

# Who's Your Daddy?

*The Lukan Journey Narrative 2*

**Luke 10:38** Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house.

<sup>39</sup> And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching.

<sup>40</sup> But Martha was distracted with much serving. And she went up to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me."

<sup>41</sup> But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things,

<sup>42</sup> but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her."

<sup>11:1</sup> Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, "Lord, **teach us to pray**, as John taught his disciples."

<sup>2</sup> And he said to them, "When you pray, say:

"Father, hallowed be your name.

Your kingdom come.

<sup>3</sup> Give us each day our daily bread,

<sup>4</sup> and forgive us our sins,

for we ourselves forgive everyone who is indebted to us.

And lead us not into temptation."

<sup>5</sup> And he said to them, "Which of you who has a friend will go to him at midnight and say to him, 'Friend, lend me three loaves,

<sup>6</sup> for a friend of mine has arrived on a journey, and I have nothing to set before him';

<sup>7</sup> and he will answer from within, 'Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything'?

<sup>8</sup> I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he needs.

<sup>9</sup> And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

<sup>10</sup> For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.

<sup>11</sup> What father among you, if his son asks for a fish, will instead of a fish give him a serpent;

<sup>12</sup> or if he asks for an egg, will give him a scorpion?

<sup>13</sup> If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

<sup>14</sup> Now he was casting out a demon that was mute. When the demon had gone out, the mute man spoke, and the people marveled.

<sup>15</sup> But some of them said, “He casts out demons by Beelzebul, the prince of demons,”

<sup>16</sup> while others, to test him, kept seeking from him a sign from heaven.

<sup>17</sup> But he, knowing their thoughts, said to them, “Every kingdom divided against itself is laid waste, and a divided household falls.

<sup>18</sup> And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul.

<sup>19</sup> And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges.

<sup>20</sup> But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you.

<sup>21</sup> When a strong man, fully armed, guards his own palace, his goods are safe;

<sup>22</sup> but when one stronger than he attacks him and overcomes him, he takes away his armor in which he trusted and divides his spoil.

<sup>23</sup> Whoever is not with me is against me, and whoever does not gather with me scatters.

<sup>24</sup> “When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finding none it says, ‘I will return to my house from which I came.’

<sup>25</sup> And when it comes, it finds the house swept and put in order.

<sup>26</sup> Then it goes and brings seven other spirits more evil than itself, and they enter and dwell there. And the last state of that person is worse than the first.”

<sup>27</sup> As he said these things, a woman in the crowd raised her voice and said to him, “Blessed is the womb that bore you, and the breasts at which you nursed!”

<sup>28</sup> But he said, “Blessed rather are those who hear the word of God and keep it!”

<sup>29</sup> When the crowds were increasing, he began to say, “This generation is an evil generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah.

<sup>30</sup> For as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation.

<sup>31</sup> The queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

<sup>32</sup> The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.

<sup>33</sup> “No one after lighting a lamp puts it in a cellar or under a basket, but on a stand, so that those who enter may see the light.

<sup>34</sup> Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light, but when it is bad, your body is full of darkness.

<sup>35</sup> Therefore be careful lest the light in you be darkness.

<sup>36</sup> If then your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light.”

<sup>37</sup> While Jesus was speaking, a Pharisee asked him to dine with him, so he went in and reclined at table.

<sup>38</sup> The Pharisee was astonished to see that he did not first wash before dinner.

<sup>39</sup> And the Lord said to him, “Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of greed and wickedness.

<sup>40</sup> You fools! Did not he who made the outside make the inside also?

<sup>41</sup> But give as alms those things that are within, and behold, everything is clean for you.

<sup>42</sup> “But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others.

<sup>43</sup> Woe to you Pharisees! For you love the best seat in the synagogues and greetings in the marketplaces.

<sup>44</sup> Woe to you! For you are like unmarked graves, and people walk over them without knowing it.”

<sup>45</sup> One of the lawyers answered him, “Teacher, in saying these things you insult us also.”

<sup>46</sup> And he said, “Woe to you lawyers also! For you load people with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.

<sup>47</sup> Woe to you! For you build the tombs of the prophets whom your fathers killed.

<sup>48</sup> So you are witnesses and you consent to the deeds of your fathers, for they killed them, and you build their tombs.

<sup>49</sup> Therefore also the Wisdom of God said, ‘I will send them prophets and apostles, some of whom they will kill and persecute,’

<sup>50</sup> so that the blood of all the prophets, shed from the foundation of the world, may be charged against this generation,

<sup>51</sup> from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be required of this generation.

<sup>52</sup> Woe to you lawyers! For you have taken away the key of knowledge. You did not enter yourselves, and you hindered those who were entering.”

<sup>53</sup> As he went away from there, the scribes and the Pharisees began to press him hard and to provoke him to speak about many things,

<sup>54</sup> lying in wait for him, to catch him in something he might say.

(Luke 10:38-11:54)

# Your Father, the Devil

One of the great **mysteries** of this world revealed to us by God's word *is family*. Family is a holy idea, created by God to reflect goodness, order, governance, social function, proper relationship, in some ways even the **Trinity** itself—Father, Son, and Holy Spirit. It was given to humanity in the Garden of Eden when God fashioned from man's side and then gave to him the woman, and the LORD married the first couple as they exchanged vows: *This is now bone of my bone and flesh of my flesh* (**Gen 2:23**). The basic structure of the family begins with the husband and wife, the foundation of civilization itself. They are its rock, its stabilizer, its underpinning.

The first couple then had two **children**, doubling their families size, extending its structure, broadening its relationships, deepening its function, purpose, and goal. **Adam became a father**. Eve a mother. Together they were parents. They now knew what it was to have **sons**. They could identify in some little way with the incomprehensible innerworkings of God's eternal triune family and understand what it must have been like for **God the Father** to create them and **God the Son** to walk as a brother in their midst. For we were to be no mere family, but a *holy family* of image bearers, *God's* created and adopted family, representing him as his children to the whole creation.

