Luke 12

Luke 12:1-3 Under these circumstances, large numbers of the multitude had gathered together so that they were stepping on one another, He began saying to His disciples first of all, "Continue watching out for yourselves of the leaven of the Pharisees, which is hypocrisy." But there is nothing covered up that will not be revealed, and hidden that will not be known. Accordingly, whatever you have said in the dark shall be heard in the light, and what you have whispered in the inner rooms shall be proclaimed upon the housetops.

Analysis of vv. 1-3:

1) Jesus continued to be hounded by the Pharisee at the end of chapter 11.
2) Beginning chapter, once more we see the Lord in the midst of the crowds.
3) The general translation “many thousands” is more appropriately rendered “large numbers” as precise numbers are not in view, just a massive crowd (μυριάς, murias).
4) The crowd was so immense that they were “stepping on one another.”
5) “Stepping on” is to trample under foot (καταπατέω, katapateo- cf. Matt. 7:6).
6) Despite the presence of the multitudes, Jesus takes this opportunity to address His disciples.
7) He begins with a warning to his disciples about the Pharisees.
8) The Lord enjoins, “Continue watching out for yourselves of the leaven of the Pharisees, which is hypocrisy.”
   a) The imperative translated “Continue watching out” is a call for continued vigilance (προσέχω, prosecho- to be in a state of alert or on one’s guard).
   b) The phrase “for yourselves” absent in our standard translation, indicates they are to be vigilant for their own spiritual well-being.
   c) The disciples were to be on their guard against being contaminated by the leaven of the Pharisees which is here specified as hypocrisy.
   d) Leaven commonly represents sin in Scripture (cf. 1 Cor. 5:6. Gal. 5:9).
   e) The fact that the Pharisees were pervaded with hypocrisy was clearly demonstrated by Jesus at the end of chapter 11.
   f) They mandated the observance of the Law yet would often flagrantly ignore or misapply it (Luke 11:39ff).
9) In the analogy, like leaven in a lump dough spreads rapidly so the hypocritical, false doctrine promoted by the Pharisees spread among the people.
10) The disciples were to stand fast against this influence.
11) Note they were susceptible to compromise like any other believer exposed to various types of sin.
12) Hence the need for continued vigilance.

13) The Lord continues in v. 2 affirming, “But there is nothing covered up that will not be revealed, and hidden that will not be known.”

14) Jesus’ words point to a future judgement for the hypocrites.

15) Regardless of their adeptness in covering up their hypocrisy, the Pharisees will be unmasked and their true natures will be revealed.

16) God is acutely aware of all their cover ups; nothing escapes His notice (cf. Job 34:21, Prov. 15:3, Jer. 16:17, 23:24).

17) Furthermore, He will judge all in His timing (Eccl. 12:14, Acts 17:31, Rom. 14:10).

18) In v. 3 Jesus expands upon His statement saying, “Accordingly, whatever you have said in the dark shall be heard in the light, and what you have whispered in the inner rooms shall be proclaimed upon the housetops.”

19) Here, Jesus emphasizes to His disciples the inherent transparency of one’s words even those uttered secretly.

20) Application: They are obligated to proclaim the message of the Gospel openly and boldly (cf. Eph. 6:19-20).

21) Regarding the Pharisees, their hypocritical ways would be publicly exposed or in essence, “proclaimed upon the housetops.”
Luke 12

Luke 12:4-5 "And 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. 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!

Analysis of vv. 4-5:

