

9/14/14

Luke 12:1-34

Jesus had been dining with a group of Pharisees and scribes at the house of a certain Pharisee and Jesus exposed their false righteousness, declaring they were like defiling tombs pronouncing judgment over them.

1. Jesus also pronounce judgment over the lawyers for their abusive burdens over the people and complicit with their fathers murder of the prophets.
2. The end result was that Jesus was attacked with great hostility in attempt to trap and accuse Him.

Jesus has now left this hostility and is before the crowds and His disciples, as He continues to proclaim the present Kingdom of salvation and the Second Coming for judgment. Lk. 11:14-13:9

* The entire section is not in chronological order, but rather in a unifying theme of being light to the world and ready for His Second Coming of Jesus!

12:1-12 **The warning against hypocrisy.**

12:1-3 The truth is that God will make everything known one day.

- 1) The location has gone from the house of the Pharisee to the crowds outside. vs. 1
 - a) “In the meantime” marks the transition without a time factor vs. 1a

- b) The situation was a bit dangerous as the crowds are stepping on one another to hear Jesus. vs. 1b-c
- c) The instructions of Jesus is to His disciples to guard themselves to not follow the hypocrisy of the Pharisees. vs. 1d-e

- 1)) This would include the twelve disciples and all others in the crowds. vs. 1, 15, 22, 41, 54
- 2)) The word beware “prosecho”, means to turn the mind to, give attention and pay heed, an imperative command.
- 3)) To avoid hypocrisy, symbolized by leaven, sin and evil, wearing a mark pretending to be something else as in the theatre.

- 2) One day all hypocrisy will be revealed at the judgment of God. vs. 2

- a) The word covered “sugnaluptomai” means to conceal entirely, this form appears only this one time.
- b) The word revealed “apolallupto”, means to uncover, lay open what has been veiled. Heb. 4:12
- c) The word hidden “kuptos”, means secret. Lk. 8:17; 11:33

* “In the day when God will judge the secrets of men by Jesus Christ,

according to my gospel.” Rom. 2:16

- 3) One day all words and deeds will also be revealed at the judgment of God. vs. 3
 - a) Words spoken in the dark will be heard in the light. vs. 3a
 - b) Words whispered in the ear in inner rooms will be proclaimed on the housetops. vs. 3b

12:4-7 The believer must fear God not man.

- 1) The disciples were not to fear man and act like a hypocrite and pretend to be faithful to Jesus, even under persecution. vs. 4
 - a) Jesus speak with supreme authority “I say to you” and addressed affection as friends. vs. 4a-b
* Jn. 15:14, 15
- 2) They are not to fear what man can do in his tribunal judgments, for he can only affect man temporarily. by killing them. vs. 4
 - a) The word afraid “phobeo”, means to put to flight by terrifying one, we get our word phobia from it.
 - b) They have no power beyond killing a believer, they are present with God. 2Cor. 5:1-8
- 3) They were to fear their Creator who can affect them eternally. vs. 5

- a) The supreme authority again is Jesus, an imperative command. vs. 5a
 - 1)) Jesus as a man knew what is was to be afraid, but did not fear man.
 - 2)) “For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* **tempted** as *we are*, yet without sin.” Heb. 4:15
- b) The only one able to do anything after death is God, so He is to be feared, He says it twice, for He has power to kill and cast a person into hell. vs. 5b-g
 - 1)) The Valley of Gehenna or Gehinnom was south of Jerusalem and was the trash dump of the city and it was burned, Tophet, a place of burning and worship of Molech. 1Kings 11:7; Jer. 7:31
 - 2)) The word hell “Gehenna” is the Lake of Fire, the final abode of every person who dies without accepting Jesus as Savior.
 - 3)) Jesus said it is utter darkness, the fire is never quench and the worm never dies, a place of gnashing of teeth, body and soul. Matt. 10:28; 13:42, 24:51; Lk. 13:28
 - 4)) There is Sheol or Hades, Tartarus, the bottomless pit also.

- 4) The disciples were to have assurance knowing God is well aware and cares about all the believer goes through on earth by the illustration of sparrows. vs. 6-7
- a) Five sparrows sold for two copper coins” a 16th of a denarius. vs. 6a
- 1)) They were cheap and abundant, so they sold two for one copper coin.
 - 2)) If you bought four, they threw in the fifth free.
- b) The punch-line is “And not one of them is forgotten before God.” vs. 6b
* The Creator watches over His creation.
- c) Jesus makes a superior comparison of the believer to the sparrows by telling them he knew the number of hairs on their head and commanded them to not fear. vs. 7
* The punch-line being their superior position, “you are of more value than many sparrows.” vs. 7c

12:8-12 The Creator desire to save sinners.

