

CHAPTER ELEVEN

Outline

- A. Luke told how Jesus met the problems of the disciples and of the crowds (1-36).
1. The problem about prayer (1-13).
 - a) A request for help: "Teach us to pray" (1).
 - b) An example to follow: The Lord's Prayer (2-4).
 - (1) How to address God.
 - (2) What to put first—the kingdom of God.
 - (3) When to mention material needs—daily bread.
 - (4) Why to mention forgiveness.
 - (5) Where to ask that God lead.
 - c) A story that explained: The Friend at midnight (5-13).
 - (1) When in need, don't be ashamed to ask God.
 - (2) God answers prayer: Ask, seek, knock.
 - (3) Praying is like talking to a father (11-13).
 - (a) A father gives good gifts to his children: Bread, not a stone; fish, not a serpent; egg, not a scorpion.
 - (b) The Heavenly Father gives the Holy Spirit to those who ask Him.
 2. The charge about casting out demons (14-26).
 - a) The circumstances (14-16).
 - (1) Jesus had cast out a demon.
 - (2) When the demon was gone out of him, the dumb man spoke, and this caused the crowds to marvel.
 - (3) Some said He had cast out the demon by Beelzebub, the prince of demons.
 - (4) Others, to embarrass Him, wanted Him to show them a sign from heaven.
 - b) The three-fold answer (17-23).
 - (1) The divided kingdom.
 - (a) A divided kingdom is brought to desolation.
 - (b) Satan's kingdom can't stand if it is divided.
 - (c) If demons are cast out by Satan's power, his kingdom is divided.
 - (2) The reference to their own sons.
 - (a) Question: If I do it by Beelzebub, by whom do your sons cast them out?

CHAPTER ELEVEN

- (b) Let them be your judges.
- (c) If I by the finger of God cast out demons, then is the kingdom of God come upon you.
- (3) The strong man.
 - (a) It takes a stronger man to overcome a strong one. Jesus is stronger than Satan, for He had cast out the demon.
 - (b) The lesson: "He that is not with me is against me; and he that gathereth not with me scattereth."
- c) The unclean spirit and the empty house (24-26).
 - (1) The unclean spirit left a man, went through waterless places and returned to the same man.
 - (2) Finding the place empty, he took seven other spirits more evil than himself and entered and dwelt in the man.
 - (3) The last state of the man was worse than the first.
- 3. The praise for the mother who bore Him (27-28).
 - a) A woman from the crowd said, "Blessed is the womb that bore you and the breasts from which you took nourishment."
 - b) But Jesus said, "Blessed are they who hear the word of God and keep it."
- 4. The demand for a sign (29-36).
 - a) The Sign of Jonah and the Sign of the Son of Man (29-32).
 - (1) The sign-seeking evil generation would be given the sign of Jonah.
 - (2) Jonah was a sign to the Ninevites; the Son of Man would be a sign to them.
 - (3) A two-fold contrast that condemned that generation.
 - (a) The queen of the south and the wisdom of Solomon.
 - (b) The men of Ninevah and the preaching of Jonah.
 - b) The parable of the lighted lamp (33-36).
 - (1) A lamp is to enable men to see.
 - (2) The lamp of the body is the eye.
 - (3) Warning lest the light become darkness.

STUDIES IN LUKE

- B. Luke told how Jesus answered the criticism of the Pharisees and the lawyers (37-54).
1. The criticism of the Pharisees (37-44).
 - a) The occasion: a Pharisee who had invited Jesus to have lunch with him marvelled that He did not first "bathe Himself" before eating (37-38).
 - b) The answer: What makes a thing clean (39-40)?
 - (1) He said, "You Pharisees cleanse the outside of the cup, but your inward part is full of wickedness."
 - (2) This was foolish, for the one who made the outside made the inside too.
 - (3) He added, "Give for alms those things which are within, and all things are clean to you."
 - c) He pronounced three woes upon the Pharisees (41-44).
 - (1) Their abuse of tithing.
 - (2) Their love of chief seats.
 - (3) Their likeness to "tombs that appear not."
 2. The criticism of the lawyers (45-52).
 - a) The occasion: One of the lawyers at the luncheon said, "When you say this about the Pharisees, you reproach us also" (45).
 - b) He pronounced three woes upon the lawyers (46-52).
 - (1) Their loading men with burdens.
 - (2) Their building the tombs of the prophets.
 - (3) Their taking away the key of knowledge.
 3. When they came out, the scribes and Pharisees angrily tried to provoke Him to say things that would enable them to condemn Him (53-54).

