**The Gospel of Luke**

**Lesson 4** Luke 11:1-28 Jesus on Prayer and Satan!

**Questions:**

1. What important truth did you learn from the lecture, and how does it apply to your life?
2. Read Wiersbe pages 145-150.

What is the greatest argument for making prayer a priority? Why is knowing God’s Word essential for making our requests known to God through prayer?

1. Read Luke 11:1-13. The Lord’s Prayer!

The Lord’s Prayer is a prayer the Lord Jesus taught His disciples in Matthew 6:9-13 and Luke 11:2-4. Matthew 6:9-13 says, “This, then, is how you should pray: 'Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven. Give us today our daily bread. Forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.’“Many people misunderstand the Lord’s Prayer to be a prayer we are supposed to recite word for word. Some people treat the Lord’s Prayer as a magic formula, as if the words themselves have some specific power or influence with God.  
  
The Bible teaches the opposite. God is far more interested in our hearts when we pray than He is in our words. “But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words” (Matthew 6:6-7). In prayer, we are to pour out our hearts to God (Philippians 4:6-7), not simply recite memorized words to God.  
  
The Lord’s Prayer should be understood as an example, a pattern, of how to pray. It gives us the “ingredients” that should go into prayer. Here is how it breaks down. “Our Father in heaven” is teaching us whom to address our prayers to—the Father. “Hallowed be your name” is telling us to worship God, and to praise Him for who He is. The phrase “your kingdom come, your will be done on earth as it is in heaven” is a reminder to us that we are to pray for God’s plan in our lives and the world, not our own plan. We are to pray for God’s will to be done, not for our desires. We are encouraged to ask God for the things we need in “give us today our daily bread.” “Forgive us our debts, as we also have forgiven our debtors” reminds us to confess our sins to God and to turn from them, and also to forgive others as God has forgiven us. The conclusion of the Lord’s Prayer, “And lead us not into temptation, but deliver us from the evil one” is a plea for help in achieving victory over sin and a request for protection from the attacks of the devil.  
  
So, again, the Lord’s Prayer is not a prayer we are to memorize and recite back to God. It is only an example of how we should be praying. Is there anything wrong with memorizing the Lord’s Prayer? Of course not! Is there anything wrong with praying the Lord’s Prayer back to God? Not if your heart is in it and you truly mean the words you say. Remember, in prayer, God is far more interested in our communicating with Him and speaking from our hearts than He is in the specific words we use. Philippians 4:6-7 declares, “Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.”[[1]](#footnote-1)

1. The Bible makes it clear that Jesus prayed often (Matthew 14:23; Mark 1:35; Luke 3:21; 5:16; 6:12; 9:18, 29). Hebrews 5:7 states, “During the days of Jesus’ life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.” The disciples surely noticed that Jesus was a man who prayed, and they wanted to learn how to pray like him. Thus, Jesus gave them an example of a godly prayer, one that is pleasing to God.
2. Read Matthew 6:9-13. What additional prayers are included in Matthew’s version of the Lord’s prayer?
3. From both Luke’s and Matthew’s example of prayer, explain the different lessons taught and what we learn from them:

* The priority of prayer (v. 2). Where should prayer fit into the life of a true follower of Jesus?
* The pattern for prayer:

1. To whom is prayer directed (v. 2; Matt. 6:9)?
2. What should the focus of prayer always be (v. 2; Matt. 6:9-10)?
3. Does it include requests (vv. 3-4: Matt. 6:11-13)? If so, what should   
   we pray for?

* The persistence in prayer. Should we keep on asking God for certain requests (vv. 9-13; Ephesians 6:18)?

1. In John 14:13-14, Jesus made this statement about prayer: “And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it.”
2. First, what does Jesus tell us is the main point of prayer?
3. Secondly, what do you think it means to pray in the name of Jesus (answer before reading the below article)?
4. How do most Christians tend to pray, that is, what typically is the focus of a person’s prayer?
5. How is your prayer life? What are some changes you can make to improve your prayer life?

Prayer in Jesus’ name is taught in John 14:13-14, “And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it.” Some misapply this verse, thinking that saying “in Jesus’ name” at the end of a prayer results in God’s always granting what is asked for. This is essentially treating the words “in Jesus’ name” as a magic formula. This is absolutely unbiblical.

Praying in Jesus’ name means praying with His authority and asking God the Father to act upon our prayers because we come in the name of His Son, Jesus. Praying in Jesus’ name means the same thing as praying according to the will of God, “This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us—whatever we ask—we know that we have what we asked of him” (1 John 5:14-15). Praying in Jesus’ name is praying for things that will honor and glorify Jesus.

Saying “in Jesus’ name” at the end of a prayer is not a magic formula. If what we ask for or say in prayer is not for God’s glory and according to His will, saying “in Jesus’ name” is meaningless. Genuinely praying in Jesus’ name and for His glory is what is important, not attaching certain words to the end of a prayer. It is not the words in the prayer that matter, but the purpose behind the prayer. Praying for things that are in agreement with God’s will is the essence of praying in Jesus’ name.

