

CHAPTER 11

Overview of Luke 11

Chapter 11 continues to follow Jesus on His journey to Jerusalem. We find in this chapter Luke's summary of what is termed "The Lord's Prayer." He then follows this with a lesson about prayer itself, and what it takes to have prayers answered. The chapter then turns to an incident in which Jesus heals a demonized man who is mute, and the incredulous responses of the religious leaders to Jesus' act of love. In this teaching, there is a lesson on spiritual warfare and the nature of demons themselves. This is followed by a teaching on the Jewish leaders' need for a "sign" that Jesus is in fact the Messiah. Lastly, Luke records an event in which Jesus is invited to a Pharisee's home for a meal. During the meal, Jesus has many uncomfortable things to say to the Pharisees and scribes who have attended the dinner. His words are not well received by His hosts.

What to look for in Luke 11

1. As you read each paragraph ask, "How is God speaking to me personally through His word?"
2. Find in "The Lord's Prayer" the part that contains the most detail.
3. Look for Jesus' larger instruction on how to pray, and locate the overriding principle.
4. Read about the mute who was healed of a demon. Observe the response of the witnesses.
5. Look for the key word "sign." Differentiate the sign that Jesus will give the Jewish leaders from the signs they are expecting to see.
6. Carefully observe Jesus' teaching on "light" inside the person, and compare that with the concept of "clean" and "unclean."
7. Determine why the scribes and Pharisees were so upset with Jesus' condemnation of them and their religious system.

1 It happened that while 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."

2 And He said to them, "When you pray, say: 'Father, hallowed be Your name. Your kingdom come.

3 'Give us each day our daily bread.

4 'And forgive us our sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.' "

11:1-4 Prayer is an important theme in Luke's gospel, as he refers to it many times. Just as loving relationships deepen by spending time together, so does the relationship deepen between the believer and God when time is spent in prayer.

The disciple's request for Jesus to teach them to pray is a bit odd. They were devoted Jews...did they not already know how to pray, and did they not have at their fingertips a vast arsenal of Jewish prayers and psalms to draw from? This suggests that their request doesn't appear to be on the order of *how* to pray as much as it focuses on *what to pray for* to ensure their prayers are as effective as Jesus'. What is so unique about "The Lord's Prayer" is its simplicity. The prayer is not immersed in religious, flowery language, and certainly not erudite and lofty. Instead, it is given in simple language that covers just about everything important in heaven and on earth.

Many commentators prefer to call "The Lord's Prayer" "The Disciples' Prayer" (or "The Disciple's Prayer"). All observations are correct.

A longer version of this prayer can be found in Matthew 6:9-13.

11:2b “Father...” The only way Jesus ever addressed God was as His father. The significance here is not only that Jesus is assuming the position of the Son of God, but He is clarifying the true nature of their relationship. The lesson here is that prayer with the Father is not just a matter of religious routine, but prayer is entering into an intimate relationship with God Himself. And, Jesus is teaching His disciples that they are to address the Holy God as *their* father as well, emphasizing that their prayers are not to be motivated by religious routine and liturgy, but are to be motivated by a desire to spend time with God in a personal relationship. The basis of this relationship is, of course, love.

The word “hallowed” is an old English word meaning to be considered holy and sacred. “Name” does not just mean “name” in the sense of title, but “name” includes God’s character, attributes, essence and being. Note that instead of addressing God as “O holy God...,” Jesus emphasizes God’s loving relationship by beginning with “Father.” He then includes, with the word “hallowed,” God’s essential holiness and transcendence. The importance of this address to God cannot be overemphasized; Jesus is teaching His disciples that they, too, can have an intimate, personal and loving relationship with the Almighty God who is holy and transcendent.

11:4a It is extremely important to note that the longest portion of this prayer involves relationships. And not just casual relationships; these relationships focus on those who have offended us, just as we often offend God. The Greek word for “forgive” means “to let go.” The plea is for God to “let go” of our indebtedness to Him. The assumption is that believers in turn are continually letting go of the offense others have committed against them. Matthew 18:21-35 will emphasize this point in an extremely graphic way.

Note, too, that there is no instruction to offer sacrifices at the temple in order to have sins forgiven, nor is there an instruction to go through a mediator or priest. We simply ask. However, just as God does not require a sacrifice from those asking for forgiveness, neither are we to ask for a sacrifice from those who have sinned against us. The lesson here is clear: if we are willing to “let go” of the sins of those who sin against us, we, then, become the sacrifice.