Teach Us to Pray

Scripture

11:1-13 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. 2 And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

5 And he said unto them, Which of you shall have a friend, and

shall go unto him at midnight, and say to him, Friend, lend me three loaves; 6 for a friend of mine is come to me from a journey, and I have nothing to set before him; 7 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? 8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth, 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, 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? 12 Or if he shall ask an egg, will he give him a scorpion? 13 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?

Comments

as he was praying.—The prayer life of Jesus must have made a profound impression on His disciples. Many strange, unscriptural, and sometimes fanatical things have been taught about prayer with the result that it has been almost completely discredited by many people. But what Jesus taught about prayer is sensible, understandable, and entirely practical. There is no better way to learn what prayer really means than to give attention to what Jesus said on the subject and to follow the example He set in His own prayer life.

Lord, teach us to pray.—While it is natural for man to pray under certain circumstances, the fact remains that we must be taught to pray if we are to do so intelligently and in accord with the Scriptures. The Old Testament, particularly the Psalms, gives us many examples of prayer and shows us how to pray. Jesus' instruction and examples of prayer show us that prayer is the privilege that God gives to His children to talk to Him about anything at any time anywhere. The prayers of the apostles and the early church which are given in the book of Acts add helpful information on the subject. A study of the prayers of Paul for the church—for example, those in Ephesians and Colossians and Romans—will enlighten us on this very important phase of the Christian life. Paul reminds us

that we do not know how to pray as we ought (Rom. 8:26). He says that the Holy Spirit helps our weakness—the separation from the immediate presence of God because of sin—by making intercession for us. Christ is also our intercessor (8:34). The book of Revelation has much to say about prayer. One of the most significant prayers recorded in it is the closing words of John as he prayed, "Come, Lord Jesus."

as John also taught his disciples.—It seems strange that we have no recorded prayer of John the Baptist in the Bible. His disciples must have been greatly impressed by his prayers, for they said to Jesus, "Teach us to pray, as John taught his disciples." The account of his ministry stresses his stern warnings and harsh judgments on the very wicked men to whom he preached. He called on sinners to repent. His disciples reveal another side of John, for he also taught his disciples to pray.

John the Baptist was like Elijah in many ways. Elijah sternly rebuked king Ahab for his wicked ways, and ridiculed the nonsense of fanatical prophets of Baal for the demonstration of what they called prayer. But there is no greater example of prayer given in the Old Testament than the prayer of Elijah when he said, "O Lord, God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Answer me, O Lord, answer me that this people may know that thou, O Lord, art God, and that thou hast turned their hearts back." I Kings 18:36-37. God answered that prayer, and the erring people said, "The Lord, he is God."

When ye pray, say.—Jesus told them how to address God. As children, they were to speak to the heavenly Father with respect that arises from love and reverence. They were to think of His kingdom first, for His rule must always have first places in the hearts of His people. "Thy will be done" explains the meaning of the kingdom in the heart of the individual. Paul admonished the church to let the peace of Christ rule in their hearts and the word of Christ dwell in them richly (Col. 3:14-15). His kingdom—the church—that came on the Day of Pentecost was to be made up of saints who really let Him rule in their lives. Every Christian should examine his own heart often to make sure that God does rule in every area of it.

Jesus taught them that God was concerned about their daily bread. In simple language they were to say, "Give us day by day our daily

bread." The heavenly Father constantly gives an abundant supply of food. Then why is it that so many people of the world go hungry all their lives? Can it be because men do not do His will on earth? There are economic, political, and social aspects to the problem. The only solution to them seems to be the transforming power of the rule of God in the hearts of men.

