

The Gospel of Luke
Chapter 12
(Luke 12:1-59)

Outline of the Chapter:

I. Instruction in the Light of Rejection, Luke 12:1-19:27.

- 1. Concerning hypocrisy, Luke 12:1-12.**
- 2. Concerning covetousness, Luke 12:13-34.**
- 3. Concerning faithfulness, Luke 12:35-48.**
- 4. Concerning division and signs, Luke 12:49-59.**

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**1. Concerning hypocrisy, Luke 12:1-12.**

These final teachings of Jesus before He arrived at the Cross includes in **Chapter 12**, four mandates:

- a. Beware of living as a hypocrite, vs. 1-3.**
- b. Do not fear physical pain; fear God, vs. 4-7.**
- c. Confess the Son of Man openly, boldly, and freely, vs. 8-10.**
- d. Do not become distracted about defending yourself; God will stand in your defense, vs. 11-12.**

**a. Beware of living as a hypocrite, Verses 1-3.**

Vs. 1

**Luke 12:1**, “Under these circumstances, after so many thousands of people had gathered together that they were stepping on one another, He began saying to His disciples first of all, “Beware of the leaven of the Pharisees, which is hypocrisy.”

“Under these circumstances” means while the Pharisees and Scribes hunted Jesus down like a wild animal, He continued to reprove and rebuke them, but He changes His audience first to the disciples and then to people.

“Many thousands” is the Noun MURIAS the means, “myriad, (ten thousand), a vast number, or innumerable.” From this we see that Jesus’ popularity was increasing tremendously. On this occasion there were so many people that they began to “step upon one another;” the Verb KATAPATEO, καταπατέω that means, “trample on, tread underfoot, or treat with disdain.” This term is only used five times in the NT, **Mat 5:13; 7:6; Luke 8:5; 12:1; Heb 10:29**. In each of its other usages, it has a negative connotation of rejection. So, here it seems like the crowds were getting a bit restless and harming one another either physically or with their words. We could say they were “tripping over each other,” and the mob mentality of chaos was ensuing.

As we have seen time and time again, Jesus is not impressed with numbers. We know this because the Lord never preaches to please crowds, and He often leaves the crowds to be with His small group of disciples. That is what Jesus does here, as upon seeing the raucous in the crowds, He turned to His disciples and gives them a command to “beware,” which is the Present, Active, Imperative of the Verb PPROSECHO, προσέχω that is a command to, “be attentive, give heed to, be concerned about, etc.” The thing He is warning them about is the “leaven of the Pharisees” ZUME HO PHARISAIOS.

ZUME is the Greek word for what we call “yeast” or that which “ferments.” It is used literally in the NT, and figuratively for; defilement, impurity, sin, and evil, or sometimes for good as in **Mat 13:33**. Its backdrop is found in the Feast of Unleavened Bread in the OT, **Exo 12:18-20; 13:6f; Num 28:16f**.

In our passage, as in **Mat 16:6, 11-12; Mark 8:15**, Jesus is warning the disciples against the leaven of the Pharisees and Herod. As you may know, yeast (leaven) causes things to rise. Leaven is an expanding agent; its nature is to grow. Likewise, as you add it to a lump of dough it will eventually affect the entire loaf. So here, instead of a growth

that led to spiritual maturity, the Pharisees' leaven, (false teaching and doctrines), was based on hypocrisy and led to spiritual immaturity and the destruction of true spiritual vitality.

So here, leaven stands for false teaching, hypocrisy, and irreligious living. A sinner or a false teacher can spread defilement through an entire community. So, just as a Jewish household at times took strict precautions to remove every particle of leaven from the house, likewise Christians should remove false teachers, false doctrines, and sin from their lives.

**Mat 16:6, 11-12, "And Jesus said to them, "Watch out and beware of the leaven of the Pharisees and Sadducees." ... <sup>11</sup>"How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees." <sup>12</sup>Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees."**

In our passage, it is a warning against the false teachings of the Pharisees which Jesus calls "**hypocrisy**" HUPOKRISIS that means, "hypocrisy, pretense, or insincerity." It is from HUPO "by," and KRINO "judge." It was used in ancient Greek for actors "playing a part on stage," and assumed the meaning of "pretense," which is the unreality and deception associated with acting.

*"The hypocrite is one who, consciously or unconsciously, has sacrificed truth to appearance: he is more taken up with what people think of him than with the actual state of his soul; he is so busy living up to his reputation that he has no time to be himself; he must always be justifying himself to others, to himself, or to God,"* (Caird, Pelican New Testament Commentaries, Luke, p. 160).

In its Biblical use, Howard Marshall notes, "*HUPOKRISIS is usually concerned with inconsistency between actions, or between (hidden or partially hidden) motives and (overt) actions. Generally speaking, the inconsistency is between something that can be regarded as good and something else that can be regarded as evil. Several times the aim of the outward actions seems to be simply to gain applause, but in a significant number of cases it is fair to conclude that there is an element of deceit, in that a person pretends to be doing something when he is really doing something else, or is doing something that is apparently good but that springs from false motives, such as the desire to gain human applause rather than Divine approval, or to take advantage of other people by acquiring a false reputation for trustworthiness.*" (I. Howard Marshall, Honorary Research Professor of New Testament, University of Aberdeen, Scotland, "Who is a Hypocrite")

Therefore, HUPOKRISIS generally characterizes a form of behavior that shows a clash either:

- a) Between a person's professed desire to please God and behavior that is inconsistent with it.
- b) Between a person's hidden evil intentions and his or her appearance of holiness or virtue.

As such, hypocrites try to conceal their true identity and their secret sins by wearing a "mask." That was the main problem with the Pharisees. Externally their conduct may seem very pious and upright, but it is all an act. The hypocrite is never the person he or she pretends to be. Regarding the Pharisees, any "righteousness" they had was merely superficial and external pomp which served to disguise their true nature. cf. **Mat 23:28; Mark 12:15; Gal 2:13; 1 Tim 4:1-2; 1 Peter 2:1.**

**Mat 23:28, "So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness."**

**Mark 12:15, "Shall we pay or shall we not pay?" But He, knowing their hypocrisy, said to them, 'Why are you testing Me? Bring Me a denarius to look at.'"**

**Gal 2:13, "The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy."**

**1 Tim 4:1-2, "But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, <sup>2</sup>by means of the hypocrisy of liars seared in their own conscience as with a branding iron."**

**1 Peter 2:1, “Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander.”**

As such, hypocrisy is saying one thing but doing another. It is living a double life. It is moral inconsistency. It is when people praise God with their lips, but their hearts are far from Him. Therefore, we are to be on guard against the hypocrites that pervasively, gradually, and unperceptively seek to lead you away from your true relationship with God. And we are to guard ourselves from becoming hypocrites regarding our relationship with God.

In addition, hypocrisy is not only lying, but it is folly, because the problem with hypocrisy is that it spreads like yeast that affects the entire loaf, **1 Cor 5:6, “A little leaven leavens the whole lump of dough.”** This form of folly does not go unrevealed by God, because truth will always come to the surface.

Turning to **vs. 2-9**, we see that they are paralleled in **Mat 10:26-33**. In **vs. 2-7**, our Lord instructs us to not be worried about the self-righteous hypocrites who could harm us, but instead trust whole-heartedly in God.

### Vs. 2

**Luke 12:2, “But there is nothing covered up that will not be revealed, and hidden that will not be known.”**

This verse is a similar warning that Jesus gave in **Luke 8:17; Mat 10:26; Mark 4:22**, where all things will come to light.

**Mat 10:26, “Therefore do not fear them, for there is nothing concealed that will not be revealed, or hidden that will not be known.”**

**Mark 4:22, “For nothing is hidden, except to be revealed; nor has anything been secret, but that it would come to light.”**

**Luke 8:17, “For nothing is hidden that will not become evident, nor anything secret that will not be known and come to light.”**

This is our Lord’s logical reasoning for why we should not be hypocrites in our relationship with God or in life in general. The fact is, one day all will be judged by God, and the false heart, false doctrines, and false teachings will be revealed for what they are, while the truth will become evident also.

“**Covered up**” is the Perfect, Passive, Participle of SUNKALUPTO that means, “to cover completely,” and is only used here in the NT. It is an emphatic Verb that carries the idea of secrecy and disguise. Here, Jesus says that these hidden or disguised things, (the false teachings of the Pharisees), will be “**revealed**” APOKALUPTO that means, “to reveal, uncover, or disclose.” In other words, the falsehoods of false teachers will be exposed one day.

The double emphasis is seen using KRUPTOS “**hidden**, secret, or concealed,” and GINOSKO “**made known**, made aware, perceived, understood, etc.” Eventually all false teaching will be exposed for what it is and all false hearts will be revealed too. Therefore, it is folly and futile to think that you can put on a façade before God regarding your relationship with Him. It is a waste of time and effort. As the saying goes, “you can put lipstick on a pig, but it is still a pig.” You can whitewash a tomb, but it still has dead man’s bones in it.

As such, we should always strive to be honest and forthright with integrity within our souls, and make sure we are listening to the truth of God’s Word rather than the falsehoods of man-made religion or any other cosmic viewpoint that is counter to the Word of God, because the fact is, you cannot get away with falsehoods, lies, and deceptions, eventually it will all be under the bright and illuminating light of God’s holy and righteous judgment. Therefore, that which man or religion tries to “**cover up, will be revealed,**” and that which they try to “**hide, will be made known.**”

### Vs. 3

**Luke 12:3, “Accordingly, whatever you have said in the dark will be heard in the light, and what you have whispered in the inner rooms will be proclaimed upon the housetops.”**

Here, our Lord triples and quadruples down on the analogy of the falsehoods of the Pharisees being revealed, as they will be shown for what they are; lies, falsehoods, and evil. Or Lord goes from things covered and hidden to words spoken under false pretenses and secrecy.

“**Said in the dark**” is the Aorist, Active, Indicative construction of EIPON EN HO SKOTOS, with the Future, Passive, Indicative construction of, “**will be heard in the light**” AKOUO EN HO PHOS.

This first analogy compares saying and hearing with dark and light. Dark or darkness is a metaphor for evil, sin, wickedness, and evil scheming. It is a form of covering as it were, because things are not illuminated when they are in darkness. In fact, darkness is the absence of light. Light on the other hand, is a metaphor for holiness and righteousness, the things of God. Therefore, secrets and dark corners conceal sin and give cover to evil intentions and the wicked schemes or plans of man that one day will be heard in the light of God’s holy and righteous judgment.

Then we have “**what you have whispered in the inner rooms.**” The Greek literally says, “What you spoke in the ear in the private rooms,” that uses the Noun TAMEION for “inner room, hidden or secret room.” “Speaking in the ear” is analogous to a whisper, a quiet and subtle form of persuasion, gaining the confidence of the unsuspecting. A whisper can be both a persuasive action towards the one you are whispering to, and a secret sharing of an evil scheme against another. In both cases, it is a subtle influencing of falsehoods that will be revealed by God for all to see and know as it, “**will be proclaimed upon the housetops**” KERUSSO EPI HO DOMA. KERUSSO means, making a public announcement or proclamation. So, whatever falsehoods are said privately, will be known to all for what they are; lies and hypocrisy. In the end, when the Messiah returns in power to eradicate evil, hypocrisy will have proved futile, and truth will eventually expose sin.

**Rom 2:16, “On the day when, according to my Gospel, God will judge the secrets of men through Christ Jesus.”**

Therefore, we are told to be on guard against the pervasive, gradual, imperceptible spread of hypocrisy, which had corrupted the Pharisees, because, *“one day our lives will be shown on the big screen of God’s judgment. It will be a split screen. On one side will be the life we showed the world. On the other side will be the life we tried to hide. If they are the same, then we have integrity. We are true disciples—true to God, true to self, and true to others. But if the two screens show different pictures, then we will be condemned as hypocrites. It will be shouted from the rooftop of heaven. So, we have to ask ourselves—every one of us who claims to be a disciple: Am I a hypocrite? Do I fear God’s judgment? Fearing the searching, all-seeing judgment of God is the first step in cultivating the fear of the Lord.”* (Christ-Centered Exposition).

*“When the kingdom of God comes, however, everything will be exposed to the light of divine truth. All secrets will be revealed, every heart exposed to open examination, all intentions presented for public scrutiny. If one lives the life of a phony, it will become known.”* (Swindoll’s Living Insights New Testament Commentary).

The second mandate of **Chapter 12** is:

**b. Do not fear physical pain; fear God, Verses 4-7.**

**Vs. 4**

**Luke 12:4, “I say to you, My friends, do not be afraid of those who kill the body and after that have no more that they can do.”**

“**My Friends**” PHILOS “friend or loved ones,” addresses His disciples and believers. This is the intimate relationship the disciple of Jesus has with Him from His perspective, and is antithetical to the hostility and hatred of the Pharisees toward Him and His disciples.

“**Do not be afraid**” is the Greek negative ME with the Aorist, Passive, Subjunctive of the Verb PHOBEO that in this context is a command that means do not, “fear, be afraid, become terrified, etc.”

The ones we are not to fear are, “**those who kill the body**” APOKTEINO HO SOMA. This is speaking about those

who persecute you all the way to physical death because of your faith in God and Jesus; as Jesus was facing, in a few days from now, in our passage.

The reason you do not fear them is because “**after that they have no more that they can do.**” In other words, they can torture and kill the body, but they have no power over your eternal soul and spirit.

It is not comforting to know people can torture you and kill you, until you understand the temporal nature of their actions, especially compared to the eternal actions of God, as noted next.

## Vs. 5

**Luke 12:5, “But I will warn you whom to fear: fear the One who, after He has killed, has authority to cast into hell; yes, I tell you, fear Him!”**

Jesus is reminding them of the One who does have power over their bodies, souls, and spirits; God. He points to the One to whom true fear, respect, reverence, and awe is to be offered.

Instead of “**I warn you,**” this could read, “I will show you,” as it uses the Future, Active, Indicative of the Verb HUPODEIKNUMI, ὑποδείκνυμι that means, “show plainly, point out, give direction, warn, set forth, or inform.” Luke uses it five times in **Luke 3:7; 6:47; 12:5; Act 9:16; 20:35**. It is only otherwise used by Matthew once in **Mat 3:7**. Its use in Classical Greek includes, “to show by tracing out, to set a pattern or example, to teach, to indicate, to give a glimpse of, to indicate one’s will, intimate, lay out information, report, bring to the notice of, produce evidence, etc.” Because of the graveness of this topic, “whom to fear,” we see this as a warning from Christ.

Then, Jesus tells them who they truly should “**fear**” PHOBEO, which is used three times in this verse. It is used in both its negative sense as above, and its positive sense of “respect, reverence, and worship,” where the negative aspect of being afraid takes the lead meaning. That is because God is the One who has “**authority**” EXOUSIA “authority to rule and power to do something,” which is to cast you into “**hell**” GEHENNA, γέεννα “Gehenna or hell.” This is the only time Luke uses this term. James uses it once also, **James 3:6**, Matthew uses it 7 times, and Mark 3 times, **Mark 9:43-47**.

Gehenna is a Greek transliteration of the Hebrew words for “Valley of Hinnom” (GE HINNOM) a ravine to the south and southwest of Jerusalem. It was a place that had been used for infant sacrifices to the God Molech, **2 Chron 28:3; 33:6, Jer 32:35**, and therefore was repulsive to the Jews. Josiah attempted to prevent its use in this way in **2 Kings 23:10**, but apparently its reputation continued. In addition, Jeremiah labeled it as a place of future judgment, **Jer 7:32; 19:6**.

The idea of a place, of which this valley was an analogy, for punishment after death was developed in the intertestamental period. Therefore, it symbolizes God’s eternal judgment and punishment of the unbeliever. As a place of punishment for both the body and soul, Gehenna differs from Hades, which is only a temporary place of punishment. Thus, Gehenna refers to the Eternal Lake of Fire, the place of final judgment, **Rev 20:13-15**.

*“Originally geenna, or gehenna, was the name of a valley south of Jerusalem. Gê Hinnōm (Hebrew) equals Hinnom Valley (cf. Joshua 15:8; 18:16). Thus, the Greek word has its origin in this Hebrew expression (cf. Aramaic gê Hinnām). The valley itself was the site of child sacrifice during the time of King Ahab and Manasseh. There children were sacrificed to Molech. King Josiah declared the place unclean, and later it was referred to as the place of the dead. The form Gaienna is found in the Septuagint of Joshua 18:16, but it is not found in secular Greek writings. In the Old Testament the Valley of Hinnom was, to some extent, viewed as a symbol of Israel’s apostasy from or rejection of God. As stated above, it was a site where offerings and sacrifices were made to Molech (2 Chronicles 33:6; Jeremiah 32:35). As a result of this association with apostasy, both the place and the word became associated with God’s punishment and judgment (Jeremiah 7:32; 19:6). Later Judaism associated God’s judgment of His people with the Valley of Hinnom.” (Complete Biblical Library Greek-English Dictionary).*

As such, Jesus teaches the reality of hell unambiguously, and His second command is: Do not be afraid of people and what they can do to you, because their ability to cause harm is temporal. Instead, fear God, who can and will hold people accountable for their sins for all of eternity.

*“God, as the only perfectly righteous being in the universe, has the sole authority to judge sin and then condemn the sinner. The religious leaders in Jerusalem had claimed that right and exercised it liberally to maintain their hold on power, but they had no moral authority. Because Jesus shares real authority with the Father, He could speak against their hypocrisy with confidence.”* (Swindoll’s Living Insights New Testament Commentary).

This also reminds us that when someone is killed because of their relationship with Christ, they are called a martyr and will receive the Crown of Martyrdom at the BEMA judgment seat of Jesus Christ.

Therefore, we are told that God has the ultimate power over any person. God has made the flesh and the spirit of man, and He alone has the authority, (EXOUSIA), to decree eternal damnation. Satan was never given this “power;” in fact, he too will be judged and sentenced to the same eternal punishment facing those who reject God. That is why **Heb 10:31** states, **“It is a terrifying thing to fall into the hands of the living God.”**

As such, Jesus does not guarantee protection from death but affirms that:

- 1) God alone controls the final destiny of men, and people should “fear” Him rather than those who can merely inflict physical death, **vs. 5**.
- 2) God is intimately aware of all that befalls us.

In concluding this section, we are given a call to assurance, as we will see in the upcoming verses.

### **Vs. 6**

**Luke 12:6, “Are not five sparrows sold for two cents? Yet not one of them is forgotten before God.”** cf. **Mat 10:29**.

“**Sparrow**” is the Noun STROUTHION, στρουθίον that is only used in this narrative, here and **Mat 10:29-31**, where two are sold for one cent. It was a bird that was considered to have very little value. In our passage “**five**” PENTE, are “**sold**” POLEO, “**for two cents**” DUO ASSARION that was a small copper coin. In these passages, Jesus is contrasting the world’s value system with God’s as noted in the second half of this passage.

“**Yet not one of them is forgotten before God**” that uses the Perfect Middle Participle of the Verb EPILANTHANOMAI, ἐπιλανθάνομαι that means, “forget, overlook, or neglect.” In essence it means, “to not recall.”

Yet, God has each of us in His very mind consistently.

The point is, if God does not “forget” the sparrows, how much more will He not neglect His people’s needs, especially in the spiritual realm? If God cares so much for the sparrows, how much more does He care for you! The meaning of this is clear, fear and reverence before God results in His constant care and attention. Therefore, God does everything He can to give the truth of His Word to His people and protect them from the hypocrisy of false religion.

Therefore, God will do everything possible to give us the truth of His Word and keep us from the hypocrisy of false teachers and doctrines. Unfortunately, it is people’s negative volition towards God that leads them to false teaching and keeps them there.

### **Vs. 7**

**Luke 12:7, “Indeed, the very hairs of your head are all numbered. Do not fear; you are more valuable than many sparrows.”**

The “**hairs**” THRIX, “**of your head**” KAPHALE, “**are all numbered**” ARITHMEMEO means that God keeps track of every detail of your life and the life of others. He knows exactly when, where, and why someone is acting hypocritical or with integrity. Nothing escapes His notice.

In the analogy of the sparrows, God also knows your every need in life, in both the physical and spiritual realm. As such, He promises to provide for your every need, as our Lord says, “**Do not fear (PHOBEO); you are more valuable (DIAPHERO) than many sparrows.**” Being more valuable or carrying more weight in God’s eyes than the birds of the air or any other animal, He will care for us and provide what we need, as also noted in **Mat 6:26; 10:31; 12:12; Luke 12:24.**

**Mat 6:26, “Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?”**

**Mat 12:12, “How much more valuable then is a man than a sheep! So then, it is lawful to do good on the Sabbath.”**

Therefore, sparrows, **vs. 6**, and hairs, **vs. 7**, are so insignificant that this kind of argument, (from a lesser to a greater), points to the supreme worth of the disciples in God’s eyes, and His love and care for them. And all of this is given to us so that we do not have fear of what people can do to us or say about us, especial the Self-righteous religious leaders who could have us killed. Instead, we are to trust in God for all things and situations.

The fear of God is our holy reverence for the Lord that consists of trembling before His holiness, yet rejoicing in His love. We are not to be afraid of God in His love, but we are to have the utmost respect for who He is and what He can and will do.

The confidence gained from trusting the Lord and being liberated from the bondage of worldly fear enables the believer to become an effective witness for Christ, i.e., “preaching from the roof tops.” As such, we must cultivate fear for God’s coming judgment, and we must cultivate fear of God’s very person.

While death is a part of life in this fallen creation, even the plight of sparrows and the hairs on our head do not escape the compassionate care of our Creator. Consequently, we His disciples, whom He values far more than birds, can rest assured that He will take note of our suffering; whatever it may be. Because, nothing escapes His omniscient attention, not even details about ourselves that we do not even notice. Our loving God and creator cares for each of us worthless birds; yet not one of us is forgotten. Therefore, take courage in Him and walk faithfully each and every day!

### **1. Concerning hypocrisy, Luke 12:1-12.**

The third mandate of **Chapter 12** is:

#### **c. Confess the Son of Man openly, boldly, and freely, Verses 8-10. Paralleled in **Mat 10:32-33.****

As I prepare this message for our Sunday service, it is with a heavy heart because this past Wednesday, April 22, 2020, my father passed and was brought home by our Lord to eternal glory. Because of the current epidemic of the Corona Virus in our nation and throughout the world, we are unable to have a wake, funeral, or memorial service, which is a part of the normal grieving process. But, as you know, we are not the only ones experiencing the loss of a loved one, as many thousands of families in our nation and around the world are losing loved ones every day. In fact, we lost my cousin Nicole just a couple of weeks ago, Joe Jackson from our church lost his grandfather, who was also a wonderful godly man, and many others have and will experienced the same. So, it is a difficult time in many ways including the loss of loved ones.

Nevertheless, even though we grieve and mourn the loss of our loved ones, we also rejoice! We rejoice in the fact and knowledge that our loved ones, who have believed in Jesus Christ as their Lord and Savior, are now at home, face-to-face with our Lord, in eternal glory. This is the promise that our great God has given to all who believe, **John 3:16, 36; 6:40; 11:25.**

**John 3:16, “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”**

**John 3:36, “He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but**

the wrath of God abides on him.”

**John 6:40**, “For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”

**John 11:25**, “Jesus said to her, ‘I am the resurrection and the life; he who believes in Me will live even if he dies.’”

These promises are what led Paul to state in **1 Cor 13:12**; **2 Cor 5:8**; **Phil 1:21-24**, regarding His eternal future.

**1 Cor 13:12**, “For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known.”

**2 Cor 5:8**, “We are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord.”

**Phil 1:21-24**, “For to me, to live is Christ and to die is gain. <sup>22</sup>But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. <sup>23</sup>But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better; <sup>24</sup>yet to remain on in the flesh is more necessary for your sake.”

As I sat to prepare for this service, I was at a loss as to what to teach upon, especially in the light of not being able to have a memorial service for my father. So, I prayed, and then went back to the lessons we have been studying in the Gospel of Luke and was reminded by the Holy Spirit of the next message in our progression through this Gospel, **Luke 12:8-10**. As usual, it was the perfect message and once again I was at awe of our great God. Since we have not had services this past week, I did not teach on the next topic as planned. Yet, our heavenly Father has known from eternity past that that would be the case and knew that it would be there for our service this morning. You see, in these three verses, we have the message of believing in Jesus Christ for salvation and praising Him during our lives here on earth, with the added blessing of being glorified in heaven when we arrive there upon our death. It also has the warning for those who do not believe in Jesus as their Savior.

### Vs. 8

**Luke 12:8**, “And I say to you, everyone who confesses Me before men, the Son of Man will confess him also before the angels of God.”

In this passage, we see the blessing we receive because of our faithfulness towards Jesus Christ. This faithfulness in Christ is stated in the phrase, “**confess Me before men**,” which uses the Verb HOMOLOGEO in the Aorist, Active, Subjunctive. It means, “to agree, confess, profess, admit, acknowledge, promise, or praise.” It comes from LEGO and HOMOS that literally means, “to say the same thing.” The same thing we are saying in this case, is what God has said, “believe in My Son for salvation,” as noted in the verses above.

The Aorist tense, views the entirety of the action of the believer professing and praising Jesus.

The Active voice is for the individual believer to perform the action of acknowledging Jesus as his Savior.

The Subjunctive mood is for the potential; the potential that some will do this and others will not.

Many take this passage as meaning we have to publicly acknowledge Jesus as our Savior in order to be saved. But that is taking it to the extreme, as this word is also used in **1 John 1:9**, for the naming of our sins to God, and does not mean naming our sins in a public forum. Although, there is nothing wrong with publicly acknowledging Jesus as your Savior, which I recommend all believers should do, we also know that it is not a stipulation for salvation, because it would be an addition to faith for salvation, and easily could become a “work” for salvation, as some apply it.

So, what does this mean, “**confess Me before men?**” This speaks of our relationship with the Lord Jesus Christ in



that we are bold and confident to tell others that He is our Lord and Savior. We cannot lose the context of what came prior in **vs. 4-5**, where our Lord encouraged us to not fear man and instead stand boldly in our faith in God, trusting in Him.

In the NT “**confession**” carries the sense of “promise or agree.” It is also used in **Heb 13:15**, in the sense of praise. Therefore, it means we agree with what God has told us and we glorify Him in our faith. It means we identify ourselves with our Lord; who and what He is. In **Rom 10:9**, it tells of confessing Jesus as Lord; **John 9:22**, of confessing Jesus as the Messiah; **1 John 4:2** of confessing that Jesus has come in the flesh; and **1 John 4:15**, that Jesus is the Son of God. Each of these is not a stipulation for salvation, but the understanding of who Jesus is once we have believed in Him for salvation. It is the praising of Jesus for who He is. Therefore, to “confess Jesus,” means to praise Him after your salvation, as part of our testimony or witness of Christ before men, as it is meant to be an avenue of praise.

Now, speaking about my earthly father, this is something that he did throughout his life. As you may know, He was instrumental in starting our church and was the treasurer for many years. Prior to that, he was a member of the Board, a Deacon, and Treasurer at Grace Bible Church in Somerset, MA, under Pastor McLaughlin’s ministry. In both ministries, he was a very gracious giver of his time, talent, and treasure. He supported the dissemination of the Word of God unlike any other man I have known in my life. He absolutely confessed the name of Jesus before men, either directly or from behind the scenes, with his words or by his actions.

Then we have, “**The Son of Man will confess him also before the angels of God.**” This speaks of the reciprocity of our (the believer’s) relationship with Jesus Christ.

It tells us that for those who stand up boldly to praise and proclaim the Lord, the Lord will stand up boldly and proclaim (the Future, Active, Indicative of HOMOLOGEO) them “**before the angels of God**” (ANGELOS HO THEOS). In other words, those who confess Jesus before men shall find themselves being confessed by Christ before the angels of God.

In Matthew’s account, **Mat 10:32-33**, the confession is “**before God the Father who is in heaven.**” In Luke’s account, it is “**before the angels of God.**”

The expression “**angels of God**” is meant to speak of all who are in heaven where heaven is seen as a “public forum” where truth is manifest, and the truth manifested in this confession, is the praise of the faithful believer in Jesus Christ, by our Lord before the angels and before God the Father Himself, cf. **Rev 3:5**.

**Rev 3:5, “He who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels.”**

As we see, obedience to this command is not a means of salvation, it is an indication of salvation. As such, this is not a passage for salvation, because someone is saved by grace alone, through faith alone, in Christ alone. People cannot earn entrance into heaven by volunteering for martyrdom or by shouting the name of Christ in open crowds. Yet, this is a passage that speaks to the rewards and blessings the faithful believer will receive in the eternal state; he will have the honor of being presented to the heavenly hosts as a faithful believer. It is another form of the honor of having Jesus say, “**well done my good and faithful servant,**” **Mat 25:21, 23; Luke 19:17**, cf. **John 12:26**.

**John 12:26, “If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.”**

Now, the timing of this great blessing is not stated. It is only stated as a matter of fact to occur in eternity, using the Future, Active, Indicative of HOMOLOGEO. This could happen upon the day of one’s death when he or she is escorted / carried to the eternal abode by the angels, **Luke 16:22**, or at the BEMA seat of Jesus Christ, **Rom 14:10b; 1 Cor 3:10-15; 2 Cor 5:10**, or at some other future time or event.