- 1) The response to the gospel is to be sincere and genuine by the conviction of the Holy Spirit, not a hypocritical declaration. vs. 8-9
- a) The invitation and condition of salvation is given by Jesus Himself,

those who agree with God confessing who the Son of Man is before man. vs. 8

- 1)) Jesus is still speaking to His disciples, the crowds are in the background.
 - 2)) The word whosoever “hos” indicated anyone, it is all inclusive, denying oneself, picking up his cross and following Jesus. Lk. 9:23
 - 3)) The Son of Man is a title for Jesus expressing His humanity through the Incarnation.
* The Son of Man will confess that individual also before the angels of God, in heaven.
- 2) The condemnation is the result of not agreeing with who Jesus is, fearing man more than God, “But he who denies Me before men will be denied before the angels of God.” vs. 9
- a) The person who does not say Jesus is the God-Man, the Anointed Messiah and Savior of the world, able to forgive sins and impart eternal life.
 - b) This person will be denied before the angels of God, in heaven.
- 3) The person who speaks against Jesus can be forgiven. vs. 10a
- a) Speaking against Jesus is mere intellectual rejection of information

- about Jesus, like denying His deity and humanity, many of us did this.
- b) All this being without any real illumination by the Spirit to a person.
 - c) And if they after time hear the gospel and the Holy Spirit convicts them and they agree and respond, they will be forgiven and saved.
- 4) The person on the other hand who speaks against Jesus by the witness of the Holy Spirit, will not be forgiven. vs. 10b-c
- a) This involves a clear and direct work of the Spirit illuminated to the sinner.
 - b) A good example is the context of the three synoptic gospels about the stern warning about the blasphemy against the Holy Spirit by accusing Jesus of casting out demons by Satan, Beelzebub. Matt. 12:31-32; Mk. 3:29; Lk. 11:15; Jn. 7:20; 8:48, 52, 10:20
 - c) The best way to know you have not committed this sin is by the fact that if you think you have, you have not or you would not be concerned at all!
 - * It is a sin that is not forgiven in this age or the age to come, the Millennium. Matt. 12:32e
- 5) The certain persecution of believers is aided by the Holy Spirit. vs. 11-12
- a) Jesus is primarily speaking to Jews, “Now when they bring you to the

synagogues and magistrates and authorities.” vs. 11a

- 1) The elders and Rabbis would castigate them in their synagogues in the near future for leaving Judaism and the Law.
 - 2) The magistrates “ache” and the authorities “exousia”, refer to the chief ones vested with authority to impose severe verdicts, Roman or any other.
 - * The persecution of Christians is certain, the exception have not persecuted throughout history.
 - 3) Fear, intimidation and many other emotions would arise, but they were to fear God not man.
 - * “The **fear** of man brings a **snare**, But whoever trusts in the LORD shall be safe.” Prov. 29:25
- b. Jesus gave them comforting council, “do not worry about how or what you should answer, or what you should say.” vs. 11b-c
- 1) They are not to worry “merimnate”, to be anxious, troubled or distracted about their answers or response.
 - 2) This would equally bring fear of what man could do to them, Jesus

- already said not to fear man, all he can do is kill the body. vs. 4-7
2. The pertinent words will be imparted by the Spirit, “For the Holy Spirit will teach you in that very hour what you ought to say.” vs. 12
 - a. The promise is given by Jesus Who can not lie, the Holy Spirit will teach the individual before the arresting authorities, as Stephen and Paul. Acts 7:51-54;22:19; 26:11; 2Cor. 11:24
 - b. The promptness is stated, “that very hour”, the time of crisis.
 - c. The particular words, “what you ought to say”, the word ought “dei” means must or of necessity.

12:13-15 The interruption regarding one’s inheritance.

12:13 The request for Jesus to arbitrate.

- 1) The interruption came from one in the crowd. vs. 13a
 - * The petition is out of place in view of what Jesus is speaking about, the hypocrisy of the Pharisees.
- 2) He wanted Jesus to give a deciding verdict about the inheritance of the two brothers. vs. 1b-c
 - a) He addressed Jesus respectfully, “Teacher. vs. 1b

- b) The request was to divide the inheritance, the law was clear on inheritance matters, the older got two-fold, there was no need, but only greed as we will see. vs. 1c

12:14-15 The response of Jesus.

- 1) He refused to be an arbitrator of the law, the synagogues were the arbitrators to dealt with such matters. vs. 14
- 2) Jesus addressed Himself to the disciples and the crowds, “And He said to them.” vs. 15a
- 3) Jesus revealed the inner motive behind the request, “Take heed and beware of covetousness.” vs. 15b
 - * Covetous is the sin of greed desiring more, which idolatry.
- 4) Jesus declared the value of one’s life did not consist in the abundance of the things he possesses. vs. 15c

12:16-21 The Parable of rich fool,

12:16-19 The self absorbed man.

- 1) Jesus as a result spoke a parable to them about “The ground of a certain rich man yielded plentifully. vs. 16a
- 2) The man considered what do with his inability to store his abundance. vs. 16b-c

- 3) The man came up with a solution to do away with his barns and build bigger ones to store all his goods. vs. 18
- 4) The man planned to enjoy all his abundance for many years. vs. 19
 - a) His concern was with a life of ease, eating and drinking.
 - b) Six times the personal pronoun “I” is used by him, he was in control of his own life and felt sufficient for it. vs. 17-19
 - c) “my crops”, “my barns”, “all my crops”, “my goods”, “my soul”. vs. 17-19

12:20-21 The self-destroyed man.

