

Study Notes For Luke (Chapter Eleven)

Luke 11:1 *“And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.”*

- Jesus was praying in a certain place. This is not new for our Lord (**Luke 3:21**, **Luke 5:16**, **Luke 6:12**, **Luke 9:18**, and **Luke 9:28**).
- Some people treat prayer as though you just lift up your voice to the Father and say what you want. What about reverence (**Psalms 89:7**, **Hebrews 12:9**, and **Hebrews 12:28**)?
- Prayer is a privilege to those that are obedient to the Lord’s will (**Proverbs 15:29**, **Proverbs 28:9**, **Isaiah 1:1-20**, **Isaiah 59:1-3**, **Micah 3:1-4**, **John 9:31**, and **I Peter 3:12**).
- Prayer has to be in accordance with God’s will (**James 4:3** and **I John 5:14-15**).
- John’s disciples being taught to pray (**Luke 5:33**).
- The disciples of Christ here show they were aware of John’s disciples, the opposite was true as well (**John 3:22-4:3**).

Luke 11:2 *“And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.”*

- Prayer is to be to the Father (**Matthew 6:6**, **Matthew 6:9**, **Ephesians 5:20**, and **Colossians 3:17**).
- His Hallowed [holy; sanctified] name (**Leviticus 22:2**, **Leviticus 22:32**, **Psalms 145:21**, and **I Peter 3:15**).
- They were to pray for the kingdom to come because it had not yet come. We cannot because the kingdom has come (**Colossians 1:12-13**, **Hebrews 12:22-29**, and **Revelation 1:9**).
- God’s will is done in Heaven (**Psalms 103:20**).
- When it was not, there were consequences (**Luke 10:18** and **Revelation 12:7-9**).
- All of God’s creation is to do His will (**Revelation 4:11**).
- This part of the prayer is not a request, but a statement. Jesus later shows this in the garden (**Matthew 26:36-46**).

Luke 11:3 *“Give us day by day our daily bread.”*

- Cf. **Matthew 6:11**.
- How did this work when God directly gave food (**Exodus 16:1-18**, **I Kings 17:1-16**, **Matthew 14:13-21**, and **Matthew 15:32-39**).
- Indirectly (**Genesis 8:22**, **Psalms 147:7-8**, **Matthew 5:45**, and **Acts 14:17**).

- For discussion, how does this relate to **Proverbs 20:4**, **Proverbs 21:25**, **Proverbs 24:30-34**, and **II Thessalonians 3:10**?

Luke 11:4 *“And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.”*

- Was this Jesus teaching His disciples to pray for forgiveness every time they prayed? NO, (**II Chronicles 7:11-14**)! Jesus used the language “us, our, we” in this. Did He have sins to confess? NO, (**I Peter 2:21-22** and **I John 3:5**)!
- IF, again, IF, they were to sin (**I John 2:1**); prayer is the time to confess that sin (**Daniel 9:4**). Confession of sin was/is expected for forgiveness (**Leviticus 5:5**, **Psalms 32:1-5**, **Proverbs 28:13**, **Nehemiah 9:1-3**, and **I John 1:9**).
- Though it is not the topic covered here, forgiveness of sin also requires one to repent; to turn away from sin (**Ezekiel 14:6**, **Ezekiel 33:10-15**, **Matthew 3:8**, **Matthew 21:28-32**, **Luke 13:1-5**, **Luke 19:1-10**, **Acts 26:18-20**, and **Revelation 2:1-5**).
- The need to give forgiveness to gain it (**Matthew 18:15-35** and **James 2:13**).
- Forgiveness as forgiven was later taught (**Colossians 3:13**; cf. **Luke 17:3-4**).
- We need to consider personal harm and the position Christians are in to allow another to defraud you (**I Corinthians 6:1-8**). We must remember the contextual distinction. You cannot forgive on God’s side of things. This is in regard to a personal conflict between brethren.
- How about being lead away from temptation and deliverance from evil work? It was direct for the Apostles (**Acts 16:1-10**).
- There has to be a balance when considering the idea of temptation though (**Mark 14:38**, **James 1:1-3**, and **James 1:12**).
- Think about Paul being delivered from every evil work (**II Corinthians 1:6-11** and **II Timothy 4:18**; cf. **Acts 16:16-40** and **Acts 27:13-25**).
- Also, when it comes to “evil” [a broad word that includes malice, hardships, toils, bad, etc.; Strong’s # 4190] there were some they would not be delivered from and thus asking such would not be in accordance with the will of God (i.e. **Matthew 5:10-12** and **Galatians 1:4**). The whole world lieth in “wickedness”, which is a different translation of the same Greek word (**I John 5:19**). Yet, faithful Christians cannot leave the world (**I Corinthians 5:9-13**). Think about Jesus’ prayer (**John 17:15**).

