SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 11

Lord, Teach Us to Pray — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus teaches me to pray to a Father who gives — bread, forgiveness, protection and above all His Spirit — and to keep asking. Then He shows that He is stronger than the devil, greater than every sign, and unwilling to let religion stay on the outside of a man.

00 The Text

LUKE 11 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 It happened that while Jesus was praying in a certain
place, after He had finished, one of His disciples said to
Him, "Lord, teach us to pray just as John also taught
his disciples."

2 And He said to them, "When you pray, say: 'Father,
hallowed be Your name. Your kingdom come.

3 'Give us each day our daily bread.

4 'And forgive us our sins, For we ourselves also forgive
everyone who is indebted to us. And lead us not into
temptation.'"

5 Then He said to them, "Suppose one of you has a
friend, and goes to him at midnight and says to him,
'Friend, lend me three loaves;

6 for a friend of mine has come to me from a journey,
and I have nothing to set before him';

7 and from inside he answers and says, 'Do not bother
me; the door has already been shut and my children and
I are in bed; I cannot get up and give you anything.'

8 "I tell you, even though he will not get up and give him
anything because he is his friend, yet because of his
persistence he will get up and give him as much as he
needs.

9 "So I say to you, ask, and it will be given to you;
seek, and you will find; knock, and it will be opened
to you.

10 "For everyone who asks, receives; and he who seeks,
finds; and to him who knocks, it will be opened.

11 "Now suppose one of you fathers is asked by his son
for a fish; he will not give him a snake instead of a fish,
will he?

12 "Or if he is asked for an egg, he will not give him a
scorpion, will he?

13 "If you then, being evil, know how to give good gifts to
your children, how much more will your heavenly
Father give the Holy Spirit to those who ask Him?"

14 And He was casting out a demon, and it was mute;
when the demon had gone out, the mute man spoke; and
the crowds were amazed.

15 But some of them said, "He casts out demons by
Beelzebul, the ruler of the demons."

16 Others, to test Him, were demanding of Him a sign
from heaven.

17 But He knew their thoughts and said to them, “Any kingdom divided against itself is laid waste; and a house divided against itself falls.

18 “If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul.

19 “And if I by Beelzebul cast out demons, by whom do your sons cast them out? So they will be your judges.

20 “But if I cast out demons △ by the finger of God, then ☆ the kingdom of God has come upon you.

21 “When a strong man, fully armed, guards his own house, his possessions are undisturbed.

22 “But when △ someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied and distributes his plunder.

23 “⚠ He who is not with Me is against Me; and he who does not gather with Me, scatters.

24 “When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, ‘I will return to my house from which I came.’

25 “And when it comes, it finds it swept and put in order.

26 “Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and ⚠ the last state of that man becomes worse than the first.”

27 While Jesus was saying these things, one of the women in the crowd raised her voice and said to Him, “Blessed is the womb that bore You and the breasts at which You nursed.”

28 But He said, “On the contrary, ☆ blessed are those who hear the word of God and observe it.”

29 As the crowds were increasing, He began to say, “⚠ This generation is a wicked generation; it seeks for a ⟳ sign, and yet no ⟳ sign will be given to it but ◷ the sign of Jonah.

30 “For just as Jonah became a ⟳ sign to the Ninevites, so will the Son of Man be to this generation.

31 “The Queen of the South will rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, △ something greater than Solomon is here.

32 “The men of Nineveh will stand up with this generation at the judgment and condemn it, because they repented at the preaching of Jonah; and behold, △ something greater than Jonah is here.

33 “No one, after lighting a lamp, puts it away in a cellar nor under a basket, but on the lampstand, so that those who enter may see the light.

34 “The eye is the lamp of your body; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness.

35 “Then watch out that the light in you is not darkness.

36 “If therefore your whole body is full of light, with no dark part in it, it will be wholly illumined, as when the lamp illumines you with its rays.”