Jesus taught the disciples to pray for forgiveness as they had forgiven those indebted to them. See Matt. 18:21-35 for His instruction on the extent to which this principle is to be carried out. Many find it difficult to practice forgiveness. Too often, it is a matter of words and not heart. Forgiveness means to remember the offense no more (Heb. 8:12). Unwillingness to actually forgive may come from our unwillingness to believe that God really forgives sins. The misery caused by an uneasy conscience may often be expressed in aggressive and hostile attitudes toward others, with or without provocation. But Jesus makes it clear that if you do not forgive, neither will the heavenly Father forgive you.

The petition, "And bring us not into temptation" causes a problem since God does not tempt man. James 1:13. But Jesus and James say exactly the same thing. The prayer is for God to lead; His leading does not take us into temptation, it delivers us from evil. The providential leading of God will never lead one to sin. It may allow us to undergo trials which genuine faith in the Lord Jesus Christ will enable us to endure. See James 1:2-4 and I Cor. 10:12-13.

Which of you shall have a friend.—The parable of the Friend at Midnight shows that God's children need not be ashamed to ask Him for help when in need. The parable of the Widow and the Judge teaches the lesson of persistency in prayer (Luke 18:1-8).

The word translated "importunity" really suggests that the man whose company came at midnight was not ashamed to tell his friend that he had nothing to set before them. It does not say that he kept pounding on the door until his friend, to stop the annoyance, got up and gave him what he wanted. Neither should we be ashamed to tell the heavenly Father just what our problem is, for He knows what it is before we ask Him.

Ask, seek, knock.—The man of the parable did knock on the door of his friend; he did seek help; he did ask for the bread he needed. This is but the common sense thing to do. Apply the same principle in prayer, for God answers prayer.

And which of you that is a father.—God knows how to answer prayer

far better than any human father. No father gives a stone when his son asks for bread. If you know how to give good gifts to your children, how much more does God know how to answer the requests of His children?

give the Holy Spirit.—According to Matt. 7:11, Jesus said that the Father gives “good things” to them that ask Him. The Holy Spirit is the agent through whom He gives the good things. Luke, by using a figure of speech—metonymy—stresses the agent, but Matthew emphasized the good things given through the Holy Spirit.

Casting Out Demons by Beelzebub

Scripture

11:14-26 And he was casting out a demon that was dumb. And it came to pass, when the demon was gone out, the dumb man spake; and the multitudes marvelled. 15 But some of them said, By Beelzebub the prince of the demons casteth he out demons. 16 And others, trying him, sought of him a sign from heaven. 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. 18 And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out demons by Beelzebub. 19 And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I by the finger of God cast out demons, then is the kingdom of God come upon you. 21 When the strong man fully armed guardeth his own court, his goods are in peace: 22 but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils. 23 He that is not with me is against me; and he that gathereth not with me scattereth. 24 The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest, and finding none, he saith, I will turn back unto my house whence I came out. 25 And when he is come, he findeth it swept and garnished. 26 Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man cometh worse than the first.

Comment

a demon that was dumb.—Demon possession in this case caused the

man to lose his ability to speak. When it was gone, the dumb man spoke and the crowds marvelled.

By Beelzebub.—He is the prince of demons or Satan (11:18). Demons were under the control of the devil. Some were attempting to suggest that Jesus was in league with the devil because He cast out the demon. Others were demanding a sign from heaven. The fact that the dumb man spoke was not enough for them, for they had no intention of believing anything that proved Him to be the Son of God. There will still be unbelievers when the Son of Man comes in His glory with the angels of heaven, but it will be too late to change the inevitable result of willful unbelief in this life.

But he, knowing their thoughts.—Recognizing their insincerity, Jesus proceeded to answer their false charge with a three-fold argument.

(1) The divided kingdom. A divided kingdom cannot stand. If Jesus was casting out demons by Beelzebub, then Satan was working against himself and his kingdom could not stand.

(2) Their sons. If Jesus' work—He had demonstrated his power to cast out the dumb demon—was accomplished by Satan's power, by whose power did the Jewish exorcists pretend to cast out demons? For proof that they did not really cast out demons see Luke's account of the seven sons of Sceva (Acts 19:14-18). If they claimed that it was by divine power, they were making God inferior to Satan. Their charge was absurd. "Let them be your judges," said Jesus, for they would have to admit the superiority of His work. Jesus added, "If I by the finger of God—that is, the Spirit of God (Matt. 12: 28)—cast out demons, then is the kingdom of God come upon you." The genuine miracle of Jesus proved that the Father was working through Him. This was evidence of God's rule over them which meant judgment to those who rejected it.

