

Commentary on Luke chapter 11, by Chuck Smith 8.14.22

Pastor John Donovan, cell phone 508-380-0471

Pastor Terry Gerlarneau, cell phone 603-455-4399

Web site todbc.org email us at opendoorbiblechurch@todbc.org

August memory verse: Romans 6:14-17 (NKJV)

¹⁴ For sin shall not have dominion over you, for you are not under law but under grace.

¹⁵ What then? Shall we sin because we are not under law but under grace? Certainly not!

¹⁶ Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness?

¹⁷ But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.

Commentary on Luke chapter 11, by Chuck Smith 8.14.22

Again, as Luke is pointing out the human side of Jesus, though He was God, He became man. He is the God-man. He is divine, and yet, He is human. The perfect balance. And whereas John points out the divinity of Christ in his gospel, Luke points out the humanity of Jesus. And because this is the special emphasis of Luke, he does record more than any of the other gospel writers concerning the prayer life of Jesus Christ. And so Luke mentions many cases where Jesus was praying. And again, beginning the eleventh chapter, Luke tells us:

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples ([Luk 11:1](#)).

Prayer is something that can be learned, but is learned best through practice. But it really shows; it's really a skill that can be developed through practice.

And the disciples, one of them said, "Lord, just teach us to pray." And that's something that we all need to learn. We need to learn how to pray more effectively. And there is much to be learned on the subject of prayer.

Now Jesus taught by an example, giving to them a model prayer. Not one that was to be memorized and recited verbatim. But in the model there is the basic structure for all prayer.

Commentary on Luke chapter 11, by Chuck Smith 8.14.22

So Jesus said to them, When you pray, say, Our Father which art in heaven, Hallowed be thy name ([Luk 11:2](#)).

Prayer always begins with relationship. If there is not an established relationship, there is no basis for prayer. The Father's ear is always open to the children's cry. And if you have that relationship with God where you can say, "Father," then you've established that relationship that opens prayer for you, effective prayer for you. But if you do not have that relationship, then prayer is meaningless. There is only one prayer that God wants to hear from you if you are not His child, and that's the prayer, "God, be merciful to me a sinner." And that establishes then relationship, and opens this glorious opportunity of prayer for each one of you. But prayer begins with relationship.

"Our Father, which art in heaven," and that reverence of God. "Hallowed be thy name," or reverend by thy name.

The name of God is a name that in the Hebrew was an active verb, which meant, the becoming one. How it was pronounced is something that we are not certain of. There are those who say, "Jehovah." There are those who say, "Yahweh." All we have are the consonants, Y h v h. The left out the vowels, so that we do not know what was the actual pronunciation, but most scholars conclude that it was Yahweh. But it is the Hebrew word *the becoming one*.

The name of God is significant, because in it God expresses what He wants to be to you. He wants to become to you whatever your need may be. So the Jehovah, or Yahweh, was used in compound forms. You had Yahweh Tesitkonu, the Lord has become our righteousness. Yahweh Raffa, the Lord our healer. Yahweh Jira, the Lord our provider. And all of these compound forms of the name of Yahweh by which God expresses His nature, and that which He wants to be to you. In prayer it is helpful if you understand that God desires to become to you whatever your particular need might be. If you are praying for healing, then He becomes the Yahweh Raffa, the Lord our healer. He becomes what you need. And whatever might be the need that will be expressed in the prayer, is exactly what God wants to become to you. The One who will provide that need in your life.

"Hallowed be thy name." And let me say that as far as I am concerned, the only name that is reverend is the name of the Lord, Yahweh. I do not like the title of Reverend Charles Smith. Whenever I get mail to Rev. Charles Smith, I know that they don't know me. Because I don't think there is anything reverend about the name Charles at all. And some write, the Reverend Charles Smith, which is suppose to be a little more impressive, and I like it that much less. And then there are those who go all out, and write the Most Reverend Charles Smith. Just call me Chuck, please. "Hallowed be thy name." The reverence is due to the name of God.

Now the purpose of prayer is not to get your will done. The purpose of prayer is to accomplish God's will. So prayer moves in a cycle. It begins with God. His purposes,

Commentary on Luke chapter 11, by Chuck Smith 8.14.22

His desires, which He makes known to our hearts, which we utter as our prayer back to God. Which then God fulfills. And so prayer moves in a cycle, but the cycle begins with God, and the purposes of God. It is tragic that there are many people today who look upon prayer as an instrument for the accomplishing of their will upon the earth. "Now, God, this is what I want. And I demand, God, that You do this." And they hold the scripture up to God, and make their demands.

