

## Luke 11

## ASVh with Comments

**Summary.** In this chapter, the Lord Jesus gives some parables and talks about true blessings, true warnings, true signs, and woes. **Luke 11:1-13.** The Lord's prayer and the parable of the heavenly Father's love towards all His children that come to ask, seek, and knock. By His love, the Father will give the Holy Spirit to those who ask Him. **Luke 11:14-23.** The parable of whoever is not against the beloved Son of God. Those who are not against the beloved Son of God and accept Him in their hearts, to those the Lord will give them the Holy Spirit to dwell with them and strengthen their faith, and that is why if you don't gather with the Lord Jesus, you will scatter. **Luke 11:24-26.** Warning for those unfaithful to meditate on the Word of God and stay in prayer. **Luke 11:27-28.** True blessedness comes to those who hear and meditate on the word of God and keep it. **Luke 11:29-32.** The true sign of God for this generation. The Lord Jesus is the true sign; come and accept the Lord Jesus as your Lord and be saved. **Luke 11:33-36.** The parable of the knowledge about the Holy Word. When you gain knowledge about the Holy Word, you must also share that knowledge with others. **Luke 11:37-54.** Woes to the leaders and learners.

<sup>1</sup> And it happened, as He was offering prayer in a certain place, that when He finished, one of His disciples said to Him, Lord, teach us to pray, even as John also taught his disciples.

**Comments 11:1.** "One of His disciples said to Him, Lord, teach us to pray, ..." This disciple of the Lord is still looking to John's disciples and how John teaches; as we can see clearly, he made comparisons between both masters that he knows. But we also can notice that this disciple looks forward to being taught by the Lord about how they should pray, even if they have seen someone else doing it in one way. In their hearts, they want the way of the Lord Himself, not another master's way; they want the Lord, who they consider as their master, to teach them the right way of praying.

<sup>2</sup> And He said to them, Whenever you pray, say, Heavenly Father, Hallowed be Thy name. Let Thy kingdom come.

**Comments 11:2.** This verse shows that we must start the prayer by glorifying the Father and praying for the kingdom of God to come (See Matthew Comments 6:9-10).

For verses 2 to 4, see Matthew Comments 6:9-13. The Lord gives us a pattern of how to pray in these verses, and when we pray, we should follow this pattern. Before we bring our needs to the Lord, we must glorify the Lord in heaven, then take our needs to ask for help. After glorifying, believe that the Lord will hear all our needs, say the needs, and end with glorifying the Lord again (see Matthew 6:13).

**Q:** There are differences between the prayers in the Gospel of Luke and the Gospel of Matthew. In the Gospel of Luke, the Lord gave a shorter version of the prayer that the Lord taught to His disciples. Have these prayers been spoken in the same context? **A:** The Bible is one, and the Lord's prayer in this gospel and another also are the same but given with different purposes (that is, different audience receiving, then and now), but if we mix both prayers together, it will become one prayer; all have the same meaning and one purpose, in teaching. In the Gospel of Luke, we can see a briefer version of the prayer, which all can use when having limited time in the front, but the main points remain the same because the Lord gave one prayer for all situations. We, humans, can pick only key verses to make the prayer shorter to address the situations, but the prayer never changes the meaning if you take it from the verses themselves when we pray.

<sup>3</sup> Grant us daily our necessary bread.

**Comments 11:3.** When we pray this verse itself, we also tell our needs to the Lord, and at the same time, we must leave our needs with the Lord, and we must trust that the Lord will provide for our needs. Here, along with this verse, we can enumerate our specific needs to the Lord and leave them with the Lord.

<sup>4</sup> And forgive us our sins; as we ourselves also forgive everyone that is indebted to us. And lead us not into temptation but deliver us from evil. ("But deliver us from evil" see Sinaiticus codex)

**Comments 11:4.** "And forgive us our sins ..." When we pray, we always need to ask the Lord to forgive our sins. It is lacking in this world that humans do not have the heart to forgive each other. When we read this

verse, we can plainly see that we all want to receive forgiveness, but we do not wish to give it to anyone; this verse clearly tells us that what we want to receive, we also must give.