Lastly, note the word “forgive.” It is in the present tense meaning “are forgiving” and “are continually forgiving.” The lesson is clear: we are to be continually forgiving of all others who sin against us.

The main point in verse 11 is this: because God has forgiven us of our sins simply because we asked, we then must also engage in the ongoing process of forgiving those who sin against us.

5 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;

6 for a friend of mine has come to me from a journey, and I have nothing to set before him’;

7 and 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*.’

8 “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.

9 “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.

10 “For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened.

11 “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?

11:5-8 The next teaching by Jesus is to help the disciples understand the nature of love, specifically in the arena of prayer. Here, God is presented as someone with an abundant supply of resources (in the parable, “Friend”). The friend in this mini-parable is not obligated to give anything to the one asking. There are plenty of good reasons for him to ignore the request made of him. So the lesson here is one of love expressed through fervor and persistence. Note, then, that the one asking is not asking for himself, but for the sake of another. This story, therefore, teaches about caring for others through prayer. Praying for others is often referred to as “intercessory prayer.”

For this reason, prayers of any kind—whether they be worship, thanksgiving, confession, or even intercession—should never be considered a “spiritual discipline.” The motive for all prayer should be love—love for God, love for His church, or love for the one for whom prayer is being given. The fervor behind all prayer should be based on love for others, not an obedience, duty, routine, and especially not a “discipline” to become more spiritual or holy!

There is another small detail in this teaching that is noteworthy. Not only is the man knocking at the door asking for his friend who is visiting, but he is asking for “loaves.” In the New Testament, bread is always a symbol of the word of God. So this story goes even deeper. The message here is that God will hear us and answer our persistent prayers especially when we ask that He give to others the word of God.

Can you see the love message behind this little parable? The one asking for his friend in need is willing to sacrifice himself by going out in the middle of the night and remaining at the provider’s door until the request is answered. That the one asking is engaging in such a sacrifice of time and effort is the true mark of love. This story is not only a comment on prayer; it is an illustration on the need for persevering love.

Therefore, the question might be asked, “What was Jesus praying about in verse one?” Most likely, Jesus was praying on behalf of His disciples, whom He loves.

11:9-10 These verses continue the teaching on prayer. The one who prays is encouraged to be persistent, if not tenacious, dogged, focused, determined and fervent. Such tireless intercession shows God how much we care for others.

11:11-13 Note that the verse reads “...you fathers...,” not “your fathers.” Therefore, many of Jesus’ disciples must have been fathers themselves.

The point here is an exercise in reason and logic that helps the disciples understand the nature of the Father. He only wants good things for His children.

12 “Or *if* he is asked for an egg, he will not give him a scorpion, will he?”

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?”

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.

15 But some of them said, “He casts out demons by Beelzebul, the ruler of the demons.”

16 Others, to test *Him*, were demanding of Him a sign from heaven.

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.

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

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

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

If the disciples who, compared to a holy God, are evil, and yet know how to give good things to their children, how much more will the loving Father give to those that ask?

There are two caveats here that need to be addressed, however. First, do these verses teach that God will always give us everything we ask for, even if it’s persistent and on behalf of others, such as praying for those who are sick or dying? Certainly not, no matter how much faith we may have that the outcome will be in our favor. Does every father give to his child everything the child asks for, even if it’s for the sake of another? That the father may say no gives the child an opportunity to show love for the father by trusting the wisdom and decisions (will) of the father.

Second, the object of the prayer has changed. The object of the sentence has changed from bread (basic needs) to the Holy Spirit, and this is wonderful. Jesus is taking His disciples to a whole other level. The teaching is clear: the Father will give the Holy Spirit to those who ask. That is the will of the Father, that His children have the Holy Spirit.

That’s one prayer that will always be answered. Giving the Holy Spirit to those who ask is a supreme act of love on the part of the Father.

11:14 Luke abruptly changes the subject from prayer to Jesus casting out a demon. However, there is a direct relationship between the previous verses and this section. Do you see it? In verses 11 and 12, Jesus uses the illustration of a “snake” and a “scorpion.” These two creatures are biblical types of demons. Thus the previous lesson leads right into the next. Also, Luke chooses this miracle because it involves enabling a mute man to speak. One must be able to speak in order to pray out loud.

