

A Third Blasphemous Accusation, and a Second Debate

Luke 11:14-36

1A Translation: 14 And while He was casting out a demon, and it was mute. And it happened, while the demon was coming out, the mute spoke; and the crowd marveled. 15 Now some from among them said, "He casts out the demon by Beelzebul prince of demons." 16 And others testing him was seeking a sign from Him from heaven. 17 But He, knowing their intentions, said to them, "Every kingdom divided against itself is laid waste, and house against house, falls. 18 But if indeed Satan is divided against himself, how will his kingdom stand? Because you claim, it is for Me to cast out demons by Beelzebul. 19 But if I Myself cast out demons, by whom do your sons cast them out? For this reason they will be judges over you. 20 But if by the finger of God I cast out demons, then the Kingdom of God has come. 21 Whenever the strong man, being fully armed, guards his own palace, his possessions are in peace. 22 But when a stronger man than he after coming up overcomes him, he takes from him the armor upon which he trusted, and distributes the spoils. 23 The one who is not with Me is against Me. And the one who does not gather with Me scatters. 24 Whenever the unclean spirit goes out from the man, it goes through waterless places, seeking rest; And not finding [any] it says, "I will return into my house which I left." 25 And after arriving he finds it swept clean and organized. 26 Then he goes and brings along seven other spirits more evil than himself, and after coming they live there. And the last of that man has become worse than the first." 27 Now it happened while He was saying these things, some woman from the crowd, after lifting up her voice said to Him, "Blessed is the womb which bore you, and the breasts which you nursed." 28 And He Himself said, "On the contrary, blessed are those who hear the Word of God and guard it. 29 Now while the crowds gathered more, He began to say to them, "This generation is evil. It seeks a sign, and no sign will be given it, except the sign of Jonah the prophet. 30 For just as Jonah became a sign to the Ninevites, so also the Son of Man will be a sign to this generation. 31 The Queen of the South will rise up in judgment against the men of this generation, and condemn them; because she came from the end of the earth to hear the wisdom of Solomon, and look, One greater than Solomon is here. 32 Men of Nineveh will rise up in judgment against this generation, and condemn it, because they repented at the preaching of Jonah, and look, One greater than Jonah is here. 33 Now no one, after lighting a lamp, puts it into hiding, nor under a basket, but upon a lamp-stand, that the one who enters might see the radiance. 34 The lamp of the body is the eye; therefore whenever your eye is single, also your whole body is illuminated. But when it is bad, also the whole body is darkened. 35 Therefore see that the light which is in you is not darkness. 36 Therefore if your whole body is illuminated, not having any portion darkened, it will be completely illuminated, like whenever the lamp illuminates you brightly.

2A Outline:

- 1B The circumstance for the dispute, v.14: And while He was casting out a demon, and it was mute. And it happened, while the demon was coming out, the mute spoke; and the crowd marveled.
- 2B The creation of two disputes, vv.15-16:
 - 1C The analysis from the crowd, v.15: Now some from among them said, "He casts out the demon by Beelzebul prince of demons."
 - 2C The erroneous sign-seeker, v.16: And others testing him was seeking a sign from Him from heaven.
- 3B Jesus' analysis of the demon dispute, vv.17-26:
 - 1C His understanding of the intent of the disputes, 17a: But He, knowing their intentions, said to them,
 - 2C The principle of the divided kingdom, 17b: "Every kingdom divided against itself is laid waste, and house against house, falls.
 - 3C The application of the principle to Satan's kingdom, 18a: But if indeed Satan is divided against himself, how will his kingdom stand?
 - 4C The reason for the statement of the principle, 18b: Because you claim, it is for Me to cast out demons by Beelzebul.
 - 5C A question in return, 19a: But if I Myself cast out demons, by whom do your sons cast them out?
 - 6C The explanation of the appointment of future judges over Israel, 19b: For this reason they will be judges over you.
 - 7C Exorcism as a sign of the advent of the Kingdom of God, 20: But if by the finger of God I cast out demons, then the Kingdom of God has come.
 - 8C The illustration of the strong man, vv.21-22:
 - 1D The security of the strong man, 21: Whenever the strong man, being fully armed, guards his own palace, his possessions are in peace.
 - 2D The defeat of the strong man, 22: But when a stronger man than he after coming up overcomes him, he takes from him the armor upon which he trusted, and distributes the spoils.
 - 9C The principle of enemyship, 23: The one who is not with Me is against Me. And the one who does not gather with Me scatters.
 - 10C The principle of the return of unclean spirits, vv.24-26:
 - 1D The departure of one spirit, 24a: Whenever the unclean spirit goes out from the man,
 - 2D Its journey, 24b: it goes through waterless places, seeking rest;
 - 3D Its conclusion, 24c: And not finding [any] it says, "I will return into my house which I left."
 - 4D Its discovery, 25: And after arriving he finds it swept clean and organized.

- 5D Its new course, 26a: Then he goes and brings along seven other spirits more evil than himself, and after coming they live there.
- 6D The final state of the man, 26b: And the last of that man has become worse than the first.”
- 4B Interlude: Interruption and Correction, vv.27-28:
 - 1C The interruption, 27: Now it happened while He was saying these things, some woman from the crowd, after lifting up her voice said to Him, “Blessed is the womb which bore you, and the breasts which you nursed.”
 - 2C The correction, 28: And He Himself said, “On the contrary, blessed are those who hear the Word of God and guard it.
- 5B Jesus’ comment on the generation that seeks a sign, vv.29-32:
 - 1C A new circumstance, 29a: Now while the crowds gathered more,
 - 2C The character of the current generation, and the sign for it, 29b: He began to say to them, “This generation is evil. It seeks a sign, and no sign will be given it, except the sign of Jonah the prophet.
 - 3C The explanation of the sign of Jonah, 30: For just as Jonah became a sign to the Ninevites, so also the Son of Man will be a sign to this generation.
 - 4C The judges of the current generation, vv.31-32:
 - 1D The Queen of the South, 31: The Queen of the South will rise up in judgment against the men of this generation, and condemn them; because she came from the end of the earth to hear the wisdom of Solomon, and look, One greater than Solomon is here.
 - 2D The men of Nineveh, 32: Men of Nineveh will rise up in judgment against this generation, and condemn it, because they repented at the preaching of Jonah, and look, One greater than Jonah is here.
- 6B An illustration about the way to holiness, vv.33-36:
 - 1C The typical use of a lamp, 33: Now no one, after lighting a lamp, puts it into hiding, nor under a basket, but upon a lamp-stand, that the one who enters might see the radiance.
 - 2C The application to the body, 34: The lamp of the body is the eye; therefore, whenever your eye is single, also your whole body is illuminated. But when it is bad, also the whole body is darkened.
 - 3C The required action for the single-minded soul, 35: Therefore see that the light which is in you is not darkness.
 - 4C The condition and the result, 36: Therefore if your whole body is illuminated, not having any portion darkened, it will be completely illuminated, like whenever the lamp illuminates you brightly.
- 3A Exposition:

1B Introduction:

1C A very similar scenario occurs in Matthew 9 and again in Matthew 12.

1D Matthew 9:31-34 contains the narration of a demon-possessed mute, 31 But when they had departed, they spread the news about Him in all that country. 32 As they went out, behold, they brought to Him a man, mute and demon-possessed. 33 And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, "It was never seen like this in Israel!" 34 But the Pharisees said, "He casts out demons by the ruler of the demons."

