

171224-1 Luke Series, 11, vss 14-26, Of Whose Kingdom Are We – Craig Thurman

Καὶ ἦν ἐκβάλλων

14 ¶ And he was casting out a devil, and it was dumb.

Matthew 12.22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb:

was, ἦν, 3ps. imperf. of εἶμί, *to be, am*; he was, and continued to be ...; Jesus was in the act.

casting out, ἐκβάλλων, nom. sing. masc. part. pres. act. of ἐκβάλλω, ἐκ from, of, out, out of, forth + βάλλω, *to cast, send, pour, strike, throw, thrust*; ἐκβάλλω, 6 times in this episode (vss. 14, 15, 18-20).

And it came to pass, when the devil was gone out, the dumb spake;

Matthew 12.22 ... and he healed him, insomuch that the blind and dumb both spake and saw.

and the people wondered.

Mt.12.23 And all the people were amazed, and said, Is not this the son of David?

Mt.12.24 But when the Pharisees heard it,

Mk.3.22 ¶ And the scribes which came down from Jerusalem said,

The Scribes not necessarily having seen what Jesus had done respond to what they think is an absurd reaction of the people to consider that Jesus is the son of David. If he is the son of David then certainly he is also the Christ or anointed (king) of God.

Again we see that a devil had affected someone with a disability. Remember, disabilities are not always the direct result of demonic activity. They are not always because of the *acts* of the sins of anyone. They can be for no other reason than the will of God.

Joh 9:2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

Καὶ ἦν ἐκβάλλων δαιμόνιον καὶ αὐτὸ ἦν κωφὸν ἐγένετο δὲ τοῦ δαιμονίου ἐξεληθόντος ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι

15 But some of them said,

that is, the Pharisees (once again, cf. Mt.9.34), said and the scribes

He casteth out devils through Beelzebub ἄρχοντι τῶν δαιμονίων
the chief of the devils.

Mt.12.24b ... by Beelzebub ἄρχοντι τῶν δαιμονίων
the prince of the devils.

Mk.3.22 ...He hath Beelzebub, and by the prince of the devils casteth he out devils.

Beelzebub is **בְּעֵל זְבוּב**, Baal, lord + z^e-bub, of the flies;

בְּעֵל זְבוּב, z^e-bub is found in two O.T. Scriptures: Ecc. 10.1, *Dead flies cause the ointment of the apothecary to send forth a stinking savour*; Is.7.18, *And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.*

בְּעֵל, Baal, a male god, as well as Ashtoreth, the female deity, were the gods of the nations that previously lived in and around the land of Canaan. The plural forms of these are Baalim and Ashtaroth, which indicates numerous male and female deities. The first mention of Baal is very early in the wanderings of the children of Israel in the wilderness as the god of Moab. Moab is descended from Lot (and so was Ammon [Benammi]). (Nu.22.41) Israel turned away from God to worship these Baalim and Ashtaroth, male and female deities.

Jud.2.11 And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

Israel was plagued with idolatry throughout their history until the Babylonian captivity. It was after the captivity that they put away these gods and worshipped, at least outwardly, only one God, Jehovah.

Mr 12:32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

Beelzebub is shown to be Satan. (v.18)

By accusing Jesus of casting out demons by Beelzebub they are saying that He is in cooperation with him, subordinated to him, and possessed by him.

τινὲς δὲ ἐξ αὐτῶν εἶπον Ἐν Βεελζεβοῦλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια

16 And others, tempting him, sought of him a sign from heaven.

The Lord Jesus never satisfied the carnal curiosities of man. And the issue is not so much addressed by the Lord here in this text.

ἄλλοι δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ

17 But he, knowing their thoughts,

Mk.3.23 And he called them unto him,

thought, διανοήματα, acc. pl. of διανοήμα, δια + νοέω, to think think through ...

Jesus was well acquainted with what the Pharisees were thinking and begins to correct their error.

said unto them,

Mk.3.23 ... in parables, How can Satan cast out Satan?