11:15-23 There are two questions raised by the crowd, but Jesus chooses to address only one of them, the most important of the two. “Beelzebul” is the Greek form of a Philistine god named “Baalzebub” which literally means “lord of the flies.” The Jews were very keen to the existence of Satan, and exorcists were common among Jewish priests; they have already been referred to in 9:49, thus Jesus’ statement in verse 19 here. The name “Beelzebul” means “master of the house,” and the Jews considered Beelzebul the prince of demons who took direct orders from Satan.

Here again, Jesus resorts of simple logic. Why in the world would Beelzebul want to send his own demons out of the man? It makes no sense. The fact that it made no sense shows how resistant the Jewish leadership was to accept the fact that Jesus was who He said He was. The fact that He casts out demons is irrefutable to them. So, in their desperation to deny

21 “When a strong *man*, fully armed, guards his own house, his possessions are undisturbed.

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.

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

24 “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.”

27 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.”

Jesus as the Messiah, they resort to pure illogical reasoning.

Verses 21 and 22 are demonstrating that Jesus is stronger than Satan. He, Jesus, takes Satan’s possessions away (the man who was exorcised). The power of Jesus is infinitely greater than Satan’s power, which will be well described by the Apostle Paul in his letter to the Ephesians.

Verse 23 is interesting because it is the reverse of what Jesus taught earlier in 9:50: “...he who is not against you is for you.” Both are true. Whereas in 9:50 Jesus was referring to a Jewish priest casting out demons in His name, here He is referring to the Jewish priests who are refusing to accept Him as their Messiah. The word “scatters” in the Greek is *skorpizo* and is a form of the word *skorprios*, meaning “scorpion.” The point Jesus’ is making is clear: Satan is not in the business of gathering, but of dividing and scattering people.

There are two lessons on love here. First, Jesus did not cast the demon out of the man because He was trying to make a point about Satan. He cast the demon out of the man because of His love and compassion. That point must not be overlooked in understanding this event. Second, love brings people together, but Satan is bent on breaking down relationships, thus, scattering.

11:24-26 Jesus, now turning to His disciples, is going to teach them a lesson on discipleship as it relates to spiritual warfare, just as He gave them a lesson about spiritual warfare when He came down from the Mount of Transfiguration. Just because the disciples can cast out a demon does not mean that the person from whom the spirit is cast will remain demon free. Those involved in spiritual warfare counseling know this all too well. Therefore, this section of teaching is a lesson on discipleship. The disciples must not just cast out a demon and be on their way. In order for the demon to remain cast out, the person must know how to equip himself to remain demon free. It is the responsibility of the disciples to equip the recipient to remain demon free. Here is where the previous teaching of the Holy Spirit comes in (v. 13). A person indwelt by the Holy Spirit is well equipped to keep the demons out. Therefore, in terms of the church, the believer must receive the Holy Spirit and walk in the Spirit to remain demon free.

There are many lessons here that those who are knowledgeable in spiritual warfare are well aware. First, this spirit is called “unclean,” but some spirits are “more evil” than others. Second, even though a spirit has been cast out, a passive or nominal Christian lifestyle may result in other spirits returning. Third, spirits wander, looking for victims.

29 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.

30 “For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation.

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.

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.

Therefore, Paul’s teaching on equipping oneself in Ephesians 6:10-20.

11:27-28 The true followers of Jesus Christ do not question Him, but praise Him. There is a beautiful contrast here. The incident with the mute wrought criticism and antagonism from some, and praise and worship from others. The lesson here is that Jesus Himself and His teachings will separate people into two groups: those who are for Him, and those who are against Him.

Note, too, that just hearing the word of God is not enough. To reap the benefits of Jesus’ teaching, the word of God must be “observed”; that is, kept.

11:29-32 Now Jesus will address the other issue that was raised in verse 16, the issue of a sign. Verse 16 states that the motive behind those seeking a sign was “to test Him.” Those who desired to test Jesus had no real intention of believing in Him. Their desire to test was to discredit Him, not follow Him. This is a pathetic scene: Jesus has been performing miracles in their midst for some period of time. So what “sign” were the religious leaders seeking? Jesus’ answer is ironic and one that few, including the disciples, would comprehend.

