

## The Discipler's Commentary

Answer Outline for the Discipler

Luke 11

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

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

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

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

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

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

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

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

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

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

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

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

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

24-26: A lesson on spiritual warfare

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

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

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

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

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

33-36: Jesus teaches a lesson on spiritual darkness

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

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

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

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

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