish for 3 days and nights that speaks to the resurrection, as we have noted above and in Matthew.
- 2) The preaching of Jonah for three days for the people’s repentance.
- 3) The victory won where grace overcame sin in the repentant heart.

Because of the success of Jonah’s mission, in spite of his personal feelings, in turning Nineveh to repentance, it was a sign of the victory of grace over sin in a repentant heart. This was also true of Jesus. He never turned away a repentant sinner, and in Him grace has reached its apex.

Even as Jonah was a sign, so also was the title “**Son of Man**” a sign. “Son of Man,” is a Christological title used extensively by Jesus to describe His ministry. He often used it to refer to His suffering and death, and also to His glorious return.

Nevertheless, the resurrection is the main sign, as both Jonah and our Lord were rescued by God and brought to victory. In Luke’s Gospel, we see that not only are Jesus’ works a sign, but He Himself is a sign of the power of life over death, because of His victory upon the Cross. Therefore, this sign was prophetic too about the death, burial, and resurrection of Jesus Christ. If they saw that, they should know and believe that He is the Messiah! Those who would reject such a testimony could not expect to escape the judgments of God.

In the story of Jonah and the Ninevites, we see a people who have turned away from God and rejected Him, being caught up in Satan’s cosmic system of false gods, idol worship, sin, and materialism. We see that God brings judgment against such people, as He is currently bringing a judgment to our world and country with this Coronavirus. For too long we have been living passively with God, yet actively steeped in Satan’s world and lifestyle. We have rejected the Creator and are worshiping the creation. Yet, just like the people of Nineveh, we too can repent and turn to, or turn back to, God. If we do, just like with Nineveh, God can halt and remove any judgment that otherwise would have come to us. But it takes faith in Him, first individually and then collectively, as a people and nation. Whether that happens remains to be seen.

Yet, during this time of crisis, we have an opportunity to increase our love and faith for God through our prayers, worship, and study of His Word. That should also be followed up by serving others in this time of need. I do not know if you have noticed, but for the past 2+ years, the Holy Spirit has been emphasizing through this ministry the need to be servants of God like never before. You have all the information you need; now we need to just go out and do it, through His leading and guiding. That means witnessing the gospel of Jesus Christ, giving a helping hand to those in need, (i.e., the widow and orphan analogy of **James 1:22-27**), and encouraging people with your own personal faith and the Word of God.

That reminds us that in this time of crisis, though the rest of the world may be falling apart with fear, worry and anxiety, you and I are to stand firm in our trust, faith, and love of God our Heavenly Father. We have a long list given to us in the Scriptures, of faithful men and women who have gone before us to fall back on. One such list is given in **Hebrews 11:1-12:3**.

Heb 11:1-2, “Now faith is the assurance of things hoped for, the conviction of things not seen. ²For by it the men of old gained approval.”

In addition to these, remember Daniel’s friends Shadrach, Meshach, and Abednego, who refused to bow down and worship a false god built by Nebuchadnezzar and were thrown into the fiery furnace, **Daniel 3**, and how the fire did not hurt them. Or Daniel himself, who was thrown into the lions’ den, **Daniel 6:16-24**, yet the lions did not harm him. They all had faith in God, and God protected them as a result. So too, should we have that kind of faith in God during this time of crisis and peril, so that He will see us through it victoriously.

And what was the result of their faith?

Daniel 6:20, “When he had come near the den to Daniel, he (*Darius the King*) cried out with a troubled voice. The king spoke and said to Daniel, ‘Daniel, servant of the living God, has your God, whom you constantly serve, been able to deliver you from the lions?’”

Daniel 6:25-26, “Then Darius the king wrote to all the peoples, nations and men of every language who were living in all the land: “May your peace abound! ²⁶I make a decree that in all the dominion of my kingdom men are to fear and tremble before the God of Daniel; For He is the living God and enduring forever, and His kingdom is one which will not be destroyed, and His dominion will be forever.”

It is interesting to see people who cannot wait for the Rapture to come, so that they can escape from this life here on earth, are some of the ones who are most fearful for their life because of this virus. If God can save people from a fiery furnace and ferocious starving loins, He can protect us from a disease. And even if it were to take our life, isn't that what they wanted to achieve through the Rapture!

Therefore, let us not be fearful of earthly things, when we have so great a heavenly Father who loves us. And instead practice and demonstrate our faith more than we have before.

In Jonah's example, he had so much faith in God that when God asked him to do something that he did not want to do, he ran away, because he knew God would do it, despite his desire. He learned this from the example of Balaam in **Numbers 22-24**.

Now, the sign of Jonah was being swallowed by a great fish and remaining in the stomach of the fish for three days and three nights and then being spat up upon the shore signifying new life. This correlates to our Lord as the "**Son of Man**," being in the tomb for three days and three nights after His crucifixion and death upon the Cross. After that time period, He rose from the grave to eternal victory. As **Mat 12:40** points out, the sign of Jonah is the death, burial, and resurrection of Jesus.

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b. Various Judges against that Generation in the Judgment, vs. 31-32.

The following two passages are reversed in Matthew's account in **Mat 12:41-42**. Ironically, our Lord uses two examples from Israel's history in which Gentile people of questionable character responded correctly to the Word of God without any visible assurances, especially the Ninevites. They expressed great faith!

As we turn to **vs. 31**, we see another woman who had tremendous and wonderful faith in God. So much so, she will be a key witness for our God at the Great White Throne Judgment Seat of Jesus Christ, along with the Ninevites.

Vs. 31

Luke 11:31, “The Queen of the South will rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.”

Mat 12:42, “The Queen of the South will rise up with this generation at the judgment and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.”

The 1st witness in the judgment of these unbelieving Israelite religious leaders on the Day of Judgment will be the Queen of Sheba.

“**The Queen of the South,**” uses BASILISSA, βασίλισσα, “Queen,” (it is only used here and in the parallel in **Mat 12:42**, and in **Acts 8:27**; and negatively in **Rev 18:7**), with NOTOS, νότος that means, “South or land of the South.”

Mat 12:42 and **Luke 11:31**, are parallel passages that use this phrase to refer to the land of the South from which the Queen of Sheba came. This is most probably Yemen in southwest Arabia, others say Ethiopia. Her story is recorded in **1 Kings 10:1-10; 2 Chron 9:1-12**.

The Queen of Sheba came to see and hear if the fame and wisdom of Solomon was correct. After hearing his wisdom and viewing all that the Lord had given him, her final response was a blessing to the Lord God of Israel who raised up such a wise person to sit upon such a magnificent throne.

1 Kings 10:9, “Blessed be the LORD your God who delighted in you to set you on the throne of Israel; because the LORD loved Israel forever, therefore He made you king, to do justice and righteousness.”

2 Chron 9:8, “Blessed be the LORD your God who delighted in you, setting you on His throne as king for the LORD your God; because your God loved Israel establishing them forever, therefore He made you king over them, to do justice and righteousness.”

If from Ethiopia, this queen most likely brought the gospel back to her country where many were evangelized as possibly noted in **Acts 8:27**.

Acts 8:27, “So he got up and went; and there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship.”

Our passage says that the Queen of Sheba will “**rise up,**” using the Future, Passive, Indicative of the Verb EGEIRO, “**at the judgment,**” the Noun KRISIS, κρίσις, “judgment, damnation, decision, verdict, justice, or court (tribunal),” “**with the men of this generation and shall condemn them.**” “**Condemn,**” is the Verb KATAKRINO, “condemn, pass sentence on, or judge against,” from the Preposition KATA, “according to,” and the root KRINO that means, “decide, judge, give judgment, condemn, etc.”

This verse states “**at the judgment,**” yet we understand this to be “the great Day of Judgment,” that is also called the Great White Throne Judgment, **Rev 20:11-12**. This is the judgment for unbelievers only following the resurrection of the dead. At that time the Queen of Sheba will stand up and be a witness against the unbelieving people of Jesus’ day. She probably will not literally speak at that judgment, but her faith will be used by Jesus to show the only way of salvation, compared to the “good works” of these unbelievers. This is a similar phrase compared to what our Lord had previous taught in **Luke 10:13-14; 11:19; Mat 10:15; 11:22, 24**.

Jesus Christ will be the Judge and do the judging at the Great White Judgment Seat, and the Queen of Sheba will be the evidence or witness presented that condemns their unbelief. The reason she will be a witness or evidence against them is that “**she came from the ends of the earth to hear the wisdom of Solomon.**” Why is this damning? Because she had faith in God’s Word that proceeded from Solomon’s mouth. “**Wisdom,**” is the Noun SOPHIA, σοφία that represents applied knowledge of Bible Doctrine to a situation. She heard of it, and then came to witness it, and then believed in it and God for salvation.

What will be the basis for her condemnation of that Generation?

1) She came from a great distance to learn about God. In contrast, the people of Jesus’ time found Him readily accessible. Except for His brief stay as an infant in Egypt, and one short trip a few miles north of Palestine to the region of Tyre, He spent His entire lifetime in a country which is only about 150 miles long and less than 100 miles wide. They did not take advantage of their opportunity.

2) The Queen of Sheba was a Gentile with little knowledge of God on which to base her faith. In contrast, the Jewish people had access to the Law, the promises, the prophets, and multiple prophecies concerning the coming Messiah.

3) They had been asking for a sign to satisfy their curiosity. The queen came to Solomon with her questions to satisfy her mind and her soul.

4) In response to what she had received from Solomon, the Queen gave him many precious gifts; the people of Jesus’ day gave Him very little to express their love; rather, they gave Him a crown of thorns and a Cross.

For these reasons, the Queen of the South will condemn “this generation.”

“**Solomon,**” Σολομών, was the son of David and his successor as the king of Israel. He built the first permanent temple in Jerusalem from the architectural design drawn up by his father. He was renowned for his great wisdom, riches, wealth, and dynasty given to him by God. He is said to be the greatest and richest king of all time.