ἐφ' ἑαυτήν

Every kingdom divided against itself

is brought to desolation;

parted

Mk.3.24 ... *that kingdom cannot stand.*

is brought to nothing, becomes
solitary, deserted

διαμερισθεῖσα, nom. sing. fe. part. aor. pass. of διαμερίζω, διά +
μερίζω, to be divided through; KJV, *parted, divided.*

is brought to desolation, ἐρημοῦται, 3ps. pres. ind. pass. of ἐρημόω;
also, Re. 18.17, *is come to nought;* the noun, ἔρημος, is tss. *desert,*
desolate and solitary.

καὶ οἶκος - ἐπὶ οἶκον πίπτει
and a house divided against a house falleth.

Mt.12.25 ... *and every city or house ...*

shall not stand:

The use of the noun *house* is a metaphor. The very first usage of this word in Scripture is in this way.

Ge 7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

House is used at least three different ways in Scripture. It can refer to a structure of materials in which people live (Ge.19.10, 11; Mt.7.26; Acts 18.7), or to the relationship that certain have to one another. (Acts 7.42; 18.8; 1Ti.3.4; He.3.2-6; He.10.21), or to a physical and spiritual body. (2Co.5.1-6)

Division marks a separation of at least two parts.

αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον πίπτει

18 If Satan also be divided against himself,

Mt.12.26 ... *cast out Satan, he is ...*

Mk.3.26 ... *rise up against himself, and be divided ...*

be divided, διμερίσθη, 3ps. aor. ind. pass. of διαμερίζω, διά by, among, through + μερίζω, to divide, distribute, deal, difference between; διαμερίζω, tss. to *part, divide, cleave*.

how shall his kingdom stand?

Mk.3.26b ... he cannot stand, but hath an end.

because ye say that I cast out devils through Beelzebub.

It is not possible that Satan's house and Christ's house are in collusion to deceive and destroy people's. Christ never brought harm to a single soul during His earthly ministry. He came to seek and save that which was lost. (Mt.18.11) He did nothing to harm the lives of others. (Lk.9.51-56) Satan deceives and destroys' the souls of men. Whatever might appear to be in the eyes of men, it is certain that no devil has cast out another devil. That is the truth. Demons might use various means to destroy the souls of men but rather than casting one another out they join forces (v.26)

εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διμερίσθη πῶς σταθήσεται ἡ βασιλεία αὐτοῦ ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια

υἱοὶ

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out?

Mt.12.27 children (υἱοὶ)

therefore shall they be your judges.

Jesus puts the onus upon the Pharisees to equally condemn all that cast out demons. It is of their sons, the sons of Israel, those following Christ, which Jesus puts before the Pharisees to condemn as well.

Make no mistake. None but the disciples of Christ have ever been shown to cast out demons.

Acts 19.13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

By accusing the Lord of being in league with Beelzebub the Pharisees have condemned their own sons. There were the apostles (12), the seventy that were sent into the villages and cities, and an untold numbers (Lk.9.49, 50) which were involved in the work of Christ among the children of Israel. So, the Pharisees must back away from the accusation.

εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται

20 But if I with the finger of God cast out devils,

Mt.12.28 But if I cast out devils by the Spirit of God,

Ex 8:19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

Ex 31:18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

De 9:10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

The finger of God refers to the Spirit of God. It was the working of the Spirit of God which changed the rod into a serpent. It was the Spirit of God which did all the wonderful works through Moses and Aaron in Egypt. It was the Spirit of God that divided the Red Sea. It was the Spirit of God

which wrote the Ten Commandments upon the tables of stone. It was the Spirit of God that divided the Jordan River. It was the Spirit of God that caused the walls of Jericho to fall. It was the Spirit of God which came upon Jesus Christ at His baptism and remained on Him. And it was the Spirit of God that our Lord cast out the devil.

no doubt ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ
the kingdom of God is come upon you.
Mt.12.28b ... then the kingdom of God is come unto you. (same Gr.)

is come, ἔφθασεν, ephthasen, 3ps. aor. ind. of φθάνω, phthanō;
KJV, to *come* (Mt.12.28; Lk.11.20; 2Co.10.14; 1Th.2.16), *attain*
(Ro.9.31; Phl.3.16), and *prevent* (1Th.4.15)

LXX, tss. ἔφθασεν, 3ps. aor. ind. in Jud.20.42, *overtook*;
2Sa.20.13, *removed*; 1Ki.12.18, *made haste*; Ezra 3.1, *came on*;
Ne. 8.1, *arrived*.