“And lead us not into temptation ...” We know that the Lord does not lead anyone into temptation. **Q:** What does this saying “and lead us not into temptation” really mean?

**A:** When the verse says, “lead us not,” it does not mean the Lord is the One that leads us to fall, but we ourselves. And, when we pray this way, the Lord will block the temptation, but if we do not pray, we by ourselves will fall into temptation.

By this portion of the verse, the Lord wants to remind all readers that the Lord loves all humans; He does not want any human to fall into the trap of the evil one, but by human nature, humans will try to find joy for themselves in putting unclean things in front of their eyes and thus letting themselves to be tempted. Those unclean things will feed their hearts to have a need, and that is the temptation to lead the soul to lose the way. But the Lord also gives us a way out when our minds are not straight, so we can come back to the straight path and not let that temptation take over; therefore, go to the Lord by reading the Bible and meditating on the Lord’s teaching.

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

<sup>6</sup> **since** a friend of mine **came** to me from a journey, and I have nothing to **put** before him;

<sup>7</sup> and **that** from **inside** **answering might** say, Trouble me not; **already** the door **has been** shut, and my children are with me in **the** bed; I cannot rise **up to** give you?

<sup>8</sup> **I** say **to** you, Though **having risen up**, he will not give **to** him because **of being** his friend, yet because of his **persistence, having risen**, he will give him as **much** as he **needs**.

**Comments 11:5-8.** The Lord has given an example of a typical life situation; when we have problems on this earth, we will look for help among humans, and we will go and seek help even in the nighttime. But when our life has unexpected troubles coming our way, there is one place that is never too far, and the door is always open; lead your heart to that place by meditating and praying to the Lord of life to give mercy and help. As the last part of verse 8 says, he will give him as much as he needs. In the same way, the Lord Himself is the One who will provide the help you need; if you are persistent in asking, the Lord will have mercy.

<sup>9</sup> And **I** say **to** you, **Be you asking**, and it **will be** given **to** you; **Be you seeking**, and **you will** find; **Be you knocking**, and it **will be** opened **to** you.

**Comments 11:9.** For verses 9 to 13, see Matthew 7:7-11. For this verse, see Comments Matthew 7:7.

<sup>10</sup> For everyone, **the one asking receives**, and **the one seeking finds**, and **to the one knocking it will be** opened.

**Comments 11:10.** See Comments Matthew 7:8. This verse mainly relates to faith and understanding of the Holy Word, for every true believer who comes seeking help from the beloved Son of God will receive that help in understanding.

<sup>11</sup> And of which of you a father, **the son will ask for a fish**, and he for a fish will give him a serpent?

**Comments 11:11.** As this verse tells, you as a parent know to love your children, and you will give the best to your children first; think about this as parents.

<sup>12</sup> Or he **should ask** an egg, will he give him a scorpion?

**Comments 11:12.** This saying is given only in this gospel. Here also think and compare between the egg and the scorpion; when we talk about an egg, it is fragile, but the scorpion is a violent creature. The Lord has brought these two together in this verse for all humans to compare between your children, which are like an egg, and the evil world, which is like a scorpion. Do you want to put your children among the evil in the world without the protection? As the egg has an eggshell, the protection here means the knowledge about God of all creation and His love and mercy, and that you must teach your children as a parent that He is our shield in all.

<sup>13</sup> If **you therefore**, being evil, know to give good gifts **to** your children, how much more **will** the heavenly **Father** give the **Holy Spirit** to **those** that ask **Him**?

**Comments 11:9-13.** The purpose of this parable is for the disciples to think: you are humans and know to give good things to your children, which are earthly things, but the heavenly Father will give you good things from heaven, that is, the Holy Spirit. This parable is a comparison of love: a comparison between the love of an earthly father and the love of the heavenly Father.