(3) The strong man's house. The one who overcomes a strong man—Jesus did not question the strength of Satan—and destroys his goods must be stronger than the one he overcomes. Jesus, the Son of God, is stronger than Satan. He proved it by casting out the demon that was controlled by Beelzebub.

He that is not with me is against me.—Jesus demanded open allegiance to Him. To reject His miracles and demand "signs from heaven" was to be against Him. There is no neutral position.

The unclean spirit.—After passing through waterless places where nothing could rest, the unclean spirit came back to the house which it had left and found it empty. Taking seven other spirits more evil

than himself, he entered the house and dwelt there. This seems to explain the state of those who are against Jesus, for He said, "He that gathereth not with me scattereth."

Could this refer to the man from whom Jesus had just cast out the demon? Those possessed with demons were never charged with responsibility for their plight. According to Matt. 12:44-45, Jesus applied it to that "evil generation" that refused to believe in Him. They were then planning to crucify Him, and for that awful deed they would suffer the most terrible destruction ever to be brought on a city (Matt. 24:21).

Praise for the Mother who Bore Him

Scripture

11:27-28 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

Comments

a certain woman of the multitude.—The crowd had just witnessed the remarkable miracle of casting out the dumb demon. The woman paid tribute to Christ in an indirect way by voicing her praise for His mother. It was a perfectly natural thing for her to do. The words in no way tend to praise Mary beyond the suggestion of appreciation for the mother of Him who had been such a blessing to the distressed man. Mary herself had said that all generations would call her blessed. That was because she was to have the privilege of giving birth to the Savior of the world.

Yea rather, Blessed are they that hear the word of God.—Jesus approved the praise for His mother. But He said that those who hear the word of God and keep it are to be congratulated. All who do God's will are to share in the praise that belongs to His servants.

Seeking a Sign

Scripture

11:29-36 And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seek-

eth after a sign; and there shall no sign be given to it but the sign of Jonah. 30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. 32 The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. 34 The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. 35 Look therefore whether the light that is in thee be not darkness. 36 If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

Comments

it seeketh after a sign.—Jesus called that generation evil because it was seeking after a sign. See Paul's comment on this attitude of the Jews in I Cor. 1:22-25. It was not wrong to want genuine proof before accepting even the word of Christ; the wrong lay in the fact that sign after sign had already been given and still they refused to believe. They wanted some sign from heaven, but they said His miracles were of the devil.

the sign of Jonah.—A sign is a mark that points out the distinction between persons or things. It may be the exhibition of divine power used to establish the claims of God's messengers. See John 20:30-31. Jesus explained "the sign of Jonah" by saying that Jonah became a sign to the Ninevites. The experience he had before coming to Ninevah marked him as a prophet of God. Because of it, they believed the thing he was preaching about the destruction of Ninevah.

But "as Jonah was three days and three nights in the belly of the whale, so the Son of Man would be three days and three nights in the heart of the earth" (Matt. 12:40). His resurrection was to be the sign that would mark Him as The Prophet (Acts 3:22-26). *a greater than Solomon is here.*—more correctly, *something greater*

than Solomon. The queen of the South, the queen of Sheba, came to see the wisdom of Solomon (I Kings 10:1-7; 3:10-28). In the Judgment, she would condemn that generation, because they were privileged to see something greater than the wisdom of Solomon. That was the wisdom of Christ. Paul calls Him "wisdom from God" and says that in Him "are all the treasures of wisdom and knowledge are hidden" (Col. 2:3; I Cor. 1:30).

a greater than Jonah.—that is, something greater than Jonah had offered as evidence to cause the men of Ninevah to believe. That something was the resurrection of Christ. When Jonah preached judgment to Ninevah, the men of Ninevah repented, that is, changed their minds about the thing he preached. That repentance was expressed by sitting in sackcloth and ashes and turning away from their evil ways. The generation to which Jesus preached should have changed their minds about judgment. Instead of saying that they were Abraham's children and assuming that nothing could ever happen to them, they should have been aware that they were like trees ready to be cut down and burned. On the Day of Pentecost, three thousand of them did repent and get themselves baptized in the name of Jesus Christ for the remission of their sins (Acts 2:38).