Prayer is never intended, was never intended to be an instrument by which men's will could be accomplished upon the earth. And the primary thrust of prayer is always the will and the purpose of God. And so it is significant that the first petition in the prayer is, "Thy kingdom come." God's will, God's purposes. That's what prayer is about.

Thy kingdom come. Thy will be done, as in heaven, so on earth ([Luk 11:2](#)).

And so the purpose of our prayer should be to see the will of God being done here upon the earth. You say, "But didn't Jesus give us some pretty broad promises in prayer? Didn't Jesus say, 'And whatsoever things you desire when you pray, believe that you receive them, and you shall have them'? Didn't Jesus say, 'And if ye shall ask the Father anything in My name, I will do it, that the Father might be glorified in the Son'? Didn't He say, 'Ask, and you shall receive'?" Yes, He did. But in each one of these cases, who was He talking to? Was He talking to the multitudes? Or was He talking to His disciples? And if you will read the scriptures carefully, you'll find that in each of these cases He was addressing His disciples. And what constitutes discipleship?

"If any man will come after Me," Jesus said, "let him deny himself, take up his cross, and follow Me." So whatsoever thing you desire when you pray, believe that you receive them. Who is He talking to? The disciples, who have denied themselves, and have taken up their cross to follow Him. Therefore, their prayers will be reflective of the life of self-denial, and the purposes of God being wrought. It would be the thrust of the prayer of that person who has denied himself, and has taken up his cross to follow Jesus.

Prayer was never intended to be an instrument for the accomplishing of man's will upon the earth, but the instrument for the accomplishing of God's will upon the earth. For you see, the earth is in rebellion against God. The earth is under the power of Satan. His will is being done upon the earth. Satan is sitting upon the throne, ruling over the earth, the world's system.

Now it is God's desire to bring the earth back under His government, under His kingdom, and His reign. And so God gets men upon the earth who align with Him, and He establishes through them a beachhead here on the planet earth. And then He uses them as instruments to enlarge that beachhead, to take back the world for God. We're in a battle. And the purpose of the battle is the control of the earth. And we who have come in submission unto God, then exercise prayer, that power that God has given to us, in order that we might expand the beachhead that God has upon this planet. And bring His love and grace, and His power, and His kingdom into other lives of those

Commentary on Luke chapter 11, by Chuck Smith 8.14.22

around us. And that's why God has you here. And if you are using your time for any other purposes, you're just wasting your time as far as God is concerned. He has a purpose and a plan for you being here, and that is the expanding of His kingdom upon the earth.

Having established first things first, then He moves on the personal petitions. And there is nothing wrong with personal petitions, as long as they are in the proper place.

Give us day by day our daily bread ([Luk 11:3](#)).

Interesting, isn't it? "Lord, give me enough bread for the year." No, God gives us day by day our daily bread. That we might live a life of constant trust in Him. As thy day is, so shall thy strength be. So often God does not give us more than just enough for today. And you shouldn't be concerned or worried if you don't have enough for tomorrow. For the Lord said you shouldn't really be worrying about tomorrow. Sufficient unto the day is the evil thereof. "Give us day by day our daily bread." God took care of us today, and the Father will take care of us tomorrow, and the next day, and each day that comes. And we don't have to worry.

Forgive us our sins ([Luk 11:4](#));

Oh, what an important prayer.

for we also forgive every one that is indebted to us ([Luk 11:4](#)).

Forgive us, Lord. And Jesus teaches that we will be forgiven as we forgive others.

There is much to be said by Jesus on the subject of forgiveness. Sufficed tonight that we just say it is one of the signs of true conversion, and it is one of the most important things for your mental health that you have a forgiving spirit.

Lead us not into temptation; but deliver us from the evil one ([Luk 11:4](#)).

And so the model that He established for prayer: relationship; that purpose of prayer, the accomplishing of God's kingdom and His will upon the earth; and then our own personal needs.

Now continuing on the subject of prayer:

Jesus said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, loan me three loaves of bread; for a friend of mine is on his journey and he has come to my house, and I don't have anything to set before him? And he from within shall answer and say, Don't trouble me: the door is shut, and my children are with me in bed; I can not rise and give to you ([Luk 11:5-7](#)).