If it occurs following the time of one’s escorting to heaven, I can only imagine that our Lord has already announced the name of my father, David Rickard, to the heavenly citizens as a good and faithful servant.

And, I hope and pray that one day the same will happen for each and every one of you!!

## Vs. 9

**Luke 12:9, “But he who denies Me before men will be denied before the angels of God.”**

This is the other side of the coin; those who deny Jesus Christ during their life post-salvation. “**Deny**” is the Verb ARNEOMAI, ἀρνέομαι in the Aorist, Middle, Participle, Nominative that means, “deny, renounce, disown, or refuse,” and “**denied**” is its cognate APARNEOMAI, ἀπαρνέομαι in the Future, Passive, Indicative that intensifies the meaning but is virtually synonymous, “deny, disown, repudiate, or utterly reject.”

To deny means, “to say something is not true, to refuse a request, to disavow someone, and to not allow yourself something.” The latter definition is not in the context here, but we will note its use in the NT below. Yet, the others definitions are applicable to our context in this verse.

1. To deny Jesus means you tell others that you do not believe in Him or His Word, or something about Him or His Word. Teaching false and man-made doctrines are denying of the truth of God’s Word because you have added to God’s Word or misrepresented it. Therefore, it is a denial of Jesus Himself.
2. To deny Jesus means you deny His request for you to live the unique spiritual life of the Church Age. It is a denial in your discipleship of Jesus, where instead, you live inside of sin and Satan’s cosmic system. This is living the reversionistic or backsliding lifestyle.
3. To disavow Jesus means you deny any knowledge of, responsibility for, or association with Him. This is a rejection of Him as your Savior after you once believed in Him. Many teach you can lose your salvation when you disavow Jesus after you have once believed in Him, but that is a false teaching and false doctrine, because once you are saved, you are saved forever. You cannot lose your salvation, cf. **John 10:28-30**. Salvation is a gift of God based on faith alone in Christ alone, **Eph 2:8-9**.

These “denials” are given in antithesis to the HOMOLOGEO, the praise of Jesus, from vs. 8. John the Baptist is one who did not deny his faith in Jesus in **John 1:20**, “**And he confessed and did not deny, but confessed, ‘I am not the Christ.’**”

Yet some, through their conduct and evil acts, demonstrate that for all practical purposes they have renounced God and Christ, therefore denying Him, **Titus 1:16; 1 John 2:22**.

**Titus 1:16, “They profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed.”**

**1 John 2:22, “Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.”**

And yes, believers can be called “antichrists,” because of their reversionism.

Throughout the NT, we see these two words used for someone who denies Jesus Christ, **Mat 10:33; Mark 14:31; Luke 12:9; John 13:38; Acts 3:13; 2 Tim 2:12**.

**Acts 3:13, “The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered and disowned in the presence of Pilate, when he had decided to release Him.”**

In each instance, to deny Jesus means to reject or to denounce association with Him. This renunciation is therefore actually a denial of discipleship, either prior to salvation or post salvation.

Just as we noted the multi-faceted confession / praise of Jesus post-salvation in the word HOMOLOGEO, we see the multi-faceted denial of who Jesus Christ is in the NT. To “deny Jesus Christ” can involve denial of His person, **2 Peter 2:1; 1 John 2:22f**; His name, **Rev 3:8**; the Faith, **Rev 2:13**; cf. **1 Tim 5:8**; and the power of Christianity, **2**

**Tim 3:5.** As such, to “not confess / praise Jesus” is tantamount to “denying Him.”

Then we have, regarding those who deny Jesus, that they “**will be denied before the angels of God,**” by Jesus. cf. **Mat 10:33; Luke 9:26; 2 Tim 2:12.**

**Luke 9:26, “For whoever is ashamed of Me and My words, the Son of Man will be ashamed of him when He comes in His glory, and the glory of the Father and of the holy angels.”**

**2 Tim 2:12b, “If we deny Him, He also will deny us.”**

Given the context of this passage in **vs. 4-7**, (having fear for / faithfulness in God rather than men), in **vs. 11-12**, we see this application toward us when we are held to the fire by men about our faith in Jesus. At those times in our lives, the question is, “will you continue to fear God and be faithful to Him and His Son by praising them, or will you cower in fear of men and deny Jesus, as Peter did after our Lord’s arrest?” cf. **Mat 26:34-35, 75; Mark 14:30-31, 72; Luke 22:34, 61; John 13:38.**

So, what are the denials in this passage? The first denial, which we have explained above, is the believer’s denial of discipleship regarding Jesus Christ. It is the loser believer who does not actively and consistently live for and follow Jesus Christ. They do not praise Him before men, and instead live for self, inside of Satan’s Cosmic System.

The second denial is Jesus’ reciprocation to the loser believer, in that He will deny them “**before the angels of God**” ENOPION HO ANGELOS HO THEOS.

Matthew reads, keeping consistent with his context in **Mat 10:33**, “**before my Father who is in heaven**” EMPROSTHEN HO PATER MOUN HO EN HOURANOS.

In other words, they will not be praised before God the Father and angels by Jesus in the eternal state. As such, the loser believer who denies Jesus in time, is going to miss out on this special blessing and honor in the eternal state, along with many other blessings and rewards they could have otherwise received, **1 Cor 3:15; 2 Tim 2:11-13.**

**1 Cor 3:15, “If any man’s work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.”** They will not lose their salvation, but they will lose out on added blessings and rewards in the eternal state.

In the context of our passage, this believer will not have the honor of being announced by Jesus to God the Father or the angels as a good and faithful servant who has done their job well. They will be denied that honor along with the denial of many other escrow rewards and blessings that they could have gained in eternity at the BEMA Seat of Jesus Christ. Instead, this loser believer will have shame at the Second Coming of our Lord, **Mark 8:38; 1 John 2:28.**

**1 John 2:28, “Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.”**

**Mark 8:38, “For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.”**

Now, the opposite of denying Christ is to deny self, which means deny or reject the temptations that come from your Old Sin Nature. As such, we must deny self and take up our cross daily, which may even include martyrdom, **Mat 16:24; Mark 8:34; Luke 9:23.**

**Luke 9:23, “And He was saying to them all, ‘If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me.’”**

In **2 Tim 2:11-13**, Paul gives a wonderful discourse to exhort us to be faithful and praise our Lord rather than be unfaithful and deny Him.

**Vs. 11, “It is a trustworthy statement: For if we died with Him, we will also live with Him.”** This death is identification with the death of Jesus Christ on the Cross for the forgiveness of our sins. If we believe He did that for

us, we “**died with Him,**” and are saved and, “**will live with Him,**” forever.

**Vs. 12a, “If we endure, we will also reign with Him.”** This passage is speaking of our post–salvation life of enduring (HUPOMENO “endure, be patient, suffer, stand your ground, abide, wait, etc.”) for Christ. This is part of our “confessing / praising” (HOMOLOGEO’ing) Jesus throughout our lives. It is our mental attitude and actions of standing firm in Christ without wavering. If we do that, we will receive blessings in the eternal state like being announced by Jesus before God and the angels, being told “well done my good and faithful servant,” and as stated here “reigning with Him.” This is included in the rewards noted in **Rev 2-3**, and **1 Cor 3:14**, “**If any man’s work which he has built on it remains, he will receive a reward.**” This is the reality for the winner (NIKAO - overcomer) believer.

**Vs. 12b, “If we deny Him, He also will deny us.”** This is not the denial of entrance into heaven, as the context in the next passage tells us, but the denial of blessings and rewards in the eternal state that we otherwise could have had, as noted above. This is the reality for the loser believer.

We see a similar context used in **1 Tim 5:8**, “**But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.**” Here, we can deny the faith and be a rotten person, but we still are classified as a believer. As such, we cannot lose our salvation, as stated in the next verse, but we can lose out on blessings and rewards in the eternal state.

**Vs. 13, “If we are faithless, He remains faithful, for He cannot deny Himself.”** This passage tells us that if we are without faith after our salvation, God cannot reject us and remove our salvation, because we have already been entered into the body of Jesus Christ and made a part of the Royal Family of God. We have already been made one with Christ and “**He cannot deny (ARNEOMAI) Himself.**” He cannot throw Himself out of heaven. Therefore, because we are one with Christ, even if we do not confess / praise Him after our salvation, He cannot take away our salvation and reject us from entering heaven. cf. **Rom 6:23; 12:5; 16:7; 1 Cor 1:2; 2 Cor 5:17; Col 1:28; 1 Thes 4:16; 1 Peter 5:10.**

**Rom 6:23, “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”**

**Rom 12:5, “So we, who are many, are one body in Christ, and individually members one of another.”**

**Rom 16:7, “Greet Andronicus and Junias, my kinsmen and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me.”**

**1 Cor 1:2, “To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours.”**

**2 Cor 5:17, “Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.”**

**Col 1:28, “We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ.”**

**1 Peter 5:10, “After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you.”**

**1 Thes 4:16, “For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.”**

**1. Concerning hypocrisy, Luke 12:1-12.**

The third mandate of **Chapter 12** is:

**c. Confess the Son of Man openly, boldly and freely, Verses 8-10. Paralleled in **Mat 10:32-33.****

## Vs. 10

**Luke 12:10, “And everyone who speaks a word against the Son of Man, it will be forgiven him; but he who blasphemes against the Holy Spirit, it will not be forgiven him.”**

This is paralleled in **Mark 3:28-30**, “Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; <sup>29</sup>but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin, <sup>30</sup>because they were saying, ‘He has an unclean spirit.’”

Here, we have two contrasting denials. The first is the denial of Jesus post-salvation for the loser believer who does not HOMOLOGEO Him. Interestingly, that sin will be forgiven, as Jesus paid for it upon the Cross. The word for “**forgiven**” is the Future Passive Indicative of the Verb APHIEMI, ἀφίημι that means, “cancel, pardon, forgive, or abandon.” It means that a debt has been canceled. In this case, the debt owed due to the sin of speaking evil against Jesus Christ. We noted this word in **Luke 11:4**, regarding the confession of our sins to receive forgiveness experientially, as also used in **1 John 1:9**. Therefore, if someone denies Jesus Christ post-salvation by not proclaiming Him and instead speaks badly or falsely about Him, that sin will be forgiven, just as all sins have been forgiven positionally upon the Cross for those who believe in Jesus, and experientially when we apply **1 John 1:9** or **Luke 11:4**. As such, Jesus died for this sin upon the Cross.

In other words, this sin will not be held against the one performing it regarding their salvation, entrance into the eternal life, or entrance into heaven. In addition, it will not cause them to lose their salvation. As such, they will go to heaven because they had previously believed in Jesus Christ as their Savior, and this action is only another type of sin of the many sins this person commits.

Therefore, the denial of Jesus Christ is a forgivable sin because the context of these passages is related to our post-salvation / post-conversion life. The first half of this verse is not related to our salvation, just as **vs. 8**, was not.

“**Speaking a word against the Son of Man**” means they have denied Him before man in some form after their salvation. That is a sin which was paid for at the Cross. Therefore, they are saved. Yet, they are a loser believer because they are not only not faithful to God, they are antagonistic towards His Son. This is a part of grieving and quenching the Holy Spirit, **Eph 4:30; 1 Thes 5:19**, yet they do not lose their salvation.

Therefore, Jesus declares that even if someone speaks against the Son of Man, speaks against Him, that person can receive “forgiveness” and does, cf. **Mat 12:32a**. As we noted above, Peter denied Jesus three times, but God fully forgave him and restored him totally.

This is the context of **2 Tim 2:13**, which we noted above, “**If we are faithless, He remains faithful, for He cannot deny Himself.**” In His mercy, Jesus gave Peter an opportunity to repent and to once again confess Him as Lord. This same mercy extends to “whosoever” will come to Him.

The second half of this passage is the denial or rejection of the Gospel of Jesus Christ. This is called blaspheming the Holy Spirit. As it reads, “**But he who blasphemes against the Holy Spirit, it will not be forgiven him.**” Once again, we have the Future, Passive, Indicative of APHIEMI, yet this time it is preceded by the negative Participle OUK meaning, “**will not be forgiven.**”

This too is very interesting, as we can say a disparaging remark against Jesus, deny Him as our Lord, or even blaspheme against Him after we once believed in Him as our Savior. Yet, we cannot “**blaspheme**” the Holy Spirit. “**Blaspheme**” is the Verb BLASPHEMEO, βλασφημέω and means, “blaspheme, speak evil of, speak abusively, curse, slander, or treat someone with contempt.” Blasphemy is any manner of speech that disregards or disrespects the value of another. To blaspheme God means, “to treat God disrespectfully through your words or actions, or to speak in a way that shows irreverence for God.” Irreverence towards God means a lack of honor or respect towards Him or rejection of His state of being (i.e., He is not God). This is the first time Luke uses this word, but uses it also in **Luke 22:65; 23:39**, for those who are unbelievers.

**Luke 22:65, “And they were saying many other things against Him, blaspheming.”**

This verse links “speaking a word against the Son of Man” with “blaspheming” Him. In that passage, it was regarding unbelievers who were railing insults towards Him. Yet in our passage directed to the believer, we can blaspheme Jesus post-salvation (although I highly recommend not doing it), and ask for the forgiveness of that sin and receive it. Therefore, the believer can blaspheme Jesus and not lose their salvation, because that sin is forgiven, yet, the unbeliever who blasphemes the Holy Spirit is rejecting the Gospel of Jesus Christ which is an unpardonable sin.

In our passage, the blaspheming is “against the Holy Spirit” EIS (into, to, toward, unto, opposed to, against, etc.), HO HAGIOS PNEUMA (the Holy Spirit). We could say, “toward the Holy Spirit.”

Blaspheming the Holy Spirit means a person has rejected the common grace ministry of God the Holy Spirit, which is teaching and making understandable the Gospel of Jesus Christ. Under His common grace ministry, the Holy Spirit is responsible for teaching the Gospel of Jesus Christ to every member of the human race. In that teaching ministry, He also makes the Gospel of Jesus Christ understandable to the unbeliever, because they have no spiritual discernment of their own. Therefore, to blaspheme the Holy Spirit is to reject His common grace ministry, which is tantamount to rejecting the Gospel of Jesus Christ. When someone rejects Jesus as their Savior, it is a sin that is “not forgiven” OUK APHEIMI. This is the only sin Jesus could not and did not pay for upon the Cross. Therefore, it is an unforgiveable or unpardonable sin.

In the context of this passage, as also seen in **Mark 3:30**, we go back to **Luke 11:15**, “**But some of them said, ‘He casts out demons by Beelzebul, the ruler of the demons.’**” Jesus performed His miracles by the power of the Holy Spirit, to demonstrate that Jesus was the Messiah. By calling these miracles by the power of Satan, they were rejecting the common grace ministry of the Holy Spirit to prove Jesus was the Messiah. Therefore, they were rejecting the Gospel, which is an unpardonable sin. Therefore, Jesus was saying in essence, “Hey, you can say anything you want against Me and it will be forgiven you, but you cannot call the common grace ministry of the Holy Spirit as being from Satan because that is blaspheming God and a clear sign that you are rejecting the Messiah / Savior / King.”

Remember that a single act of blasphemy does not doom someone to hell. If that were true, then Paul had no hope of salvation, **1 Tim 1:13**.

**1 Tim 1:13**, “**Even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief.**”

The blaspheming of the Holy Spirit in our passage is the consistent rejection of the Gospel of Jesus throughout someone’s life, which if not rectified through faith in Jesus Christ, will lead to eternal condemnation.

In **Luke 23:39**, we have the unrepentant thief upon the Cross, “**One of the criminals who were hanged there was hurling abuse (BLASPHEMEO) at Him, saying, ‘Are You not the Christ? Save Yourself and us!’**”

William Hendriksen explains this “unpardonable sin,” as he writes: “*Their sin is unpardonable because they are unwilling to tread the path that leads to pardon. For a thief, an adulterer, and a murderer there is hope. The message of the Gospel may cause him to cry out, “O God be merciful to me, the sinner.” But when a man has become hardened, so that he has made up his mind not to pay any attention to the promptings of the Spirit, not even to listen to his pleading and warning voice, he has placed himself on the road that leads to perdition.*” (Exposition of the Gospel According to Matthew.)

The ministry of the Holy Spirit is noted in **John 16:8-9**.

**John 16:8-9**, “**And He, when He comes, will convict the world concerning sin and righteousness and judgment; <sup>9</sup>concerning sin, because they do not believe in Me.**”

Here, we see the convicting or common grace ministry of the Holy Spirit. That ministry is to teach and make understandable the Gospel of Jesus Christ to the unbeliever. When someone rejects the Gospel of Jesus Christ, they are in essence rejecting the ministry of the Holy Spirit and are therefore blaspheming Him because they are saying that the Gospel is not true and that God the Holy Spirit is a liar. They are speaking a falsehood against God the Holy Spirit, cf. **Gen 6:3; John 16:7-11; Heb 10:29**.

**Heb 10:29, “How much severer punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?”**

Those who are under the unpardonable sin consider the Gospel foolishness, **1 Cor 1:18, 2:14.**

**1 Cor 2:14, “But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.”**

This sin has its own reversionism, **2 Peter 2:19-22**, and is characterized by strong delusion, **2 Thes 2:11-12.**

Synonyms for the unpardonable sin include:

1. Blasphemy against the Holy Spirit, **Mat 12:31; Luke 12:10.**
2. Resistance of the Holy Spirit, **Acts 7:51.**

**Acts 7:51, “You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did.”**

**Mat 12:32**, adds at the end, **“Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come.”**

Therefore, this is the unpardonable sin that remains on the account of the holder for all of eternity. If someone does not believe in Jesus Christ through the Gospel presented to them by the Holy Spirit, they will receive eternal condemnation.

### **Conclusion:**

Jesus warns that we can be forgiven of blaspheming, or slandering, Him. There is pardon for slandering the Son, but there can be no forgiveness or pardon for blaspheming the Holy Spirit, because that means you are rejecting the Gospel of Jesus Christ for your personal salvation.

These words take us back to where we began. Do you remember those who said Jesus cast out demons by Beelzebul? They were slandering the work of God. They were slandering the Holy Spirit. They were hardening their hearts in unbelief. That slander and hardening, ultimately, is blasphemy of the Holy Spirit.

But those who truly believe trust the Holy Spirit. Even in times of persecution, they rely on the Holy Spirit’s power, as we will note next in **vs. 11-12**. Those verses tell us that the Spirit will speak through the believer and in the day of our earthly trial. We do not worry about defending ourselves. The Lord and Spirit will argue our case. So rather than blaspheme the Spirit of God by rejecting His ministry, we trust Him to save us.

### **Communion**

To commit the unforgivable / unpardonable sin as noted in **Luke 12:10**, one must consciously, persistently, deliberately, and maliciously reject the testimony of the Holy Spirit regarding the Deity and saving power of the Lord Jesus Christ. If a person keeps doing that until death, there is no hope of forgiveness and eternal life in heaven. Yet, our God is a compassionate and merciful God. He desires that no one should be lost, but that all should come to salvation through repentance and personal faith in Jesus as Savior and Lord, **2 Peter 3:9; Acts 2:21.**

**2 Peter 3:9, “The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.”**

**Acts 2:21, “And it shall be that everyone who calls on the name of the Lord will be saved.” cf. Joel 2:32.**

**Zech 13:6, “And one will say to him, ‘What are these wounds between your arms?’ Then he will say, ‘Those with which I was wounded in the house of my friends.’”**

Isa 53:5, “But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.”

1 Peter 2:24, “Who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness--by whose stripes you were healed.”

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The fourth mandate of **Chapter 12** is:

**d. Do not become distracted about defending yourself; God will stand in your defense and guide you, Verses 11-12.**

**Luke 12:11-12, “When they bring you before the synagogues and the rulers and the authorities, do not worry about how or what you are to speak in your defense, or what you are to say; <sup>12</sup>for the Holy Spirit will teach you in that very hour what you ought to say.”** We see this paralleled in **Mat 10:16-20; Mark 13:9-11.**

Jesus is continuing to deal with the subject of confessing Him before men. The pattern He gives is brought together in this verse. Back in **vs. 8-9**, Jesus referred to confession or denial of the Christ. Confession leads to great blessings and honor in heaven, but denial leads to being denied blessings and rewards by Christ in time and eternity. **Vs. 10**, then focused on the power of the Holy Spirit to reveal the Gospel of Jesus Christ and how it can be rejected by the unbeliever. So, **vs. 11-12**, take these two themes, confession and the Spirit, and unites them in the life of the believer who stands before the world bearing witness to the Lord of Jesus Christ as Savior / King / Messiah.

### **Vs. 11**

**Luke 12:11, “When they bring you before the synagogues and the rulers and the authorities, do not worry about how or what you are to speak in your defense, or what you are to say;”**

Interestingly, He does not say “if,” but “**when (HOTAN) they bring you in before.**” As such, we see that it is inevitable that a positive believer will be called to make an account of their faith at some point in their lives.

Using the Verb EISPHERO, εἰσφέρω in the Present, Active, Subjunctive of probability that in its root PHERO and cognate PROSPHERO means, “bring in, bring before, offer, present, or do service.” With the prefix EIS it gives direction. The root and cognates are used for bringing a sacrifice before God, especially in the book of Hebrews, with the added emphasis of accomplishing the sacrifice (i.e., the completed work), **Heb 13:11.**

**Heb 13:11, “For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp.”** cf. **Lev 4:5; 16:27.**

Therefore, when you are interrogated for your faith in the Lord Jesus Christ by men (religious or secular), it is a form of sacrifice to God; just as Jesus was brought before them who became our great sacrifice.

Another common usage is that of the sick, lame, and demon possessed being brought to Jesus for healing, cf. **Luke 5:18-19.** When Jesus was healing them all, He was also being accused of being from Satan in **Chapter 11.** As such, we see the context of false accusations and mockery or blaspheming the Holy Spirit, when He was trying to witness the Gospel of Jesus Christ. Therefore, just as Jesus was falsely accused, we too will be falsely accused.

Finally, this word is used in **John 16:2**, regarding the hypocrisy of the false accusers, which is the underlying theme of these passages, as our Lord states, **John 16:2, “They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God.”**

There are three groups that Jesus mentions we could be brought before to give an account of our faith. It includes:

**1. Synagogues** SUNGAGOGE is used to refer to the church leaders, the religious leaders. Synagogues were the ecclesiastical courts of their day. They were ruling on matters both religious and civil. If someone was



excommunicate, it did not merely bar them from coming to the synagogue; it expelled them from all social and commercial contact. A person “cut off” from the people could not buy food or supplies, earn a wage, receive medical attention, or even sell property. That is why the people had much fear for them, which Jesus told them not to have and instead fear God.

**2. Rulers**, ARCHE is used for human rulers, both religious or secular, and also for angelic authorities, cf. **Rom 8:38; 1 Cor 15:24; Eph 1:21; 3:10; 6:12; Col 1:16; 2:10, 15**. Therefore, we see the interrogation is by those who have authority inside of Satan’s cosmic system, as part of the Angelic Conflict.

**3. Authorities**, EXOUSIA is the delegated authority given to men, **Luke 23:7**, or angels to rule in legal or moral matters. It speaks of secular human authority, and can also include angelic authority.

Whether rulers or authorities, in the human realm, they could send people to their death, flog, imprison, banish or fine them at their whim.

Therefore, these three words cover all the bases regarding those in various authorities that could prosecute and/or persecute someone. Using these terms also tells us that Satan is behind these persecutions; even though man may be carrying them out.

Regardless of who or where the persecution is coming from, our Lord instructs us to be continually trusting in Him, as He notes, “**do not worry about how or what you are to speak in your defense, or what you are to say.**”

The word for “**worry**” is the Verb MERIMNAO that means, “be anxious, care for, or be concerned about.” It is preceded by the Greek negative Particle ME that means, “**do not be worried or anxious.**” We are to trust in the Holy Spirit entirely.

Then our Lord follows up with three things we are not to worry about: 1-2) “**How and what to reply in our defense,**” and 3) “**What to say.**”

**Mat 10:19, “But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say.”**

**Mark 13:11, “When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but it is the Holy Spirit.”**

“**Speak in your defense**” is the Greek Verb APOLOGEOMAI, ἀπολογέομαι in the Aorist, Middle, Subjunctive. It is first used here in the NT, and then again by our Lord in **Luke 21:12-15**. This prophecy and instruction came partially to fruition in Paul’s case in **Acts 19:33; 24:10; 25:8; 26:1-2, 24**.

This does not mean we do not have to learn God’s Word / Bible Doctrine in our lives, because remember **John 16:13, “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.”** Therefore, we need to learn Bible Doctrine on a consistent basis to provide the Holy Spirit with plenty of ammunition to use for our defense. What we do not do is worry about when, where, why, or how we need to defend ourselves. We do not need to be concerned about persecutions or how we are going to defend against them. We do not have to stay up all night preparing a great speech for our defense. Instead, we faith rest it and trust in God the Holy Spirit to lead and guide us in our defense.

## Vs. 12

Therefore, our Lord is instructing us to trust and reply upon the Holy Spirit to lead and guide us as to what to say in such times, as noted in vs. 12, “**For the Holy Spirit will teach you in that very hour what you ought to say.**”

**Mat 10:20, “For it is not you who speak, but it is the Spirit of your Father who speaks in you.”**

**Acts 4:8, “Then Peter, filled with the Holy Spirit, said to them, “Rulers and elders of the people...”**

**Acts 13:9, “But Saul, who was also known as Paul, filled with the Holy Spirit, fixed his gaze on him.”**

The reason a believer can faithfully and confidently confess Jesus as Lord is because the Holy Spirit is faithful to teach the believer for the moment of crisis. While **vs. 10**, referred to blaspheming the Holy Spirit in relation to Jesus, **vs. 11-12**, refer to the power of the Holy Spirit in the life of the person who is willing to acknowledge Jesus publicly.

In our passage the Holy Spirit “**will teach us**” DIDASKO HUMEIS, “**in that very hour**” EN AUTOS HO HORA, “**what you ought to say**” HOS DEI EIPON.

Therefore, our Lord is telling us that when we preach the Gospel to others, we may be brought before religious and civil authorities, backed by fallen angelic forces, and encounter persecution as Stephen did, who was the first martyr, **Acts 7:51-54**. Yet, when he was persecuted, it was the Holy Spirit who gave him the information to speak and a vision of the Son of Man standing at the right hand of God to comfort and assure him, **Acts 7:55**.

As such, we are to trust in God the Holy Spirit, especially in times of trials and tribulation and not worry about defending ourselves, because the Holy Spirit will give us the pertinent information and Bible Doctrine to use and speak that will defend us. So, rather than blaspheming the Holy Spirit as the unbeliever does, we are to trust in Him whole heartedly. And, do not think you have to prepare an eloquent speech or the such, but simply speak from the heart, because the Holy Spirit lives in you, and you will say what needs to be said when you are trusting in Him.

## **2. Concerning covetousness, Luke 12:13-34.**

This is the second major topic of Chapter 12. This discussion and following parable are unique to Luke. They are dominated by the first-person pronoun, which shows the selfishness and self-focus of the worldly person who is condemned here, not for being rich but for the selfish way in which his bountiful crop is used. The parable serves as a warning against covetousness and greed.

### **I. Instruction in the Light of Rejection, Luke 12:1-19:27.**

1. Concerning hypocrisy, Luke 12:1-12.
2. **Concerning covetousness, Luke 12:13-34.**
3. Concerning faithfulness, Luke 12:35-48.
4. Concerning division and signs, Luke 12:49-59.

### **Vs. 13**

**Luke 12:13, “Someone in the crowd said to Him, ‘Teacher, tell my brother to divide the family inheritance with me.’”**

“**Divide**” is the Verb MERIZO, μερίζω, “divide, separate, share, distribute, or apportion.” It is used by Matthew and Mark and this is the only occurrence of Luke using it. It is in the Aorist, Active, Imperative. That means this man was ordering Jesus what to do. Notice he called Jesus, “teacher” DIDASKOLOS which indicates his lack of full understanding as to who Jesus was. He was not viewing Him as his Lord and Savior.

The thing this man wanted divided by Jesus’ authority was his “**inheritance**,” which is the Noun KLERONOMIA, κληρονομία that means, “inheritance, possession, or portion.” Although it is used literally here, it is mostly used throughout the Epistles for the inheritance the believers will receive in the eternal state, **Gal 3:18; Eph 1:14, 18; 5:5; Col 3:24; Heb 9:15; 11:8; 1 Peter 1:4.**

**Col 3:24, “Knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.”**

**Heb 9:15, “For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.”**

**1 Peter 1:4, “To obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you.”**

Therefore, we see the contrast and object lesson. This man was coveting / lusting for, concerned, and worrying about his earthly / materialistic inheritance, rather than the eternal inheritance God provides through His Son, our Lord Jesus Christ.

### **Vs. 14**

**Luke 12:14, “But He said to him, ‘Man, who appointed Me a judge or arbitrator over you?’”**

“**Appointed**” is the Aorist, Active, Indicative of the Verb KATHISTĒMI, καθίστημι that means, “bring or set, appoint, ordain, make, cause, or designate.”