2D In Matthew 12:22-24 there is also blindness, which means it's not the same incident. 22 Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw. 23 And all the multitudes were amazed and said, "Could this be the Son of David?" 24 Now when the Pharisees heard it they said, "This fellow does not cast out demons except by Beelzebub, the ruler of the demons."

3D Likewise on that occasion Jesus' illustration is significantly different than here. Matthew 12:29 29 Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house.

4D And finally, at that time Jesus followed up with teaching about blaspheming the Holy Spirit, while here He repeats the illustration of the lamp.

5D So, this is a third time when there is a demon who causes muteness, and a second time (at least) when Jesus is accused of casting out demons by Beelzebub.

6D The minor details and the differences lend to the idea of cohesiveness of accounts.

2C Three disputes arise in this passage: two longer ones, and a very short one.

1D Jesus establishes His authority here by His reasoning based on scriptural principle.

2D Though the crowd marvels at His exorcisms, there is no evidence of their humility toward His spiritual authority.

3D Their proper reaction would be to see the exorcisms as signs. Instead they ask for a sign, and you wonder, "what else could they want?"

1E There's the great number of messianic prophecies fulfilled at Christ's birth – tribe of Judah, seed of Abraham, born of a virgin, born in Bethlehem, flight to Egypt, and several others.

2E There's the John the Baptist as forerunner set of prophecies.

3E There are the miracles at Jesus' baptism including the dove and the voice from heaven.

4E There are the miracles, healings, and exorcisms that Christ has been doing for two and a half years as a part of His ministry.

2B The circumstance for the dispute, v.14:

1C And while He was casting out a demon, and it was mute. And it happened, while the demon was coming out, the mute spoke; and the crowd marveled.

2C μ , . , μ
 μ .

3C Kai en ekballon daimonion, kai auto en kopphon. Egeneto de, tou daimoniou exelthontos, elalesen ho kopphos; kai ethaumasen hoi ochloi

4C This miracle is done in front of a crowd. Some transition must have taken place since Jesus' private teaching to His disciples on prayer.

5C Two genitive absolutes tell us that this was a very unusual circumstance, breaking the norms of demon exorcisms. There are not two unusual events, but just one.

6C Jesus is right in the middle of casting out a demon. It was a mute demon. The neuter gender pronoun tells us the demon was mute, not the man.

7C Then, right in the moment when the demon is coming out, the mute man spoke.

8C The man was mute because of the demon, he spoke because the demon came out.

9C The way that Luke constructs this, that the mute spoke was evidence that he had indeed had a demon all along.

10C Then Luke notes the response of the crowd: they are amazed.

11C Note again, that even though they are amazed by this event, they don't catch what it means.

3B The creation of two disputes, vv.15-16:

1C The analysis from the crowd, v.15:

1D Now some from among them said, "He casts out the demon by Beelzebul prince of demons."

2D μ , μ
 μ .

3D Tines de ex auton eipon, en Beelzeboul archonti ton daimonion ekballei

4D There are anonymous persons in the crowd who characterize this event. In the prior event, the accusation came directly from the Pharisees.

5D His accusation is that Jesus is using the authority of the prince of demons, Beelzebul.

6D Beelzebub, which means "Lord of the flies," comes from a city-god of Ekron, 2 Kings 1:2 2 Now Ahaziah fell through the lattice of his upper room in Samaria, and was injured; so he sent messengers and said to them, "Go, inquire of Baal-Zebub, the god of Ekron, whether I shall recover from this injury."

7D But the name change here to Beelzebul is significant, and this name change holds throughout the New Testament. Although translations may use Beelzebub, it is always Beelzebul in the original.

8D “Zebul” is difficult to construe. It may come from any number of Ancient Middle Eastern root words, and the debate rages on.

9D The decisive piece of information is right here: archonti ton daimonion, “prince of demons.”

10D In essence this accuser is saying that Jesus is using the power of Satan to cast out demons, and therefore He must be of Satan.

11D This is the ultimate slander!

2C The erroneous sign-seeker, v.16:

1D And others testing him was seeking a sign from Him from heaven.

2D he

μ

3D heteroi de peirazontes semeion par’ autou ezetoun ex ouranou

4D At the very same time as the accusation about the exorcism, there were others who tested Jesus.

5D This peirazo was the kind of test meant to show authenticity. It’s almost as if these people have not been around for the past two and a half years.

6D The way in which this one tested Him was to seek a sign from Him, from heaven.

7D So this individual had certain criteria to determine what was from heaven, and what was not, and whatever Jesus showed him he would evaluate it on the basis of his own criteria.

8D Again, it’s not as if Jesus was short on signs demonstrating His heavenly origins.

9D Demon exorcism in fact was a perfect sign to satisfy this test, and Jesus had just performed an exorcism with spectacular results.

4B Jesus’ analysis of the demon dispute, vv.17-26:

1C His understanding of the intent of the disputes, 17a:

1D But He, knowing their intentions, said to them,

2D

μ

3D Autos de eidos auton ta dianoemata eipen autois

4D Dianoemata is literally “going through the mind.” It is a description of the thought process.

5D Luke says Jesus knows their intentions, and spoke to them. This means that He intends to answer both with one short speech.

6D So, think about how the following applies to:

1E The slanderous accusation that Jesus is casting out demons by Beelzebul.

2E And, the test that He should give a sign from heaven.

7D How did Jesus know their intentions?

1E He is not demonstrating His deity here, so this is a kenosis moment.

2E He figures out their intentions from what they say.

3E Really, we can see that their intentions are to slander and discredit Him.

2C The principle of the divided kingdom, 17b:

1D "Every kingdom divided against itself is laid waste, and house against house, falls.

2D μ μ . ,

3D Pasa basileia eph' heauten diameristheisa eremoutai; kai oikos epi oikon piptei

4D The kingdom divided against itself is laid waste. This is the nation under the civil war.

5D The inevitable result of civil war is eremoutai, "laid waste." This describes destruction to the point of uninhabitability.

6D Every Jew would be familiar with this...

7D In 1 Kings 11, there is the chronicle of the division of the nation of Israel.

8D Jeroboam had rebelled against Solomon because when he rebuilt the Millo, a crucial kink in the armor of Jerusalem, the forced labor was considered too hard.

9D Solomon had observed that Jeroboam was an industrious type, and he appointed him foreman over the work, but Jeroboam left.

10D As he left he encountered the prophet Ahijah, who foretold of his rule over the ten northern tribes.

11D Israel had left Yahweh for the gods of Gentile nations, and part of the discipline would be the division of the nation.

12D The southern tribe of Judah would be left with Jerusalem as God's expression of faithfulness to the Davidic covenant, while the rest would go with Jeroboam.

13D There is also the promise of an enduring house like David's if Jeroboam and his division remained faithful. Solomon sought the life of Jeroboam for his threat to the unified kingdom. Solomon died before he succeeded in this endeavor.

14D The twelfth chapter contains high drama. Rehoboam, the son of Solomon, gathers the nation at Shechem for what he expects will be his coronation.