But there is **another mystery** embedded in the Scripture **regarding family**, and this mystery is much **darker** in nature. For you see, something went terribly wrong, not in God's plan, of course, but in our own. If you wanted to undermine civilization, where do you suppose you would start? Most of us are still old enough to remember when, in our civilization, the larger structures of society—government, church, and institutions founded in our country on principles deeply influenced by this biblical view of family did much to encourage the proper building, honor, autonomy, and respect of family. But it has been under increasing attack in recent decades and in just the last handful of years the guerilla tactics of seemingly small unorganized groups waging petty warfare through ambushes, raids, hit-and-run assaults against the family have turned into an almost incomprehensible full frontal assault with all units (political, entertainment, media, education, big pharma, big tech, big agriculture) marching in lock-step like some kind of demonically possessed army out of Nazi Germany or Maoist China whose final goal is obliterating the family from the face of the earth. We lament what is happening more than the youth, because we knew the better way.

Yet, **this is nothing new**. It is precisely what happened **in the Garden** and again **in the days before the Flood**. And the

perversion of what our family was created to be has been adopted by many nations down through time ever since.

Nevertheless, even the enemy understands family, perverted as it is. The mafia has its godfathers, the cabal has its wealthiest families, and the devil, like other fallen angels, was considered a son of God. The great dark mystery the Bible teaches us is that because of this perversion and sin, because of our rejection of God as our father, he handed all humanity over to another father. The mystery is, no one is born with God as their Father in a spiritual sense, for we are all born children of this present evil age, where Satan is our father, we are his children by nature, enslaved to his evil will, servants of his dark kingdom. That's just the fact of the matter.

This is what the Scripture means when Jesus says to the Pharisees, “You are of your father the devil, and your will is to do your father's desires” (John 8:44). Or “Cain ... was of the evil one” (1Jn 3:12). Some people think Jesus was just being mean or that this was hyperbole or that it is only they are born this way. But no. John tells us, “Whoever makes a practice of sinning is of the devil” (1Jn 3:8). Paul tells us, “All have sinned” (Rom 3:23), and thus the verdict is we are all by nature “children of the devil” (10), for “the devil has been sinning from the beginning” (8). Jesus couldn't be clearer. In this world, there is the good seed and the weeds. That's it.

The good seed are **sons of the kingdom**. The weeds are the **sons of the evil one** (**Matt 13:38**).

**My purpose today** through our second long section of the seven long literary units of *Jesus' Journey Narrative* is to show you Luke's deliberate **contrast of these two families** and then to either **encourage** you who are in Christ to understand and apply the great privilege you have been given as a son or daughter of God by faith to your life or, if you are not, to **implore** you to turn to Jesus by faith for the first time. Time is short. We all must recognize our true family by birth. Obviously, not our biological families, but our spiritual family. This is not a good picture. It is one that makes men either angry enough to kill the Lord Jesus himself or laugh as they pretend these things are not true, only cementing their feet firmly in that kingdom into which they were born, hardening themselves against the good news, and stubbornly refusing to come out into the light as they continue to hide in the dark shadows of their own sins.

## **Luke 10:38-11:54 Context and Structure**

**Luke 10:38-11:54** is our **second long literary unit** of Jesus' journey to Jerusalem. It consists of **eight stories**. It is interesting to contrast where, if at all, these eight stories find parallels in the other three Gospels. What we discover is that



Luke is pulling these stories from all over the place. Six chapters of Matthew, five of Mark, eight of John. You can tell that he is not concerned with where they happened, by language such as, “Jesus entered *a village*” (10:38) or “Jesus was praying in *a certain place*” (11:1). This of course gives rise to questions about whether he did some things twice, like teach on the Lord’s Prayer or whatever. We will not be concerned with these questions. It just find it interesting to note that Luke puts these stories on the Journey to Jerusalem.<sup>1</sup>

Luke	Matthew	Mark	John
10:38-42			11:1; 12:1-3
11:1-4	6:9-13		
11:5-8			
11:9-13	7:7-11		16:24; 14:13-14; 15:7
11:14-23	12:22-30	3:22-27	7:20; 10:20; 8:48, 52
11:24-26	12:43-45		
11:27-28			
11:29-32	12:38-42	8:11-12	
11:33	5:15	4:21	
11:34-36	6:22-23		
11:37-54	15:1-9; 23:25-26, 23, 6-7, 27-28, 4, 29-32, 34-36, 13, 38-39	7:1-9, 20:46	8:6
Smaller font denotes text that is outside that Gospel’s main line of narrative. This is usually, but not exclusively found in John.			

Our eight stories create an **ABCD A’B’C’D’** pattern so that the first story pairs with the fifth, the second with the

<sup>1</sup> The following is the harmony in Kurt Aland (ed.), *Synopsis of the Four Gospels: English Edition* (United Bible Societies, 1982), 170-79.

sixth, the third with the seventh, and the fourth with the eighth. Understanding this will help us interpret each story in light of the parallel and this can be *very* rewarding.

### Literary Design of Luke 10:38-11:54

<p>A. Jesus visits sisters <b>Martha</b> and <b>Mary</b>. He corrects Martha's <b>complaint</b> to him (10:38-42).</p> <p>B. Jesus <b>teaches evil people on Prayer</b>; involves asking "<b>our Father</b>" (11:1-13)</p> <p>C. Jesus contrasts demons who <b>fill a body</b> but are exorcized (so that they leave) by the finger of God with Beelzebul; gives an <b>analogy of a strongman</b> that plunders the devil (11:14-23)</p> <p>D. <b>Climax</b>: Jesus pronounces the <b>final state</b> of a person freed of a <b>demon</b> but who refuses to be filled with Jesus and is instead filled with <b>seven</b> other demons (11:24-26)</p>	<p>A'. An <b>unnamed woman</b> blessed Jesus mother (<b>Mary</b>). He corrects her <b>compliment</b> of him (11:27-28)</p> <p>B'. Jesus <b>teaches an evil generation on the demand for a sign</b>; involves asking "the <b>Son of Man</b>" (11:29-32)</p> <p>C'. Jesus contrasts a clear eyes that <b>fill a body</b> with light with a bad eye that leaves the body in darkness. Gives an <b>analogy of a lamp</b> that lights a room (11:33-36)</p> <p>D'. <b>Climax</b>: Jesus pronounces <b>six</b> woes on <b>Pharisees</b> and lawyers whose <b>final state</b> is worse after hearing Jesus than before (11:37-54)</p>
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In the "A" units we have **sisters** Mary and Martha and two women, one of whom is Jesus' **mother** Mary. In the first, Jesus corrects Martha who complains to him, and