The sense of the kingdom come is that it *reached* to where they are ... but they didn't know it. But in what sense did the kingdom *reach* or *attain* this day? In that the Christ of God was with them.

'That it has come **upon**, not merely "among" or "unto" them, implied that they were not ready for it ...' *An American Commentary on the New Testament, Luke*, George Bliss, p.201

Jesus now describes what has taken place at His coming. He is vanquisher of Satan and His kingdom of darkness. In this parable Satan is shown to have a place of dominion where he rules. (Lk.11.18, *his kingdom*; Eph. 6.12, *rulers of the darkness of this world*; Re.16.10, *and his kingdom* (the beast's) But he and his shall be vanquished by the superior force of Christ and His kingdom.

εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ

ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσει τὴν ἑαυτοῦ αὐλήν
21 When a strong man armed keepeth his palace,

the strong being armed should guard

armed, καθωπλισμένος, nom. sing. masc. part. perf. pass. of καθοπλίζω, κατά at, down + όπλίζω, hopludzō, arm (1, 1Pe.4.1); this once in Luke.

keepeth, φυλάσση, 3ps. pres. subj. act. of φυλάσσω; it is to keep like a guard keeps a prison KJV, *keep, preserve, to be ware, save, beware.*

palace, αύλήν, acc. sing. of αύλη; KJV, *palace (7), hall (2), fold (2), court (1)*; so a large, restricted or containment area.

έν ειρήνη έστιν τὰ ύπάρχοντα αύτοϋ

his goods are in peace:

his possessions are [kept] with peace

όταν ό ισχυρός καθωπλισμένος φυλάσση τήν έαυτοϋ αύλήν έν ειρήνη
έστιν τὰ ύπάρχοντα αύτοϋ

22 But when a stronger than he shall come upon him,

shall come upon, έπελθών, nom. sing. masc. part. aor. of έπέρχομαι, to come upon.

and overcome him, he taketh from him all his armour

overcome, νικήση, 3ps. aor. subj. of νικάω; KJV, *overcome (24), conquer (2), victory (1), prevail (1).*

all ... armour, πανοπλίαν, acc. sing. of πανοπλία, πᾶς all, + όπλον, όπλα, KJV, *instruments (2), weapons (2), armour (2)*; πανοπλία, KJV, *tss. all ... armour (1, Lk.11.22), whole armour (2, Eph.6.11, 13)* so, the whole armour, every weapon, or every instrument;

wherein he trusted, and divideth his spoils.

distribute

σκεύη αὐτοῦ διαρπάσαι

Mt.12.29 Or else how can one enter into a strong man's house, and 'spoil his goods,' except he first bind the strong man? and then he will spoil his house. seize his stuff

trusted, ἐπεποίθει, 3ps. pluperf. of πείθω; KJV, to trust, be persuaded, to obey, to have confidence, and to be assured;

The Greek pluperfect verb,

'It represents action as complete and the results of the action in existence at some point in past time, the point of time being indicated by the context.' *A Manual Grammar of the Greek New Testament*, by Dana and Mantey, p.205

'The Pluperfect tense is only the perfect indicative of past time. Its use is therefore the same, except that it denotes the beginning, continuation, completion and existing results of an action at some point in past time which point is revealed by the context.' *Renaissance New Testament*, vol. 1, Randolph Yeager, p.lviii

divideth, διαδίδωσιν, 3ps. pres. ind. act. of διαδίδωμι, διά by, among, through + δίδωμι, to give; διαδίδωμι, KJV, divideth (1, Lk.11.22), distribute (3, Lk.18.22; Jn.6.11; Acts 4.35), give (1, Re. 17.13).

spoils, σκῦλα, acc. pl. of noun σκῦλον and Lk.11.22 the only place where it is used; that which is gotten through troubling.

the verb root: σκύλλω

σκύλλου, 2ps. pres. imper. pass. (tss. *trouble*, Lk.7.6);

σκυλλεις, 2ps. pres. ind. act. (tss. *troublest*, Mk.5.35);

σκύλλε, 2ps. pres. imper. act. (tss. *trouble*, Lk.8.49)

Jesus forecasts in this parable His purpose for coming into this world. The Pharisees could not understand the truth which Christ put before them that day.