15D Here is a narrative of verses four through fifteen: the people request of Rehoboam relief from their heavy labors in the reconstruction of the Jerusalem wall; they make their service to him conditional - relief or rebellion; Rehoboam tells them to return in three days, and in the mean time takes counsel; the elders of the counsel take the conciliatory view, and advise Rehoboam to settle with his people; unfortunately, his fiery young peers take the opposite view and advise the king to add weight to the already heavy yoke; he accepts their view and answers harshly -

16D "My father disciplined you with whips, but I will discipline you with scorpions." The word of the prophet Ahijah had been established.

4D The response of the people of the ten northern tribes is equal to the draconian measures of king Rehoboam. Verse sixteen says, "What portion do we have in David? We have no inheritance in the son of Jesse; To your tents, O Israel! Now look after your own house, David!"

3C The application of the principle to Satan's kingdom, 18a:

1D But if indeed Satan is divided against himself, how will his kingdom stand?

2D μ ,

3D Ei de kai ho Satanias eph' heauton diemeristhe, pos stathesetai he basileia autou?

4D Jesus is exactly right: this doesn't make sense in the least.

5D He sets up an "if-then" argument, wanting His listeners to accept His premise for the sake of argument, hoping they will evaluate the truthfulness of this.

6D If Satan is divided against himself, how will his kingdom stand?

7D This is remarkable if only for the revelation that Satan has a kingdom, an organization of which he is the head.

8D And, Jesus indicates that Satan's kingdom has unity.

9D Premise: casting out a demon is destructive to the kingdom of Satan. It contradicts his goals.

10D Conclusion: Satan would not want any demon cast out from a human being.

11D Therefore, he would not ever participate in an exorcism.

4C The reason for the statement of the principle, 18b:

1D Because you claim, it is for Me to cast out demons by Beelzebul.

2D μ μ .

3D Hoti legete, en Beelzeboul ekballein me ta daimonia

4D Jesus restates the accusation against Him.

5D Sometimes lego is employed as an allegation, that's its use here.

6D He doesn't say, "I cast out demons by Beelzebul," but rather, "it is for Me to cast out demons by Beelzebul."

7D The later indicates a life purpose or direction, showing that the accusation goes to the character and purpose of Jesus and His life.

5C A question in return, 19a:

1D But if I Myself cast out demons, by whom do your sons cast them out?

2D μ , μ ;

3D Ei de ego en Beelzeboul ekballo ta daimonia, hoi huioi humon en tini ekbalousin

4D He now turns the tables on them, reasoning in a way to get them to accept His premise for the sake of argument.

5D "If I Myself cast out demons..." He uses an emphatic personal pronoun, to show contrast between Himself and their sons.

6D Jesus says, "your sons," referring to the Israelites. They were evidently casting out demons as well.

1E Josephus attests that Solomon cast out demons, (from Antiquities, 8.45-49... Whiston's translation): (45) God also enabled him to learn that skill which expels demons, which is a science useful and sanative to men. He composed

such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return, (46) and this method of cure is of great force unto this day; for I have seen a certain man of my own country whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this:—(47) He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he abjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. (48) And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man; (49) and when this was done, the skill and wisdom of Solomon was shown very manifestly; for which reason it is, that all men may know the vastness of Solomon's abilities, and how he was beloved of God, and that the extraordinary virtues of every kind with which this king was endowed may not be unknown to any people under the sun; for this reason, I say, it is that we have proceeded to speak so largely of these matters.

2E There was at least one casting out demons contemporary to Jesus: Mark 9:38-40 38 Now John answered Him, saying, "Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow us." 39 But Jesus said, "Do not forbid him, for no one who works a miracle in My name can soon afterward speak evil of Me. 40 For he who is not against us is on our side.

3E Also there is Acts 19:13-15, 13 Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, "We exorcise you by the Jesus whom Paul preaches." 14 Also there were seven sons of Sceva, a Jewish chief priest, who did so. 15 And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?"

7D Jesus now asks a very convicting question – by whom do your sons cast out demons?

6C The explanation of the appointment of future judges over Israel, 19b:

1D For this reason they will be judges over you.

2D

μ

.

- 3D *Dia touto kritai humon autoi esontai*
- 4D Jesus now turns to the future. These same sons who are casting out demons, because they are on Jesus' side, will be judges over these accusers.
- 5D Mark 9 makes it clear that any legitimate person who casts out demons is on Jesus' side.
- 6D What future judgment might this be?
- 7D Will they be co-judges with Jesus at the baptism of fire? Is it referring to a future millennial role as church age believers?
- 7C Exorcism as a sign of the advent of the Kingdom of God, 20:
- 1D But if by the finger of God I cast out demons, then the Kingdom of God has come.
- 2D μ , μ
- 3D *Ei de en daktulo theou ekballo ta daimonia, ara ephthasen eph' humas he basileia tou theou*
- 4D Again Jesus makes them think, asking them to accept a premise for the sake of argument, and guiding them to its conclusion.
- 5D The finger of a man is a weak little muscle, especially compared to the quadriceps, triceps, biceps, hamstring, lats, and many others.
- 6D He is going to the smallest muscle because the smallest muscle of an omnipotent being is still omnipotent.
- 7D So Jesus' premise that if by the least power of God He casts out demons, then the Kingdom of God has come first.
- 8D The verb *phthano* means to precede or come before all others, but later in Greek, toward the time of the Bible, it just means to arrive.
- 9D The Kingdom of Christ has been legitimately offered to Israel through the Redeemer.
- 10D And to this point they have rejected this bona fide offer. Time is running short.
- 11D Jesus is attempting to put their attention on the offer.
- 12D In Matthew 12:28 Instead of saying by the finger, Jesus says by the Spirit of God. "But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you."
- 1E There is not enough here to say that the Spirit is the finger of God;
- 2E They are just two simple illustrations.
- 8C The illustration of the strong man, vv.21-22:
- 1D The security of the strong man, 21:
- 1E Whenever the strong man, being fully armed, guards his own palace, his possessions are in peace.

2E

μ

3E Hotan ho ischuros kathoplismenos phulasse ten heautout aulen, en eirene estin ta huparchonta autou

4E Now Jesus begins three more principles concerning demons (that demon possession was a Kingdom sign was the first).

1F First, the strongest being wins;

2F Second, those who cast out demons are on Jesus' side.

3F Third, the degradation of those susceptible to demon possession.

5E This teaching on the strongest being wins begins with hotan, an adverb that declares a universal truth... whenever. Whenever is the same as "every single time."

6E The person in the spotlight is the strong man, who also happens to be kathoplismenos, "fully armed." If this were a modern illustration we might say, "armed to the teeth," or something similar.

7E Now whenever the strong man guards his own palace. Aulen is a mansion or palace, and because of the worth of the place, this strong man is motivated to guard it all the more.

8E Finally it concludes, his possessions are peace. The connotation of eirene here is security, and the state of being undisturbed.

2D The defeat of the strong man, 22:

1E But when a stronger man than he after coming up overcomes him, he takes from him the armor upon which he trusted, and distributes the spoils.

2E

3E Epan de ho ischuroteros autou epelthon nikese auton, ten panoplian autou airei eph' he epepoithei, kai ta skula autou diadidosin

4E We know this. The strong man always thinks he is the strongest. He may be for a time, but never forever. Sooner or later someone stronger comes along.

5E The stronger man comes upon him and wins the fight, nikese.

6E When he is defeated, his panoply is gone, and the spoils are distributed.