<sup>2</sup> I'm using **H. Douglas Buckwalter**, "The Hike of Hikes—Luke's Travel Narrative (Luke 9:51-19-27)," *Evangelical Journal* 33.2 (2015): 68-81. This week I was made aware of another commentary that takes a different approach to the literary units of Luke and Acts. It is quite fascinating, works more like the Torah Weave than the chiasmic approach. I expect I'll be using it to some degree as we move forward. As I looked at this week's text as Buckwalter sees it and compared it to this other one, Buckwalter's made more sense to me. The book was originally written in the ... and has many highly credentialed recommendations, including Phil Ryken, Alec Motyer, I. Howard Marshall, and F. F. Bruce. It is **David Gooding**, *According to Luke: The Third Gospel's Ordered Historical Narrative* (London: Myrtlefield House, 1987, 2013). <https://static1.squarespace.com/static/60799ad556a1540f55f0ae33/t/62f670f6332dca18e2e6dd81/1660317950716/atl.pdf>.

praises Mary for “choosing the good portion.” In the second, Jesus corrects the unnamed woman who compliments his mother Mary, telling her that she is not blessed because she gave birth to me, but only those who hear the word of God and keep it are blessed.

In the “B” units Jesus is teaching. In the first, he teaches “evil” people about prayer which involves asking “our Father.” In the second, he teaches an “evil generation” about the demand of putting God to the test, asking “the Son” for a sign.

In the “C” units Jesus contrasts two opposites and gives an analogy to help people understand the contrast. In the first, demons are filling bodies with their dark presence, but he is exorcising them so that they leave. They accuse him of casting out demons by the power of Beelzebul, Satan. Jesus contrasts this with the Finger of God and gives them the analogy of a strongman plundering a house and tells the people that if they are not with him, they are against him. In the second, the good eye fills the body with light. This is contrasted with a bad eye that leaves the body in darkness. He gives them an analogy of a lamp that lights a room. Be careful, therefore, with your eyes for it is the lamp of your whole body.

In the “D” units Jesus pronounces the final state of two very similar kinds of people. The first is a person who is freed from a demon but then refuses to be filled Jesus and so instead becomes **filled with seven demons** worse than the first. The second are the Pharisees and lawyers who, after hearing Jesus, rather than repent are **filled with demonic rage**, seeking from that moment to trap him and put him to death.

In the first units, we have **sisters and mothers**. In the second we have the **Father and Son**. In the third we have the way one is blessed and is considered **in the family of God**. In the fourth, rooted in the third, we have the curse, those who refuse to hear Jesus’ words, instead showing themselves to be in fact **children of the devil**. It doesn’t get any clearer in terms of what people are by nature and how they might be transferred from the kingdom of darkness to the kingdom of light than what we are looking at today.

## **Sister/Mother—Luke 10:38-43; 11:27-28**

Because of the way these stories are **structured together**, I will be looking at them **in pairs** rather than in the order they appear in the text. That way, we can see the point I’m

trying to make more clearly. The first story begins in **Luke 10:38**, “Now as they went on their way, Jesus entered a village.” As I said, Luke is not concerned with the geography of the stories as he tells this part of Jesus’ story. But we know from **John 11:1** where it takes place. Luke continues, “And a woman named Martha welcomed him into her house. And she had a sister called Mary...” (1-2a). We know this takes place in **Bethany**, near Jerusalem, for this is where Mary and Martha, sisters of Lazarus, lived. Since this does not take place in Galilee, Luke feels free to move it near the beginning of his Journey Narrative.

The story that is told is often used by preachers to tell people that they are **not to worry** about things in their life. Martha was worried; Mary was not. So be a Martha. While this is probably a true application, and in fact has a kind of **conceptual overlap** with Jesus’s Sermon on the Mount (**Matt 6:25-34**), it isn’t the main point. The story goes this way. Mary would sit “**at the Lord’s feet and listen to his teaching**” (39). “**But Martha was distracted with much serving**” (40a). Joanna Weaver explains the character types in ways that are funny and yet might hit a little too close to home. “**Mary’s bent was to meander through life, pausing to smell the roses. Martha was more likely to pick the roses, quickly cut the**

stems at an angle, and arrange them in a vase with baby's breath and ferns.”<sup>3</sup> Phil Ryken, whose exposition of this is brilliant and incredibly practical, explains that what is going on here is not at its core bad. “Martha served [the Lord] with her hands, while Mary served him with her mind and her heart.”<sup>4</sup> But, *it was not wrong* to serve God with her hands!

Indeed, she was exercising her gift of hospitality, which the Scripture time and again says is a good thing (Rom 12:13; 1Pe 4:9-10; etc.). Martha loved the Lord and was so excited that he was coming to visit. And she excelled in hospitality, as we might say, she was “the hostess with the most-est,” The Julia Childs or Martha Stewart of her day, without the jail time. And she is busy, doing what people with this personality trait do well, creating mental lists of all the things that need to be done: cleaning, buying, chopping, cooking, baking, washing. Everything is going to be just right, Jesus deserves nothing less.

And yet there Mary is, sitting at Jesus' feet. The seed of sin germinates in Martha's heart. It often happens when someone is using their gift and expects everyone else should

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<sup>3</sup> Joanna Weaver, *Having a Mary Heart in a Martha World* (Colorado Springs: Waterbrook, 2002), 5.