This appointment in question is that Jesus was to be the “judge or arbitrator.” Judge is the Noun KRITES, κριτής that means, “A judge or decider.” This harkens back to the time of Israel being ruled by Judges, not kings. In the Septuagint, KRITES is also used in a special sense referring to the leaders God raised up in the period between Joshua and King Saul, the time of the “judges.” These leaders did act as judges over lawsuits, so “judge” is not an inappropriate title for them, but this was only one of their functions. Yet, even in Jesus’ day the Scribes/Lawyers and religious leaders would act as judges for the people in the cities.

This word is also used of God in many places. An example is in Hebrews where it says, “**to God the Judge of all,**” **Heb 12:23.**

**Heb 12:23, “To the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect.”**

Therefore, even though Jesus is the Judge of all as God, this was not His role during His incarnation in the First Advent. Though judges were a major part of Jewish leadership and society, Jesus did not come to judge regarding earthly materials but heavenly ones.

“**Arbitrator**” is the noun MERISTES, μεριστής that means, “a divider, arbitrator, or distributor.” It is only used here in the NT. This is a more general term of an officiant in Jesus’ day who could decide these types of matters. Yet, Jesus did not come to deal with earthly things and matters. He came to provide spiritual life with a heaven eternal inheritance.

This discussion allowed Jesus to then expand on the greater principles of greed and covetousness in **vs. 15.**

### **Vs. 15**

**Luke 12:15, “And He said to them, ‘Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions.’”**

“**Beware and be on your guard**” in the Greek is actually, “see and keep yourselves” HORAO KAI PHULASSO, “guard, defend, watch over, protect, keep safe, guard against, or avoid.” It is in the Present, Middle, Imperative for a command from our Lord.

Our Lord counters this arrogant man’s demand of Him with a command for us all to heed. It is a command to guard “**against every form of greed,**” using the Noun PLEONEXIA, πλεονεξία that means, “greediness, avarice, or covetousness.” It is an unreasonably strong desire to obtain and keep money. It is a compound word from PLEON “more,” and ECHO “to have” that means, “greediness” or even “arrogance” in classical Greek. It indicates an “excess” of any kind. It also means “covetousness” or “grasping ambition.”

In the NT, it is a manifestation of man’s fallen nature (the Old Sin Nature), and consequently is linked to idolatry, i.e., placing man or the things of man ahead of the Creator. Although covetousness can have many different objects including sexual lusts, here it is used for material things; material lusts. In addition, covetousness was regarded by

the Jews as an extremely heinous sin; a characteristic of pagans who were separated from God.

In the Hebrew, “**covet**” is the Verb CHAMADH that means, “to desire or to take pleasure in.” It was first used in the positive sense in **Gen 2:9**, for God’s creation of trees for food, including the Tree of Life and the Tree of the Knowledge of Good and Evil. It is then used in **Gen 3:6**, in the negative sense, for the woman’s lusting of the fruit from the Tree of the Knowledge of Good and Evil, when tempted by Satan. In that sense, CHAMAD emphasizes lusting based on the beauty of the object. So, we see that coveting led to the first sin in mankind and human history, and is the basis of all sin and crimes.

The third time it is used in the OT, is for the 10<sup>th</sup> of the Ten Commandments in **Exo 20:17**, which is also the same in **Deut 5:21**. Here, we see the breadth of this sin from lusting after material things to immoral sexuality, i.e., the thought of adultery or fornication.

**Exo 20:17, “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.”**

**Deut 5:21, “You shall not covet your neighbor’s wife, and you shall not desire your neighbor’s house, his field or his male servant or his female servant, his ox or his donkey or anything that belongs to your neighbor.”**

The final commandment in the Decalogue, reemphasizes the individual’s rights of privacy, property, person, and possessions. This is the 6<sup>th</sup> of the horizontal commandments that primarily deals with man’s relationship with man. But, first and foremost, as all the commandments tell us, they have to do with our relationship with God. The previous commands implicitly forbid all acts that would harm or injure your neighbor; this forbids all inordinate inner desires of having what belongs to your neighbor that would presumably gratify yourself.

Therefore, in the Decalogue, it means, “to lust, to want somebody else’s property, a strong desire to possess something that belongs to somebody else, to yearn to have, and to want to have something very much inordinately, culpably, or without due regard for the rights of others.” Unlike the other commandments, which focus on outward actions, this commandment focuses on thought; the inward mentality of the soul. It is an imperative against setting one’s desire on things that are the property or ownership of someone else.

The NT describes Jesus as interpreting the Ten Commandments as issues of the heart’s desires, rather than merely prohibiting certain outward actions, cf. **Mat 5:28**.

**Mat 5:27-28, “You have heard that it was said, ‘You shall not commit adultery;’<sup>28</sup> but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.”**

In our passage, this man lusted after his brother’s inheritance. Remember, in Hebrew society, the eldest brother many times received all the inheritance or at least a double portion. Therefore, this supposedly younger brother would have received nothing. And, if he received a less portion, we see his jealousy of his older brother even more so, as he desired to have a greater portion than what he was allotted. Either way, he was sinfully lusting after what his brother rightly possessed.

In the 10<sup>th</sup> Commandment, there is a list of 7 things that are not to be coveted that belong to your neighbor or brother, with an 8<sup>th</sup> that is a catchall for any other property or goods belonging to others; 1) house, 2) wife, 3) land, 4) male servant, 5) female servant, 6) ox, 7) donkey, and 8) anything that belongs to him. It shows the breath of what this commandment covers. Nevertheless, this is one commandment with 8 examples of inordinate desire or lust.

Seven is the number of “spiritual perfection” in the Bible. Therefore, if we do not covet what our neighbor owns, we can walk in God’s light and righteousness, cf., **Rom 13:9**.

**Rom 13:9, “For this, “You shall not commit adultery, you shall not murder, you shall not steal, you shall not covet,” and if there is any other commandment, it is summed up in this saying, ‘You shall love your neighbor as yourself.’”**

Eight is the number of “superabundance” in the Bible, and here reflects God’s provisions for each individual that

should not be coveted by another. Therefore, we are to be content with what we have been given by God and not sinfully desire the things others possess.

Interestingly, in the NT, there are ten instances of the Noun PLEONEXIA, **Mark 7:22; Luke 12:15; Rom 1:29; 2 Cor 9:5; Eph 4:19; 5:3; Col 3:5; 1 Thes 2:5; 2 Peter 2:3, 14**. Ten is the number of Divine Order. Mark includes PLEONEXIA in Jesus' list of the unclean proceedings from the heart, cf. **Mark 7:22**. Luke more explicitly qualifies PLEONEXIA as the desire to accumulate possessions and wealth.

**Mark 7:21-22, "For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, <sup>22</sup>deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness."**

**Eph 5:3, "But immorality or any impurity or greed must not even be named among you, as is proper among saints."**

**Col 3:5, "Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry."**

Of the false teachers of false doctrine, Paul states in **2 Peter 2:3, 14, "And in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep."**

**2 Peter 2:14, "Having eyes full of adultery that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children."**

Therefore, PLEONEXIA is an outcome of pure selfishness, and easily leads to dishonesty and deceit. The man ruled by PLEONEXIA considers his fellowman to exist solely for his own profit. Also, the heart that is covetous lives for the present moment, whereas in contrast, the Christian lives for the future, and their great inheritance in heaven.

The 10<sup>th</sup> Commandment makes clear that a relationship with God and man is a matter of the heart, first and foremost. As such, the 1<sup>st</sup> and 10<sup>th</sup> Commandments deal with what is in the heart, while the other eight focus on outward actions that begin in the heart. And, as we have seen, covetousness is about the heart. It is about desire.

Desire, coupled with the Old Sin Nature (OSN), creates a pattern for sinning called the "lust pattern" of the sin nature. When someone has a desire for wealth, the lust pattern of the OSN tempts the soul in various forms of lasciviousness like greed, covetousness, materialism, appetite, and the desire for pleasure.

Regarding the Law, Paul also stated in **Rom 7:7, "What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, 'You shall not covet.'" cf. Rom 13:9**

Therefore, Jesus states in our verse, **Luke 12:15, "Beware, and be on your guard against every form of greed; for not *even* when one has an abundance does his life consist of his possessions."**

Covetous people will break any and all of God's commandments in order to satisfy their desires, because at the heart of sin is the sin in the heart, **Mat 15:19**.

**Mat 15:19, "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders."**

To covet is to feed the inward desires for anything that God says is sinful, and this commandment highlights the twisted desires of mankind under the sin of discontentment. In fact, all crimes and sin can be described generally in terms of the desire that triggered the chain of events. Whatever action it spawns, this illegitimate desire for something that belongs to someone else is the core of the problem and a threat to the community. Any action taken to fulfil such a desire is sin.

As I heard a homicide detective once say, "*all crimes are motivated by one of three things; money, sex / relationships,*

or power.” Coveting is behind them all, as noted in **1 John 2:16; 2 Peter 2:10; 1 Tim 6:10; Heb 13:5; cf. Gal 5:16.**

**1 John 2:16, “For all that is in the world, the lust of the flesh (*appetite*) and the lust of the eyes (*beauty*) and the boastful pride of life (*ambitious pride*), is not from the Father, but is from the world.”**

**2 Peter 2:10, “And especially those who indulge the flesh in *its* corrupt desires and despise authority. Daring, self-willed, ...”**

**1 Tim 6:10 “For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.”**

**Heb 13:5, “*Make sure that* your character is free from the love of money, being content with what you have...”**

**Gal 5:16, “But I say, walk by the Spirit, and you will not carry out the desire of the flesh.” cf. 1 Tim 6:6-10.**

And as our Lord stated, “For not *even* when one has an abundance does his life consist of his possessions.”

## **2. Concerning covetousness, Luke 12:13-34.**

**Verses 16-21, The parable of the Rich Fool speaks to the futility of coveting material possessions:**

### **Vs. 16**

**Luke 12:16, “And He told them a parable, saying, ‘The land of a rich man was very productive.’”**

Jesus tells the people a parable of a “**rich man**” PLOUSIOS ANTHROPOS, as an object lesson for how the riches or wealth of this life can often be distracting to one’s relationship with the Lord and lead the owner to being delusional about what truly matters in this life and the one to come, cf. **Luke 6:24; 14:12; 16:1; 19-22; 18:23-25; 19:2; 21:1.**

“**Very productive**” uses the Verb EUPHOREO, εὐφορέω that is only used here in the NT that means, “be fruitful, fertile, producing plenty.” It comes from the prefix EU “good or well,” and PHERO “to produce, bring, bear, etc.” The thing that this rich man caused to be very productive was the “**land**” CHORA “land, field, etc.” He was a good farmer and had a very productive crop and or cattle.

### **Vs. 17**

**Luke 12:17, “And he began reasoning to himself, saying, ‘What shall I do, since I have no place to store my crops?’”**

“**Began reasoning to himself**” uses the Imperfect, Middle Deponent, Indicative of the Verb DIALOGIZOMAI with EN HEAUTOU. The Imperfect of DIALOGIZOMAI means incomplete or continuous action of “considering, discussing, or pondering.” In other words, he continuously was pondering his good fortune and wealth. He was continuously occupied with self and his possessions as he uses “I” or “my” 11 times in **vs. 17-19**. He is concerned only with himself. He has no sense of his responsibility to God or others, nor the reality of death lingering nearby.

When we are continuously occupied with things, we are not occupied with the Lord Jesus Christ as we should be, and the thing(s) we are occupied with can become an idol in our lives.

Here, he was preoccupied with the abundance of his crops where he had more than he could store up. The word for “**store**” is SUNAGO that here means, “to gather together,” and “**crops**” is actually the Noun KARPOS that means, “fruit, produce, results, etc.” Unfortunately, this is not the “fruit of the Spirit” for Divine good production, but his human good works where he had a bumper crop from his farming exploits.

He was so impressed with the crops that his land produced that his thoughts were not to give thanks to God, but rather, “I have more than I can currently store, which is a problem I need to figure out.”

## Vs. 18

**Luke 12:18, “Then he said, ‘This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods.’”**

This is operation human solution. Because this man had an abundance of crops, he decided to tear down his current barns and build bigger ones. Rather, than thanking God for this great bounty and sharing it with others who would have a need, this man thought first and foremost to hoard it for himself. Rather than trusting that just as God gave to him this year, He would also be gracious and give to him next year, this man thought to store up all that he was given this year, so he would not have to worry about next year.

**Isa 56:12, “Come,” they say, “let us get wine, and let us drink heavily of strong drink; and tomorrow will be like today, only more so.”**

The Greek for “**tear down**” is Verb KATHAIREO, καθαιρέω in the Future, Active, Indicative that means, “take down, tear down, destroy, or demolish.” The things he would tear down are his current “**barns**,” APOTHEKE, ἀποθήκη, “barn, storehouse, garner, or granary,” cf. **Luke 12:24; Mat 6:26, “Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?”**

Interestingly, in the NT, KATHAIREO is used nine times. Four of those instances refer to the taking down of the body of Christ from the Cross, **Mark 15:36, 46; Luke 23:53; Acts 13:29**. As such, this man was not occupied with Christ, but was occupied with his worldly possessions.

Also, three references in the NT, speak to God destroying nations, mighty men, and cults to fulfill His will, **Luke 1:52; Acts 13:19; 19:27**. This could also include the taking down of pride, arrogance, etc. As such, our Lord was using this rich farmer as an object lesson of pride and arrogance that would be taken down by God, cf. **vs. 20**.

This word is also used by Paul in **2 Cor 10:5**, to exhort believers to cast down “imagination, and every high thing that exalts itself against the knowledge of God.” As such, this man was exalting the works of his hand and trusting in himself rather than giving thanks to God for His provisions and trusting in Him to provide in the future.

In addition, this term is used in **Luke 1:52**, for God sovereignty and might over the mighty of this world, “**He (God) has brought down rulers from their thrones.**”

Therefore, in our verse, the rich farmer who tore down his barns was acting quite foolishly without regard for His Creator, Provider, and Savior.

So, with his pre-occupation with self, he decided to tear down his smaller storehouses and “**build larger ones**,” OIKODOMEO MEIZON, so he could “**store all his grain and goods**” SUNAGO PAS HO SITOS and KAI HO AGATHOS EGO.

Many times, in the NT, AGATHOS is used for “Divine Good,” “The Fruit of the Spirit,” or “good of intrinsic value,” that are rewardable by God in both time and eternity, but here this man thought that his abundance of material possession was his “good things.” As a result of this wrong mental attitude, this good is turned into evil, as it becomes an arrogance of exalting one’s self.

## Vs. 19

**Luke 12:19, “And I will say to my soul, ‘Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry.’”**

Notice that this man speaks to his “**soul**” PSUCHE, and not to his “spirit.” That indicates that he either does not have a spiritual life or does not care about his spiritual life. He is a PSUCHE man, meaning a worldly man inside of Satan’s cosmic system.

In his self-exaltation, he believes he has “**many good things**” POLUS AGATHOS, “**laid up for many years**” KEIMAI EIS POLOUS ETOS. KEIMAI is a Verb in the Present, Middle Deponent, Participle that means, “to lie, be laid, recline, set, establish, etc.” Therefore, rather than laying a foundation on his soul that is based on Jesus Christ, **1 Cor 3:11**, to produce Divine Good that is rewardable in the eternal state, this man laid the foundation of his soul on his material possessions that will be burnt up one day.

Because of pre-occupation with self, rather than occupation with the Lord Jesus Christ, it led to this man being deluded in the thought that his riches are all that he needs and will save him, as he states, “**take your ease, eat, drink and be merry.**”

“**Take your ease**” is the Present, Middle Imperative of the Verb ANAPAUO, ἀναπαύω that means, “rest, take one’s rest, give rest, or refresh (someone).” This is the only time Luke uses this word, but others use it in the Gospels and Epistles.

Here, it indicates that this man was thinking about taking an early retirement. He set his sights on retiring early instead of helping a struggling neighbor. He thought only of himself.

In fact, Matthew uses it regarding our Lord’s teaching in **Mat 11:28**, “**Come to Me, all who are weary and heavy-laden, and I will give you rest.**” Yet, rather than resting in the Lord, this man is resting on the knowledge of his material possessions. As the Word of God tells us, we should always rest in the Lord, so that one day we will rest for all of eternity, **Rev 14:13**, “**And I heard a voice from heaven, saying, ‘Write, ‘Blessed are the dead who die in the Lord from now on!’ ‘Yes,’ says the Spirit, ‘so that they may rest from their labors, for their deeds follow with them.’**”

**Philemon 1:20**, “**Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ.**”

“**Eat, drink, and be merry**” ESTHINO PINO EUPHRAINO are all in the Aorist, Active, Imperative along with the Present Imperative of ANAPAUO above, to indicate self-mandates. This is the self-deception or deluding of the soul that this man had. He was convincing himself that based on his material possessions, he had nothing to worry about in the future and that all of his needs would be met. He was self-reliant and did not rely upon God, nor give thanks to Him. And rather than rejoicing in God and His logistical grace provisions, this man rejoiced in his materialism.

## Vs. 20

**Luke 12:20**, “**But God said to him, ‘You fool! This very night your soul is required of you; and now who will own what you have prepared?’**”

Here, we see that God calls this man’s way of thinking foolish by saying “**you fool**” APHRON “foolish, inconsiderate, or rash.” In classical Greek, it means, “senseless.” In the OT, it is used in contrast to the person who is wise. The fool is “ignorant” or acts contrary to wisdom, and hates knowledge, but loves haughtiness, **Prov 1:22**. The fool is also used to refer to the “transgressor,” the one who opposes God and His Law. It is the fool who says in his heart, “**There is no God,**” **Psa 14:1**.

**Psa 14:1**, “**The fool has said in his heart, ‘There is no God.’ They are corrupt, they have committed abominable deeds; There is no one who does good.**”

Luke first used APHRON in the NT, in **Luke 11:40**, “**You foolish ones, did not He who made the outside make the inside also?**” cf. **Eph 5:17**.

**Eph 5:17**, “**So then do not be foolish, but understand what the will of the Lord is.**”

Our Lord then states that “**this very night your soul is required of you.**” Obviously, this means the man was going to die that night, but it also indicates from the word for “**required**” APAITEO, an intensification of AITEO that God is the determiner of the day, time, and manner of one’s death. It indicates that life is a gift from God and that He may choose to require it at any time.



Being a foolish person, he did not give credence to God regarding his life, yet the wise person considers carefully the transitory nature of his earthly life and the sovereignty of God as its giver. Because this man trusted in his earthly possessions as the sustainer of his life, he did not appreciate that it was a gift given by God nor trust in Him for all aspects of it.

Then our Lord speaks to the consequences, **“and now who will own what you have prepared?”** The Greek literally states, **“And to whom shall it be what you have prepared.”**

This man worked hard to produce the bumper crop that supplied him an abundance for his lifetime. Yet, his life is now over and it was all for not, because someone else will benefit by his labor, while he does not. For all his planning, the man failed to plan for the one, universal, 100% certain event each person must face: death. The Lord did not require grain, money, or possessions; He required the man’s soul. And, ironically, others would enjoy the financial bounty of his planned early retirement.

Instead of being occupied with the Lord Jesus Christ and producing Divine Good that is rewardable at the BEMA Seat of Jesus Christ, this man was focused on self and produced materialism that he could not take to the eternal state. As the TV show called **“Strange Inheritances”** says at the conclusion of each episode, **“You can’t take it with you.”** Rather than focusing on the treasure of Christ that is everlasting, he focused on the earthly treasure that is but fleeting.

**Psa 39:6, “Surely every man walks about as a phantom; surely they make an uproar for nothing; he amasses riches and does not know who will gather them.”**

#### **Vs. 21**

**Luke 12:21, “So is the man who stores up treasure for himself, and is not rich toward God.”**

Here, our Lord states the stark reality of opportunity lost. This man **“stored up treasures for himself”** THERAURIZO HEAUTO. The Verb THERAURIZO, θησαυρίζω means, **“gather, store up or reserve.”** In classical Greek, it also meant, **“to keep or hoard.”** Therefore, if we do not store up the treasure that is founded in God because we are preoccupied with the materialism of this world, we will find misery and suffer loss in the eternal state, **James 5:1-3; Rev 3:17.**

**James 5:1-3, “Come now, you rich, weep and howl for your miseries which are coming upon you. <sup>2</sup>Your riches have rotted and your garments have become moth-eaten. <sup>3</sup>Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure!”**

**Rev 3:17, “Because you say, “I am rich, and have become wealthy, and have need of nothing,” and you do not know that you are wretched and miserable and poor and blind and naked.”**

Here the rich **“heaped”** or **“hoarded”** wealth thinking it would bring them security and peace in the **“last days;”** instead it brought them misery. The implication is that their misery is brought upon by God’s judgment, and the one who **“lays up”** material things, has eternal consequences because he **“is not rich toward God”** ME PLOUTEO EIS THEOS.

**“Rich”** is the Verb PLOUTEO πλουτέω that means, **“to be rich, wealthy.”** In the 12 instances it is used in the NT; many times, it has a figurative meaning, frequently suggesting spiritual liberality or fullness, cf. **1 Cor 4:8.**

**1 Cor 4:8, “You are already filled, you have already become rich, you have become kings without us; and indeed, I wish that you had become kings so that we also might reign with you.”**

Yet, in our verse, this man was **“not,”** ME, rich towards God. He was so concerned with his earthly riches that he ignored God. Therefore, the principle is, only by **“laying up”** treasures in heaven will the believer be rewarded by the Father, **Mat 6:20.**

**Mat 6:20-21, “But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; <sup>21</sup>for where your treasure is, there your heart will be also.”**

**Mat 12:35, “The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil.”**

**Mat 13:44, “The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells all that he has and buys that field.”**

**Rom 14:17, “For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.”**

**Mat 19:21, “Jesus said to him, ‘If you wish to be complete, go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me.’”**

**2 Cor 4:7, “But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves.”**

**In 1 Tim 6:19, God exhorts us to, “Store up for ourselves the treasure of a good foundation for the future, so that we may take hold of that which is life indeed.”**

Therefore, this key question of the parable makes a few points. All the effort to build a self-focused life does us no good in eternity when God calls us to account. The person who will not own what he or she has built up is the fool who incorrectly thought it was his or hers all along. So, the exhortation is to be rich toward God, perhaps even to give to God the same kind of attention this man gave to his possessions.

**Psalm 49:16-20, “Be not afraid when a man becomes rich, when the glory of his house increases. <sup>17</sup>For when he dies he will carry nothing away; his glory will not go down after him. <sup>18</sup>For though, while he lives, he counts himself blessed—and though you get praise when you do well for yourself— <sup>19</sup>his soul will go to the generation of his fathers, who will never again see light. <sup>20</sup>Man in his pomp yet without understanding is like the beasts that perish.”**

**1 Tim 6:17, “Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.”** So, the question is, are you going to live life for yourself or toward God? A life directed toward God is likewise a life led by the Holy Spirit and spiritual motivation. This God-centered life is contrary to the life lived “for self,” which panders after material wealth and possessions, and is in fact lived in bondage to wealth, **Luke 16:13**. Therefore, this parable confronts us with the claim of exclusive loyalty either to God or to self.

*“The man had stored up treasure for himself, which robbed him of a rich relationship with God. Clearly, there is a conflict between self-interest and dependence on God. If one looks to earthly treasure for security, sustenance, or significance, one will not seek satisfaction from God. And, according to this parable, it’s dangerous to seek security in anything but the Lord. Consequently, it can be said that a person is not ready to live until they’re ready to die.”* (Swindoll's Living Insights New Testament Commentary - Luke.)

In **vs. 22-34**, our Lord gives several object lessons as to why we should not covet material possession and instead trust in God to provide for the things we need. **Vs. 22-31** are once again a portion of His teachings found in the Sermon on the Mount in Matthew that shows up as a single teaching in Luke, cf. **Mat 6:25-33**.

### **Vs. 22-23**

**Luke 12:22-23, “And He said to His disciples, ‘For this reason I say to you, do not worry about *your* life, as to what you will eat; nor for your body, as to what you will put on. <sup>23</sup>For life is more than food, and the body more than clothing.’”**

“**Do not worry**” uses the Greek negative ME with the Present, Active, Imperative of the Verb MERIMNAO

μεριμνάω that means, “be anxious, care for, or be concerned about.” We will see it again in **vs. 25-26**. Luke has previously used this word in **Luke 10:41**, as our Lord instructed Martha not to be so worried about the details of life, and in this chapter, **vs. 11**, for instruction to the disciples to not be worried about what to say when persecuted, cf. **Phil 4:6**.

**Phil 4:6, “Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.”**

Therefore, our Lord instructs us to not worry about or be anxious for anything in our “**life**” PSUCHE, that typically is translated “soul,” but can also mean our life. With this word it emphasized our physical earthly life, our soulish life, as opposed to our spiritual life. As such, it emphasizes the physical and material things that we need during our life that we should never worry about. Instead, we should be trusting / faith-resting in God to provide for these things, which we also call our “Logistical Grace blessings.”

Logistics is a term both military and civilian companies use to refer to the science of supply, provision, and planning of troop or equipment movement. Logistics is the provision, movement, and maintenance of all resources and services necessary to sustain military forces and supply goods and services as need. Logistics is also defined as the science of planning, handling, and implementation of personnel under every possible condition. It includes the design, development, acquisition, storage, movement, distribution, maintenance, evacuation, and disposal of material. In the military, it includes hospitalization of personnel and the construction and maintenance of housing facilities. From this nomenclature comes a Bible Doctrine based on analogy.

Logistics always plays a very important and dramatic part in the military and industry, but it plays an even greater part in your life as a believer. Every believer is alive today because of Logistical Grace.

The word “logistics” comes from two Greek words:

- LOGISTES, an inspector of accounts, an auditor, a calculator, or teacher of arithmetic.
- LOGISMOS, a counting, reckoning, calculation, computation, etc.

In the spiritual life, Logistical Grace is defined as Divine planning, Divine support, Divine provision, and Divine blessing for the execution of the Plan of God by the Royal Family for the fulfillment of God’s will, purpose, and plan for your life inside of the Angelic Conflict.

**Logistical Grace includes three factors of Divine provision:**

1. Life Support is provided for every Church Age believer. This explains how and why we are alive every moment. The only reason we are alive is because of God’s logistical grace towards you. We do not earn or deserve it and there is no work we can accomplish to keep ourselves alive. cf. **Luke 12:25, “And which of you by worrying can add a single hour to his life's span?”**
2. Blessing is provided for every Church Age believer, both winners and loser. This dramatizes the justice of God, in that the justice of God sends life support to every believer, both winner and loser believers, as a blessing from God. This emphasizes God’s grace. You are alive only because of the grace of God, not because of anything you do. Yet, winners utilize God’s logistical grace to advance in the spiritual life and glorify Him in time, while loser believers coast on it, and never utilize it to grow or serve to His glory.
3. Divine provision is provided for every Church Age believer to execute the Plan of God. This includes your daily food, clothing, shelter, and Bible Doctrine. All doctrine comes from the prepared Pastor-Teacher. If you have persistent positive volition, you will find doctrine and your right Pastor-Teacher.

The basis of Logistical Grace is Divine integrity. God is infinite, eternal, and absolute holiness, which may be classified as Divine integrity or absolute unchangeable Divine virtue. The integrity of God is composed of His perfect righteousness and justice. As such, God will always provide for the believer regardless of the believer’s volitional response to God because God’s grace is based on who and what He is, not who and what the believer is. Because of God’s perfect integrity, He will always provide Logistical Grace blessings to the believer. This means God will

support and sustain you regardless of how deserving or undeserving you are.

At the moment anyone believes in Jesus Christ as their Savior, they receive the imputation of Divine righteousness. It is that perfect nature in you that God is able to bless, which means He is able to provide you with all the logistics necessary to sustain your life. Therefore, the indwelling righteousness of God in you is the recipient of all life support and all blessing from God.

**2 Cor 9:8**, defines logistical grace for us. **“And God is able to make all grace abound to you, so that always having all sufficiency in everything (logistical grace support and blessing), you may have an abundance for every good deed (i.e., good of intrinsic value production).”**

Besides providing life support and blessing, logistical grace is for the perception and execution of the Plan of God for your life. Everything is provided, so that every believer has equal privilege and equal opportunity to execute God’s plan and glorify Him. As a part of this aspect of logistical grace, the following assets are given to us.

1. The creation of a human spirit at the moment of salvation.
2. The teaching ministry of God the Holy Spirit: GAP plus GPS.
3. The provision in every generation of x-number of male believers with the gift of Pastor-Teacher. This gift is a part of logistical grace to communicate bible doctrine to you.

**Logistical grace includes six categories of support:**

1. Life-Sustaining Support provided by God. God sustains the life of every believer on earth. No believer can depart from life apart from God’s will. Therefore, all the forces of hell cannot remove one believer apart from God’s permission. God also provides all that it takes to support life.

**Psa 48:14**, **“This God is our God forever and ever; He will be our guide even unto death.”** cf. **Lam 3:20-25**.

2. Temporal Needs such as food, shelter, clothing, transportation, environment, time, a job, etc. are provided by God, **Mat 6:25-33; Luke 12:23-34; Phil 4:19**.