7E So who is the strong man, and who the stronger?

1F We are talking about demon possession here.

2F The first state is a human being without a demon.

3F The second state is demon possession.

4F The third state is the demon is cast out.

5F A possible fourth state is mentioned next, the return of the first demon with many others besides.

6F So there are two possible situations:

1G The act of demon possession, with the demon as the stronger one;

2G Or, the act of casting out demons, with the godly believer as the stronger one.

7F The best way to take this is as a continuation of 15-20, with Jesus and His cohorts as the stronger.

8F Jesus came to destroy the works of the devil. 1 John 3:8 8 He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

9C The principle of enemyship, 23:

1D The one who is not with Me is against Me. And the one who does not gather with Me scatters.

2D $\mu \mu \mu \mu \cdot \mu \mu \mu$

3D Ho me on met' emou kat' emou estin; kai ho me sunagon met' emou skorpizei

4D This is a repetition of what was said in Mark 9:38-40 38 Now John answered Him, saying, "Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow us." 39 But Jesus said, "Do not forbid him, for no one who works a miracle in My name can soon afterward speak evil of Me. 40 For he who is not against us is on our side.

5D The fact is, only one on Jesus' side could act as an enemy of Satan and cast out a demon.

6D Only one with God's own authority can accomplish this otherwise impossible task.

7D There is absolutely no neutral ground in this spiritual war. Satan wins when people try to skate through life on the sidelines.

8D The second part adds significantly to the matter. Gathering with Jesus is a simple agricultural metaphor. It is productive work in the body of Christ.

9D If you are not doing productive work, then you are scattering, which is counter-productive.

10D Again, there is no possibility of fence-sitting or neutrality.

10C The principle of the return of unclean spirits, vv.24-26:

1D The departure of one spirit, 24a:

1E Whenever the unclean spirit goes out from the man,

2E μ

3E Hotan to akatharton pneuma exelthe apo tou anthropou,

4E Again we have a universal. This is depicted as the norm for unclean spirits.

5E Jesus uses the synonym for demon, unclean spirit.

1F Compare Mark 5:2 And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit,

2F With Mark 5:12 So all the demons begged Him, saying, "Send us to the swine, that we may enter them."

6E This expression seems to be Jewish in origin, because of the unclean part of it.

1F There is physical uncleanness according to the Law, Leviticus 5:2-3 2 'Or if a person touches any unclean thing, whether it is the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things, and he is unaware of it, he also shall be unclean and guilty. 3 Or if he touches human uncleanness—whatever uncleanness with which a man may be defiled, and he is unaware of it—when he realizes it, then he shall be guilty.

2F There are unclean animals Leviticus 11:3-8 3 Among the animals, whatever divides the hoof, having cloven hooves and chewing the cud—that you may eat. 4 Nevertheless these you shall not eat among those that chew the cud or those that have cloven hooves: the camel, because it chews the cud but does not have cloven hooves, is unclean to you; 5 the rock hyrax, because it chews the cud but does not have cloven hooves, is unclean to you; 6 the hare, because it chews the cud but does not have cloven hooves, is unclean to you; 7 and the swine, though it divides the hoof, having cloven hooves, yet does not chew the cud, is unclean to you. 8 Their flesh you shall not eat, and their carcasses you shall not touch. They are unclean to you.

3F Illness, Leviticus 13:2-3 2 "When a man has on the skin of his body a swelling, a scab, or a bright spot, and it becomes on the skin of his body like a leprous sore, then he shall be brought to Aaron the priest or to one of his sons the priests. 3 The priest shall examine the sore on the skin of the body; and if the hair on the sore has turned white, and the sore appears to be deeper than the skin of his body, it is a leprous sore. Then the priest shall examine him, and pronounce him unclean.

4F There were rituals for cleansing, Numbers 19:16-19 16 Whoever in the open field touches one who is slain by a sword or who has died, or a bone of a man, or a grave, shall be unclean seven days. 17 'And for an unclean person they shall take some of the ashes of the heifer burnt for purification from sin, and running water shall be put on them in a vessel. 18 A clean person shall take hyssop and dip it in the water, sprinkle it on

the tent, on all the vessels, on the persons who were there, or on the one who touched a bone, the slain, the dead, or a grave. 19 The clean person shall sprinkle the unclean on the third day and on the seventh day; and on the seventh day he shall purify himself, wash his clothes, and bathe in water; and at evening he shall be clean.

5F Uncleaness was a natural symbol for sin, Isaiah 64:6 But we are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away.

6F It is not until Zechariah that the expression “unclean spirit” is found. Zechariah 13:2 2 “It shall be in that day,” says the Lord of hosts, “that I will cut off the names of the idols from the land, and they shall no longer be remembered. I will also cause the prophets and the unclean spirit to depart from the land.

7F By New Testament times, it was a common synonym for demon – it occurs 22 times.

8F The “unclean” part simply designates the spirit or demon as impure before God, due no doubt to its rebellion: Revelation 12:3-4a 3 And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. 4 His tail drew a third of the stars of heaven and threw them to the earth.

9F Unclean spirit is a strong contrast to “elect” angels: 1 Timothy 5:21 I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality.

10F Demons are false gods, Deuteronomy 32:17 17 They sacrificed to demons, not to God, To gods they did not know, To new gods, new arrivals That your fathers did not fear.

11F These gods are angels:

1G Psalm 82:1 God stands in the congregation of the mighty; He judges among the gods. (cf. Psalm 89.6).

2G Satan is a fallen angel who is called a god, 2 Corinthians 4:3-4 3 But even if our gospel is veiled, it is veiled to those who are perishing, 4 whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

12F They are worshipped as idols, Psalm 106:36-38 36 They served their idols, Which became a snare to them. 37 They even sacrificed their sons And their daughters to demons, 38 And shed innocent blood, The blood

of their sons and daughters, Whom they sacrificed to the idols of Canaan;
And the land was polluted with blood.

13F These gods are creatures and not to be compared with the creator God of the universe, Psalm 96:4-5 4 For the Lord is great and greatly to be praised; He is to be feared above all gods. 5 For all the gods of the peoples are idols, But the Lord made the heavens.

14F The worship of these demons breaks the covenant of worship with God, Leviticus 17:7 7 They shall no more offer their sacrifices to demons, after whom they have played the harlot. This shall be a statute forever for them throughout their generations.” ’

15F Demon worship inevitably becomes a religion, 2 Chronicles 11:14-15 14 For the Levites left their common-lands and their possessions and came to Judah and Jerusalem, for Jeroboam and his sons had rejected them from serving as priests to the Lord. 15 Then he appointed for himself priests for the high places, for the demons, and the calf idols which he had made.

16F Meaning of daimon:

1G The word demon comes from the classical Greek. According to the Oxford Classical Dictionary, it means, “fate-giver.”

2G The demons, the gods of the pantheon and the lesser gods, were seen as extremely active in human affairs, doling out good and evil fates according to their whims.

3G Thus came the idea of luck, or fortune. Wishing someone good luck means that you want someone to experience the prosperity of a demon.

2D Its journey, 24b:

1E it goes through waterless places, seeking rest;

2E

3E dierchetai di’ anudron topon, zetoun anapausin;

4E So now the fallen angel - unclean spirit goes out from the man. And whenever it does it experiences the same experience.

1F It goes through waterless places.