1) In v. 4 Jesus transitions into a series of directives to His disciples.
2) He addresses the appropriate mind-set when encountering hostility to their faith.
3) In context, the hostility was steadily increasing especially from the Pharisees and their legalistic adherents (cf. Luke 4:28-29, John 7:1, 10:31ff).
4) Jesus is speaking to His disciples as seen in v. 1, and here, addresses them “My friends.”
5) The noun translated “friends” refers to one who has a close association with another (φίλος, philos).
6) At times, it may be used as a form of civil address (cf. Luke 14:10)
8) Likewise, believers are friends of God by virtue of their faith and obedience in the CWL (e.g. Abraham- Isa. 41:8, James 2:23).
9) Friendships formed in this life ought to be according to God’s standards and not worldly criteria; the latter will lead to hardship (cf. Judges 14:20, James 4:4).
10) In the world, many friendships are based on other considerations (cf. Prov. 19:4, 6, Luke 23:12).
11) Friends should try to provide biblical comfort and edification for one another; this type of friendship is based on principles of “agape” love (cf. Job 2:11, 6:14, Prov. 27:6, 9; common goals in prayer, Dan. 2:17ff, warning, Acts 19:31, providing comfort and fellowship, Acts 24:23).
12) This is what Jesus endeavored to do for His friends.
13) Interestingly, in the case of Judas, Jesus later addressed him as “friend” but it is a different Greek term generally meaning comrade or companion (Matt. 26:30- ἑταίρος, hetairos).
14) The term is used of a person who has something in common with another, but is not on the same level as a philos or close friend.
15) While Judas was associated with Jesus and the other disciples, unlike the others, he definitely was not a true friend of the Lord as demonstrated in his unbelief and betrayal.

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16) Jesus commands His friends “Do not be afraid of those who kill the body…”
17) The phrase “do not be afraid” is firstly a prohibition against the mental attitude of fear.
18) Our word “afraid” possesses different nuances, but in v. 4, the focus is on being in an apprehensive state, to be alarmed or frightened even in terror (φοβέω, phobeo).
19) The form and syntax of the phrase in the Greek connotes the notion of “Do not start…”
20) Accordingly, the command is “Do not start being afraid of those who kill the body…”
21) As a direct application, the disciples were not to allow fear to enter their thinking in dealing with those, like the Pharisees, who could kill them.
22) Similarly the time, manner, and place of our physical death should not be a source of fear for the believer.
23) Especially at the hands of men.
24) Jesus informs the disciples that taking their physical lives was the extent of their power.
25) After killing their body, these murderers “have no more that they can do.”
26) The implication is clear for the disciples.
27) They should proceed without fear of physical harm and boldly proclaim the Gospel to all (cf. Phil. 1:13-14 “…My imprisonment in the cause of Christ has become well known throughout the whole praetorian guard and to everyone else, and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear.).
   a) “Courage” is to show resolution in the face of danger or serious opposition (τολμάω, tolmao).
   b) Paul’s imprisonment evidently stirred up some believers to make greater application in regard to spreading the Gospel.
   c) Their declaration of the Gospel was “without fear” (ἀφόβως, aphobos).
28) It would initially prove to be difficult application for the disciples, but in time they were strengthened (John 20:19 cf. Acts 4:13-31).
29) The fear of physical harm whether from men or some other source, may also prove to be a tough hurdle to overcome for some believers.
30) Admittedly it’s a mental attitude that besets us all at times (2 Cor. 11:23 cf. 2 Cor. 7:5, Gal. 2:12).
31) Nevertheless from God’s viewpoint it isn’t to be a part of our thinking or even influence our applications in the CWL (cf. 1 Sam. 15:24, Prov. 29:25).
32) In contrast to His previous admonition to refrain from being afraid of mere men, Jesus points out that there is indeed One to fear.

33) The One in view is God the Father.

34) He has the power to kill AND “authority to cast into Gehenna.”

35) The imperative “fear” conveys the sense of seriousness and urgency.

36) However, here we have a case of righteous fear.

37) That is, this fear is not a case of succumbing to a foreboding or apprehensive mental attitude.

38) Rather this fear is manifested by a reverence or respect for God and His plan (Psa. 25:14, Luke 1:50, Acts 10:35).

39) Righteous fear or fear of God is a commendable trait (Job 28:28, Eccl. 8:12-13, 1 Peter 2:17).

40) The term translated “hell” is the Greek word “Gehenna” (γῆναν, gehenna).

41) This in turn is derived from the Hebrew word, “Hinnom” (חִנֹּן, Hinnom).

42) “Gehenna” or “Hinnom” refers to a ravine south of Jerusalem.

43) In this place, in Israel’s past, children were sacrificed to the god, Molech by being burned alive (cf. 2 Chron. 28:3, Jer. 7:31, 32:35).

44) King Josiah put a stop to this abominable worship (2 Kings 23:10).

45) Gehenna then came to symbolize a place a place of judgment and torment.