Commentary on Luke chapter 11, by Chuck Smith 8.14.22

Now, it is helpful to understand a little bit about the culture of the Middle East, where hospitality is considered one of the highest virtues, and an essential. Whenever you have guests come, you are obligated as the host to set out food before them. And, however, they all lived in one little room, the whole family. And when they would go to bed at night, they would actually, just mats that they would roll out on the floor, and the whole family would sleep close together for warmth. There be a little fire in one portion of the room, and often the animals would in the room too. The chickens, and the lambs, or whatever, they would be in the one little room sleeping with them at night. And here you be all huddled together with your family, and someone is knocking on the door. Now, once the door is closed, it was really considered impolite to knock on a closed door. When you closed the door that meant, "don't disturb." When you woke up in the morning, you'd open the door, and you leave the door open all day long. And the people just come and go all day long, get coffee, or tea, or whatever. But when at night closed the door, that was a signal, don't disturb. And so you get ready to go to bed, you close the door, and that was it. You huddle close with your family.

Now, if you get up in that kind of circumstance, the whole family wakes up. Everybody is disturbed. The animals start squawking, and it's just a real mess inside. So Jesus paints a scene, midnight, the family is all asleep. The animals are all asleep. Here is some guy knocking on the door. Your neighbor, your friend says, "I need to borrow some bread, three loaves of bread. I have some company coming, I don't have anything to give to them." And, of course, he was in a bad way, because if you have company coming, and you don't have anything to lay before them, that was disgraceful too. So the guy inside the house says, "Go away, don't trouble me."

Now He said:

I say unto you, Though he will not rise and give him, because he is his friend ([Luk 11:8](#)),

Even though you're my friend, hey, that's no friend now, go away, friend.

but because of his importunity ([Luk 11:8](#))

Now that word in the Greek is because of his *continued, shameless knocking*. Hey, he is not going to go away until he gets the bread, waking everybody up. You know that you've had it, he is not going to go away, he continues his shameless knocking at the door. So because of his continued, shameless knocking, you get up, and you go to get him his bread. Something you wouldn't do just because he was a friend, but something you do because the guy just won't go away. His continued, shameless knocking. He will arise and give him as many as he needs. "Get out of here, take it."

Now Jesus is giving us an illustration of prayer. But it is important to note that Jesus often illustrated with contrast. So that the man knocking at the door is a type of a man praying. Asking for a need of a friend. And this man is persistent. He continues to knock on the door until he gets his desired response. Now, does that mean that we have to

Commentary on Luke chapter 11, by Chuck Smith 8.14.22

continue to pray until we break God down, until He gets so sick of hearing us that He finally gives in and gives us what we want? No, again we have a contrast. If a man, a friend, will do something because of persistency, how much more will your Father? In other words, he is using a bad illustration as far as the prayer was concerned. Here is a man who is being moved because of importunity, the persistency of the one knocking, but with God you don't have to be persistent. Your Father knows.

We get another contrast down here. Again, If a son asked bread of any of you that is a father, will he give him a stone? or if he asked for a fish, will he for a fish give him a serpent? Or if he asked for an egg, will he offer him a scorpion? And if you then, being evil, know how to give good gifts to your children; how much more shall your Father? ([Luk 11:-13](#))

You see, it's contrasting. If you earthly fathers know how to give good gifts, how much more? So the contrast is intended, not a parallel with God in the illustration.

And so Jesus said:

I say unto you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. For everyone that asks receives; and he that seeks finds; and to him that knocks it shall be opened ([Luk 11:9-10](#)).

Now again on the subject of prayer, Jesus is saying: ask, seek, knock.

James tells us that we have not, because we ask not. And that is so often true. People come and they pour out their tale of woe. "I don't know what I am going to do. Oh, I just don't know what I am going to do." "Well, have you prayed?" "No." "Well, you have not, because you ask not."

Now it is also possible according to James, to ask, but ask amiss because my desire is to fulfill my will. It's prayer according to my will. I am trying to do something to fulfill my own desires. You ask amiss that you might consume it upon your own desires. So prayer is asking, it is seeking, it is knocking, and the promise is, that if you ask, you will receive.