In comparison to Solomon, our Lord then states, “**and behold, something greater than Solomon is here,**” as He was referring to Himself. “**Greater than,**” is the comparative Adjective PLEION that means, “more or greater.”

In this comparison, they were hearing from someone who was greater than Solomon. He was great, but the Son of God was greater. In addition, Solomon had been wise concerning natural matters, as evidenced by the Book of Proverbs, but Jesus was wisdom personified. He could say, “I am the Truth.”

Isa 11:2, “The Spirit of the LORD will rest on Him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the LORD.”

Solomon began his career in brilliance, but ended it in the shadows of failure. Jesus began in lowliness and obscurity but will end surrounded by all the glories of the Celestial City, King of all kings. That is why Jesus could lay claim to the distinction of being “greater than Solomon.”

As such, the Lord declares that anyone who knows the Scriptures would know that He is Wisdom personified. The wisdom of Solomon was simply a foretaste of the Wisdom of God, **1 Cor 1:30; Col 2:2-3**. He explains that one greater than Solomon is standing before them. Jesus is greater than Solomon.

1 Cor 1:30, “But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption.”

Col 2:2-3, “That their hearts may be encouraged, having been knit together in love, and *attaining* to all the wealth that comes from the full assurance of understanding, *resulting* in a true knowledge of God’s mystery, *that is*, Christ *Himself*, ³in whom are hidden all the treasures of wisdom and knowledge.”

Therefore, if the Queen of Sheba traveled all that way to hear Solomon’s wisdom, these Pharisees, Scribes, and Sadducees, should be willing to travel a short distance to hear Jesus’ wisdom in teaching. The word “**hear**,” AKOULO, carries the connotation of faith or believing the Word that they heard, and as such, believing in Jesus Christ as their King / Savior / Messiah.

Vs. 32

The 2nd witness or piece of evidence in judgment against unbelieving Israelites in the Day of Judgment, will be from the Ninevites.

Luke 11:32, “The men of Nineveh will stand up with this generation at the judgment and condemn it, because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.”

Mat 12:41, “The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.”

“**Nineveh**,” NINEUITES, Νινευίτης was the capital city of powerful Assyria.

In this second piece of evidence / witnesses, following the Law that requires two or more pieces of evidence or witnesses to convict and condemn someone, **Deut 19:5; Mat 18:16; John 8:17; Heb 10:28**, our Lord presents the Ninevites that He previously spoke about in **vs. 29-30**.

Deut 19:15, “A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed.”

Here, the Ninevites will “**stand up**,” (in comparison to the Queen of Sheba “**rising up**,” EGEIRO), which is the other Greek word used for resurrection, the Future, Middle, Indicative of the Verb ANISTEMI, ἀνίστημι that means, “raise, raise up, bring to life, stand up, appear, to rise again.”

Though in both passages, it figuratively means they will be presented as evidence / witnesses in the Judgment of this generation. In using the two Greek words for “resurrection,” which indicates they are believers, it means they will be raised up to eternal glory, while the unbelieving generation of Jesus’ day, will be condemned to the Eternal Lake of Fire.

The purpose for their witness, just like the Queen of Sheba’s, will be to “**condemn** this generation,” the Future, Active, Indicative of the Verb KATAKRINO, κατακρίνω that means, “condemn, pass sentence on, or judge against.”

The reason the men of Nineveh are qualified to be condemning witnesses is “**because they repented.**”

“**Repent**” is the Verb METANOEO, μετανοέω that means, “to repent, change one’s mind, or be converted.” It is a compound word from META, “change,” and NOEO, “to exercise the mind.” It is predominately used by Luke in his gospel and Acts, and in the book of Revelation.

This repentance is stronger than remorse or emotional regret. METANOEO portrays a change of mind so effective that **Luke 15:7, 10**, assumes salvation for a sinner who has “repented.”

Luke 15:7, “I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.”

And this is the “repentance” that is required for entrance into the kingdom of heaven, which was the subject of the apostolic preaching in Acts.

These Ninevites repented “**at the preaching of Jonah,**” which uses the noun KERUGMA, κήρυγμα that means, “proclamation or preaching.” It is also used in **Mat 12:41; Rom 16:25; 1 Cor 1:21; 2:4; 15:14; 2 Tim 4:17; Titus 1:3.** It carries the idea of preaching the Gospel of Jesus Christ.

Rom 16:25, “Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past.”

1 Cor 1:21, “For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe.”

And, just like vs. 31, with Solomon, our Lord states regarding Himself in comparison to Jonah, “**and behold, something greater than (PLEION) Jonah is here.**” In **Matthew 12:6,** our Lord also stated this regarding the Temple.

The people of Nineveh, despite their Gentile blood, their idolatry, their worldliness, and their vicious treatment of enemies, proved to be morally superior to “this generation” of Abraham’s sons. Not because of their good works or deeds, but because of their faith in God, His Word, and His plan for salvation.

Therefore, Jesus had used Jonah as a sign of His own resurrection; now He used the people of Nineveh, to whom Jonah had preached, to warn His audience of judgment that could come to them, if they do not repent and believe in Jesus as their Savior. The people of that wicked city had repented at the preaching of Jonah and by so doing had averted judgment for a time. Therefore, they would be witnesses against those who heard the message of the Master and did not repent. Why? Because a greater than Jonah stood before them. Jesus was:

- 1) A greater preacher. No one ever spoke like Him.
- 2) Greater in obedience to the will of God. Jesus never ran from God’s will for His life, **Luke 22:42.**
- 3) His message dealt with eternal rather than temporal matters; therefore, rejecting His message would result in worse judgment than the men of Nineveh could expect.

In conclusion, this double saying about the Queen of the South and the men of Nineveh is a statement to contrast the success of two OT preachers, (Solomon and Jonah), to the Gentiles of their generation with the way in which the Jews failed to appreciate the message of The One who is superior to both the wise man and prophet. They had heard His preaching, seen His miracles, and knew the OT Scriptures. They had every opportunity to believe and yet did not. One greater than Solomon and more trustworthy than Jonah stood in their midst, yet “this generation” wanted more signs, more proof, and more assurances. These two painful examples of righteousness on the part of Gentile pagans must have sent the Pharisees into a rage. Nevertheless, because of their rejection of the “Greater One,” (Jesus Christ), they will receive judgment and condemnation to the eternal Lake of Fire at the Great White Throne Judgment of Jesus Christ.

c. The Lamp Analogy: Encouragement to Believers, vs. 33-36.

The point of this parable is that some of the people in Jesus’ day missed the sign. They did not see Him, who was the light come into the world, as their Messiah / King / Savior, because of the darkness within their soul. Their

eyes are bad, which means they focus on evil rather than light. Their sight is darkened, and so their entire bodies are darkened.

Vs. 33

Luke 11:33, “No one, after lighting a lamp, puts it away in a cellar nor under a basket, but on the lampstand, so that those who enter may see the light.”

Though with slight variations, this first passage was also used by our Lord after giving the beatitudes in **Mat 5:14-15**, and after speaking of the seed sown in various soils in **Mark 4:21; Luke 8:16**. Now our Lord is using it to encourage true believers, after speaking of the judges / witnesses against the unbelieving generation of His day on the Day of Judgment, as noted above.

In this analogy of our spiritual life, our Lord is stating that no one after lighting a lamp hides it away, (*KRUPTEN*, *only used here in the NT meaning, “secret place, hidden area, crypt, cellar, vault”*), or covers it up under a basket, (*MODIOS*, *“a dry measure,” a Roman measuring basket of various sizes to measure dry things sometimes equal to 8 quarts, 1 peck, or 2-7 gallons. It is only used in this narrative in Mat 5:15; Mark 4:21; Luke 11:33.*), so that others cannot see it or use it. Using common logic of everyday life, our Lord is encouraging believers to demonstrate the Word of God in their soul and faith in their life to others boldly and brightly.

Instead, when someone lights a lamp, they put it on a “**lampstand**,” *LUCHNIA*, *λυχνία*. Such a lampstand was elevated and thus helped to extend the light of the lamp. In the ancient days, the vital function of lamps and lampstands was taken for granted. It was in this context that our Lord illustrated the role of His disciples in the world. As such, you and I are to have an illuminating effect upon our environment and the people around us, especially as the lamp set on its stand lights up the darkness surrounding it. In addition, this word is used in **Rev 1:12-13, 20; 2:1, 5**, for the Seven Churches as seven golden *LUCHNIA*, that are to be illuminating lights to the world by witnessing the Word of God to those who are lost. They are to be a beacon of knowledge and hope to a lost world. This is also the intent of **Phil 2:15-16a**, “**So that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world,** ¹⁶**holding fast the word of life, ...”**

The hopeful result of us shedding the light of Jesus onto the world is “**so that those who enter may see the light**,” (i.e., they come to salvation).

Vs. 34

Luke 11:34, “The eye is the lamp of your body; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness.”

Vs. 34-35, are paralleled in **Mat 6:22-23** after the instruction on the Lord’s template prayer and immediately following instructions against worldliness in **vs. 19-21**. This is an encouragement to the believer to maintain Bible Doctrine in their souls, and not be side tracked by false doctrines, sin, human good, or evil.

Mat 6:19-21, “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. ²⁰But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; ²¹for where your treasure is, there your heart will be also.”

“**The eye is the lamp of your body**,” is an interesting phrase, because we do not project things from our eyes like superman shoots laser beams from his eyes. No. Instead the eyes, *OPHTHALMOS*, are used to receive things. Therefore, this means to learn things through the eye gate. As such, as we learn things through our sight, our eyes, it illuminates like a lamp does to a room, our inward being that has an overall impact on our body, *SOMA*. This

word can have the connotation of the entire person, (body, soul, and spirit). So, our Lord is saying, what you learn affects your behaviors and your body.