- 1) The verdict of God was that he was a fool “aphron” without reason or reflection considering only the physical benefits and not the spiritual consequences. vs. 20a-b
- 2) He would die that very night, his soul would be required by God. vs. 20c
* It is appointed to every person to die then the judgment. Heb. 9:27
- 3) The implication being all his abundance will be enjoyed by someone else. vs. 20d
 - a) Many time the wealth left is gone through quickly by those receiving it because they did not have to work for it.

- b) For there is a man whose labor *is* with wisdom, knowledge, and skill; yet he must **leave** his heritage to a man who has not labored for it. This also *is* vanity and a great evil. Eccl. 2:21
- 4) The punch-line of the parable can not be missed vs. 21
 - a) The truth applies to every person like the rich fool, “So *is* he who lays up treasure for himself.” vs. 21a
 - b) Their sin is being in spiritually poverty, “and is not rich toward God.” vs. 21b
 - c) Nothing wrong with money or riches or having things, in and of themselves, but living for them and trusting them, instead of God.
* James deal much with the rich. Ja. 1:11; 2:5-6; 5:1

12:22-31 The command against anxiety about the provisions for life.

* The parallel passage. Matt. 6:25-34

12:22-23 The purpose and value of life is more that concern with the physical.

- 1) Jesus addressed His disciples, “Therefore I say to you.” vs. 22a-b
- 2) They were not to be solely preoccupied with being food and clothed. vs. 22c-e

- 1) The word worry “merimnao” means troubled with care. vs. 11
- 2) Be anxious for nothing. . . Phil. 4:6-7
- 3) Life as God intended it is concerned with more than food and clothing for the body. vs. 23

12:24-31 The mini-parables to illustrate their need to look to and trust God for their provisions.

- 1) The first mini-parable deals with the simple observations about ravens. vs. 24
 - a) The ravens do not sow nor reap. vs. 24a-b
 - b) The ravens do not have storehouse nor barn. vs. 24c
 - c) Yet God provides food for them, nature teaching us the goodness of God. vs. 24d
- 2) The application of the mini-parable. vs. 24e-26
 - a) The punch-line is from the lesser to the greater, **a comparison**, “Of **how much more** value are you than the birds?” vs. 24e
 - b) The uselessness of being overly preoccupied with troubling care of one’s needs, without trusting God, “And which of you by worrying can add one cubit to his stature?” vs. 25

- c) The wise conclusion is to trust God for all our needs, “If you then are not able to do *the* least, why are you anxious for the rest?” vs. 26
 - 1)) This in no way teaches that Christians are not to work or work hard, only that they are not to live to work for the sake of acquiring things!
 - 2)) Paul worked to support himself and other in the ministry and commanded that if a man did not work, he should not eat. 1Thess. 4:11; 2Thess. 3:10
 - 3)) The proverbs and Ecclesiastes have much to say about the lazy person.
- 3) The second mini-parable deals with the lovely observation about lilies. vs. 27-29
 - a) Lilies grow, but do not toil nor spin. vs. 27a-b
 - b) The commentary is a contrast, “yet I say to you, even Solomon in all his glory was not arrayed like one of these.” vs. 27c-d
- 4) The application to the mini-parable. vs. 28
 - a) The punch-line again is from the lesser to the greater, **a comparison**, “If then God so clothes the grass, which today is in the field and tomorrow is thrown

into the oven, **how much more** *will He clothe* you, O *you* of little faith?

- b) The uselessness of over-preoccupation for provision without trusting God, “And do not seek what you should eat or what you should drink, nor have an anxious mind.” vs. 29
- c) The believer is to be different than the unbeliever, “For all these things the nations of the world seek after.” vs. 30a
- d) The conclusion is to know God will provide all our needs, “and your Father knows that you need these things.” vs. 30b
- e) The priority of the believer will ensure the provisions, “But seek the kingdom of God, and all these things shall be added to you.” vs. 31

12:32-34 The promise of the Kingdom.

12:32 The spiritual generosity of God to the believers.

- 1) Jesus gave them an imperative command, “Do not fear.” vs. 32a
- 2) Jesus indicated the church would never be incredibly large calling them, “little flock.” vs. 32b
- 3) Jesus revealed the benevolent love of the Father, “for it is your Father’s good

pleasure to give you the kingdom.” vs. 32c

12:33-34 The basic principles of those in the Kingdom.

- 1) Be benevolent in your abundance. vs. 33
 - a) The relationship is to the rich fool in the parable, don’t be like him and merely hoard everything, “Sell what you have and give alms.” vs. 33a
 - b) Don’t be poor towards God, but invest in the Kingdom for God pay non-perishable dividends, “provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys.” vs. 33b-d
- 2) The punch-line to the entire section verse 13-34. vs. 34
 - a) “For where your treasure is”, this is the thing that I live for, that which motivated me in life. vs. 34a
 - b) “There your heart will be also”, this will tell me who or what is my God. vs. 34b