<sup>4</sup> Philip Graham Ryken, *Luke*, ed. Richard D. Phillips, Philip Graham Ryken, and Daniel M. Doriani, vol. 1, Reformed Expository Commentary (Phillipsburg, NJ: P&R Publishing, 2009), 553.

have the same gift. “Why are you evangelizing *like me?*” “Why don’t you love to teach people *like I do?*” “Mary, why won’t you serve people *like I do*, this is Jesus for crying out loud. Know your place. Come and help?”

So the story continues, “And she went up to him and said, ‘Lord, do you not care that my sister has left me to serve alone? Tell her then to help me’” (40). She’s angry at Mary, but why? She is sitting at the feet of the Master himself, eager to learn everything she can while he’s here. She’s listening, learning, paying attention, hanging on his every word. She’s *not the lawyer* of the previous story who confronted Jesus when he came. Rather, she’s sitting there, “ready to believe.”<sup>5</sup> “Let a woman learn quietly with all submissiveness” (1Tim 2:11). So there she is, in the front row, a *woman* at the head of the class. And “Jesus not only permitted it; he positively encouraged it. To him it was as important to teach women the doctrines of discipleship as it was to teach the men. Sound theology helps us to know God, and of course women have as much need for this as men do . . . While Martha was busy preparing a banquet, Mary was already having one—she was feasting on the word of Christ.”<sup>6</sup>

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<sup>5</sup> Ryken, 554.

<sup>6</sup> Ibid., 555.

Martha's **problem was *not* serving. It was** her heart. She became "***distracted with much serving.***" The word *perispaō* means to be dragged away, implying that she wanted to do one thing, but ended up getting pulled away from it. Hence, distracted. And it was her own gift of hospitality that became **her Achilles Heel**, turning her heart in beguiling ways from true service to her Lord to sin, all in the name of helping Jesus!

Our Lord responds, "**Martha, Martha, you are anxious and troubled about many things...**" (41), or as one translation says, "**you are fretting and fussing about so many things**" (NEB). Her **distraction** gave way to **self-pity**. "**Am I the only one who actually wants to help Jesus?**" The classic martyr complex. This in turn gave way to **resentment**. There's someone here to **blame**: *My sister*. Martha was no slacker. But her sister was being lazy and should get back in the kitchen where she belongs. Oh the sins we conceive in the name of being righteous and holy! How often our own sins turn into family feuds when the other is doing nothing wrong, but right!

Amazingly, Jesus didn't take sides. He gently **corrects her**, that though she is troubled and anxious, "**one thing is necessary. Mary has chosen the good portion, which will not**



be taken away from her” (42). He didn’t take Mary back to the kitchen. Nor did he tell Martha to be more like Mary, for she was serving Jesus out of love. And Jesus loved her (John 11:5). The issue was not who was doing what, but what kind of relationship Martha had with Jesus and that she *needed* to have with him. Martha’s to-do list was lacking one item. “One thing is necessary.” If only Martha had been humming that Finger Eleven song, “If I traded it all, if I gave it all away for one thing, just for one thing. If I sorted it out, if I knew all about this one thing, wouldn’t that be something?”<sup>7</sup> But what was that one thing? Jesus does not tell her. Rather, he lets the situation speak for itself. Look at your sister and learn. Sitting at the Master’s feet, listening to what he says, and coming to know Jesus through faith. “It is good to serve the Lord, as Martha did, but better still to love him and learn from him.”<sup>8</sup>

The second story is found in Luke 11:27-28, two short verses. Notice the parallels. “As he said these things, a woman in the crowd raised her voice and said to him...” (27a). A woman is speaking to Jesus, the same as we saw with Martha.

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<sup>7</sup> Finger Eleven, “One Thing,” *Finger Eleven*, Wind-up (2003).

<sup>8</sup> *Ibid.*, 561.

And she said, “Blessed is the womb that bore you, and the breasts at which you nursed!” (27).

This bears a remarkable similarity to the words of Elizabeth, when she told Jesus’ mother, “Blessed are you among women, and blessed is the fruit of your womb!” (1:42). And it makes me wonder if at even this early a point in time, Elizabeth’s prayer might not have become known and turned into a kind of popular saying. We know that in several church traditions that prayer is said often by people today, and has been for millennia. In Rome, they do it as they pray through the Rosary. And in this way, that prayer reminds me of this woman in the crowd. Are her words bad? No. But like Martha, if they lack that “one thing,” then they are but a mantra echoing through the void of space.

Curiously, as with Martha, Jesus corrects this woman’s words, even though there is nothing technically wrong with them, as Elizabeth demonstrates. “But he said, ‘Blessed rather are those who hear the word of God and keep it!’” (38). Unlike Elizabeth who blessed the Lord as well, this woman only blessed his mother, Mary. Two Marys, two stories. One sister. One mother. *Family*.

But as with Martha, Jesus is pointing this woman to the need, not for a good catch-phrase which when it becomes

thoughtless or void of that one thing can turn into [superstition](#), but for something deeper. [Faith](#). Like Mary, you must *hear the word of God and keep it*. This is what it means to be part of the family of God.

## Father/Son/Holy Spirit—Luke 11:1-13; 29-32

In our [second pairing](#) of stories, we find the Lord Jesus [teaching the people](#). The first, Luke only tells us happened in “[a certain place](#).” In what follows, we have Luke’s version of [the Lord’s prayer](#). As Jesus wanted all of his people to pray this prayer, it stands to reason that he taught this often. This is followed by 4 verses which are unique to Luke’s Gospel, which are then followed by 5 verses that are found in a slightly later part of the Sermon on the Mount in Matthew.

“[Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, ‘Lord, teach us to pray, as John taught his disciples’](#)” ([Luke 11:1](#)). Unlike Matthew where this comes in the middle of a [sermon](#), here the teaching will come as a result of one of the many [disciples of Jesus asking him](#) to teach them how to pray. Apparently, this was common, as the example of John shows.

And he said, “*When you pray, say: ‘Father’*” (2). So far, we have had *sisters*, a *mother*, and now we have a *father*. This is the heavenly Father. Jesus is telling his disciples to address God as Father. This is remarkable and we will talk more about it and the whole prayer next time. But for today, just think about this in relation to the family of God. Jesus is teaching his disciples that a true disciple has God as his Father.