Then He said, **“when your eye is clear,”** using the Adjective HAPLOUS that is only used here and in **Mat 6:22** that means, “single, sincere, generous, sound, or simply.” This Adjective comes from the Verb HAPLOO that means “to unfold or spread out.” From that the metaphorical idea of “to make simple or plain” comes to be. But it was also used as the opposite of DIPLOUS, “double,” and meant “single.” In addition, it also carried positive moral nuances meaning, “to be open, frank, or without ulterior motive.” All of these have analogy to Jesus’ use here, especially since He is contrasting it with **“bad,”** PONEROS which means, “evil.” Therefore, to be “clear eyed,” means you are taking in the Word of God and applying it in your life consistently. It means you not only have straightforward vision that is centered upon God, but also peripheral vision that sees God’s work and will.

When you do, **“your whole body also is full of light,”** which means all that you think, say, and do is holy and righteous, because it is based on and being led by God and His Word, through the filling of the Holy Spirit.

Then, we see the other side of the coin, **“but when it is bad, your body also is full of darkness.”** You see, (pun intended), our eyes can be used to learn good as noted above, or bad things, evil things, sinful things, cosmic viewpoint things, etc. When we learn the **“bad,”** PONEROS, “evil, wicked, depraved, painful, or grievous things” of this world, then it will have a negative effect on our souls that has a negative effect on our body in the things that we think, say, and do.

That is why our Lord said, **“your body also is full of darkness,”** using the Adjective SKOTEINOS, σκοτεινός. This Adjective is only used here, **vs. 36,** and **Mat 6:23,** in the NT. It describes the state of things that are difficult to see and the results of such a state, (e.g., perilous movement, a kind of paralysis, danger, and fear). It also was used to signify ignorance, obscurity, deception, or even the inability to “see,” that is, to learn anything new. In this case, they cannot learn Bible Doctrine.

As such, in the Greek translation of the OT, the Septuagint, (LXX), darkness referred to all that is dangerous or evil, **Psa 69:23,** including captivity, **Psa 107:10,** sin, **Psa 74:20,** and sorrow, **Lam 5:17.** The evil person is “darkened” (i.e., spiritually blinded), but the godly man can have faith even in a condition of “darkness” (i.e., suffering, lack of understanding the situation), **Psa 97:11; 112:4.**

Psa 97:11, “Light is sown like seed for the righteous And gladness for the upright in heart.”

Psa 112:4, “Light arises in the darkness for the upright; He is gracious and compassionate and righteous.”

Finally, darkness is also the condition of death and the underworld, **Job 10:20-22; Psa 88:6; Ezek 32:17-32,** which speaks to the unbeliever in Hades and then the eternal Lake of Fire.

Therefore, our Lord is placing this teaching on the “darkness” with that of greed and materialism. We should not be “laying up treasures on earth,” because our “heart” identifies with our “treasure,” **Mat 6:19-21.** That passage is followed by the inability to “serve God and mammon (money),” in **vs. 24.** If we are not generous with our wealth and ignore the needs of others, even though we think we are a good or religious person, we are deceived: our “whole body (self) shall be full of darkness” (i.e., greed, deception, danger, death, cf. **James 1:27-2:16.**

James 1:27, “Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.”

So, this all speaks to the principle of self-deception that the Pharisees had, who were “religious” but self-deceived, “full of greed and wickedness,” **vs. 39.**

Vs. 35

Luke 11:35, “Then watch out that the light in you is not darkness.”

Jesus is saying in essence, “do not lose what you have gained,” by guarding your souls with truth.

It begins with **“then watch out,”** which uses the Present, Active, Imperative of the Verb SKOPEO that means, “look at, examine carefully, or hold something as a goal or model.” It describes an inspection of evidence for determining the right time or circumstances for action to accomplish a purpose. This is a command to not lose the light that is in you, or do not fall into reversionism. Jesus exhorted His hearers to be sure that what they accept as “light” (truth) was really true “light” and not “darkness” (deception), because only those who are full of true “light” will be able to “illuminate” (help) others. SKOPEO is also used in **2 Cor 4:18**, that teaches us the proper motivation for being “others-centered,” which means believers should **“look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”**

Notice we are to “look at” the things that are “unseen,” which means we learn God’s Word and have faith in what it says.

In our verse, we are to make sure, be diligent about, the **“light, PHOS, that is in us,”** here it refers to the information or knowledge within our soul, that it is not **“darkness,” SKOTOS.** This is an interesting phrase, as light usually means God’s Word, holiness, or righteousness, but here, this light refers to darkness that we are warned to not have. This play on words, is used because the Pharisees, Sadducees, and Scribes had a type of light in their souls. They had “false doctrine” in their souls. They had the wrong teaching of Scriptures, twisting them in their application. This is what we see in **2 Cor 11:13-15**, that tells us Satan has false doctrine in his soul. His light is actually darkness.

2 Cor 4:4, “In whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.”

2 Cor 11:14, “No wonder, for even Satan disguises himself as an angel of light.”

2 Cor 11:15, “Therefore it is not surprising if his servants (human false teachers), also disguise themselves as servants of righteousness, whose end will be according to their deeds.”

2 Cor 11:13, “For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ.”

Eph 6:12, “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.”

This means that certain preachers, like the Pharisees, appear as preachers of righteousness, yet they are full of darkness, i.e., false doctrines, especially to the unbeliever and uneducated believer.

Therefore, we are to be diligent to guard our souls and bodies, by not falling for the trap or snare that these false teachers lay with their false teachings, and allow their false doctrines to enter our souls. This is what our Lord was saying back in vs. 28, **“But He said, “On the contrary, blessed are those who hear the word of God and observe/keep it.”**

1 Tim 6:20, “O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called “knowledge”.”

2 Tim 1:14, “Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you.”

2 Peter 3:17, “You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness.”

Vs. 36

Luke 11:36, “If therefore your whole body is full of light, with no dark part in it, it will be wholly illumined, as when the lamp illumines you with its rays.”

This verse intensifies the meaning of the previous discussion. Note the focus on “whole body,” “full of light,” “no dark part,” and “illumines you.” Jesus was calling for a complete commitment to His lordship in every area of life. Only in this fashion can there be a “fully illuminated” witness of Him.

So, we see that if we guard our souls from receiving the false doctrines from religion and the world, our whole body, our entire being, (body, soul, and spirit), will be “**full of light**,” HOLOS PHOTEINOS that means, “all brilliance, radiance, luminous, or completely light.” In this usage, it means, full of Bible Doctrine / God’s Word that results in operating in His holiness and righteousness in all that you think, say, and do. In addition, “**wholly illumined**,” HOLOS PHOTEINOS once again, where there is “no darkness,” ME SKOTEINOS, which means no sin, human good, or evil in our thoughts, words, or deeds. At that point, we will have unhindered cycling of Bible Doctrine within our souls.

“As when the lamp illumines you with its rays,” LUCHNOS PHOTIZO, “give light to, light up, bring to light, reveal, make evident, or enlighten,” SU OH ASTRAPE, “lightning, light, or ray of light.” Our Lord completes the analogy of a lampstand in a dark place in a house that light’s it up, so that the darkness scatters, and people can see what is in the house or room, i.e., Christ Himself.

This means when you have the truth of God Word resident within your soul, and as you continue to learn it, it will reveal to you what is truly within your soul, and it will scatter the darkness, (sin, human good, or evil), so that only truth and righteousness are retained. This is the encouragement to the believer: when you take in and apply God’s Word in faith, it will have the result of false doctrines and sin not being within your soul. As such, you can walk in the holiness and righteousness of God for your life.

And remember, Jesus is the light that truly illuminates our soul.

John 1:9, “There was the true Light which, coming into the world, enlightens every man.”

John 9:5, “While I am in the world, I am the Light of the world.”

John 8:12, “Then Jesus again spoke to them, saying, “I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life”.”

Jesus is the Light that came to enlighten every person in the world of the truth of salvation; yet, His own not only refused to accept His light, they sought to put it out.

H. Rejection by Pharisees and Lawyers, Luke 11:37-54.

1. Rebuke of the Pharisees’ Unbelief, vs. 37-44.

2. Rebuke of the Lawyers’ Unbelief, vs. 45-52.

3. The Plotted Revenge of the Pharisees and Lawyers, vs. 53-54.

1. Rebuke of the Pharisees Unbelief, vs. 37-44.

In the previous section of Luke's narrative, he draws an indelible line through the universe, dividing the kingdom of God from the dominion of darkness / evil; God's side of the conflict from Satan's. Having done so, Luke invites the reader to engage with each character in the narrative and then determine which side of the line to choose. With this cosmology established, Luke now turns to the conflict with the Pharisees.

Early in the narrative, the Pharisees and other religious authorities presented mild opposition to Jesus, yet these challenges foretold of greater conflict. For several chapters, they have fallen into the background of the story, as there has been no mention of the Pharisees since the end of **Chapter 7**. Nevertheless, the Lord's ministry put Him on a collision course with the religious authorities in Jerusalem. Consequently, the remaining narrative will prominently feature His conflict with the Pharisees, begging the question of those involved, and of us, "Which side of this conflict have you chosen for yourself?"

Vs. 37

Luke 11:37, "Now when He had spoken, a Pharisee asked Him to have lunch, (Verb, ARISTAO, John 21:12, 15), with him; and He went in, and reclined at the table."

Even though the Pharisees have been antagonistic towards Jesus and his followers, Jesus, in grace, accepts the invitation to dine with them. As we will see below, even though Jesus was an invited guest, He did not hesitate to use the situation to reprove and rebuke the false general attitude of the Pharisees, in the hopes that they would repent.

Vs. 38

Luke 11:38, "When the Pharisee saw it, he was surprised (THAUMAZO, cf. vs. 14) that He had not first ceremonially washed before the meal."