1G Dierchetai means to pass through. This is the present of general truth portraying what always happens when a demon is cast out from a man.

2G Anudron topon - waterless places. Now this becomes an interesting description indeed. This is more of a general description of the passage of the unclean spirit through places where there is no

satisfaction. It portrays the experience of crossing a desert and being thirsty and having no water at all.

2F Seeking rest and does not find it.

1G The present active participle zetoun is contemporaneous with the main verb. So while passing through waterless places, the unclean spirit is seeking something.

2G The object of the participle is anapausin. This means to rest or stop with a special iterative sense of 'again.' So it is looking for a rest stop similar to the one it has just had.

3G Make no mistake; this unclean spirit is desperately seeking another body to inhabit.

4G The unclean spirit is after all a spirit, and only a spirit. It therefore it has no body of its own.

5G For that reason, it is completely deprived of sensory perception, and it lusts for that very thing.

6G It really is kind of a creepy portrayal; the spirit looking and lusting for the sensual experience of inhabiting a human body.

7G But this particular unclean spirit does not find another body to inhabit, so it must return to the place from whence it came.

3D Its conclusion, 24c:

1E And not finding [any] it says, "I will return into my house which I left."

2E μ , μ .

3E kai me heuriskon legei, Hupostrepso eis ton oikon mou hothen exelthon

4E At the point where the unclean spirit can find no other home for himself, he says to himself... Tote legei.

5E The verb epistrepheo portrays a return to a place that has previously been visited.

6E He decides to return to the house from where he came out [eis ton oikon mou hothen exelthon]

1F He calls it 'my house', which is the noun oikon plus the personal pronoun in the possessive genitive, 'my.'

2F Of course it isn't his house in the true sense, but it was given to him. That is the nature of demon possession. The demon possesses the house of the human body because he is willingly given control of it by someone.

3F In this is a great clue about how demon possession takes place.

1G It is possession in the sense of ownership of a body.

2G We are the proper owners of our own bodies:

1H 1 Corinthians 6:18, "Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body."

2H 1 Corinthians 7:4, "The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does."

3G Therefore ownership must be relinquished in order for possession to take place.

7E So he returns to his house from whence he came out.

4D Its discovery, 25:

1E And after arriving he finds it swept clean and organized.

2E μ μ μ .

3E Kai elthon heuriskei sesaromenon kai kekosmemenon

4E The aorist active participle elthon portrays an action that occurs before the main verb. So first he comes, and then he finds.

5E The present active indicative of heuriskei denotes a simple act of finding - it concentrates on the very moment that the demon re-enters the house of someone's body. Of course this unbeliever human being must have re-invited that demon in order for him to receive permission to do so.

1F Well the demon finds the house in perfect order - it is clean and swept and organized.

2F The body has recovered from his last ravages and his last party. Perhaps the person has recovered from the chemical addiction; perhaps he has ceased the sexual addiction that includes abuse. Perhaps he has gone on a diet from the gluttony.

6E But regardless the body is in good shape once again, and therefore very well set-up for another round of desperate sensuality.

5D Its new course, 26a:

1E Then he goes and brings along seven other spirits more evil than himself, and after coming they live there.

2E μ μ .

3E Tote poreuetai kai paralambanei hepta hetera pneumata penerotera heautou, kai elthonta katoikei ekei

4E Before entering the old house again, the unclean spirit goes to wherever the other disembodied spirits hang out.

5E But nevertheless the unclean spirit goes and takes alongside himself seven other evil spirits.

1F The verb paralambanei portrays the taking alongside. It is a kind of chummy verb, where there is companionship. The pronoun heautou 'himself' emphasizes that very thing again.

6E The idea is a kind of thing where the one unclean spirit says to others 'Hey guys I found a fantastic body, come on along with me, and we'll have a blast.'

7E But of course they do not have the man's best interests at heart.

8E And so after entering they all eight reside there. And the last state of the man becomes worse than the first.

1F Well this should be obvious; whereas before there was only one, now there are eight.

2F And eight having a riot in one man's body is a great riot indeed. Eight desperate angelic souls seeking to have sensual experiences of various kinds - eating, sex, art, drama, exercise, suntanning, music, and much more, I am sure.

3F Do the demons decide by democracy what they will do next? Of course not. Do they obey one master? No. They all try to do it at once, so that the poor fool who has let them in is now considered quite insane.

6D The final state of the man, 26b:

1E And the last of that man has become worse than the first."

2E

3E Kai ginetai ta exchata tou anthropou ekeinou cheirona ton proton

4E The final condition of the man's life has become utter, degenerate chaos.

5E Jesus is only stating the obvious here.

7D Now, all this has been word for word, exactly word for word from Matthew 12.

1E Jesus likely has stated this from rote memory, and feels no need to change even a word for the sake of rhetoric.

2E But, the very last sentence in Matthew is excluded. Matthew 12:45b: "So also will it be with this evil generation."

5B Interlude: Interruption and Correction, vv.27-28:

1C The interruption, 27:

1D Now it happened while He was saying these things, some woman from the crowd, after lifting up her voice said to Him, "Blessed is the womb which bore you, and the breasts which you nursed."

2D

3D Egeneto de en to legein auton tauta, aparasa tis gunē phonen ek tou ochlou eipen auto, Makaria he koilia he bastasasa se kai mastoid hous ethelasas

- 4D Egeneto portrays this as happening out of nowhere, right in the midst of Jesus' discourse. It is an interruption.
- 5D This is the likely reason for the missing part from Matthew, and it lends great authenticity to this being its own independent event, and not just one that Luke copied from Matthew. This is really important!
- 6D Some woman from the crowd. Her personal identity is not important.
- 7D She lifts up her voice, aparasa phonen. This is a loud, attention-getting kind of interruption.
- 8D She thinks that what she has to say is more important than what Jesus has to say. Can you imagine?
- 9D On the surface it appears that what she has to say is true, and it also seems to point to Jesus as important in His own right.
- 10D It is like saying, Jesus, You are a great man, and so blessed is the womb which bore you and the breasts which you nursed.
- 11D But there is something subtle here. Jesus' mother Mary was a person, not just a woman as designated by the expressions "womb" and "breasts."
- 12D No woman is blessed simply for her function as a woman, because tragically those wonderful motherly functions may come from a completely corrupt soul.
- 13D There are plenty of women who bear children from evil motives; our own welfare state has taught us that lesson again and again.
- 14D So Jesus has to correct from the function to the person, which is much more appropriate.
- 2C The correction, 28:
- 1D And He Himself said, "On the contrary, blessed are those who hear the Word of God and guard it.
- 2D μ
- 3D Autos de eipen, Menounge makarioi hoi akouontes ton logon tou theou kai phulassontes auton
- 4D Jesus will now contradict the woman's assertion that wombs that bear children and breasts that nurse them are somehow virtuous of their own accord.
- 5D Menounge is a word used in debate to contradict someone. It is a formal and strong word.
- 6D Blessing comes to those who hear and guard the word of God.
- 7D Mark 3:31-35 31 Then His mother and His brothers arrived, and standing outside they sent word to Him and called Him. 32 A crowd was sitting around Him, and they said to Him, "Behold, Your mother and Your brothers are outside looking for You." 33 Answering them, He said, "Who are My mother and My brothers?" 34

Looking about at those who were sitting around Him, He said, “Behold My mother and My brothers! 35 “For whoever does the will of God, he is My brother and sister and mother.”