37 Now when He had spoken, a Pharisee asked Him to have lunch with him; and He went in, and reclined at the table.

38 When the Pharisee saw it, he was surprised that He had not first ceremonially washed before the meal.

39 But the Lord said to him, “Now you Pharisees clean the outside of the cup and of the platter; but ⚠ inside of you, you are full of robbery and wickedness.

40 “You foolish ones, did not He who made the outside make the inside also?

41 “But give that which is within as charity, and then all things are clean for you.

42 “But ⟳ woe to you Pharisees! For you pay tithe of mint and rue and every kind of garden herb, and yet ⚠ disregard justice and the love of God; but these are the things you should have done without neglecting the others.

43 “⟳ Woe to you Pharisees! For you love the chief seats in the synagogues and the respectful greetings in the market places.

44 “⟳ Woe to you! For you are like concealed tombs, and the people who walk over them are unaware of it.”

45 One of the lawyers said to Him in reply, “Teacher, when You say this, You insult us too.”

46 But He said, "🔁 Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers.

47 "🔁 Woe to you! For you build the tombs of the prophets, and it was your fathers who killed them.

48 "So you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build their tombs.

49 "For this reason also the wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill and some they will persecute,

50 so that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation,

51 from the blood of Abel to the blood of Zechariah, who was killed between the altar and the house of God; yes, I tell you, it shall be charged against this generation.'

52 "🔁 Woe to you lawyers! For ⚠ you have taken away the key of knowledge; you yourselves did not enter, and you hindered those who were entering."

53 When He left there, the scribes and the Pharisees began to be very hostile and to question Him closely on many subjects,

54 ⚠ plotting against Him to catch Him in something He might say.

Marked in the text

- **v1** "Lord, teach us to pray" — Command / instruction
- **v2** "Father, hallowed be Your name" — God — His character & actions
- **v2** "Your kingdom come" — Promise / blessing
- **v3** "Give us each day our daily bread" — Command / instruction
- **v4** "forgive us our sins" — Command / instruction
- **v8** "because of his persistence" — Time / place / contrast
- **v9** "ask, and it will be given to you" — Command / instruction
- **v9** "seek, and you will find" — Promise / blessing
- **v9** "knock, and it will be opened to you" — Promise / blessing
- **v13** "how much more will your heavenly Father give the Holy Spirit to those who ask Him" — God — His character & actions
- **v15** "He casts out demons by Beelzebul" — Sin / warning
- **v20** "by the finger of God" — God — His character & actions
- **v20** "the kingdom of God has come upon you" — Promise / blessing
- **v22** "someone stronger than he" — God — His character & actions
- **v23** "He who is not with Me is against Me" — Sin / warning
- **v26** "the last state of that man becomes worse than the first" — Sin / warning
- **v28** "blessed are those who hear the word of God and observe it" — Promise / blessing
- **v29** "This generation is a wicked generation" — Sin / warning
- **v29** "the sign of Jonah" — Time / place / contrast
- **v31** "something greater than Solomon is here" — God — His character & actions
- **v32** "something greater than Jonah is here" — God — His character & actions
- **v35** "watch out that the light in you is not darkness" — Command / instruction
- **v39** "inside of you, you are full of robbery and wickedness" — Sin / warning
- **v42** "disregard justice and the love of God" — Sin / warning
- **v52** "you have taken away the key of knowledge" — Sin / warning
- **v54** "plotting against Him" — Sin / warning
- **v42** "woe" — Key repeated word (every occurrence)
- **v43** "Woe" — Key repeated word (every occurrence)
- **v16** "sign" — Key repeated word (every occurrence)