**Phil 4:19**, **“And my God will supply all your needs according to His riches in glory in Christ Jesus.”**

3. Security Provision as taught in the doctrine of Eternal Security. Your security is from God. This includes the assignment of guardian angels, **Psa 91:7-14; Mat 18:10; Heb 1:13-14**, and the provision of the laws of Divine Establishment for freedom to advance to maturity. These laws are found in the civil institutes of the Law and other NT Scriptures related to dealings in society.

The pillars behind these laws are the four Divine Institutions that includes:

- 1) Freedom of Volition
- 2) Marriage [one man to one woman]
- 3) Family
- 4) Nationalism.

If positive to Bible doctrine, God provides the security for you to make that advance, as in the wall of fire, **Zech 2:5**.

**Zech 2:5**, **“For I,” declares the LORD, ‘will be a wall of fire around her, and I will be the glory in her midst.’”**  
**1 Peter 1:5**, **“We are kept by the power of God.”**

4. Spiritual Riches are provided by God, such as our Portfolio of Invisible Assets, the Eleven Problem Solving Devices, and the unique factors of the Church Age. It also includes the provision of doctrinal teaching from your right Pastor, privacy and security necessary to maintain positive volition, the Royal Family Honor Code, and discernment to see distractions and set them aside. Spiritual provision of an Evangelist, a Pastor, the privacy of your priesthood, the canon, and a local church are all provided for you.

**Eph 1:3, “Who has blessed us with every spiritual blessing.”**

5. Equal Privilege and Equal Opportunity. These blessings are given to every believer, both winners and losers. These are not to be confused with escrow blessings which are far greater.

6. God preserves us from death, **Psa 33:18; 56:13; 116:8; Heb 2:14.**

**Psa 33:18, “Behold, the eye of the Lord is on those who fear (*respect*) Him, on those who wait for His lovingkindness (*grace*) to deliver their soul from death, and to keep alive in famine (*depression*).”**

**Psa 56:13, “For you have delivered my soul from death, indeed my feet from stumbling, that I may walk with God in the light of life.”** To walk with God in the light of life means you know about logistical grace so that you appreciate it and therefore utilize it.

**Psa 116:8, “You have rescued my soul from death.”**

**Heb 2:14, “Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil.”**

**Heb 12:28, “Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe.”**

**1 Peter 5:12, “I have written to you briefly exhorting and testifying that this is the true grace of God. Stand fast in it.”**

**2 Cor 6:1, “Do not receive the grace of God in vain.”**

**Heb 12:15, “See to it that no one comes short of the grace of God...”**

Therefore, in this passage and **Mat 6**, there are four commands of what not to worry about:

- 1) Life
- 2) Clothing
- 3) Food and Drink
- 4) Tomorrow

We are commanded not to worry because God, in logistical grace, will provide for us, regardless of our spiritual status. Remember that Logistical Grace is for winners and losers.

The principle from the first command is that there is no meter on God’s grace. You cannot measure God’s grace and it has no limits. As such, Jesus then gives several analogies beginning with **vs. 24-26**, regarding food and sustenance provision by God, and then in **vs. 27-28**, regarding clothing provisions under our Logistical Grace blessings from God.

### **Vs. 24**

**Luke 12:24, “Consider the ravens, for they neither sow nor reap; they have no storeroom nor barn, and yet God feeds them; how much more valuable you are than the birds!”**

“**Consider**” is the Aorist, Active, Imperative of the Verb KATANOEEO that is a compound word from KATA “according to,” and NOEO “perceive, understand, realize, think over, etc.” It is an emphatic verb that means, “perceive, consider, notice, or observe carefully.” Luke used it in **Luke 6:41**, for the discussion on not judging your neighbor; “the speck versus the log in the eye” analogy. He will also use it in **vs. 27** and in **Luke 20:23** for Jesus’ perception of the craftiness of spies sent to test Him with questions. Therefore, it tells us that we need to carefully perceive and discern God’s word so that we can apply it in faith-rest to our lives.

“**Ravens**” is the Noun KORAX that means, “crow or raven.” It is only used here in the NT. Matthew uses a more

generic term “**birds of the air**” PETEINON, with HOURANOS “heaven or sky.” Luke uses PETEINON at the end of this passage.

KORAX’s are a black bird known for existing by feeding off the carcasses of dead animals. It was highly detested in both Greek and Semitic cultures. So, the analogy is, “If God would provide for these detestable birds, how much more will He provide for you!” cf. **Job 38:41; Psa 147:9**.

**Job 38:41, “Who prepares for the raven its nourishment when its young cry to God and wander about without food?”**

**Psalm 147:9, “He gives to the beast its food, and to the young ravens which cry.”**

Therefore, those in the kingdom of God are challenged to draw encouragement from the way the Father provides so well for creatures that are detestable and of much less value than a child of the Kingdom.

The doctrine for discernment and to faith-rest in is, are you more important than a bird? If so, you are not to worry about the details of life and the sustenance necessary for life! As you may know fear, worry, anxiety, or apprehensions are all aspects of rejection or ignorance of God’s Logistical Grace provision. Yet, even when someone rejects God’s provisions, He continues to provide for them including the “detestable” losers of rewards believers who worry and have fear.

### **Principles of worrying and fear:**

- The more things you surrender to fear, the more things you fear.
- The more things about which you worry, the more things you worry about.
- To the extent you surrender to fear, you increase the power of fear in your life.
- The extent to which you surrender to worry, you increase the power of worry in your life; yet God still keeps you alive.
- The more things that acquire the power of fear in your life, the greater your capacity for arrogance and becoming a loser believer.
- The more you acquire the power of worry in your life, the greater your capacity for worry and becoming a loser believer; yet God still supports you.

Jesus then stated about the ravens, “**they do not sow, (SPEIRO) nor reap (THERIZO); they have no storeroom (TAMEION) nor barn (APOTHEKE), and yet God feeds (TREPHO) them.**” These are in contrast to the rich farm from **vs. 16-21**. This does not tell us to stop working and that God will give us everything. It is an example from the animal kingdom of how God provides for our every need daily, where we do not have to worry about today’s provisions, (sow and reaping), or tomorrows, (storerooms and barns).

Then we have the a-fortiori principle, “**how much more valuable you are than the birds!**” “**Valuable**” is the Present, Active, Indicative of the Verb DIAPHERO, διαφέρω that means, “carry, spread, be worth more than, differ, or be different.” Luke records Jesus also using this word in **vs. 7b**, for the same principle, “**Do not fear; you are more valuable than many sparrows.**”

Therefore, we are to perceive and learn from the birds. If God provides for them, He absolutely will provide for me, His child!

### **Vs. 25**

**Luke 12:25, “And which of you by worrying can add a *single* hour to his life's span?”**

Here, we have the logic of incapacity. In other words, we truly do not have the capacity through worrying to provide for ourselves.

“**Single hour**” is actually the Greek Noun PECHUS that means, “cubit,” which is about 18 inches.

“**Life span**” is the Noun HELIKIA that can mean, “age, maturity, stature, or size.” So combined, we have an idiom that means “who can add any measure to their length of life.” Here, we have an analogy of cubits to length of life, which is also seen in, **Psa 39:5**.

**Psa 39:5, “Behold, You have made my days as handbreadths, and my lifetime as nothing in Your sight; Surely every man at his best is a mere breath. Selah.”**

Therefore, the principle is: worry or anxious care cannot lengthen a man’s life or age by even a minute fraction of time. The point is, no one can use anxiety to their advantage with respect to adding days to their life. Hendriksen comments: “*A man may worry himself to death; yet, he cannot worry himself into a longer span of life,*” (New Testament Commentary, Luke, pp. 666f.). So, we see the futility of worrying or being anxious about what we will eat, drink, wear, or even for our life, as through them we can add nothing to our needs, as noted in **vs. 26**.

### Vs. 26

**Luke 12:26 “If then you cannot do even a very little thing, why do you worry about other matters?”**

This is not meant to discourage the believer by thinking all is futile; rather, it is meant to provide the basis for living with confidence in a loving and trustworthy God who will care for you and provide for your needs.

## **2. Concerning covetousness, Luke 12:13-34.**

**Verses 27-28, Regarding clothing.**

**Luke 12:27-28, “Consider the lilies, how they grow: they neither toil nor spin; but I tell you, not even Solomon in all his glory clothed himself like one of these. <sup>28</sup>But if God so clothes the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more *will He clothe* you? You of little faith!”**

After giving an analogy regarding food and drink in **vs. 24-26**, Jesus then provides another analogy of the “lilies of fields,” in **vs. 27-28**, regarding His Logistical Grace provision for our clothing.

### Vs. 27

**Luke 12:27, “Consider the lilies, how they grow: they neither toil nor spin; but I tell you, not even Solomon in all his glory clothed himself like one of these.”**

Here, we are told to “**consider**” KATANOEEO once again. This time the object lesson or Bible Doctrine to consider is regarding the “**lilies**” KRINON that is only used here and in **Mat 6:28**. Jesus’ reference seems not to be to a specific type of lily but to the beautiful wildflowers of Palestine in general. In the OT, “lilies” are used for the capitals on Solomon’s pillars for his house and porch, **1 Kings 7:19, 22, 26**, that speak of the End Times; the Brazen Altar Solomon built, **2 Chron 4:5**, that speaks of the forgiveness of sins experientially; the tune set for various Psalms, **Psa 45:1; 60:1; 69:1; 80:1**, that speak of the Lord’s lovingkindness and provisions; and in Solomon’s **Song of Sol 2:1-2, 16; 4:5; 5:13; 6:2-3; 7:2** and **Hosea 14:5**, that speaks of the love relationship between God/Jesus Christ and man.

**Hosea 14:4-5, “I will heal their apostasy, I will love them freely, for My anger has turned away from them. <sup>5</sup>I will be like the dew to Israel; He will blossom like the lily, and he will take root like *the cedars of Lebanon*.”**

So, the lily represents God’s loving provisions for the believer. He says, “**see how they grow**” AUXANO that means, “grow, increase, or become greater” either physically or spiritually. Growing up each year and being so beautiful was not the result of their own work or efforts as Jesus states “**they neither toil nor spin**” KOPIAO “work hard or labor” that denotes both physical and mental effort, and NETHO that means, “**to spin**,” which is also only used here

and **Mat 6:28**. Therefore, if we are like the lilies, our growth (physically and spiritually) is not caused by ourselves but by God.

As for “toiling and spinning,” in past times, it was the work of the women to spin the wool from animals into threads. From those threads they would make clothing. Therefore, “to toil and spin,” means to make your own clothes, which the women did in past times, yet the lilies do not do this.

A nuance that we take away from this is that this analogy was meant for the woman in crowd, as they were the typical “spin masters,” in past times. So, the ravens were analogous to men and lilies to women. As such, Jesus is giving analogies that are applicable to all of us, both men and women.

Also, in analogy, lilies were a dime a dozen, a relatively worthless flower. In addition, lilies cannot perform manual labor to “spin” their own clothing. In fact, they had no say in how they were adorned. Instead, God himself provides them with a most beautiful covering. So, the main point is, if He so provides for and clothes the lilies, He will certainly not neglect the clothing needs of His own children. This is the faith-rest principle the believer is to discern. To further emphasize God’s provisions under Logistical Grace blessings, Jesus compared the clothing of the lilies to that of King Solomon’s. As you know, he was the richest and most beautifully adorned king of Israel, “**not even Solomon in all his glory (DOXA) clothed himself like one of these.**”

Therefore, if God has adorned the lilies of the field more beautifully than the richest king of Israel, will He not provide you, His beloved child, with the clothing you need? The answer is, “yes He will,” which is the topic of **vs. 28**.

### Vs. 28

**Luke 12:28, “But if God so clothes the grass in the field, which is *alive* today and tomorrow is thrown into the furnace, how much more will He clothe you? You men of little faith!”**

“**If God so clothes the grass in the field**” tells us, using a first-class conditional “**if**” EI clause (if and it’s true) that God clothes the grass of the fields with lilies more magnificent than any of King Solomon’s royal garments. This is what God the Creator and Provider does, just as He will provide clothing to you as part of His Logistical Grace blessings. This concludes the Doctrinal Promise we are to Faith-Rest in; God provides through Logistical Grace blessings.

In addition, Jesus speaks of the insignificance of the lilies, “**today it grows and tomorrow is thrown into the furnace.**” Furnace is the Greek word KLIBANOS that is only used here and in **Mat 6:30**. It was a small oven used for making bread where the withered grass was used to create the heat. So here, Jesus uses this analogy to contrast the exceeding value of your life as a child of God with such grass that is short-lived, temporary, and burnt up or destroyed with no lasting value. This is the same analogy of our human good works in **1 Cor 3:12-15**, “**Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw,**<sup>13</sup>**each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work.**<sup>14</sup>**If any man's work which he has built on it remains, he will receive a reward.**<sup>15</sup>**If any man’s work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.”**

In our passage, our Lord is telling us in analogy that men and women believers are very/much more important to the Lord than any other thing that God is providing for, “**how much more will He clothe you?**” Using the Interrogative Pronoun POSOS with the Comparative Adverb MALLON. He is emphasizing “HOW MUCH MORE” God loves us and will provide for us than any of His other creations that we can see every day being provided for.

Using the first class “if” statement, means since this is true, how much more will God provide for you under His Logistical Grace blessings? The rhetorical answer is, “He absolutely will.” That is the Doctrinal Principle we are to faith-rest in.

Jesus ends this object lesson (doctrinal principle) with a poignant remark, “**You of little faith!**” There is no word for “men” here in the Greek, because it is addressed to both men and women. In fact, it is only one word in the Greek, the Adjective OLIGOPISTOS, ὀλιγόπιστος in the Nominative Plural that means, “one of little faith or lacking trust.”



It is a compound word from OLIGOS “little, small, etc.,” and PISTEUO “faith, trust, have confidence in, etc.” This is Luke’s only use of the word. Matthew uses it four times in **Mat 6:30; 8:26; 14:31; 16:8**, all for those who have “little faith,” which means they might have had faith for salvation, but do not continue in faith by trusting that God will provide for their daily needs. In **Mat 8:26**, He rebukes the disciples during the storm at sea. In **Mat 14:31**, He rebukes Peter who began to sink after walking on water. And, in **Mat 16:8**, He warned the disciples of the false teachings of the Pharisees and Sadducees that a person of little faith can fall prey to.

In our passage, Jesus is rebuking the people for not having faith in God’s Logistical Grace blessings to provide for their daily needs. This is in contrast to the worldly person who fends for themselves and does not trust in God, nor give thanks to Him, for all of His daily provisions, as we should.

Interestingly, Jesus is saying that the short-lived grasses are provided for by God, how much more will He provide for you, even when you have no faith in Him post-salvation. Again, the point is not to coast on faithlessness, but instead to have honor and praise to God as you faithfully trust in Him to provide for all of your needs, with thanksgiving. It is a lesson to rely upon the grace of God faithfully. This is the Doctrinal Rationale we are to faith-rest in.

Jesus then provides the Doctrinal Conclusion for us to faith-rest upon, in **Verses 29-31**.

**Luke 12:29-31, “And do not seek what you will eat and what you will drink, and do not keep worrying. <sup>30</sup>For all these things the nations of the world eagerly seek; but your Father knows that you need these things. <sup>31</sup>But seek His kingdom, and these things will be added to you.”**

### Vs. 29

**Luke 12:29, “And do not seek what you will eat and what you will drink, and do not keep worrying.”**

Jesus begins this passage with a command, “**Do not seek**” using the Greek negative ME with Present, Active, Imperative of the Verb ZETEO, ζητέω that means, “seek, look for, wish for, desire, or inquire into or about.” Our Lord uses this word in comparison of what not to do, with what to do in **vs. 31**.

Here, we are not to seek after, lust after, or even desire the things we are to “**eat**” PHAGO, what to “**drink**” PINO, because God will provide what we need and with that we should be content, happy, and at peace.

In addition, we are commended, “**do not keep on worrying**,” which uses the Negative ME with the Present, Middle Deponent, Imperative of the Verb METEORIZOMAI, μετεωρίζομαι that means, “anxious, troubled, unsettled, doubtful, worried, or be in suspense.” It is only used here in the NT. In classical Greek, its figurative uses meant, “to be unsettled, anxious, tense, or to be suspended between fear and hope.” As such, that is a precarious place to be, and is one that is not faith-resting in God. Jesus uses this Imperative Mood of Prohibition for a mandate in general. It is related to what we eat and drink, but goes well beyond that in regards to all things. The Customary Present Tense is a prohibition of on-going action, “do not keep on worrying.” It could also be an Extending-from-Past Present that means they have been worrying in the past that has continued into the present where Jesus is now mandating that they stop this form of sinning going forward.

### Vs. 30

**Luke 12:30, “For all these things the nations of the world eagerly seek; but your Father knows that you need these things.”**

The contrasting example here is the “**nations of the world**” ETHNOS KOSMOS, who “**eagerly seek**” EPIZETEO, ἐπιζητέω in the Present, Active, Indicative that means, “search for, seek after, desire to know, wish for, demand, or desire.” In other words, do not be like those of the world, the unbelievers, those who are a part of Satan’s cosmic system.

Instead, the believer in Jesus Christ, is to trust in God, using the Doctrinal Rationale of the Essence of God, to provide for these things because you know that your heavenly, “**Father knows that you need these things**.” Knowing that

God our Father knows what our needs are also means we know that He will provide those things for us. In the Essence of God Rationale, you know that God has known from eternity past what your daily needs would be, and as such has made provisions for you to receive what you need to continue in His will and plan for your life. “God knowing,” means “God will provide.” This is the Doctrinal Conclusion we come to, based on the Doctrinal Principle we faith-rest in by learning and applying His Word, to the glory of God.

### Vs. 31

**Luke 12:31, “But seek His kingdom, and these things will be added to you.”** cf. **Mat 6:33**, which is the more well know passage, **“But seek first His kingdom and His righteousness, and all these things will be added to you.”**

Here we are to ZETEO God’s **“Kingdom”** BASILEIA, which He has granted to us from eternity past. When we do that, which also means to be Occupied with the Lord Jesus Christ, **“these things will be added to you.”**

In contrast to our worrying that cannot **“add”** PROSTITHEMI a single second to our lives, **vs. 25**, when we are occupied with the Lord Jesus Christ, all of our Logistical Grace blessings will be **“added”** PROSTITHEMI **“to you.”**

This means that when we focus on Christ, we will recognize and receive God’s Logistical Grace blessings being poured out in our lives. Instead of rejecting our Logistical Grace blessings by seeking after the things of this world under our own human power, resources, and assets, when we seek God first, we will know that God will provide for our every need.

Therefore, in the Faith-Rest Drill we:

1. Mix the promises of God with faith: i.e., Do not worry, I will provide your food, clothing, shelter, etc. – Logistical Grace blessings, **vs. 22-23, 27-28a.**
2. Come to the Doctrine Rationales: If God as Creator and Provider so provides for the birds and grass, He will absolutely provide for me too, **vs. 25-26, 28b.**
3. Come to a Doctrinal Conclusion: God will provide for me; therefore, I will not worry about these things, **vs. 29-31.**

**Rom 8:31-32, “What then shall we say to these things? If God is for us, who is against us? <sup>32</sup>He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?”**

**Job 29:14, “I put on righteousness, and it clothed me; My justice was like a robe and a turban.”**

### Verses 32-34

In these passages, our Lord gives final supporting mandates to encourage the believer to live the faith-rest life. Both Luke and Matthew end this teaching with different encouragements or exhortations to trust in God and not worry about life’s situations. Luke’s is more extensive.

Matthew records in **vs. 34, “So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.”**

The application of this verse is that it is absurd to be overanxious about a day that has not yet arrived, because you truly do not know what tomorrow will bring, or even if you will be alive, **vs. 20**. Worrying about tomorrow actually keeps you from giving the proper attention necessary to the needs and problems you face today. It can also keep you from expressing faith for God to meet today’s needs. It can keep you from seeking and receiving present guidance from the Holy Spirit and the Word, and keep you from seeking God’s righteousness experientially today.

Worrying about tomorrow can also cause you to do sinful things today that do not exemplify His righteousness in you. Therefore, it is better to be focused on today and your relationship with the Lord and let tomorrow worry about

itself. Living faithfully with God your Father, Jesus as your Good Shepherd, and the Holy Spirit as a powerful Helper, will lead you to face both today and tomorrow with courage, inner peace, and happiness.

Worrying about tomorrow also tells us that you can so live in the past that you do not live today. Grace gives you the ability to live one day at a time, not handicapped by the past and not distracted by the future. Therefore, Logistical Grace emphasizes the principle of living today, and therefore fulfilling the principle of living one day at a time, and each day as unto the Lord.

**Phil 4:6, “Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.”**

**1 Peter 5:7, “Casting all your anxiety on Him, because He cares for you.”**

### Vs. 32

**Luke 12:32, “Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom.”**

In the first passage of Luke’s account, we have another mandate using the Greek negative Participle ME with Imperative Mood of the Verb PHOBEO that means, “DO NOT - fear, be afraid, become terrified, etc.” This is one of the great enemies of the believer that God will protect us from.

In a loving phrase, Jesus addresses the believer as “**little flock**” MIKROS POIMNION that means, “flock; flock of sheep or herd.” POIMNION is only used here and **Acts 20:28-29; 1 Peter 5:2-3.**

**Acts 20:28-29, “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. <sup>29</sup>I know that after my departure savage wolves will come in among you, not sparing the flock;”**

**1 Peter 5:2-3, “Shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; <sup>3</sup>nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.”**

This is the only time Jesus Himself called the Church “little flock.” By calling us His flock, it means we are helpless to care or provide for, or defend ourselves. It places us to be completely dependent upon the shepherd. Being the flock of God places us directly under the rule and provision of the Great Shepherd of our faith, Jesus Christ, **Heb 13:20; Micah 5:4**, and it places us in the dependence of God to provide for our every need, which He does through our Logistical Grace blessings.

“**Has chosen gladly**” uses the Aorist, Active, Indicative of the Verb EUDOKEO that means, “be well pleased, delight in, approve, or consent.” Therefore, God is well pleased to “**give you the Kingdom**” DIDOMI HUMEIS HO BASILEIA.

This emphasizes God’s desire “to freely give us all things,” **Rom 8:32**, including our daily needs through Logistical Grace blessings. Giving us His kingdom is our great blessing and it delights the Father to give His children His royal possession. If He has given us His royal possession, will He not also give us the daily needs that we have? When we realize this, then the world’s possessions and our needs lose their grip on us. That is why the Lord gives us applications in **vs. 33.**

### Vs. 33

**Luke 12:33, “Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys.”**

Here, we have another mandate from our Lord. This time it is to “**sell your possessions**” using the Imperative Mood for the Verb POLEO that means, “sell or exchange,” with the Present, Active, Participle of the Verb HUPARCHO that means, “what you have or possess.” It means your material goods.

Then our Lord instructs us to “**give it to the poor,**” with the Aorist, Active, Imperative of DIDOMI “give,” and the Noun ELEEMOSUNE, ἐλεημοσύνη that means, “kind act, merciful, or alms.” It means give to those in need.

**Acts 20:35, “In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, ‘It is more blessed to give than to receive.’”**

Therefore, when we realize that God will provide for our every need through Logistical Grace blessings, we can use this life’s possessions to bless the needy, because we know the Father gives us a kingdom and a treasure that cannot be taken away, stolen, or decay.

As such, in contrast to heaping up worldly goods and materials possessions, our Lord instructs us with yet another Aorist, Active, Imperative to “**make yourselves money belts,**” using the noun BALLANTIA that means, purse or money-bag. Only Luke uses this word in the NT, in **Luke 10:4; 12:33; 22:35-36**. This type of money belt was not an earthly one but a spiritual or heavenly one “**which does not wear out**” that literally says, “does not grow old” PALAIOO.

In **Luke 10:4**, Jesus instructed the disciples to carry no money belts, because He wanted to increase their faith in God, as they would see how God would provide for them. This is similar in that as we trust in God to provide our Logistical Grace blessings, we are storing up heavenly treasures, i.e., rewards and blessings, because of our Divine Good production.

He then says this is “**an unfailing treasure in heaven,**” ANEKLEIPTOS “unfailing, unceasing, unending, inexhaustible, uninterrupted,” THESAURUS “treasury, storehouse, treasure receptacle,” EN HO HOURANOS.

He then gives two more qualifiers, “**where no thief comes near nor moth destroys.**” OUK KLEPTES EGIZO “come near or approach,” and OUDE SES DIAPHTHEIRO “destroy, ruin, or corrupt.” All of these tell us of the eternal nature of this kind of money belt, i.e., the rewards and blessings we will receive in the eternal state because of our Divine Good production here on earth through the faith-rest life.

As such, all of this is a call to not depend on the things and values of the world for our lives, and to free ourselves of those things that would ultimately hinder our faithful obedience to His call. This is similar to His calling of the rich young ruler in **Luke 18:18-22**.

**Luke 18:22, “When Jesus heard this, He said to him, “One thing you still lack; sell all that you possess and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me.”**

### **Vs. 34**

**Luke 12:34, “For where your treasure is, there your heart will be also.”**

“**Treasure**” is once again the Noun THESAURUS, θησαυρός that means, “treasury, storehouse, treasure receptacle.” This word is used here and elsewhere for both earthly and heavenly treasure.

This is a similar analogy to what our Lord taught in **Luke 6:45, “The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart.”**

In both passages the type of treasure you are storing up for yourself is dependent upon your “**heart**” KARDIA, which speaks to your soul and what is being built up in it. As such, what is in the heart of your soul determines your outlook and actions in life. If we are building up our heart with human viewpoint and sin, that is what comes forth in our words and our deeds, but if we are storing up Divine viewpoint based on having the Word of God resident within our soul and acting upon it, that is what will come forth in our lives. And it tells us that whichever one we are occupied with, that is where our heart will be, meaning that is what will influence our soul.

Therefore, Because God our Heavenly Father has given us His “kingdom,” our relationship with Him, based on His

Word being resident within our soul, should rule our lives. Because, wherever God is exercising His rule, His kingdom is present. Once the rule of God becomes the priority of our life, then everything else takes its proper place.

Because of this reality, the people of God can hear the affirmation of Jesus in **vs. 32** to “stop being afraid.” This is the special theme that Luke’s Gospel brings to the believer, as he spoke about it all the way back in **Chapter 1:13, 37**, when the angel said to Zechariah, “Fear not...,” and as Gabriel said to Mary, “For with God nothing shall be impossible.”

As we could say, “based on where one deposits his money will depend the dividend he receives.” If we deposit it in the world, when Christ returns there will be no dividend paid out. But, if we deposit it in heaven, then when Christ returns there will be a dividend paid that will last for all of eternity.

*“Show me a person who cannot give to others, and I’ll show you a person who does not believe the Father gives to him. Show me a person who cannot lend, and I’ll show you’re a person who doubts she has greater riches in the kingdom of heaven. Show me a person who cannot part with his things, and I’ll show you a person who does not believe the treasures of heaven are better. It’s that simple. Our life follows our treasure (v. 34). The key to life is to have “treasure in heaven” (v. 33) or to be “rich toward God” (v. 21). We do not live life for ourselves and what may be gained on this earthen ball. We have life to seek and know God.”* (Christ-Centered Exposition - Exalting Jesus in Luke).

Therefore, this is a call to shift the balance of our perspective from building up and hoarding material possessions that we think will save us, to building up our souls with the Word of God to trust in Him for all of our needs. When we do, we will be able to more freely give of ourselves, (our time, talent, or treasure), to God and others for their salvation and edification. As a result, we will see that true giving (Divine Good Production) is the measure of true wealth and the accumulation of true blessings in time and eternity.

And the fact is, when we all lay on our death beds, the temporal things of this world will fade to the background. Issues will cease to be important, temporal causes will matter no more, career, money, power, possessions, hobbies, habits, and ambitions will all seem irrelevant. We must set aside what we think is important in this world for what is really important, which is our relationship with our God and Lord Jesus Christ, along with our eternal heavenly abode in the kingdom of God. That is where our heart should be!

### **3. Concerning Faithfulness, Luke 12:35-48.**

In the first half of this section, we have several analogies that are further explained in other parts of the Gospels like the Ten Virgins and their lamps, the wedding feast, the Master / slave relationship, and the prepared head of the household. Luke combines all of these teachings into this section to point out the principles of walking faithfully every day.

#### **Vs. 35**

#### **Luke 12:35, “Be dressed in readiness, and lamps lit.”**

This reminds us of our Lord’s teaching about the Ten Virgins and their lamps, **Mat 25:1-12**, which also speaks of a wedding feast and concludes, as **vs. 48** below does, with the thought of “we do not know when the Lord will return.”

“**Be dressed in readiness**” actually says from the Greek, “Let your loins be girded about,” as a commanded using the Imperative Mood of EIMI, “to be,” with HUMEIS HO OSPHUS “waist or loins,” and the Perfect, Passive, Participle of the Verb PERIZONNUMI; it is a compound word that means, “to gird around or about, to bind around.”