6B Jesus’ comment on the generation that seeks a sign, vv.29-32:

1C A new circumstance, 29a:

1D Now while the crowds gathered more,

2D μ

3D Ton de ochlon epathroizomenon

4D This says “crowds” in the plural sense, a different convention from English.

5D The picture is of groups of people coming in and forming an even greater crowd.

6D Epathroizo is a compound verb that intensifies the idea of gathering. They were gathering at a rapid rate, by twos and threes and fives and tens.

7D And while all this is going on, Jesus began to teach on a new subject.

2C The character of the current generation, and the sign for it, 29b:

1D He began to say to them, “This generation is evil. It seeks a sign, and no sign will be given it, except the sign of Jonah the prophet.

2D μ , μ μ μ . μ ,

3D Erxato legein, He genea haute ponera estin; semeion epizetei, kai semeion ou dothesetai aute, ei me to semeion Iona tou prophetou

4D Luke wrote, “He began to say,” indicating the start of a new discourse, a change of subjects.

5D Remember, Jesus has been interrupted by the woman who talked about blessing. He was about to declare that the current generation was like the demon-possessed man who had one demon but ended up with eight very evil demons.

6D Instead, He gets right to the facts.

7D First, “This generation is evil.” He scoops up the entire group here. There may be an exception here and there, a disciple like John or Peter, a few positive folks like Mary and Martha. But overall it is fair to characterize them as evil.

8D He goes on to explain:

1E It seeks a sign... the present tense of epizetei shows an ongoing action. They are constantly and desperately seeking a sign.

2E As we have already studied, there have been an abundance of supernatural signs for that very generation, beginning with the birth of Christ, and extending through the present time.

3E In the immediate situation there has been a very dramatic sign, the casting out of a demon, which is a demonstration of the authority of Christ over fallen angels.

9D But then He says that no sign will be given to this generation, except one, the sign of Jonah the prophet.

10D Previously Christ had mentioned this very thing, Matthew 12:39-40 39 But He answered and said to them, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. 40 For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

1E There is a difference here.

2E Instead of what Christ said in Matthew 12:40, He abbreviates in Luke 11:30.

3C The explanation of the sign of Jonah, 30:

1D For just as Jonah became a sign to the Ninevites, so also the Son of Man will be a sign to this generation.

2D

μ

,

.

3D Kathos gar egeneto Ionas semeion tois Nineuitais, houtos estai kai ho huios tou anthropou te genea taute

4D Jesus compares two generations: that of the Ninevites of Jonah’s time, and the one present to Him.

5D Jonah became a sign to the people of Nineveh through his experience in the great fish.

6D Jesus calls Himself the “Son of Man,” really a simple reference to His humanity, but a term that among the Jewish scholars of the day was filled with apocalyptic baggage.

7D Jonah and his life was a sign to the Ninevites.

8D Jonah was a prophet of eighth century Israel. Apart from his own book of prophecy, he is mentioned only in 2 Kings 14:25: “He (Jeroboam II) restored the border of Israel from the entrance of Hamath as far as te Sea of the Arabah, according to the word of the Lord, the God of Israel, which he spoke through his servant Jonah the son of Amittai, the prophet, who was of Gath-hepher.”

1E Since the minor prophet Jonah has the same father’s name as the one mentioned in Kings, they are very likely the same man.

2E Jeroboam II ruled the Northern kingdom Israel from about 793-753 B.C.. His reign was an Indian summer, where Israel briefly ascended in power and prosperity before their destruction in 722 B.C.

- 3E Jonah's only claim to fame aside from his evangelization of the Assyrians was his prediction of the success of Jeroboam II in his military campaign.
- 4E Jonah had great difficulty in obeying the command of Yahweh; it is not mentioned why he fled to Tarshish (Jonah 1:3), but from his response at the end of his book, it is clear that he disdained the people of Nineveh.
- 5E Assyria was a second-rate world power at the time that Jonah went to them and gave them the gospel in the middle of the 8th century, B.C. Their glorious days under Tiglath-Pileser I and Shalmaneser I were gone. For fifty or a hundred years, their empire had been experiencing military defeat and domestic trouble.
- 6E There had been limited contact between Israel and Assyria before this time, but Assyria was a Gentile nation and certainly a military threat.
- 7E The Pharisees and Scribes of Christ's time were throwbacks to Jonah.
- 1F Jonah did not want to witness to the Assyrians because they were Gentiles.
- 2F Since the Jews were God's chosen people, what would be the purpose of bringing God's good news to someone else?
- 9D Jonah is an intriguing choice of comparison by Christ, because he is an appropriate illustration of the Pharisees, and he is a type of Christ in the grave.
- 1E Jonah's reluctance to go to Nineveh is racial; he couldn't be more like the Jews of Christ's day in that respect.
- 2E Jonah's brief tenure in the belly of the fish is a type or foreshadow of Christ's time in the grave.
- 1F Again verse forty reads, "For just as Jonah was in the belly of the sea-monster three days and three nights, so also the Son of Man will be in the heart of the earth three days and three nights."
- 1G So Jonah was in the belly of the KETOS, sea-monster for three days.
- 2G And Christ would be in the heart of the earth for three days.
- 3E Jonah 1-2:
- 1F The command from God, 1 Now the word of the LORD came to Jonah the son of Amittai, saying, 2 "Arise, go to Nineveh, that great city, and cry out against it; for their wickedness has come up before Me."
- 2F Jonah's flight, 3 But Jonah arose to flee to Tarshish from the presence of the LORD. He went down to Joppa, and found a ship going to Tarshish; so he paid the fare, and went down into it, to go with them to Tarshish from the presence of the LORD.
- 3F The action of the Lord, 4 But the LORD sent out a great wind on the sea, and there was a mighty tempest on the sea, so that the ship was about to be broken up.
- 4F The fear of the mariners, 5a Then the mariners were afraid; and every man cried out to his god, and threw the cargo that was in the ship into the sea, to lighten the load.
- 5F The relaxation of Jonah, 5b, But Jonah had gone down into the lowest parts of the ship, had lain down, and was fast asleep.