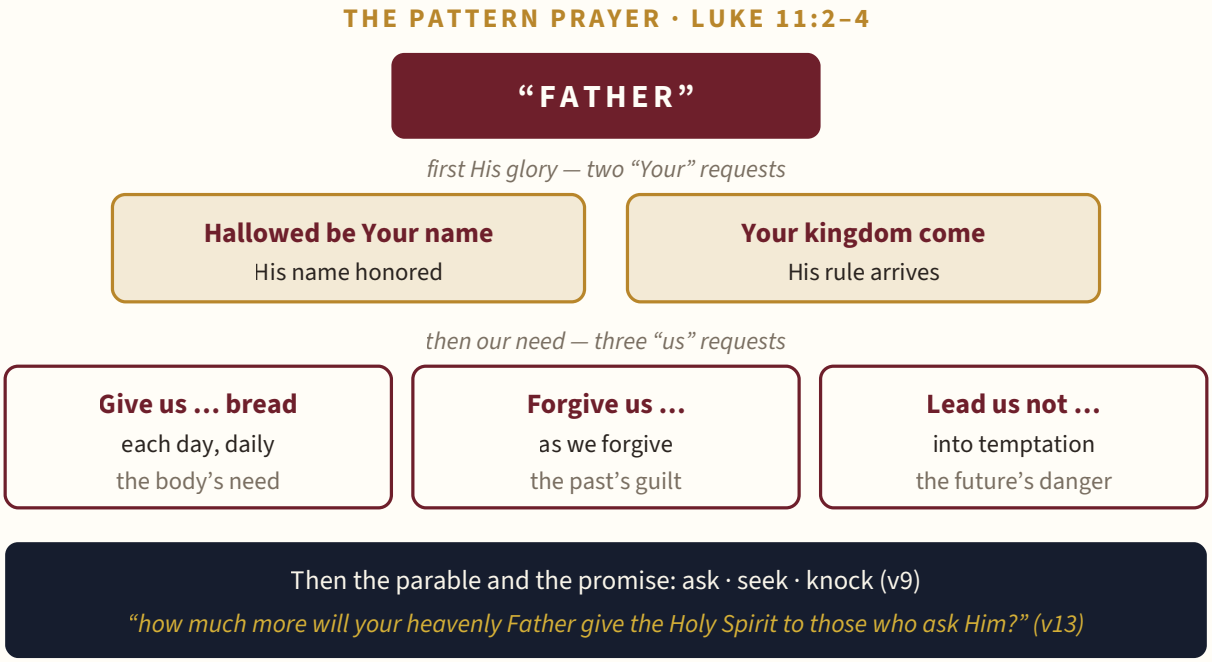
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 11:1

"It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples.""

FIGURE · THE PATTERN PRAYER



Read top to bottom: the prayer starts with the Father and His glory, then brings our daily needs — bread, forgiveness, protection — and the chapter ends the lesson with the Father's promise of the Spirit.

Setting. Somewhere on the road to Jerusalem (9:51), Jesus finishes praying and a disciple asks Him to teach them (v1). He gives the prayer (vv2–4), a parable and a promise (vv5–13). Then He casts out a mute demon, and the crowd splits — some say "Beelzebul," others demand a sign (vv14–16). As the crowds grow He speaks of Jonah, Solomon and the lamp (vv29–36). A Pharisee invites Him to lunch, and the meal ends in six woes and a plot (vv37–54).

Structure:

- vv1–4 — **the pattern prayer:** "Lord, teach us to pray" (v1); "Father, hallowed be Your name. Your kingdom come" (v2); daily bread (v3); forgiveness as we forgive; "lead us not into temptation" (v4).

- vv5–13 — **ask, seek, knock:** a friend at midnight, three loaves, a shut door (vv5–7); "because of his persistence" (v8); ask, seek, knock (vv9–10); fish not snake, egg not scorpion (vv11–12); "how much more … the Holy Spirit" (v13).
- vv14–28 — **the stronger Man:** a mute man speaks (v14); "by Beelzebul" and "a sign from heaven" (vv15–16); a divided kingdom (vv17–19); "the finger of God" (v20); the strong man and someone stronger (vv21–22); with Me or against Me (v23); the unclean spirit returns with seven (vv24–26); "blessed are those who hear the word of God and observe it" (vv27–28).
- vv29–36 — **the sign of Jonah:** a wicked generation seeks a sign (v29); Jonah and the Son of Man (v30); the Queen of the South and the men of Nineveh — "something greater … is here" (vv31–32); the lamp on the lampstand (v33); the eye, the body, light and darkness (vv34–36).
- vv37–54 — **six woes:** lunch at a Pharisee's house; no ceremonial washing (vv37–38); outside of the cup, inside of you (vv39–41); three woes to Pharisees — tithe, chief seats, concealed tombs (vv42–44); a lawyer objects (v45); three woes to lawyers — burdens, tombs of the prophets, the key of knowledge (vv46–52); hostility and plotting (vv53–54).