At the time of Jesus, rabbis taught that the Messiah would be recognized by performing four miracles. Only the Messiah could (1) heal a Jewish leper, (2) cast out a mute demon, (3) heal a man born blind, and (4) raise someone from the dead after four days. Up to this point in Luke, two of the four required miracles had been performed. Jesus, knowing their hearts (v. 17), refuses to be manipulated by His detractors. Instead, He will offer them a sign that is *not* one of the four miracles; He will offer them the sign of Jonah, who performed no miracles at all. Just as the prophet Jonah was in the belly of the great fish “three days and three nights” (Jonah 1:17), so Jesus will be in the belly of death, His tomb, three days and three nights. And just as Jonah preached to the Ninevites who were Gentiles, so the followers of Jesus will take the good news of Jesus Christ to the Gentiles.

The “Queen of the South” refers to the Queen of Sheba (1 Kings 10) who came to see for herself if the stories of Solomon’s wisdom were true. She went to extreme efforts, and she was not disappointed. Her story will serve as a witness against those who see Jesus’ miracles and teachings, but still do not believe or accept Him as Messiah.

The “men of Nineveh” are those who repented at the preaching of Jonah. What is at issue here is not whether Jesus can prove that He is the Messiah. The greater issue is the hearts of men.

There is one other issue that needs to be addressed. If the hearts of those observing and testing

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.

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.

35 “Then watch out that the light in you is not darkness.

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.”

37 Now when He had spoken, a Pharisee asked Him to have lunch with him; and He went in, and reclined *at the table*.

38 When the Pharisee saw it, he was surprised that He had not first ceremonially washed before the meal.

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.

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

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

Jesus were right and well-intentioned, then they would have greatly rejoiced for the man who was healed from a mute demon. After all, a demon had been cast out of the man and he could now speak! Instead, they completely ignored the man set free and focused rather on whether or not Jesus fit their theology concerning the Messiah. This is one way to determine whether or not a person’s heart is right: are they obsessed about theology, or are they concerned about their fellow man?

11:33-36 The teaching that follows the healing of the mute and the statement on signs, is a teaching on the heart. In this teaching, the eye represents the heart of a person. If a person’s heart is right, their life will be filled with light. If the person’s heart is not right, is perverted, selfish, deceived or evil, the “light” will not get in and that person will be filled with “darkness.”

In this teaching, the lamp is the presence of Jesus, the Messiah. The light is the love and compassion that was shown to the mute, and his subsequent healing. Those whose eyes are “clear” will *clearly* see the good that was done for the man, the love of God that was expressed through Jesus, and the new life that could be experienced by the man who was healed. That light fills those with clear eyes with revelation and the presence of God. However, for those whose eyes are “bad,” their lives are filled with spiritual darkness and they cannot “see” the presence of God in their midst.

Once again, there is a teaching on love. Those who love others have clear eyes. Those who love the law or *things* more than they love others have “bad” eyes and cannot see God’s love, the light.

11:37-41 This meal at the home of the Pharisee perfectly illustrates the teaching above. Jesus will make practical application by using ceremonial cleansing as an example of the “bad” eye.

The ceremonial washing referred to here fits into the category of the traditions of the elders; that is, it was not required by the Law of Moses, but something added on by Pharisaic tradition, going far beyond normal hand washing for hygiene purposes. The Pharisee is using a non-biblical standard to judge Jesus; he is using religious ceremony, rather than love and compassion, as the standard for his own righteousness. The Pharisees assumed that participating in external rites was synonymous with internal spiritual health. In this case, non-biblical ceremony is the equivalent of the “bad” eye, resulting in internal darkness. What makes for “light” on the inside is “charity,” not ceremony. The word “charity,” also translated as “alms” and “giving,” comes from the root word *eleos* meaning

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.

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

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

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

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.

47 “Woe to you! For you build the tombs of the prophets, and *it was* your fathers *who* killed them.

48 “So you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build *their tombs*.

49 “For this reason also the wisdom of God said, ‘I will send to them prophets and

compassion, mercy. Alms were given for the poor out of a show of compassion. Therefore, the meaning here is clear: if you are “clean” on the inside, it will result in compassion and mercy which comes from love, and it is love that makes one clean. This is a direct rebuke for the Pharisees’ failing to respond with joy for the healing of the mute.

11:42-44 The three woes to the Pharisees take the above teaching a step further. There is no mandate in Scripture as to the nature of herbs to be presented for sacrifice. Yet the Pharisees see regard for these extrabiblical details as a form of righteousness and become obsessed with spurious details. At the same time, they disregard true love issues, such as social justice and how they treat their neighbors.