The prayer continues, “... *hallowed be your name. Your kingdom come. Give us each day our daily bread, and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation*” (2-4). This is obviously *shorter* than the better known version in Matthew. It has *five petitions*, whereas in Matthew there are seven. The points to take away with the brief time we have to look at it today are 1. *God is holy* and we must recognize this. 2. *He has a kingdom*, we are part of it, and we pray that it would extend through this entire world. 3. The Father *takes care of us*, giving us our daily food. As Jesus will focus on this one, we will look at it more in a moment. 4. The Father actually *forgives us* of our sins! If we are to ask him for this, then we must believe it. 5. The Father *does not*

tempt us and has the power to keep us from falling into sin. There is much food here for next time.

Let us continue. Luke has four verses that are unique next. They concern Jesus teaching us how to think about this. Why would we need this? Because quite honestly, most of us think of God as a tyrant, even Christians. This is because we know we continue to sin against him and his grace and mercy just do not seem like they could be real. We know what we deserve. So we project untruth onto God.

So he said to them, “Which of you who has a friend will go to him at midnight and say to him, ‘Friend, lend me three loaves, for a friend of mine has arrived on a journey, and I have nothing to set before him’; and he will answer from within, ‘Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything’? I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he needs” (5-8).

In classic Jesus style, he gives tells a story that is outrageous to prove that even under the worst conditions, we will still act the way we are supposed to when circumstances mandate it. Here, the circumstance is that “friends” are interacting. Even the most evil people in the world have

friends that they would do anything for, even when they are being impudent, that is disrespectful. And we do it *because we are friends*.

This story thus becomes the backdrop of **comparing God to your friend** whom you have taken advantage of. “And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened” (9-10). Ask what? Word of Faith heretics love to take this out of context. It isn't asking God for a jet or to own the New York Yankees. It is **these five petitions**. And who are you asking?

Jesus reminds you in another story. “**What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!**” (9-13). Interestingly, we saw “**serpents and scorpions**” in the last chapter when Jesus told the disciples they would tread on them. In that context they were clearly demonic. In this one, they contrast with “our daily bread,” the necessities of food for life. Do you

honestly think God will send you a demon when you ask for food?

So what is the comparison? **God is not merely your “friend.”** You are **God’s child** and he your heavenly Father. One more important thing to call your attention to here is that this part follows Matthews account pretty closely, with one glaring difference. In Matthew, Jesus tells all us “**evil**” **people** who know how to give good gifts that the Father will that much more “**give good things to those who ask him**” (**Matt 7:11**). But in Luke it becomes, “**the Holy Spirit to those who ask him**” (**Luke 11:13**).

This is a calculated change that calls our attention back to *the family*. For who makes up that **Triune Godhead**? The Holy Spirit is the Third Person, and to be in Christ you must have the Holy Spirit of God. That’s how you receive faith. God gives his Spirit to you. Now, it says that God will give the Spirit to those who ask him, perhaps implying that the Spirit only comes if you ask God for him. But I think this is referring to the Spirit’s *help* in praying through the prayer, not the initial gift of the Holy Spirit, for we have just seen in Ch. 10 that God chooses whoever he wants, quite apart from anything in them. Jesus is talking to his disciples, after all, not unbelievers.

This now takes us quite naturally into the second story of the second pairing. Again, we find Jesus teaching. This time on their demand for a sign. Notice the repetition of the word “evil” from what we just heard in the first of the pair. “When the crowds were increasing, he began to say, ‘This generation is an *evil* generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah” (Luke 11:29).

Signs are great and mighty gifts of God displaying his power to the world. They are not evil, but wonderful. However, when people *demand* that God prove himself, they are being evil. Why? Because God *has* proven himself a million times over, in every single thing that happens in this world, from the biggest to the tiniest, from the miracle of life to the miracle of this planet. Your heart beats every second and you don’t know why. Your teeth grow a second pair when you are a teenager and you don’t know why. You think and access reason and knowledge and you don’t know why or how. Any honest person knows all these things, for God has built it into their very soul. But people deny the obvious. So they demand God prove himself again and again. This is what they kept doing with Jesus in Galilee for three years. And as we saw, it did not result in faith. He



cursed the very cities where he spent the most time ministering.

Nevertheless, Jesus says **he will give them a sign—the sign of Jonah**. But what does that mean? Luke tells us only a little. **“For as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation” (30)**. This makes it sound like perhaps it was Jonah’s preaching that was the sign, and perhaps it was. If that is the case, then **Jesus’ preaching** at this very moment to these evil people **is their sign**.

However, **Matthew** adds these words, **“For as Jonah was three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the heart of the earth” (Matt 12:40)**. People love to say that the Jonah story is pure literary fantasy, like *Moby Dick*. Curiously, on my anniversary June 11, 2021, a man named **Michel Packard**, a lobster diver off Cape Cod, was accidentally swallowed by a humpback whale. He went all the way down the throat **into the stomach**, lost his breathing apparatus in the pitch dark, starting feeling around. Feeling no teeth, he was relieved that it wasn’t a great white, but just as suddenly, he realized he was doomed. As he started thinking about his family, suddenly a light appeared and he was thrown into

the air as the whale expunged the obstruction.<sup>9</sup> Packard was not in the whale long, but another story of **James Bartley** who they said was swallowed by a sperm whale in 1891 and was found alive 36 hours later when the whale was harpooned and processed has made its way into stories written by Orwell, Arthur C. Clarke, and Clive Cussler. The story is that he was in the whale stomach for so long that his skin was bleached white by the gastric juices and that he spent the rest of his life blind.<sup>10</sup>

If that has any truth, **the very appearance of Jonah** after such an ordeal would have been a sign! Who is this albino in our midst? But in classic Matthew fashion, he sees the event of Jonah in the fish as **a type of Jesus' death and resurrection**. Of course, the people don't understand anything of what Jesus is about to do and so they are left there wondering what this sign could possibly mean.