1. Psalm 66:18 states, “If I had cherished sin in my heart, the Lord would not have listened.” What do you learn from this?
2. James 5:16 states, “Therefore confess your sins to each other and pray for each so that you may be healed. The prayer of a righteous man is powerful and effective.”
3. What truths do you learn from this?
4. How will you change the way you approach prayer from now on?
5. Read Luke 11:14-28 along with Matthew 12:23-37. SATAN!!

*Beelzebub* is the Greek form of the name *Baal-zebub*, a pagan Philistine god worshiped in the ancient Philistine city of Ekron during the Old Testament times. It is a term signifying “the lord of flies” (2 Kings 1:2). Archaeological excavations at ancient Philistine sites have uncovered golden images of flies. After the time of the Philistines, the Jews changed the name to “Beelzeboul,” as used in the Greek New Testament, meaning “lord of dung.” This name referenced the god of the fly that was worshiped to obtain deliverance from the injuries of that insect. Some biblical scholars believe Beelzebub was also known as the “god of filth,” which later became a name of bitter scorn in the mouth of the Pharisees. As a result, Beelzebub was a particularly contemptible deity, and his name was used by the Jews as an epithet for Satan.

The word has two parts: *Baal*, which was the name for the Canaanite fertility gods in the Old Testament; and *Zebul*, which means “exalted dwelling.” Putting the two parts together, they formed a name for Satan himself, the prince of demons. This term was first used by the Pharisees in describing Jesus in Matthew 10:24-25. Earlier, they had accused Jesus of casting “out the demons by the ruler of the demons” (Matthew 9:34), referencing Beelzebul (Mark 3:22; Matthew 12:24).

In Matthew 12:22 Jesus healed a demon-possessed man who was blind and mute. As a result, “all the people were astonished and said, ‘Could this be the Son of David?’ But when the Pharisees heard this, they denied that this could be a work of God, but instead declared: ‘It is only by Beelzebub, the prince of demons, that this fellow drives out demons’” (Matthew 12:23-24).

It is remarkable that the Pharisees reacted to this incredible miracle by Jesus in the very opposite way of that of the multitude, who realized that Jesus was from God. In fact, it was an admission by the Pharisees that Jesus worked miracles or performed deeds beyond the reach of any unaided human power, but they attributed this power to Beelzebub instead of God. Actually, they should have known better: the devil cannot do works of pure goodness. However, in their self-absorbed pride, these Pharisees knew that, if the teachings of Jesus should prevail among the people, their influence over them was at an end. So, the miracle they did not deny, but instead attributed it to an infernal power, “Beelzebub the prince of the demons.”

The greater question is this: what relevance does this have to us as Christians today? In Matthew 10, Jesus provides us with the very essence of what it means to be His disciple. Here we learn that He is about to send out His apostles into the world to preach the gospel (Matthew 10:7). He gives them specific instructions on what to do and what not to do. He warns them, “Be on your guard against men; they will hand you over to the local councils and flog you in their synagogues. . . . All men will hate you because of me” (Matthew 10:17, 22). Then He adds, “A student is not above his teacher, nor a servant above his master. It is enough for the student to be like his teacher, and the servant like his master. If the head of the house has been called Beelzebub, how much more the members of his household!” (Matthew 10:24-25).

The point Jesus is making to us today is that, if people are calling Him Satan, as did the Pharisees of His time, they would surely call His disciples the same. In John chapter 15 Jesus declares, “If the world hates you, keep in mind that it hated me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. Remember the words I spoke to you: ‘No servant is greater than his master.’ If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. They will treat you this way because of my name, for they do not know the One who sent me” (John 15:18-21).[[2]](#footnote-2)

1. We learn from Matthew’s account that the people brought to Jesus a man who was demon-possessed and both blind and mute. Jesus healed him and restored him to normality. Now, this man could both see and talk.
2. According to Matthew’s account, the people responded by suggesting that Jesus “could be the Son of David!” This was a popular Jewish title for the coming Messiah as the Old Testament prophesied that the Messiah would come from the line of David (Psalm 110; Jeremiah 23:5). How did the Jewish religious leaders respond to this idea? Why do you think they responded as they did?
3. What does the name Beelzebub mean?
4. How did Jesus respond to the charge of these religious leaders?
5. What do you learn from the following texts/verses?
6. Luke 11:20 “But if I drive out demons by the finger of God, then the kingdom of God has come upon you.”

* What does this say about Jesus and the kingdom of God?

1. Luke 11:21-22 “When a strong man, fully armed, guards his own house, his possessions are safe. But when someone stronger attacks and overpowers him, he takes away the armor in which the man trusted and divides up his plunder.”

* Is Satan strong (1 Peter 5:8)?
* Who is stronger than Satan (1 John 4:4)?

1. Colossians 2:15 “And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.”

* How did Jesus triumph over Satan and all of his demonic followers?
* Is Satan a defeated foe? Explain.

Satan. The devil. Beelzebul. Lucifer. He goes by many names, but the most powerful force of evil in the universe has already been defeated. The timer on the end of his evil activities was set when the Son of God walked out of the tomb (Matthew 28:7). Jesus defeated sin and death, and Satan was put on notice. Therefore, his time is short (see Revelation 12:12).  
  