**Comments 11:13.** In Matthew 7:11, the verse says, “how much more will your Father in the heavens give good things to those asking Him!” Here, in this verse, we have “how much more will the heavenly Father give the Holy Spirit to those that ask Him?” **Q:** How do we put these verses together? **A:** Both verses have exactly the same meaning, but pay attention to “good things” and the “Holy Spirit”; these two are the same.

<sup>14</sup> And **He** was casting out a **mute** demon. **Then** it came to pass, the demon **having** gone out, the **mute** spoke; and the multitudes marveled.

**Comments 11:14.** For verses, 14 to 23, see Comments Matthew 12:22-32 and Comparison Analysis in Mark 3:22-30.

In summary, the parables that the Lord speaks in these portions of Scripture in the gospels of Matthew, Mark, and Luke are spoken to diverse groups of people and at different times. We can notice from these passages of Scripture in these gospels that the Lord has spoken a similar answer, but there will be some words different because the groups of people that were there listening are not the same (See Comments Mark 3:22-30).

<sup>15</sup> But some of them said, By Beelzebub, the **ruler** of the demons, **casts He** out demons.

<sup>16</sup> And others, **tempting Him**, were demanding from **Him** a sign from heaven.

**Comments 11:14-16.** Verse 16 is given only here in the Gospel of Luke as part of these parables. The verse saying, “others, tempting Him,” indicates that not all of them did this, and it also tells clearly that this is not a one-time event. In verse 15, people talk between themselves, and then comes the request in verse 16: if it is not the demon’s work, then He must show a sign from heaven.

<sup>17</sup> But **He**, knowing their thoughts, said **to** them, Every kingdom divided against itself is **being made desolate**; and a **household** divided against a **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 Beelzebub.

<sup>19</sup> **Now** if **I** by Beelzebub cast out demons, your sons, by whom do **they** cast out? **On account of this** will they be your judges.

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

<sup>21</sup> When the **powerful being** armed **completely** might guard his own **mansion**, his goods are **safe**;

<sup>22</sup> **however**, when the **more powerful** coming upon him, **will** conquer him and **takes** from him the **complete** armor in which he trusted, and **divides** his plunder.

<sup>23</sup> **Whoever** is not with **Me** is down on **Me**; and **whoever** gathers not with **Me** wastes.

<sup>24</sup> The unclean spirit **whenever** is gone out away from a person passes through waterless places, seeking rest, and finding **not**, **then it says**, I will **return to** my house **from where** I went out.

**Comments 11:24.** For verses, 24 to 26, see Comments Matthew 12:43-45. Also, we can think this way for these verses. After the evil has left your soul because you have come to the Lord and cleaned yourself well, then after you know the Lord and invite Him into your heart and go and baptize in water, your soul will be as a fresh living water tempting the unclean spirit to return (See John 4:14). As the word has told, the spirit has come back and seen, but they are not alone. The only way to keep your soul safe is to hold on to the living word, meditate, and follow the teachings of the beloved Son of God without wavering, and that will protect your soul.

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

**Comments 11:25.** The souls of unbelievers are full of food for the dark, but when a person has come to know the Lord, their soul has been cleansed out of all evil food for the dark side. If the person does not garnish the soul with the Word of God and does not meditate on it, that soul is not protected and becomes like freshwater, and because of lacking in meditation on the Word, the door of the soul is opened, and the dark

will try to come back and latch on that soul because freshwater in the soul is fresh food for the dark side to gain energy. The dark cannot take the fresh living water, but they can take freshwater. Pay attention to the words: freshwater and fresh living water are not the same. When the person comes to know the Lord, they become “freshwater,” but the person that has come to know the Lord and baptizes in water and meditates on the teaching of the Lord becomes “fresh living water,” and these are different degrees of the freshness of water.

<sup>26</sup> Then **it goes** and **takes along** seven other spirits more **wicked** than **itself**; and **having entered** they dwell there; and the last of that **person becomes** worse than the first.