46) It is an actual place, but nowhere near Jerusalem.

47) Specifically, Gehenna refers to torments, the place in Sheol in the earth, that is reserved for unbelievers (Deut. 32:22, Luke 16:33).

48) God has the power and authority to cast those who reject the Messiah into this place of torment.

49) Such is the power of God, that one ought have a serious respect for Him as Jesus emphatically affirms at the end of v. 5 saying, “yes, I tell you, fear Him.”
Luke 12

Luke 12:6-7 "Are not five sparrows sold for two cents? And yet not one of them is forgotten before God. 7 "Indeed, the very hairs of your head are all numbered. Stop being afraid; you are of more value than many sparrows.

Analysis of vv. 6-7:

1) The preceding verse emphasized the fear of God.
2) Here, Jesus seeks to comfort His “friends” by stressing God’s concern for their well-being.
3) He begins by pointing out that God’s concern extends to even small birds that were commonly sold for food.
4) The birds are identified as “sparrows” (στρουθίον, strouthion).
5) The relative worth of these birds was very little.
6) Our word translated “cents” is the Greek noun, assarion (ἀσσάριον).
7) In Jesus’ day this was 1/16 of a denarius which is roughly equivalent to 20 cents.¹
8) Determining the exact worth is problematic but our translation of “two cents” conveys the proper sense of a paltry sum.
9) Nevertheless, God has concern for every one of these birds; a bird that was worth less than a cent apiece.
10) To forget something is to neglect or caring nothing about it.
11) Yet God doesn’t forget or overlook even one insignificant bird (cf. Matt. 10:29).
12) In v. 7 Jesus transitions to God’s care for the disciples.
13) He doesn’t overlook any detail concerning them.
14) To underscore this point, He asserts, “Indeed, the very hairs of your head are all numbered.”
15) The idea is that God knows even the smallest details concerning them even the hairs on their head.
16) Of course this isn’t a problem for our omniscient Heavenly Father.
17) Therefore, if God cares for insignificant birds and is aware of the all the minutiae of each disciple’s personal life, then there is no valid reason to be fearful of anyone or any circumstances.
18) He directs them, “Stop being afraid.”
19) The imperative suggest that they had a certain amount of apprehension already so the application: Stop it.
20) Jesus then points out the obvious that they were worth far more than mere sparrows.

¹ ISBE Bible Dictionary, s.v. denarius, Bible Works 10.
21) As with many obvious points of Bible doctrine, many simple principles are frequently overlooked.
22) This is evident in some believers that dominated by various types of fear in the CWL.
23) If God takes care of birds, He will take care of you.
24) We must not fear people or circumstances that we are confronted with in this life.
25) Excessive fear will impede the believer’s spiritual momentum.
26) Like the disciples, God is well aware of all the minutiae in our lives (Psa. 119:168, 139:1, Prov. 5:21, 15:3 cf. Matt. 10:30, Luke 21:18, Acts 27:34)
27) We must be assured and comforted that He will take care of those who are His children (cf. Psa. 121:1ff)
29) Remember our Father is the God of all comfort (2 Cor. 1:3-5).
Luke 12

Luke 12:8-10 "And I say to you, everyone who acknowledges Me in the presence of men, the Son of Man shall acknowledge him also in the presence of the angels of God; but he who denies Me before men shall be denied before the angels of God. 10 "And everyone who will speak a word against the Son of Man, it shall be forgiven him; but he who blasphemes against the Holy Spirit, it shall not be forgiven him.

Analysis of vv. 8-10:

