

## **Luke Eleven**

### **Luke 11:1-4**

And it came about that while He 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." And He said to them, "When you pray, say:

**'Father, hallowed be Thy name.**

**Thy kingdom come.**

**'Give us each day our daily bread.**

**'And forgive us our sins,**

**For we ourselves also forgive everyone who is  
indebted to us.**

**And lead us not into temptation.'"**

### **Luke 11:5-8**

And He said to them, "Suppose one of you shall have a friend, and shall go to him at midnight, and say to him, 'Friend, lend me three loaves; for a friend of mine has come to me from a journey, and I have nothing to set before him'; and from inside he shall answer and say, '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.' "I 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.

- Jesus is an example for prayer not just because He modeled a daily regimen. His prayer released a demonstration of power/authority/triumph over evil.
- Jesus is teaching people to pray who are following Him on an exodus—a kingdom journey.
- Some say this parable proves the need for relentless importunity in prayer. In reality—it is just the opposite. It is a parable of contrast—rather than comparison.
- Encourages holy boldness.

#### **Luke 11:9-10**

“And I say to you, ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. “For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it shall be opened.

- This is an invitation from a loving Father
- Ask and keep on asking.....these are continuous verbs
- God will make an appropriate response to each of these.

#### **Luke 11:11-13**

“Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? “Or if he is asked for an egg, he will not give him a scorpion, will he? “If you then, 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 best/highest we can receive in prayer is the gift of the Holy Spirit.

- There is a continual gift of receiving—filling—releasing the Holy Spirit.
- The righteous demonstration of the earthly bears a shadow of the heavenly—earthly fatherhood is to be a shadow of the divine.
- Loaf/stone: connect this to the temptation of Christ—stones not turned to bread—now—bread not turned to stones.

### **Luke 11:14-16**

And He was casting out a demon, and it was dumb; and it came about that when the demon had gone out, the dumb man spoke; and the multitudes marveled. But some of them said, “He casts out demons by Beelzebul, the ruler of the demons.” And others, to test Him, were demanding of Him a sign from heaven.

- Dumb demon=effected speech
- Casting out the demon brings accusation concerning Beelzebul—charges that Jesus was using sorcery or magic to cast out the demons.
- Beelzebul—sometimes viewed as a Jewish distortion of baal-zebul (name of the god of Ekron—II Kings 1:2). Name means: lord of the dung/or/flies.
- Argument: satan would not allow the dismantling of his power willingly.
- Defeat of the evil one is evidence that there is a Higher Power at work.
- Since His power is evident—there is an attempt to undermine His credibility.

### **Luke 11:17-20**

But He knew their thoughts, and said to them, “Any kingdom divided against itself is laid waste; and a house divided against itself falls. “And if Satan also is divided against himself, how shall his kingdom stand? For you say that I cast out demons by Beelzebul. “And if I by Beelzebul cast out demons, by whom do your sons cast them out?”

Consequently they shall be your judges. “But if I cast out demons by the finger of God, then the kingdom of God has come upon you.

- People are giving a false report about the source of His power.
- After teaching them to pray—He declares then demonstrates.
- If they are wrong—and He is operating by the power of God—then the Kingdom of God has come.....and He is the Messiah.
- The forces of evil are destructive of good—not one another.
- The finger of God=synonymous with the Spirit of God ( Ex 8:19)

### **Luke 11:21-23**

“When a strong man, fully armed, guards his own homestead, his possessions are undisturbed; 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.

“He who is not with Me is against Me; and he who does not gather with Me, scatters.

- Strong man=the devil
- Someone stronger=Jesus
- This is in context of Jesus' disciples asking to be taught how to pray. Jesus shares about prayer ( I am ever looking to God—receiving from God—receiving the fullness of the Spirit)—then illustrates by casting out the demon.
- The spoil—in this parable—those who have been possessed by demons.
- Only the power of God can drive out satan—only the Kingdom of Heaven can deliver from the kingdom of darkness.
- The one who attacks satan—must be more powerful than satan—capable of overpowering—freeing those who are bound.

### **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.’ “And when it comes, it finds it swept and put in order. “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.”

- Demonic—identified with waterless places/desert
- Regard humans as habitation
- Can not leave a vacuum following deliverance
- Not sufficient to drive out evil—good must come in

### **Luke 11:27-28**

And it came about while He said 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.” But He said, “On the contrary, blessed are those who hear the word of God, and observe it.”

- There is a pattern of elevating the feminine to deity—illustrated here

### **Luke 11:29-32**

And as the crowds were increasing, He began to say, “This generation is a wicked generation; it seeks for a sign, and yet no sign shall be given to it but the sign of Jonah. “For just as Jonah became a sign to the Ninevites, so shall the Son of Man be to this generation. “The Queen of the South shall 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. “The men of Nineveh shall 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.

- Only sign—powerful and prevailing—death, burial and resurrection
- Rise up/stand up—resurrection
- The reappearing of a man who had been dead three days.
- As Jonah preached repentance to the Ninevites—Jesus preaches repentance to Israel.
- As Jonah was delivered from death—Jesus will miraculously defeat the power of the grave.
- Jews are indifferent to message—while heathen nations are hungry to hear and respond.
- Examples Jesus uses: Gentiles—who believe on basis of less than Jesus had already demonstrated to Israel.
- Queen of the south—Sheba—Yemen (females responsive to message)

### **Luke 11:33-36**

“No one, after lighting a lamp, puts it away in a cellar, nor under a peck-measure, but on the lampstand, in order that those who enter may see the light. “The lamp of your body is your eye; 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. “Then watch out that the light in you may not be darkness. “If therefore your whole body is full of light, with no dark part in it, it shall be wholly illumined, as when the lamp illumines you with its rays.”