**Comments 11:26.** “Other spirits more wicked than itself.” When the spirit comes back this time, as the verse has told, the dark side will be more violent towards the soul because now the dark thinks, if it overcomes this time, they are not winning against humans only, but they are winning against God as well because the person has come to know the Lord but did not meditate on the Word of God. The Lord is still there in the soul of the believers (the Lord never leaves us or forsakes us – Hebrews 13:5, unless the person rejects the Lord), but He will not act because the person has ignored the teachings of the Lord; what the teacher will do if the student does not retain the knowledge? That is why all believers need to meditate on the Word and keep the soul protected at all times.

**Q:** As a believer, the Holy Spirit dwells in our soul; then the verse says, “and having entered they dwell there,” so the question here is if these spirits come back into the soul of a person, does the Holy Spirit still dwell inside the person’s soul? **A:** Before it comes to this point that the spirits come back to “dwell there,” the person has committed the sin that grieved the Holy Spirit, and the person themselves has built a wall to block the Holy Spirit; they left an empty space inside the soul without protection, and that is when the dark comes in that portion. The Holy Spirit did not leave but lifted up the protection; He is still close by, but the person needs to ask for help and repent. The Holy Spirit has not departed completely, but He is still around waiting, and when the person asks for help, the Holy Spirit suddenly will act and give strength to the soul to fight back, and that is why we always need to meditate on the Word because that is the invitation for help from the Lord. The Holy Spirit will be high above watching, and He can still see all the actions that happen. Think in this way: the soul is like an object, and the Holy Spirit leans on that soul, waiting, and when that soul asks for help, right away, He will go in and help; that is what we are trying to tell here. We are talking about different spiritual dimensions here; the Holy Spirit leans on the soul waiting, but His dimension will be above the soul’s dimension.

The dark, the lowest dimension level, will try to use the human soul dimension to reach the Holy Spirit dimension. They try to reach but do not mean to fight; they cannot fight against the Holy Spirit. Here, only the person’s soul itself can reject the Holy Spirit and push Him out of their soul; the dark cannot push the Holy Spirit, but our soul itself can push the Holy Spirit away. Think about spiritual dimensions: the Holy Spirit is above, the human soul is under, and the dark is under the human soul; how the dark can go up to be closer to fighting God is only by winning the human souls. Here, we can think easily in this way: the human soul is the bridge from one dimension to the next. The dark needs that bridge, and that is why it wants to dwell in the human soul. However, only the human soul has the ability to push the Holy Spirit out from them; the dark does not have that ability, so the dark fights against God by trying to win souls for themselves.

**Q:** Is there a spirit behind entertainment, such as sports, news, or science, that captures your heart? And what is the difference between these and demon possession? **A:** Indeed, there is a spirit in every entertainment of this earth, and those spirits use our own feelings to feed on them; that is how the spirit of entertainment is working now. Demon possession is different than this; demon possession eats straight from your soul, and that will make your soul reject the God of living. But it is over: no longer demons can possess any human nowadays; the Holy Spirit covers the earth now, but the people that are calling them can make the dark door in their hearts open and receive the demon in. But as long as the person deep inside wishes to find the truth about God, they still have room to be healed from it because the Holy Spirit still has room in that heart as well.

<sup>27</sup> And it came to pass, as **He spoke** these, a certain woman out of the multitude **having** lifted up her voice said **to Him**, Blessed the womb that **bore Thee**, and breasts which **Thou nursed**.

**Comments 11:27.** As the verse tells, a certain woman, but all women have this in them. Because they are mothers, they consider themselves deserving to be recognized; the first food for a baby is from their body, and in their hearts, they conclude they earned to be lifted high. This woman could also have children, and she just wanted to tell her point about women.

<sup>28</sup> Then **He** said, **Indeed**, blessed are those hearing the word of **God**, and obeying.