Verse 43 cites another form of loving themselves more than others, in that they reserve the best seats in the house for themselves, based on their own prideful system of spiritual hierarchy. If they truly loved God, they would, as the apostle Paul writes in Philippians, “regard one another as more important than yourselves” (2:3).

The third woe in verse 44 is the most stinging rebuke of all; it makes the position of the Pharisee the very opposite of what the religious elite believed. In Jewish tradition, if someone were to walk on an unmarked grave, that person would become unclean, even if it were an innocent error. Jesus is rebuking His host for teaching a system that makes others, not more righteous, but unclean. The reason? Their religious system overrules the true biblical command found in Leviticus 19:18: “...you shall love your neighbor as yourself.”

11:45-52 A lawyer, or scribe, was a specialist in interpreting and copying Scripture. The Pharisees often sought their counsel in interpreting the Law of Moses. Whereas the Pharisee administered the law, the lawyers made and interpreted the law, as judges do in modern systems. As Jesus continues His condemnation, the scribes are no less guilty of leading the people astray.

There are three woes pronounced on the scribes as well. The first woe (v. 46) is directed toward them for misinterpreting the Scriptures and leading others to do the same. The trouble with making rules (there were over 2,000 non-biblical rules for keeping the Sabbath) is that the rule maker often makes rules that he can keep but others find difficult, and then bases that rule on God’s word. It is the worst kind of deception because it uses God’s word as its justification to keep people oppressed. Many of the Sabbath laws remain in effect in Judaism today.

The second woe (verses 47-51) is directed toward the hypocrisy of the scribes. They direct the

apostles, and *some* of them they will kill and *some* they will persecute,

50 so that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation,

51 from 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.'

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."

53 When He left there, the scribes and the Pharisees began to be very hostile and to question Him closely on many subjects,

54 plotting against Him to catch *Him* in something He might say.

building of monuments to prophets, while at the same time failing to condemn the Jewish spiritual leaders who murdered them. Abel is considered the first prophet because he brought the worthy sacrifice of shed blood as an offering to God, and Cain, his brother, killed him (Gen. 4). Abel is a type of prophet, and Cain is a type of "scribes and Pharisees." Zechariah, the priest in 2 Chronicles 24:20-22 (not the writer of the book Zechariah), was killed for teaching true righteousness. Whereas Genesis is the first book in the Old Testament, 2 Chronicles is the last book in the Hebrew Bible. Thus, from beginning to end, unrighteous spiritual leaders have persecuted righteous prophets who proclaimed God's truth.

The third woe is the worst: those who were assigned to correctly interpret God's word have failed miserably. God's word was never intended to be a burden, but a blessing. They have, in fact, "taken away the key of knowledge"; that is, the knowledge of God and how to have a loving relationship with Him. They have turned God into a God of judgment who demands only obedience from His children. They have emphasized God's justice at the expense of His love. Why have the scribes done this? Because defining and keeping rules is infinitely easier than offering sacrificial love to others, especially if you make up your own set of rules.

11:53-54 The "bad" eye, the "robbery and wickedness" of the inner person, the unmarked graves, and the judgments waiting for the religious hypocrites are validated by the response of the scribes and Pharisees to Jesus' condemnations. Instead of recognizing their sin and repenting, they turn on Jesus in a hostile manner.

The lesson in this entire chapter is a lesson on love. From the Lord's prayer, to healing the mute, to the encounter with the scribes and Pharisees, there is a stark contrast between the One who offers the love of God and those who offer only love for the law, their religious system, and themselves. The key section that illustrates this point? The healing of the mute. If the Pharisees were in touch with God's love, they would have rejoiced for the man's healing, grabbed him and hugged him and been exceedingly happy for him. Instead, they preoccupied themselves with the laws and traditions they had erected to excuse themselves from having to love their neighbors as themselves.

Unfortunately, it is a tragedy that continues in God's church today.

