

Luke 11:11-26
September 15, 2019

Open with Prayer

HOOK:

Q: How do we know when (if at all) to stop persisting in prayer when God doesn't answer? [Let people engage]

Transition: Luke records for us the promises of prayer. Since you were able to cover verses 1-10, you learned to “Keep on asking ... keep on seeking ... keep on knocking.” In other words, *don't come to God only in the midnight emergencies, but keep in constant communion with your Father.* Jesus called this “abiding” (John 15:1ff), and Paul exhorted, “Pray without ceasing” (1 Thess. 5:17). As we pray, God will either answer or show us why He cannot answer. Then it is up to us to do whatever is necessary in our lives so that the Father can trust us with the answer.

Jesus's lesson on prayer closes with an emphasis on God as Father. Someone read Luke 11:11-13 to get us started.

BOOK:

¹¹ “Which of you fathers, if your son asks for a fish, will give him a snake instead? ¹² Or if he asks for an egg, will give him a scorpion? ¹³ If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!”

Jesus and Beelzebub

¹⁴ Jesus was driving out a demon that was mute. When the demon left, the man who had been mute spoke, and the crowd was amazed. ¹⁵ But some of them said, “By Beelzebub, the prince of demons, he is driving out demons.” ¹⁶ Others tested him by asking for a sign from heaven.

¹⁷ Jesus knew their thoughts and said to them: “Any kingdom divided against itself will be ruined, and a house divided against itself will fall. ¹⁸ If Satan is divided against himself, how can his kingdom stand? I say this because you claim that I drive out demons by Beelzebub. ¹⁹ Now if I drive out demons by Beelzebub, by whom do your followers drive them out? So then, they will be your judges. ²⁰ But if I drive out demons by the finger of God, then the kingdom of God has come to you.

²¹ “When a strong man, fully armed, guards his own house, his possessions are safe. ²² But when someone stronger attacks and overpowers him, he takes away the armor in which the man trusted and divides up the spoils.

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

²⁴ “When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, ‘I will return to the house I left.’ ²⁵ When it arrives, it finds the house swept clean and put in order. ²⁶ Then it goes and takes seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first.”

²⁷ As Jesus was saying these things, a woman in the crowd called out, “Blessed is the mother who gave you birth and nursed you.”

²⁸ He replied, “Blessed rather are those who hear the word of God and obey it.”

Process Observations/Questions:

Q: What did you most like about this passage? What resonated with you? [Let people engage]

- **Spurgeon** on the gift of the **Holy Spirit** - If you have the Holy Spirit, you virtually have all good gifts, for the Spirit is the earnest of God's love, the pledge of joys to come; and he brings with him all things that are necessary and good for you.
- Jesus instructs us to come as needy children and ask the Father to pour out His Spirit upon us. Jesus' specifying the Holy Spirit shows that He is not promising to meet our every whim for material things or for earthly benefits. But He is promising that if something is for our spiritual good and we come as trusting children and ask, the loving Father will give it to us.
- When you go to ask God for whatever you ask God for, whatever it is, God gives you the Holy Spirit. Let me show you what I mean. You ask for comfort, He gave you the Comforter, right? You ask for help, He gave you the Helper. You ask for truth, He gave you the Spirit of truth. You ask for power, He gave you the Spirit of power. You ask for wisdom, He gave you the Spirit of wisdom. You ask for guidance, He gave you the Guide. You ask for love, joy, peace, gentleness, goodness, faith, meekness, self-control and He gave you the Spirit whose fruit were released in your life. You see, this is the generosity of God. (MacArthur)
- The **Holy Spirit** is beyond doubt the greatest gift which God can bestow upon man. Having this gift, we have all things, life, light, hope and heaven. Having this gift we have God the Father's boundless love, God the Son's atoning blood, and full communion with all three Persons of the blessed Trinity. Having this gift, we have grace and peace in the world that now is, glory and honor in the world to come. And yet this mighty gift is held out by our Lord Jesus Christ as a gift to be obtained by prayer! "Your heavenly Father shall give the Holy Spirit to them that ask Him.
- His aim is to encourage us to come to God as our loving Father, being assured that He cares for us and that He will meet our needs.

