

4/10/15

Luke 12:35-59

Jesus has been speaking about the Kingdom to the multitudes and specifically to His disciples about temporal aspect of this life and the eternal nature of the coming one, as well as about God's faithfulness to provide and care for His people.

We are not to be anxious over the normal things of life and at the same time be compassionate and benevolent towards others.

Luke provides for us many accounts and parable not found in the other gospels, yet similar saying and teaching that without any doubt were repeated at different times throughout the Lord ministry, particularly in the middle portion of Luke's gospel that has no chronological order, often there being no direct parallel. Lk. 9:51-18:4; 9:51-19:44

12:35-40 The parable of the door keeper at the Second Coming.

12:35-36 The servant of God is to be vigilant always looking for His Master.

* A similar parable. Mk. 13:33-37

- 1) The idea behind having their waist girded is that of taking their long robes and

cinching them into their girdle or belt, to be able to run and move freely. vs. 35

- a) Literally, Having been, let them continues to be girded."
 - b) "Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ." 1Pet. 1:13
 - c) For the armor. Eph. 6:14
- 2) The lamps lit in case it is by night. vs. 35
 - a) Having their wicks trimmed and plenty of oil to not run out, in their saucer type clay pottery . vs. 35
 - b) The present passive is durative, let the lamps be burning", "your" is emphatic.
 - c) Being ready day or night, like the five wise virgins who answer at the Second Coming. Matt. 25:1-13
 - d) The parable of the virgins is often taught to apply to the Rapture, but the context is the Second Coming!
 - 3) The continuous vigilance is to be motivated by the fact that their master could return any time from the wedding. vs. 36a-b
* Yourselves is emphatic, the key word is expecting!
 - 4) The anticipation was to respond to His knock at the door and open immediately. vs. 36c

* The stress is on “immediately”, at once.

12:37-38 The blessing to the vigilant servant.

- 1) Those waiting and watching for Jesus at the Second Coming will be blessed, this is not the Rapture. vs. 37
 - a) This is a Beatitude, like the Sermon on the Mount, the word Blessed “markarios” simply means to be happy, due to the benefit and privilege. vs. 37a-c
 - b) Jesus will gird himself and have them sit down to eat and serve them Himself. vs. 37d-f
 - 1)) Jesus washed the feet of the apostles. Jn. 13:4-5
 - 2)) “For who *is* greater, he who sits at the table, or he who serves? *Is* it not he who sits at the table? Yet I am among you as the One who serves. Lk. 22:27
- 2) The day and time is unknown. vs. 38
 - a) The authority is supreme, Jesus, “I say.”
 - b) Jesus precedes it with the word assuredly “amen”, truly or verily, at the beginning of the sentence is affirming the reliability of what is stated.

* 75 times in Matthew, 13 in Mark, 6 in Luke and 25 in John.

- c) There were four watches according to Roman times, the Jews three watches.
 - 1)) The second watch was from 9p.m. -12 a.m.
 - 2)) The third watch was from 12-3 a.m.
 - 3)) The first 6-9 p.m. and the fourth 3-6 a.m.

* We eagerly are waiting for the adoption, the redemption of our bodies in the Rapture. Rom. 8:23; Phil. 3:20-21; 1Thess. 4:16-17

12:39-40 The parable of the sleeping householder.

- 1) The warning to be a vigilant servant for Jesus will come as a thief in the night illustrating the danger of being indifferent or careless in watching by a thief braking into a house, due to the master lack of vigilance. vs. 39
 - a) The Day of the LORD is also described as a thief in the night, which begins the Tribulation period and the Rapture takes place simultaneously. 2Pet. 3:10
 - b) It is a day of gloom, doom and judgment, Amos says, “Woe to you who desire the day of the Lord.” Amos 5:18-19

- c) God has not appointed us to wrath.
Rom. 5:9; 1Thess. 5:9; 2Thess. 5:2-4;
Rev. 3:10
- 2) The personal and direct exhortation to be ready for the coming of the Son of Man when they least expect. vs. 40
 - a) Live constantly ready!
 - b) Son of Man, a title for the God-Man, the Incarnate Christ, 33 in Matthew, 14 in Mark, 26 in Luke, 12 in John, a total of 85 times in the gospels.
 - c) It also is used for Daniel and Ezekiel.

12:41-48 The Parable of the faithful and evil servant.