But the fact of the matter is, **all the people need is the teaching itself**. Their daily bread is right in front of them, but they choose to starve. I think Luke doesn't tell you this because his focus is on Jesus as **the Son**. Family. Then, as we

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<sup>9</sup> Many reported this story including **Susie Beever**, "Man's Incredible Survival Tale After Being Swallowed by a Whale with Just a Broken Leg," *Mirror* (Aug 7, 2022), <https://www.mirror.co.uk/news/us-news/mans-incredible-survival-tale-after-27521160>.

<sup>10</sup> "**James Bartley**," Wikipedia, last accessed June 30, 2023, [https://en.wikipedia.org/wiki/James\\_Bartley](https://en.wikipedia.org/wiki/James_Bartley).

have seen with Martha and the unnamed woman, the Lord gets to the heart of the matter. Jesus continues, “The queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here. The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here” (Luke 11:35-36). Jesus is no mere king or prophet. He is the King of kings and the Great Prophet of all prophecy. He is greater than all, for he is the Son of God.

## The Family of God—Luke 11:14-23; 33-36

The **third pair** of stories, Jesus gives two different contrasts that play off one another. The first is another story of **demon possession**, but this one takes a very dark turn. It begins, “Now he was casting out a demon that was mute. When the demon had gone out, the mute man spoke, and the people marveled” (Luke 11:14). So far, this is fairly stock for what we’ve seen in Luke.

But suddenly, “Some of them said, ‘He casts out demons by *Beelzebul, the prince of demons*’ while others, to test him, kept seeking from him a sign from heaven” (15-16). We’ve already addressed the signs in the previous story, and we will return to the whole **Beelzebul** story in a couple of weeks, so we do not need to get into that much detail about it here. I’ll simply comment on the name here. Beelzebul (sometimes written Beelzebub) is a compound word consisting of the word that comes from **Baal** (“Lord”) and either *zebub*, the collective noun for “flies,” or *zabal* (akk.) meaning “residence” or “lofty house.” So, he is either the Lord of the Flies or the Lord of the House. The latter makes better sense of the context. So let’s continue.

“But he, knowing their thoughts, said to them, ‘Every kingdom divided against itself is laid waste, and a divided household falls’” (17). Lincoln did not make up the saying “a house divided will not stand;”<sup>11</sup> it was inspired from Jesus. But what could be the reason Jesus says this?

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

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<sup>11</sup> Nor did the poor child who misspelled it on his history test, “A horse divided against itself cannot stand.” See **Richard Lederer**, “The World According to Student Bloopers,” *Anguished English* (Dell, 1989).

by whom do your sons cast them out? Therefore they will be your judges” (18-19). People seem to think that Jesus was the first exorcist in world history. He wasn’t. He just did it better than anyone else, because he’s God. These people cast demons out too and he’s angry that they would see his power as that of Satan. Wouldn’t you be? Notice, Satan is given the name Beelzebul—Baal. They are in fact the same entity. Baal is no mere idol, he has been the great adversary of God’s people throughout history.

So he contrasts Satan with God. “But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you” (20). He then gives an analogy so that they might get the drift. “When a strong man, fully armed, guards his own palace, his goods are safe; but when one stronger than he attacks him and overcomes him, he takes away his armor in which he trusted and divides his spoil” (21-22). Matthew and Mark both use the word “bind” the strong man, and this is important to understanding the theology here, but for today let’s try to understand the immediate point.

Jesus is telling us about a battle. That battle is between a strong man and someone even stronger than him. The first strong man is obviously Beelzebul—Satan. The second must

therefore be himself. And Jesus' point in all this is that in casting out demons, he is proving himself to be more powerful and therefore they are seeing the very kingdom of God come into their midst. But because they deny this, they prove their loyalties, they demonstrate who their daddy really is. So he concludes, "Whoever is not with me is against me, and whoever does not gather with me scatters" (23). There is no neutrality as it concerns Jesus. There is no third way. You are either with Christ or against him. To be neutral is to be against him, and this is because it shows your true allegiance.

But before getting to that, let's think about the second of this third pair and reflect on how it helps us understand the meaning here. Jesus gives us another contrast, this between light and darkness. Do you see? Jesus or Satan; light or darkness. It's the same thing.

The Lord says, "No one after lighting a lamp puts it in a cellar or under a basket, but on a stand, so that those who enter may see the light" (33). Light is meant to be seen, not hidden. To hide the light is the definition of darkness. He then gives the analogy, which must match with the strong man. "Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light, but when it is bad,

your body is full of darkness” (34). *Be careful little eyes what you see.* What you see goes into your soul and if it is darkness, as in evil and sinful, it darkens your very heart. This is not a comment on seeing “bad” things, for some bad things are true and necessary for you to see so that you might repent and know the truth. Your own heart is dark and you must see it. The world is dark and to fight against it you must know what you are facing. Satan is the Prince of Darkness. This is not a comment on never watching a horror movie or listening to a rock record. Jesus is no Fundamentalist.

But there is a warning. “Therefore be careful lest the light in you be darkness. If then your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light” (35-36). Do you see? Jesus is telling you not to partake in what they do. It is a comment on being careful about how and why you see certain things. Some things you see darken you and extinguish your lamp. For each, some of those things may be different. He is not removing you from the dark world, but telling you that you can’t be light if darkness is in you.

Yet, *read in light of the pairing*, suddenly we can see more. For light that comes into the eye fills a body, just like demons fill a body. If the light you see is really darkness, then

it fills your body with evil, analogous to the demons. But if your body is full of light, then it dispels the evil, just like Jesus overcomes the strong man. For Jesus is Light! And the Devil is Darkness. Only those who are sons of God can be filled with the Light of God.

## The Family of the Devil—Luke 11:24-26; 37-54

This takes us to **our final pairing**. They become the **dual-climax** of this second leg of Jesus' journey. In them, Jesus tells us about the final state of people and in the comparisons of the two stories, we see very clearly that **those who reject Christ** remain in their sins and slaves and sons of their father the devil.