**Comments 11:28.** The Lord clearly says to all women: you are blessed not because you have given birth to a good person; your reward is not there; your reward is in heaven when you give your heart and glorify the Lord all your life.

<sup>29</sup> Now multitudes were pressing together around **Him**; **He** began to say, This generation is an evil generation; it seeks after a supernatural sign, and a supernatural sign will not be given to it, if not the supernatural sign of Jonah.

**Comments 11:29.** For verses 29 to 32, see Comments Matthew 12:39-42. In each generation, the Lord has given a supernatural sign, including the hardship of life and the mistreatment of people. Even though many fall because of the sign, they have a chance to escape when they come to accept the true blessing of God through the beloved Son of God. As we can see through life, when someone has fallen because of fear and difficult times, they have backed off and stayed in their own space that they have created for themselves. But because of mercy, when they look out, they can notice the mercy of God is there if they just come out of their comfortable area and face the situation with the hope that they all can be saved. The Lord has given the way out from all of the troubles through the beloved Son of God.

<sup>30</sup> For even as Jonah became a supernatural sign to the Ninevites, thus will also the **Son of Man** be to this generation.

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

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

<sup>33</sup> No one, having lit a lamp, sets it in a cellar, nor under the basket, but upon the lampstand, that those which enter in may see the light.

**Comments 11:33.** The parable in verses 33 to 36 is similar to those given in Matthew 5:15-16, Mark 4:13-20, and Luke 8:16-17. This verse looks very similar to Luke 8:16, with some differences in the things covering the light. In Luke 8:16, we have things covering the light with a vessel and bed. In this verse, the things hiding the lamp are the cellar and basket.

**Q:** What is the purpose of this parable given here in this chapter? **A:** The parable may be similar, but not the same as the other parables. When you have the understanding of the Word from the Holy Word and cover it, regardless of what you may do to it, the light of knowledge that you received from the Holy Word will burst out and will be known to all those who come searching with a true heart. You have the knowledge which the Lord has given to you to understand, and inside your heart, you will not find peace until you find someone to tell about it because that knowledge will not give you peace in holding it inside you without telling; it will make you have no peace until you do your duty of spreading out that knowledge to others.

“No one, having lit a lamp.” When anyone understands the Holy Word, that person has lighted up the lamp of knowledge.

“Sets it in a cellar.” That person should not keep their knowledge about the Holy Word as a secret by trying to hide it; that person has wasted the knowledge they received.

“Nor under the basket.” When you put the light under the basket, you treat the knowledge you received about the Holy Word as unimportant, and the place to put it under the basket means it is just for taking it around but not using it. The verse says, “nor under the basket,” meaning not in the basket but put under the basket; that is why we say just for taking it around, but not using what you have received. [The basket is normally used for carrying things around and sharing, but when you put the light under the basket, the meaning is that you are not willing to share that light when you carry the basket around.]



“But upon the lampstand.” When you receive understanding, make sure that people can notice that you treasure that knowledge about the Holy Word and put it on the lampstand to be beneficial for all, not just for yourself alone.

<sup>34</sup> The lamp of **your** body is **your** eye; when **your** eye is **healthy**, **your entire** body also is light, but **your** body also **dark**, when it is **wicked**.

**Comments 11:34.** “The lamp of your body is your eye.” The eyes for humans the Lord has given to all to use them; that is why the verse has told, your eye is the lamp for your spiritual body, not only for your earthly body, but if you look only at useless things, you have wasted the gift of God.

“When your eye is healthy, your entire body also is light.” When you use your eyes to look to the creation of God, your whole body itself will notice the blessings; use your eyes to look around you and thank God that He has given you eyes to see things. The understanding of your spiritual body will mainly come from the knowledge gained by reading the Holy Word.

“But your body also dark, when it is wicked.” When you use your eyes to look at the things that humans created for pleasure, it will take away your knowledge of God’s word. The doings for earthly pleasure will never help you search for God’s word.