1) Jesus develops His teaching on fear from the previous verses.
2) The disciples are exhorted about the benefit and detriment respectively for those who acknowledge or deny Jesus in this life.
3) Jesus declares, “Everyone who acknowledges Me in the presence of men, the Son of Man shall acknowledge him also in the presence of the angels of God.”
4) Our word translated “acknowledge” is the verb, homologeo, which generally means to confess or acknowledge, sometimes in a judicial setting (Ὅμολογησω, homologeo).
5) It is of course a well-known term from the study of 1 John 1:9 and the doctrine of “rebound” (“If we confess our sins…”).
6) However in our context the acknowledgement is public whereas in 1 John 1:9 it is private before God the Father.
7) To acknowledge Jesus Christ is essentially a public profession of allegiance to the Messiah.
8) It should be noted that this pertains to believers and is unrelated to matters of salvation.
9) Although the public confession or acknowledgment of the Lord is certainly well-pleasing to God, it is unnecessary for eternal salvation (cf. 1 John 3:16).
10) Acknowledging the Lord includes declaring the Gospel and living a Godly manner of life.
11) Our Christian standards should be made evident “in the presence of men” in our speech and conduct (Acts 24:16, 2 Cor. 1:12).
12) Furthermore, our faith shouldn’t be concealed for fear of disapproval, opposition or any reason (cf. John 9:22, 12:42, Phil. 1:7, 1 Peter 3:15).
13) We are here to serve the Lord and be lights and not compromise our walk with Him (Phil. 2:15).
14) Jesus reveals that “everyone” who publicly acknowledges Him before men will in turn be singled out for acknowledgement.
15) Yet this acknowledgment isn’t before men, but before the elect angels of God.
16) This is quite an honor and should certainly provide motivation to act accordingly.
17) We are in the angelic conflict and from the name we infer that angels have a keen interest in the outworking of human history (cf. Luke 15:7, 10, 1 Peter 1:12).
18) It is a different matter for those that deny Christ before men.
19) These, Jesus declares will “be denied before the angels of God.”
20) To deny Christ is to repudiate or otherwise disclaim an association with Him…verbally or nonverbally (cf. Titus 1:16).
21) This type of believer fails to implement God’s standards in the CWL (1 Peter 5:8).
22) Those who fail to give a credible witness of the Gospel and their faith in word and deed will be denied by Christ before the elect angels.
23) Failure in this regard results in the loss of eternal reward for the believer (1 Cor. 3:11-15).
24) The primary setting in view is the Bema as believers are the recipients of acknowledgment or denial.
25) Denial by the Lord carries the sense of dishonor and shame.
26) Considering all the blessings God has bestowed on us, we ought be ready to publicly proclaim the basis for our allegiance to Him.
27) The LC should be on the alert for those that deny the Lord (cf. 2 Peter 2:1, Jude 1:4).
28) Rather than deny the Lord, we ought to deny self and serve God (Luke 9:23, 2 Tim. 2:12, 3:5, Titus 1:16, 2:12, Rev. 2:10, 13, 3:4-5, 8).
29) In v. 10 Jesus shifts the focus to one’s orientation to ph.1 salvation and the issue of forgiveness.
30) Denying Christ or speaking a word against the Son of Man is forgivable as the sin has been judged on the cross.
31) However, the sin of blaspheming against the Holy Spirit is in separate category as seen by the consequence.
32) This sin “shall not be forgiven him.”
33) “Blasphemes” is to slander, revile, or to speak disrespectfully about (βλασφημέω, blasphemeo- Acts 13:45).
35) Nevertheless the blaspheming is directed against the Holy Spirit not Jesus.
36) One of the significant ministries of the Holy Spirit is to convict mankind of their sin and the need of salvation through Christ (John 16:7-11).
37) He provides a true testimony to the unbeliever regarding spiritual realities.
38) Yet when the unbeliever rejects this testimony it’s tantamount to blasphemy.
39) We see then that blasphemy of the Holy Spirit is the rejection of God’s plan of grace.
40) Rejection of this grace will not be pardoned; it’s an eternal sin (cf. Mark 3:29).
41) The continued rejection of God’s grace in the person and work of Christ to the end of one’s life will eventuate in being sentenced to the Lake of Fire.
Luke 12

Luke 12:11-12 "And when they bring you before the synagogues and the rulers and the authorities, do not become anxious about how or what you should speak in your defense, or what you should say; 12 for the Holy Spirit will teach you in that very time what you ought to say."