Luke 11:5-8 *“And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.”*

- Here is something interesting.... The word “importunity” (vs. 8) is interesting. Thayer defines the term: “shamelessness, impudence” (Strong’s # 335). Think about the woman of Canaan (**Matthew 15:22-28**).
- Don’t fear coming to the Father. With that being said... We are to serve God with reverence (**Hebrews 12:28**). The Greek word translated “reverence” in the aforementioned verse is “αἰδώς” which means: “(through the idea of downcast eyes); bashfulness, that is, (towards men), modesty or (towards God) awe: - reverence, shamefacedness” (Strong’s # 127). The same term is translated “shamefacedness” (**I Timothy 2:9**). So, Jesus is not teaching that we approach God without the ability to show shame.
- The friend here that is helped asked without being ashamed that he put his friend out. He was rewarded by gaining the reluctant help of his friend. Persistence requires that one asks even though it would appear the request is unreasonable or has already been denied (**Luke 18:1-8**). Just be sure to understand that Jesus is using a carnal illustration, not that He is teaching irreverence towards the Father (**Psalms 89:7**).
- On another note, Jesus is not teaching you to be rude and go bug someone at midnight. It is an illustration. There are other Scriptures that guide is in not being unkind, rude, etc. (**Proverbs 25:17, Matthew 7:12, Philippians 2:3-5, Colossians 3:12, and I Peter 3:8-11**).

Luke 11:9 *“And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”*

- We have to take this verse into consideration with other Scriptures (**Matthew 21:18-22, II Corinthians 12:1-10, James 4:3, I John 3:22, and I John 5:14-15**).
- Seeking and finding also has to be taken into consideration through other Scriptures (**Deuteronomy 4:29, II Chronicles 12:13-14, Proverbs 1:24-28, Isaiah 55:6-7, Jeremiah 29:13, Hosea 5:5-6, and Hebrews 11:6**).
- There is a limit on the knocking time (**Luke 13:22-30**).
- We are going to see, in verses 11-13, that these verses are teaching relationship in prayer (cf. **Matthew 6:8** and **Matthew 6:32**). Beyond that, there is a specific first century application to what Jesus is teaching.
- Remember, this is about praying “Our Father...” (**Luke 11:2**).

Luke 11:10 *“For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”*

- Okay, so this verse too has to be taken with other Scriptures in mind (**Isaiah 1:1-18, Jeremiah 7:16, Lamentation 3:1-8, Micah 3:4, John 9:31, and I Peter 3:12**).
- With that in mind as well as what we have been talking about in this context, what are these verses teaching about asking and receiving? Verses 11-13 are the explanation.

Luke 11:11-13 *“If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye 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?”*

- Here is the point Jesus was teaching. God, as a Father to His children (**I John 2:28-3:10**), acting as a Father acts (**Psalms 103:13, Isaiah 49:14-15, Hosea 11:1-9, Malachi 3:16-18, John 14:23, Luke 15:11-32, and Hebrews 12:9-10**).
- The context is Jesus talking to His disciples (**Luke 11:1**). So, what did Jesus mean by saying: *“If ye then, being evil...”* (vs. 13)? If He means that they were evil literally, at the present, what does that mean going forward (**Matthew 7:17 and Luke 6:45**)? So, why are they evil?
- Remember, they had yet to be converted (**Matthew 28:16-17 and Luke 22:31-34**). Furthermore, they lived at this point of events under a law that was weak through the flesh (**Romans 8:3**). If they, in such a state, were good to their children (i.e. **Proverbs 13:22**) how much more God the Father to His children?
- The ultimate point was about the gift of the Holy Spirit (**John 7:37-39, Acts 2:38, Acts 5:32, Acts 8:12-24, I Corinthians 12:1-11, Ephesians 1:13-14, and Galatians 3:1-5, etc.**).