No man, when he hath lighted a lamp.—The parable of The Lamp illustrates the meaning of Jesus' words about signs. He did not come to leave people in the dark about Himself. He was about to light the lamp of truth about Himself by His resurrection.

The eye is like a lighted lamp that is placed where people can see. But that evil generation was not willing to see the light of evidence in His miracles that proved Him to be the Son of God. They only saw evil; He cast out the dumb demon, but they only saw the power of Beelzebub. The light of the resurrection is the last great proof to lead men to believe in Him as Lord (Rom. 10:9-10).

Christ Criticized by Pharisees and Lawyers

Scripture

11:37-54 Now as he spake, a Pharisee asketh him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first bathed himself before dinner. 39 And the Lord said unto him, Now ye the Pharisees cleanse the out-

side of the cup and of the platter; but your inward part is full of extortion and wickedness. 40 Ye foolish ones, did not he that made the outside make the inside also? 41 But give for alms those things which are within; and behold, all things are clean unto you.

42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone. 43 Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. 44 Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not.

45 And one of the lawyers answering saith unto him, Teacher, in saying this thou reproachest us also. 46 And he said, Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. 48 So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build their tombs. 49 Therefore also said the wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute; 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. 52 Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things; 54 laying wait for him, to catch something out of his mouth.

Comments

a Pharisee asketh him to dine with him.—This was not the earliest meal of the day nor the latest. Luke makes a difference between the two in 14:12. The Pharisee had probably invited Jesus to have lunch with him. Why did they continue to invite Him to their homes, since they used the occasions to criticize Him?

had not first bathed himself.—See Mark 7:3-4 for the customs of the Jews. Jesus did not observe this ceremonial washing. He was

criticized for His failure to conform. The Pharisees also criticized His disciples for the same thing (Matt. 15:1-20). In neither case was it a matter of sanitation. The Jews were offended because He did not observe their traditions. He condemned them because they made God's word void by their traditions.

And the Lord said unto him.—He had an answer for their criticism. He said that the Pharisees were more interested in outer cleanliness than in inward purity. He left no chance for them to misunderstand; He was talking about their impure hearts. He was aware of their motives in inviting Him to dine with them. He knew that they were full of extortion and wickedness. His judgment was severe. He said, "You foolish ones, don't you know that he that made the outside of the cup made the inside also?" They were not using good sense. It was just as important to keep the inside clean as the outside. This was a blow against their hypocritical display of righteousness.

But give for alms those things which are within.—When you give something to help the poor, give what is within and all things are clean unto you. This was His answer to the issue of cleanliness. What He was giving was out of a pure heart. His motives were pure in helping such as the man with the dumb demon. If they had invited Him from a pure motive, they would not have been critical about ceremonial cleanliness. But their purpose was to condemn; it came out of an inward part that was full of extortion and wickedness.

But woe unto you Pharisees.—The three woes condemn the Pharisees for (1) abuses in the matter of tithing, (2) pride expressed in the desire to have the chief seats in the synagogue, and (3) their contaminating influence over the people.

They were careful to give a tithe of those things that were relatively insignificant, but passed over such matters as justice and love of God. They loved the exalted places in the synagogues and the salutations in the market places that showed their power over the people. But the worst criticism was the last, for they were like tombs that men walk over without realizing that the tombs were there. But they were ceremonially contaminated even though they were unaware of it. They had come in contact with death, and were "unclean." In the same way, they were being contaminated by the Pharisees without realizing what was happening to them.