We do not know much of who this Pharisee was. He might have been an antagonist towards Jesus, or he might have been truly interested in what Jesus had to teach, like Nicodemus of **John 3**. We see here that "**he was surprised,**" THAUMAZO, which means, "to wonder, admire, be astonished, or be amazed." It might mean he had positive volition towards Jesus, cf. **vs. 14**. Yet, he was marveling at what Jesus was not doing at this time, which was not "**ceremonially washing,**" BAPTIZO, "**before the meal,**" the Noun ARISTON, **Mat 22:4; Luke 14:14**.

Nevertheless, he was a Pharisee steeped in legalism, and previously we have noted some self-righteous Pharisees who had accused Him and His disciples of not washing first, which was in accordance with their man-made traditions, and not the Law of God, cf. **Mat 15:2; Mark 7:1-5**. This is where the Catholics get their "holy water" washing before entering the church from. So clearly, he was on the wrong track and either was judging Jesus, or was just curious as to why he did not ceremonially wash.

"Legalism is the search for innocence—not forgiveness. It's a systematic process of defending self, explaining self, exalting self, and justifying self. The obsession with legalism? Self. Not God. Legalism has no pity on people. Legalism makes my opinion your burden, makes my opinion your boundary, and makes my opinion your obligation." (Max Lucado, Upwords.)

In general, the Pharisees were upset because Jesus did not wash his hands according to "their custom." The issue was not Jesus's cleanliness; the issue was the Pharisees' traditions. They wanted Jesus to show respect for their religious customs even though their customs really had nothing to do with God's commands.

Vs. 39

Luke 11:39, “But the Lord said to him, “Now you Pharisees clean the outside of the cup and of the platter; but inside of you, you are full of robbery and wickedness.”

Vs. 39-40, are paralleled in **Mat 23:25-26.**

In either scenario of this Pharisees viewpoint regarding Jesus and His not washing, Jesus took this opportunity to unload on the Pharisees in general. He did not hold back in His reproof and rebuking of their general tenants and false religion. Having not obeyed the Pharisees tradition of washing, Jesus then used another tradition of the Pharisees in the ritual of cleansing, in His rebuke.

Jesus clearly intended the “cup” and the “platter” to be symbols of the Pharisees themselves, as they meticulously observed their man-made, outward symbols of piety while ignoring their internal corruption. They bandaged the symptoms of disease while ignoring the infection.

In these two passages, **vs. 39-40,** Jesus used two contrasting words EXOTHEN, “**outside**” and ESOTHEN, “**inside,**” where Jesus pointed out the folly of being so careful to keep material objects clean while the heart is polluted with self-righteous legalistic arrogance that amounts to human good, which is rejected by God.

Similarly, in **Mat 23:27,** which also correlates to **vs. 44,** below, Jesus spoke about the Pharisees who, like whitewashed tombs, appeared beautiful outwardly, EXOTHEN, but inwardly, ESOTHEN, they were full of dead men’s bones and uncleanness.

Mat 23:27, “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness.”

“**Cup,**” is the Noun POTERION, ποτήριον, “cup or drinking vessel.” It is used for a literal cup, but is also used for the Communion cup in **Mat 26:27; Mark 14:23; Luke 22:17, 20; 1 Cor 10:16; 11:25-28.** In that it represents the sacrifice Jesus would make on behalf of all mankind upon the Cross, which was the plan and will of God the Father for Jesus’ life. Therefore, it represents Jesus’s spiritual life that culminated in sacrifice for the sins of the entire world upon the Cross, cf. **Mat 26:39, 42; Mark 10:38-39; Luke 22:42; John 18:11; 1 Cor 10:21.** As such, and in its other figurative uses for either living the spiritual life or living the cosmic life, **Rev 14:10; 16:19; 17:4; 18:6; 1 Cor 10:21.** It speaks of making a decision to live unto God and Christ in the spiritual life of God’s will and plan, in and by grace, or living inside of Satan’s cosmic system by your own human good works, of which the latter includes self-righteous legalistic arrogance like that of the Pharisees, as a result of their humanistic religious viewpoint.

“**Platter,**” is an interesting use, which is the noun PINAX, πίναξ that means, “platter, plate, or dish,” because its only other use in the NT, is in the narrative of when Herod beheaded John the Baptist at the request of his step daughter and had his head presented to her on a platter, **Mat 14:8-11; Mark 6:25-28,** which speaks of sin and evil; wickedness.

Then we see Jesus’ incensed frustration with the Pharisees, as He uttered this scathing denunciation of their hypocrisy and that of the Lawyers. In our verse, rather than saying they were like “dead men’s bones and unclean,” He used an actual category of sin and a catchall word for sin.

“**Full of robbery,**” is the Noun HARPAGE, ἀρπαγή “plunder, spoil, greed, or robbery.” Only used in **Mat 23:25; Heb 10:34.**

“**Wickedness,**” is the Noun PONERIA, πονηρία, “wickedness, depravity, and sinfulness.” In its ethical sense, it means opposition to God. It describes the Pharisees’ resistance to Jesus, **Mat 22:18; Luke 11:39,** the sinful state of human beings prior to redemption, **Mark 7:22; Acts 3:26; Rom 1:29; 1 Cor 5:8,** and the evil resolve of opposing spiritual forces, **Eph 6:12.**

Eph 6:12, “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.”

Here, Jesus called their self-righteous legalism “wickedness” in the face of their self-viewpoint of being holy and righteous. They observed their man-made rules and regulations of ceremonial cleanliness, yet with polluted hearts, a practice that God has always found repulsive, **Isa 1:10-17; 58:4-8; Amos 5:21-24; Micah 6:6-8**. Furthermore, they mistakenly believed their outward deeds could cleanse their inner corruption.

Vs. 40

Luke 11:40, “You foolish ones, did not He who made the outside make the inside also?”

“**You foolish ones,**” uses the Adjective APHRON, ἄφρων that means, “foolish, inconsiderate, or rash.” In classical Greek, it has the idea of being “senseless.” In the NT, it means the person who acts in ignorance, the one who is opposed to God, or the one who does not understand God’s ways. Our Lord is recorded as only using it one other time in **Luke 12:20**. The other times it is used in the NT, is by Paul and once by Peter.

Luke 12:20, “But God said to him, “You fool! This very night your soul is required of you; and now who will own what you have prepared?””

Jesus is saying that God made the entire essence of the person; body and soul. Therefore, they needed to treat the soul, (the inside, ESOTHEN, of a man), just as well as they treated the body, (the outside, EXOTHEN, of the man), because God made both, and both belong to Him. Therefore, both should be given to God for worship and service. We are to give Him both our inward heart and our outward deeds. Not just one or the other. Therefore, Jesus charged them with superficiality because of their legalistic conceit, and reminds them that God not only sees their outward acts, which appear pious, but He is also the Knower of their heart.

Vs. 41

Luke 11:41, “But give that which is within as charity, and then all things are clean for you.”

Jesus uses another misstep of the Pharisees in His rebuke, giving to the poor. This is an interesting saying. “**Give that which is within charity.**” “**Charity,**” is the Noun ELEEMOSUNE ἐλεημοσύνη that means, “kind act, merciful, or alms.” It is related to the Verb ELEEO, “to show mercy or sympathy.” It came to describe “gifts of mercy,” and in the LXX was used for “righteousness and mercy.” Righteous-ness, therefore, was the exercise or fulfillment of that religious obligation in accordance with Divine law. It had to do with loving your neighbor. So, this could be rendered “give from the inside / heart.”

Most usages in the NT, have to do with “giving of alms / charity” to the poor. There were basically two kinds of alms:

- 1) “Gifts of the chest,” which was money accrued on the Sabbath in the offering chest of the synagogue that was intended for the use of the poor.
- 2) “Gifts of the cup,” that were food and money gathered in begging cups by the poor, typically in the streets.

The Pharisees loved to make a big scene in their giving to the poor and many times did it with much pomp and circumstance. They would make a big outward expression of their giving that did not match what was truly in their heart. Therefore, Jesus demonstrated the importance of the attitude of the giver.

One should not give in order to be noticed by men, **Mat 6:1-4; Luke 14:12-14**. Against the prideful “charity” of the Pharisees, Jesus placed the widow’s small but heartfelt gift, **Mark 12:41-44**; cf. **1 Cor 13:3**. The value of the gift itself has little significance; its value is considered in relation to the love and self-sacrifice which lie behind the gift. Therefore, it is when we give freely from a heart of love and compassion that we are truly made clean before the Lord. Such giving knows no boundaries of law and is free before the Lord.

Titus 1:13-16, “**This testimony is true. For this reason reprove them severely so that they may be sound in the faith,** ¹⁴**not paying attention to Jewish myths and commandments of men who turn away from the truth.** ¹⁵**To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.** ¹⁶**They profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed.”**

“**Then all things are clean for you,**” uses the Adjective KATHROS that means, “clean or pure” and carries the connotation of “ritual cleanness,” and the opposite of that which is false.

“In the Various Versions Williams has an interesting paraphrase for the words “give alms of such things as you have”: “dedicate once for all your inner self.” If the inner problems of greed and general wickedness are removed, only then are acts of giving regarded by God as being pure. This is the idea behind the phrase “all things are clean to you.” (Complete Biblical Library Commentary.)

James 1:27, “**Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.**” It is interesting how this passage keeps coming up in comparison to the word usage in **Luke 11**.

Heb 10:22, “**Let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.**”

John 15:3, “**You are already clean because of the word which I have spoken to you.**”

John 13:10, “**Jesus said to him, “He who has bathed, (LUO), needs only to wash, (NIPTO), his feet, but is completely clean; and you are clean, but not all of you.”**

Because we have been “**bathed**,” (LUO, cleansed) of our sins positionally for salvation once and for all time through faith in the work of Jesus Christ upon the Cross, we are “**completely clean**,” KATHROS. Now that we are positionally cleansed / sanctified, we need to wash, (NIPTO, clean) our feet for experiential sanctification. This means the cleansing of sins post salvation from our souls. This is accomplished by God when we apply **1 John 1:9**, the confession our sins to God post salvation.