Satan’s downfall began the moment he, as the angel Lucifer, challenged God and tried to redirect heaven’s worship to himself (Isaiah 14:13–14). From the moment of his rebellion, Satan’s doom was sure. God cast him from heaven to earth (Luke 10:18) where he gained dominion when Adam followed his example and rebelled against God (Genesis 3:6-7, 17–19; Romans 5:12). Satan is now called “the prince of the power of the air” (John 12:31; Ephesians 2:2), “the god of this world” (2 Corinthians 4:4), “the accuser” of Christians (Revelation 12:10), and “the deceiver of the whole world” (Revelation 12:9). God prepared hell as a place of punishment for Satan (Matthew 25:41).

One common misconception is that Satan and God are equal foes, battling for prominence. This is completely false. God has no equal. He created all things, including the angel Lucifer, who became the being we call “Satan.” As a created being, Satan only has the power and authority God gives him. We see this truth in the book of Job, where Satan has to ask permission to torment one of God’s servants (Job 1:6—2:8). Jesus also alluded to Satan’s short leash when He told Peter that Satan had asked to test Peter (Luke 22:31–32). Satan’s minions, the demons, must also ask the Lord’s permission before they act (Mark 5:9–13). For reasons known only to God, Satan is allowed to wreak havoc on the earth until the time God will forever banish him.

First Corinthians 15:24–26 says, “Then the end will come, when [Jesus] hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For he ‘has put everything under his feet.’” Satan’s time of freedom is nearing the end. When Jesus returns, He will be victorious in a battle we call “Armageddon” (Revelation 16:6). It won’t be much of a fight because Jesus annihilates Satan’s forces with the word of his mouth (2 Thessalonians 2:8; Revelation 19:21).

After his defeat at Armageddon, Satan will be bound for a thousand years “to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time” (Revelation 20:3). At the end of that time, Satan is released; true to form, he leads one more rebellion against Christ and His kingdom (verses 7–9). Again, Satan’s forces are defeated, and Satan himself is “thrown into the lake of burning sulfur” to “be tormented day and night for ever and ever” (verse 10).

There is then one final judgment of all those who have rejected Christ (Revelation 20:11–15). The last act before eternal paradise begins for the children of God is the eternal banishment of sin and of Satan.

In one sense, Satan is already defeated. Jesus won the victory over him through the cross and the resurrection (Colossians 2:15). It is now possible to defeat Satan every day in our own lives. The Holy Spirit empowers God’s children to say “no” to Satan’s agenda and walk in the Spirit, living a life pleasing to God (Ephesians 5:18; Galatians 5:16, 25). The ultimate defeat of Satan is yet to come, when he will be condemned to the lake of fire forever, unable to propagate his evil ever again. Though Satan still reigns as the god of this world (2 Corinthians 4:4), Christians can live in light of the truth that he is a defeated foe.[[3]](#footnote-3)

1. Luke 11:24-26 “When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, ‘I will return to the house I left.’ When it arrives, it finds the house swept clean and put in order. Then it goes and takes seven other spirits more wicked than itself, and they go in and live there. And the final condition of that person is worse than the first.

* What warning do you discern from Jesus in these verses?
* What do you think it means that a man gets his house (outward reformation)   
  in order? Does this protect him from Satan?
* Who is the only one who can protect us from the Evil One (Satan)?

1. Ephesians 6:10-18 **“**Finally, be strong in the Lord and in his mighty power. Put on the full armor of God, so that you can take your stand against the devil’s schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore, put on the full armor of God, so that when the day of evil comes, you may be able to **stand your ground**, and after you have done everything, **to stand**. **Stand firm then**, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God.

And pray in the Spirit on all occasions with all kinds of prayers and requests. Be alert and always keep on praying for all the Lord’s people.

* Explain how a believer protects himself from the Enemy (Satan and his demonic horde)? How is a man to stand his ground amid this dark   
  and evil world where we live?

1. In verses 27-28 a woman in the crowd approaches Jesus and calls out, “Blessed is the mother who gave you birth and nursed you.” To which Jesus responds, “Blessed rather are those who hear the word of God and obey it.”
2. Explain Jesus’ response.
3. Read Psalm 1. Explain what it means to be blessed by the Lord and why   
   obedience is the key.
4. How are you doing? Are you walking in obedience to God? Are you spending time meditating upon God’s word to discern his will and learn how he desires for you   
   to live?
5. What is the most important truth you have learned from this lesson and how will it change the way you live?

1. “What is the Lord’s prayer and should we pray it?”Got Questions Ministries, accessed May 25, 2022, [https://www.gotquestions.org/Lords-prayer.html] [↑](#footnote-ref-1)
2. “Who was Beelzebub?”Got Questions Ministries, accessed May 25, 2022, [https://www.gotquestions.org/who-Beelzebub.html] [↑](#footnote-ref-2)
3. “When will Satan be defeated?”Got Questions Ministries, accessed May 25, 2022, [https://www.gotquestions.org/when-will-Satan-be-defeated.html] [↑](#footnote-ref-3)