Now you may not always receive what you asked for. Sometimes God has something better. And so there are many times that I have asked God for something, and He didn't give me what I asked for, but He gave me something so much better. And many times His answers of no were much better than His answers of yes would have been, as I learned later. And though I moaned and complained because of the no answer, there always came that day when I said, "Oh, thank you, God, you're so smart, and I am so glad that You didn't answer that prayer that I asked You for awhile back. Oh, thank you, Father." I realize the mess that I could have gotten into had God answered that prayer. Well, He did answer it, but He answered it, "No."

Commentary on Luke chapter 11, by Chuck Smith 8.14.22

If you ask you will receive; if you seek you will find; if you knock it shall be opened ([Luk 11:10](#)).

And then again, another illustration. Earthly fathers, your son is coming to you, and he is asking, "Dad, can I have some bread?" And the dad hands him a stone, and says, "Chew on that, son." "Daddy, I'd like a tuna sandwich." And he gives him snake. "Daddy, can I have an egg?" And you offer him a scorpion. Jesus said, "No, you don't do that. You earthly fathers, you wouldn't want to do that to your own children."

Now if you, being evil, know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? ([Luk 11:13](#))

Let me say this: I am not afraid one iota of anything that God has for me, or God wants for me. I want to always be totally be open to God. And my only fear is that I might not be open to something that God is wanting to do in my life. I am not the least bit afraid of anything that God may have for me, or want for me. I am not concerned that God is going to make some kind of fool out of me. I am perfectly capable of doing that for myself. What I am fearful is that I might have a closed door somewhere to God, and that He cannot do for me what He is wanting to do for me, because of my limited faith, or my preset positional ideas that have limited that work that God is desiring to accomplish in my life. I want to be totally open; I want everything that God has for me. I need everything that God has for me. And I don't want to have any closed doors when I come to God. Because I know that my Father loves me so much, and His desire for me is for the very best for me, because that's the way He loves me. And thus, I am not afraid at all of any work that God is seeking to accomplish in my life.

Now as Jesus was casting out a demon ([Luk 11:14](#)),

The demon had taken over the motor functions of this particular person's speaking apparatus, and caused the person to be dumb.

I am in total disagreement with people who see demons in every malfunction of the human body. There are people that have gone overboard on this demon bit. And it's dangerous. There are demons, I recognize that. They are powerful, I recognize that. They are able to possess a human body and to distort the motor functions, I recognize that. But every malfunctioning motor function of the body does not indicate demon possession. And that is a very sad and tragic concept that has hurt a lot of wonderful people. In this particular case, the person's speaking ability was hampered by the demon.

And so it came to pass, when the devil was gone out, that the dumb spake; and the people wondered. But some of them said, He cast out devils through Beelzebub the chief of the devils. And others, tempting him, sought from him a sign from heaven. But he, knowing their thoughts, said unto them ([Luk 11:14-17](#)),

Commentary on Luke chapter 11, by Chuck Smith 8.14.22

Knowing that they were suspecting that maybe He was doing this by the power of the devil, He showed the inconsistency of the idea. He said,

Every kingdom that's divided against itself is brought to desolation; a house divided against itself falls. And if Satan also be divided against himself, how shall his kingdom stand? because you say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore they shall be your judges ([Luk 11:17-19](#)).

And He said, "If I am casting out demons by Beelzebub, then who are your sons casting them out by? They'll be your judges."

But if I with the finger of God am casting out devils, no doubt the kingdom of God has come to you ([Luk 11:20](#)).

He is just asking them to use their reasoning powers. Jesus is reasonable, and He asks you to be reasonable. They are making a ridiculous accusation: He is casting out devils by the power of the devil. Jesus said, "Hey, that's ridiculous. If that's going on, then Satan's kingdom is divided against itself. It's going to fall. You better be rejoicing in what I am doing. But that's not the case. If I am casting out devils, I am doing it by the power of God, then you better realize that the kingdom of God has come among you."

And when a strong man armed keeps his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he takes from him all his armor wherein he trusted, and divides his spoils ([Luk 11:22](#)).

Now, here we have a very important lesson concerning prayer. The strong man in this case is Satan. He is armed, he is keeping his palace, his domain. But thank God we can come against the domain of Satan in the name of One who is stronger than Satan. In the name of Jesus Christ. And we, through the power and the authority of the name of Jesus Christ, can spoil the stronghold that Satan has in people's lives.

