

# Luke 11:29–30

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.** For just as **Jonah became a sign** to the Ninevites, **so will the Son of Man be** to this generation. (vv. 29–30)

- the “sign of Jonah” – What is it?
  - ▶ Some say it was his preaching which foreshadowed the preaching of Yeshua.
  - ▶ But it is clear that the “sign of Jonah” was the miraculous reappearing of the man who was considered dead.
- This foreshadowed the miraculous resurrection of Yeshua, Who was crucified and came back to life on the third day.
- Note the parallel in Matthew 12:40 and John 2:18

# Luke 11:29–30

But He answered and said to them, “An evil and adulterous generation craves for a sign; and yet **no sign will be given to it but the sign of Jonah** the prophet; for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth. (Matt 12:39–40)

The Jews then said to Him, “**What sign do You show us** as your authority for doing these things?” Yeshua answered them, “Destroy this temple, and **in three days I will raise it up.**” (John 2:18–19)

- “three days and three nights” does not require 72 hours in the tomb. “On the third day” (τῇ τρίτῃ ἡμέρᾳ) [Matt. 16:21; 17:23; 20:19; Luke 9:22] means “before the day is complete.”

# Luke 11:31

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.**  
(v. 31)

- Gentiles who believed in the God of Israel as witnesses against the Pharisees who rejected Yeshua.
  - ▶ The Queen of Sheba gave honor to “the Lord your God” as she addressed Salomon.
  - ▶ The people of this generation, those who believed in Yeshua.
- “something greater than Solomon is here” – Using the term “something greater” refers to Yeshua’s infinite wisdom, which far exceeded the wisdom of Solomon. If the Queen of Sheba understood that Solomon’s wisdom came from God, way do the Pharisees fail to see that Yeshua was sent by the Father!

# Luke 11:32

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. (v. 32)

- The **wickedness** of Ninevah was legion, but they **repented** when the **message of the truth** was delivered by Jonah.
- Yet the Pharisees were **rejecting** Yeshua, the very “**word of God**” incarnate.
- The phrase “something **greater than Jonah** is here” is repeated for emphasis. (*kal v'chomer*, “light & heavy”) If they repented because of Jonah’s words, how much more should the person and message of Yeshua bring repentance!
- The comparisons show the utter unbelief of the Pharisees whose **pride** prevented them from seeking repentance.
- Their eyes were **blinded** to the “true Light.”

# Luke 11:33–35

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**. 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**. Then watch out that **the light in you is not darkness**. (vv. 33–35)

- “Light” is used as symbol for **truth and knowledge of the truth**.
- When one gains truth and knowledge, it is **worthless** if it is **not lived out**. A lamp “put in the cellar” is worthless.
- “The eye is the lamp of the body” – This is a picture of how one gains truth, knowledge and wisdom.
- “eye is clear” – the Greek word *ἀπλοῦς* can also mean “healthy” as opposed to bad (or injured), i.e., honestly desiring the truth.
- “darkness,” the opposite of “light,” symbolizes that which is false.
- Yeshua’s warning: don’t accept falsehood as though it is true. To do so results in certain doom.

# Luke 11:36

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.” (v. 36)

- The “whole body” means “the whole person,” thoughts, words, actions.
- “wholly illumined” means that one’s entire person is more and more governed by knowledge of the truth and a growing desire and ability to live out that which is true and right.

# Luke 11:37–38

Now when He had spoken, a Pharisee asked Him to have lunch with him; and He went in, and **reclined at the table**. When the Pharisee saw it, he was surprised that **He had not first ceremonially washed before the meal**. (vv. 37–38)

- There is no biblical commandment to wash one's hands before eating. This was an added "commandment" set forth by the Pharisees, who sought to be viewed by others as very meticulous about the laws of purities.
- It seems as though Yeshua did this purposefully in order to demonstrate to the Pharisee the important lesson He intended to teach.



# Luke 11:39

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**.(vv. 39)

- The Pharisees were very meticulous about each detail of **purities** that might be **noticed by others**. They went overboard to make sure utensils were properly washed and thus **ceremonially clean**.
- Yeshua's point is this: there is **nothing wrong** with **seeking to obey the letter of the Torah**, but one ought to be **equally concerned** about inward purity, that which **only God and not others can see**. For outward actions flow from inward motives.
- This relates to one's **thoughts**, one's **motives**, one's **desires** and one's **choices**.
- “full of robbery” = selfish, putting oneself as most important.
- “and wickedness” = willing to engage in wickedness in order to get what one wants for himself.



# Luke 11:40–41

You **foolish ones**, did not He who **made the outside make the inside** also? But give that which is **within as charity**, and then all things are **clean for you**.(vv. 40–41)

- “foolish ones” – they were living as though God does not know the heart, i.e., the inward motivations, thoughts, desires, etc.
- Keeping the “outside clean” means hypocritically living for the praise of others, proven by the fact that when out of the public eye, the actions change.
- God sees both the outward and the inward because He created mankind and knows everything.
- “give that which is within as charity” – “charity” is used to denote that which is the opposite of “self-centered.”
- If one’s true motivation is to please God in all aspects of one’s life, and this is actually lived out, then God will be fully pleased with that person.
- The only way this is possible is through being born again.