- 6F The plea of the captain, 6 So the captain came to him, and said to him, “What do you mean, sleeper? Arise, call on your God; perhaps your God will consider us, so that we may not perish.”
- 7F The casting of lots, and the result, 7 And they said to one another, “Come, let us cast lots, that we may know for whose cause this trouble has come upon us.” So they cast lots, and the lot fell on Jonah.
- 8F Their demand for an explanation, 8 Then they said to him, “Please tell us! For whose cause is this trouble upon us? What is your occupation? And where do you come from? What is your country? And of what people are you?”
- 9F His reply, 9 So he said to them, “I am a Hebrew; and I fear the LORD, the God of heaven, who made the sea and the dry land.”
- 10F Their demand for an explanation, 10 Then the men were exceedingly afraid, and said to him, “Why have you done this?” For the men knew that he fled from the presence of the LORD, because he had told them.
- 11F Their demand for recourse, 11 Then they said to him, “What shall we do to you that the sea may be calm for us?”—for the sea was growing more tempestuous.
- 12F Jonah’s response, 12 And he said to them, “Pick me up and throw me into the sea; then the sea will become calm for you. For I know that this great tempest is because of me.”
- 13F The attempt to mitigate without casting Jonah overboard, 13 Nevertheless the men rowed hard to return to land, but they could not, for the sea continued to grow more tempestuous against them.
- 14F Their plea to God, 14 Therefore they cried out to the LORD and said, “We pray, O LORD, please do not let us perish for this man’s life, and do not charge us with innocent blood; for You, O LORD, have done as it pleased You.”
- 15F Their casting overboard of Jonah, and the response of the sea, 15 So they picked up Jonah and threw him into the sea, and the sea ceased from its raging.
- 16F Their response 16 Then the men feared the LORD exceedingly, and offered a sacrifice to the LORD and took vows.
- 17F God’s plan for Jonah, 17 Now the LORD had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights.
- 18F The psalm of Jonah, 2:1-9:
- 1G Introduction, 1 Then Jonah prayed to the LORD his God from the fish’s belly.
- 2G The reason for the prayer, the answer, 2 And he said: “I cried out to the LORD because of my affliction, And He answered me.
- 3G The location, 2b-3, “Out of the belly of Sheol I cried, And You heard my voice. 3 For You cast me into the deep, Into the heart of the seas, And the floods surrounded me; All Your billows and Your waves passed over

me.

4G The declaration from the deep, 4 Then I said, 'I have been cast out of Your sight; Yet I will look again toward Your holy temple.'

5G The status in the deep, 5-6a: The waters surrounded me, even to my soul; The deep closed around me; Weeds were wrapped around my head. 6 I went down to the moorings of the mountains; The earth with its bars closed behind me forever;

6G The grace and power of the Lord, 6b, Yet You have brought up my life from the pit, O LORD, my God.

7G Reiteration, with result of prayer, 7 "When my soul fainted within me, I remembered the LORD; And my prayer went up to You, Into Your holy temple.

8G Warning to idolaters, 8 "Those who regard worthless idols Forsake their own Mercy.

9G Resolution and declaration, 9 But I will sacrifice to You With the voice of thanksgiving; I will pay what I have vowed. Salvation is of the LORD."

10G The Lord's action based on the prayer, 10 So the LORD spoke to the fish, and it vomited Jonah onto dry land.

19F Now Christ would actually die and go to Sheol while his body was in the grave. There, He would preach to fallen angels about His victory on planet earth, 1 Peter 3:19.

4E On the basis of this great Psalm of Jonah, the fish vomits his body up onto dry land, and he fulfills his mission as a prophet to Assyria.

1F But Jonah was a weak and unwilling prophet.

2F And yet the people of Assyria responded to His message.

5E So as Christ says these words about a sign to Israel being the sign of Jonah, they would understand it as a warning.

1F But listen: one nation at least did repent during Jonah's time - the nation of Assyria.

2F And it is the hope of Christ that the sign of Jonah will cause a revival.

3F Fascinating: that Christ is already identifying that it is going to take a lot more than miracles and healings and exorcisms to bring Israel to repentance.

4F It will take the sign of Jonah, the greatest sign of all. Romans 1:4, "...(Jesus), who was declared the Son of god with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord."

5F And even the sign of Jonah will not bring about the intended result, due to the stubborn nature of the Jews of Christ's generation.

4C The judges of the current generation, vv.31-32:

1D The Queen of the South, 31:

1E The Queen of the South will rise up in the judgment against the men of this generation, and condemn them; because she came from the end of the earth to hear the wisdom of Solomon, and look, One greater than Solomon is here.

2E

μ

μ

μ

3E Basilissa notou egerthesetai en te krisei meta ton andron tes geneas tautes, kai katakrinei autous; hoti elthen ek ton peraton tes ges akousai ten sophian Solomonos, kai idou pleion Solomonos hode

4E The basilissa notou is a reference to Sheba, of Solomon's time.

5E Jesus says she will rise up in the judgment against the men of this generation.

1F The picture here is of this woman who came from a great distance because she heard of Solomon's great kingdom and wanted to see for herself.

2F While she was far away, she had only word of Solomon's wisdom. But at least this motivated her to investigate for herself.

3F Her only sign was the wisdom of the man.

4F 1 Kings 10:1-13:

1G The motivation for the queen's journey, 1a Now when the queen of Sheba heard about the fame of Solomon concerning the name of the Lord,

2G The purpose of her journey, 1b she came to test him with difficult questions.

1H The hiydah is a riddle, or very difficult question.

2H Solomon is famous concerning the name of the Lord, and so she is going to ask him questions that she thinks she knows the answers to.

3G Her grand arrival, 2a So she came to Jerusalem with a very large retinue, with camels carrying spices and very much gold and precious stones.

4G The opening of her heart, 2b When she came to Solomon, she spoke with him about all that was in her heart.

5G The thorough nature of Solomon's answers, 3 Solomon answered all her questions; nothing was hidden from the king which he did not explain to her.

6G Her reaction to his answers, vv.4-5, 4 When the queen of Sheba perceived all the wisdom of Solomon, the house that he had built, 5 the food of his table, the seating of his servants, the attendance of his

waiters and their attire, his cupbearers, and his stairway by which he went up to the house of the Lord, there was no more spirit in her.

7G Her words to Solomon, vv.6-9:

1H The truth of what she had heard, 6 Then she said to the king, “It was a true report which I heard in my own land about your words and your wisdom.

2H Her skepticism and correction, 7 “Nevertheless I did not believe the reports, until I came and my eyes had seen it. And behold, the half was not told me. You exceed in wisdom and prosperity the report which I heard.

3H The blessing of those who listen, 8 “How blessed are your men, how blessed are these your servants who stand before you continually and hear your wisdom.

4H The blessing of God to Solomon and Israel, 9 “Blessed be the Lord your God who delighted in you to set you on the throne of Israel; because the Lord loved Israel forever, therefore He made you king, to do justice and righteousness.”

8G Her gifts to Solomon, 10 She gave the king a hundred and twenty talents of gold, and a very great amount of spices and precious stones. Never again did such abundance of spices come in as that which the queen of Sheba gave King Solomon.

9G The ships of Hiram and their gifts, 11 Also the ships of Hiram, which brought gold from Ophir, brought in from Ophir a very great number of almug trees and precious stones. 12 The king made of the almug trees supports for the house of the Lord and for the king’s house, also lyres and harps for the singers; such almug trees have not come in again nor have they been seen to this day.

10G Solomon’s gifts to Sheba, and her return to her own land, 13 King Solomon gave to the queen of Sheba all her desire which she requested, besides what he gave her according to his royal bounty. Then she turned and went to her own land together with her servants.

1E The queen of Sheba was from a Gentile nation; she was indeed a Gentile, and this is important in understanding Christ’s reference.

6E Whereas Jonah is a good example of a very weak witness, as you can see, Solomon is an ideal example of a very strong witness.