Q: What did you least like about this passage? [Let people engage]

Q: What did you find in this passage that you didn't understand? [Let people engage]

Q: What do we learn about Jesus in this passage? [Let people engage]

LOOK:

Graduate to the highest level of praying, asking for the blessings of the Spirit of God that result in Christian Character & conduct that glorify the Lord.

Close in Prayer

Commentaries for Today's Lesson:

Wiersbe, W. W. (1996). *The Bible Exposition Commentary* (Vol. 1, pp. 215-216). Wheaton, IL: Victor Books.

Promises for prayer (vv. 9–13). The tenses of the verbs are important here: “Keep on asking ... keep on seeking ... keep on knocking.” In other words, *don't come to God only in the midnight emergencies, but keep in constant communion with your Father.* Jesus called this “abiding” (John 15:1ff), and Paul exhorted, “Pray without ceasing” (1 Thess. 5:17). As we pray, God will either answer or show us why He cannot answer. Then it is up to us to do whatever is necessary in our lives so that the Father can trust us with the answer.

Note that the lesson closes with an emphasis on God as Father (Luke 11:11–13). Because He knows us and loves us, *we never need to be afraid of the answers that He gives.* Again, Jesus argued from the lesser to the greater: if an earthly father gives what is best to his children, surely the Father in heaven will do even more. This even includes “the good things of the Holy Spirit” (compare Luke 11:13 with Matt. 7:11), blessings that in the Old Testament were reserved only for a special few.

Satan (Luke 11:14–26)

Accusation (vv. 14–16). This is the third miracle of deliverance our Lord performed that elicited from His enemies the accusation that He was in league with Satan (see Matt. 9:32–34; 12:22–37). Instead of rejoicing that God had sent a Redeemer, the religious leaders were rebelling against the truth of God's Word and seeking to discredit Christ's work and character. Imagine people being so blind that they could not distinguish a work of God from a work of Satan!

“Beelzebub” was one of the names of the Philistine god Baal (2 Kings 1:1–3); it means “lord of flies.” A variant is “Beelzebul” which means “lord of the dwelling” and ties in with Christ's illustrations in Luke 11:18–26. The Jews often used this name when referring to Satan.

The request in Luke 11:16 was a part of the accusation. “If you are really working for God,” they were saying in effect, “prove it by giving us a sign from heaven, not just a miracle on earth.” They were tempting God, which is a dangerous thing to do.

Refutation (vv. 17–22). Jesus answered their charges with three arguments. #1: their accusation was illogical. Why would Satan fight against himself and divide his own kingdom? (Note that Jesus believed in a real devil who has a kingdom that is strong and united. See Eph. 2:1–3; 6:10ff.) #2: their charges were self-incriminating: by what power were the Jews casting out demons? How do their works differ from Christ's works? On the contrary, Christ's miracles show that the kingdom of *God* is present, not the kingdom of *Satan*!

#3: their accusation was really an admission of His power, for He could not defeat Satan unless He were stronger than Satan. Jesus pictured Satan as a strong man in armor, guarding his palace and his goods. But Jesus invaded Satan's territory, destroyed his armor and weapons, and claimed his spoils! (see John 12:31–33; Col. 2:15; 1 John 3:8) Our Lord has “led captivity captive” (Eph. 4:8) and set the prisoners free (Luke 4:18). Though he is permitted limited authority, Satan is a defeated enemy.

Application (vv. 23–28). It is impossible to be neutral in this spiritual war (Luke 11:23; also see 9:50), for neutrality means standing against Him. There are two spiritual forces at work in the world, and we must choose between them. Satan is scattering and destroying, but Jesus Christ is gathering and building. We must make a choice, and if we choose to make *no* choice, we are really choosing against Him.

Jesus illustrated the danger of neutrality by telling the story of the man and the demon. The man's body was the demon's "house" (Luke 11:24, and note vv. 17 and 21). For some unknown reason, the demonic tenant decided to leave his "house" and go elsewhere. The man's condition improved immediately, ***but the man did not invite God to come and dwell within***. In other words, the man remained neutral. What happened? The demon returned with seven other demons worse than himself, and the man's condition was abominable.

"Neutrality in religion is always cowardice," wrote Oswald Chambers. "God turns the cowardice of a desired neutrality into terror."

