

**I. Read Luke 11:45-53**

- A. In vs. 45-46, the experts on the law engage Jesus in a discussion of His accusations against the Pharisees. Jesus had intended His rebuke for any that distort the truth and lead people astray. The “lawyers” were doing this as well. What was causing them to feel guilty? (Read Romans 2:1-3, 12-15.)

**True moral guilt results when one breaks God’s law. Awareness of guilt results from an inherent understanding of God’s law and our awareness that we have broken that law. Jesus spoke the truth, and those hearing that truth recognized their own guilt — a recognition that all men have, yet some suppress. It is important to note that guilt and conviction of sin are not the same thing, although they may overlap. All men have general revelation and the law of God written on their hearts; thus they know the difference between right and wrong. The conviction of sin by God the Holy Spirit is a special work of God. Conviction may further be separated into two parts. The first is a general conviction, which is one aspect of *common grace*. It does restrain the evil inclinations of all men but does not necessarily lead to salvation for all men. The second is a particular conviction, which is the consequence of the effectual call and regeneration of God the Holy Spirit. It always leads to salvation. The lawyers’ guilt was real. They knew they were guilty by general revelation, the words of Christ, and common grace.**

- B. In verse 48, Jesus points to the paradox of those who claim to teach the law, yet deny the salvation promised by the prophets. They were in the position of working against their professed mission and purpose. How does Jesus illustrate the contradiction of their teaching in verse 48?

***Their fathers had destroyed the prophets who spoke the truth, and they continued in their fathers’ sinful rebellion by building tombs for the prophets they killed. In other words, they were accessories to the previous generations’ opposition to God and the truth. The New Geneva Study Bible makes this comment. “They saw themselves as honoring those great men of God, but building tombs could not hide their complicity with those who killed them.”***

- C. In vs. 49-51, Jesus alludes to the ongoing struggle between the seed of God and the seed of Satan. Read Genesis 3:15-16 and discuss the nature of this struggle.

**The seed of God are those who believe God and are thus of the household of faith. The seed of Satan refuse to believe God and are in active rebellion against God and the truth. That rebellion may be *obvious and explicit* or it may be *subtle and indirect*. Hostility may be directed at God Himself, or it may be directed at His people. The latter is the case when His prophets are persecuted and killed. (Note: The Genesis 3:15-16 verse can also be interpreted as a prophesy regarding Christ’s defeat of Satan at the cross.)**

How does one know on which side of the struggle one falls? (See Romans 4:3.)

**The point of separation is one’s view of and trust in the Word of God. That is the substance of true faith. That was the basis of Abraham’s faith. One cannot today say that he is *for* God yet reject God’s provision for salvation — the gospel of Christ. One cannot say he believes the gospel of Christ, yet reject His Word. That makes no sense.**

- D. What *generation* is Jesus referring to in verse 50?

**Specifically, He was referring to *His* contemporary generation that was rejecting Him. However, the truth cited served as a warning to all subsequent generations as well. All who reject Christ share in complicity with previous generations of unbelievers and with those who crucified Christ!**

- E. In verse 52, degrees of sin are alluded to. Read the following Scriptures and discuss: (Luke 17:1-2; Matthew 11:21-22; James 3:1)  
**In Luke 11:52, two sins are mentioned. One sin involved the lawyers' own rejection of the truth. The second involved their leading astray of others through taking "away the key of knowledge" (NAS). In other words, they had so confused and manipulated the real intent of the law, that they were causing others to stumble. In God's economy of judgment, it is certainly dangerous to reject His truth (eternally so), but it is even more dangerous to cause others to stumble!**
- F. Why do you suppose the scribes and the Pharisees were "hostile" toward Christ? (Read John 3:18-21.)  
**They were filled with darkness and wickedness. Jesus exposed the true condition of their hearts each time He spoke. If you live in darkness, the light shining into your eyes is painful! This is one effect of conviction.**
- G. In the NKJV, verse 54 uses the word *accuse*. How does the use of this particular word reflect the true loyalty of the scribes and Pharisees? (See Revelation 12:10-11.)  
**Satan, their spiritual father, is the *accuser* of the brethren. This is one of Satan's most obvious methods of attack. The scribes and Pharisees were emulating their spiritual mentor when attacking Jesus and seeking a basis to make accusations against Jesus.**
- H. Are there religious leaders in our day who represent themselves as *keepers and teachers of the truth*, but who are really following in the footsteps of the scribes and Pharisees of Jesus' day?  
**Certainly. Anyone teaching a false gospel or impeding the spread of the gospel through the promotion of a *works righteousness, false knowledge, and/or an implicit or explicit denial of the deity of Christ* is following in the footsteps of the scribes and Pharisees.**
- I. What does the hostility of the scribes, lawyers and Pharisees toward Christ tell believers they should expect from the world? (See Matthew 5:10-16.)  
**Men who have set their course in opposition to God and His Word will attack those who promote the things of God. The attacks will not always be the same, nor will they always be to the same degree, but they *will* come. Often the attacks come in proportion to the light one sheds on those walking in darkness.**

How should this affect a believer's willingness to interact with unbelievers?  
**It shouldn't.**