Repeated words, with counts:

- "give / given" ×10 — vv7, 8 (×2), 9, 11, 12, 13 (×2), 29, 41.
- "generation" ×7 — vv29 (×2), 30, 31, 32, 50, 51; "this generation" ×6 — vv29, 30, 31, 32, 50, 51.
- "demon / demons" ×7 — vv14 (×2), 15 (×2), 18, 19, 20; "Beelzebul" ×3 — vv15, 18, 19.
- "light / lamp" ×7 — vv33 (×2), 34 (×2), 35, 36 (×2); "darkness" ×2 — vv34, 35; "body" ×4 — vv34 (×3), 36.
- "ask / asks / asked" ×6 — vv9, 10, 11, 12, 13, 37; "seek / seeks" ×3 — vv9, 10, 29; "find / finds" ×3 — vv9, 10, 25; "knock / knocks" ×2 — vv9, 10.
- "woe" ×6 — vv42, 43, 44, 46, 47, 52.
- "Pharisee(s)" ×6 — vv37, 38, 39, 42, 43, 53; "lawyers" ×3 — vv45, 46, 52.
- "sign" ×5 — vv16, 29 (×3), 30.
- "kingdom" ×4 — vv2, 17, 18, 20; "house" ×4 — vv17, 21, 24, 51.
- "inside / within" ×4 — vv7, 39, 40, 41; "outside" ×2 — vv39, 40.
- "Jonah" ×4 — vv29, 30, 32 (×2); "Solomon" ×2 — v31 (×2); "greater" ×2 — vv31, 32.
- "prophets" ×3 — vv47, 49, 50; "tombs" ×3 — vv44, 47, 48; "blood" ×3 — vv50, 51 (×2).
- "friend" ×3 — vv5, 6, 8; "Father" ×2 — vv2, 13.

Contrasts: A sleepy neighbor ⟷ a heavenly Father (vv7, 13). Fish ⟷ snake, egg ⟷ scorpion; you being evil ⟷ how much more (vv11–13). Beelzebul ⟷ the finger of God (vv15, 20). The strong man ⟷ someone stronger (vv21–22). With Me ⟷ against Me; gather ⟷ scatter (v23). Swept and in order ⟷ seven worse spirits (vv25–26). The womb that bore You ⟷ those who hear and observe (vv27–28). Jonah and Solomon ⟷ something greater (vv31–32). Clear eye ⟷ bad eye; light ⟷ darkness (vv34–35). Outside ⟷ inside (vv39–40). Mint and rue ⟷ justice and the love of God (v42). Building tombs ⟷ killing prophets (vv47–48). Holding the key ⟷ not entering (v52).

Shape of the chapter: it opens at a place of prayer and closes at a hostile table. The first half is about the Father who gives; the second half is about people who will not receive — they slander the Son's power, demand signs, and keep the outside of the cup clean.

Chapter theme (my words): The Father gives good things — above all His Spirit — to children who keep asking. Jesus is the Stronger One and the greater sign, and He will not settle for clean hands and a dirty heart, in Pharisees or in me.