Taking sides with Jesus means much more than saying the right things, like the woman who cried, "Blessed is the womb that bore You, and the breasts which nursed You" (Luke 11:27). She was certainly sincere, but that was not enough. *We take sides with Jesus Christ when we hear His Word and obey it* (see Luke 6:46–49; 8:19–21).

Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 235-236)

11:9–13. The second parable noted that the heavenly Father gives His children what is **good** for them, not what harms them. Jesus encouraged the people of God to **ask**. He noted that natural **fathers** give **good** food to their children rather than something that would harm them (some **fish** may look like snakes, and the body of a large white **scorpion** could be mistaken **for an egg**). **How much more will** the heavenly **Father** give what is good to His children.

Jesus stated that this good gift is **the Holy Spirit**, the most important gift that followers of Jesus would receive (cf. Acts 2:1–4). The heavenly Father gives both heavenly gifts and earthly gifts. Believers today are not to pray for the Holy Spirit because this prayer of the disciples (for the Holy Spirit) was answered at Pentecost (cf. Rom. 8:9).

4. THE INCREASED REJECTION OF JESUS (11:14–54)

This section contains a record of the high point of the rejection of Jesus and His message. After the record of this rejection Luke began to record Jesus' words as to how disciples should live in the midst of rejection.

a. Jesus accused of demonic power (11:14–26) (Matt. 12:22–30; Mark 3:20–27)

In Luke the terms "demon" and "demons" occur 16 times and "evil spirit(s)" occurs 8 times. Jesus always had authority over the demons—a sign of His messianic power (7:21; 13:32). The demons themselves recognized that authority (4:31–41; 8:28–31), and Jesus' enemies did too (11:14–26). Jesus gave others power over demons (9:1), and His authority over demons amazed the crowds (4:36; 9:42–43).

11:14–16. After seeing **Jesus** cast **out a demon** from a person who **was mute ... some among the crowd** suggested that He did it by demonic power, that is, by the power of **Beelzebub**. This name given to **the prince of demons**, clearly Satan, originally meant "lord of the princes," but had been corrupted to a pun denoting "lord of the flies" (cf. 2 Kings 1:2). The charge was that Jesus was possessed by Satan himself. A second group wanted Jesus to show **a sign from heaven**. They were probably not sincere in their request as Luke linked them with the former group and noted that they were testing Him.

11:17–20. **Jesus** gave a twofold response. First, He said it would be ridiculous for **Satan** to **drive out** his own **demons**, for then he would be weakening his position and **kingdom**. Second, Jesus pointed out the double standard of those who were accusing Him. If their **followers** drove **out** demons, they claimed it was done by the power of God. Thus, since Jesus cast **out demons**, it too must be **by God's finger**, that is, His power. Therefore, **the kingdom of God has come to you**.

11:21–22. Jesus' parable of the **strong man** and the **stronger** man has been variously interpreted. In view of the context (vv. 17–20) the strong man refers to Satan, and the stronger man to Christ Himself. When it was that Christ attacked and overpowered Satan is not stated by Luke. Luke may have had in mind Jesus' temptation experience, or the Resurrection, or perhaps the ultimate binding of Satan. The point of the parable, however, is that Jesus is the stronger One, and therefore He has the right to divide **up the spoils**. In this case the spoils include formerly demon-possessed people who no longer belong to Satan.

11:23–26 (**Matt.** 12:43–45). Jesus stated that it was impossible to be neutral in the battle between Christ and Satan. The people who were watching had to make up their minds. If they thought Jesus was casting out demons by the power of Satan, then they were actively **against** Him.

Jesus' words recorded in Luke 11:24–26 are difficult. Probably He was referring to the man who was formerly demon-possessed and was making him a symbol of everyone who was demon-possessed. It was vital that this man also accept what Jesus was saying about His being the Messiah, or he would end up in a **condition ... worse than the first**. Matthew recorded that Jesus compared this situation to what would happen to the generation of people who were listening to Him (**Matt.** 12:45).

Stein, R. H. (1992). Luke (Vol. 24, pp. 328-334). Nashville: Broadman & Holman Publishers.