The first story acts as a kind of **conclusion to the Beelzebub narrative**, therefore we will look at it more when we deal in greater depth with that. **“When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finding none it says, ‘I will return to my house from which I came.’ And when it comes, it finds the house swept and put in order. Then it goes and brings seven other spirits more evil than itself, and they enter and dwell there.**



And the last state of that person is worse than the first” (24-26). There’s a lot going on here.

Jesus is talking about what happens when a demon is exorcised from a person. **The demon does not cease to exist.** Rather, he leaves and begins roaming around, looking for someone else to inhabit. It rummages through “**waterless places.**” Why? The short answer is that demons are “**unclean spirits,**” language that refers to the mixing of kinds (angel and human) that produced them in their embodied form: giants.<sup>12</sup> **The desert** was viewed by the Scripture as the haunt of demons, the realm of the dead. And it is further interesting to speculate that it is because they were destroyed in the Flood, thus they like *waterless* places.

But the point is that **they don’t find any suitable victim,** so they return to first “house.” Note the use of “house” with respect to the name Lord of the House. When it returns, it finds that the house is clear and in order, that is, well kept, but void of anyone inside. **The lights are on, but no one’s home.** Especially God! They are empty houses, they’ve never repented. Thus, it gets “**seven other spirits more evil than itself**” and they enter and dwell there, making the state

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<sup>12</sup> **Wahlen, Clinton.** *Jesus and the Impurity of Spirits in the Synoptic Gospels.* Tübingen: Mohr Siebeck, 2004.

of that person worse than it was before. Such a state is truly horrific if you know anything about demon possession, which we all do having read the Legion story. This is the state of those who heard Jesus, saw what he did, but nothing happened spiritually to awaken them.

But the truly amazing thing is reading this in conjunction with [its pair](#). It is the longest of our narratives, taking up 18 verses. In it, Jesus is speaking to [a Pharisee \(37\)](#), immediately after giving his teaching on the light. The Pharisee asked him to dine with him (thus making a nice bookend to where we began, with Martha taking Jesus to her home to feeding him). So Jesus went and [reclined at table](#).

But the Pharisee was astonished that [Jesus did not first wash](#) before dinner [\(38\)](#). Yes, they had manners and hygiene back then too. However, this was about more than that, as it always was with the Pharisees. Jesus did this as an excuse to tell them something. [“Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of greed and wickedness” \(39\)](#). Just like the demon possessed person, this is about what is on the inside! [“Jesus declared](#)

that to wash the body while the heart is impure is as absurd as to clean the outside of an unclean cup or platter.”<sup>13</sup>

He shows that this is really about their **hypocrisy**. “You fools! Did not he who made the outside make the inside also? But give as alms those things that are within, and behold, everything is clean for you” (40-41). This is a difficult verse to understand, but the probable meaning is that, “If one gives sacrificial attention to inside things—those things tied to character, caring, and spirituality—then cleanliness will be present and complete.”<sup>14</sup> But they won’t do it, so Jesus pronounces a series of **six woes that match up with the seven demons**. This is classic proverbial use of numbers, “There are *six* things that the Lord hates, *seven* that are an abomination to him” (Prov 6:16).

**One**: “But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others” (42). They **pick and choose the parts of the Law** they want to obey, thus mocking it even as they declare to the world that they keep it. Hypocrisy!

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<sup>13</sup> William Hendriksen and Simon J. Kistemaker, *Exposition of the Gospel According to Luke*, vol. 11, New Testament Commentary (Grand Rapids: Baker Book House, 1953–2001), 638.

<sup>14</sup> Darrell L. Bock, *Luke: 9:51–24:53*, vol. 2, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 1996), 1115.

Two: “Woe to you Pharisees! For you love the best seat in the synagogues and greetings in the marketplaces” (43). Self-importance and love of attention while neglecting those who have nothing and no one will ever hear about. Hypocrisy.

Three: “Woe to you! For you are like unmarked graves, and people walk over them without knowing it” (44). The reality is you are **dead inside** and are truly as unimportant as some real dead person who was buried in a spot that no one even remembers. There’s no need to feel like that ground is sacred, because no one cares.

At just this point, one of the **funniest parts of the Gospel** appears out of nowhere. Luke was having fun with this one. “One of the lawyers answered him, ‘Teacher, in saying these things you insult us also’” (45). “*Oh, I’m sorry,*” Jesus the good Canadian did not say.

But rather, **four**: “And he said, ‘Woe to you lawyers also! For you load people with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers’” (46). **Legalism**. Jesus has no time for these people. Why then do so many of us? Hypocrisy.

Five: “Woe to you! For you build the tombs of the prophets whom your fathers killed. So you are witnesses and

you consent to the deeds of your fathers, for they killed them, and you build their tombs. Therefore also the Wisdom of God said, ‘I will send them prophets and apostles, some of whom they will kill and persecute,’ so that the blood of all the prophets, shed from the foundation of the world, may be charged against this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be required of this generation” (47-51). A remarkable yet little known change appears when Jesus says, “*The Wisdom of God* said, ‘I will send them prophets...’” It makes it sound as if perhaps this is a quote from the OT. But it isn’t. It is possible that this is just a general statement about the Law or something, that they all know what they are to do. However, Matthew reads, “*Therefore I send you prophets...*” (Matt 23:34). *Jesus is the Wisdom of God* and he is right here in front of them and, like Martha, they won’t listen. But unlike Martha, they did not love the Lord.

**Six:** “Woe to you lawyers! For you have taken away the key of knowledge. You did not enter yourselves, and you hindered those who were entering” (52). *Wisdom and knowledge*, six and seven. Jesus is speaking proverbially. Do

you understand? Luke is speaking the same way. Do you see what he is saying?

The end is the key to it all. “As he went away from there, the scribes and the Pharisees *began to press him hard* and to provoke him to speak about many things, lying in wait for him, to catch him in something he might say” (53-54). This shows that they have come into direct contact with the living Word of God, but rather than bow to it, to humble themselves, to repent, they went away seeking how they might kill him. They would lie in wait *like a snake in the grass*, children of their father indeed.