Mt.13.10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

By this He showed the destruction of Satan and his evil forces. Christ first comes upon him. How? He entered into human history as the Elect of the elect to be their substitute for sins against God. Here, in this sphere where Christ's own were being held captive by the strong man, Satan, He came. (Eph. 4.8) And during this time Christ fulfilled the law of God, showing that He loved God with all his heart, soul, mind, and strength, and His neighbor as Himself; He loved *His own* even unto death.

Joh 13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

Then He submits Himself to die under the judgment of God to die in their place by being nailed to a cross, being made a curse to God for us. Jesus was legally constituted a sin, though He did no sin, He died as sinner, in the sinner's place that day. But death could not hold Him. According to the Scriptures after three days and three nights He rose from the dead as is alive forevermore. And He showed Himself alive to His own people (only to His own people!!!), as many as 500 witnesses before He ascended into glory and took His place at the right hand of the throne of the Majesty in heaven. (1Co.15.6) Christ is the *stronger than he*. He has prevailed to spoil Satan of His power over the people of God. He has redeemed them every one from the power of sin, death, and the grave.

1Co 15:55 O death, where is thy sting? O grave, where is thy victory?

In the death, burial and resurrection of Christ Satan was destroyed.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through

death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

1Jo 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning.

In other words, he that lives like the devil is of the devil, because that is how the devil is ...

For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Since the cross, the devil is a toothless lion. Yes, he is still an adversary to be withstood. (1Pe.5.8) He can still wreak havoc in the lives of His people. But we are delivered from sin and death, and from the power of Him who had the power of death, the Devil. And his judgment is come.

Joh 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

His end, the end of every demon, and the end of every soul which continues in unbelief that Jesus is the Christ of God and the Savior of the world shall one day meet together in one place tormented in an eternal fire. ...

ἐπὶ δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ' ἧς ἐπεποίθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν

23 He that is not with me is against me: and he that gathereth not with me scattereth.

Christ makes it clear to the Pharisees who is of Beelzebub and who is of God.

ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

is gone out, ἐξέλθη, 3ps. aor. subj. of ἐξέρχομαι, *is come out*, expressing a weak future tense.

is gone out, ἐξέλθη, 3ps. aor. subj. of ἐξέρχομαι, ἐκ from, of, out, out of, forth + ἔρχομαι come, go; KJV, *to depart, depart out, go out of, proceed forth*,

Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὕρισκον λέγει Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον

25 And when he cometh, he findeth it swept and garnished.

The man being relieved of his devil has reformed himself.

καὶ ἔλθὼν εὕρισκει σεσαρωμένον καὶ κεκοσμημένον

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

Suffering of souls is a part of this world. Those without Christ suffer the will of the powers of the darkness of this world. Christ gives no reason why a demon would leave someone. It appears that devils may come and go at will. No human will can prevent the evil forces of Satan from destroying whomever they choose. In instances when a soul is temporarily relieved of demon possession there is a reformation. Many without Christ live reformed lives. But reformation does nothing to save the soul from sin, and death, and the judgment of God. Pharisees, scribes, Jews and Gentiles, rich and poor, bond and free, politician and constituent, it makes no difference. Apart from Jesus Christ the soul is *condemned already*. We must believe that Jesus is the Christ, the Son of the living God.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

*1Co.1.23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;
24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.*

*Jn.8.23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.
24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.*

Ro 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Of whose kingdom are we? Are we yet a part of the kingdom of the darkness of this world? In the death of Christ all of the elect of God were removed, translated, turned into, μεθιστημι, into the kingdom of God.

*Col 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
14 In whom we have redemption through his blood, even the forgiveness of sins ...*

Admittedly, I have always found verses 24-26 extremely interesting. For that reason I have failed to discern the main point of this parable. The point is that Satan's kingdom is not divided at all, but it is very united to destroy the souls of men. Here, Jesus tells of a devil which leaves a man for a time only to return and find that his former *host* is mended. So, rather than leaving him alone he goes and finds seven other spirits more wicked than he to bring the man to a worst state than he ever was before. Clearly, Satan and his kingdom is not divided. It is very easy to overlook the context of a passage and get caught up with some other lesser point.

Do you understand that Christ died and rose from the dead for you? If so, say so today.

τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων