

(12) Judgment Against Lawyers and Pharisees (Luke 11:37-54)

1. A Pharisee invited Jesus to lunch and was surprised by many things (Lk. 11:37-38).
 - a. His first surprise was that Jesus did not ceremonially purify Himself before eating.
 - b. His second surprise came when Jesus launched into a diatribe against Phariseeism.
2. The requirements of Mosaic Law for ceremonial purity did not include lunch at a Pharisee's house. See the notes in [GM40] Traditions Attacked.
3. Jesus' primary diatribe against Phariseeism was not the external cleanliness they emphasized, but the internal wickedness they never realized (Lk. 11:39-41).
 - a. Internally filled with robbery and wickedness was a vivid description of those who were dedicated in their service to Satan (Lk. 11:39 cp. Ezek. 28:16).
 - b. Robbery ἀρπαγή harpagē #724_{3x}: the act of plundering, robbery, seizure (Heb. 10:34). Fr. ἀρπάζω harpazō #726_{14x}: 1st Thess. 4:17.
 - c. Wickedness πονηρία ponēria #4189_{7x}: state or condition of πονηρός ponēros #4190_{78x}: *evil, wicked, bad*.
 - d. Regardless of the translation—Robbery & wickedness (NASB); greed & evil (HCSB); greed & wickedness (NKJV, NIV, ESV); ravening & wickedness (KJV); rapina et iniquitate (Vulg.)—they all testify to the Lord's messages in Galilee [GM24] (Matt. 12:33-35), [GM40] (Mt. 15:15-20).
4. Jesus prescribes the antidote to Phariseeism: internalized almsgiving (Lk. 11:41).
 - a. The heart-attitude of snatching converts to a heart-attitude of giving when the heart is transformed.
 - b. Internal fruit from a good tree is the best "charity" that we can give to the needy.
5. Jesus then pronounced three woes upon the Pharisees who will not take His prescription.
 - a. They major in the minors and neglect the major elements of worship (Lk. 11:42).
 - b. They love human approbation and neglect to love the Lord their God (Lk. 11:43).
 - c. They are the embodiment of Proverbs 14:12 & 16:25 (Lk. 11:44).
6. The Lawyers were also struck by Jesus' hubris (Lk. 11:45), so Jesus pronounced three more woes upon the Lawyers (Lk. 11:46-52). See [LjaPM8] for information on these Lawyers. νομικός nomikos #3544_{9x}: an expert in Mosaic Law.
 - a. They free themselves from the religious burdens they impose on others (Lk. 11:46).
 - b. They claim one heritage but in reality they manifest a different heritage (Lk. 11:47-48).
 - c. They claim a special knowledge but in reality they hinder true knowledge (Lk. 11:52).
7. "This generation" is the generation of Jesus Christ's incarnation ministry (Lk. 11:49-51).
 - a. Jesus is not quoting any known Scripture. This appears to be a spoken declaration of God the Son's in eternity past quoted by God the Son in the temporal present.
 - b. Sending prophets (John, Jesus) and apostles (the Twelve) references primarily the Dispensation of Israel: Age of the Incarnation, but also incorporates the first generation of the Dispensation of the Church: Age of the Apostles.
 - c. An important examination of context differentiates applications of "this generation" (Lk. 11:50 || Matt. 23:36 cp. Lk. 21:32 || Matt. 24:34).
8. The consequence of this event is open hostility in addition to continued hidden plots (Lk. 11:53-54).
 - a. ἄρχω archō #756_{86x}: to initiate an action, process, or state of being, *begin*.
 - b. δεινῶς ἐνέχειν καὶ ἀποστοματίζειν deinōs enechēin kai apostomatizein. δεινῶς deinōs #1171_{2x}: adv. an extreme negative point on a scale relating to values, *terribly* + ἐνέχω enechō #1758_{3x}: act. have a grudge against someone, bear ill-will (Mk. 6:19; Lk. 11:53).
 - c. ἀποστοματίζω apostomatizō #653_{Hap.} *question closely, interrogate, quiz* is not certain. Since Plato, *dictate for recitation or repeat from memory* Plato Euth. 276c, 277a. Used to interrogate, catechize Pl.ap.Pollianus Epigrammaticus. 1.102.
 - d. ἐνεδρεύω enedreuō #1748_{2x}: to conceal oneself in a suitable position for surprise attack, *lie in wait* (Lk. 11:54; Acts 23:21).
 - e. θηρεύω thēreuō #2340_{Hap.}: *to hunt, catch*.