

## INTRODUCTION.

- A. Scripture text: [Luke 11:14-26](#).
- B. "Battle Stations."
- C. Jesus came not only to bring peace to the earth, but He came so that He could finish His war with Satan. We as Xians, are part of this war; participants, not spectators.
- D. In the parable (Lk. 11:21,22), Jesus:
  - 1. Invades the strong man's home.
  - 2. Attacks and overpowers the strong man.
  - 3. Takes away the strong man's armor.
  - 4. Distributes the strong man's plunder.

### I. CHRIST INVADED SATAN'S TERRITORY (Lk. 11:14-20).

- A. Jesus did not cast out demons by the power of Beelzebub. This is not true:
  - 1. It is illogical (why would Satan cast out Satan).
  - 2. It is inconsistent ("their sons" cast out demons also).
- B. The world is Satan's territory:
  - 1. The world was full of sinners needing salvation (Jn. 3:16).  
["For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."](#)
  - 2. The devil is a spirit working in those who are disobedient (Eph. 2:2).  
["...in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.](#)
  - 3. The devil is the ruler of this world (Jn. 12:31).  
["Now judgment is upon this world; now the ruler of this world shall be cast out."](#)
  - 4. Satan seeks to devour the world (1Pet. 5:8).  
[Be of sober spirit, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour.](#)
- C. But the cross proved not to be Satan's victory; it was his defeat.

### II. CHRIST ATTACKED AND OVERPOWERED SATAN'S WEAPONS (Lk. 11:22a).

- A. The text says, ["...but when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied, and distributes his plunder."](#)
- B. The name "Beelzebub" has several meanings, lord of: heights, flies, dung, or dwelling.
- C. Each name of the devil in the Bible tells us something about him:
  - 1. "Satan" means an adversary (1Pet. 5:8).  
[Be of sober spirit, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour.](#)
  - 2. "Devil" means a slanderer (Rev. 12:9).  
[And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.](#)
  - 3. A "dragon" or "lion" which would indicate a devourer (Rev. 12:7).  
[And there was war in heaven, Michael and his angels waging war with the dragon. And the dragon and his angels waged war,](#)
  - 4. A "serpent" which means a trickster (2Cor. 11:3).  
[But I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray from the simplicity and purity of devotion to Christ.](#)
  - 5. A "deceiver" which is a liar (2Jo. 7).  
[For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist.](#)
- D. While X is trying to gather people together, Satan is busy trying to scatter all souls (Lk. 11:23).

### III. CHRIST TAKES AWAY SATAN'S ARMOR (Lk. 11:22b).

- A. The text says, "...but when someone stronger than he attacks him and overpowers him, **he takes away from him all his armor on which he had relied**, and distributes his plunder."
- B. What does Satan use to keep people in his kingdom and lure others into it?
1. **Pride** (1Tim. 3:6) but X's answer is **humility** (Phil. 2:7).  
(1Tim. 3:6) not a new convert, lest he become conceited and fall into the condemnation incurred by the devil.  
(Phil. 2:7) but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.
  2. **Fear** (Heb. 2:15), but X has **abolished death** (2Tim. 1:10).  
(Heb. 2:15) ...and might deliver those who through fear of death were subject to slavery all their lives.  
(2Tim. 1:10) ...but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel,...
  3. **Lies** (Jn. 8:44), but X is **truth** (Jn. 14:6; see 2Cor. 4:4; 11:13-15).  
(Jn. 8:44) "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies."  
(Jn. 14:6) Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me."
  4. **Hatred** (Rev. 12:17), but X taught **love** (Jn. 15:18; Mt. 5:43).  
(Rev. 12:17) And the dragon was enraged with the woman, and went off to make war with the rest of her offspring, who keep the commandments of God and hold to the testimony of Jesus.  
(Jn. 15:18) "If the world hates you, you know that it has hated Me before it hated you."  
(Mt. 5:43) "You have heard that it was said, 'YOU SHALL LOVE YOUR NEIGHBOR, and hate your enemy.'"
- C. The three tools of Satan:
1. False religion (pride and lies).
  2. Worldliness (materialism and carnality).
  3. Persecution (temptation and calamity).

### IV. CHRIST RECEIVES SATAN'S PLUNDER (Lk. 11:22d).

- A. The text says, "...but when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied, **and distributes his plunder**."
- B. "He... divided his spoils" and these are the people formally under Satan's control.
- C. After Jesus won the victory at the cross, He sits on the throne, claiming the spoils and distributing gifts (Eph. 4:7-11).  
But to each one of us grace was given according to the measure of Christ's gift. [8] Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN." [9] (Now this *expression*, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? [10] He who descended is Himself also He who ascended far above all the heavens, that He might fill all things.) [11] And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers,
- D. The parable of the empty house warns us about the spiritual vacuum in our souls. Be sure to fill it up with the good things of JC.
- E. Jesus adds to His church daily, such as should be saved (1Cor. 12:13; see Ac. 2:47, κJV).  
For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.
- F. But Satan will want his plunder back! Such is the testimony of 11:24-26. Be careful not give in to the temptations and lies. To be lost, then be saved, and then lost again is a worse condition than just being lost. There is usually no hope of repentance from this third state.