Luke 11:14 *“And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.”*

- Dumb here means: “blunted, that is, (figuratively) of hearing (deaf) or speech (dumb): - deaf, dumb, speechless” (Strong’s # 2974).
- A deaf and/or mute man with a devil (**Matthew 9:32-34 and Matthew 12:22-24**).
- The people wondered (**Matthew 15:31**).
- Even when it was not Jesus, people wondered at miraculous acts (**Acts 3:1-10**).
- Just remember, amazement did not mean people would listen to or obey Jesus (**John 12:36-43**).

Luke 11:15 *“But some of them said, He casteth out devils through Beelzebub the chief of the devils.”*

- The charge of Jesus casting out devils by the prince of such (**Mark 3:22**).
- Other times they charged Jesus of having a devil (**John 7:20, John 8:48, John 8:52, and John 10:20**).
- Beelzebub: “Of Chaldee origin (by parody upon [H1176]); dung god; Beelzebul, a name of Satan: - Beelzebub” (Strong’s # 954).
- In another account, think about what Jesus said to His disciples (**Matthew 10:25**).

Luke 11:16 *“And others, tempting him, sought of him a sign from heaven.”*

- Cf. **Matthew 16:1-4** and **Mark 8:11-13**

Luke 11:17 *“But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.”*

- We know that Christ is God (**Isaiah 9:1-7**, **Matthew 1:23**, **John 8:56-58**, **John 10:30-33**, **John 20:28-31**, **Acts 20:28**, **Romans 9:1-5**, **Colossians 2:8-9**, **Titus 2:13**, **Hebrews 1:8-12**, **I John 3:16**, and **I John 5:20**).
- As being God the Son, He knows what’s going on inside the minds of people (**I Chronicles 28:9**, **Psalms 94:9-11**, **Psalms 139:1-2**, **Proverbs 15:26**, and **Hebrews 4:13**).
- If that is not clear, other Scriptures show Jesus knew their thoughts (**Matthew 9:1-8**, **Luke 24:36-38**, and **John 2:24-25**).
- A house divided (**Mark 3:25**).

Luke 11:18 *“If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.”*

- A kingdom against itself is illogical. Self-destruction would be the result.
- Satan’s kingdom is the world (**John 12:31** and **II Corinthians 4:3-4**).
- Jesus’ kingdom is heavenly (**II Timothy 4:18**). Though citizenship does not require one to literally be in Heaven (**Colossians 1:12-13**).

Luke 11:19 *“And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.”*

- Beelzebub: “Of Chaldee origin (by parody upon [H1176]); dung god; Beelzebub, a name of Satan: - Beelzebub” (Strong’s # 954).
- Jesus then puts it back on them. How are your children casting out devils (**Mark 3:13-15** and **Luke 9:49-50**)?
- They shall be your judges (**Luke 22:29-30**).

Luke 11:20 *“But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.”*

- Cf. **Matthew 12:28**
- The language of the “finger of God” was spoken of by the Egyptian magicians (**Exodus 8:16-19**).
- It had been being taught that the kingdom was “at hand” or “nigh” (**Matthew 3:1-2**, **Matthew 4:12-17**, and **Luke 10:9-11**).
- Now, and of long ago, has been in place (**Colossians 1:12-13**, **Hebrews 12:28**, and **Revelation 1:9**).

Luke 11:21-23 *“When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth.”*

- Cf. **Matthew 12:29-30**
- Jesus could not have cast out a devil unless He first subdued the devil. Jesus’ superior strength is shown in what He did to devils. Jesus power is supreme (**John 12:31** and **Colossians 2:15**).
- The line in the sand. Jesus was not working in concert with Satan. He who is not with Jesus is His enemy. There are two kingdoms and Jesus is an either or King (**Matthew 13:24-30; 13:36-43, John 8:42-44, I John 3:1-10, and Revelation 3:14-22**).

Luke 11:24-26 *“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.”*

- Satan and his angels were cast out to the earth (**Revelation 12:7-9**).
- Satan was depicted, prior to being bound (**Jude 1:6** and **II Peter 2:4**), as walking to and fro the earth (**Job 1:7; 2:2, and I Peter 5:8**).
- Contextually, we were seeing a devil cast out (**Luke 11:14**).
- Here, it is shown that if said devil was cast out there could be a return. Interestingly, Jesus commanded such a spirit not to come back (**Mark 9:25**).
- It is also noted that devils could be cast out and sent far away (**Mark 5:9-10**).
- Here we find that a person could be prime ground for a devil to possess that person. It is implied that there is something that could have been done for such not to be the case. That makes this all very interesting.