2D The men of Nineveh, 32:

- 7F God's reaction, 10 Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it.
- 7E Jonah's weakness: Jonah 4:1-10
- 1F Jonah's displeasure at the repentance of Nineveh 1 But it displeased Jonah exceedingly, and he became angry.
- 2F His expression of displeasure to God, vv.2-3:
- 1G History, 2a, So he prayed to the Lord, and said, "Ah, Lord, was not this what I said when I was still in my country? Therefore I fled previously to Tarshish;
- 2G Rationale, 2b, for I know that You are a gracious and merciful God, slow to anger and abundant in lovingkindness, One who relents from doing harm.
- 3G Call to action, 3 Therefore now, O Lord, please take my life from me, for it is better for me to die than to live!"
- 3F The Lord's unanswered question, 4 Then the Lord said, "Is it right for you to be angry?"
- 4F Jonah's answer, 5 So Jonah went out of the city and sat on the east side of the city. There he made himself a shelter and sat under it in the shade, till he might see what would become of the city.
- 5F The plant, 6, And the Lord God prepared a plant and made it come up over Jonah, that it might be shade for his head to deliver him from his misery. So Jonah was very grateful for the plant.
- 6F The worm, 7, But as morning dawned the next day God prepared a worm, and it so damaged the plant that it withered.
- 7F The wind, 8a, And it happened, when the sun arose, that God prepared a vehement east wind; and the sun beat on Jonah's head, so that he grew faint.
- 8F The wish, 8b, Then he wished death for himself, and said, "It is better for me to die than to live."
- 9F The question, 9a, Then God said to Jonah, "Is it right for you to be angry about the plant?"
- 10F The answer, 9b, And he said, "It is right for me to be angry, even to death!"
- 11F The judgment, 10, But the Lord said, "You have had pity on the plant for which you have not labored, nor made it grow, which came up in a night and perished in a night.
- 8E Yet even with this weak prophet, the people of Nineveh repented.

9E Surely Jesus is a better prophet than Jonah.

10E Jesus has made similar comparisons: Matthew 11:20-24: 20 Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent: 21 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. 23 And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. 24 But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you.”

7B An illustration about the way to holiness, vv.33-36:

1C The typical use of a lamp, 33:

1D Now no one, after lighting a lamp, puts it into hiding, nor under a basket, but upon a lamp-stand, that the one who enters might see the radiance.

2D , μ ,
μ .

3D Oudeis de luchnon hapsas eis krupten tithesin, oude hupo ton modion, all’ epi ten luchnian, hina hoi eispreuomenoi to pheggos bleposin

4D Jesus turns to an illustration regarding holiness. This is not about being a light to the world as a Christian witness.

5D He has been teaching about the degenerate nature of the current generation in Israel, so a lesson about holiness is appropriate.

6D The reason that they have not recognized Him is their degeneracy. In essence, they are darkened and blind, and could not recognize their own Messiah before their very eyes.

7D He declares a general truth, “now no one, after lighting a lamp, puts it into hiding, nor under a lamp-stand, that the one who enters might see the radiance.”

8D This is really about how light fills a room. If you want to see, and to function in any room, there has to be ample light.

9D Therefore no one hides the lamp.

10D The word pheggos means radiance. It is a substitute for all the people and things in a room, that are illuminated by the radiance.

2C The application to the body, 34:

1D The lamp of the body is the eye; therefore, whenever your eye is single, also your whole body is illuminated. But when it is bad, also the whole body is darkened.

- 4F 2 Corinthians 9:11-13, 11 while you are enriched in everything for all liberality, which causes thanksgiving through us to God. 12 For the administration of this service not only supplies the needs of the saints, but also is abounding through many thanksgivings to God, 13 while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for your liberal sharing with them and all men,
- 5F 2 Corinthians 11:3, But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.
- 6F Ephesians 6:5, Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ;
- 7F Colossians 3:22, Bondservants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God.
- 6D So Jesus teaches the general truth, whenever your eye is single, He means simplified, filtering in only the good.
- 7D An antonym for this is the evil eye. The evil eye is that which longs to see and take in evil things.
- 1E Matthew 20:15 Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?’
- 2E Mark 7:21-23, 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. 23 All these evil things come from within and defile a man.”
- 3E 2 Peter 2:14 having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, and are accursed children.
- 3C The required action for the single-minded soul, 35:
- 1D Therefore see that the light which is in you is not darkness.
- 2D μ .
- 3D Skopei oun me to phos to en soi skotos estin
- 4D This is an extraordinarily clever turn of the phrase. See that the *light* which is in you is not *darkness*.
- 5D There is going to be light in each of us, essentially that which comes in through our eyes.
- 6D This is a warning not to let darkness into our lives through our sensory faculties.

7D This is the darkness of the Satanic cosmos.

8D But, there's more.

1E We walk around in this world, and it is inevitable that we find evil situations that we were not looking for.

2E Our minds have to be set on "light," so that we are determined that no evil situation will appeal to us.

3E As we become aware of the evil situation, we must filter it by what we think of it: evil must be evil. Only then can the lamp of the body, the eye, illuminate the entire life.

4E Question: how do people who work in rescue missions, rehab centers, etc. survive without their minds becoming polluted by the everyday assault of evil that they witness?

4C The condition and the result, 36:

1D Therefore if your whole body is illuminated, not having any portion darkened, it will be completely illuminated, like whenever the lamp illuminates you brightly.

2D μ , μ μ , .

3D Ei oun to soma sou holon photeinon, me echon ti meros skoteinon, estai photeinon holon, hos hotan ho luchnos te astrape photize se

4D Here is the concluding principle: Jesus sets up a very particular condition, and then gives the truth for the fulfillment of the condition. Then He illustrates.

5D He actually boldly states the obvious... if your whole body is illuminated, without any portion darkened, it will be completely illuminated.

6D He then says this is like a lamp that illuminates us from the outside.

7D The objective then is to be completely illuminated by what we take in, how we set our norms and standards, our consciences.

1E The conscience exists from birth, Romans 2:14-16, 14 for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, 15 who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them) 16 in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

2E The conscience may then become corrupt through worldly impurity and rejection of the truth:

1F The doctrines of demons defines the "seared" conscience, 1 Timothy 4:1-3, Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2

speaking lies in hypocrisy, having their own conscience seared with a hot iron, 3 forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.

2F Those defiled and unbelieving (in what?) have a defiled conscience, Titus 1:15, To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled.

3E The blood of Christ, His sacrifice, cleanses the conscience at salvation:

1F Hebrews 9:14, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

2F Hebrews 10:19-23, 19 Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, 20 by a new and living way which He consecrated for us, through the veil, that is, His flesh, 21 and having a High Priest over the house of God, 22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. 23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

4E The teaching of sound doctrine produces a good conscience, 1 Timothy 1:3-7, 3 As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine, 4 nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith. 5 Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith, 6 from which some, having strayed, have turned aside to idle talk, 7 desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.

5E A good conscience, coupled with doctrine, avoids shipwreck, 1 Timothy 1:18-19, 18 This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, 19 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck,

6E Deacons are to understand orthodox Bible doctrine, which defines their conscience as pure, 1 Timothy 3:8-9, 8 Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, 9 holding the mystery of the faith with a pure conscience.

- 7E A good conscience convicts, John 8:9 Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman standing in the midst.
- 8E The pure conscience can then endure undeserved suffering, fulfilling God's purpose for life:
- 1F 1 Peter 2:18-25, 18 Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh. 19 For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully. 20 For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God. 21 For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: 22 "Who committed no sin, Nor was deceit found in His mouth"; 23 who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; 24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness— by whose stripes you were healed. 25 For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.
- 2F 1 Peter 3:15-17, 15 But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; 16 having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. 17 For it is better, if it is the will of God, to suffer for doing good than for doing evil.