* Parallel passages. Matt. 24:45-51

12:41-44 The faithful servant.

- 1) Peter interrupts asking if the previous parable was directed to the disciples or everyone. vs. 41
 - a) The answer is directly related to verses 35-40.
 - b) There were believers and unbelievers!
- 2) Jesus affirms it was to His disciples. vs. 42
 - a) The ones who can be faithful and wise stewards. vs. 42a-b
 - 1)) A steward “oikonomos” was a household manager responsible for

multiplying his masters goods, but he own nothing. 1Cor. 4:1

- 2)) The disciples are indicated. vs. 1, 15, 16, 22, 35, 42
 - b) The ones, whom Jesus will make ruler over his household, to give *them their* portion of food in due season? vs. 42c-d
 - * Those entrusted over the flock of God!
- 3) Jesus pronounced a blessing on finding His servant being vigilant. vs. 43
 - a) “Do business till I come.” Lk. 19:13
 - b) Preaching the gospel, teaching the saints, overseeing the house of God. Matt. 28:19-20; Eph. 4:9-16; 1Tim. 3:5, 15
 - c) When he comes or returns!
- 4) Jesus confirms in full authority “Truly, I say to you” he will make him ruler over all that he has. vs. 44
 - * Reward for faithfulness, at the Bema-Seat of Christ. 1Cor. 3:14-17; 4:5

12:45-48 The unfaithful servant.

- 1) The evil servant is not watching vigilantly. vs. 45
 - a) He is convinced his master is delaying his coming. vs. 45a-b

- * In his heart, the seat of the intellect, emotions and will, depicting his evil character.
- b) He begins to abuse his authority over God's people, beating male and female. vs. 45c
- c) He becomes indulgent with food, drink and drunkenness. vs. 45d
 - 1)) The Pharisees, Scribes and lawyers who had taken away the key of knowledge, the word of God from the people. Lk. 11:52
 - 2)) This applies to every Pastor, elder, leader of servant in the church, the warning is very severe!
- 2) The master returns unexpectedly. vs. 46
 - a) On a day when he is not looking. vs. 46a
 - b) At an hour when he is not aware. vs. 46b
 - c) And will cut him in two, implying being put to death, eternal death, and appoint him his portion with the unbelievers. vs. 46c
 - * The implication being, he was and is not an unbeliever, the obvious contrasts can not be missed!
- 3) The degree of punishment to the servant who knew the will of his master, but did not prepare or do according to his will, shall be beaten with many *stripes*. vs. 47

- a) Only a believer can know the masters will.
- b) The judgment is according to the measure of light received, different degrees of punishment are clear!
- 4) The degree of contrast is again indicated for the one who did not know. vs. 48
 - a) The word But “de” is a contrasting conjunction.
 - b) The only one who does not know is the unbeliever, described as deserving stripes, he will be beaten with few. Lk. 19:15-19; Matt. 25:20-23
 - c) The principle of judgment, “For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.”
* Matt. 25:14-30

12:49-53 The mission of Jesus at His First Coming.

12:49-50 The propitiation for the sins of the world.

- 1) Jesus declared He came to send fire on the earth. vs. 49a
 - a) The symbol of fire in our context indicates judgment.

- b) The judgment is on the earth for having rejected Him, as Messiah and Savior and put Him to death.
- 2) Jesus wished it were already kindled! vs. 46b
 - a) His desire that it be accomplished is in view of the benefit to those who believe the Father's judgment fell on him, in their stead, for the forgiveness of sins and salvation.
 - b) His desire that it be accomplished is also in view that no one is without excuse when they reject Him.
 - * Jesus is headed to Jerusalem to die, He is walking under the shadow of the cross!
- 3) Jesus confirmed He was speaking of His death and resurrection. vs. 50
 - a) The statement, "But I have a baptism to be baptized with", refers to His suffering and death. vs. 50a
 - * When James and John asked Jesus for the right hand and the left when they got to Jerusalem, Jesus said, "Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?" Mk. 10:38c-d
 - b) The statement, "and how distressed I am till it is accomplished!", indicated His full and complete humanness.

- 1)) The word distressed "sunecho", means to be pressed together on every side.
- 2)) The idea being constriction or narrowing, indicating the tremendous pressure.

12:51-53 The separation of believer and non-believers.