Luke 11:27-28 *“And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.”*

- It has to be said, Mary was blessed among women (**Luke 1:26-45**).
- Of all the women on earth, God chose Mary to bring Jesus into this world as foretold (**Isaiah 7:13-14** and **Matthew 1:18-25**).
- She was all in too (**John 19:25** and **Acts 1:14**).
- Having said all of that, what Jesus says here is unmistakably clear and reveals His thinking to us (**Matthew 12:46-50, Mark 3:31-35, and Luke 8:19-21**).
- With our Lord is not who you know, what you know, etc. It’s not about what you did in the past either (**Ezekiel 18:24** and **II John 1:8**). It is about what

you are doing (**Luke 6:43-49, Romans 2:13, James 1:18-27, I John 2:1-6, and I John 2:29-3:10**).

Luke 11:29 *“And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.”*

- Gathered thick together: “1) to gather together (to others already present)” (Thayer’s Greek-English Lexicon; Strong’s # 1865).
- The size of the crowd is not necessarily large. Though there are times wherein Jesus drew large crowds (**Matthew 20:29, Matthew 21:8, Mark 8:1, Luke 12:1, Luke 14:25, Acts 2:40-41**, etc.).
- Now think about this, instead of Jesus being pumped up and praising the people. BAM. Indictment made. Their generation [age; nation; time; Strong’s # 1074] was evil (**Matthew 3:1-8, Matthew 11:16-19, Matthew 12:34, Matthew 12:39, Matthew 17:17, Matthew 23:33-39**, etc.).
- True faith comes from hearing the word of God (**Romans 10:14-17**).
- The truth is, seeing isn’t enough for unbelievers (**John 6:2; 6:30, John 7:31, and John 12:37-43**).
- Blessed are those who have not seen, yet believe (**John 20:24-29, II Corinthians 5:7, and I Peter 1:7-9**).
- Sign of Jonah (See next verse; **Luke 11:30**).

Luke 11:30 *“For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.”*

- The point being made is more about Jesus being buried three days as we noted in verse 29 (**Matthew 12:40-41**; cf. **Jonah 1:17**). Once we get to verse 32, we will talk about what Jonah did after that.
- Jesus was in the earth three days (**Luke 24:1-7** and **I Corinthians 15:1-4**).
- Such was a sign in that it was foretold (**Matthew 16:21, Matthew 17:23, and Mark 10:34**).

Luke 11:31 *“The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.”*

- “Rise up in the judgment” is a the scene of the final Judgment Day (**Matthew 25:31-46**).
- This illustration comes from the interaction between Solomon and the Queen of Sheba (**I Kings 10:1-13** and **II Chronicles 9:1-12**).
- The point of the Queen of Sheba rising against the men of this generation is one wherein it is being established that this should not be the case. Such as when Israel was at a time more justified than Judah (**Jeremiah 3:6-11** and **Ezekiel 16:44-58**) or the Gentiles rising above the Jews (**Romans 2:17-29**). Think also about the sin of fornication in Corinth being something not even

named among the Gentiles (**I Corinthians 5:1**). They are being compared to unbelievers (cf. **I Timothy 5:8**).

- That generation was terrible as we discussed in **Luke 11:29** (see notes).
- The direct point is that she came to hear the wisdom of Solomon from afar off and these who should be looking to hear from Christ are not listening (**John 1:10-11, John 3:27-32, John 5:42-43, John 8:43, and Romans 10:14-21**). This long had been a problem (**Hosea 4:1-6**).
- Of course, Jesus was there and was/is greater than Solomon (**John 1:1-3, Romans 9:1-5, Romans 14:10-12, I Corinthians 8:6, Colossians 1:12-19, I Thessalonians 5:9, I Timothy 6:14-15, Hebrews 9:28, Revelation 1:12-20, etc.**).

Luke 11:32 *“The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.”*

- As we noted in verse 31, “rise up in the judgment” is indicative of the Day of Judgment (**John 5:25-29**).
- The actions of the people of Nineveh during the days of Jonah will judge the generation of Jews in the first century in that they heard preaching and repented (**Jonah 3:1-10**).
- That generation did not (**Luke 17:20-25**).
- Think about that generation as “untoward”: “warped, that is, winding; figuratively perverse: - crooked, froward, untoward” (Strong’s # 4646). Cf. **Philippians 2:14-16**
- As we discussed in verse 31 with Jesus being greater than Solomon, so He was than Jonah. That should be obvious to the audience by this point.