See also, Comments Matthew 6:22-23.

<sup>35</sup> **Beware**, therefore, the light that is in **you** be not darkness.

**Comments 11:35.** This warning is a warning to all that just looking to have fun and searching only useless things to do for pleasure will not benefit your spiritual knowledge.

<sup>36</sup> If therefore **your** whole body is full of light, **not** having **any** part dark, it **will** be wholly full of light, as when the lamp with its **brightness might** light **you**.

**Comments 11:36.** This verse gives us a comparison between the light of this world and the light of the Holy Spirit in you. When your body is full of light from the Lord Himself in you, the dark cannot hide; you will not have the part of the dark that influences you. Then your actions will give light to all those you meet and talk with, as the light out from the lamp will provide you the vision to see; this light from the knowledge from God will be light for yourself and those you meet to understand the will of God.

<sup>37</sup> Now **in the speaking**, a Pharisee **requested Him** that **He would** dine with him, **then having entered**, **He reclined**.

**Comments 11:37.** In this verse, we all can clearly see that the Lord will not go in and join unless you invite Him. Here, people requested Him to join; even though their motives were hidden, the Lord went in and reclined with them.

<sup>38</sup> **But** when the Pharisee saw it, **wondered** that **He did** not first **wash** before **the meal**.

**Comments 11:38.** When the Pharisee saw that the Lord sat at the table straight away, he wondered. At that time, a group of people had set up rules that would tell who you are if you follow the same rituals. It was a way of setting themselves apart; when you followed their rules, you became a higher class of people and were no longer a commoner. Because they called the Lord Jesus a teacher, they expected Him to adopt their tradition; they considered themselves and the Lord at the same level.

See also, Comments Matthew 15:2 and Comments Mark 7:1-13.

<sup>39</sup> **But the Lord** said **to him**, **You** the Pharisees cleanse the outside of the cup and of the **dish**, **and** your **inside** is full of **greed** and wickedness.

**Comments 11:39.** “You the Pharisees ...” In this verse, the Lord has clearly told them what they are doing. They are the leaders of people, but they are dirty inside. They clean only their outside appearance and dress in luxury but do not dress spiritually. The Lord has reminded them that their inside is wicked; the outer appearance cannot cover the inside dark appearance.

See also, Comments Matthew 23:25-28.

<sup>40</sup> **Fools!** Not **who has** made the outside, make the inside also?

**Comments 11:40.** The Lord has warned them that the Lord has created them, not just the outside body appearance but also the Lord has given them heart as well, and He sees not just the outside but also the inside that they try to cover; the Lord has seen them all.

<sup>41</sup> But give alms those things which are within; and behold, all are clean to you.

**Comments 11:41.** “But give alms those things which are within.” When you want to give someone anything, you should also give them peace within their soul by telling them about the mercy of God; by telling your knowledge about God that you have in your heart and by telling about His mercy, this means to give alms the things which are within.

“And behold, all are clean to you.” The things that your eyes have seen, watch, they may be deceptive; you believe they are clean and good, but think twice here, as the verse has said: “all are clean to you.” Here, to put it plainly, the look and the reality are not the same; you see their outward appearance, but you can’t see the inner side (because they think that by having a nice appearance and doing the right things for people, then they are clean).

<sup>42</sup> Contrariwise woe to you Pharisees, for you tithe mint and rue and every garden plant and neglect the justice and the love of God. But these things it is necessary to do, and not to leave the other undone.

**Comments 11:42.** Even when they tithe small things, the Pharisees announce that big things are happening now and take the attention of all people to what they have done, but not what the Lord has done; this is their showoff.

“And neglect the justice and the love of God.” They pay attention to what humans did but forget to pay attention to what the Lord has created; that is what the verse has told. By His love, God has created all things for humans.

See also, Comments Matthew 23:23.

<sup>43</sup> Woe to you Pharisees, for you love the first seats in the synagogues, and the salutations in the town square.