And one of the lawyers.—"Teacher, when you say this about the

Pharisees, you are condemning us too." Jesus didn't hesitate to accept the challenge; He pronounced three woes on the lawyers also. They were loading burdens on men that were hard to bear, but refused to touch them with a finger. See also Matt. 23:4. They were building the tombs of the prophets. This is slightly different from the charge against the Pharisees whom He likened to hidden tombs. The lawyers were building the tombs of the prophets ostensibly in their honor, but they were joining with the Pharisees who were seeking a cause to kill The Prophet. Their hypocritical display simply proved that they were true children of those who had been guilty of murdering the prophets of God. The responsibility for shedding innocent blood, from Abel to Zachariah, was to fall on that generation which was soon to crucify the Son of God.

for ye took away the key of knowledge.—They had taken away the key to salvation which is the knowledge of the Scriptures. They had done it by their traditions, teachings, and practices. They had not entered the door of salvation that God had opened for His people, and they were hindering others who wanted to do so.

the scribes and Pharisees began to press upon him vehemently.—They were waiting for the opportunity to condemn Him. Their anger had been aroused by the rebuke He had administered. They were waiting to get even. Their provocative attack was designed to cause Him to say something that would give them cause to condemn Him.

Summary

The lessons which Jesus taught stimulated His disciples and the crowds to ask questions. The disciples wanted Him to teach them how to pray. He answered with an example, an illustration, and some additional explanatory remarks. The Lord's Prayer showed them how to use the elements of prayer; the story of the Friend at Midnight showed them the right approach to make; the remarks that followed showed that prayer is like the requests of a son for his father to give him the things he needs.

Not everyone was interested in learning from the Teacher; many only watched for an opportunity to criticize Him. The miracle of casting out the dumb demon caused some to say that He had performed it by the power of Beelzebub. But others ignored it and demanded a "sign from heaven."

STUDIES IN LUKE

Jesus answered their false charge by a three-fold argument: (1) the divided kingdom, (2) the work of Jewish exorcists, and (3) the story of the strong man. His devastating rebuttal led to the verdict: "He that is not with me is against me, and he that gathereth not with me scattereth." Indeed, they were like the empty house occupied by a demon and seven others worse than himself; their last state would be worse than the first. Rejecting Him would lead to their destruction.

Their demand for a sign was to be answered in the "sign of Jonah." The resurrection would establish His claims, for by it He was to be designated the Son of God.

A Pharisee had invited Him to have lunch with him. Jesus did not observe the ceremonies of these self-appointed leaders. He answered their criticism by showing the need for purity within, something they so evidently lacked.

The lawyers who were present took up the debate and accused Him of condemning them also. Jesus answered with a list of hypocritical practices of which they were guilty. By their example and by their teaching, they had taken away the knowledge of God's Word which is the key to salvation.

As He left the Pharisees house, the scribes and Pharisees continued to harass Him, hoping to find some excuse to condemn Him.

Questions

1. What led the disciples to ask Jesus to teach them to pray?
2. How did He teach them?
3. Where else may we find information on this important subject?
4. What is known about the prayer life of John the Baptist?
5. What may we learn from the contrast between the prayers of the prophets of Baal and the prayer of Elijah?
6. What are some of the things Jesus taught the disciples to say when they prayed?
7. Why pray for forgiveness?
8. What is the point of the parable of the Friend at Midnight?
9. Why did Jesus say, "Ask, seek, knock"?
10. What does the reference to a son's requests to his father teach about prayer?
11. What part does the Holy Spirit have in answering prayer?
12. Why did some charge that Jesus was casting out demons by Beelzebub?

CHAPTER ELEVEN

13. What were the three answers Jesus gave to this false charge?
What is meant by each of them?
14. Why did He say, "He that is not with me is against me"?
15. What is the lesson of the unclean spirit?
16. Why did the woman from the crowd speak words of praise about His mother?
17. Why did Jesus answer her by speaking about those who hear the word of God?
18. What kind of a sign were some seeking?
19. What is meant by the "sign of Jonah"?
20. Why is the resurrection of vital importance to us?
21. What did Jesus mean by saying that something greater than Solomon is here?
22. How does the parable of the Lamp explain Jesus' answer to their request for signs?
23. Why did the Pharisee invite Jesus to dine with him?
24. Why did he criticize Jesus?
25. How did Jesus meet the criticism?
26. What did He mean by giving those things for alms that are within?
27. On what issues did He condemn the Pharisees?
28. What was the reaction of the lawyers to His criticism of the Pharisees?
29. What did He say to the lawyers?
30. What was the key of knowledge?
31. How had they taken it away?
32. What did the Pharisees and scribes do as Jesus left the house?