Comments

11:11–12 The following is an example of what the rabbis called a *Qal wahomer* argument. This is also called an *a fortiori* or *a minori ad maius* argument, which reasons from the “lesser” to the “greater.” Here it is based on the assumption that if *A* (11:11–12) is true, how much more must *B* (11:13) be true. The argument begins with the fact that even sinful fathers answer their children's requests, providing them with basic needs such as food (fish/eggs). If this is true of sinful parents, how much more certain can the believer be that their gracious and loving Heavenly Father will answer the asking, seeking, and knocking described in 11:9.

Fish ... snake. These are similar in appearance, as are the egg-scorpion, for a scorpion with its claws and tail rolled up resembles an egg. For the combination of snake and scorpion, see comments on 10:19.

11:13 If you then, though you are evil. Human sinfulness was a given among Jesus' audience (11:29; 13:1–5) in light of Gen 3 (cf. 2 Esdr 7:48–56).

Will give the Holy Spirit. The parallel in Matt 7:11 (“good gifts”) probably is closer to Jesus' exact words, but Luke's theological emphasis is revealed here. The good gift par excellence that God can give his children was for Luke clearly the Holy Spirit, who brings with him a partial realization of God's kingdom (Luke 11:2; cf. Acts 2:17). For this Lukan emphasis see Introduction 8 (3). Luke's readers, living in the post-Pentecost situation, would readily have understood the gift of the Spirit. For an unbeliever it would have involved the Spirit's coming in the experience of

salvation (Acts 2:38; 11:15–18), and for Christians it would involve experiences such as are found in Acts 4:8–13, 31; 6:3–5, 8–10; 7:54–60.

The Lukan Message

The importance of prayer in this passage is self-evident, for it is entirely dedicated to this theme. That this is also a Lukan theme is evident. See Introduction 8 (7). In this passage Luke shared with Theophilus *the* prayer of the believing community, which Jesus gave both as a pattern for prayer and as a mark of identification. Within this prayer (and also in the rest of the account) two additional Lukan theological emphases are manifest. One involves the church's eschatological hope. For Luke, God's kingdom was already realized both in Jesus' coming (Luke 11:20; 16:16; 17:20–21) and in the Spirit's presence (11:13; 24:49; Acts 1:8; 2:1f.). Yet as the "Thou petitions" reveal, the church also longs for the consummation of the kingdom, for only then will the divine plan be completed. See Introduction 7 (3). Within this short passage Luke acknowledged the present reality of God's kingdom while at the same time recognizing that a not-yet dimension still remains. Having tasted of the "already now," the believing community prays fervently for God's name to be hallowed and his kingdom to come. When this desire is no longer present in the heart of the believing community, when the church no longer prays *Maranatha*, then it no longer loves God with all its heart, soul, strength, and mind.

This passage also emphasizes the need for forgiveness (see comments on 1:77; 3:3). While this is most often associated with admission into God's kingdom, here forgiveness is asked by those who are already forgiven. The privilege of calling God Father does not eliminate the need for continual forgiveness. In the life of obedience, as the believer follows after God, confession of sin plays an important role. The repetition of the Lord's Prayer is a continual "day of atonement" for the believer, where sins committed in the life of faith are removed and the Father-child relationship is restored (cf. 1 John 1:9).

Context

The preceding passage, which deals with instructions to the disciples on prayer, gives no indication that other people were present. This pericope does not therefore follow neatly upon the preceding material. This is also true with regard to its content, for there is an abrupt change in theme. It is uncertain whether the key uniting the following pericopes is one of controversy, extending from 11:14–36 or 11:14–54, or whether the uniting theme is the desire for signs from heaven and extends from 11:14–32.

In this pericope Jesus defended himself against the attacks of opponents who accused him of working exorcisms and miracles in collusion with Satan. Jesus advanced two arguments in his defense. The first consists of two metaphors, one of a kingdom divided against itself and the other a divided household. Together they show how absurd it is to argue that Jesus was casting out demons by the power of the prince of demons, for this would cause Satan's kingdom to self-destruct. Second, he used an *ad hominem* argument, which shows that the same charge also could have been leveled against the Pharisees. In contrast with the exorcisms performed by the Pharisees and their disciples, Jesus argued that his exorcisms (11:20) revealed that the kingdom of God, whose coming they prayed for (see comments on 11:2), was here already and was attested to by Jesus' liberation of Satan's captives (11:21–22). There is a similar pattern of Jesus' acting, followed by an attack on Jesus, and Jesus' ensuing defense in 7:36–50; 13:10–17; 15:1–32; cf. also Acts 11:1–17.