The wearing of a girdle took on the meaning, as here, of one who is “ready” or “prepared” or “strengthened for service or action” as indicated in such metaphoric expressions, “**Yahweh is girded with might; Yahweh girds the righteous with strength,**” **Psa 18:32; 65:6**. So, it means to prepare yourself for service and the Second Coming of the Lord. To do so, we are to put on the armor of God, **Eph 6:14**, “**Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness.**”

Compare **Exo 12:11**, when God instructed the Israelites to gird their loins when eating the first Passover supper in preparation for their freedom from Egypt.

“**Be dressed in readiness**” also speaks of our “**wedding clothes**” that we are to adorn, which means we are prepared and anticipating the Lord’s return. The negative analogy of not being dressed in “wedding clothes” is given in **Mat 22:11ff**.

This analogy also reminds us of Jesus girding (DIAZONNUMI) Himself for service in **John 13:4-5**, when He washed the disciple’s feet for their experiential cleansing and sanctification. By imagery, He put on His wedding clothes and served us, which was His Cross.

“**Lamps lit**” is HO LUCHNOS “**lamp**,” and KAIO “**to light**, kindle, set on fire, or burn.” “Keep your” is not found in the Greek and should not be added as in the NASB, because it makes one think you must maintain your faith throughout your life for salvation, which is not true. The Greek simply says, “and lamps lit,” which means that they have believed in Jesus Christ and have eternal security.

This also reminds us of the Ten Virgins in **Mat 25:1ff**. The first five virgins were ready for the Lord to come and take them into heaven, because they had believed upon Him for salvation. The other five were not saved and missed out.

### Vs. 36

**Luke 12:36, “Be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open *the door* to him when he comes and knocks.”**

In the context of this passage and the parallel parables, it relates to the Second Coming of Christ. Luke, uses these to focus on and emphasize the teaching of faith and trust in God.

“**Waiting**” is the Verb PROSDECHOMAI, προσδέχομαι that means here, “await or expect.” With the prefix PROS; it means the expectation of a personal interaction with someone. We noted this word in **Luke 2:25, 38**. cf. **Mark 15:43**.

**Mark 15:43, “Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus.”**

In our verse, the One these men / people are waiting for is the same one that Joseph was waiting for, “**the Lord**” KURIOS translated generically as “**master**” in this parable. Interestingly, Jesus says they are waiting for their master, “**when he returns from the wedding feast.**”

“**Returns**” is the Verb ANALUO in the Aorist, Active, Subjunctive. The potential Subjunctive is not whether or not Jesus will return; He absolutely will. It is for whether or not the person will wait for His return or not. It is only used here and by Paul in **Phil 1:23**, “**But I am hard-pressed from both directions, having the desire to depart and be with Christ, for *that* is very much better.**”

The root word LUO means to “loose, untie, set free, etc.” The Preposition ANA means, “above.” This is the emphasis of our Lord’s return. This is why Jesus came in His First Advent, to set the captives free from their sins. He will return to culminate that freedom by bringing the Jewish Dispensation believers’ home to the kingdom of God and eternal glory; therefore, it is the above and beyond setting free.

Here, they are waiting for the master to return from “**the wedding feast**” GAMOS that means, “wedding celebration, marriage feast, or marriage nuptials.” It is used in **Mat 22:2-12**, (the Parable of the Marriage Feast); **25:10**; **Luke 12:36**; **14:8**, (analogies using wedding feasts); **John 2:1-2**, (the wedding at Cana), and **Rev 19:7-9**, (The Marriage of the Lamb).

By analogy we note the Wedding Ceremony in Hebrew culture. In that process, the groom and his friends went to the home of the bride. The home of the bride in the analogy is planet earth. The groom stood before the bride in her

parent's home and he said, "You are my wife. I am your husband from this day and forever." Then the parents gave their daughter to the groom. Next, the groom and his friends escorted the wife to the home of the groom for the wedding feast, **Mat 22:2**. At that time, the bride's maids assembled outside of the home of the groom and waited for them, (the parable of the wise and foolish virgins was based on this custom).

In regard to the Church and Jesus Christ, the presentation of the bride to the Lord Jesus Christ occurs at the Rapture of the Church. The betrothal occurs at the moment of one's salvation. Then when Christ returns at the Rapture, the bride (the Church), is presented to Him. This will continue throughout the Tribulation, until it is culminated in heaven with a wedding feast followed by our Lord's Second Advent, **Rev 19:7-9**, that then begins the Millennial Reign.

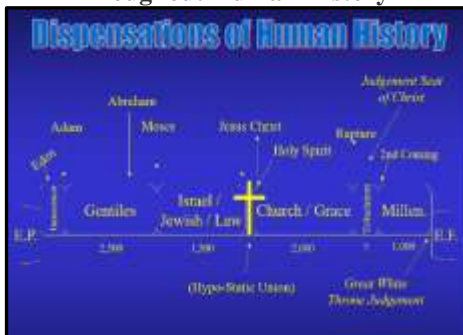
In our passage in Luke, Jesus is not pointing to the Rapture of the Church, but is pointing to His Second Advent that will occur at the end of the Tribulation. The analogy, "when the master returns from the wedding feast," (which in reality continues throughout the Millennial Reign), is pointing to the end of the Tribulation, after the wedding ceremony, **Rev 19**, of Jesus and the Church. At that time, the Age of Israel will be ended and Jewish Dispensation saints, along with all Old Testament saints, will be resurrected as the third or Charlie Company to be resurrected. cf. **1 Cor 15:20-24**. This is the resurrection of the Jewish Dispensation believers, (that includes all O.T. saints and Tribulation saints that died or were martyred during the Tribulation), at the end of the Tribulation, at the 2nd Advent, **Dan 12:13; Isa 26:19-20; Mat 24:31; Rev 20:4**. The first company of resurrections was the Alpha Company, the resurrection of Jesus Christ; the second company, Bravo, is the Rapture of the Church at the end of the Church Age; the fourth company, Delta, is the Resurrection of Millennial Saints at the end of the Millennium.

These are all part of the "first resurrections," **Rev 20:5**. The "second resurrection," is the resurrection of all unbelievers from all human history. They will be resurrected and judged for their works and cast into the Lake of Fire, the "second death," **Rev 20:11-15**.

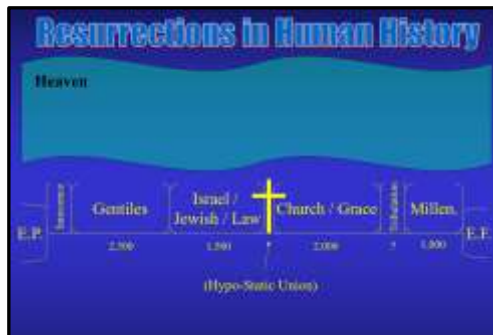
Here, Jesus is speaking to OT saints in the Age of Israel, and encouraging them to be prepared, so that at His Second Advent they will be resurrected because of their salvation through faith in the Messiah.

## Resurrections in Human History

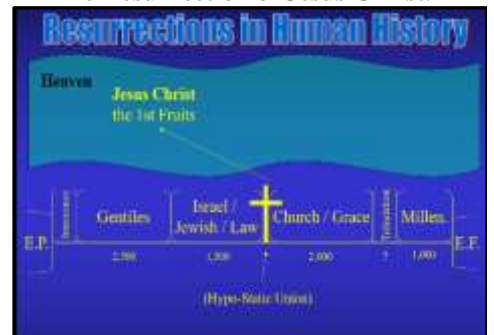
Timeline of the Dispensations Throughout Human History



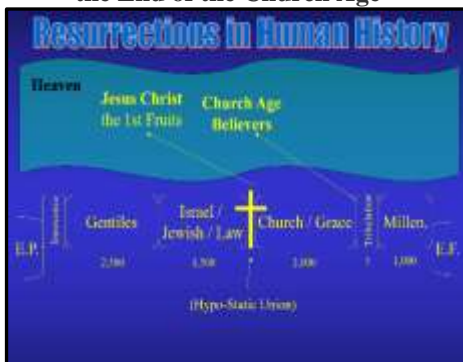
3rd Heaven – God's Throne Room



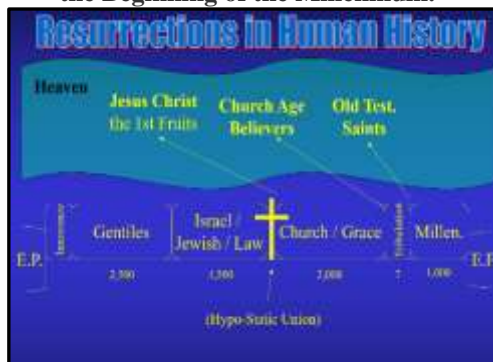
The 1st Company of Resurrections was the Alpha Company ... The Resurrection of Jesus Christ.



The 2nd Company - Bravo is the Rapture of the Church Age Saints at the End of the Church Age



The 3rd Company - Charlie is the Resurrection of the Jewish Dispensation Saints & Gentiles Dispensation Saints at the Beginning of the Millennium.



The 4th Company - Delta is the Resurrection of Millennial Saints at the End of the Millennium.





The above are all part of the  
“1<sup>st</sup> Resurrections,  
Rev 20:5.

Then ...



The “2<sup>nd</sup> Resurrection” is the  
Resurrection of all Unbelievers from all  
of human history. They will be  
resurrected and judged for their works  
and cast into the Lake of Fire,  
the “second death,”  
Rev 20:11-15.

God warns of the importance to honor the marriage relationship between a man and a woman, which also has analogy to the believer’s relationship with the Lord Jesus Christ being held in honor and high regard.

**Heb 13:4, “Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge.”**

In the second half of this verse, we are told of the type of readiness we all, (Bravo, Charlie, and Delta companies), are to have while waiting for our Lord to return, “**So that they may immediately open the door to him when he comes and knocks.**”

In the Greek, it states the second part first, “**having come and having knocked,**” ERCHOMAI “come or appear,” and KROUO “to knock,” which are both in the Aorist, Active, Participle, Genitive. It is speaking of our relationship with the Lord based on His First Advent, “having come,” that brought us salvation, and our ongoing relationship with Him, i.e., “having knocked.”

This knocking reminds us of **Rev 3:20, “Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.”** This verse is not a call to salvation, but a call for restoration of fellowship with God for the believer.

In addition, this calls to mind our prayer life, which is a main indicator of relationship with the Lord and our readiness to receive Him, as it demonstrates our daily relationship with Him, cf. **Mat 7:7-8; Luke 11:9-10, “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. <sup>8</sup>For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.**” For further application of fellowship and relationship analogies, see also **Luke 13:25; Acts 12:13, 13.**

The “master” (Our Lord Jesus Christ) is the one who is coming and doing the knocking. He will return upon His Second Coming and He does the knocking upon the believer’s soul to get them to wake up from their reversionism or apostasy, as necessary, so that upon His return they will be ready for Him, i.e., “**open immediately to him,**” the Adverb EUTHEOS, with the Aorist, Active, Subjunctive of the Verb ANOIGO and the Pronoun AUTOS. Again, the Subjunctive is used for potentiality of receiving Him, i.e., “open immediately.”

As **Mat 25:11f.**, tells us, if someone is not ready for the Lord’s return, because of unbelief, they will miss it, “**Later the other virgins also came, saying, 'Lord, lord, open up for us'. <sup>12</sup>But he answered, 'Truly I say to you, I do not know you.'**”

Therefore, our Lord is instructing us all to be ready for His return, for Christ’s return will be like that of a thief in the night, **2 Peter 3:10; cf. 1 Peter 1:13.** There is thus a relationship between Jesus’ prior words about treasure in heaven and watchfulness.

**2 Peter 3:10, “But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.”**

**1 Peter 1:13, “Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the**



**grace to be brought to you at the revelation of Jesus Christ.”**

To be ready for His return, we first must have believed upon Him for the forgiveness of our sins, realizing He is our Savior. If someone has done that, they have the opportunity to be ready for Him to return. The one who has his treasure in heaven will be ready and watching for Christ’s return; the one who has his heart set on the treasures of this world will be caught completely unaware at His coming.

**Mat 24:42, “Therefore be on the alert, for you do not know which day your Lord is coming.”**

**Mat 24:44, “For this reason you also must be ready; for the Son of Man is coming at an hour when you do not think He will.”**

**Mat 24:50, “The master of that slave will come on a day when he does not expect him and at an hour which he does not know.”**

**Mark 13:32, “But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone.”**

Even though this passage is speaking to the believers of the Jewish Dispensation about the Lord returning from a wedding feast, the point of this parable is the preparation for His return that all believers of every dispensation and generation should be anticipating as imminent.

**Titus 2:13, “Waiting with keen anticipation for that blessed hope (2<sup>nd</sup> Coming), even the appearance of the glory of our great God and Savior, Christ Jesus.”**

### Vs. 37

**Luke 12:37, “Blessed are those slaves whom the master will find on the alert when He comes; truly I say to you, that He will gird himself to serve, and have them recline at the table, and will come up and wait on them.”**

The first half is paralleled in **vs. 43**, and **Mat 24:46**, the next few verses also parallel the parable of the doorkeeper in **Mark 13:33-37**.

“**Blessed**” is MAKARIOS that means, “blessed, fortunate, or happy,” once again. It is a pronouncement especially upon those who act, that is those who apply God’s Word in their life consistently.

“**Slave**” is the typical word DOULOS that means, “slave, bondman, or servant.” Here with, “**find on the alert,**” speaks of the believer who is actively involved in serving the Lord.

“**Master**” KURIOS is once again in analogy to our Lord Jesus Christ.

“**Will find on the alert**” uses the Future, Active, Indicative of the Verb HEURISKO that means, “find, discover, etc.” It is where we get our English word eureka from that is used to express delight when finding, discovering, or solving something, or on finally succeeding in doing something. In our passage, it is being found by our Lord upon His 2<sup>nd</sup> Coming that we are eagerly anticipating His return as demonstrated in our works, i.e., the consistent application of Bible Doctrine from our souls.

It is with the Present, Active, Participle, Accusative, Plural of the Verb GREGOREO, γρηγορέω that means, “be or stay awake, **be alert**, watch, and be vigilant.” This is the first time Luke uses this word. His only other use is in **vs. 39**. Matthew and Mark also use it for the alertness we are to have for our Lord’s Second Coming, in **Mat 24:42-43; 25:13; Mark 13:34-35, 37**; as also in **Rev 3:3; 16:15**. Matthew and Mark also use it for our Lords pleading with the disciples in the Garden of Gethsemane to stay awake with Him, **Mat 26:38, 40-41; Mark 14:34, 37-38**. It is then used for the alertness we are to have in living the unique spiritual life of the Church Age daily, **Acts 20:31; 1 Cor 16:13; Col 4:2; 1 Thes 5:6, 10; 1 Peter 5:8; Rev 3:2**.

“**When He comes**” gives us the context of our Lord’s 2<sup>nd</sup> Coming using the Aorist, Active, Participle, Nominative,

Singular of the common Verb ERCHOMAI that means, “come or appear,” i.e., His 2<sup>nd</sup> Coming.

In the second half of this verse, we see a promise of blessing from our Lord to the believer who keeps on the alert, keeps watching for, the Lord’s imminent return.

**“Truly I say to you, that He will gird himself to serve, and have them recline at the table, and will come up and wait on them.”**

“Truly I say to you” uses the Interjection, AMEN “truly, surely, so let it be, indeed, amen,” with LEGO HUMEIS. This use in the NT is unique to Jesus and reinforces the importance and truthfulness of His words. In the OT the Hebrew AMEN is often used after prayer as a response of conviction that what is said or asked for is true or will come to pass, e.g., **Deut 27:15; Psa 41:13; 72:19; 106:48**. It is fitting that Jesus should speak with such assertiveness, for He is the only begotten Son of God.

With this interjection, Jesus is giving the believer three promises that He will fulfill for them upon His return:

1. **“That He will gird himself to serve,”** which uses HOTI with the Future, Middle, Indicative of the Verb PERIZONNUMI that we noted in vs. 37, as “to gird,” or dressed yourself for readiness. “To serve” is not in the Greek, which is why it is italicized. As we noted above, the analogies of “gird ourselves,” tell us several things. Here they refer to our Lord Jesus Christ upon His Second Advent.
  - a. He will have His wedding clothes on. And having received His bride (the Church), He will present her in all her glory.
  - b. As the Passover Lamb, He is prepared to provide for the believer’s spotless (without sin) life in eternity. He will free us for all of eternity from the slavery or captivity of sin as we leave this body of sin behind and receive a new resurrection body. In addition, He casts Satan and the fallen angels into the Lake of Fire. Therefore, for all of eternity we will never be tempted or influenced by sin from within or from the outside.
  - c. He is ready to serve us by washing our sins away giving us eternal cleansing and sanctification. (This speaks to our ultimate sanctification).
  - d. He will be ready, prepared, and strengthened with the armor of God, to care and provide for us, for all of eternity. (This also speaks of the defeat of Satan, who will be in the Lake of Fire, and sin for all of eternity).
2. **“Have them recline at the table,”** uses the Future, Active, Indicative of the Verb ANAKLINO that means, “cause to recline, lie down (an infant), or recline (at a meal).”
  - a. It is first used by Luke for the laying of our Lord in the manger by Mary and Joseph, **Luke 2:7**. Therefore, it speaks of His First Advent. As such, we have the bookends of Jesus’ ministry to care and provide for us, both in time and for all of eternity.
  - b. It is also used for the command for the people to sit while Jesus fed them from the fish and loaves, **Mat 14:19; Mark 6:39; Luke 7:36; 9:15**. Therefore, it speaks to Jesus providing for the believer for all of eternity.
  - c. It is used of the eternal Kingdom, where all believers are invited to recline with Jesus, as used here and **Mat 8:1; Luke 13:29**.

**Luke 13:29, “And they will come from east and west and from north and south, and will recline at the table in the kingdom of God.”**

**Mat 8:11, “I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven.”**

Jesus said to the apostles, **Luke 22:30, “That you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.”**

This was foreshadowed at the Last Passover Supper, when our Lord used the bread and wine in imagery about His impending sacrifice that they would be able to share in, **Luke 24:30, “When He had reclined (KATAKLINO) at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them.”** Because of our faith in His sacrifice, we will be able to share in His resurrection and have fellowship with Him for all of eternity.

3. **“Will come up and wait on them.”** PARERCHOMAI with the Verb DIAKONEO, “serve, wait upon tables, minister, help, serve as deacon.”

Once again, we are reminded of our Lord girding Himself and serving the disciples as foreshadowed in **John 13:4-5**. As such, the apostles had a foretaste of this honor on the evening of the last Passover. Here, Jesus is making it clear that He is to be understood as a prepared, providing, and plateful (serving) Lord. This was the theme of His First Advent, **Mat 20:28; Mark 10:45**, and will continue to be an identifier of who He is for all of eternity.

**Mat 20:28, “Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”**

This was shocking to the hearers of Jesus’ day, as it was unheard of for the master to serve the servant. But that is exactly what Jesus came to do, and the attitude He wants to find His servants also having upon His return.

As such, our Lord’s instructions for us, His disciples, are to have that same mentality so that He finds us in that mode of operation when He returns. If we do, we will be the greater ones in the Kingdom of heaven, as Jesus is greater because of having that type of heart both in His humanity and His deity.

**Luke 22:27, “For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves.”**

In addition, we are told that there is a special reward in eternity for those who are anticipating the Lord’s return, **2 Tim 4:8**.

**2 Tim 4:8, “In the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.”**

### Vs. 38

**Luke 12:38, “Whether he comes in the second watch, or even in the third, and finds them so, blessed are those slaves.”**

“**Whether**” is the Conjunction KAN, that is a compound from KAI (and) and EAN (if), so it means “and if.” It is used to give a more intensified meaning to the simple use of KAI or EAN alone. Luke has repeatedly used intensifiers to his writing. Here it intensifies the fact of the Second Coming of our Lord.

“**He comes**” ERCHOMAI continues to speak of the Parousia of Jesus Christ, His Second Coming. Here we have two potentials for His return, “**in the second watch,**” EN HO DEUTEROS PHULAKE, “guarding or watching,” “**or even in the third watch He comes,**” KAN EN HO TRITOS PHULAKE ERCHOMAI. The underlined words are not in the NASB but are in the Greek.

This is language from the Roman and Hebrew military for different times of the night that soldiers would be actively on duty and posted at certain positions to “keep watch” or guard the city from enemies or insurgents.

In a side note, Jesus Christ is our watch keeper who protects us from our enemies and insurgents, i.e., Satan and sin, **1 Peter 2:25**.

**1 Peter 2:25, “For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.”**

In Roman culture, which is most likely what Luke was referring too, the “**second watch**” was from 9 p.m. to Midnight, and the “**third watch**” was from midnight to 3 a.m. Notice that they both have midnight in their watch, which is where we get our “midnight cry” from, thinking that the Resurrections may occur at midnight Jerusalem time, **Mat 25:6**. The analogy is, if the return of our Lord is very late in the night or toward morning, in the “second or third watch” (the middle and last division of the night hours), the alertness of the servants is even more commendable.

In addition, this is another passage that speaks of the “order of resurrections” for the saints; based on which dispensation they are a part of, **1 Cor 15:20-23**.

**1 Cor 15:20-23, “But now Christ has been raised from the dead, the first fruits of those who are asleep. <sup>21</sup>For since by a man came death, by a man also came the resurrection of the dead. <sup>22</sup>For as in Adam all die, so also in Christ all will be made alive. <sup>23</sup>But each in his own order: Christ the first fruits, after that those who are Christ's at His coming.”**

Luke's passage may allude to the Bravo and Charlie companies of believers, (Church Age and OT Saints respectfully, see chart), as noted above. Or, it may just be a generalization, as all believers are to keep watch daily, not knowing when the master / our Lord may return.

**Psa 119:62, “At midnight I shall rise to give thanks to You because of Your righteous ordinances.”**

**Mat 25:6, “But at midnight there was a shout, ‘Behold, the bridegroom! Come out to meet him.’”**

**Mark 13:35, “Therefore, be on the alert—for you do not know when the master of the house is coming, whether in the evening, at midnight, or when the rooster crows, or in the morning.”**

In Roman culture the watches were 6–9 p.m., 9 p.m. – 12 a.m., 12–3 a.m., and 3–6 a.m. If he was referring instead to the Jewish system of three watches the times would be 6–10 p.m., 10 p.m. – 2 a.m., 2–6 a.m., 6-10 a.m.

Nevertheless, Mark's passage lends to not only the Alpha, Bravo, Charlie, and Delta companies, but speaks geographically, as midnight may refer to Jerusalem time, yet for believers around the world the resurrection will happen in their own time zones in relation to Jerusalem's time / midnight.

Next, we have, “**and finds them so,**” which uses HEURISKO once again. It means that upon Jesus' 2<sup>nd</sup> Coming He finds the believer eagerly anticipating His return as demonstrated by their personal Divine Good Production.

This indicates that our major concern should not be the exact time of Jesus' return. But what is truly important in the Kingdom is obedience and preparedness. Those who understand this will discover that they are indeed “blessed” by their returning Lord.

That is the promise to “**those servants**” DOULOS, who are eagerly waiting for the Lord's return. They will be “**blessed**” MAKARIOS. This tells us of the promise that there is a special reward in eternity for those who are anticipating the Lord's return, **2 Tim 4:8**.

**2 Tim 4:8, “In the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.”**

To “love His appearing” starts with believing that Jesus is the Savior / King / Messiah based on His First Advent. Yet, it also includes our discipleship post salvation. Are we serving God and man by producing Divine Good, the Fruit of the Spirit, or are we not? If we are, we will receive additional blessing that result in added joy and happiness in the eternal state. This is the context of what Paul states in **Phil 3:11, “In order that I may attain to the resurrection from the dead.”** This is more than just being a part of it. It is the added blessings and rewards that accompany the resurrection for the mature believer.

Therefore, if you love the Lord's appearing and look for the day when He returns, then when He comes, He will reward you with the Crown of Righteousness, and joy will flood your soul. The happy ones are those who are waiting

for Christ, watching for the Master's arrival with diligence.

In addition, this is one of four Crowns the believer can be awarded at the BEMA of Jesus Christ. Each is an indestructible crown that will last forever and are tested by fire. They are all linked with living for the Gospel of Christ, **1 Cor 9:23-26**.

**1 Cor 9:24-26, "I do all things for the sake of the Gospel, so that I may become a fellow partaker of it. Do you not know that those who run in a race all run, but *only* one receives the prize? Run in such a way that you may win. Everyone who competes in the games exercises self-control in all things. They then *do it* to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim..."**

The four crowns the Church Age believer can receive based on going forward inside of God's Plan for their life include:

- 1) The Crown of Righteousness, which is given to the one who has loved His appearing which means it is a decoration for the attainment, perpetuation, and activity of spiritual maturity. This crown is presented to those believers who advance through the three stages of spiritual adulthood, **2 Tim 4:8**.
- 2) The Crown of Life, **Rev 2:10**. This is one of two major awards. The other being the Order of the Morning Star, **Rev 2:28**. The Crown of Life is given for living the spiritual life inside God's Power System (GPS), bringing maximum glorification to God. It is awarded to invisible heroes for maximum production of Divine good through the execution of the Plan of God with emphasis on invisible impact while persevering under trial. Also, in **James 1:12**.

**Rev 2:10, "Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life."**

**James 1:12, "Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which *the Lord* has promised to those who love Him."**

- 3) The Crown of Glory for being willing to feed the flock of God, **1 Peter 5:1-4**. This includes the Pastor-Teacher who is doing their job well in teaching the Word of God to their local assembly or beyond. It may also be available for others dedicated to providing for the Word of God to be taught.
- 4) The Crown of Rejoicing for the soul winners, **1 Thes 2:19**.

**1 Thes 2:19, "For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming?" cf. Phil 4:1.**

- In addition, there is The Order of the Morning Star, **Rev 2:26-28**, which is the highest decoration for living the Christian life. This is awarded for the ultimate in impact through the application of Bible doctrine. The name is derived from the title of our Lord. In His strategic and tactical victory, He is called, "The Morning Star," **Rev 22:16**.

**Num 24:17, "A star shall come from Jacob (*First Advent*).**

**2 Peter 1:19, "So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns (*Second Advent*) and the morning star arises in your hearts."**

Those who are granted this reward will be given authority to rule in the Millennium, **Rev 2:26-27, 20:4**. Therefore, for the believer who is living their life daily in eager anticipation of the return of their master, Jesus Christ, they will be rewarded with these and other rewards to adorn for all of eternity.

The next two verses are paralleled in **Mat 24:43-44**. This is the third major parable in **Luke 12**. As the previous parable spoke of the return of the Master of the house and the servants eagerly anticipating his return, this parable reversed the specifics in terms of an unwanted thief, (this time representing the Lord Jesus Christ), and a head of the house (this time representing the believer) that might be unaware of the thief coming.

## Vs. 39

**Luke 12:39, “But be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into.”**

Right away this reminds us of **1 Thes 5:2-11**, that speaks to the Rapture of the Church, with the Lord meeting us in the clouds of the air, followed by the Tribulation, **“For you yourselves know full well that the day of the Lord will come just like a thief in the night.”** cf. **1 Thes 1:10**.

**1 Thes 1:10, “And to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come.”**

Anticipation of the Rapture for the Church Age believer must not overwhelm them. We need patience as the Lord prepares us for the event. **James 5:7-8; Titus 2:13.**

**James 5:7-8, “Therefore be patient, brethren, until the coming of the Lord (*Rapture*). The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. <sup>8</sup>You too be patient; strengthen your hearts, for the coming of the Lord is near.”**

**Titus 2:13, “Looking for, (*PROSDECHOMAI*, vs. 36, *expecting waiting with keen anticipation*) that blessed hope (*Rapture*), and the appearing of the glory of our great God and Savior, Christ Jesus.”**

See: [Doctrine on the Rapture of the Church](#) and the various viewpoints on our website under: Resources → Bible Prophecy.

**Click on the bulleted icon, on the left of the linked page, to find: (Rapture of the Church) on our web site.**

<https://webweaverprogracefellowship.s3.amazonaws.com/Bible+Prophecy.pdf>

“**Be sure of this**” uses the Present. Active, Indicative of GINOSKO that means, “know, become aware, perceive, understand.” Our Lord wants us to understand this point of doctrine.

“**Master of the house**” is the Noun, OIKODESPOTES, οἰκοδεσπότης; It is a compound word meaning, “house ruler, master of a house or head of a household.” It depicts the one in authority over the household, as we are in authority over our souls to protect and defend it.

“**Had known at what hour**” OIDA POIOS HORA, “**the thief**” KLEPTES, as in **vs. 33**, where we get our word kleptomaniac from to describe someone with an obsessive desire to steal. With thief is “**was coming**” ERCHOMAI once again, to indicate the impending arrival of the thief.

This is the example of the knowledge the believer is to have, along with readiness and preparedness to receive the thief. This reminds us of **vs. 33**, above.