- 1) Jesus knew His disciples thought He was going to Jerusalem to set up the Kingdom and establish 1,000 years of peace, so He straightened out their wrong theology. vs. 51
 - a) "Do *you* suppose that I came to give peace on earth? vs. 51a
 - * "Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the **kingdom** of God would appear immediately." Lk. 19:11
 - b) "I tell you, not at all, but rather division." vs. 51b
 - 1)) The word division "diamerismos", means disunion and dissension.
 - 2)) Matthew says a sword. Matt. 10:34
 - 3)) "and 'a man's enemies will be those of his *own* household. He who loves father or mother more

than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. Matt. 10:36-38

- 2) Jesus declared families would be torn apart because of believing in Him. vs. 52
 - a) He stated it would start from His First Coming, “For from now on.” vs. 52a
 - b) He indicated it would disrupt their family peace, “five in one house will be divided: three against two, and two against three.” vs. 52a-c
 - 1)) An example of the small Jewish family, husband, wife, a son who would bring his wife to live in his house and a single daughter.
 - 2)) Simeon told Mary “Behold, this *Child* is destined for the fall and rising of many in Israel, and for a sign which will be spoken against.” Lk. 2:34
- 3) Jesus described the emotional turmoil in families by believing in Him. vs. 53
 - a) “Father will be divided against son and son against father.” vs. 53a
 - b) “mother against daughter and daughter against mother.” vs. 53b

- c) “mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.” vs. 53c

12:54-59 The invitation of Jesus to believe in Him.

12:54-57 The rebuke for willful ignorance of the prophetic time.

- 1) Jesus now turned to speak to the multitudes. vs. 54a
 - * His disciples are still present and listening!
- 2) Jesus declared how easy it was to know when it was going to rain, “Whenever you see a cloud rising out of the west, immediately you say, ‘A shower is coming’; and so it is.” vs. 54b-e
 - * The west being the Mediterranean Sea.
- 3) Jesus then declared equally how easy it was to predict hot weather, “And when you see the south wind blow, you say, ‘There will be hot weather’; and there is.” vs. 55
 - * The south being the Arabian desert, like the sirocco!
- 4) Jesus caught them by surprise, I am sure, when all of a sudden He charged them for their falsehood. vs. 56
 - a) He called them acts, “Hypocrites! vs. 56a

- b) He castigated them for being able to predict the weather, but unable to recognize the predictions of His Coming as Messiah, which were more reliable, “You can discern the face of the sky and of the earth, but how *is it* you do not discern this time?” vs. 56b-c
- 1)) The article is present “this particular time”, His First Coming!
 - 2)) The word time “kairos” indicates a specific time or period like a week, summer, etc, as apposed to “chromos”, chronological and linear time.
- 5) Jesus said He was justified in his rebuke of them, for they had no excuse “Yes, and why, even of yourselves, do you not judge what is right?” vs. 57
- a) The emphasis is on “yourselves”, each of them should of judge the coming of Jesus and His ministry with the prophetic Scriptures they were entrusted with by God!
* Gen. 3:15; Deut. 18:18; Is. 7:14; Dan. 9:24-26; Mic. 5:2; Zech. 9:9
 - b) “Now as He drew near, He saw the city and wept over it, saying, “If you had known, even you, **especially in this your day**, the things *that make*

for your peace! But now they are hidden from your eyes.” Lk. 19:41-42

12:58-59 The mini parable of getting right before it is too late.

- 1) The scene is of a person who is guilty of something and should correct it before he is brought before a judge, “When you go with your adversary to the magistrate, make every effort along the way to settle with him, lest he drag you to the judge.” vs. 58a-c
 - a) Jesus is the adversary that can get them right before it is too late!
 - b) The exhortation is to repent!
- 2) The failure to make things right results in a verdict of imprisonment, “the judge deliver you to the officer, and the officer throw you into prison.” vs. 58d-e
 - a) This would indicate death and waiting to stand in judgment before God!
 - b) The prison is Hades, ultimately the Lake of Fire or Gehenna, this is the second death, eternal. Matt. 25:41; Rev. 20:11-15
- 3) The application is that a person that does not repent from their sins, will have to pay for their sins, “I tell you, you shall not depart from there till you have paid the very last mite.” vs. 59

- a) The opportunity to get right with God is while a person is alive, death closes any more chances, it is too late.
- b) The authority is Jesus, the supreme authority, He is also the judge!
- c) A mite was the smallest brass coin, about 1/5 of a cent.