Luke 11:33 *“No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.”*

- The point of a light is obvious (**Matthew 5:15 and Luke 8:16**).
- Light allows one not to stumble in the dark (**John 11:9**).
- In different contexts, this point is made in other ways than in this context (**Matthew 5:14-16 and Mark 4:21-22**).

Luke 11:34 *“The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.”*

- Your eyes is how light and darkness enter into your body (**Matthew 6:22-23**).
- Think about this from the perspective of “open your eyes” (**Acts 26:18**).
- How are you seeing? What are your sights set upon (**Proverbs 4:25-27, Proverbs 23:5, Matthew 6:33, Colossians 3:1-4, etc.**)?
- Think about how you see (**Titus 1:15; cf. Genesis 3:1-7**).
- Think about your “eyes of understanding” (**Ephesians 1:18**).

Luke 11:35 *“Take heed therefore that the light which is in thee be not darkness.”*

- Remember, the light of the body is the eye (vs. 34). So, take heed that how you see is not darkness. In such a state, you don't see at all (**John 12:35** and **I John 2:11**).
- How do you perceive things (**Proverbs 16:25, Proverbs 21:2, Isaiah 6:9, Isaiah 5:20-21, Mark 7:1-23, Luke 6:37-42, etc.**)?
- Think about **II Peter 1:9** in light of the context (**II Peter 1:1-11**).

Luke 11:36 *“If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.”*

- How would you be full of light (**Psalms 19:8, Psalms 119:105, Proverbs 6:23, Isaiah 2:5, II Corinthians 4:1-6, Ephesians 5:8, and I John 1:1-2:6**)?
- Think about **Isaiah 8:20** in relation to this Scripture.

Luke 11:37 *“And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.”*

- Jesus accepted invitations to dine with those that invited Him (**Luke 5:27-29, Luke 7:36, Luke 10:38, Luke 14:1, and John 12:1-2**).
- Remember what He taught His disciples (**Luke 10:5-8**).
- Christians have liberty to be invited to feasts, etc. and accept if they are so inclined to do so (**I Corinthians 10:23-33**).
- Jesus *“eating with sinners”* became a charge and He dealt with that charge (**Luke 15:1-32; cf. Luke 19:1-10**).

Luke 11:38 *“And when the Pharisee saw it, he marvelled that he had not first washed before dinner.”*

- The traditions that kept many from seeing the truth comes forth here in this account (**Mark 7:1-23, Colossians 2:4-8, and Colossians 2:20-23**).

Luke 11:39 *“And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.”*

- Jesus didn't shy away from calling a fool out (**Matthew 23:17, Matthew 23:19, and Luke 24:25**).
- Fools are without understanding (**Psalms 92:5-6, Proverbs 18:2, Jeremiah 4:22, and Jeremiah 5:21**).
- Jesus made this charge about the Pharisees on a separate occasion (**Matthew 23:25**).
- The *“Jew's religion”* was all about their Father's traditions. We see such in Paul, who was in his past a Pharisee (**Philippians 3:4-6 and Galatians 1:13-14**).

- It is not that the external doesn't matter at all. There is a small degree in which appearances matter (**Proverbs 7:10**, **I Corinthians 8:1-13**, and **I Peter 3:1-4**).
- However, it is from within that our actions are born (**Genesis 6:5**, **Matthew 15:18-20**, and **Romans 8:5-8**). Even obedience begins from within (**Romans 6:17**). Think about the Parable of the Sower (**Luke 8:1-15**).
- Don't put on an outward show (**Matthew 6:5-7**, **Matthew 23:1-13**, **Luke 18:10-14**, **Philippians 2:3**, and **Titus 1:16**).
- God sees what's within you (**I Samuel 16:7**, **I Chronicles 28:9**, **Psalms 7:9**, **Proverbs 15:11**, **Jeremiah 17:9-10**, **Hebrews 4:13**, and **Revelation 2:20-23**).
- Pulling the wool over the eyes of man doesn't help you in the long run (**Luke 16:15**).
- Pure religion is manifested in righteous actions (**Matthew 7:15-27**, **Ephesians 2:10**, **Titus 2:7-8**, **James 1:21-27**, **James 2:14-26**, and **I John 2:28-3:10**).
- Think about this... We know we are not to judge according to appearance (**John 7:24**). If we practice that, we'll not be duped by those that appear righteous outwardly.
- Ravening is extortion; spoiling (Strong's # 724). The Pharisees and Scribes were known for devour widow's houses (**Matthew 23:14** and **Luke 20:46-47**).
- Sadly, taking advantage of the widows and other defenseless people was part of a long sinful tradition in Israel (**Isaiah 1:17-23**, **Isaiah 10:1-2**, **Jeremiah 7:1-7**, and **Zechariah 7:8-14**).