I am amazed at the control that Satan is able to exercise over people. I have seen people's lives who are so bound by the power of Satan, that they do not possess good common sense. They're irrational in regards to spiritual things. And there are those that when you listen to them talk, you observe their habits, you see the power of Satan manifested in such a strong way, we oftentimes just sort of back away, and say, "Man, there is no help for that person; they are really gone."

But that is because we are so overawed at the power of Satan to take hold of a person's life, that we fail to realize that there is One that is stronger than Satan. The Bible says, "Greater is He that is in you, than he that is in the world" ([1 John 4:4](#)). And God has left us here in order that we might exercise that authority and power of the name of Jesus, by destroying the work of Satan in the lives of those people around us. By binding Satan's power in the authority in the name of Jesus, setting them free from that terrible

Commentary on Luke chapter 11, by Chuck Smith 8.14.22

hold that Satan has upon them. And giving them the opportunity, without that cohesive force and power of Satan, perverting their reasoning processes, let them make a reasoning decision concerning their relationship to Jesus Christ.

"And so when one that is stronger comes, he overcomes him, and takes from him his armor." Satan's armor has been stripped. We have authority and power over him, in the name of Jesus Christ. And we need to exercise that authority and power.

Then Jesus said,

He that is not with me is against me ([Luk 11:23](#));

There is no neutral ground. "What do you think of Christ?" "Well, I don't know, I think He is a good man. He was a pretty good philosopher." "Are you for Him?" "No, I am neutral." "No, you're not." Jesus said, "If you're not with Me, you're against Me. If you're not gathering, you're scattering."

Two types of people: the builders, and the destroyers. Those who gather, those who scatter. If you're not gathering, you're scattering. You can't be neutral concerning Jesus Christ. He was a radical, you can't be neutral concerning a radical. You've got to have an opinion. You've got to form a decision. And not to be for Him is to be against Him.

Now, Jesus having cast out this demon, teaches a little bit concerning demons. And He said,

When an unclean spirit is gone out of a man, he walks through dry places, seeking rest ([Luk 11:24](#));

So there is the intimation that demons, when they are not inhabiting a body, are restless. They seek to find a body to inhabit. And so when an unclean spirit is driven out of a body, through the authority in the power of the name of Jesus Christ, they wander through the wilderness areas restless, seeking rest, seeking a body to inhabit.

and finding none, he said, I will return to the house from whence I came out ([Luk 11:24](#)).

Now, evidently there are certain conditions which open the doors for demons to enter in to a person's body. There are other conditions which prohibit a demon from entering into a person's body. Jesus teaches that they looked for a body to inhabit. Evidently there are things that can restrict their entrance into a body. And I believe that that which can restrict, and does restrict, is the will of man. I do not believe that a demon can enter into a person against that person's will. Whether the person be born again or not. I do not believe that they can violate the free will of man, as far as taking possession of a body. But people are often getting involved in the occult, into those areas of spiritism, where they are opening themselves to the entrance of demon entities. And by dabbling in the occult, by playing around with Ouija boards, or any of these things that have an

Commentary on Luke chapter 11, by Chuck Smith 8.14.22

occultish aspect to them, you are opening the doors for these demons, as you are seeking them to somehow mystically guide your destiny with the movement of the marker or with some other type of manifestation. And I believe that when you start getting into these areas, that you are beginning to open the door for demons to come, and begin to advise you, begin to direct you, they can inspire people in writing interesting detective stories. They can bring you fame, and the spirit writing, and all of these things are doors by which you can open yourself to being possessed by a demon entity. And so, I cannot warn you too much against the dangers of dabbling with those areas of spiritism, contacts with spirits and all, because it is in those areas where you can open the door that demons can come in. But I do not believe that they can come into a person against that person's will.

As God honors the free will of man, I think He forces Satan to honor the free will of man. So Satan comes in by guise. He leads you into the areas of dabbling into the occult, where gradually you become open to these things.

Spirit forces are real. They are not to be messed around with. It is possible for you to open the door by dabbling in the areas of the occult. And there will come a time when, like with Dave, they will seek to take over your very body.

Now Jesus said, "They wander through these dry places, looking for a place to rest, a body to inhabit. And if they find none, they say, 'Well, I go back to the house from whence I was driven.'"

