



## Session Ten

# The Gospel of Luke, Pt.7

### Luke 11:14-11:54

Luke 11:14-54 details the rising hostility and conflict Jesus encounters as he continues toward Jerusalem and the final week of his life, culminating in Jesus strongly rebuking the scribes and Pharisees who then begin actively plotting against him. These verses are evidence of just how contrary to the “normal” of that time the Kingdom was—and still is. As such, they are a reminder of what we, as followers of Jesus, can expect to encounter in our own lives if, indeed, we follow him faithfully.

#### **Questions to consider as you read Luke 11:14-11:54**

1) The event narrated in 11:14 has a significance far beyond the event itself. Usually, in recounting a miracle performed by Jesus, the Gospels narrate the miracle in question with significant detail while only briefly summarizing reactions to the miracle. Here, the miracle is explained in a single verse but the reaction (11:15-23) is provided in great detail. Accordingly, it’s reasonable to assume that the reaction to the healing of the mute is, in fact, reflective of how people reacted to Jesus’ miracles in general; in other words, for all the amazement expressed there was undoubtedly a significant amount of negative comment. Or, if you prefer, no good deed goes unpunished.

- a) There are two responses to the healing of the mute: Jesus is allied with Satan in casting out the demon and Jesus should provide a sign from heaven as to his identity. Jesus responds to the first by asking why Satan would be working against himself (11:18); he saves his response to the second for later (v.29 ff). As to the first, what is the significance of Jesus’ words in v.20?
- b) Read verses 21-22. What are the connection of these two verses to the previous verses about Satan (Beelzebul)?
- c) Compare 11:23 with 9:50. What is the message here?

2) Jesus’ words in 11:24-26 follow from those in 11:23. How?

3) We often use the word “blessed,” perhaps a little more loosely than we should. 11:27-28 is a reminder of what Jesus regards as true blessedness—another beatitude, as it were. And it’s a reminder of the foundational importance of hearing and obeying the Word of God.

4) 11:29-32 are difficult.

- a) Note Jesus’ characterization of the present generation as “evil,” which he ties to their asking for a sign (see 1a above). Why would asking for a sign result in such a characterization?
- b) Jesus indirectly compares the present generation with the people of Ninevah to whom Jonah was sent—thus Jesus’ comment about “the sign of Jonah” (11:29). What is “the sign of Jonah”?
- c) The Queen of the South (or the Queen of Sheba) in verse 31 is a reference to an event narrated in 1 Kings 10:1-13. What do you think Jesus’ point is in 11:31-32?

5) In 11:37-54, the hostility between Jesus and the Jewish religious leaders escalates significantly due in no small part to the three woes Jesus pronounces against the Pharisees and the three against the scribes.

- a) 11:37-41 is not about hygiene but integrity. What is Jesus’ point in 11:40?
- b) Read verse 41 carefully. How would you explain the meaning of Jesus’ words?
- c) The thrust of verses 42-43, the first two of the woes directed at the Pharisees, seems pretty straightforward, but what do you make of the third (verse 44)?
- d) As was the case with the first two woes Jesus pronounced on the Pharisees, the first he pronounces on the scribes is straightforward. The second, however, is another matter. What do you think Jesus means in 11:47-51?
- e) How would you explain the third woe (11:52)?