**Comments 11:43.** See Comments Matthew 23:5-7 and Comments Mark 12:38-39

<sup>44</sup> Woe to you, for you are like the tombs hidden, and the people that walk above do not remember.

**Comments 11:44.** “For you are like the tombs hidden.” The tombs hidden in this place are not the names of the people who died, but in this place, the Lord has warned all that when you have a leader who does not listen to the voice of the Lord, they will also lead all that follow to go down to death without light as well, as many places in the Bible have told; as the darkness of the tomb is, that is the same as when you have a leader that does not listen to the Lord.

“And the people that walk above do not remember.” Those who follow the teaching of people who do not listen to the voice of the Lord will themselves walk following the dark as well, without knowing in themselves that they did not listen to the Lord. It is their own fault for not meditating in the Holy Word by themselves and being able to listen to the Lord; you yourself must be the one that meditates on the Word; do not expect someone else to meditate for you and you get the benefit from, that is why the verse has told: “walk above do not remember” (meaning that you are following some unknown teaching).

Because the Lord has given the Bible to all, not only to a few, we all have the responsibility to read and meditate on the Word. When the end time comes, they will use this as an argument: they have followed the teaching, but think first, followed the teaching of a person or the Lord. If you follow the Lord’s teaching, then go back, read the Bible, and meditate on it. Do not meditate on human books; instead, meditate on the Holy Word. That is why people will say they got lost in the Word of God, but they actually did not read the Word of God; they read the word of men talking about God, which is not the Word of God. There is only one Word of God, the Bible, the Holy Word, not the word people write about the Word of God; it is a difference.

See also Comments Matthew 23:27-28.

<sup>45</sup> Now a certain lawyer answering says to Him, Teacher, saying this Thou rebuke us also.

<sup>46</sup> And He said, Woe to you lawyers also, for you burden people burdens heavy to bear, and yourselves touch not the burdens with one of your fingers.

**Comments 11:45-46.** This woe that the Lord has spoken here is not the same as the ones in Matthew 23:1-33; the group of people that the Lord has addressed here is different (See Comments Matthew 23:1-4). Each gospel has portrayed a different group of people. As the verse shows clearly, each gospel does not talk to the same group of people. This woe is here because these people (lawyers in this case) have used the Word

of God to benefit by teaching based on their own understanding, and not what the Lord intended them to teach.

The commoners, in the past, did not have the Bible, but they had a clean heart to search, and the Lord spoke to them. Also, the Lord had people who had been appointed as teachers and prophets to be the ones to go there and teach them.

Now, you as a general person have the Bible and the same Holy Spirit, so you should go there and understand directly for yourself, and do not take men's books to understand; there is one place, the Bible, and one Person, the Holy Spirit who should be your teacher. Here, it doesn't mean that we should never read any religious books or sermons, but we should always pray and go back to consult the Bible and ask for the Holy Spirit's guidance for understanding.

<sup>47</sup> Woe to you, for you build the tombs of the prophets, but your fathers killed them.

**Comments 11:47.** This verse tells us plainly that the following generation built “the tombs of the prophets” as a remembrance of the deeds of their old generation, which were wrong, and they themselves now see them as wrong. In the same manner, they want to tell all people who come after that it is not our generation that committed these murders, but we want to remember the people of the Lord who our forefathers mistreated.

<sup>48</sup> So you are witnesses and consent to the acts of your fathers. For they indeed killed them, now you are building.

**Comments 11:47-48.** See further comments on these verses in Comments Matthew 23:29-32.

<sup>49</sup> Because of this also said the wisdom of God, I will send to them prophets and apostles, and some of them they will kill and persecute,

**Comments 11:14.** “Wisdom of God” in revealing to the people the deeds that they have done to His servants by sending His servants to tell them that the Father Himself has seen it all and wants them to repent. But the people, instead of repenting, also have killed God's servants, and some mistreated God's servants; yet with all this by the “wisdom of God,” it will show how He will save His people and have mercy for them. By the wisdom of God, He will save the people that killed His beloved Son; without the wisdom of God, all will perish, but with His wisdom, He has saved some (see Romans 9:27-33). No words can describe the “wisdom of God,” which is why there is no straight meaning for the “wisdom of God.”