1 John 1:9, “**If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse, (KATRIZO), us from all unrighteousness.**”

Based on our positional bathing / sanctification, we can have experiential washing / sanctification. Therefore, when we apply **1 John 1:9** post salvation, we can fulfill the grace plan of God by being clean on the inside and outside by the “blood of Jesus,” which was His spiritual death upon the Cross when He suffered and paid for our sins.

When we receive “**washing**” by God post salvation, “**cleansed of all unrighteousness**,” we have experiential sanctification and thereby walk in the light of Jesus and have fellowship with God, **1 John 1:7**.

1 John 1:7, “**But if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses, (KATRIZO), us from all sin.**”

Therefore, to have true cleansing on the inside and outside, we first need to believe in Jesus as our Savior, at one time in our lives, and then confess to God the Father any sins we have committed post salvation. This inward cleansing leads to walking in the light and fellowship with God, as well as the filling of the Holy Spirit, **Eph 5:7-18**. With the filling of the Holy Spirit, we apply the Word of God to our lives and therefore have charity in all that we do; until we sin again. When we are filled with the Spirit, we are clean on the inside and outside and all that we do gives glory to God in demonstrating His holiness, mercy, grace, and love to those in darkness.

The pure in heart, (those with integrity and moral uprightness, charged with God's love), typify Christian behavior, **1 Tim 1:5**, "**But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.**"

Because of Christ's sacrifice, believers can stand with pure hearts before God, **2 Tim 2:22**, "**Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.**"

Therefore, with the positional cleansing at salvation and the experiential cleansing through **1 John 1:9**, we can fulfill God's will and plan to **Luke 11:41**, "**...give that which is within as charity, and then all things are clean for you,**" where both our inside and outside are sanctified unto God.

Now, we turn to the "**woe**," (the Interjection OUI that denotes pain or displeasure as a result of punitive discipline or judgment), warnings, as also used by our Lord in **Luke 6:24-26; 10:13**. The following six warnings to the Pharisees and Lawyers/Scribes are paralleled with the eight "**woes**" in **Mat 23:13-29**.

Vs. 42

Luke 11:42, "**But woe to you Pharisees! For you pay tithe of mint and rue and every kind of garden herb, and yet disregard justice and the love of God; but these are the things you should have done without neglecting the others.**"

The first woe in Luke, is paralleled in **Mat 23:33**. It condemns the Pharisees for their self-righteous arrogance when paying their "**tithes**," APODEKATOO, ἀποδεκατόω, "tithe, collect a tithe from, or pay the tenth of," from APO, "from," and DEKATOS, "tenth." It is only used here and in **Luke 18:12; Mat 23:23; Heb 7:5**.

In **Luke 18**, it was the parable of the self-righteous man who relied on his deeds for his righteousness, as noted in his arrogant prayer in vs. 12, "**I fast twice a week; I pay tithes of all that I get.**" Jesus' response to that type of attitude is in vs. 14b, "**...for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.**"

A tithe was ten percent of Jewish income tax where both the unbeliever and the believer paid. Tithing is not spiritual giving in the OT. Spiritual giving is limited to believers only and tithing was a ten percent income tax under the Mosaic Law, Codex number three, which deals with the laws of Divine establishment.

Actually, there were three ten percent taxes under the ten percent rule of income tax in the Mosaic Law for all Jewish citizens to give, believers and unbelievers. The categories of tithing in Israel included:

1) To the Levites went ten percent for the maintenance and sustenance of the Levitical priesthood, **Num 18:20-21, 24; Heb 7:5, 9**. This may seem to authorize a national church. It does not. You must remember that in the previous dispensation it was the Levitical priesthood who handled all of the national holidays. They offered all the sacrifices at every one of the special feasts, as well as the feast of the trumpets, and on the first day of each month.

2) A tenth was to be used for the sacred feasts and sacrifices, **Deut 12:17-19; 14:22-27**.

3) Every third year, there was a third ten percent taxation. This was for a charity tax for the poor of the land, this was not welfare, it was charity, **Deut 14:28-29**. This correlates to our Lord's rebuke in **vs. 40-41**.

Remember that the tithe is defined in the Scripture as a ten percent income tax for the citizens of Israel only, both believers and unbelievers. Because it included unbelievers, and because it was a tax, it is not regarded as spiritual giving. It is regarded as an obligation called income tax. Spiritual giving is presented in the Mosaic Law under one word, "offerings." Offerings were for believers only.

In fact, tithe predates the Law, as Abraham gave a tithe to Melchizedek, **Gen 14:17-20; Heb 7:1-10**.

Mat 23:23; Luke 11:42, are illustrative of references to tithing in the Gospels. Whenever you find a reference to tithing in the Gospels, it illustrates the distortion of the Law through legalism. The references there all have to do with the condemnation of legalism. The Talmud extension of the Mosaic Law distorted the entire concept of tithing. The Pharisees at the time of our Lord extended it to the minutest details of life not required by the Mosaic Law.

Tithing is not a part of NT giving; it has nothing to do with the Church Age. In **1 Cor 16:1-2**, tithing has never been spiritual giving at all in the Church Age. The amount that you give to the local church is strictly between you and the Lord. It does not have to be ten percent; it can be more or less. Giving is the expression of worship of the Royal Priesthood and therefore is not related with tithing, and never can be. Why? Because, while the priesthood can receive ten percent, it can never give ten percent to anyone. The Royal Priesthood is the highest of all priesthoods and as such it never deals in ten percent. **2 Cor 8 – 9**, is a detailed dissertation on giving for the Royal Priesthood. Tithing is never mentioned as related to giving in this dispensation.

The types of tithing mentioned here were first "**mint**," HEDOUSMOS, only here and **Mat 23:23**, that refers to a small scented plant which was cultivated and grown in Palestine. It also grew wild in various varieties, and Pharisees paid tithe on it, even though the Law did not require this.

Next is "**rue**," PEGANON, only used here in the NT, which is an aromatic plant widely used as a condiment, in medicines, and as a charm. This might be a word that was changed over the years in this passage, and most likely should read, "dill," or ANETHON, because, the reading of p45 (Third Century A.D.) favors ANETHON; and the parallel passage of **Mat 23:23**, has ANETHON instead of PEGANON. In addition, according to the Mishnah, it was not necessary to tithe rue. Interestingly, these first two speak of aromatic scents that smell good, yet the Pharisees' tithes stunk badly.

And thirdly, "**every kind of garden herb**," uses PAS with the Noun LACHANON, that means, "vegetable or herb," **Mat 13:32; Mark 4:32; Rom 14:2**. These are not wild but domesticated plants. This one speaks of food for sustenance, yet the Pharisees kept their congregants from receiving the spiritual substance they needed in Jesus Christ.

So, we see tithes according to the Law and those not prescribed by the Law, yet Jesus uses them all because it was their mental attitude in giving that need correction, as noted in the next phrase, "**And yet disregard justice and the love of God.**" Literally it says they "**pass by**," PARERCHOMAI, "**judgment**," KRISIS and "**love**," AGAPE, "**of God**," THEOS. They did not have justice, mercy, or love in their souls for others; only for themselves.

In Jesus' rebuke He states, "**But these are the things you should have done without neglecting the others.**" The Pharisees went beyond the Law's requirements in their man-made ritualistic details of their religion, yet they completely ignored the Law's moral principles of having justice and love in their hearts based on God's Word being resident within their souls, when they entered into their giving. Instead, they made their giving a ritualistic process for acceptance by God, which God does not accept, **Isa 1:10-17; 58:4-8; Amos 5:21-24; Micah 6:6-8**.

Isa 1:17, “Learn to do good; seek justice, reprove the ruthless, defend the orphan, plead for the widow.”

Amos 5:24, “But let justice roll down like waters and righteousness like an ever-flowing stream.”

Micah 6:8, “He has told you, O man, what is good; and what does the LORD require of you but to do justice, to love kindness, and to walk humbly with your God?”

Therefore, we cannot neglect the love of God and love of neighbor when the whole Law is summed up in those two points.

Vs. 43

Luke 11:43, “Woe to you Pharisees! For you love the chief seats in the synagogues and the respectful greetings in the market places.”

The second woe is also seen as a warning **Mat 23:6f; Mark 12:38f; Luke 20:46.**

Here, the rebuke has to do with the approbation lust of the Pharisees. They “loved,” AGAPAO, the “first seat” PROTOKATHEDRIA, “place of honor or best seat,” **Mat 23:6; Mark 12:39; Luke 20:46**, from PROTO and KATHEDRA. They liked being in the “front row.” These seats were designated in the “synagogues,” SUNAGOGE, and at banquets for honored or distinguished guests. In the Synagogues, these seats were places of honor where they could be seen and see best. The seats were arranged in a semicircle around the pulpit. Those seated there could be seen by the entire congregation. These “chief seats” facing the congregation gave the elders a sense of authority over the congregation and putting them in the religious limelight.

Jesus observed and strongly condemned the practice of the Pharisees who competed with one another for these places of honor at public gatherings, and their arrogance and lust regarding them. This was a private acknowledgement of their honor that they arrogantly loved to receive, and many times demanded.

They also loved to receive, “respectful greetings,” ASPASMOS, “in the market places,” AGORA. This was a public acknowledgement of their honor that they arrogantly loved to receive, and many times demanded. Extrabiblical Jewish literature, such as the Talmud, prescribed profuse greetings for teachers of the Law. As such, they considered themselves as the source of life for the Jewish community and expected to be treated as such. They did not devote themselves to religious life to serve others; they expected everyone to serve them.