And when he comes, he finds it all swept and garnished. And then he goes out, and he takes seven other spirits that are more wicked than himself; and they enter in, and they dwell there: and the last state of that man is worse than the first ([Luk 11:25-26](#)).

Now Jesus here is giving a very solemn warning concerning those people who have been set free from the power of Satan. You don't let a vacuum exist. You've got to replace it. There is more than just driving Satan out, there has to be the moving in of the Spirit of God to take residence within. And just to go around delivering people can be the most harmful thing you can do for a person. People oftentimes come to me, and say, "Oh, pray the prayer of deliverance." And I say, "I pray the prayer of entrance. The entering of the power of Jesus Christ into your life. When He enters the darkness has to go. Light and darkness cannot coexist."

And so, rather than just praying for deliverance for someone, that the powers of darkness be loosed and send forth, I would rather pray that the power of God come in. The other is forgone conclusion when that happens. But there is real danger for a person just coming to God just for the help that they might get. Coming just for healing, rather than the Healer. Just for deliverance, rather than the Deliverer. Because you can end up in worse shape than you ever were if you don't substitute or replace that power within your life, that empty area.

Commentary on Luke chapter 11, by Chuck Smith 8.14.22

And so it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breast which you have sucked ([Luk 11:27](#)).

Here is one of the first attempts to worship Mary. And what did Jesus do with her?

He said, Yes, rather, blessed are they that hear the word of God, and keep it ([Luk 11:28](#)).

Now, she is attempting to worship His mother. "Blessed is the womb that bare you, and the breast from which you nursed." "Yes, but rather, blessed are they that hear the word of God, and keep it."

And so when the people were gathered thick together, he began to say, This is an evil generation: and they seek a sign ([Luk 11:29](#));

You remember back in verse 16, others tempting Him sought from Him a sign from heaven.

and there shall no sign be given it, but the sign of Jonah the prophet. For as Jonah was a sign to the Ninevites, so shall the Son of man be to this generation ([Luk 11:29-30](#)).

How was Jonah a sign to the Ninevites? He was three days and three nights in the belly of the whale when he survived. He came out alive.

So Jesus said He would be three days and three nights in the heart of the earth. So, the same kind of a sign of Jonah will be to this generation, as Jesus rises from the dead.

Now the queen of the south shall rise up in judgement with this generation, and condemn it: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here ([Luk 11:31-32](#)).

Well, might the men of Nineveh speak out in the day of judgement against that generation, because they repented at the preaching of Jonah, who was angry, who hated them, and who had one monotonous message? No hope in the message of Jonah, no grace in the message of Jonah, no love in the message of Jonah, just a message from a hateful prophet saying, "Forty days and comes destruction." And yet, they repented.

Now here was Jesus bringing the love of God, preaching the grace of God, extending to men the mercy of God, and they did not repent. Oh, I tell you the men of Nineveh will have a good case against this generation.

Commentary on Luke chapter 11, by Chuck Smith 8.14.22

No man, when he has lighted a candle, puts it in a secret place, nor under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body is also full of light; but if thy eye is evil, then thy body is full of darkness ([Luk 11:33-34](#)).

The entrance into men, the eye gate. And again, that which you are planting into your mind through the eyes. "Whatsoever a man soweth, that shall he also reap. If you sow to the flesh, of the flesh you're going to reap corruption" ([Galatians 6:7-8](#)). If your eye is single towards God, then your body is full of light, but your eye is evil, looking at evil things, and your body is full of darkness.

Take heed therefore, that the light that is in thee ([Luk 11:35](#))

The light of the body is the eye, so take heed that the light that is in thee,

be not darkness. For if thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle does give light. And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisees saw it, they marveled that he did not wash his hands before dinner ([Luk 11:35-38](#)).

Now this is referring to the ceremonial washing of hands, which they had an elaborate ceremonial washing of hands. Which Jesus said, "Oh, good enough." Jesus didn't fuss with that kind of a nonsense. And so this Pharisee was just sort of shocked that He didn't go through this little ceremony of washing.

And so the Lord said to him, Now you Pharisees make the outside of the cup and the platter clean; but the inward part is full of ravening and wickedness. You fools, did not he, who made that which is without, also make that which is within? But rather give alms of such things as you have; and, behold, all things are clean unto you ([Luk 11:39-41](#)).