**Luke 12:33, “Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys.”**

It also represents the stealthy nature of the 2<sup>nd</sup> Coming of our Lord for those who are not expecting it when it happens. cf. **1 Thes 5:1-11**, as noted above; **2 Peter 3:10; Rev 3:3; 16:15.**

**2 Peter 3:10, “But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.”**

Remember the “Day of the Lord,” actually represents a time period of 1,007 years. It begins on the day of the Rapture of the Church, includes the Tribulation, and the Millennial reign of Jesus Christ that is culminated in the destruction of the earth and heavens, where Jesus creates a new earth and heavens, **Rev 21:1, “Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.”**

**Rev 3:3, “So remember what you have received and heard; and keep it, and repent. Therefore if you do not wake up, I will come like a thief, and you will not know at what hour I will come to you.”**

**Rev 16:15, “Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and men will not see his shame.”**

This tells us that if we have foreknowledge of something, we are better prepared to receive it. As such, we have been given the foreknowledge of Christ’s imminent return, therefore we should be well prepared to receive it!

**“He would not have allowed his house to be broken into”** ΟΥΚ ΑΝ ΑΦΙΕΜΙ ΔΙΟΡΥΣΣΟ Η ΟΙΚΟΣ ΑΥΤΟΣ. Here, ΔΙΟΡΥΣΣΟ, διορύσσω for **“broken into”** is in the Aorist, Passive, Infinitive and means, “broken into or dig through.” With clay or dirt mortar houses and walls in the ancient days, thieves would dig through or under the wall to gain entrance into the house or estate. It is only used in **Mat 6:19-20; 24:43**; and here. Each passage is a warning for not placing our confidence on the things of this world, but to have faith in God for providing all things, including our afterlife. In a negative example, this represents the believer who should be prepared and in readiness to receive the Lord at His Second Coming, as opposed to the believer who might be asleep, (i.e., not ready or looking forward to the coming of the Lord).

### **Vs. 40**

**Luke 12:40, “You too, be ready; for the Son of Man is coming at an hour that you do not expect.”**

Here, we are commanded to **“be ready”** ΓΙΝΟΜΑΙ ΗΕΤΟΙΜΟΣ, “be ready or prepared,” in the Present, Middle, and Imperative mood of command. We are to be prepared for the **“Son of Man”** ΗΥΙΟΣ Η Ο ΑΝΘΡΩΠΟΣ, which is the familiar term Luke uses for the Lord Jesus Christ, **Luke 5:24; 6:5, 22; 7:34; 9:22, 26, 44**. His return is said to be **“at an hour that you do not expect”** that uses the Present, Active, Indicative of ΔΟΚΕΩ, δοκέω that means, “think, seem, suppose, or appear.” Therefore, since we do not know when the Lord is going to return, we are to always live in the imminent expectation of His return. cf. **Mat 24:42-44, 50; Mark 13:33; Luke 21:36**.

**Mat 24:42-44, “Therefore be on the alert, for you do not know which day your Lord is coming. <sup>43</sup>But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. <sup>44</sup>For this reason you also must be ready; for the Son of Man is coming at an hour when you do not think He will.”**

**Mat 24:50, “The master of that slave will come on a day when he does not expect him and at an hour which he does not know.”**

**Mark 13:33, “Take heed, keep on the alert; for you do not know when the appointed time will come.”**

**Luke 21:36, “But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man.”**

Therefore, the Lord Jesus will come again and at that time, He returns to get His servants and take them to His Kingdom. In addition, when He comes back in His Second Advent, He will condemn those who do not trust and follow Him. And the fact is; no one knows the day or the hour of His return. This last statement does not nullify our understanding that the Lord’s Second Advent, including the Rapture of the Church, will occur in the Fall time frame in fulfillment of the fall “Feasts of Israel.” As we have stated, the Lord fulfilled the first four Spring Feasts in His First Advent, therefore, it is certain that He will fulfill the last three Fall Feasts with His Second Coming. (See charts on our website for the “Feasts of Israel” and the Lord’s fulfillment of them). The point of “no one knows the day,” includes which year He returns, which we do not know.

Next, we begin the last section of the discussion on “Faithfulness,” **vs. 41-46**, where **vs. 42-46**, are paralleled in **Mat 24:45-51**, and **vs. 47-48**, are unique to **Luke**. These verses show us that Jesus gave specific authority and power to those left behind to wait patiently and expectantly for His return. The two previous parables, **vs. 35-38, 39-40**, indicate that faithful waiting is important to the Christian way of life. Now, in this parable, the nature of this waiting is explained.

## Vs. 41

**Luke 12:41, “Peter said, ‘Lord, are You addressing this parable to us, or to everyone else as well?’”**

In Luke’s account, this begins with a question posed by “Peter” PETROS, but in Matthew’s, it is part of a greater discussion on the “end times,” as Jesus was responding to a question posed by the disciples in vs. 3, “Tell us, when will these things happen, and what will be the sign of Your coming, (PAROUSIA), and of the end of the age?” as He was teaching them privately on the Mount of Olives.

Peter’s address of Jesus as “Lord,” KURIOS, indicates his right relationship with Him. He recognized He was His Savior, Messiah, and King. The question of Peter was “is this for us, or for everyone else?”

## Vs. 42

**Luke 12:42, “And the Lord said, ‘Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time?’”**

Jesus does not answer Peter’s question directly, but through this parable. As such, Jesus speaks of a “steward” OIKONOMOS, “manager of a household or steward.” Therefore, though including the disciples, it is a broader category of people that Jesus is including. It speaks to those that have some kind of authority or responsibility inside the church. This does include the pastor or deacons, but also all members of the Body of Christ, as we are all Royal Priests and Royal Ambassadors, **2 Cor 5:20; 1 Peter 2:4, 9.**

This is the first time this word is used in the NT. We will see it again in **Luke 16:1-8**; then it is also used in **Rom 16:23; 1 Cor 4:1-2; Gal 4:2; Titus 1:7; 1 Peter 4:10.**

The steward was a position most often held by a slave, but sometimes by a freedman. The person holding this position was entrusted with the management of a house, the control of its cash receipts and expenditures, **Luke 16:1-8; Rom 16:23**, and the administration and appropriate care of the other servants, as in our verse, **Luke 12:42**. These managers even had responsibility for the care, wellbeing, and education of the children of the household who were not yet come of age, cf. **Gal 4:2**. In these verses, we see the characteristics that an OIKONOMOS must possess.

**1 Cor 4:2, “In this case, moreover, it is required of stewards that one be found trustworthy.”**

**Titus 1:7, “For the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious (*contentious, a brawler*), not fond of sordid gain.”**

**1 Peter 4:10, “As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.”**

In our verse, the first use of the word, we have two main characteristics the steward should have. This person must be “**faithful and sensible**” PISTOS KAI PHRONIMOS.

“**Faithful**” PISTOS means, “trustworthy, faithful, reliable, credible, trusting, or believing.” First used in Matthew’s Gospel in this parable, and then in **Mat 25:21, 23**, Luke also uses it here for the first time in his Gospel. He then uses it in **Luke 16:10-12; 19:17**. It is used extensively throughout the Epistles in regard to the faithful believer.

**Mat 25:23, “His master said to him, ‘Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.’”**

In addition, it is a description of God the Father, Son, and Holy Spirit, as well as the Word of God in the NT, as taught in the OT, **Deut 7:9; Isa 49:7**. Therefore, the “believer” is to emulate this attribute of God, cf. **1 Cor 1:9; 4:2; 10:13; 2 Cor 1:18; 1 Thes 5:24; 2 Thes 3:3.**

**1 Cor 1:9, “God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our**



Lord.”

**1 Cor 4:2, “In this case, moreover, it is required of stewards that one be found trustworthy.”**

Just as we can depend totally upon God because He is the Faithful One; others should be able to depend on us, as we will do what we say and fulfill what we promise, cf. **Heb 10:23; 11:11; Rev 21:5; 22:6.**

“**Sensible**” PHRONIMOS means, “prudent, sensible, shrewd, wise, or thoughtful.” It is related to the word PHREN that means, “mind or spirit,” and is used to describe one who “uses his head”, and consequently is “sensible, prudent,” or regarded as “right in his mind.” As such, it means, “having or demonstrating sound reason and judgment.”

Its use in the NT, almost always accompanies the positive sense of being prudent. The parables teach that the PHRONIMOS man or woman is one who does Jesus’ Words and shows forethought by being prepared, especially in times of crisis. It also warns against yielding to the nonconstructive, disabling worry that often accompanies speculation about the uncertainties of the future. In our passage, it describes the ideal Christian servant characterized as one who does his job, in contrast to the “evil” man who neglects his duties and takes advantage of those in his care.

For the believer, we are expected to use our God-given reasoning capabilities as we live out our Christian life, but always with proper motives and purity, as the believer’s wisdom lies in his obedience to God’s Word. Therefore, the “sensible” steward uses his head to understand his master’s will.

In addition, the faithful and sensible steward will be used by God to serve His people, as it states, “**whom his master (God or Jesus Christ) will put in charge (KATHISTEMI) of his servants (EPI HO THERAPEIA** that also means, “healing,” **Luke 9:11; Rev 22:2), to give them their rations (SITOMETRION, only used here in the NT, “ration of grain”) at the proper time? (KAIROS)**”

*“Specific persons in the household (the Church) are given special privilege by the Lord. Such persons have been chosen because they are “faithful and wise stewards.” If that leader has faithfully carried out his task in the ways of the Lord, he shall be blessed at the return of the Master. The blessing is clearly related to being obedient. Such obedience will result in greater blessing and authority from the Lord (verse 44).”* (Complete Biblical Library Commentary – Luke).

Therefore, the first thing the steward must do is proclaim and preach the Gospel of salvation through Christ, with the utmost sincerity and humility. Then, as this verse indicates, “**to give them their rations,**” which means the steward is one who provides for the deliverance of the Word of God; whether it be the Pastor, Deacons, Evangelist, or congregants who are all Royal Ambassadors for Christ.

**Acts 6:1-7**, also shows the importance in the Early Church of caring for the widows and poor by providing food. **1 Timothy**, a letter devoted to church structure and the requirements of church leaders, specifies the importance to look after the material needs of widows, **1 Tim 5**, because they were incapable of earning money or being taken care of unless someone did it for them.

James indicates that it is easy to give special attention to those who are wealthy or prestigious and to ignore the poor, **James 2:1ff**, yet this is not according to the Plan of God. Therefore, it is the responsibility of church leaders, as well as all believers, as stewards of Christ, to care for orphans, widows, and those in affliction, **James 1:27**.

As such, faithful and sensible stewardship stems from recognizing our relationship to Jesus Christ, and recognizing our partnership in Christ’s enterprise on earth, **Rom 12:9-13; 15:26-27; Gal 6:6; Phil 4:15; 2 Cor 8:4; 9:13; Heb 13:16; 1 Tim 6:18**. As stewards, we must recognize that all we have belongs to the Lord and has been given to us as trusts from God to invest for His purposes. The Biblical perspective for the steward/church leaders consists therefore of the obligation to proclaim the Gospel, to do so in humility, as well as taking special care of those who cannot care for themselves. The central passage on stewardship in the NT is **2 Cor 8-9**.

**1 Tim 6:18-19, “Instruct them to do good, to be rich in good works, to be generous and ready to share, <sup>19</sup>storing**

up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.”

### Vs. 43

**Luke 12:43, “Blessed is that slave whom his master finds so doing when he comes.”**

This is the third “**blessed**” in this section, **vs. 37, 38**. Here, Jesus promises blessing upon the steward who carries out His wishes with faithful sensibility, as we have another use of “**blessed**” MAKARIOS, indicating blessings and rewards in the eternal state given to the faithful and sensible steward, or “**slave / servant**” DOULOUS, of God’s Word and plan for their life in time. This blessing comes to the believer when Jesus “**finds**” (HEURISKO) him “**doing so**” (POIEO HOUTOS) “**when He comes**” (ERCHOMAI).

Therefore, upon the 2<sup>nd</sup> Coming of our Lord, the PAROUSIA, He will bless those servants who are doing their job in the service of the Lord. That means those who have taken their discipleship seriously by studying and applying the Word of God to their lives, along with utilizes their spiritual gift, in the ministry, and effect God has designed for them, as they serve others, will receive rewards at the BEMA seat of Jesus Christ. This will occur in heaven for the Church Age believer after the Rapture of the Church; during the Tribulation time period.

### Vs. 44

**Luke 12:44, “Truly I say to you that he will put him in charge of all his possessions.”**

This is the promise of blessing in the eternal state. It speaks of promotion from a lower responsibility on earth to a higher responsibility in heaven.

“**Truly**” ALETHOS “truly, really, certainly,” tells us that this is a promise God will keep. In Luke’s Gospel, it emphasizes the truthfulness, urgency, and authority of Jesus’ words, “**truly I say to you**” ALETHOS LEGO HUMEIS, cf. **9:27; 21:3**, in making this promise to the faithful and sensible believer.

The promotion to greater authority and responsibility is noted in, “**he will put him (KATHISTEMI) in charge of all his possessions (EPI HUPARCHO).**”

In this parable analogy, when we are faithful and sensible here on earth as stewards of our Lord in the anticipation of His 2<sup>nd</sup> Coming, we will be blessed in the eternal state with greater authority than that given to us here on earth.

This is akin to **Mat 25:21**, “**His master said to him, ‘Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.’**”

Yet, the unfaithful steward will be condemned, **vs. 45-48a**.

**Verses 45-48, The unfaithful steward will be condemned.**

Here, we have an example of the unbelieving servant. This reminds us that everyone is a child of God and is also a servant of God, even the unbeliever!

### Vs. 45

**Luke 12:45, “But if that slave says in his heart, ‘My master will be a long time in coming,’ and begins to beat the slaves, both men and women, and to eat and drink and get drunk.”**

Remember, our Lord is speaking to Jews of the Jewish dispensation, even though this has application for the believer of the Church Age. In this parable, we have a contrast between a faithful believer and an unbeliever; “that evil servant.” This evil servant is an unbeliever in the Tribulation. What does the unbelieving Jew in the Tribulation say in his heart? The heart is not something you feel in or emote in, it is something you say, the heart is the brain that is to be used sensibly as noted in **vs. 44**. So, this unbeliever of the Tribulation says, “My lord is delaying his coming.”

He is an unbelieving Jew, Messiah has not come, and he does not think he will anytime soon, so what does he do?

This passage begins with “**but if**” DE EAN, which is a contrasting Third Class Conditional statement, (if and maybe you will and maybe you will not). **Vs. 45** is the Protasis, the “if” statement, and **vs. 46** is the Apodosis, the “then,” statement. These passages show what happens when the steward rejects God’s plan of salvation and lives for himself. Therefore, even though it is a third class if, it is treated like a 1<sup>st</sup> class if, “if and you do, then this will happen to you.” Here, the protasis contrasts the “faithful and sensible steward” of the Lord from **vs. 42-44**, with an evil “**slave**” (DOULOS) / steward.

“**That slave**” EKEINOS DOULOS shows us that Jesus adjusted His terminology when comparing this unwise steward to his faithful and sensible counterpart. Both men serve their master’s interests, and both hold the rank of “slave” or “bond-servant.” Yet, in the first example, Jesus referred to the slave as a “steward.” However, in the second, the slave is never referred to anything more than a slave despite the power delegated to him. In Jesus’ eye there is no promotional opportunity for the evil steward.

DOULOS is used with the Subjunctive mood in the phrases “**says in his heart**,” “**begins to beat**,” and “**eat, drink, and get drunk**.” Note how the abuse began: the steward thought because his lord delayed his return, he could begin to abuse the other servants. He no longer felt any accountability toward his lord or the other servants, so he thought that he was autonomous and actually began to act as the lord of the other servants. He moved from leader to the usurped role of abuser.

This is an example of the false teacher of false doctrines, who has no accountability to the Lord in their mind, abuses their parishioners through the bully pulpit, and uses their ministry to create more and more wealth for themselves.

“**Says in his heart**” EIPON EN HO KARDIA means in the mentality of his soul, the right lobe of his soul he is thinking evil thoughts or devising evil plans. This is a picture of the evil thoughts a man can have.

1) The first evil thought is that “**My master (KURIOS) will be a long time (CHRONIZO, to delay, linger, or stay somewhere a long time) in coming (ERCHOMAI)**.” As such, he does not anticipate the Lord’s return that leads him to focus on self rather than on God or others.

This speaks of the mental attitude sins in this man’s thinking. Rather than being faithful and sensible, he is thinking in terms of sin. This is the person who is not looking for the return of the Lord at His 2<sup>nd</sup> Coming, because they did not come to know Him after His 1<sup>st</sup> Advent. In this parable, the wicked servant does not believe the Lord will return and is not looking forward to it. Therefore, they are not living faithfully and sensibly unto the Lord, as they are not trusting in Him for their logistical grace blessings in time, nor walking faithfully knowing the Lord will also provide for them in the eternal state.

Yet, for the positive believer, they know and are anxiously waiting for the Lord’s return, **Heb 10:37**, “**For yet in a very little while, He who is coming will come, and will not delay.**”

2) The first evil thought leads to a second, which results in sinful action, “**begins to beat the slaves, both men and women.**” This shows that one mental attitude sin leads to another that leads to verbal and overt sins. This is the formula for compound sinning.

In this analogy, “**begins to beat**” ARCHO TUPTO (beat, smite, strike, sting, or wound), represents this steward as taking advantage of others, even those that have been placed under their charge. As such, this evil servant begins to bully and abuse his fellow servants. This beating can be verbal assaults with verbal abuse that wound the conscience of another, or some kind of physical abuse that the evil steward perpetrates on the other slaves.

Luke first used TUPTO in chapter **6:29**. As such, our verse portrays the opposite of the faithful steward who instead of handing out a beating to others, is willing to take one from others.

**Luke 6:29**, “**Whoever hits you on the cheek, offer him the other also...**” Although this is a picture of humility and patience, it is a greater picture of the justice of God wrapped in His love that the steward of God is to emulate. It is the image of one person who hits another. As the Scriptures tell us, the justice of God is “**an eye for an eye and**

**a tooth for a tooth,”** **Exo 21:24; Lev 24:20; Deut 19:21; Mat 5:38.** Yet, our Lord tells us to not enact this justice on others and instead take the just punishment they deserve onto ourselves by offering them the other cheek. This shows the one who struck you the justice and love that God has towards them when He took on their sins upon the Cross. We all, as sinners, deserve the just punishment of our sins, but instead of enacting that just punishment on us, Jesus took that judgment upon Himself instead. This shows others the love of God while maintaining His justice in dealing with sin. As a faithful steward, we are to demonstrate the same love and justice towards others, so that they can come to know the Love and Justice of God for salvation. That is why we are to offer the other cheek. Therefore, the good steward cares for and provides for others, “their rations,” while the evil steward abuses them and takes advantage of them for their own benefit.

3) The third evil thought is of gluttony, which leads to three actions that demonstrate the sinfulness of this steward, **“eat, drink, and get drunk.”** It reminds us of the foolish farmer in **vs. 19**, who said to himself, **“you have many goods laid up for many years to come; take your ease, eat, drink and be merry.”** This was contrasted with the Lord’s instruction to not worry about what we will eat and drink in **vs. 22, 29.**

Here, it represents the arrogant steward who is not anticipating the return of his lord and instead lives life for himself; he lives it up, as it were. **“Eat ESTHINO, drink PINO, and get drunk METHUSKOMAI,”** speak to the excessiveness of life for the one who is without thought or care about the Lord and their relationship with Him. METHUSKOMAI is the passive form of METHUSKO and is related to METHUO, “to drink to intoxication.” It is only used here and in **Eph 5:18; 1 Thes 5:7.**

**Eph 5:18, “And do not get drunk with wine, for that is dissipation, but be filled with the Spirit.”**

Both here and in **1 Thes 5:7**, it is used as a warning not to live a wasteful lifestyle (ASOTIA - dissipation), especially in the light of the imminent return of Christ. Cf. **Luke 21:34.**

**Luke 21:34, “Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap.”**

Therefore, these three examples speak to the sinful / wasteful lifestyle of the unbeliever who is not waiting for the imminent return of the Lord. If someone decides that the Lord may not return today or soon, then they start living for themselves. Yet, there are consequences for the unbeliever with this type of mental attitude and lifestyle, as seen in the next few verses.

#### **Vs. 46**

**Luke 12:46, “The master of that slave will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers.”**

Jesus speaks of His 2<sup>nd</sup> Advent when He says, “the master **will come**,” using the Future, Active, Indicative of the Verb HEKO that means, “have come or be present.” So, we could say “He will have come” or “He will be present.” It is reminiscent of the OT “Day of the Lord,” and is used for The Day of the Lord that will come in **2 Peter 3:10**, as will Jesus Himself come, **1 John 5:20**, and ultimately the end of this age will come, **Mat 24:14.**

For the unbeliever, the coming of our Lord will occur **“when he does not expect him,”** which uses the negative Participle OUK with the Present, Active, Indicative of the Verb PROSDOKAO, προσδοκάω that means, **“does not wait for, look for, anticipate, or expect.”** It is used in the Gospel’s predominately for the “expected one” being the Messiah, which Jesus was. Here, the unbeliever will not be expecting the 2<sup>nd</sup> Coming of our Lord and will be caught by surprise, as now their judgment will follow. In their self-absorbed lifestyle, they will not be “tuned in” to the promises of the Lord’s return and will be caught by surprise when He does.

Interestingly, it is said here that the master will come on a **“day”** HEMERA, when the unbeliever does expect, and an **“hour”** HORA, he will **“not know”** OUK GINOSKO. This gives us a clue that the unbeliever of Tribulation will not know the day and hour the Lord will return, but in contrast the believer will know the day and hour and should be expecting Him; just as we should be expecting Him to return for the Church imminently.

Next, Jesus speaks of the judgment the unfaithful / unbelieving slave will receive. It also tells us that Jesus, as the Master / Lord of the slave, will do this judging. The judgment here is twofold; 1) **“will cut him in pieces,”** 2) **“assign him a place with the unbelievers.”**

**“Will cut him in pieces”** is the Future, Active, Indicative of the Verb DICHOTOMEIO, διχοτομέω that means, “cut in two” It is only used in this narrative here, and in **Mat 24:51**. DICHOTOMEIO in classical Greek is used for the ancient method of punishment by “cutting into pieces, sawing in two, or dismembering,” a convicted and condemned person. It was a punishment prevalent among ancient nations, **2 Sam 12:31; Dan 2:5; 3:29; Heb 11:37**. With the context of our passage, some think it is figuratively used for “severe scourging or flogging.” Nevertheless, this definite punishment is part of the drapery of this parable, and does not necessarily indicate the exact nature of the punishment which will be inflicted upon the wicked. As such, it does indicate that the servant was killed by the returning lord and placed with the lot of the unbelievers. It is clear from the reference to “unbelievers” that the servant really does suffer being cut off from God.

**“Assign him a place with the unbelievers”** uses the Future, Active, Indicative of the Verb TITHEMI that means, “put or place,” with the Noun MEROS that means, “portion, piece, or allotment,” and the pronominal use of the Adjective APISTOS that is translated, “unbeliever, unfaithful, or incredulous.” The placement would be first in Hades, the temporary holding place of unbelievers, but ultimately the Eternal Lake of Fire.

APISTOS is used as a substantive for **“unbeliever(s).”** It is used to contrast the faithful, **Luke 12:46; John 20:27; 1 Cor 14:22ff**. As unbelievers, they stand in danger of God’s judgment, **Rev 21:8**.

**Rev 21:8, “But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.”**

Paul equated their condition with “blinded minds,” **2 Cor 4:4**, cf. **Isa 6:9-10; Mat 13:13ff; Acts 28:26**, as “unbelievers” actively deny God and reject the truth, **Titus 1:15-16**.

**Titus 1:15-16, “To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled. <sup>16</sup>They profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed.”**

As we stated previously, in the context of our Lord’s discourse and parable, he is contrasting the disciples with the Pharisees, who are also teachers of God’s Word; “stewards.” Yet, as we know, many of the Pharisees, Scribes, and Sadducees were unbelievers because they rejected Jesus as their Savior / King / Messiah. Therefore, Jesus is speaking of the severity of the just punishment these stewards, who are unbelievers and unfaithful, will receive upon Christ’s 2<sup>nd</sup> Coming. They will ultimately be cast into the Eternal Lake of Fire, where all unbelievers will go.



In the parallel passage of **Mat 24:51**, it has the variation of calling the unbelievers, **“hypocrites,”** which points to the religious leaders of Jesus’ day, the Pharisees, and speaks of their response to their judgment, **“in that place there will be weeping and gnashing of teeth.”**

**Mat 24:51, “And will cut him in pieces and assign him a place with the hypocrites (unbelievers); in that place there will be weeping and gnashing of teeth.”**

This is speaking about unbelievers, as also in **Mat 6:2, 5; 8:12; Mark 7:6; Luke 12:56; 13:15**.

**Mat 8:12, “But the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth.”**

The Bible uses several different phrases to describe the Lake of Fire including; Furnace of Fire, **Mat 13:42, 50**; Flaming Fire, **2 Thes 1:7-9**; Baptism of Fire, **Mat 3:11-12**; Unquenchable Fire, **Mark 9:43, 48**; Brimstone, **Rev 21:8**, Weeping and Gnashing, **Mat 8:12; 13:50**, Prepared for the Devil, **Mat 24:41**; Outer Darkness, **Mat 8:12; 25:30**; Torment forever, **Rev 14:10-11**.

The nature and characteristics of Hell include:

1. Hell is a place of unquenchable Fire, **Mat 3:12; 13:41-42, Mark 9:43**. The fire is literal. The Greek word PUR in **Mat 13:42**, is also found in **Mat 17:15; Luke 17:29**. When men developed a material that would not disintegrate in the flame, they selected the Greek word ASBESTOS. This word is used four times in the NT of “unquenchable fire,” **Mat 3:12; Mark 9:43, 45; Luke 3:17**. From this we understand that unquenchable fire does not destroy the body.
2. Hell is a place of memory and remorse, **Luke 16:19-31**.
3. Hell is a place of thirst, **Luke 16:24**.
4. Hell is a place of misery and pain, **Rev 14:10-11**.
5. Hell is a place of frustration and anger, **Mat 13:42; 24:51**.

The greatest teacher/preacher on hell was the Lord Jesus Christ. While He was on earth, He only spoke once about heaven in **John 14:2**, but He spoke 14 times in the Bible describing hell. In addition, there are 260 chapters in the NT and hell / judgment are either referred to or described some 234 times. If we were on a highway 260 miles long, and on the highway, there were 234 sign boards warning of danger, surely, we would have brains enough to seek another road.

**“Weeping and gnashing of teeth,”** KLAUTHMOS “weeping, lamentation, crying bitterly, wailing,” KAI HO BRUGMOS “grind or gnash,” HO ADOUS are symbols of extreme suffering, and as such are a description of the suffering of the unbeliever in the Lake of Fire. The term KLAUTHMOS “weeping,” especially signifies the kind of sadness one experiences during times of tragic loss, **Mat 2:18; Acts 20:37**. “Gnashing of teeth” suggests powerlessness and despair; at the same time, it also implies that anger and wrath are its cause. This suffering for the unbeliever will have no end, **Dan 12:2; Mat 3:12; 18:8; 25:46**. This phrase is also used in **Mat 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28**.

**Mat 13:42, “And will throw them into the furnace of fire (*the Eternal Lake of Fire*); in that place there will be weeping and gnashing of teeth.**

**Mat 13:50, “And will throw them into the furnace of fire (*the Eternal Lake of Fire*); in that place there will be weeping and gnashing of teeth.”**

Some of these verses also use another figurative term for the Lake of Fire, i.e., **“the outer darkness.”** The **“outer darkness”** EXOTEROS SKOTOS is used in **Mat 8:12; 22:13; 25:30**; cf. **Luke 13:28; Amos 5:18-19**.

**“Outer”** is the Adjective EXOTEROS; used in a superlative sense in the NT to mean, “farthest or extreme.” It is the farthest point away from the presence of God and His Kingdom.

**Mat 22:13-14, “Then the king said to the servants, ‘Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth. <sup>14</sup>For many are called, but few are chosen.”**

**Mat 25:30, “Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.”**

**Luke 13:28, “In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out.”**

**Amos 5:18-19, “Alas, you who are longing for the day of the LORD, for what purpose will the day of the LORD be to you? It will be darkness and not light; <sup>19</sup>As when a man flees from a lion and a bear meets him, or goes home, leans his hand against the wall and a snake bites him.”**

It describes the Lake of Fire as the eternal holding place of all unbelievers. cf. **1 Sam 2:9; Job 10:22; 15:23, 30; 18:18; 20:26; Isa 8:22; 2 Peter 2:4, 17; Rev 16:10.**

**1 Sam 2:9, “He keeps the feet of His godly ones, but the wicked ones are silenced in darkness; for not by might shall a man prevail.”**

**Isa 8:22, “Then they will look to the earth, and behold, distress and darkness, the gloom of anguish; and they will be driven away into darkness.”**

Everything outside of the kingdom of God is darkness, for God is light, **1 John 1:5**. As a symbol of judgment, darkness has a literal aspect, cf. **Jude 13; 2 Peter 2:17**.

**2 Peter 2:17, “These are springs without water and mists driven by a storm, for whom the black darkness has been reserved.”**

Yet, the faithful/believing servant will be a part of the Kingdom of God and enjoy it for all of eternity.