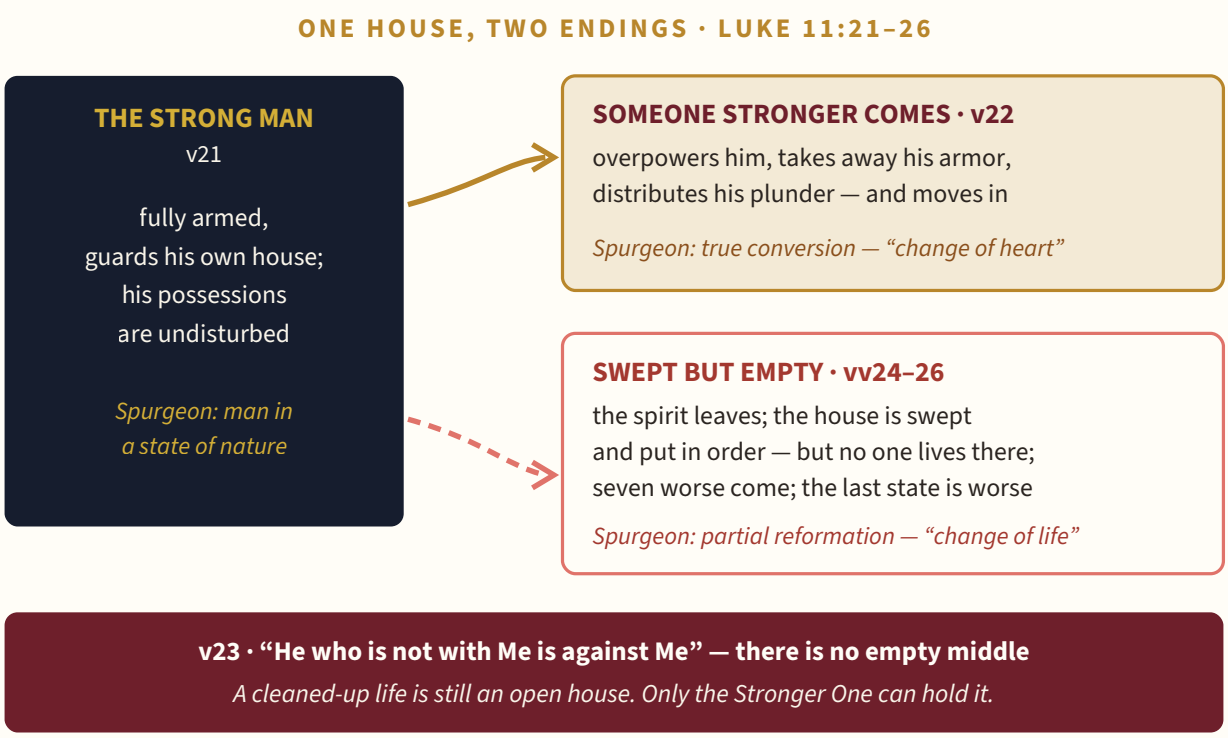
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 11:20

"But if I cast out demons △by the finger of God, then ☆the kingdom of God has come upon you."

FIGURE · ONE HOUSE, TWO ENDINGS



Follow the two arrows out of the strong man's house: one leads to the Stronger One moving in, the other to a swept, empty house that ends worse than it began.

Why is Luke's Lord's Prayer shorter than Matthew's? Luke gives it in a different setting (a disciple's request on the road) from Matthew (the Sermon on the Mount). Jesus likely taught it more than once. Guzik: it is "a marvel of powerful prayer put in simple terms." Sproul: "This is the example to show you how you should pray" — a pattern, not only words to recite.

Does persistent prayer wear God down? No. The parable argues from lesser to greater: if a grumpy neighbor gets up for shameless knocking, how much more a Father. Henry: "Not that God can be wrought upon by importunity." Guzik: "Our persistence doesn't change God; it changes us." Sproul: "The purpose of asking is not for God's benefit. It is for us."

Who seeks God? Sproul argues that the unconverted do not truly seek God — "You do not begin to seek God until you are converted" — and he reads Revelation 3:20 as addressed to a church. Many evangelicals, including

teachers in this series, freely invite sinners to seek and knock. Both agree that verse 9 is a command and a promise for disciples, and that the Father gives the Spirit "to those who ask Him."