One of their little customs. If you just give alms of that which you have, everything is great.

But woe unto you, Pharisees! for you tithe mint and rue and all manner of herbs, and pass over the more important things of judgement and the love of God ([Luk 11:42](#)):

Well, they all had their spice gardens, and they would shake out the little seeds, poppy seeds. And nine for me, one for God; nine for me, and one for God. And they were so careful, give God the tenth of His seeds. Very meticulous, give God His due. And yet, they were omitting completely the important things of judgement, of love and all. Exacting in the small matters, which really didn't count. And completely skipping over the important matters.

Then Jesus said, (interestingly enough, talking about tithing,) Jesus said,

Commentary on Luke chapter 11, by Chuck Smith 8.14.22

this you ought to have done ([Luk 11:42](#)),

Jesus confirmed that they ought to have done that. But He said,

you shouldn't leave the other undone. Woe unto you, Pharisees! for you love the uppermost seats in the synagogues, and the greetings in the markets. Woe unto you, scribes, Pharisees, hypocrites! for you are as graves which appear not, and men walk over them and are not aware of them ([Luk 11:42-44](#)).

Now, one of the purposes of whitewashing the graves in those days was to keep people from walking over them. Because if you walked over a grave, you were considered then to be unclean, and for seven days you couldn't go into the synagogue. You had to go through a right of cleansing, because you touched a grave.

But Jesus said, "You are like graves that don't appear. You are defiling men, and they don't even know it. Your influence on men is that of defiling men." There are those people whose very influence is an defiling influence, but the bad part is that men don't even know in their contact with them that they are being defiled by it.

Then answered one of the lawyers, and said unto him, Master, in saying that you're reproaching us too. And Jesus said ([Luk 11:45-46](#)),

I haven't started on you yet.

Woe unto you also, ye lawyers! ([Luk 11:46](#))

Now, He was not talking about the common practice of attorneys today, but these men who were lawyers as far as the Mosaic Law, and the interpreting of the Mosaic Law to the people.

"Woe unto you also lawyers!"

for you load men down with heavy burdens that are grievous to be borne, and yet yourselves will not touch one of the burdens with your little fingers ([Luk 11:46](#)).

"You are laying heavy trips on men." And boy, when you read how they interpreted the law of Moses, you read what a heavy trip they laid on men.

And these fellows were great at complicating issues. And so Jesus gets on their case, for complicating the issues. And then He said,

Woe unto you! for you build the sepulchers of the prophets, and your fathers killed them ([Luk 11:47](#)).

You build sepulchers for them, but your fathers killed them.

Commentary on Luke chapter 11, by Chuck Smith 8.14.22

Truly you bear witness that you allow the deeds of your fathers ([Luk 11:48](#)):

You agree to the deeds of your fathers.

for they indeed killed them, and you build their sepulchers. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute ([Luk 11:48-49](#)):

In other words, if a prophet comes to you, you will kill him, but yet you build sepulchres for those prophets that your fathers killed.

That the blood of all the prophets, which was shed from the foundations of the world, may be required from this generation; from the blood of Abel [who was killed by his brother Cain] unto the blood of Zacharias ([Luk 11:50-51](#)),

Which was one of the last of the prophets to be killed in the Old Testament period.

which perished between the altar and the temple: verily I say unto you, It shall be required of this generation ([Luk 11:51](#)).

Why? Because they are going to kill soon the One of whom the prophets promised.

Woe unto you, lawyers! for you have taken away the key of knowledge: you enter not in yourselves, and them that were entering in you've hindered ([Luk 11:52](#)).

I think that this is very appropriate, for many of these professors in our theological seminaries today who cast doubt on the word of God, who, as Jesus said, have taken away the key of knowledge. Claiming that they alone really understand the scriptures. Only they really know which scriptures are inspired, and those which are not inspired. And they will not enter into the kingdom themselves. But the problem is, they would hinder people who would enter the kingdom of God, and they try to stand in the way of people who would enter into the kingdom.

There are many churches that have taken an active opposition against any evangelistic efforts. Churches that are opposed and find fault with any endeavors of evangelism. They will not enter in themselves, but they would also go one step further, and hinder those who would enter in.

And as he said these things unto them, and the scribes and the Pharisees began to [really bate him,] they urged him vehemently, and they sought to provoke him to speak many things: Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him ([Luk 11:53-54](#)).