Therefore, they desire applause and popularity, not God. They want to be worshiped, not offer worship. They think little of God but much of themselves. A Pharisees is one who uses religion for popularity and privilege.

Vs. 44

Luke 11:44, “Woe to you! For you are like concealed tombs, and the people who walk over them are unaware of it.”

The third woe to the Pharisees is reiterated in **Mat 23:27**, in a slightly different manner.

Mat 23:27, “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness.”

Some ancient texts have added, “Scribes and Pharisees, hypocrites,” to Luke’s account, most likely to align with Matthew’s that led translations like the KJV to include it, but the more reliable texts do not have it.

Our Lord does not condemn an action they are taking this time, instead He just gives a rebuke, “**you are like concealed tombs,**” using the noun MNEMEION that means, “monument, memorial, grave, tomb, record, or remembrance. Thayer notes that it means, “*Any visible object for preserving or recalling the memory of any person or thing; a sepulchral monument.*” (Greek-English Lexicon.)

It also uses ADELLOS that means, “unseen, uncertain, or not manifest.” It is only used here and **1 Cor 14:8**. So, it comes to mean here “unknown grave.” The meaning of this is significant because this meant that someone could come into contact with that grave “without knowing it,” i.e., “**The people who walk over them are unaware of it,**” OUK OIDA, “without knowledge, knowing fully, understanding, or recognizing it.” If so, according to the Law, **Num 19:11-22**, especially **vs. 16**, that person would be unclean for seven days, because they were not to touch a dead body or they would be unclean. The Pharisees considered nothing more potentially defiling than a corpse, which they avoided at all cost. They believed that one became defiled even when one’s shadow crossed a dead body or a grave. That is some of the reason why in the parable to the “Good Samaritan,” the Pharisees bypassed the injured man for fear he was dead and they would be defiled. Because of the fear of defilement, each spring, tombs were coated with a limestone-and-water mixture, (i.e., whitewashed tombs), to make them highly visible to passersby.

Therefore, Jesus is saying, if men came in contact with the Pharisees, they would thus become unclean, not as a result of touching a dead body, but in this case, because of their dead works. Matthew’s account said this clearly at the end of the passage with, “**all uncleanness.**” Interestingly, during festival times, the Jews would whitewash the graves so visitors to Jerusalem would not step on them and thereby become ceremonially unclean. Such uncleanness would keep the impure from God. So, this strong denunciation from Jesus was quite an insult to the Pharisees.

Jesus called the Pharisees hidden whitewashed tombs, meaning that they, like unrecognizable graves, were hiding their true nature (i.e., death and uncleanness), because of the self-righteous legalistic arrogance seen in their human good works. Jesus rebuked them with such severity because He recognized the potential danger they held for those who became their followers. Unwittingly, these followers would also be defiled for placing trust in their religious leaders. As Swindoll puts it, “*They became agents of defilement rather than mediators of redemption,*” (Swindoll's Living Insights).

Therefore, Jesus was rebuking these Pharisees because of their falsification of the Law and arrogance within their souls. He desired to reprove their way of thinking so that they would come to know the truth and receive the Savior / Messiah / King that was right before them. To do so, they first had to take their eyes off of self and then clearly see Jesus for who He is. As such, we need to remove any legalistic arrogance from our souls so that we too can see Jesus more clearly as we serve one another.

H. Rejection by Pharisees and Lawyers, Luke 11:37-54.

2. Rebuke of the Lawyers’ Unbelief, vs. 45-52.

In Matthew’s parallel account, **Mat 23**, Jesus addressed the woe judgments to both the Pharisees and Lawyers/Scribes. Luke chose to break them out between them. So, here we have the woes against the Lawyers/Scribes because of their unbelief that led to false teaching, which led the people away from a true relationship with God as well. The Scribes were concerned with understanding the legal side of the Law as it related to God’s will. While their original purpose had merit, they had become so engrossed with the letter of the Law that they were blind to its spirit or intent. Thus, in their teachings, they too led the people to be engrossed with the details where they could not see the portrait of Jesus Christ.

Vs. 45

Luke 11:45, “One of the lawyers said to Him in reply, “Teacher, when You say this, You insult us too.”

“**Teacher**,” DIDASKALOS, tells us something here. As I have pointed out previously in Luke’s Gospel, calling Jesus “teacher,” while in some instances is a respectful term, was in this instance showing how they truly thought about Him. They did not call Him Lord, as His disciples typically did, because they did not believe that He was their King / Messiah / Savior. They had a humanistic respect for His knowledge and wisdom in teaching, but they never saw Him as God incarnate, their Savior, and therefore, their Lord. Using this term is a subtle indication of their unbelief.

Because of Jesus’ rebuke of the Pharisees above, these Lawyers were also offended by Jesus’ remarks because they had the same false beliefs and religious structure as the Pharisees. “**Insult**,” is the Greek Verb in the Present, Active, Indicative of HUBRIZO, ὑβρίζω that means, “treat disgracefully, be insolent to, mistreat, abuse, scoff or insult.” It was used passively to mean, “to be arrogant or rude,” and had the connotation of severity and harshness. The passive meaning is in view here, as Jesus did not physically harm them. Therefore, this comment was a rebuke of Jesus by the Scribes in calling Him arrogant and insulting.

Its other usages in the NT are more of the physical type of mistreatment.

It is used five times in the NT. In addition to Luke’s usage here, it is used in **Mat 22:6**, for the mistreatment of a slave, in **Luke 18:32** for the mistreatment of Jesus leading up to His crucifixion, and in **Acts 14:5; 1 Thes 2:2** for the mistreatment of Paul and his companions on their missionary journeys.

Therefore, the Lawyers were in like kind offended / insulted by Jesus’ woe judgments to the Pharisees. This behavior is not surprising; the Pharisees always considered themselves to be correct in their actions and motives. Any rebuke would seem to come from someone whose motives were not correct. In essence, *the Lawyer was saying, “You attack one of us, You attack all of us. If You crush this stone, the entire temple is likely to come down on You!”* (Swindoll’s Living Insights.)

Nevertheless, even though they were offended at Jesus’s remarks to the Pharisees, Jesus is about to give them their own woe judgments that are even more severe than what He gave to the Pharisees. Remember, the Pharisees led the people, which intensified their accountability before God, yet the Lawyers led the Pharisees, teaching them everything they knew. Therefore, the Scribes could be called “super-Pharisees,” with even more accountability before God; “**To whom much is given, much is required,**” **Luke 12:48.**

Next, we have three woe judgments against the Lawyers/Scribes, just as there were three against the Pharisees. Even though the Lawyers revealed the offense they took at Jesus’ previous judgments, Jesus does not placate them or apologize. Instead, He rightly brings rebuke and judgment against their unbelief and subsequent legalism.

Vs. 46

Luke 11:46, “But He said, “Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers.”

This first woe is paralleled in **Mat 23:4.**

Jesus was unyielding by the lawyer’s attempt to shut Him up. He understood the nature of their wickedness and that niceties would not penetrate their veneer of self-righteous arrogance. Therefore, He rightly rebukes the false teaching of legalism that they were peddling.

Jesus’ judgment reads in the Greek, “For you burden the men with burdens heavy to bear.” “**Burden**” is the verb PHORTIZO, φορτίζω that comes from the shipping industry that means, “to load, burden, or lade.” Therefore, Jesus is rebuking the Lawyers who loaded people with detailed interpretations of the Law that rendered their religion false.

This word is only used here and in **Mat 11:28**, where in contrast Jesus takes our burdens from us, **“Come to Me, all who are weary and heavy-laden, and I will give you rest. ²⁹Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. ³⁰For My yoke is easy and My burden is light.”**

Our verse also twice uses the Noun PHORTION that means, “load, burden, cargo, obligation, or duty.” It is also used in **Mat 11:30; 23:4; Gal 6:5**. It is intensified with the Adjective, DUSBASTAKTOS, δυσβάστακτος that is only used here in this narrative in Matthew and Luke that means, “difficult or burdensome to carry, or hard to bear (burdens).” Its root, BASTAZO, means, “intolerable or grievous to be borne.” Therefore, the application of the Law that these Scribes were laying down on the shoulders of the people were too much for anyone to bear.

These burdens placed upon the people by the Pharisees and Lawyers were precise stipulations that enslaved them. The Mosaic Law, given by God, was meant to enhance life in Israel, not to restrict it. But through the centuries the “traditions of the elders” had developed to spell out the meaning of the laws. By the time of Jesus, these had accumulated until they were oppressive, managing the smallest detail of family and social life, as well as religious ritual. Interestingly, the history of those days reveals that those who developed these burdensome restrictions many times did not obey them themselves. They imposed the full load of the Law and its guilt on people, binding them without grace while not abiding by it themselves.

That is why Jesus says, **“While you yourselves will not even touch the burdens with one of your fingers.”**

“Touch,” is the Verb PROSPSAUO. It is only used here in the NT. **“Finger”** is the noun DAKTULOS. Luke previously used it in **vs. 20**, in the context of the power of God to cast out demons. In this we have the comparison. The finger / power of God casts out demons from those afflicted, thereby lighting their burden, while the Lawyers, who lay down heavy burdens on the people with their system of human good works, do not participate in them themselves, nor alleviate the people from the true burden of sin, which they claimed the works would do.

The implication is that they purposely made the laws difficult to follow in order to bring about moral failure in others. The Jews labored under a man-made burden of religiosity, an endless list of rules that governed virtually every aspect of life, all based on laws handed down by God, but twisted and inflated to serve the desire of one group of people to dominate another. Because the people could not completely abide by their laws, they would have to go to the Pharisees and Lawyers to seek absolution. As a result, earnest Jews were spiritually demoralized and incapable of meeting their demands. In the end, the scribes remained kings of the moral hill by keeping down earnest Jews. Our Lord tells us in **Jer 23:25-40**, that He is against the false teacher of false doctrines.