Questions for Your Personal or Group Reflection

1. In this chapter, how has God spoken to you through His word? Of the many principles presented in chapter 11, what principle stands out most to you? Once you identify the principle, what do you intend to do about it in the form of action, changed behavior, or the restoration of relationships?
2. What lesson have you learned about forgiveness from the Lord's Prayer? Is there anyone in your life whom you have failed to forgive, against whom you continue to carry resentment, someone for whom you continue to be angry at? What do you plan on doing about that, as instructed in the prayer Jesus tells us to pray?
3. Define the principle about prayer that Jesus gives *after* the Lord's Prayer (verses 5-13). How's *your* prayer life? Is it as fervent and persevering as the parable recounts? If not, what do you plan on doing about it?
4. Recall the controversy over the healing of the man made mute by a demon. What were the two issues raised by Jesus' opponents? What was Jesus' response to both those objections? Have you determined what is the "sign" that Jesus will give?
5. Explain the teaching of the lamp placed on a lampstand. Who is the lamp? What is the difference between the "clear" eye and the "bad" eye, and what does each stand for? Ask yourself this question: "Do I have a clear eye or a bad eye?" Ask God to reveal to you what you need to discover about this.
6. When Jesus was invited to a Pharisee's home for a meal, do you think He was being impolite to say such harsh words against His hosts? What was it that so upset the scribes and the Pharisees? Why did they assume that they were righteous?
7. Explore the statement of the commentator that it is easier to keep a set of rules and laws than to offer sacrificial love to others. Do you agree with this statement? Now look inside yourself and see if there is any part of your life that relies more on a religious system than the act of sacrificially loving others and considering others more important than yourself.

The Discippler's Commentary
Fill-in Outline for the Disciple
Luke 11

1-4: Luke's version of _____ (cf. Matt. 6:9-13)

5-8: A continuation of Jesus' lesson on prayer: the theme is _____

9-13: A continuation of Jesus' lesson on prayer: the theme is _____

14-23: Jesus casts a demon out of a mute: _____

The irony of verse 16: "Others, to test Him, were demanding... _____"

The four signs of the Messiah (miracles the Jews believed that the Messiah would perform):

1. Heal a man _____
2. Heal a _____
3. Heal a _____
4. Raise a person who had been dead _____

24-26: A lesson on _____

27-28: The secret for true blessings: "...those who hear the word of God and _____"

29-32: The wickedness of the generation for seeking a sign: only the sign of _____

33-36: Jesus teaches a lesson on _____

37-41: The true definition of what it means to be _____

42-54: Woe to the Pharisees and the lawyers (scribes) for their _____

The Discipler's Commentary

Answer Outline for the Discipler

Luke 11

1-4: Luke's version of The Lord's Prayer (cf. Matt. 6:9-13)

- *Have the disciple compare Luke's version of "The Lord's Prayer" with Matthew's. Have the disciple note the differences. If the disciple wants to know why the two are not exactly the same, the answer is probably that Luke chose to simplify.*
- *Have the disciple pick out the parts of the prayer that seem most relevant. Ensure that the disciple understands the significance of Jesus starting the prayer with "Father...." This point cannot be overemphasized, especially for those disciples who did not have godly models or good memories of their earthly father. The discipler should be prepared to spend extra time on this subject, as it may open the door for increased listening.*

5-8: A continuation of Jesus' lesson on prayer: the theme is persistence

- *Ensure that the disciple understands the meaning of "persistence." Have the disciple compare this parable with 1 Thessalonians 5:17. The meaning in Paul's instruction isn't to pray 24/7, but to never give up.*
- *The disciple will need to know the significance of the man asking for "loaves," which is referring to the word of God.*

9-13: A continuation of Jesus' lesson on prayer: the theme is the Father's provision

- *The disciple will need to understand that verses 9-10 are not a promise that everything we ask for will be given. Our prayers must take into account God's will, God's wisdom, God's method of provision, and God's timing. The best way to illustrate this is a child asking the father for something wanted.*
- *Ensure that the disciple understands the significance of the symbols of "fish...snake...egg...scorpion."*

14-23: Jesus casts a demon out of a mute: one of the signs of the Messiah

- *There may be a need to explain the Jewish hope of a Messiah who would deliver the Jews from Roman imperialism and oppression. This hope can be found all throughout the Old Testament.*
- *Explain, too, that these signs were formulated by the rabbis and are not specifically found in the Old Testament. Why these signs in particular were chosen involves a lot of Jewish literature that is not relevant to the subject at hand.*

The irony of verse 16: "Others, to test Him, were demanding...a sign"