Comments

11:14 Jesus was driving out a demon. The transition from the preceding account is abrupt. The tense of the verb (an imperfect periphrastic) throws us immediately into the present story.

Demon. The demon is distinguished from the chief demon, Beelzebub, which is another name for Satan (Luke 11:18).

That was mute. This particular demon was mute, i.e., it caused “muteness” (cf. Matt 9:33, but in 12:22 the demon also caused blindness).

The man who had been mute spoke. This was proof of the exorcism.

And the crowd was amazed. See comments on 2:18; 5:26. The miracle was acknowledged.

11:15 Some of them said. Luke left Jesus’ opponents unnamed, but in Matt 12:24 they are Pharisees, and in Mark 3:22 they are teachers of the law.

Beelzebub. The majority of Greek witnesses reads *Beelzeboul*. “Beelzebub” in the KJV tradition comes from the Latin and Syriac translations. For a similar charge in which Jesus’ miraculous powers were acknowledged but attributed to sorcery, cf. *Sanhedrin* 43a.

11:16 Others tested him by asking for a more spectacular sign from heaven. Only Luke referred to the temptation/test for a sign. Some opponents did not see the exorcism as sufficient evidence. They wanted a clearer sign, i.e., a sign from heaven. With this statement Luke tied this pericope to Luke 11:29–32 by foreshadowing it. Luke wanted his readers to understand that to ask for signs, both in Jesus’ day and possibly their own (cf. 1 Cor 1:22), was to tempt the Lord (Luke 4:12). There was sufficient proof for faith in the Scriptures (cf. 16:31).

11:17 Jesus knew their thoughts. See comments on 6:8.

The first of the next two analogies portrays a war. In the parallel accounts (Mark 3:25; Matt 12:25) the second analogy involves strife within the family, i.e., a “house” (cf. Luke 10:5; 19:9; Acts 16:15, 31). Here, however, the meaning is less certain and may refer to one household attacking another at a time of civil strife. Most translations (NIV, RSV, NEB, NASB) imply division and strife within a family.

11:18 This verse applies these two analogies. That Satan’s kingdom would be divided against itself because Jesus, as a servant of the prince of demons, was undermining Satan’s work by liberating the demon possessed makes no sense. It is illogical.

11:19 This verse reveals the inconsistency of his opponents’ argument. Why should only Jesus’ exorcisms be attributed to Beelzebub?

Your followers. “Followers” is literally *sons* but is used in the sense of disciples.

So then ... your judges. This points up the culpability of the opponents’ arguments, for they attributed God’s work to Satan (cf. 12:10; Mark 3:28–30).

11:20 Another explanation is therefore necessary. The most obvious one is that Jesus has been sent from God and that the destruction of Satan’s authority as ruler of this world (cf. John 12:31; 14:30; 16:11; Eph 2:2) means that God’s kingdom has now come (Luke 11:20).

Finger of God. “Finger” is more authentic than Matthew’s “Spirit of God” (Matt 12:28; cf. also Exod 8:19; 31:18; Deut 9:10). Both refer to God’s power.

The kingdom of God has come. The tense of the verb (an ingressive aorist) should be taken at face value, i.e., as something that has already taken place. God’s kingdom has arrived in Jesus’ coming. The verb itself means to “arrive” as in Rom 9:31; 2 Cor 10:14; Phil 3:16; 1 Thess 2:16. See Introduction 8 (2). This argument creates a difficulty. If Jewish exorcists were casting out demons by God’s power (cf. Luke 9:49; Mark 9:38; Acts 19:13–14; Josephus, *Antiquities* 8.2.5 [8.42–49]), how did Jesus’ doing so indicate that God’s kingdom has come? Two things may be said in response. First, the degree of Jesus’ authority and the number of his exorcisms was notably

greater and indicated that something unusual was indeed taking place. Second, the exorcisms Jesus performed must be understood in light of his overall teachings and claims. His actions confirm his message concerning the kingdom's arrival.

11:21 Another analogy involving battle is given.