What is "the finger of God"? The phrase of Pharaoh's magicians (Exod 8:19): a power no magic could copy. Matthew says "the Spirit of God" (12:28). If the finger of God is driving out demons, "the kingdom of God has come upon you" (v20) — the King is present, and the strong man is being bound.

Can a person be cleaned up and still lost? Verses 24–26 say yes. Spurgeon: "This is conversion, the other was only conviction; this is change of heart, the other was only change of life." Guzik: "He did not come to merely empty the house, but to fill it with Himself." Sproul: casting out is not enough unless the Spirit fills.

Does verse 28 demean Mary? No. Guzik: "This does not demean Mary; but it does honor and bless the one who hears and keeps God's word." Sproul: "as blessed as Mary was to be His mother, you are even more blessed."

What is the sign of Jonah? Matthew stresses the three days and nights (12:40); Luke stresses the preaching that brought Nineveh to repentance (v32). Henry and Sproul both see the resurrection: "God has already provided you with the ultimate sign" (Sproul). Guzik: "Jesus Himself is the sign."

What is a "clear" eye? *Haplous* — single, undivided. Henry: "Take heed that the eye of the mind be not blinded by partiality, and prejudice, and sinful aims." The trouble is not a shortage of light but eyes that will not receive it.

Why such hard words at a dinner? The host was offended that Jesus did not wash — a tradition, not a command of the Law. Jesus answers the heart behind the surprise. Sproul: "No human being ever sat down for dinner with cleaner hands than Jesus Christ." He is not against tithing ("without neglecting the others," v42) but against majoring on trifles. Henry: "It is a common thing for unhumbled sinners to call and count reproofs reproaches."

Who is Zechariah (v51)? Most take him as Zechariah the son of Jehoiada, the priest stoned in the temple court at King Joash's order (2 Chron 24:20–22). Abel is the first murder in the Hebrew Bible and Zechariah the last in its order, which ends with Chronicles — "from A to Z," the whole record of martyred prophets.

Word study (Greek):

- **hallowed — *hagiazō* (G37):** "let Your name be treated as holy" (aorist passive imperative).
- **daily — *epiousios* (G1967):** only Matt 6:11; Luke 11:3; "needed for the day."
- **persistence — *anaideia* (G335):** "shamelessness," only here in the NT.
- **ask — *aiteō* (G154):** present imperatives in v9, "keep asking."
- **finger — *daktylos* (G1147):** vv20, 46; Exod 8:19.
- **stronger — *ischyroteros* (G2478):** the comparative of "strong"; Luke 3:16.
- **sign — *sēmeion* (G4592):** ×5 in vv16–30.
- **clear — *haplous* (G573):** single, undivided; only Matt 6:22; Luke 11:34.
- **woe — *ouai* (G3759):** ×6 in vv42–52.
- **key — *kleis* (G2807):** "the key of knowledge" (v52).
- **catch — *thēreuō* (G2340):** to hunt, trap; only Luke 11:54.

Key insights to carry (from the Deep Dive):

1. **They asked to be taught after watching Him** (v1).
2. **God's name before my needs** — two "Your" requests, then three "us."

3. **Shameless asking** — *anaideia* (v8).
4. **Keep asking** — present imperatives (v9).
5. **The best gift is the Spirit** (v13).
6. **One finger of God** — vv20 and 46.
7. **A clean, empty house is not safe** (vv24–26).
8. **Hearing and keeping beats every privilege** (v28).
9. **Jesus is the sign** (vv29–32).
10. **The worst woe is a locked door** (v52).

Cross-references: Exod 8:19; 1 Kings 10:1–10; 2 Kings 1:2; 2 Chron 24:20–22; Isa 49:24–25; Jonah 3:5; Matt 6:9–13; 7:7–11; 12:22–45; 23:1–36; Luke 3:16, 21; 6:12; 9:51; 10:38–42; John 8:12; Rom 8:32; 2 Thess 2:9; Jas 1:17.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 11:13

"If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?"