Luke 11:40 *"Ye fools, did not he that made that which is without make that which is within also?"*

- Jesus is talking to the Pharisee (vs. 38). When a person makes a statement they should no better than to state, "Thou fool" is appropriate (**I Corinthians 15:36**).
- Foolishness and stupidity are among those who should understand, but do not (**Psalms 94:8**).
- God is the Creator of the internal as well as the external (**Genesis 2:7**).
- What does the Lord look at (**Proverbs 16:2**)?

Luke 11:41 *"But rather give alms of such things as ye have; and, behold, all things are clean unto you."*

- The word translated "alms" meaning: "1) mercy, pity; 1a) especially as exhibited in giving alms, charity; 2) the benefaction itself, a donation to the poor, alms" (Thayer's Greek-English Lexicon; Strong's # 1654).
- There were opportunities (**Acts 3:1-2**).
- There were those who did such giving (**Acts 9:36** and **Acts 10:1-4**).
- There were those who did such giving as a show (**Matthew 6:1-4**).
- The Pharisees were not know for being righteous (**Matthew 5:20**).

- *“Of such things as ye have...” (Galatians 6:10).*
- They were known for being takers rather than givers (**Matthew 23:14**).
- Had they changed their common works of taking rather than giving, that would have been a conversion evidenced by fruit (**Matthew 3:7-8**).
- The cleaning (**Matthew 23:26**). “Pure” religion (**James 1:21-27**).

Luke 11:42 *“But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.”*

- Cf. **Matthew 23:23-24**
- *“To do justice and judgment is more acceptable to the LORD than sacrifice” (Proverbs 21:3).*
- They had a position of their money being reserved for giving instead of even taking care of their parents (**Matthew 15:1-9**).
- Their focus was on their outward actions with a “look at me” mentality (**Luke 18:9-14**).
- It was not that God did not want His people of old to give (**Leviticus 27:30** and **Proverbs 3:9**).
- The problem was that giving didn’t remove their other responsibilities. Do nothing by partiality [favoring one of another] (**I Timothy 5:21**; cf. **James 2:10-12**).
- Think back to what King Saul did (**I Samuel 15:1-26**).
- What was good (**Hosea 6:6** and **Micah 6:6-8**)?

Luke 11:43 *“Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.”*

- Again (**Luke 11:39; 11:42**), the Pharisees are specifically targeted by Jesus.
- They wanted the preeminent seats in the synagogues and to be greeted in a like manner (**Matthew 23:1-12**).
- The same was true with the scribes (**Mark 12:38-40** and **Luke 20:45-47**).
- The mentality we see here can become a problem among the saints in local churches (**III John 1:9-11**).
- Jesus later teaches about those that want the chief rooms (**Luke 14:7-11**).
- Rather than seeking the chief seats, Christians are to show deference (**Romans 12:10** and **Philippians 2:3**).
- Think about what Jesus taught to James and John (**Matthew 20:20-28**).
- While it is better that another praise you (**Proverbs 27:2**), seeking the praise of men is not good (**John 12:42-43** and **Romans 2:29**).
- Think on this: *“And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God” (Luke 16:15).*

Luke 11:44 *“Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.”*

- They wanted preeminence. So, how would it be taken by such people when Jesus says they are like graves that people don't notice and just walk over them?
- Our Lord is all about humbling those that have exalted themselves (**Isaiah 2:11-12**, **Isaiah 5:15-16**, **Daniel 4:28-37**, **James 4:6**, and **I Peter 5:5**).
- In a slightly different insult, Jesus said the scribes and Pharisees were like whited sepulchres which were outwardly beautiful but full of dead men's bones (**Matthew 23:27-28**).

Luke 11:45 *“Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.”*

- You may have heard a saying that goes something like this: “If you throw a rock into a pack of dogs, the one that yelps or makes noise is the one the rock hit.”
- See: **Luke 20:1-20**
- Jesus spoke the truth plainly and clearly and was hated for it (**John 3:19-21** and **John 7:7**).