<sup>50</sup> so that the bloodshed of all the prophets, poured out from the foundation of the world, might be charged against this generation,

**Comments 11:50.** As the verse says, “might be charged against this generation” because of the murders they have done upon the servants of the Lord. But because of the “wisdom of God” in helping His people and showing His mercy for them, the Lord will give them a chance to repent if they only listen to His servants, which the Lord has sent to warn them. “Might be” in this verse tells us that there is still a chance for His people to repent and be forgiven. In these verses, the Lord wants to point out to them that they should listen to the warning and be saved; this is the last warning for the bloodshed that has been done.

<sup>51</sup> from the blood of Abel to the blood of Zachariah, the slain between the altar and the sanctuary; yes, I say to you, it will be required of this generation. A'

**Comments 11:51.** Remember as well, the sins of the fathers did not fall on the children, but because there is no repentance from the next generation, the weight of the sins is not lifted up yet until they repent and turn back to the Lord entirely from the deep of their souls (See Numbers 14:18).

For verses 49 to 51, see also Comments Matthew 21:33-46.

<sup>52</sup> Woe to you lawyers, for you took away the key of knowledge; you entered not in yourselves, and those that were entering in you hindered.

**Comments 11:52.** “Woe to you lawyers.” The lawyers in this place are not the lawyers of the human law as we have these days, but these are the lawyers that His people had in that time. When there was disagreement between people about the teaching of God, these lawyers would come and interpret for the people to know; but by using their own understanding as that would be God's meaning for them, they acted as God on earth for commoners.



“For you took away the key of knowledge.” Took away in this place refers to the lawyers who have used their understanding and told the commoners, “listen to me, this is what God said.” But all that they told people was what they wanted to tell from themselves according to the benefit that they could receive from that situation.

“You entered not in yourselves ...” As the verse tells, they themselves were not entering into the presence of God by doing God’s will, and they used their own teaching to be as a blockage to stop those that were wishing to enter in God’s presence and understand what God is telling.

See also Comments Matthew 23:13.

<sup>53</sup> And when **He** was come out from **there**, the scribes and the Pharisees began to **keep a grudge excessively**, and **catechize Him** speak **about** many,

**Comments 11:53.** “And catechize Him speak about many.” This verse tells how these leaders tried to provoke the Lord to speak so they could find proof against the Lord Jesus in front of people. They wanted to use His own words in condemning Him; the provoking itself was not just to the Lord alone, but to all the people to have feelings in the same way as them and use His answers as a tool in condemning Him.

<sup>54</sup> **seeking to entrap Him**, to **carp at** something out of **His speech**.

**Comments 11:54.** Here is the conclusion of what they intended to achieve: they were waiting to catch something out of His mouth to use as a tool to condemn Him.

**Life and Faith Applications.** 1) The right way to do anything related to the Word of the Lord is by starting with the Lord’s prayer. 2) As the Lord’s prayer says, it is important to forgive each other, and then the Lord will listen to our prayers. 3) As parents, we must teach our children about the protection that God provides as we journey in this world and about His heavenly gift, the Holy Spirit. 4) The only way to keep your soul safe is to hold on to the living word, meditate, and follow the teachings of the beloved Son of God without wavering. 5) When you understand the Holy Word, put that understanding on the stand like a light so it is helpful to all. 6) Use your eyes to read the Bible and look at the creation of God, and your spiritual body will benefit. 7) “Give alms those things which are within” by telling people about the knowledge about God that you have in your heart and by talking about His mercy. 8) Because the Lord has given the Bible to all, not only to a few, we all have the responsibility to read and meditate on the Word of God so we do not fall into error and follow false teachers.