- *This verse can generate quite a bit of discussion on the subjects of testing and "sign from heaven." Looking for a sign instead of believing by faith can become a trap for Christians. For the Christian, the only sign needed is the word of God, which the disciple already has been given.*
- *Ask the disciple why it is ironic that those observing Jesus were asking for a sign. (The irony is that He was giving the crowd and Jewish leaders signs all the time! When would they ever be satisfied?)*

The four signs of the Messiah (miracles the Jews believed that the Messiah would perform):

1. Heal a man born blind
2. Heal a Jewish leper
3. Heal a mute demon
4. Raise a person who had been dead four days

- *Not much discussion is required to understand these miracles. The discipler might want to inform the disciple that all four miracles can be found in the gospels. (Three of them are in Luke.)*
- *The question might be put to the disciple as to why the people and religious leaders, after having witnessed all these signs, still did not believe? What does that tell the disciple about human nature and the power of sin? Have the disciple look back at Luke 10:10-12. It will then become clear why Jesus instructed the disciples as He did.*

24-26: A lesson on spiritual warfare

- *The disciple may not be aware of the term “spiritual warfare.” This concept may require some explaining on the part of the discipler.*
- *Avoid the tendency to become distracted on the mechanics of how demonic spirits work in the lives of non-Christians, or even Christians, for that matter. The point that should be emphasized is that it is up to the disciple, not an outside agency (e.g., the discipler), to walk in the Spirit and not in the flesh. The primary lesson here should be discipleship, not the ins-and-outs of spiritual warfare.*
- *In regards to how someone is to protect themselves against demonic spirits, the answer is in Ephesians, 6:10-20.*

27-28: The secret for true blessings: “...those who hear the word of God and observe it.”

- *Refer the disciple to James 1:23. The true disciple does not just believe the words of Christ, but actually observes them and abides by them. Observing the words of Christ should result in behavioral and relationship changes.*
- *This is a great place to work on application. Ask the disciple what it means to “hear the word of God and observe it”? How does the disciple plan on carrying out that teaching?*

29-32: The wickedness of the generation for seeking a sign: only the sign of Jonah

- *Although unlikely, the disciple may need to be taught about the Old Testament prophet Jonah. The key to understanding that Jesus used Jonah as a “sign” is the fact that Jonah spent three days and three nights in the belly of the great fish, and Jesus spent three days and three nights in the tomb before the resurrection. Whereas the rabbis believed the record concerning Jonah, they should have believed the fact of the resurrection and realized that Jesus was indeed the Messiah.*
- *It will be important, too, that the disciple understands the significance of Jesus’ reference to the Ninevites. This will be important in understanding the Book of Acts when the Gentiles start coming into the church.*
- *Who the “Queen of the South” is will require explaining.*

33-36: Jesus teaches a lesson on spiritual darkness

- *This section of Jesus’ teaching may require some explaining on the part of the discipler. The simple way to explain these verses is a person who has good vision and needs no eyeglasses (“clear”) versus someone using very dark sunglasses through which the brightness of the light is filtered out; thus, less clear and “full of darkness.” A blindfold can also be used as an illustration, as well as walking into a darkened room after being outdoors in full sunlight.*
- *The discipler will want to have the disciple make application concerning this teaching by Jesus. Suggest examples such as watching a beautiful sunset versus watching pornography, or seeing the value of another person versus lusting after them. Relate this to the concept of loving others.*

37-41: The true definition of what it means to be “clean”

- *This next section ties in directly to what Jesus teaches in the verses immediately preceding. Make sure the disciple understands that the hearts of the Pharisees were full of darkness, even though they thought they were clean on the inside because they were performing ceremonial rituals.*
- *Ask the disciple why Jesus refers to “charity” in verse 41. (The word “charity” may need some explaining.) Make sure the disciple understands what is at stake here. External routines (attending church, tithing, leading worship, serving on a deacon or elder board) does not make one clean. It’s what is in the heart that makes one clean, and this always rests on the concept of “charity”; that is, caring and concern for others, and serving one another out of love. (Cf. Gal. 5:13)*

42-54: Woe to the Pharisees and the lawyers (scribes) for their hypocrisy

- *Have the disciple reiterate why the Pharisees and scribes were judged so harshly by Jesus.*
- *The illustration of Abel and Zechariah may need explaining.*
- *Make sure the disciple understands what Jesus is referring to when He says, “...you weigh men down with burdens hard to bear...” (v. 46). (Jesus is chastising them for all the extrabiblical rules and laws, called “the traditions of the elders.”)*