

9/7/14

**Luke 11:14-54**

We left off as Jesus taught His disciples to pray to their heavenly Father, not a prayer to be repeated, but rather a model prayer teaching a personal relationship with the Father in heaven, who is holy and that His Kingdom and will is the priority of life., followed by our physical needs, forgiveness and direction way from evil.

1. Jesus illustrated the willingness of God to answer prayer by the parable of the friend coming at midnight to ask for bread.

\* The parable teaches a **contrast**, God does not need to be pestered like this man.

2. Jesus again illustrated the assurance of God answering our prayers by a second parable of fatherhood, if you being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those who ask Him.

\* The parable teaches a **comparison**, from the lesser to the greater, God is more loving than a father.

**11:14-28 The accusation of Jesus casting spirits out by Beelzebub.**

**11:14** The casting out of a demon.

- 1) Jesus again in the process of casting out a demon that made this person mute. vs. 14a-b
  - a) Matthew says he was blind and deaf also. Matt. 12:22
  - b) To conclude that all physical maladies are related to demons is wrong!
- 2) The expulsion of the demon restored to speech of individual. vs. 14c-e

\* Jesus was constantly casting out demons. Lk. 4:33, 35; 7:33; 8:29, 36; 9:42
- 3) The multitudes marveled “thaumazo” wondered in admiration. vs. 14f

**11:15-23** The Jews blaspheme the Holy Spirit.

**11:15-16** The response to the demon expulsion

- 1) Some accused Jesus of casting out demons by Beelzebub, the ruler of the demons. vs. 15
  - a) Pharisees and scribes. Matt. 12:24; Mk. 3:22
    - 1)) Jesus joined the sin of blasphemy to this, which is an ongoing rejection of Jesus by the witness of the Holy Spirit, till a person crosses that line of no repentance while on earth. Matt. 12:31
    - 2)) Many teach this sin is not possible in the age of Grace, yet Jesus said

it was not forgiven in this age or the age to come, the Millennium.

Matt. 12:32

- b) Beelzubub “Lord of flies” who was the god of Ekron. 2Kings 1:2
  - c) The Jews used it for Satan, the prince of darkness.
- 2) Others were testing Jesus by asking for a sign from heaven. vs. 16  
 \* The Jew request a sign and the Greek seek after wisdom. 1Cor. 1:22

**11:17-18** The response of Jesus to the accusation.

- 1) Jesus being able to read their thoughts rebuked their bad theology that He was casting out demons by the prince of Beelzubub. vs. 17
  - a) “Every kingdom divided against itself is brought to desolation. vs. 17a-d
  - b) A house divided against a house falls. vs. 17e
- 2) Jesus pointed out the faulty logic. vs. 18
  - a) If Satan also is divided against himself, how will his kingdom stand? vs. 18a-b  
 \* Satan would be destroying his own kingdom!
  - b) Because you say I cast out demons by Beelzebub. vs. 18c  
 \* Jesus quotes their very words!

**11:19-20** The concluding truths of casting out demons.

- 1) The accusation of Jesus casting out demons by Beelzebub, demanded the question about by whom were the Jews casting them out? vs. 19a-b  
 \* The Jewish exorcist, the son of Sceva a Jewish chief priest attempted to cast out a demon and did not fare too well. Acts 19:14-16
- 2) Jesus these Jews would be their judges and prove them wrong in their accusation of Jesus. vs. 19c
- 3) Jesus clearly stated He was casting out demons by the power of God. vs. 20
  - a) The power and authority is stated figuratively, “the finger of God”. vs. 20a  
 \* Matthew has “the Spirit of God”. Matt. 12:28
    - 1)) The magicians. Ex. 8:19
    - 2)) The stone tables. Ex. 31:18; Deut. 9:10
  - b) The Kingdom of God “surely had come upon them.” vs. 20b  
 \* Literally, did already reach to you, the aorist tense.

**11:21-23** The illustration that God is more powerful than Satan.

- 1) The principle of strength for self protection and preservation is to be armed. vs. 21
- 2) The principle of the stronger of two is that he overcomes and spoils the weaker one. vs. 22
  - a) Jesus is the stronger, defeating Satan in the wilderness and would spoil principalities and power, making a public spectacle of them, emptying Hades. Col. 2:15
  - b) Greater is He that is in you, than he that is in the world.” 1Jn. 4:4
- 3) The concluding truth is that you are either for Jesus or against Him, there is not neutral position. vs. 23
  - a) The word gather “sunago”, means to assemble or bring together, we get the word synagogue.
  - b) The word scatters “skorpizo”, to disperse or fly in every direction.
  - c) The unpardonable sin is attributing the work of God to Satan ' s activity!  
Matt. 12

**11:24-26** The need of accepting Jesus after being delivered from a demon.

- 1) The demon cast out will attempt to find another body to possess, failing to do so, he will return to the prior body. vs. 24

- \* “I will return to my house from which I came.”
- 2) Discovering prior person is not possessed, the demon will take seven other demons to possess the man. vs. 25-26b

\* Mary Magdalene had been delivered from seven demons. Lk. 8:2
  - 3) The condition of the man will be worse than the first possession. vs. 26c

\* The disciples asked Jesus why they could not cast out a demon, Jesus said, “However, this kind does not go out except by **prayer** and **fasting**.”  
Matt. 17:21

**11:27-28** The praise of Mary for bearing Jesus.

- 1) The occasion was as Jesus was speaking about demon possession to the false accusations of the Pharisees and scribes. vs. 27a
- 2) The praise came from a woman in the crowd, “Blessed *is* the womb that bore You, and *the* breasts which nursed You!” vs. 27b-d

\* The word blessed “makarios” , means happy, indicating God bestowed His grace on her, the same word as in the Beatitudes.
- 3) The mild reprove by Jesus was stated, “But He said, “More than that, blessed

are those who hear the word of God and keep it!” vs. 28

- a) Jesus denounces any worship of Mary and proclaims greater responsibility to spiritual relationship!
- b) Mary was bless among women, but not above women. Lk. 1:42

### **11:29-32 The sign of Jonah given by Jesus.**

\* The parallel passage. Matt. 12:38-42

**11:29-30** The sign of Johan was one of repentance.

- 1) The occasion took place as the crowds were packed in tightly together to hear what Jesus was saying. vs. 29a
- 2) Jesus declared they were an evil generation. vs. 29b-c
- 3) Jesus stated the reason they wee asking Him for a sign from heaven. vs. 29d  
\* This goes back to verse 16.
- 4) Jesus denies them any sign to prove who He was, but the sign of Jonah the prophet. vs. 29e
- 5) Jesus stated that the sign of Jonah indicated what it meant for the Nivevites, judgment unless they repent”. vs. 30a
- 6) Jesus makes the application to Himself, “so also the Son of Man will be to this generation.” vs. 30b

- a) In Matthew Jesus is addressing the Scribes and Pharisees calling them an evil and adulterous generation and pointed to the three day and night Jonah was in the belly of the whale, indicating His resurrection from the dead, but not Luke. Matt. 12:38-40
- b) The focus of Luke is repentance to avert judgment, the next two verses affirm this.

**11:31-32** The witness of the queen of Sheba.

- 1) The queen of Sheba recognized the greatness of Solomon and sought out his wisdom, travelling from Yemen, she would give witness against the present generation at God’s judgment for rejecting Jesus being in their midst. vs. 31a-b
  - a) The aorist means that she heard and appropriated the wisdom of Solomon. Lenski
  - b) The passage. 1Kings 10:1-13
- 2) Jesus declared He was greater than Solomon, so the judgment would be more severe to them. vs. 31c  
\* The judgment is according to the measure of light one has been given!
- 3) The men of Nineveh would condemn the generation at the judgment because they

repented at the preaching of Jonah, but the Jews did not. vs. 32a-b

- 4) Jesus again declared He was greater than Jonah. vs. 32c  
\* The judgment is according to the measure of light one has been given!
- 5) Matthew has the men of Nineveh first and the queen of Sheba second, in reverse order. Matt. 12:41-42

### **11:33-36    The parable of the lighted lamp.**

**11:33-34** The principles of light.

- 1) A lamp is not hidden, but placed to illuminate and draw people. vs. 33
  - a) This was mentioned once before. Lk. 8:16
  - b) This teaching is related to the previous one of rejecting Jesus, the light.
- 2) The lamp of the body is the eye, the window of the soul, when our eye is good, our whole body also is full of light. But when our eye is bad, your body also *is* full of darkness. vs. 34  
\* Jesus is speaking about our the spiritual condition of our heart!

**11:35-36**        The application of the principles.

- 1) The warning is to take heed that the light we allow to enter our eyes is not darkness. vs. 35
  - a) The phrase take heed “slopeo” is an imperative command present active, as a believer.
  - b) “in you” is emphatic, implying the heart again.
- 2) The practice of yielding to light will result in not partaking of darkness, our body will be full of light. vs. 36
  - a) The word “having” is a participle present active, regarding darkness.
  - b) It will affect your entire person.
  - c) “The spirit of a man *is* the lamp of the LORD, Searching all the inner depths of his heart.” Prov. 20:27

### **11:37-54    The woes to the Pharisees and Lawyer.**

**11:37-38** The invitation to Jesus

- 1) Jesus was asked to dine by a certain Pharisee and He accepted the invitation. vs. 37
  - a) The word Pharisees “Pharisaioi” means separate ones, who arose after the Babylonian captivity to protect the law through the Great Synagogue.

- b) There were no more than 6.000 at any one time and they were the enemies of Jesus, always wanting to trap Him.
- 2) Jesus sat down to eat.” vs. 37b
  - a) The phrase sat down “anapipto”, means to lean back or recline, after the cultural custom, probably lunch.
  - b) Jesus remember had accepted the invitation of Simon the Pharisee, when the prostitute came an washed His feet with her tears and wiped them with her hair. Lk. 7:36-50
- 3) Jesus shocked the Pharisee by not washing after the traditional prescribed manner by the Pharisees. vs. 38
  - a) The Pharisees recognized in oral tradition a standard of belief and life.
  - b) They sought for distinction and praise by outward observance of external rites and by outward forms of piety, priding themselves in good works.

**11:39-41** The revelation of their self-deception. vs. 39-41

- 1) Jesus exposed their evil hearts presenting themselves outwardly as righteous, while within they were unrighteous. vs. 39
  - a) Jesus is speaking as Lord, with full authority.in figurative language.

- b) Jesus uses figurative language to indicate the outward holy appearance of their person to others in public.
- c) Jesus said inside they were full of greed “hapage” means the act of plundering, robbery and wickedness “poneria”, depraved evil purpose and desire, the character of their lives.
- 2) Jesus rebuked them for their self-deception to think God did not see the inside. vs. 40
  - a) The phrase Foolish ones, “aphron”, means without reason, senseless and without intelligent reflection.
  - b) God who made the inside also and knows the intent of the heart, the motives.
- 3) Jesus instructed them to be real in heart. vs. 41
  - a) They were to give alms “eleemosune” to give mercifully to the poor from the resources they had with the idea of pity and compassion. Is. 1:10-17; 58:4-8; Amos 5:21-24
  - b) The outcome would result in “all things being clean to you”, acknowledged and pleasing to God.
  - c) But they believed their giving of what they had made them clean before God, not so!

**11:42-44** The condemnation of the Pharisees for a life of duplicity.

- 1) Jesus provided the evidence of their outward self-righteousness and inward unrighteousness. vs. 42
  - a) The word woe “ouai” is an exclamation displeasure of the deeds practice by their regulations, implying judgment. vs. 42a, 43a, 44a-b
    - 1)) The first three are to the Pharisees.
    - 2)) Jesus pronounces woes. Matt. 23:13-39; Mk. 12:38-40
  - b) They being legalist, meticulously counted out the smallest of spices to be exact in tithing by their interpretations that the law spoke nothing about. Lev. 27:3-33; Deut. 14:22-29; 26:12-15
  - c) Yet they neglected the more important matters of justice and the love of God.
    - 1)) These were the more important for the benefit of man!
    - 2)) They strained at a gnat and swallow a camel.
  - d) They were selective in their obedience to be seen of men, rather than obeying all.
 

\* Their hearts were divided, God desires mercy and obedience, not sacrifices. 1Sam. 15:22; Hos. 6:6

- 2) Jesus pointed out their love of prominent recognition in the synagogues and marketplaces. vs. 43
  - a) The best seat in the synagogue were up front, in a semicircle, where everyone saw you.
  - b) The greetings in the marketplace was their insistence to give them honor publically to affirm their own greatness.
- 3) Jesus pointed out their dangerous hypocrisy to unmarked graves. vs. 44
  - a) The scribes “grammateus” were the recorders of the scriptures, but also lawyers.
  - b) The word hypocrites “hupokrites”, meant an actor on the stage wearing a mask to portray someone else other than themselves, being pretentious and false.
  - c) They would whitewash the graves at Passover time so that a person not become unclean, but they were spiritually unclean defiling people by coming in contact with them!
  - d) The word “graves” is emphatic, the ones indistinct, dead corpses!

**11:45-48** The indignant interruption by a lawyer.

- 1) The lawyer took personal offense at the words of Jesus. vs. 45
  - a) He attempted to intimidate and put Jesus on the spot, as a lawyer who studied and interpreted the law and taught it. vs. 45a
  - b) The lawyer was respectfully called Jesus, “teacher”. vs. 45b
  - c) The lawyer was accusing Jesus of being harsh. vs. 45c
    - \* The word reproach “hubrizo” means to treat in an insolently, insulting and shameful way.
- 2) Jesus accused them of abusing their position by their power and authority. vs. 46
  - a) Jesus affirmed his charges to the lawyer. vs. 46a-b
  - b) Jesus exposed their unjust lording over the people making life more difficult than God intended. vs. 46c
  - c) Jesus said they were guilty of indifference, excluding themselves as elite from keeping the laws. vs. 46d
- 3) Jesus accused them of being like their fathers. vs. 47-48
  - a) Jesus pronounced judgment over them for their false spiritual pretense. vs. 47
    - 1)) By building the tombs of the prophets they were seemingly honoring them.

- 2)) By their silence of the evil of their fathers they were complicit with their fathers.
  - b) Jesus accused them of being one with their fathers. vs. 48
    - 1)) They were in fact honoring the Jews who killed the prophets by their fathers.
    - 2)) The word approve “suneudokeo”, means to be pleased together, in other words consent and agreement.
    - 3)) They were continuing the work of their fathers, they were accessories to the crime.
- 11:49-51** The responsible and accountable to God for the persecution of the prophets.
- 1) Jesus declared God faithfully sent His people messengers to warn, repent and return to God, always. vs. 49
    - a) They were without excuse by the prophets. vs. 49a-b
    - b) They treated them with dishonor and murdered them. vs. 49c
  - 2) Jesus declared the people listening to Him were liable for being part of their violent history against the prophets, by not having repented. vs. 50-51
    - a) Blood must be atoned, “that the blood of all the prophets which was shed

from the foundation of the world may be required of this generation.” vs. 50

1)) The passage. Gen. 4:8

2)) “Whoever sheds man’s **blood**, By man his **blood** shall be shed; For in the image of God He made man.’ Gen. 9:6

b) From the first to the last book in the Hebrew Bible, “from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation.” vs. 51

1)) He was stoned in the temple court because he spoke against the idolatry of Joash the king. 2Chron. 24:20-22

2)) “So you shall not pollute the land where you *are*; for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it.” Num. 35:33

11:52-54 The incriminating adjudication. vs. 52-54

1) The lawyers had removed the word of God from being the standard that revealed the way of salvation. vs. 52a

a) The judgment is pronounced, “Woe to you lawyers!” vs. 52a

b) The wicked deed stated, “For you have taken away the key of knowledge.” vs. 52a

1)) The phrase key of knowledge “klesis gnosis”, refers to the understanding of God’s revelation through His word.

a) The **key** given to Eliakim of the house of David. Is. 22:22

b) The key of authority and power of the Kingdom of God regards Jesus. Matt. 16:19; Rev. 1:18; 3:7

2)) They had confounded God’s word with their interpretations and rituals, rather than the faith of Abraham.

2) The lawyers had rejected the clear understanding to the entrance to heaven and obstructed other from entering into heaven. vs. 52b-c

a) The word hindered “koluo”, means to prevent or forbid.

b) They were trusting in their own righteousness and works and teaching others their error, denying them entrance to heaven.

3) They attacked Jesus verbally. vs. 53

a) They became infuriated. vs. 53a-b

- 1)) The phrase assailed vehemently “deinos”, means fearfully or terribly acting in a hostile manner.
- b) They ambushed Him, as their number one enemy.
- b) They bombarded Jesus with questions. cross-examining Him about many things. vs. 53c
  - 1)) The phrase has the idea of interrogating Jesus verbally non-stop.
  - 2)) The intent was to harass, overwhelm and try to trap Jesus.
- 4) They plotted against Jesus. vs. 54
  - a) They were continuously observing to trap or find fault with Jesus. vs. 54a-b
    - \* The word catch “thereuo” is used of hunting a wild beast.
  - b) They desired to charge Jesus. vs. 54c