FIGURE · SIX WOES AT THE TABLE

SIX WOES AT THE TABLE · LUKE 11:37–54

vv38–41 · The host is surprised Jesus did not wash. Jesus: you clean the outside of the cup — "did not He who made the outside make the inside also?"

TO THE PHARISEES	TO THE LAWYERS
WOE · v42 tithe mint and rue, neglect justice and God's love	**WOE · v46** load men with burdens, will not lift one finger
WOE · v43 love the chief seats and the greetings in the market	**WOE · vv47–51** build the prophets' tombs; your fathers killed them
WOE · v44 concealed tombs — people defiled without knowing	**WOE · v52** took away the key of knowledge; kept others from entering

vv53–54 · The answer to the woes: hostility, close questioning, "plotting against Him to catch Him in something He might say."

Three woes for the Pharisees and three for the lawyers, framed by a dirty cup at the start and a plot at the end.

Command to obey — pray, and keep praying. The disciples didn't ask Jesus to teach them to preach; they asked Him to teach them to pray. I can talk about God all day and still not talk to Him. This week I will pray the pattern — His name, His kingdom, my bread, my forgiveness, my protection — every morning, out loud if I have to. And I will stop quitting on the things I have asked for. Keep asking, keep seeking, keep knocking.

Promise to trust — the Father gives the Spirit. Some of the men I serve grew up with fathers who handed out snakes and scorpions. Our heavenly Father doesn't. "If you then, being evil, know how to give good gifts to your

children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?" I don't have to earn Him; I ask.

Sin to confess — the swept, empty house. Plenty of us know what it is to clean up — stop drinking, stop using, go to meetings, get life "in order" — and leave the house empty. Jesus says that is the most dangerous place to be. I confess the places where I have reformed without surrendering, and I ask the Stronger One to move in and stay.

Truth to face — clean hands, dirty heart. I can keep the outside of the cup spotless and still be full of grabbing and resentment inside. Jesus made the inside too. I want to be the man who lifts other men's burdens, not the one who adds rules and won't lift a finger.

Example to follow — hear the word and keep it. The woman blessed Mary; Jesus blessed the one who hears God's word and does it. That blessing is open to every man in my group, whatever his record.

Questions for the table (from the Deep Dive):

1. The disciples asked to be taught to pray after watching Jesus pray. If someone watched my life this week, what would make him want to pray? (11:1; 5:16) *They asked after He had finished praying.*
2. Which of the five requests in the Lord's Prayer do I skip most — God's name, His kingdom, bread, forgiveness or protection — and why? (11:2–4; Matt 6:9–13) *His glory first, then our needs.*
3. Where have I quit asking God for something, and what would "shameless" persistence look like there? (11:5–10) *Keep asking, keep seeking, keep knocking.*
4. Jesus says a cleaned-up life with no one living in it ends worse than it began. What have I swept out of my life that I have not yet let Christ fill? (11:24–26) *Change of heart, not only change of life (Spurgeon).*
5. What signs do I still demand from God before I will trust Him, when He has already given the sign of the risen Jesus? (11:29–32; 1 Cor 15:3–4) *Jesus Himself is the sign (Guzik).*
6. Where am I clean on the outside and dirty on the inside — and is there anyone I am weighing down with burdens I will not lift myself? (11:39–46) *Did not He who made the outside make the inside also?*

Worship. Father, hallowed be Your name. You are the Father who gives good gifts and the Holy Spirit to those who ask; Jesus is the Stronger One who overpowered the strong man and divides his plunder; He is greater than Solomon and greater than Jonah, the Light that makes a whole body full of light.

Prayer. Father, hallowed be Your name. Your kingdom come. Give me today what I need, forgive me as I forgive the men who owe me, and keep me out of temptation. Teach me to keep asking. Fill me with Your Spirit — don't let me be a swept, empty house. Clean the inside of the cup, and make me a man who opens the door for others instead of locking it. In Jesus' name, Amen.

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