
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 ἄρπαγη harpazō \(^{32}\_3x\): the act of plundering, robbery, seizure (Heb. 10:34). Fr. ἄρπαζε harpazo \(^{32}\_4x\): 1v. Thess. 4:17.
   c. Wickedness πονηρία ponēria \(^{3118}\_7x\): state or condition of πονηρός ponēros \(^{2419}\_78x\): 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] (Matr. 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. νουκτός 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. ὁρχαί archō \(^{770}\_9x\): to initiate an action, process, or state of being, begin.
   b. δεινῶς δέντων kai ἀποστοματίζων δεινῶς δενχείν kai apostomatizein. δεινως deinōs \(^{1171}\_2x\): adv. an extreme negative point on a scale relating to values, terribly + ἐνεχθός enechō \(^{1758}\_3x\): act. have a grudge against someone, bear ill-will (Mk. 6:19; Lk. 11:53).
   c. ᾧ ἀναστομάτιζον apostomatizo \(^{653}\) 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 Plap.Pollianus Epigrammaticus. 1.102.
   d. ἐνεδρεύον enedreuō \(^{1748}\_3x\): to conceal oneself in a suitable position for surprise attack, lie in wait (Lk. 11:54; Acts 23:21).
   e. ἔνθεδυ θερευον \(^{2340}\) Hap. to hunt, catch.