## PARABLES OF THE LOST SHEEP, COINS, AND SONS

### I. FOUR WAYS TO BE LOST.

- A. One can be lost by just wandering away from the flock.
- B. One can be lost by the inability and carelessness of those in charge.
- C. One can be lost by overt and willful disobedience.
- D. One can be lost by pride, selfishness and self righteousness.

### II. THE PARABLE OF THE LOST SHEEP (Lk. 15:1-7).

The text:

Now all the tax collectors and the sinners were coming near Him to listen to Him. **2** Both the Pharisees and the scribes began to grumble, saying, "This man receives sinners and eats with them." **3** So He told them this parable, saying, **4** "What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture and go after the one which is lost until he finds it? **5** When he has found it, he lays it on his shoulders, rejoicing. **6** And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' **7** I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

A. The parable:

- |                                   |                               |
|-----------------------------------|-------------------------------|
| 1. The man with a hundred sheep   | Christ the Good Shepherd.     |
| 2. The sheep which wandered away  | backsliders from the faith.   |
| 3. Finding the lost sheep         | Christ saving sinners.        |
| 4. Elevating it to his shoulder s | uplifting the fallen.         |
| 5. The rejoicing of the shepherd  | joy in heaven over the saved. |

B. Consider the facts about the lost sheep:

1. It is absolutely defenseless.
2. It is without any sense of direction.
3. It is surrounded by dangers.

C. Look at what the Good Shepherd did:

1. His emotions were aroused with reference to the lost sheep.
2. He went himself, he did not send another.
3. He stayed with the search until it was successful.

### III. THE PARABLE OF THE LOST COIN (Lk. 15:8-10).

The text:

"Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it? **9** When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost!' **10** In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

A. Some analogies in the parable:

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|------------------------|---|
| 1. The woman           | the church in all ages.                         |
| 2. The lost coin       | the dropout from the church.                    |
| 3. The lighted lamp    | the Word- of God.                               |
| 4. The broom           | the church is concern for true virtues.         |
| 5. The diligent search | the church's diligent activity to save souls.   |
| 6. The rejoicing       | the joy in heaven over one sinner who is saved. |

B. The lost coin is like a lost sinner:

1. Both are lost through no fault of their own.
2. Both are alike fallen,

3. Both suffer increasing damage in their lost state.
  4. Both become increasingly difficult to recover.
- C. What the woman did to find the lost coin;
1. First, she lighted a lamp.
  2. Second, she searched diligently.
  3. Third, she used a broom to sweep the whole place.

#### IV. PARABLE OF THE PRODIGAL SON (Lk. 15:11-32).

The text:

And He said, "A man had two sons. **12** The younger of them said to his father, 'Father, give me the share of the estate that falls to me.' So he divided his wealth between them. **13** And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living. **14** Now when he had spent everything, a severe famine occurred in that country, and he began to be impoverished. **15** So he went and hired himself out to one of the citizens of that country, and he sent him into his fields to feed swine. **16** And he would have gladly filled his stomach with the pods that the swine were eating, and no one was giving anything to him. **17** But when he came to his senses, he said, 'How many of my father's hired men have more than enough bread, but I am dying here with hunger! **18** I will get up and go to my father, and will say to him, "Father, I have sinned against heaven, and in your sight; **19** I am no longer worthy to be called your son; make me as one of your hired men.'" **20** So he got up and came to his father. But while he was still a long way off, his father saw him and felt compassion for him, and ran and embraced him and kissed him. **21** And the son said to him, 'Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.' **22** But the father said to his slaves, 'Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet; **23** and bring the fattened calf, kill it, and let us eat and celebrate; **24** for this son of mine was dead and has come to life again; he was lost and has been found.' And they began to celebrate.

**25** "Now his older son was in the field, and when he came and approached the house, he heard music and dancing. **26** And he summoned one of the servants and began inquiring what these things could be. **27** And he said to him, 'Your brother has come, and your father has killed the fattened calf because he has received him back safe and sound.' **28** But he became angry and was not willing to go in; and his father came out and began pleading with him. **29** But he answered and said to his father, 'Look! For so many years I have been serving you and I have never neglected a command of yours; and yet you have never given me a young goat, so that I might celebrate with my friends; **30** but when this son of yours came, who has devoured your wealth with prostitutes, you killed the fattened calf for him.' **31** And he said to him, 'Son, you have always been with me, and all that is mine is yours. **32** But we had to celebrate and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found.'"

- A. Two main applications; one, the prodigal son represents the Gentiles while the son in the field represents the religious Jewish establishment and two, this story shows God's love for men of every generation since.
- B. The two sons had different sins:
1. The prodigal son was a squanderer or waster of what he had. He was irresponsible, immature, and unable to cope with the problems of life, as seen by his having to feed pigs and be in lack of daily food.
  2. The elder son was one who just spent his life. As we later see in the parable he is selfish and jealous over the father's treatment of his brother.
- C. Three great truths we can learn from all of this:
1. God is willing to forgive prodigals and self-righteous bigots alike.
  2. It is easier to confess to God than it is to any man.
  3. The great joys of God's kingdom are those of new life in those once dead to sin, and the finding of that which was lost.
- D. Remember that this parable is given to Pharisees and other Jewish religious leaders who were upset with Jesus treatment of publicans and sinners as objects of heavenly grace.