- This section would fit best immediately following 11:13 ( John 14:16, Luke 24:49, Acts 2:32-33)
- When we ask—we receive—then we must rightly act
- Says something similar in chapter 8—where He speaks about responsibility to others. Here—it is about your personal life.
- The Lamp—Prov 20:27—instrument that holds the light

- Being instrument-rated
- Purpose of a lamp is to illuminate—Since Jesus came to speak/illuminate, He does not act in secret, but in the open.

### **Luke 11:37-41**

Now when He had spoken, a Pharisee asked Him to have lunch with him; and He went in, and reclined at the table. And when the Pharisee saw it, he was surprised that He had not first ceremonially washed before the meal. 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. “You foolish ones, did not He who made the outside make the inside also? “But give that which is within as charity, and then all things are clean for you.

- Charges Pharisees with hypocrisy as they labor to perfect the externals
- Emphasis on trivial while neglecting the essentials
- Contrasts externals/internals—the heart is more important than appearances—the attitudes and motive more important than activity
- Both Pharisees/scribes had more of a political agenda than a spiritual one—they became guardians of the public morality.

### **Luke 11:42-44**

“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. “Woe to you Pharisees! For you love the front seats in the synagogues, and the respectful greetings in the market places. “Woe to you! For you are like concealed tombs, and the people who walk over them are unaware of it.”

- Tithing was meant to be a joyful offering of love.

- Jesus denounces their motives—religious ambitions
- Self-seeking—self-righteous—self-centered
- Pharisees had a corrupting influence within their communities
- Emphasize minute points of law, while missing the fundamentals
- Preoccupied with power, position and praise
- Became source of defilement rather than purification

### **Luke 11:45-48**

And one of the lawyers said to Him in reply, “Teacher, when You say this, You insult us too.” 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. “Woe to you! For you build the tombs of the prophets, and it was your fathers who killed them. “Consequently, you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build their tombs.

- Weigh men down—consider Matt 11:28-29
- By emphasis on wrong things—scribes obscure the will of God
- Their teaching resulted in burdens rather than blessings
- Had same attitude as forefathers who persecuted/killed the prophets

### **Luke 11:49-54**

“For 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, in order that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the house of God; yes, I tell you, it shall be charged against this

generation.' "Woe to you lawyers! For you have taken away the key of knowledge; you did not enter in yourselves, and those who were entering in you hindered."

And when He left there, the scribes and the Pharisees began to be very hostile and to question Him closely on many subjects, plotting against Him, to catch Him in something He might say.

- Scribes—people trained in writing legal documents—overlap with lawyers
- Denunciation of Pharisees—inversion of values, evil motives, corrupting influence, insincerity, hypocrisy

# Luke Chapter Eleven Workbook

## Key Words:

## Harmonize:

Read I Kings 10:1-15. What do you learn about the Queen of the South?

## Dig:

- 1) Which verses in chapter 11 cover the answer to the disciples' request in verse 1?
- 2) What does the parable in Luke 11:5-8 teach us about prayer?
- 3) What do we learn about the nature of the Father by reading verses 1-13?
- 4) After reading this chapter, list at least three insights you gain about how the evil one operates.
- 5) Who is Beelzebul?
- 6) What do you call the territory that is under the rule of the evil one?
- 7) What do 'asking'—'seeking'—and 'knocking' have in common? How do they differ?
- 8) What does Jesus consider 'blessed' in chapter 11?
- 9) What do you learn about authority, how to exercise it in this chapter?

- 10) How was Jonah a sign to the Ninevites?
- 11) Why does Jesus call His audience a wicked generation?
- 12) How many times does the Lord declare woe in this chapter? What reasons are listed?
- 13) Where is generational sin dealt with in this chapter?
- 14) What woes are pronounced upon the lawyers?

**Discuss:**

- 1) Share something you learned about prayer by listening to another person as they prayed.
- 2) Share a highlight or a nugget you took away from studying 'The Lord's Prayer'.
- 3) How could verses 9-10 become distorted? When you read these verses in context—does the meaning change?
- 4) What is demon possession? How does this happen to someone? Are you aware of what is necessary to see a demon 'cast out'?
- 5) How do you see God bearing witness to this generation?

**Point of Prayer:**

Use the Lord's Prayer as a template for your devotions. Spend time with each section, letting the verses fuel your time.

**Integrate:**

What other scriptures come to mind as you read this chapter?

**Application:**

- 1) When are you most inclined to ask God for something in prayer?
  
- 2) When, where or with whom are you most likely to exhibit persistence?
  
- 3) What lessons can you learn from a child about persistence?
  
- 4) Since the Lord's Prayer is usually one we recite from memory, what helps you to stay fully engaged with it in prayer?
  
- 5) What have you specifically asked for in prayer this week?
  
- 6) Where have you experienced 'division' as a strategy of the evil one?
  
- 7) How do you find yourself most like a Pharisee in this chapter?