

## Spending Time with Jesus in Luke 11

Don't forget to invite Jesus to speak to you as you read this week.

First read through: Read Chapter 11 all the way through, imagining you are there.

Second read through: Look for themes and underline them in the color on your key.

What do you notice?

1)

2)

3)

Third read through: Answer questions as you go.

### **Luke 11:1-13**

In Greek, hallowed comes from the root word for holy. To be holy describes something or someone that reflects God into our world. God has set these apart for His use to reveal Himself through them according to His plans and timing. For God's people to say His name is holy is a reminder that His name reflects His character, His sovereignty, His presence with His people, His faithfulness to His covenant, and His lovingkindness. And so, it is to be spoken with overwhelming love, awe and reverence.

To say, “Father, your name is holy,” is another way to say, “Father, you are holy, and – how incredible – you’ve let us know you by name!”

Why do you think Jesus told his disciples to begin their prayers with, “Father, hallowed be your name”? Why not end with that recognition?

What does the theme “the Lord lifts up the humble” have to do with, “Forgive us our sins, as we forgive everyone who sins against us”?

Do you remember how Matthew records the Lord’s Prayer in ch 6:9-15? If so, do you notice anything different in the way Luke records it? What is Luke emphasizing in v. 4 that is different from Matthew? Why do you think he does this? (Remember, he’s the one who writes in Acts about the Gentiles being included in God’s salvation.)

After recording the Lord’s prayer, Matthew goes on to give more of Jesus’ instructions on how to pray. Luke uses 3 word pictures to tell about our relationship with our heavenly Father and how He listens to us (vv 5-8, 9-10, and 11-13). Which of these make you stop and think the most? Why?

### **Luke 11:14-28**

For hundreds of years before Jesus, the rabbis had pointed out that no one except the Messiah could do 3 things: heal an Israelite with leprosy, make a person blind from birth see, and drive out a demon that made a person mute. When the Messiah came, they said, he would do all these. \*

Jesus healed a man with leprosy in chapter 5. Now he’s in the middle of another miracle God would only perform through the Messiah. How did the people react?

\_\_\_\_\_ The crowd \_\_\_\_\_ Some of them \_\_\_\_\_ Others \_\_\_\_\_

How many does Luke tell us believe?

Why do you think they are reacting this way?

Look at verse 23. Gathering is another way to say harvesting, because they gathered their crops by hand.

Jesus didn't just say, "Whoever does not gather, scatters"? He adds "with me." Why?

What did he mean "to scatter"?

Why are "gather with me" or "scatter" our only options?

v. 28 - When Jesus says someone is blessed, he means they are living what God calls "the good life" with all its benefits. In other words, CONGRATS! You've got the best thing ever! Who does Jesus say is blessed in this section?

How does this help you understand what "gathering with Jesus" includes?

### **Luke 11:29-41**

Wicked (also translated evil) in the New Testament refers to anything that opposes God's will and righteousness. It's from the root word for anguish and distress, because wicked/evil will inevitably result in agonies. God, our loving Creator, knows all the natural consequences of our choices. He guides us as our Shepherd so we can avoid regret. If we defy Him, we are jumping headlong into those consequences.

Who does Jesus call "wicked"? Something changed between the last two miracles (9:27-43, especially v. 43 and 11:14-16.) How are they opposing God's will and righteousness?

What is the "sign of Jonah" that Jesus is going to show this generation? (see Matthew 12:40)

Jesus is both making a promise and warning this generation - and all people who hear about his resurrection – that he is going to come out of the grave as living proof that he has conquered sin and death and all evil on the cross. It is a promise for those who believe and repent. It also is a warning of judgment to those who opposes God’s will.

God doesn’t want anyone to be condemned. Here Jesus is pleading with them to wake up and realize that they are actually opposing God. For each verse, list the warning Jesus gives them.

v. 31 – The \_\_\_\_\_ of the \_\_\_\_\_ will rise at the judgment with the people of this generation and \_\_\_\_\_ them.

v. 32 – The \_\_\_\_\_ of \_\_\_\_\_ will stand up at the judgment with this \_\_\_\_\_ and \_\_\_\_\_ it, for they \_\_\_\_\_ at the preaching of Jonah, and now something \_\_\_\_\_ than Jonah is here.

v. 35 – See to it, then, that the light \_\_\_\_\_ you is not \_\_\_\_\_.

Jesus continues these warnings at the Pharisee’s house. What does Jesus NOT do so that he gets the Pharisee’s attention? What is he teaching them by not doing this?

What part of us does Jesus say needs to be generous to the poor?

### **Luke 11:42-54**

Remember that Jesus is coming to redeem and rescue his people. Remember, too, that things have changed (in vv 14-16, the Jews aren’t just not believing in him, but are saying he is in cahoots with prince of demons.) They want a different rescue plan, not what Jesus is offering. Jesus is warning their leaders with “woe” statements. Jesus “woes” are an exclamations of grief, meaning, “Please repent before it’s too late! Wake up! Please choose to trust God’s plan!”

Which “woe” surprises you most...or which one makes you the most sad?

Did they pay attention to Jesus’ warnings? If so, how? If not, what did they do?

\* This is from a brilliant Messianic Jew (and award winning synthetic organic chemist who specializes in nanotechnology), named Dr. James Tour. He is passionate about telling everyone about the Messiah Jesus and helping us Gentiles understand the Bible’s Jewish roots.