Jer 23:30-32, “Therefore behold, I am against the prophets,” declares the LORD, “who steal My words from each other. ³¹Behold, I am against the prophets,” declares the LORD, “who use their tongues and declare, ‘The Lord declares.’ ³²Behold, I am against those who have prophesied false dreams,” declares the LORD, “and related them and led My people astray by their falsehoods and reckless boasting; yet I did not send them or command them, nor do they furnish this people the slightest benefit,” declares the LORD.”

Therefore, Jesus characterizes them as sadistic hypocrites because of their false teachings. The people were burdened with removing their own sin through their human good works found in the ritualistic and legalistic worship they prescribed, yet the lawyers did not hold themselves to the same laws that they mandated the people to keep. Man cannot remove his own sin. Yet, God can remove our sins because of the Cross of Jesus Christ. As such, Jesus condemned the legal experts for not even being willing to lift a “finger” to help God’s people live righteously, because they were not leading people to the Christ / Messiah / Savior; the only One who could remove their sins and lead them to live righteously before God.

The main point here goes back to **vs. 41, “Give your soul to the Lord if you want to be clean.”** Self-righteous, legalistic types think their works will make them clean and overcome their sin. Yet, our Lord offers His gospel to

those who know that their lives are messed up because of sin and that they need a Savior. They know their need for repentance, and they turn to Jesus for His salvation. Sinners who turn to Jesus and trust in Him are cleansed by Christ. The Christ-Centered Exposition commentary puts it like this:

- If you accept Christ as your Savior, and follow Him, He will cleanse you both positionally and experientially.

If you feel dirty, soiled, and unclean, He will make you anew through the washing of regeneration at salvation, **Titus 3:5**, and the cleansing of all unrighteousness post-salvation, through the confession of your sins, **1 John 1:9**.

Titus 3:5, “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.”

- If you feel broken and torn apart, come to the one who washes souls, heals, and mends you, who will take the pieces of your life and make you whole. Come to Christ!

Paul explains the proper use of the Law in **Gal 3:24**: **“The law was our schoolmaster / tutor to bring us unto Christ, that we might be justified by faith.”**

Gal 2:16, “Nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.”

As for Preachers, be sure your souls are secure in the salvation of Christ. The Puritan pastor Richard Baxter offers sober words for preachers of God’s Word: *“Take heed to yourselves lest you should be void of that saving grace of God which you offer to others, and be strangers to the effectual working of that gospel which you preach; and lest, while you proclaim the necessity of a Savior to the world, your hearts should neglect Him, and you should miss of an interest in Him and His saving benefits. Take heed to yourselves, lest you perish while you call upon others to take heed of perishing, and lest you famish yourselves while you prepare their food... Many men have warned others that they come not to the place of torment, which yet they hastened to themselves; many a preacher is now in hell, that hath an hundred times called upon his hearers to use the utmost care and diligence to escape it.”* (Reformed Pastor, 53)

As for the Church, be careful how you hear the Word of God. You can tell what you prefer by whether or not you accept the hard truth gladly or become an enemy of the truth teller. When a hard truth hits a hard heart, you get sparks and resistance. You cannot soften the truth or it ceases to be the truth. A hard heart must be broken. What breaks it is the truth of God’s Word, **Jer 23:29. “Is not My word like fire?” declares the LORD, “and like a hammer which shatters a rock?”** God expects His word to fall like a hammer and break up the rocky heart. A good preacher never shades or softens the truth. He never preaches the truth unlovingly, but he does preach it unflinchingly. That is how our Lord preached in this passage.

It is the hearer’s responsibility to keep a soft heart. A soft heart is like a fluffy pillow. When the word falls into a soft heart it rests gently and comfortably in that heart. That is the hearer’s responsibility. How do you keep a soft heart toward God and his word?

- Pray for a soft heart. If ever you notice hardness in the heart, pray for a fresh softening.
- Read and meditate on God’s Word daily. It is by the Word our hearts are changed and made glad before God.
- Receive God’s Word in faith. Do not receive it as cold and dead. The Word is alive and active, **Heb 4:12**, so take it into your heart.

- Apply God’s Word and obey it. If we read the Bible, God will speak to us; but we will receive more from His voice in the Bible if we commit ourselves to obeying it.
- Expect God’s blessings in righteousness and growth.

Vs. 47-51

Luke 11:47-51, “Woe to you! For you build the tombs of the prophets, and *it was your fathers who killed them.* ⁴⁸So you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build *their tombs.* ⁴⁹For this reason also the wisdom of God said, ‘I will send to them prophets and apostles, and *some of them they will kill and some they will persecute,* ⁵⁰so that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation, ⁵¹from the blood of Abel to the blood of Zechariah, who was killed between the altar and the house of God; yes, I tell you, it shall be charged against this generation.”

This second woe is paralleled in **Mat 23:29, 34-36, cf. Neh 9:26.**

Neh 9:26, “But they became disobedient and rebelled against You, and cast Your law behind their backs and killed Your prophets who had admonished them so that they might return to You, and they committed great blasphemies.”

Vs. 47

The Lord tells them that the fruit does not fall far from the tree. They are just like their “**fathers,**” PATER, before them. “**Building the tombs of the prophets,**” OIKODOMEIO HO MNEMEION HO PROPHETES, is analogous for destroying and “**killing,**” APOKTEINO, them, which He says outright is what their forefathers did. This is also foretelling what they would do to Jesus.

In fact, the Pharisees used to honor the ancient prophets who were slain by their fathers by renovating their tombs! Yet, true honor would have included obedience and repentance. By their actions, the Pharisees implied their approval of the actions of previous Jews in killing the prophets. They also implied that they would be willing to follow in that tradition and kill any prophet who spoke rightly of God, including Jesus.

“The Jews had indeed erected magnificent structures to commemorate the Old Testament prophets. In the Kidron Valley today, to be seen from the walled “Old City,” are several large edifices, reported to be the “tombs of the prophets.” Even in their state of disrepair they have a rugged beauty. It is believed their origin may be traced back to the First Century of the Christian Era. If so, they are the tombs Jesus was describing as He indicted His opponents.” (Complete Biblical Library Commentary).

Vs. 48

To show their guilt, Jesus equates the current generation of Pharisees and Scribes with their unbelieving or reversionistic forefather, in saying, “**you bear witness,**” MARTUS, where we get the word martyr from. So in this case, the Scribes and Pharisees are witnesses and observers to the killings, as they give their “**consent,**” SUNEUDOKEO, “to approve, be pleased with, consent, agree with, etc.,” to the killings. This word is first used here in the NT, and then in **Acts 8:1; 22:20**, regarding Saul / Paul consenting with the crowd that stoned Stephen to death; the first martyr.

With the consenting, Jesus doubles down on the “**killing and building of the tombs**” of the OT prophets, who were killed by the self-righteous legalistic forefathers. He tells them that this generation of religious leaders is no different; they are “accessories,” to the crime!

Speaking of the “tombs,” also plays off of the “whitewashed tombs” analogy that Matthew adds to this narrative, showing their hypocrisy.

Vs. 49

Here, Jesus tells them of the “**wisdom of God**,” SOPHIA HO THEOS, in “**sending**,” APOSTELLO, to the people of His generation “**prophets**,” PROPHETES, and “**apostles**,” APOSTOLOS. In other words, God will give them every opportunity to hear and know the truth of salvation, as He sends them messengers, even though they will “**kill and persecute them**,” APOKTEINO KAI DIOKO, in the Future, Active, Indicative. They will kill off the ones who are bringing them the only hope of salvation, beginning with Jesus Himself.

Matthew’s account, **Mat 23:34-36**, includes Jesus saying that they will crucify some of them, as Jesus and Peter were. They would also scourge and persecute others from city to city. As such, prophets and apostles both suffered death and persecution, **Acts 12:1, 2; 13:45; 14:2; 17:5; Rev 1:9**. Yet, the Gospel increased even in their deaths.

Vs. 50

The Greek begins with the “**charged against**” idea, using the Verb EKZETEO, ἐκζητέω that means, “seek out, seek diligently, or require.” It is first used in the NT here and in **vs. 51**, and has the meaning of “to require, demand, exact severely or charge with a crime,” meaning they would be held accountable / judged for their actions of killing and persecuting the prophets and apostles, (i.e., “**pour out their blood**,” EKCHUNO, “pour, shed, or spill,” HAIMA, “blood”).

Jesus triples down on their guilt saying, “**from the foundation of the world**,” APO KATABOLE KOSMOS. In other words, because of their rejection of Jesus and the apostles’ message of salvation, they will be held accountable for all the martyred witnesses from the beginning of human history, as specified in the next passage. The reason for this is because they had the information about all the prior witnesses of righteousness recorded in their Bible, starting with the children of Adam and Eve.

Therefore, it is not just the current prophets, apostles, and evangelists that they have rejected, (including Jesus Christ), but all the witnesses throughout their history, as record in their own Scriptures. Because of their rejection of this mass of witnesses and evidence, they will be held accountable for their unbelief and antagonism. Each generation is given an opportunity to repent and change the course of evil. Jesus’ words offered no hope other than radical repentance.

Vs. 51

Here we have two very famous OT saints who were martyred for their faith and true righteousness, Abel and Zachariah. The death of Abel was the first in the OT, **Gen 4:8**. The reason Zachariah (Zechariah) is mentioned last is because the book of 2 Chronicles is the final book in the Hebrew Bible. Therefore, Jesus argued that from beginning to end, the death of God’s prophets had been the trademark of God’s people.