Therefore, we understand the unfaithful / unbelieving servant will receive severe punishment at the Second Coming of our Lord. This begins with the 2<sup>nd</sup> Advent where all unbelievers, Jew and Gentile, will be cast into Hades. Then after the Millennial Reign of Jesus Christ, they will stand before Jesus at the Great White Throne Judgment where they will be judged and sentenced to the Eternal Lake of Fire. The description of the severity of the punishment for rejecting Jesus as their Savior/ Messiah / King, is given in the following verses.

From the time of the cross there are seven major judgments in history:

1. At the Cross, the first judgment, Christ was judged for us. That is the basis of eternal salvation, “Believe on the Lord Jesus Christ and thou shalt be saved.”
2. The second judgment occurs in time and that judgment is rebound, **1 John 1:9**. The believer rebounds for cleansing, **1 Cor 11:31**.
3. The third judgment in history takes place after the Rapture of the Church and it has to do with the believer; the BEMA Seat Judgment of the believer’s works, the production of Divine Good, **1 Cor 3:10-15; 2 Cor 5:10**.
4. When Christ returns to the earth, Second Advent, we have the judgment of living Gentiles. We get this in the last half of **Matthew 24**.
5. The judgment of living Jews, **Ezekiel 20**. (Judgments four and five constitute the Baptism of Fire.)
6. The Millennial reign of Christ, 1,000 years, at the end of which is the judgment of fallen angels, **Rev 20:7-10**.
7. The Great White Throne or the last judgment for all unbelievers since the beginning of time. This occurs at the end of the Millennium, **Rev 20:11-15**.

Vs. 47

**Luke 12:47, “And that slave who knew his master’s will and did not get ready or act in accord with his will, will receive many lashes.”**

Here, we have the significance of the condemnation of the “**slave / servant**” DOULOS, who has rejected Jesus Christ as their Savior / Messiah / King, and leads others to do the same.

Interestingly, this slave, “**knew**” GINOSKO, γινώσκω in the Aorist, Active, Participle, Nominative, that means, “to know, become aware, perceive, understand, or be conscious of.” Here, they knew the Lord’s / Master’s “**will**,” the noun THELEMA, θέλημα, that means, “will, desire, purpose, or inclination.” By this analogy, this is the person who learned the Word of God and has responsibility to teach it to others.

**1 John 3:23, “And this is his mandate, that we believe in the person of His Son, Jesus Christ, and love one another, just as he has given to us a mandate.”** This verse is the will or desire of God. It reduces the will of God to its utmost simplicity; i.e., that the entire human race believe in Jesus Christ for salvation. Once saved, it mandates that all believers function under Impersonal Love of the Royal Family Honor Code toward all other members of the human race. Therefore, the main principle of God’s Will is for the unbeliever to be saved, and for the believer to live the unique spiritual life of the Church Age.

In Mark’s Gospel, “doing God’s will” is the supreme example of discipleship, **Mark 3:35**; parallel **Mat 12:50**; cf. **Heb 13:21**; **1 John 2:17**. Then **Mat 7:21** indicates such action provides the proper credentials for entrance into the Kingdom.

**Mat 7:21, “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter.”**

The will of God the Father is for everyone to believe upon His Son for salvation. For the unbeliever to be obedient to God’s will, means they are obedient to Jesus by believing in Him as their Savior / Messiah / King.

**Eph 5:17, “So then do not be foolish, but understand what the will of the Lord is.”**

**1 Tim 2:3-4, “This is good and acceptable in the sight of God our Savior, <sup>4</sup>who desires all men to be saved and to come to the knowledge of the truth.”**

God revealed His intentions to carry this out in the person of Jesus Christ, **Eph 1:9, “He (God the Father) made known to us the mystery of His will, according to His kind intention which He purposed in Him, (God the Son).”**

In this context, the will of the “**master**” KURIOS, is for everyone to come to salvation through the knowledge and belief in Jesus Christ as their Savior, who is the Lord God. The slave who knew the master’s will, (i.e., believe in Jesus as your Savior), “**and did not get ready or act in accord with his will**,” is the one who has been given the information necessary to come to know Jesus as their Savior, but has rejected Him as such. This was the plight of the Pharisees of Jesus’ time, as it continues to be the plight of the false teachers of religion who say that salvation is accomplished in other ways than simply believing in Jesus as your Savior.

“**Did not get ready**” uses the negative Particle ME with the Aorist, Active, Participle, Nominative Verb HETOIMAZO, ἐτοιμάζω that means, “put or keep in readiness, or to prepare.” It means to, “get ready or prepare” for something. In this case, it means prepared for the 2<sup>nd</sup> Coming of the Lord, which begins by believing in Him based on His 1<sup>st</sup> Advent. This is the same imagery as the Virgins and their lamps. The believing virgins had their lamps prepared and were ready for the return of the Lord. The unbelieving virgins had no oil in their lamps and were not prepared for His return, **Mat 25:10-12**.

**Mat 25:10-12, “And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. <sup>11</sup>Later the other virgins also came, saying, ‘Lord, lord, open up for us.’ <sup>12</sup>But he answered, ‘Truly I say to you, I do not know you.’”**

“**Or act in accord with his will**,” in the Greek is E POIEO PROS HO THELEMA. God’s will for the unbeliever is to believe in His Son Jesus Christ for salvation. This slave did not do that. Instead, they rejected Jesus as their Messiah / Savior / King, and therefore did not receive salvation. They did not act according to His will.

Therefore, in the first part, the preparedness is to have their lamps filled with oil, which means hear or receive the



Gospel of Jesus Christ, and the second part is to believe it for salvation. Instead, these unbelievers, also called hypocrites in Matthew's parallel account, do not give a true hearing to the Gospel of Jesus Christ, and do not believe upon it for salvation. Remember, God's great command to Israel in **Deut 6:4**, called the great SHAMA, "**Hear O' Israel! The Lord is our God, the Lord is one.**" This is the Doctrine of the Trinity, and that Jesus Christ, who is Lord, is also God incarnate who took away the sins of the world, cf. **Rom 9:5; Col 1:16-19**.

**John 10:30, "I and the Father are one."**

**John 17:21, "That they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me."**

**1 John 2:2, "And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world."**

**John 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."**

Jesus Christ is the mechanism for salvation that the unbeliever rejects, as they do not give Him a hearing, nor do they believe upon Him for salvation.

Now, the consequence for those willfully rejecting God's will and plan for salvation, is that they "**will receive many lashes,**" using the Adjective, POLUS "**many,**" with the Future, Passive, Indicative of the Verb DERO, δέρω that means, "beat, strike, or **scourge.**" The original use of this word meant, "to skin or flay," cf. the LXX use in **Lev 1:6; 2 Chron 29:34; 35:11**. It later developed into "to beat, whip, or scourge." It was also used for our Lord's beating/scourging prior to the Crucifixion, **Luke 22:63; John 18:23**. Interestingly, because man rejects the scourging Jesus received for the forgiveness of our sins and salvation, **Isa 53:5, 10; 1 Peter 2:24; 1 Cor 15:3**, they will be scourged in the eternal Lake of Fire.

**Isa 53:5, "But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed."**

**1 Peter 2:24, "And He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed."**

**Isa 53:10, "But the LORD was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the LORD will prosper in His hand."**

**1 Cor 15:3, "For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures."**

Now, remember the context here, "the one who knew God's will and did not do it." This has a special meaning in regard to those who are using the Scriptures but do not truly understand them or are falsifying them for some reason. This is the false teacher of false doctrines, which the Pharisees in Jesus' day were.

**Mat 23:13, "But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in."**

They had the Scriptures, the Prophets, the Law, the Promises, etc., but misinterpreted them and even falsified them for their own purposes. These false teachers, just as all false teachers, will receive greater punishment in the eternal state.

**Rom 9:4, "Who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises,<sup>5</sup> whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen."**

The doctrine of more severe punishment in Hell for the false teachers, comes from two directions:

1. The first is logical in that since there are different rewards for believers in heaven there must be different levels of punishment for those in Hell. **James 1:12, 1 Cor 3:10-15; Rev 2-3**, are verses that tell us of different rewards in heaven.

**James 1:12, “Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.”**

2. The second direction is from the Scriptures that emphasize greater condemnation in the Lake of Fire., **Mark 12:38-40; Luke 12:48; 20:45-47**, (some manuscripts have it in **Mat 23:14**, but not the earliest ones). Notice the last phrase of **Luke 20:47**.

**Luke 20:45-47, “And while all the people were listening, He said to the disciples, <sup>46</sup>‘Beware of the scribes, who like to walk around in long robes, and love respectful greetings in the market places, and chief seats in the synagogues and places of honor at banquets, <sup>47</sup>who devour widows’ houses, and for appearance’s sake offer long prayers. These will receive greater condemnation.”**

This is also stated in **Mark 12:40**. Greater condemnation is viewed as greater levels of punishment in Hell. This doctrine has few Scriptures for comparison so many commentators skip over it and act like it is not even there. As such, there has not been a lot of discussion in theology about this topic.

The Greek word for “condemnation” is the word KRIMA that is the basic/root word for “judgment.” So, a greater/more extensive judgment is brought against these individuals.

**Luke 10:14-15** is another passage that leads to the doctrine of greater judgment. In **vs. 14**, the word for judgment is KRISIS, which also means a decision made or sentence.

**Luke 10:14-15, “But it will be more tolerable for Tyre and Sidon in the judgment than for you (*Those Israelites who reject Jesus Christ*). <sup>15</sup>And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades!”**

This is a more severe judgment as seen in the next verse where there is a difference between an unfaithful servant and an ignorant servant. The ignorant still receives a beating, a “light beating” compared to what the unfaithful servant receives, but it is still a beating.

### Vs. 48

**Luke 12:48, “But the one who did not know it, and committed deeds worthy of a flogging, will receive but few. From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.”**

In this verse, we see that the layman unbeliever will receive lesser punishment than the false teacher. In the first half of this verse, our Lord is once again using language of accommodation with imagery of ancient judicial punishments. Here, our Lord is speaking about an unbeliever who will also be sentenced to the Lake of Fire; yet receive less severe punishment in that place.

In this passage, we have a contrast of unbelievers, using the Greek contrasting Conjunction DE “**but**.” In **vs. 47**, the unbeliever who had the Word of God and all the promises like Israel did, yet did not act upon them with faith, will receive a more severe punishment in eternity.

In this verse, we have another type of unbeliever. One that did not have as much of the Word and Promises preached or given to them, yet they did have the Gospel preached to them and still rejected it. This second group will still go to the Lake of Fire because of their rejection of Jesus Christ, but the punishment there will seemingly be less severe.

This is also a contrast of ignorance. Ignorance can mean unwittingly not knowing something or willfully choosing to ignore something.

**Click on the bulleted icon, on the left of the linked page, to find the Doctrine of: (Ignorance) on our web site.**  
<https://webweaverprogracefellowship.s3.amazonaws.com/The+Sinful+Life.pdf>

The first servant had willful ignorance where they knew the information or had it made available to them and chose not to apply it, **Rom 9:3-5**.

**Rom 9:3-5, “For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, <sup>4</sup>who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, <sup>5</sup>whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.”**

In the second example, the servant was ignorant, (ME GINOSKO – “**did not know**”), due to a lack of information, which is still no excuse, as in our judicial system where, “ignorance is no excuse for the law.” This means that regardless of one’s knowledge of the laws of the land, if you break the law you are guilty by it. Your defense can not be, “I did not know,” cf. **Rom 10:3; Lev 4:2; 5:17-19; Num 15:27-29, with Num 15:30-31.**

**Lev 5:17, “Now if a person sins and does any of the things which the LORD has commanded not to be done, though he was unaware, still he is guilty and shall bear his punishment.”**

**Num 15:29, “You shall have one law for him who does anything unintentionally, for him who is native among the sons of Israel (*has knowledge of the Law*) and for the alien who sojourns among them (*does not have knowledge of the Law*).”**

**Num 15:30-31, “But the person who does anything defiantly, (*having knowledge of the Law – willful ignorance*) whether he is native or an alien, that one is blaspheming the LORD; and that person shall be cut off from among his people. <sup>31</sup>Because he has despised the word of the LORD and has broken His commandment, that person shall be completely cut off; his guilt will be on him.”** (Notice the more severe punishment for those committing willful sin.)

**Rom 10:3, “For not knowing about God’s righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.”**

The unbelieving Jews had the Law, prophets, Temple, etc., and chose not to apply it properly and distorted it, **Acts 13:26**.

**Acts 13:26, “Brethren, sons of Abraham’s family, and those among you who fear God, to us the message of this salvation has been sent. <sup>27</sup>For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled *these* by condemning *Him*. <sup>28</sup>And though they found no ground for *putting Him to death*, they asked Pilate that He be executed.”**

The unbelieving Gentiles did not have the Law, but still had opportunity to know God and His plan of salvation, yet they rejected it too, **Rom 1:19-22**.

**Rom 1:19-22, “Because that which is known about God is evident within them; for God made it evident to them. <sup>20</sup>For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. <sup>21</sup>For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. <sup>22</sup>Professing to be wise, they became fools.”**

So, we have several contrasting comparisons, for example: unbelieving false teachers vs. unbelieving layman; unbelieving Jew vs. unbelieving Gentile; willfully ignorant vs. unwittingly ignorant. Nevertheless, both will go to the Eternal Lake of Fire because of their rejection of Jesus Christ as their Savior, yet the first groups will receive a more severe punishment in that place compared to the second groups.

**“Committed deeds worthy of a flogging”** POIEO AXIOS PLEGE uses judicial language in analogy to the spiritual realm. Remember, a person does not go to hell because of their “deeds.” They go there because of their rejection of

Jesus Christ, where their name has been blotted out of the Book of Life, **Rev 20:12, 15.**

**Rev 20:12, “And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.”**

**Rev 20:15, “And if anyone's name was not found written in the book of life, (cf. Rev 3:5; Psa 69:28; cf. Phil 4:3), he was thrown into the Lake of Fire.”**

“**Flogging**” is the Noun PLEGE πληγή that means, “blow, stroke, wound, stripes, or plague and calamity.” It is predominately used in the book of Revelation for the various kinds of plagues that come upon the earth during the Tribulation. Luke used it in **Chapter 10:30**, for the parable of the Good Samaritan, and in **Acts 16:23, 33** in the famous passage of bringing salvation to the Jailer and his family. And finally, Paul used it in **2 Cor 6:5; 11:23**, regarding the beatings he took for the sake of Jesus Christ. In all, it speaks of inflicting punishment onto someone else. Here, the flogging is the judicial punishment by God accompanying the unbelievers’ imprisonment to the Lake of Fire.

The additional punishment / flogging this ignorant unbeliever “**will receive (in the Lake of Fire is) but few.**” The Greek uses the Future, Passive, Indicative of the Verb DERO once again that says, “will receive a beating,” with the Adjective OLIGOS that means, “little, small, short, or few.” So, we have, “**will receive a little beating.**” They still will be in the Lake of Fire for all of eternity, yet their agony will not be quite as severe as the willfully ignorant unbeliever.

Now, in the second half of this verse, which should have been its own separate verse, gives us our context, “**From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.**”

This gives us the context of the entire passage and a response to Peter’s inquiry in **vs. 41**, “**Lord, are You addressing this parable to us, or to everyone else as well?**” The direct answer to Peter is “both.”

As we previously stated above, every member of the human race is a servant of the Lord and is accountable to Him for their life. Some people, like the Israelites, have been given much more information and promises from God, along with much more accountability. But, as we noted in the previous verse, even the ignorant, those not given as much information as the Israelites, are still accountable to God for their personal salvation and life.

“**Everyone who has been given much**” is PAS HOS DIDOMI POLUS. This certainly is speaking to the people and nation of Israel who are God’s chosen people. Yet, it also addresses certain Gentiles who have been given much opportunity to learn and teach the Word of God. Like the Jewish Pharisees, there are many Gentile false teachers of false doctrines, who quote Scriptures, yet teach another Gospel.

“**Much will be required**” uses POLUS with the Future, Passive, Indicative of the Verb ZETEO that means, “seek, look for, wish for, desire, inquire into or about,” PARA AUTOS. Therefore, it reads, “much will be sought or desired from him.”

As such, since certain groups or individuals have been given greater opportunities by God, He will seek diligently more from them, especially their acceptance of Jesus as their Savior / Messiah / King. If they are found without faith in Jesus, to the extent that God gave them more opportunity, He will discipline them all the more in the Lake of Fire.

Next, we have a repetition of the principle. Any time there is a double emphasis on something, it means it is a very serious issue.

“**And to whom they entrusted much, of him they will ask all the more.**” It uses KAI HOS PARATITHEMI POLUS, PERISSOS AITEO AUTOS

“**Entrusted**” is the Adjective PARATITHEMI, from PARA “beside,” and TITHEMI “set or place.” So, it means, “set alongside, set before, or give someone something in trust; to entrust.” For example, in **1 Tim 1:18**, Paul entrusted

Timothy with the teaching and preaching of the Christian Gospel of Jesus Christ and the truth of God's Word. He was therefore obligated to leave the doctrine intact and uncontaminated from non-Christian elements. In **2 Tim 2:2**, Timothy was then to entrust those same doctrines unadulterated to other worthy teachers.

**"They will ask all the more"** uses the Future, Active, Indicative of the Verb AITEO "ask, request, or demand," with the Adjective PERISSOS that means, "extraordinary, profuse, or abundant." So, this is a very much more request.

Once again, because God entrusted His Gospel to these people, which is a very high calling, He will also demand very much more accuracy in the application of it to themselves and others. He will demand that they believe it above and beyond all others. That is the context of the passages where Jesus says, "He does not know them and will not receive them," **Mat 7:23; 25:10-12; Luke 13:25-27; 19:22**, etc.

**Luke 19:22**, "He said to him, 'By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow?'"

**Mat 7:23**, "And then I will declare to them, 'I never knew you; depart from me, you who practice lawlessness.'"

**Luke 13:25**, "Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from.'"

**Luke 13:27**, "And He will say, 'I tell you, I do not know where you are from; depart from me, all you evildoers.'"

**Mat 25:10-12**, "And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. <sup>11</sup>Later the other virgins also came, saying, 'Lord, lord, open up for us.' <sup>12</sup>But he answered, 'Truly I say to you, I do not know you.'"

The principle is "those to whom God gives special knowledge and special opportunities also must realize they have greater responsibilities." These "servants" were given tremendous responsibilities. The apostles did a good job with what they were given, where most of the Pharisees did not, and never came to salvation, nor directly led others to salvation either. Therefore, their punishment will be more severe than that of the average unbeliever.

But, let us also not lose the sentiment that amongst believers God is exacting based on what He has given to you. To whom much is given, much is required. Therefore, as Church Age believers, members of the Body of Jesus Christ and Royal Family of God, we have a greater responsibility to preach and teach the Gospel of Jesus Christ and the Word of God to those lost and dying in this world and to the believer.

#### **4. Concerning division, signs, and a final warning, Luke 12:49-59.**

In this last section, we have three main topics:

1. **Vs. 49-53**, the Gospel of Jesus Christ will have a dividing nature on family members.
2. **Vs. 54-56**, a rebuke of those who cannot discern the time of the first Advent of the Christ.
3. **Vs. 57-59**, a final warning of condemnation against those who reject the Savior.

#### **1. Verses 49-53, The Gospel of Jesus Christ will have a dividing nature on family members.**

##### **Vs. 49**

**Luke 12:49**, "I have come to cast fire upon the earth; and how I wish it were already kindled!"

**“I have come to cast fire upon the earth”** ERCHOMAI BALLO PUR EPI GE is used figuratively for the judgment of Jesus Christ upon the peoples of the earth. Here, we see the context is regarding people’s faith in Him as Messiah or not.

**Isa 65:17; 2 Peter 3:13; Rev 21:1**, tell us that there will be **“a new heaven and new earth.”** That means that the first, our current, earth and heaven will be destroyed, **2 Peter 3:10; Micah 1:4.**

**2 Peter 3:10, “But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.”**

As such, fire will consume the universe as we know it, so that this current earth and the heavens will cease to exist. Jesus then will create in their place a new earth and a new heaven. In that new creation, all of it will be freed from the disease of sin and the dominion of evil. But, before our Lord could enact that final destruction and new creation, He had to go to the Cross to pay the penalty for our sins, so that sin and Satan would be defeated.

As we see here, the Cross is the central event of the universe, and the Cross is the central aspect for everyone’s life. In that centrality, the Cross will be a dividing line between people, as they choose for or against Christ. That dividing line is what will divide people in eternity between heaven and hell, but it will also divide people in time regarding their allegiances.

Therefore, as Jesus was heading from Galilee to Jerusalem, He lamented about sin that grips the world, which He desires to cease immediately. He expressed this desire with **“And how I wish it (*the end-time fire*) were already kindled.”**

**“How I wish it were already kindled”** uses the exclamatory use of the Adverb TIS for His strong desire with the Present, Active, Indicative of the Verb THELO “to wish to have, desire, etc.,” with the Conjunction EI “if” that emphasizes His strong desire, and Adverb EDE “already, now, or at this time,” with the Aorist, Passive, Indicative of the Verb ANAPTO ἀνάπτω that means, “to light a fire or kindle.” ANAPTO is used only here, **Acts 28:2;** and **James 3:5.** Here, it is used metaphorically for kindling the fire of judgment; the judgment of our sins upon the person of Jesus Christ, that will end the current problem of sin in the world. And, even though the judgment of our sins upon Jesus is good for the world, Jesus also knew that it would be a cause of division among people.

Our Lord’s strong “wish or desire,” was to get the plan of God moving forward. Knowing of the people’s overall rejection of Him, which would lead to His crucifixion, He is also prophesying about the judgments that will come upon the world for rejecting Him, beginning with 70 A.D., when Jerusalem would be destroyed by the Romans and culminating in the destruction of the heavens and earth, so that a new earth and heavens could be created. Though these judgments are punitive, they are designed to bring salvation to as many as possible.

We see here that the Lord is lamenting about each second that sin and evil continues to exist. He could, at any moment, eliminate all pain, suffering, disasters, disease, death, sorrow, mourning, and decay, but that would also mean the end of us. As such, His plan of redemption must tolerate the continued existence of evil for a time; just enough time to make a way for salvation and to collect all those who will choose to trust in Him. Therefore, Jesus is expressing His eagerness to get the Father’s Plan for Salvation to completion.

## **Vs. 50**

**Luke 12:50, “But I have a baptism to undergo, and how distressed I am until it is accomplished!”**

**“But I have a baptism to undergo”** in the Greek is DE ECHO BAPTISMA BAPTIZO, which literally says, “But I have a baptism to be baptized with,” using the Aorist, Passive, Infinitive for BAPTIZO.

Before bringing judgment, Jesus first had to be judged by the Father for our sins. This is called the “Baptism of the Cross.” It is one of seven Baptisms found in the Scriptures.

Baptism means identification or association of one thing with another. In the Baptism of the Cross, Jesus was identified with the sins of the entire world.

## There are Two Categories of Identification in Scripture:

- 1) An actual identification is called a Real Baptism.
- 2) A representative identification is called a Ritual Baptism. It uses water.

There are four “real” and three “ritual” Baptisms. Real Baptisms are without water. Ritual Baptisms are with water.

## The Four Real Baptisms Include:

- 1) The Baptism of Moses (identification of the freed Israelites with Moses as God’s leader)
- 2) Baptism of the Cross
- 3) Baptism of the Holy Spirit
- 4) Baptism of Fire (the judgment of the Tribulational unbelievers at the Second Advent).

## The Three Ritual Baptisms Included:

- 1) The Baptism of John
- 2) The Baptism of Jesus Christ
- 3) The Baptism of Church Age believers.

The Baptism of the Cross is also found in **Mark 10:38-39**. Matthew parallels this account but does not mention baptism, only the cup to drink, **Mat 20:22**; cf. **2 Cor 5:21**; **1 Peter 2:24**.

**Mark 10:38-39, “But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?”<sup>39</sup>They said to Him, “We are able.” And Jesus said to them, “The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized.”**

Even though the “Sons of Thunder,” James and John (**Mark 3:17**) could not take on the sins of the world and be judged for them, they would suffer death for the sake of the Gospel of Jesus Christ. They would suffer as Jesus did. But only Jesus could take on the sins of the entire world and be judged for them.

**2 Cor 5:21, “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”**

This Baptism is our Lord Jesus Christ being identified with our sins. This refers to the judicial imputation of personal sins to Jesus Christ on the Cross. Jesus Christ was identified with our personal sins and judged for them, so that Christ became our Savior. As sinners, none of those to whom Christ spoke were qualified to be baptized with sin on the Cross.

The Baptism of the Cross reveals the judging and purging work that His ministry represents that provides the way for people to make decisions about where they stand and to offer them the opportunity to be healed from their sins, **Luke 5:31-32**.

**Luke 5:31, “And Jesus answered and said to them, ‘It is not those who are well who need a physician, but those who are sick.’”**

**Rom 3:10, “As it is written, ‘There is none righteous, not even one.’”**

Before Jesus could exercise such judgment and authority, He first had to undergo His own baptism, so He was limited in what He could do until then, which frustrated Him.

“Baptism” is therefore, a reference to His approaching judgment and death upon the Cross. As later texts make clear, Jesus will engage in a great cleansing act, where He will identify with the sins of humanity and provide a basis for both saving and condemning by His experiencing God’s judgment in their place, **John 3:16-21**; **Rom 5:12-6:6**. As such, in the judgment He experienced, He provides the opportunity for others to be spared, if they would believe in

Him as their Savior. Interestingly, this sparing judgment He took on and offers freely to all of mankind, becomes the issue of stern division among people, including families.

Therefore, Jesus' commitment to God's will was total and complete. He was completely governed by His desire to complete His Baptism of the Cross, even though it meant suffering death in Jerusalem, **Luke 13:31-35**. In fact, He longed for this Baptism despite what it demanded, because only through its completion would the fire of judgment be kindled that would save. Jesus' death is seen here not as a tragedy or a terrible twist of fate, but as the fulfillment of the God's Divine Plan.

Then we have, **“How distressed I am until it is accomplished!”**

This is the second exclamation Jesus' uses in this section. In **vs. 49**, He used TIS as an Adverb in **“How I wish it were kindled.”** Now, He uses the Adverb POS for **“How distressed I am”** that indicates He is gripped with inner pressure regarding this situation, to the point it is constraining Him.

This is further emphasized in the next word **“distressed,”** which is the Present, Passive, Indicative of the Verb SUNECHO that can mean, “hold fast, restrain, enclose, constrain, compel, press, pressure.” Therefore, He described His state of mind as “distressed” until the Plan was accomplished. The apostle Paul used this same Greek verb to describe being “hard-pressed” (or torn) by two alternative desires, **Phil 1:23**, read **vs. 21-26**. So, we see from both Jesus and Paul that they held themselves together while enduring great affliction, because they also knew what the great outcome of their actions would be for others.

Therefore, we see our Lord's inner struggle with what is going on at the present that will not be resolved **“until”** He undergoes the Baptism of the Cross, i.e., **“until it is accomplished”** HEOS HOTOU TELEO. TELEO is in the Aorist, Passive, Subjunctive that means, “to complete, finish, or perform.” This is the same root word that Jesus uttered on the Cross, when the payment of the penalty for the sins of the entire world had been completed, i.e., **“It is finished.”** In our passage, Jesus is looking forward to that time, which is the Baptism of the Cross. Therefore, He is currently having inner pressure about what is happening now, because He is anxious to get to the Cross and win the strategic victory of the Angelic Conflict by defeating sin and death.

*“We can only imagine the Lord's inner conflict. On a personal level, He left the pristine holiness of a perfect heaven to live in the cesspool of creation. While we hate evil because of the harm it causes us, God hates evil because it violates His very nature and corrupts everything—everyone—He loves. On another level, the Lord found Himself conflicted by His abhorrence for the continued existence of sin and His compassion for people. He “held Himself together” despite being torn between righteousness and patience.”* (Swindoll's Living Insights New Testament Commentary).

For our own personal application, if we think that serving Christ is demanding and difficult, think of what He endured on our behalf. He felt the inner struggles of seeing evil and injustice in the world and He suffered the thrashes and scourging of God's judgment in His Baptism on the Cross. Therefore, we can ask ourselves:

- “Are we in the furnace of affliction?” He felt that fire before we did.
- “Are we experiencing “war” in the home because of our faith in Christ?” He knew what that was like too, **Luke 8:19-21; Micah 7:6; John 7:1-5**.

**Micah 7:6, “For son treats father contemptuously, Daughter rises up against her mother, Daughter-in-law against her mother-in-law; a man's enemies are the men of his own household.”**

#### **4. Concerning division, signs, and a final warning, Luke 12:49-59.**

- a. **Vs. 49-53**, the Gospel of Jesus Christ will have a dividing nature on family members, (continued). **Vs. 51-53**, are paralleled in **Mat 10:34-36**.