11:22 Someone stronger. This refers not to God but to Jesus, who in Luke 3:16 is referred to as "one more powerful." The terms "someone stronger" and "one more powerful" translate the same Greek term (cf. *T. Levi* 18:12). Luke may have intended for his readers to interpret Luke 11:21–22 in light of 10:18.

11:23 This is an example of synonymous parallelism, which links metaphors of fighting and farming. For the combination of gathering-scattering, see Matt 25:24–26; John 11:52. At first this verse seems to conflict with Luke 9:50, but both are true. One is either pro-Jesus or con-Jesus, for or against, yes or no, heaven bound or hell bound, righteous or unrighteous, gatherers or scatterers. This verse applies the truth of the pericope both to Jesus' listeners and to Luke's readers. Neutrality with respect to Jesus is impossible.

The Lukan Message

This text contains important Christological and eschatological principles. The first involves Jesus' greatness. He is the "more powerful one" of whom John the Baptist spoke (3:16), for he is stronger than Satan himself (11:22; cf. also 4:1–13). He is truly the Lord, the One for whom Israel had waited and longed. The master of nature (8:22–25), disease, and death (8:40–56), he is also master of demons (8:26–39), even of the prince of demons. He is therefore truly able to do immeasurably more than all Theophilus and Luke's other readers could ask or imagine (Eph 3:20).

Through this account Theophilus had also been made aware that God's kingdom had already come and that the ruler of this age had been vanquished. Luke clearly teaches a truly realized eschatology in this passage. Although God's kingdom still has a future dimension that is to be prayed for (Luke 11:2), it is in part already realized. In this passage Satan's defeat is the aspect of the kingdom already realized. In other passages the fulfillment of the Scriptures or the coming of the Spirit may be emphasized. God's kingdom has come in all of these. See Introduction 8 (2).

Context

Attached to the exhortation in 11:23 is another involving the return of the unclean spirit. This is also associated with the Beelzebub account in Matt 12:43–45 and is almost identical in form, but in Matthew the sign of Jonah precedes it (Matt 12:38–42), whereas in Luke it follows (Luke 11:29–32). It is clear that in the pre-Lukan tradition these three accounts were associated. The major difference between the two accounts is that Matthew concluded with "That is how it will be with this wicked generation" (Matt 12:45), while Luke added in 11:27–28 an incident found in GT 79 but not in Matthew or Mark. Its connection to Luke 11:24–26 is unclear. It may serve as a positive contrast to the warning found in 11:26 (cf. 8:19–21).

11:24 Evil spirit. "Evil spirit" is a synonym for "demon" (11:14).

It goes through arid places seeking rest. The desert was often thought to be inhabited by demons (8:29; Lev 16:10; Isa 34:13–14).

11:25 Swept clean. The "house" has been made clean through Jesus' exorcism and the accompanying forgiveness of sins.

11:26 Seven other spirits. "Seven" demons represent a totality of evil (cf. 8:2).

Final condition ... worse than the first. Compare 2 Pet 2:20; Heb 6:4–8; 10:26–27; John 5:14.

Those who hear the word of God and obey it. Compare 6:47; 8:15, 21. This explains what it means to gather with Jesus (11:23) and stands in contrast to the failure to persevere in faith illustrated in 11:24–26.

The Lukan Message

The first saying (11:24–26) warns against complacency about God’s redemptive work. The experience of salvation, which brings cleansing and forgiveness, creates a vacuum that must be filled. The Christian must fill the void created by the expulsion of the demonic, worldliness, or immorality lest these evils be replaced by hypocrisy, self-righteousness, pride, or relapse, which would be worse still. Christian perseverance (8:15) entails devotion to God’s word (11:28), to prayer, and to the breaking of bread (Acts 2:42). Otherwise, like the nine lepers, they may experience healing but not salvation (Luke 17:11–19). Some have argued that this parable is aimed at Jewish exorcists, who by failing to teach Jesus’ message left those who had been exorcised open to worse trouble. Luke left open the question of who performed the exorcisms, whether Jewish exorcists (11:19) or Jesus. His readers are expected to apply the teaching to their own situation, i.e., to their own need to follow their salvation in Christ with obedience to God’s word (11:28).

The Holy Bible: New International Version. (1984). (Lk 11:11-26). Grand Rapids, MI: Zondervan.

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