The shedding of Abel’s blood is noted in **Gen 4:8**, when his brother Cain murdered him out of jealousy. Able sacrificed according to God’s Word from his flock of sheep. As you know, that type of sacrifice typified Jesus’ sacrifice upon the Cross. Cain, on the other hand, sacrificed fruits and vegetables that he tilled from the ground. His sacrifice typified human good works, similar to that of the Pharisees and Scribes, the self-righteous. God accepted Abel’s sacrifice because it was according to His Word, which spoke of God’s grace provision of the sacrifice, while He rejected Cain’s that spoke of man’s work that is tainted with sin. As a result, Cain became jealous of his brother and killed him. Therefore, Abel’s death speaks to the truly righteous person who is killed / martyred because of their faith. The Scribes did not miss the point of the murder over a religious issue.

In addition, **Gen 4:10**, notes that Abel's "**blood was crying from the ground,**" for justice. Jesus is saying that as that justice was exacted on Cain in his curse, so will justice be exacted on this generation.

The shedding of Zachariah's blood is noted in **2 Chron 24:20-22**, where he was stoned to death by the people at the command of the king, Joash, for teaching the truth of God's Word, rebuking the King and the people for not following the commandments of God, and their idolatry.

Interestingly, in **vs. 22**, Zachariah's last words were, "**May the LORD see and avenge!**", are fulfilled in Jesus' woe judgment against these Scribes. "**Avenge,**" is the Hebrew word DARASH that means, "to seek, inquire, or require," that correlates to **vs. 50** above, where Luke records our Lord using the Greek word EKZETEO translated, "**charged against**" that means, "seek out, seek diligently, or require." They both mean that the blood someone has spilled, will come back to them in judgment. This is the same as saying, "Abel's blood is crying out."

In using this same woe judgment, our Lord was drawing their attention to the details of the Scriptures in **Genesis 4** and **2 Chronicles** that the Scribes should have noted and understood. As such, they should have understood that the "woe judgment" Zachariah proclaimed against those who stoned him to death, was the same as what Jesus was proclaiming against them. Zachariah's prophecy would be fulfilled regarding those who killed him, just as the Scribes and Pharisees of Jesus' day would be judged and condemned for their unbelief and evil, especially because they killed the greatest Prophet and Apostle of all time; Jesus himself. I love how our Lord uses Scriptures when dealing with the quote, "experts of the Law."

Not only was this a rebuke and judgment against the Scribes, but it was against "**this generation,**" meaning all the unbelievers of Jesus' time. Therefore, Jesus reminded His listeners that the blood of the prophets would be required of any generation that heard the call to repentance, but refused to acknowledge their evil ways and turn to God.

Vs. 52

Luke 11:52, "Woe to you lawyers! For you have taken away the key of knowledge; you yourselves did not enter, and you hindered those who were entering."

This third woe is paralleled in **Mat 23:13**, "**But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.**"

In this woe judgment, Jesus rebukes them for withholding the truth of the knowledge of salvation from the people. The "woes" now reach their climax as Jesus clarified the real effect of their self-righteous systems. By their legalism, the Pharisees locked the door of the knowledge of salvation that could set people free.

"**Key,**" is the Noun KLEIS that means, "that instrument or tool that unlocks." It was frequently used as a symbol or metaphor, for various kinds of power or authority, to open or to close. Four times in Revelation and once in Matthew the word "key" is used with regard to releasing the power of the Kingdom, **Mat 16:19; Rev 1:18; 3:7; 9:1; 20:1**. Here, it suggests the grace and power of God in freeing people from the Law and granting access to the truth ultimately found in Jesus Christ. Comparing the parallel in **Mat 23:13** that does not use the word key, we see it refers specifically to the kingdom of heaven which the Scribes and Pharisees did not enter and which they also denied to others by their legalism. The only time Matthew uses this word is in **Mat 16:19**, when our Lord said He would give "the keys of the kingdom of heaven" to him. Meaning, Peter would have the necessary authority to give the gospel of Jesus Christ to others.

Therefore, our Lord is saying that these Scribes were the roadblock to people entering the Kingdom of Heaven, when they thought they were the key, and told the people that they were. This is a direct renunciation of their

authority as spiritual leaders of Israel. He told them they themselves are not part of the Kingdom, have never entered it, and they are stopping or preventing others from entering it too.

What a devastating condemnation of these religious leaders. Perhaps the hottest parts of hell are reserved for such religious leaders, who knowing the gospel will not preach it, who knowing the entrance to heaven will not point it out, who will not enter that blessed kingdom themselves and forbid others also. The agony of their condemnation will be terrible. Therefore, the Lord tells them that their guilt remains on their hands. They are not saved and keep others from being saved. They are not the kind of preachers you want for your soul.

3. The Plotted Revenge of the Pharisees and Lawyers, vs. 53-54.

Luke 11:53-54, “When He left there, the Scribes and the Pharisees began to be very hostile and to question Him closely on many subjects, ⁵⁴plotting against Him to catch *Him* in something He might say.”

In this passage we see the two groups, Pharisees and Scribes, working together to destroy our Lord and His ministry.

“**Be very hostile,**” is the Adverb DEINOS, δεινῶς that means, “terribly, excessively, or vehemently.” It is only used here and **Mat 8:6**, to describe the fear in a paralyzed servant of the Centurion who was “viciously tormented,” which Jesus healed and took away his torment.

In regard to these Scribes and Pharisees, the idea is not simply that they urged our Lord a great deal or continuously, but it conveys that their actions were vicious, mean, and hostile in intent and method. Louw-Nida describes it as “an extreme point on a scale involving negative values,” (Greek-English Lexicon).

With the Adverb is the Verb ENECHO, ἐνέχω, in the Present, Active, Infinitive that means, “be angry, hold a grudge, or be ensnared.” It is only used here and **Mark 6:19; Gal 5:1**. It conveyed the meaning of “having a grudge against” Jesus and acting upon Him with hostility, connoting being at enmity with or attacking Him.

“**To question Him closely,**” uses the Verb APO-STOMATIZO, ἀποστοματίζω that means, “provoke to speak or interrogate.” As such, the Pharisees and Scribes were trying to provoke Him to say something that they might catch Him in saying something wrong or not according to the Scriptures. As you know, in the OT, they could stone to death false prophets, **Deut 13:6-10**. So, they were hoping to catch Jesus as a false prophet.

Luke records other incidents where the Scribes and Pharisees were watching Him closely to see if they could catch Him and get rid of Him.

Luke 6:7, “The scribes and the Pharisees were watching Him closely to see if He healed on the Sabbath, so that they might find reason to accuse Him.” Cf. Mark 3:2.

Luke 14:1, “It happened that when He went into the house of one of the leaders of the Pharisees on the Sabbath to eat bread, they were watching Him closely.”

Luke 20:20, “So they watched Him, and sent spies who pretended to be righteous, in order that they might catch Him in some statement, so that they could deliver Him to the rule and the authority of the governor.” Cf. Mat 22:13-17; Mark 12:13-17.

Vs. 54

Luke 11:54, “Plotting against Him to catch *Him* in something He might say.”

“**Plotting**” is the Verb ENEDREUO, ἐνεδρεύω that means, “wait to ambush, lie in wait, plot, or lurk,” is used here and **Acts 23:31**. This kind of “ambushing” someone, pre-supposes a plot made beforehand. In this case, as noted above, they were trying to “**catch**,” Him in some false statement. “**Catch**,” is the Verb THEREUO, θηρεύω that means, “to hunt or catch,” and is only used here in the NT. Its figurative meaning is “to lay wait for, strive to ensnare, or to catch artfully.” Here, the Pharisees and Scribes were plotting against Jesus so they could discredit Him before the people, and turn Him over to the authorities to destroy Him. Some translations, like the KJV, add that context with “**that they might accuse Him.**” But that phrase is not in the most reliable Greek texts.

In these two passages, we have strong language that indicates a radical break in the relationship between Jesus and the religious leaders of His day. They saw Him as a young preacher from Nazareth who was now their number one religious enemy. After Jesus’ strong rebuke, they understood what His message was and they were fearful of its implications. They were locked in to their self-righteous legalism steeped in their traditions, and apparently did not obey the voice of God. As such, they were aggressive in their attacks and sought to provoke Him to make verbal mistakes. It is a picture of unyielding harassment. Wherever He went, they were there, trying to catch Him off guard so they could accuse Him to the people and the authorities. *“Deceit was the order of the day, and they were determined to find a way to end His witness. They had become like men on the hunt. Jesus had become an animal to be pursued and caught so He might be finished.”* (Complete Biblical Library)

Therefore, because of Jesus’ reproofing and rebuking, these self-righteous Pharisees and Scribes plotted to ensnare Jesus in some kind of falsehood, so that they could condemn Him before the people and the authorities, hoping to end His ministry and influence over the people.

This ends our study of Luke Chapter 11 that began with our Lord teaching His disciples how to pray, (remember this is not what to pray). Then after healing the possessed man, He was accused by the Pharisees of being in league with Satan, by which He performed His miracles. Jesus then gave them sound reasoning as to why He could not be working with Satan. Next, He gave them the only sign He would give regarding who He was, which was the sign of the Prophet Jonah and his great missionary work in Nineveh that was preceded by being the belly of the great fish for three day and three nights that spoke of His death upon the Cross and resurrection. After that, because He was antagonized again by the Pharisees for not honoring their legalistic traditions, Jesus rebuked first the Pharisees and then the Scribes, each receiving three “Woe Judgments,” that condemned their self-righteous religiosity. And finally, we see the Pharisees and Scribes joining together to seek revenge against Him by plotting to entrap Him in some falsehood, so that they could destroy Him and His ministry.

Given that this is the week in which we celebrate our Lord’s death upon the Cross and Resurrection, we will read Luke’s story line of the “Passion Week” of our Lord, **Luke 19:28-24:53**. As we approach the day of our Lord’s death and resurrection, the attached chart shows the timeline of the events that occurred.

Time Line of Christ's Death and Resurrection

In the Jewish month of Nisan

Gentile Time (1 day - 12:00 a.m. to 11:59 p.m.)



Jewish Time (1 day - 6:00 p.m. to 5:59 p.m.)