#### **Vs. 51**



**Luke 12:51, “Do you suppose that I came to grant peace on earth? I tell you, no, but rather division.”**

“**Do you suppose that I came**” uses the Present, Active, Indicative of the Verb DOKEO “do you think or suppose,” with the Conjunction HOTI “that,” and the Aorist, Middle Deponent, Indicative of the Verb PARAGINOMAI “arrive, come near, appear, come forward etc.” that is speaking of His First Advent. In other words, Jesus is asking a rhetorical question, “Why do you think I came?”

Jesus then answers with their supposed response, “**to grant peace**” DIDOMI ERIENE, and gives the caveat, “**on earth?**” EN HO GE. Another way He could have stated this, and has elsewhere, “did you think I came to establish My kingdom on the earth?” He answers this with a resounding, “**I tell you, NO!**” LEGO HUMEIS OUCHI, “no, not so, by no means, etc.” Therefore, His First Advent was not designed for Him to establish His Kingdom or the Millennial or eternal reign, but rather to go to His Baptism of the Cross to pay the penalty for the sins of the entire world.

Then Jesus tells why He came in His First Advent, “**but rather division,**” the Conjunction ALLA, with the disjunctive or separating particle E, and the accusative Noun DIAMERISMOS that means, “division, disunity, or dissension,” that is only used here in the NT. BDAG notes its meaning as, “division into partisan and contentious units, dissension, and disunity.” It contrasts EIERENE and is used here metaphorically for “dissension,” especially when compared with the parallel in **Mat 10:34** that uses “sword” MACHAIRA instead. This dissension means “disagreement or difference of opinion, especially when leading to open conflict,” as the context in the following verses indicate. In a metonymical sense, MACHAIRA is used to denote the power and authority of an official or judge. To “bear the sword” then, symbolizes an authority’s power to punish, the power over life and death, cf. **Rom 13:4**. Therefore, Jesus is speaking about being judged for our sins upon the Cross that will cause divisions among family members and others, as they will be divided in their belief.

By making this statement, Jesus knows that He forces choices onto people. As a result, He does not bring peace, “but division.” That is because of the acceptance some will have regarding Him, while others reject Him as their Savior. The rejection He will suffer is only a portion of the tension introduced by His presence. Families will be divided as some opt for Him and others choose against Him. Every combination possible gets mentioned here: father and sons, mothers and daughters, in-laws against in-laws, etc. The choices are real, and people will go different ways. Therefore, no one should be surprised that in forcing choices, division of opinion will emerge.

And in fact, Jesus did come to bring peace to mankind as stated by Zachariah in his great prophecy in **Luke 1:79**, and in the birth announcement of the Lord by the angel to the shepherds in the fields, **Luke 2:14**.

**Luke 1:79, “To shine upon those who sit in darkness and the shadow of death, to guide our feet into the way of peace.”**

**Luke 2:14, “Glory to God in the highest, and on earth peace among men of His Divine favor/good pleasure.”**

In addition, when Jesus was brought to the temple 8 days after His birth, Simeon prophesied that Jesus was “**set for the fall and rise of many in Israel,**” and that “**a sword would pierce Mary’s soul.**” The purpose of this division and this sword piercing was that “**many hearts may be revealed,**” **Luke 2:34-35**.

Jesus also stated to His disciples in **John 14:27, “Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.”**

**John 16:33, “These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”**

And when lamenting over the people of Jerusalem in **Luke 19:42**, He stated, “**If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.**”

Therefore, Jesus did bring peace to the people of the world, which is the result of anyone believing in His crucifixion for the forgiveness of their sins, which was accomplished during His Baptism of the Cross. Yet anyone who does not believe upon Him does not enter into that peace, and therefore have division. That is why our Lord states, He

has brought division.

### Vs. 52

**Luke 12:52, “For from now on five members in one household will be divided, three against two and two against three.”**

“**Will be divided**” uses the Verb of the Noun we just noted in **vs. 51**, which is the Perfect, Passive, Participle, Nominative, Plural of the Verb DIAMERIZO that means, “divide, separate into parts, or distribute.” Interestingly, this verb is used in Matthew, Mark and John only for the account of the four Roman soldiers dividing up Jesus’ garments amongst themselves at His crucifixion. Luke also mentions this account, **Mat 27:35; Mark 15:24; Luke 23:34; John 19:24**, as was prophesied in **Psa 22:18**.

**Psa 22:18, “They divide my garments among them, And for my clothing they cast lots.”**

The other usages are in Luke’s Gospel, speaking of the detrimental effect of a kingdom being divided, **Luke 11:17-18**; then in our passage, **12:52-53**; and finally, in **22:17**, when our Lord broke the bread at the Last Supper and shared it with the disciples. Luke also used it in **Acts 2:3**, for the tongues of fire dividing and indwelling the Apostles, and **vs. 45** for the early believers dividing and selling their possession for the well-being of the church/community. Therefore, in all of its other usages, dividing actually had a unifying effect. As such, Jesus’ Baptism on the Cross will have a dividing effect upon the souls of mankind, yet it was accomplished to unify all of mankind with God. What was meant to unify all of mankind, actually results in dividing mankind, which Jesus full well knew, as the Cross is the dividing line for all of humanity.

### Vs. 53

**Luke 12:53, “They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.”**

“**They will be divided**” uses the Verb DIAMERIZO once again that means, “divide, separate into parts, or distribute.” In the previous verse, the division was generally stated as among the household members OIKOS. Here, it gets even more specific with PATER “**father**,” HUIOS “**son**,” METER “**mother**,” THUGATER “**daughter**,” PENTHERA “**mother-in-law**,” NUMPHE “**daughter-in-law**.” These close relationships can and will be at odds over the person and work of Jesus Christ.

This prophecy of Jesus about the end times is sadly true not only of our time but of all times. Jesus experienced this within His own family, as there were divisions and rejections even within His own family, cf. **Luke 8:19-21; John 7:5**.

**John 7:5, “For not even His brothers were believing in Him.”**

Jesus’ mother, His brothers, and sisters all had to learn that obedience to Jesus and the Word of God takes precedence, even over family ties.

*“It was because Jesus revealed the thoughts of many hearts—the thoughts of scribes, Pharisees, and secular rulers—that Jesus caused division. It is traumatic for a person to have his sinful heart exposed for what it is. A person must either accept the peace that Jesus wants to offer, or he must resist and reject it. But Jesus also brought peace to sinners, even publicans and prostitutes, not only because He revealed their hearts of sin, but because they were willing to accept His loving offer of forgiveness. Though He is the Prince of Peace, His first coming did not produce peace in the world. Rather, it produced serious divisions in the world, and even in families. Those who decide to follow Christ must recognize the possibility that even those who love them will turn away. We must not let this possibility deter us from total commitment to Christ. In fact, Jesus, because He was human, experienced family rejection for the sake of the kingdom of God. This enables Him to fully comprehend the ordeals of Christians now who must face rejection at the hands of loved ones.”* (Complete Biblical Library Commentary – Luke).

**b. Verses 54-56, A rebuke of those who cannot discern the time of the First Advent of the Christ.**

As we have noted, the parables in **vs. 36-48**, spoke about the crisis of His future return. Then in **vs. 49-53**, He spoke about the crisis of division brought by His own ministry. Now, in **vs. 54-56**, Jesus is speaking about the crisis of not being able to discern the times, which means the crisis of missing the Messiah / Savior / King. Our Lord used a comparable rebuking analogy when the Pharisees and Sadducees tested Him to show them a sign, **Mat 16:2-3**.

**Vs. 54**

**Luke 12:54, “And He was also saying to the crowds, “When you see a cloud rising in the west, immediately you say, ‘A shower is coming,’ and so it turns out.”**

In the first two verses, our Lord gives us two analogies of weather-related events that are indicators that a certain type of weather is coming. He was comparing the ability of the people to understand the coming of His kingdom with their ability to understand the coming of weather. This kind of reminds us of the old sailors forecasting analogy, “red skies at night, sailors delight. Red skies in the morning, sailor’s take warning.”

Once again, our Lord is speaking to the “**crowds**” OCHLOS, which means a mixed bag of people from the laypeople to the religious leaders of His day.

Here we have the first, “**cloud rising in the west.**” The Greek is NEPHELE ANATELLO EPI DUSME.

“**Cloud**” is the Noun NEPHELE. Its use in the Gospels is restricted to two other topics and its usage in this verse. It is first used for the Transfiguration, **Mat 17:5; Mark 9:7; Luke 9:34-35**, then for our Lord’s prophecy and description of His Second Coming, **Mat 24:30; 26:64; Mark 13:26; 14:62; Luke 12:54; 21:27**. In Acts, it is used once for the Ascension of Jesus Christ after His Resurrection, **Acts 1:9**. In **1 Cor 10:1-2**, it is used for the Theophany of Jesus as the Pillar of Cloud over the Tabernacle, cf. **Exo 13:21; 14:19-20; 19:9; 33:9-10; 40:34**. In **1 Thes 4:17**, it is used for the Rapture of the Church that meets Jesus in the Clouds just as He left. In **Rev 1:7**, it speaks again of His Second Coming. **Rev 14:14-16**, speak again of Jesus in the clouds during the Tribulation. See also **Rev 10:1; 11:12**, for other usages of cloud in representation of heaven. The only other usages of NEPHELE are in **2 Peter 2:17; Jude 1:12**, in analogy for the false teachers of false doctrines. As in the OT, these NT occurrences indicate that when God chose to do something very significant to, for, and with His people, He often did it within NEPHELE “clouds.”

In our passage, the cloud is “**rising**” ANATELLO. In 7 out of 9 uses in the NT, it stands for the sun or light rising in the morning. Twice it is used for Jesus’ appearance as “the dawning light,” **Mat 4:16**, and the “morning star” **2 Peter 1:19**. Remember, Jesus Christ is the Morning Star, **Rev 22:16**.

**Mat 4:16, “The people who were sitting in darkness saw a great light, and those who were sitting in the land and shadow of death, upon them a light dawned.”** cf. **Isa 9:2; 60:1-3; Luke 2:32**.

**Rev 22:16, “I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star.”**

**2 Peter 1:19, “So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.”**

This cloud rising is seen coming from “**the west,**” EPI DUSME, “over or upon the west” that speaks of the action of appearing to sink and so disappear from view, going down, or setting. DUSME, means the Mediterranean Sea where rain clouds formed and would come over the hills of Palestine. This too has analogy for the 2<sup>nd</sup> Coming of our Lord and the eternal state as it is only used in **Mat 8:11; 24:27; Luke 12:54; 13:29; Rev 21:13**.

**Mat 24:27, “For just as the lightning comes from the east and flashes even to the west, so will the coming of the Son of Man be.”**

Our Lord states, “**when you see**” these things “**immediately you say, ‘A shower is coming,’ and so it turns out.**”

“**Shower**” is the Noun OMBROS that is only used here in the NT that means, “rainstorm or thunderstorm.” It denotes a violent rain or thunderstorm, not just a little sprinkle or shower. It is easy to miss or not forecast a pop-up shower, but when a massive storm is approaching, you cannot miss it. So, He says, “**you say it is coming and so it comes to be.**”

“**You say it is coming**” is the equivalent to what we call in the Faith-Rest Drill doctrinal conclusions and rationales. This is when we mix the promises of God’s Word with faith and arrive at an understanding of what the Word of God is saying and how to apply it and then do it; we apply it to life.

Therefore, with this allegorical analogy, our Lord is using this ancient day weather forecasting, in analogy to the prophecies and predictions of His 1<sup>st</sup> Advent that they very well should have been aware of and able to interpret, especially since it has already happened to them.

### Vs. 55

**Luke 12:55, “And when you see a south wind blowing, you say, ‘It will be a hot day,’ and it turns out *that way.*”**

The second weather forecasting analogy uses the wind in regard to predicting hot days.

“**South**” is the Greek noun NOTOS that means, “south, south or south westerly wind, or the land of the South.” It is only used seven times in the NT. We noted this word in **Luke 11:31; Mat 12:42**, for the Queen of the south, (Sheba), who would be condemning for the generation of Jesus’ day. It too, along with west is used in **Rev 21:13**, to describe the direction of gates of the New Jerusalem in the Kingdom of God. And, in **Luke 13:9**, it is used to identify the four locations from which the redeemed would come to sit in the Kingdom of God.

“**Wind blowing**” is the Verb PNEO that is used for wind movement. Used seven times in the NT; it is literal in all but **John 3:8**, where the blowing wind represents the Holy Spirit.

The conclusion people would come to when they saw or felt a “south wind blowing” is that “**it will be a hot day,**” EIMI “it will be” in the Future tense, with KAUSON “heat or scorching heat,” only used here and in **Mat 20:12; James 1:11**. Here it refers to the “scorching wind of the sirocco,” which is a hot wind, often dusty or rainy, blowing from North Africa, the Arabian Desert, or the Sahara, (cf. **Job 27:21; Jonah 4:8**), across the Mediterranean to southern Europe that can reach hurricane speeds. So, once again, this is not some light breeze. This is a significant weather system that is easily discernible, just as the 1<sup>st</sup> Advent of our Lord should have been to the people of His generation. This is the Doctrinal conclusion and rationale analogy once again.

“**And it turns out *that way*”** is the verb GINOMAI as in **vs. 54**. This is more than a conclusion. It is the ultimate reality of the situation. It is the demonstration of the promises of God being made a reality in your life. Therefore, in these passages, it is the promises of God to send His Son into the world as the Savior / Messiah / King, coming to fruition.

### Vs. 56

**Luke 12:56, “You hypocrites! You know how to analyze the appearance of the earth and the sky, but why do you not analyze this present time?”**

Here, our Lord rebukes them for not having discernment that leads to faith, based on the promises of God that have been given to them.

“**You hypocrites**” is the subject Nominative Noun HUPOKRITES, ὑποκριτής that means, “hypocrite or pretender.” It was used for actors on the stage pretending to be someone they were not.

*“A hypocrite is someone who pretends to have religious belief and virtue but doesn’t. The fact they didn’t know the will and work of God proved they didn’t know God Himself. And there are a lot of professing Christians who claim to know God but can’t tell you much about Jesus or what He demands. Our challenge is to avoid being one of*

them.” (Christ-Centered Exposition)

Luke has previously used this word in **Luke 6:42; 11:44**; and will again in **13:15**. Mark uses it once in **Mar 7:6**. Matthew uses it 15 times, **Mat 6:2, 5, 16; 7:5; 15:7; 16:3; 22:18; 23:13-15, 23, 25, 27, 29; 24:51**. It is not used in the book of Acts or the Epistles. It is predominately used to reprove and rebuke the religious leaders of Jesus’ day; the Pharisees, especially in the “Woe judgments” of **Mat 23; Luke 11:44**.

We see it in a similar analogy to our verse in **Mat 16:3**, “**And in the morning, ‘There will be a storm today, for the sky is red and threatening.’ Do you know how to discern the appearance of the sky, but cannot discern the signs of the times?’**”

The rebuke in Luke’s Gospel is, “**You know how to analyze the appearance of the earth and the sky, but why do you not analyze this present time?’**”

Interestingly, “**sky**” is the Noun HOURANOS that means, “heaven.” So, we see the 2<sup>nd</sup> heaven, the sky or atmosphere in view here. This is the place that houses the weather cycles of the earth.

They “**knew how to**” (OIDA), “**analyze**” (DOKIMAZO, δοκιμάζω, “to try, scrutinize, prove, discern, test, or examine”) these things, but “**could not know how to analyze**” (OUK OIDA PROS DOKIMAZO), “**this present time**” (KAIROS, “times, season, or opportunity”), i.e., the 1<sup>st</sup> Coming of the Lord.

This lack of discernment prevalent in Jesus’ day continues throughout the Church Age.

**Rom 1:28**, “**And just as they did not see fit to acknowledge (DOKIMAZO) God any longer, God gave them over to a depraved mind, to do those things which are not proper.**”

**2 Cor 13:5**, “**Test yourselves to see if you are in the faith; examine (DOKIMAZO) yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?’**”

KAIROS is one of two Greek words for time. CHRONOS is the other from which the word chronology is derived. It is the word used for the regular flow of time, but KAIROS often represents a moment of critical decision or utmost importance. For Jesus, this KAIROS was the coming of the Kingdom in His person. All the previous verses in **Luke Chapter 12**, were an attempt by Jesus to prepare His hearers for the importance of this critical time.

Interestingly, how hard and unreliable is it to predict the weather? Even in our time of the space age and satellites that help to forecast the weather, the weather forecast is always presented with a caveat that it might not be so. As we say in New England, if you don’t like the weather, just wait a minute.

Yet, these Israelites were not challenged to predict the unreliable weather patterns, they were asked to discern the First Advent of our Lord with the absolute and infallible Word of God at their disposal. These people had exposure to the Hebrew Scriptures, including prophecies concerning the Messiah, His mission, His death, His triumph, and many references to His kingdom. Therefore, they should have learned from the life and words of Jesus. They should have learned by honestly evaluating the writings of Moses, the prophecies of Isaiah and Jeremiah, and other OT writers. All of these pointed to the times of the Messianic fulfillment of God’s plan. These evidences which pointed to the times of the Messiah were much more reliable signs than were those of the next day’s weather. Because of this, He chastised their failure to analyze and interpret the signs of their times.

Therefore, Jesus calls them hypocrites because they applied an honest evaluation of natural circumstances in determining the weather, but they would not exercise that same kind of honest evaluation in determining who Jesus was and what His purpose might be. If they could see the weather conditions and accurately predict what would be happening tomorrow, they should also be able to see the miracles Jesus performed, the good deeds He did, and the truths He taught as signs and the means for determining that He was the promised Messiah / Savior / King.

*“The problem was not in the evidences. The difficulty was in the way the people approached the proofs. The reproof that Jesus delivered with the words “ye hypocrites” was not leveled at people who were confused about Christ and His purpose, or those who had never heard of Him, or even those who had serious doubts about Him. His anger was*

*directed toward those who were in a position to know the truth, but who deliberately rejected that truth because of insincere motives. The truth would force them to change their way of living, their selfish goals, the way they dealt with their fellowman, all of which were changes they wouldn't make. They felt it was more expedient to continue in their willful ignorance about the Messiah and His Age than to conform to His teachings and principles.”* (Complete Biblical Library Commentary)

c. **Verses 57-59, A final warning of condemnation against those who reject the Savior.** Paralleled in **Mat 5:25-26.**

### Vs. 57

**Luke 12:57, “And why do you not even on your own initiative judge what is right?”**

After giving weather allegories rebuking the people for not knowing the time of our Lord’s 1<sup>st</sup> Advent, He adds another exasperated rebuke in this verse. This rebuke is that they were “**not judging rightly**” ΟΥΚ ΚΡΙΝΟ ΗΟ ΔΙΚΙΑΟΣ. Both ΚΡΙΝΟ “judge,” and ΔΙΚΙΑΟΣ “right” are legal terms, which lends easily to the next two verses. But our Lord begins with the rebuke of the people because they did not have the discernment to know that Jesus was the Messiah / Savior / King, as foretold in the Scriptures.

“**Initiative**” is an added emphasis in the English and it literally reads from the Greek “And why do you not judge for yourselves what is right?”

This self-judgment of “what is right,” means looking at / evaluating Jesus fairly and honestly as to who He is. As we have noted, they had the Law, the Prophets, and Poetical books of the Bible, which we call the OT today, not to mention the witness and warnings of both John the Baptist and Jesus, to have overwhelming information about the Savior / Messiah / King of Israel. Yet, they did not righteously or justly evaluate what God had given to them in comparison to who Jesus was. Therefore, they did not come to believe upon Him as they should have.

This also reminds us of the free will volition God has given to every member of the human race to decide for themselves who Jesus is. Some will see Him for who He truly is and believe upon Him as their Savior, while others will not. The people to whom Jesus is speaking here, as in every generation, had enough revelation to be aware of what to expect of the Messianic Age. They should therefore have done what their own conscience told them was right and believed upon Him for salvation.

Next, our Lord gives an object lesson designed to emphasize the importance of acknowledging Him as the Messiah, using the judicial system of Israel in comparison to God’s judgment in the eternal state.

### Vs. 58

**Luke 12:58, “For while you are going with your opponent to appear before the magistrate, on your way there make an effort to settle with him, so that he may not drag you before the judge, and the judge turn you over to the officer, and the officer throw you into prison.”**

As noted above, this is paralleled in **Mat 5:25-26.** The context in that passage has to do with not forgiving your brother/sister and holding a grudge against him/her. It has to do with sinning post salvation, where you lose your experiential sanctification and fall into reversionism. In that case, God’s disciple will come to the believer, and we are warned not to be in that vulnerable state. Instead, we are to reconcile with our brother or sister, so we do not hold a grudge and continue to sin leading to Divine discipline, cf. **1 Cor 11:31-32.**

**1 Cor 11:31-32, “But if we judged ourselves rightly, we would not be judged. <sup>32</sup>But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.”**

In our passage, the context is much more critical, as here it is talking about those who believe in Jesus for salvation versus those who do not. In this passage, we are warned to make friends with our “**opponent**” ΑΝΤΙΔΙΚΟΣ “opponent or adversary.” It was used for an opponent in a lawsuit, either the defendant or the plaintiff, which in this case is not a brother or sister, but is Jesus Himself. Much more serious! Jesus does not desire to be anyone’s

adversary, but those who reject Him force that role upon Him.

ANTIDIKOS is only used here and twice in the parallel verse of **Mat 5:25**, and in **Luke 18:3; 1 Peter 5:8**. In **1 Peter**, the adversary is the Devil. In our verse and the parallel, are the only times this is used for Jesus or God. The opponent of the unbeliever is God, **James 4:4**; cf. **Luke 5:20; John 15:13-15**.

**James 4:4, “You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.”**

**Luke 5:20, “Seeing their faith, He said, ‘Friend, your sins are forgiven you.’”**

**John 15:13, “Greater love has no one than this, that one lay down his life for his friends. <sup>14</sup>You are My friends if you do what I command you. <sup>15</sup>No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.”**

Our Lord then goes through the litany of the posts in the judicial system with “**Magistrate**” ARCHON “ruler, prince, leader,” “**Judge**” KRITES “a judge or decider,” and “**Officer**” a PRAKTOR “officer, collector, punisher.” PRAKTOR is only used here in the NT. It carries the meaning of “one who exacts payment; one who is legally responsible for inflicting punishment upon another who owes a debt or who has committed a crime.” The PRAKTOR is the official who sees that justice is done in the matter. We could call this the executioner, as he is the one who “**casts into prison**” BALLO EIS PHULAKE. From these words, in our current judicial system, we understand them as the Judge, Jury, and Executioner. God is all three when it comes to mankind.

Here, the unbeliever is encouraged to “**make an effort to settle with him** (*the Magistrate or Judge*),” before going to court, “**on your way there**” EN HO HODOS, “road, way, or highway.”

“**Make an effort**” is the Aorist Active, Imperative of the Verb DIDOMI, “give, entrust, etc.,” and the Noun ERGASIA, ἐργασία that means, “trade, profit, gain, practice (of something), or diligence.” It means, “productive labor.” With the Imperative Mood we are commanded to make a good effort to understand who the Lord is so that we can come to believe upon Him.

“**To settle**” is the Perfect, Passive, Infinitive of the Verb APALLASSO, ἀπαλλάσσω that means, “release, be cured, to be set free, or to deliver.” It is only used here and **Acts 19:12; Heb 2:15**. As a Passive transitive, it means “being released or cured.” It was also used of “getting free of something, escaping, or getting off well, or without injury.” Here, the release or getting freed from is the impending condemnation that God will bring upon the unbeliever, which is the Eternal Lake of Fire.

**Heb 2:15, “And might free those who through fear of death were subject to slavery all their lives.”**

The reason we need to be freed is twofold:

- 1) “**So that he may not drag you before the judge,**” where “**drag you**” is the Present, Active, Subjunctive of the Verb KATASURO, κατασύρω that means, “to drag away by force, pull down, or arrest.” It is only used here in the NT. It is derived from SURO “drag, draw away,” and the Preposition KATA, which gives the term a sense of “force.” So, in both classical Greek and the Septuagint, this verb is used to mean, “drag away by force.” Therefore, the context here is the one who lacks the motivation and discernment to judge what is right, (that Jesus is the promised Messiah / Savior), will be “dragged” away to another Judge (The Supreme Court of Heaven - God), who will decide unfavorably towards them (find them guilty of the crime of unbelief).
- 2) “**The judge turn you over to the officer, and the officer throw you into prison,**” where “turn you over” is the Future, Active, Indicative of the Verb PARADIDOMI, παραδίδωμι that means, “hand over or deliver up.” Used in various applications, here and others, it is used with regard to handing someone over to the court, **Mat 10:17**, or imprisoned in **Mat 4:12**, and can also mean hand over to death, **Mat 17:22**. The Officer here is the executioner of the sentence, which too is God in Trinity, especially Jesus Christ at the Great White Throne Judgment, as the officer will “**throw you into prison**” BALLO EIS PHULAKE using the Future, Active, Indicative of BALLO

that means to “throw, cast or put.” As we noted above, PHULAKE “prison” is representative of the Eternal Lake of Fire, the Second Death.

Therefore, we see, if a person is being taken to court and it is evident to him that the other person is in the right, the wise thing to do is to make peace with him quickly. If he rejects the opportunity to settle out of court, the court itself will find him guilty and sentence him to prison.

As a side note, later translations changed these verbs from the dogmatic fact of reality of the Future, Active, Indicative to the Aorist, Active, Subjunctive which makes it only a potential and not a reality, which is unfortunate for those interpreters, as they weaken the message and the reality that has led to many teaching false doctrines like that of purgatory or second chances.

Yet, our Lord was dogmatic in regard to the fact of this reality; if you do not fairly assess who Jesus is, you will reject Him as your Messiah / Savior, with the result of being cast into the eternal Lake of Fire due to your unbelief in Him. That is why He made the pleading emphasis of **vs. 59**.

### Vs. 59

**Luke 12:59, “I say to you, you will not get out of there until you have paid the very last cent.”**

Here our Lord used a double negative in the Greek OUK ME, which is a double emphasis of the severity of the situation. We would say, “absolutely not.” The things that absolutely will not happen is that the unbeliever “**get out of there**” (the Lake of Fire) EXERCHOMAI, ἐξέρχομαι in the Aorist, Active, Emphatic Negation Subjunctive that means will not, “go out, come out, depart, etc.,” with the Adverb EKEITHEN “from there,” used for the imprisonment of the Lake of Fire. Emphatic Negation is indicated by OUK ME, οὐ μή, plus the Aorist Subjunctive. This is the strongest way to negate something in Greek because οὐ μή plus the subjunctive denies any potentiality.

A positive aspect of the use of the double negative for the believer is seen in **John 6:35, “Jesus said to them, “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.”**

Now we have the final phrase, “**until you have paid the very last cent.**” This is not given to say that the unbeliever can earn their way out of the Lake of Fire, but to prove that they cannot, because the reality is, no one can pay for their own sins. It uses the Conjunction HEOS “till, until, or as long as,” with another Aorist, Active, Subjunctive of APODIDIMI that here means, “pay back, return, render, or recompense,” with the Adjective ESCHATOS, “last, final, etc.,” and LEPTON “mite,” which is the smallest coin possible. It is only used here and in **Mark 12:42; Luke 21:2**, for the widows offering, i.e., “the widow’s mite.” It is said to be 1/128<sup>th</sup> of the Denarius. We would say, “one penny or one cent.”

The Aorist, Active, Subjunctive of APODIDIMI makes this a deliberative rhetorical Subjunctive statement from our Lord.

*“This rhetorical expects no verbal response, but is in fact a thinly disguised statement, though couched in such a way as to draw the listener into the text. In the speaker’s presentation, there is uncertainty about whether the listener will heed the implicit command. Unlike the interrogative indicative, it does not ask a question of fact, but of obligation. It is supremely a question of “oughtness”.” (Greek Grammar Beyond the Basics).*

Therefore, this is what they ought to do to gain their freedom, but as we know from Scripture, this is impossible to do, as no one by their works can escape the sentencing of the Lake of Fire, **Rev 20:12-15, “And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. <sup>13</sup>And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. <sup>14</sup>Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. <sup>15</sup>And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.”**

As such, there will be no deliverance for the unbeliever until the debt is fully paid. And the fact that the unbeliever



cannot and never will be able to pay this debt, they will remain imprisoned. But there is One who can pay that debt, and that person is Jesus Christ

*“While we must accept that truth divides, Jesus nevertheless urged His followers to pursue peace. He began with an illustration of urgency and awareness, **Luke 12:54-56**, and then, in light of the approaching end, commanded us to accept whatever peace we can negotiate, vs. **57-59**,”* (Swindoll’s Living Insights), yet this negotiation must occur prior to one’s departure from planet earth, at which time it will be too late.

Remember, this teaching is designed only as an illustration of the importance of getting one’s life right with Jesus by believing upon Him as your Savior while there is time. Also, this illustration should not be used to try to disprove the Biblical teaching of the eternal separation from God that awaits the lost, **Mat 25:46**, as there are no second chances after death to escape that eternal separation. Finally, it is always God’s desire to exercise grace toward man. He sent Jesus into the world to accomplish that purpose. Rejection of Jesus brings people into a position where the justice of God must be dealt out to them rather than His grace. This is the substance of the warning Jesus gave to His listeners.