Having come into such close proximity to Jesus, hearing his words, watching his miracles, having God himself in their very midst and rejected him, like the demon possessed man, *their last state is worse than their first*. And their first was that they *were already* children of the devil. But now, they go and do their father’s will.

You have heard and seen much today as we have quickly gone through this long text of Scripture. You have seen *the gentleness and harshness of the Savior*. You have heard about *your desperate need for repentance* of your sins and *sitting at the feet of the Master* and listening to what he says, internalizing it rather than coming into conflict with it and

him. And having faith. You have seen two very different families and fathers. It is a dangerous thing to come into God's house week after week and not repent. You've seen that by the example of the demons and Pharisees.

The question is, **how will you respond to what you have heard?** Turn to your heavenly Father. You have seen what kind of God he is when you pray and ask him for things. You have heard his very living Word today. Ask him to renew you or to save you, to help you and to give you his Holy Spirit. You know how he will respond. Jesus has told you. Do you believe him?

**Luke 10:38** Now as they went on their way, Jesus entered a village. And **a woman** named Martha welcomed him into her house.

**39** And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching.

**40** But Martha was distracted with much serving. And she **went up to him and said**, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me."

**41** **But the Lord answered her**, "Martha, Martha, you are anxious and troubled about many things,

**42** but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her."

**11:1** Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, "Lord, **teach us to pray**, as John taught his disciples."

**27** As he said these things, **a woman** 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**, "Blessed rather are those who hear the word of God and keep it!"

**29** When the crowds were increasing, **he began to say**, "This generation is an evil generation. It **seeks for a sign**, but no sign will be given to it except the sign of Jonah.

**30** For as Jonah became a sign to the people of Nineveh, so will **the Son of Man** be to this generation.

**31** The queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

<sup>2</sup> And he said to them, “When you pray, say:

“**Father**, hallowed be your name.  
Your kingdom come.

<sup>3</sup> Give us each day our daily bread,

<sup>4</sup> and forgive us our sins,  
for we ourselves forgive everyone who  
is indebted to us.

And lead us not into temptation.”

<sup>5</sup> And he said to them, “Which of you who has a friend will go to him at midnight and say to him, ‘Friend, lend me three loaves,  
<sup>6</sup> for a friend of mine has arrived on a journey, and I have nothing to set before him’;  
<sup>7</sup> and he will answer from within, ‘Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything’?

<sup>8</sup> I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he needs.

<sup>9</sup> And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

<sup>10</sup> For everyone **who asks** receives, and the one who seeks finds, and to the one who knocks it will be opened.

<sup>11</sup> What father among you, if his son asks for a fish, will instead of a fish give him a serpent;

<sup>12</sup> or if he asks for an egg, will give him a scorpion?

<sup>13</sup> If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

<sup>14</sup> Now he was casting out a demon that was mute. When the **demon had gone out**, the mute man spoke, and the people marveled.

<sup>15</sup> But some of them said, “He casts out demons by Beelzebul, the prince of demons,”

<sup>32</sup> The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.

<sup>33</sup> “No one after lighting a lamp puts it in a cellar or under a basket, but on a stand, so that those who enter may see the light.

<sup>34</sup> Your **eye is the lamp of your body**. When your eye is healthy, your whole body is full of light, but **when it is bad**, your body is full of darkness.

<sup>35</sup> Therefore be careful lest the light in you be darkness.

<sup>36</sup> If then your **whole body is full of light**, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light.”

<sup>37</sup> While Jesus was speaking, a Pharisee asked him to dine with him, so he went in and reclined at table.

<sup>38</sup> The Pharisee was astonished to see that he did not first wash before dinner.

<sup>39</sup> And the Lord said to him, “Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of greed and wickedness.

<sup>40</sup> You fools! Did not he who made the outside make the inside also?

<sup>41</sup> But give as alms those things that are within, and behold, everything is clean for you.

<sup>42</sup> “But **woe** to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others.

<sup>43</sup> **Woe** to you Pharisees! For you love the best seat in the synagogues and greetings in the marketplaces.



<sup>16</sup> while others, to test him, kept seeking from him a sign from heaven.

<sup>17</sup> But he, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and a divided household falls.

<sup>18</sup> And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul.

<sup>19</sup> And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges.

<sup>20</sup> But if it is **by the finger of God** that I cast out demons, then the kingdom of God has come upon you.

<sup>21</sup> **When a strong man**, fully armed, guards his own palace, his goods are safe;

<sup>22</sup> but when one stronger than he attacks him and overcomes him, he takes away his armor in which he trusted and divides his spoil.

<sup>23</sup> Whoever is not with me is against me, and whoever does not gather with me scatters.

<sup>24</sup> "When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finding none it says, 'I will return to my house from which I came.'

<sup>25</sup> And when it comes, it finds the house swept and put in order.

<sup>26</sup> Then it goes and brings seven other spirits more evil than itself, and they enter and dwell there. And **the last state of that person** is worse than the first."

<sup>44</sup> **Woe** to you! For you are like unmarked graves, and people walk over them without knowing it."

<sup>45</sup> One of the lawyers answered him, "Teacher, in saying these things you insult us also."

<sup>46</sup> And he said, "**Woe** to you lawyers also! For you load people with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.

<sup>47</sup> **Woe** to you! For you build the tombs of the prophets whom your fathers killed.

<sup>48</sup> So you are witnesses and you consent to the deeds of your fathers, for they killed them, and you build their tombs.

<sup>49</sup> Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute,'

<sup>50</sup> so that the blood of all the prophets, shed from the foundation of the world, may be charged against this generation,

<sup>51</sup> from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be required of this generation.

<sup>52</sup> **Woe** to you lawyers! For you have taken away the key of knowledge. You did not enter yourselves, and you hindered those who were entering."

<sup>53</sup> As he went away from there, the scribes and the Pharisees began to press him hard and to provoke him to speak about many things,

<sup>54</sup> lying in wait for him, to catch him in something he might say.

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