Luke 11:46 *“And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.”*

- Jesus is unapologetic (cf. **Matthew 15:1-14**).
- The lawyers, as a whole, rejected the counsel of God (**Luke 7:30**). Not all of them though (**Titus 3:13**).
- Think about how these groups of Jews seemed to make collective decisions rather than consider the word of God for themselves and choose what to do. This is the work of the flesh “heresies” [sect] (**Galatians 5:19-21**; cf. **Acts 5:17**, **Acts 15:5**, and **I Corinthians 11:16-19**).
- They were hypocrites (**Romans 2:19-23**).

Luke 11:47 *“Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.”*

- Jesus said like things to the scribes and Pharisees (**Matthew 23:29-33**).
- The continuation of the sins of their fathers (**Acts 7:51**; cf. **Numbers 32:14**).
- For the sake of discussion, we need to think about how generations continue in the sins of those before them (**I Kings 14:16**, **I Kings 16:1-2**, **II Kings 10:29**, etc.), but that is of choice (**Psalms 78:1-8**, **Ezekiel 18:1-32**, and **Zechariah 1:1-6**).
- Even if a generation has righteous fathers, that does not mean the generations to come will follow in the righteous ways of their fathers (**Judges 2:6-15**).

Luke 11:48 *“Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.”*

- They were not going to change the course set by their fathers (**Matthew 21:28-46**).
- The word translated “build” can also mean “repair” (Thayer; Strong’s # 3618).
- This too speaks towards their hypocrisy as we will see in the next verse. They were all about the show, but continued to persecute the righteous prophets as their fathers did (**II Chronicles 24:20-22, II Chronicles 36:14-16, and Jeremiah 38:6**).

Luke 11:49 *“Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:”*

- God knew and even foretold what was going to happen to those whom He sent with His word from this point going forward (**Matthew 5:10-12, Matthew 10:16-26, Luke 6:22-23, and John 16:1-3**).
- They did as was foreknown and foretold (**Acts 4:1-5:42, Acts 17:1-15, Galatians 1:13-14, and I Thessalonians 2:14-16**).

Luke 11:50 *“That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;”*

- The phrase “may be required of” (in verse 51 as well) is from the Greek word “ἐκζητέω” which means, “1) to seek out, search for; 2) to seek out, i.e. investigate, scrutinize; 3) to seek out for one’s self, beg, crave; 4) to demand back, require” (Thayer’s Greek-English Lexicon; Strong’s # 1567). In other Scriptures the translation is: “*might seek after*” (**Acts 15:17**), “*that seeketh after*” (**Romans 3:11**), “*diligently seek*” (**Hebrews 11:6**), “*he sought it carefully*” (**Hebrews 12:17**), and “*have enquired*” (**I Peter 1:10**).
- This is not to mean that the generation of the first century was going to be judged for the sins of those in the past. God would not put the child to death for the sins of the father (**Deuteronomy 24:16**).
- This first century generation is doing what their fathers did (**Luke 11:49**). They rejected Jesus (**Luke 17:25**). Thus the accumulation of the past and present are being met by God’s seeking vengeance. Great, very clear commentary is found in the book of Matthew (**Matthew 23:29-34**).

Luke 11:51 *“From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.”*

- Abel (**Genesis 4:1-16, Hebrews 11:4, I John 3:12, and Jude 1:11**).
- Zacharias which perished between the altar and the temple (**II Chronicles 24:20-22**).

- “It shall be required of this generation” (see notes on verse 50).

Luke 11:52 *“Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.”*

- Jesus made a similar statement concerning the scribes and Pharisees (**Matthew 23:13**).
- Consider some things about the “lawyers” (**Matthew 22:34-40**, **Luke 7:30**, **Luke 10:25-37**, and **Luke 14:1-6**).
- Remember, in this context, the lawyers understood Jesus teaching exposed them too (**Luke 11:45-46**).
- Also consider the teaching against “strivings about the law” (**Titus 3:9-11**).

Luke 11:53-54 *“And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.”*

- Those opposed to righteous set traps to snare the faithful (**Psalms 10:4-11**, **Psalms 37:32**, **Psalms 38:12**, **Psalms 56:5-6**, **Jeremiah 5:26-28**, **Jeremiah 11:19**, **Mark 12:13**, and **Luke 20:20**).
- So, it is wise to be cautious (**Psalms 39:1-2**, **Proverbs 21:23**, **Amos 5:10-13**, **Colossians 4:5**, and **James 1:26**).