Analysis of vv. 11-12:

1) Jesus provides a glimpse of some of the hardships the disciples will face because of their faith.
2) The fact that they would be persecuted is established, and here, Jesus provides instructions how to handle it (cf. 2 Tim. 3:12).
3) As the disciples declared the Gospel and lived their faith, persecution was unavoidable.
4) This is implied by the temporal conjunction “when” (ὅταν, hotan).
5) Additionally, the verb “bring” carries the nuance of being forcefully brought into an event or situation (εἰσφέρω, eisphero).
6) In this regard, they would be brought “before the synagogues and the rulers, and the authorities.”
7) The synagogue and one’s standing among its members was a central concern for many Jews.
8) Hence expulsion from the synagogue for believing in Jesus was a major concern for many Jews (John 12:42, 16:2 cf. intimidation, John 7:47).
9) Apart from being a place of worship, the synagogue also played a judicial role in governing the Jews (Matt. 10:17 cf. 2 Cor. 11:24).
10) Within the synagogue there were various rulers and authorities, who were at times particularly zealous to persecute believers (cf. Acts 22:19, 26:11).
11) Also in this group should be included members of the Sanhedrin or “Council” (cf. Acts 4:1, 5:17, 6:12)
12) In our verse, the “rulers and authorities” would also include secular authorities as well (cf. Mark 13:9, Luke 21:12)
   ❖ This would lead to an opportunity for a testimony
   ❖ Paul capitalized on the opportunity to give the Gospel under persecution (Phil 1:12 cf. 2 Tim 2:9).
13) Regardless of the authority, Jesus seeks to reassure the disciples.
14) He directs, “Do not become anxious about how or what you should speak in your defense, or what you should say…”
15) To be “anxious” is to worry or to be unduly concerned about something.
16) Here, the Lord indicates that anxiety is not appropriate during persecution when standing before authorities.
18) Anxiety is a major impediment in standing up to persecution.
19) Specifically, the disciples were not to worry how or what to say to defend themselves.
20) Jesus indicates that the Holy Spirit would teach them...at the very time when they were to provide a defense.
21) That is, the Holy Spirit would give timely guidance regarding the actual approach of defense as well as actual content.
22) Interestingly, the best defense is to forgo a prepared defense and instead rely on the Spirit for cues.
23) We ought to deal with persecution the same way. Get in fellowship and rely on the Spirit.
24) He will use the sound doctrine in our souls to make an adequate defense.
25) Chances are we won’t be hauled before authorities because of our faith.
26) However, we will be faced with situations where we are put on the spot and our faith is questioned.
27) We must not become compromised with anxiety, rather let the Holy Spirit lead us in such situations; this can be done with confidence (Acts 24:10 “cheerfully” cf. Eph. 6:20).
Luke 12

Luke 12:13-15 And someone in the crowd said to Him, "Teacher, tell my brother to divide the family inheritance with me." 14 But He said to him, "Man, who appointed Me a judge or arbiter over you?" 15 And He said to them, "Keep watching out, and being on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions."

Analysis of vv. 13-15:

1) In the preceding verses Jesus has been teaching His disciples about living a fearless CWL.
2) In v. 13, He is interrupted by one from the crowd who shifts the focus to material possessions.
3) This one demands, “Teacher, tell my brother to divide the family inheritance with me.”
4) The man puts pressure on the Lord to intervene between him and his brother in the distribution to a family inheritance.
5) He also addresses Jesus as he would a rabbi using the appellation, “Teacher.”
6) According to the Law, the bulk of a family inheritance was handed down to the eldest son (Deut. 21:15-17 cf. 1 Chron. 5:1).
7) In certain circumstances it more beneficial for heirs to live together and consolidate their holdings (e.g. land, cf. Psa. 133:1).
8) In this case, the man in the crowd is the younger brother that desires independence with his own share.
9) Disputes of this type were typically settled by an appeal to the rabbi who would give a ruling based on the Law (or their interpretation, Num. 27:1-11).
10) In response Jesus asks rhetorically who “appointed Me a judge or arbiter over you?”
11) His words imply that He has no legal standing as a rabbi; therefore He wouldn’t render judgment or arbitrate the disagreement.
12) Furthermore, his question suggests that He has far more pressing matters to deal with rather than settle this petty dispute (Luke 19:10 cf. 1 Tim. 1:15).
13) A dispute as we see that originated from greed.
14) Jesus now issues an exhortation to the crowd regarding greed in v. 15.
15) He begins with two warnings.
16) The first deals with ongoing vigilance, “keep watching out.”
17) The imperative pertains to that which is perceived by the eye (Ὄραω, horao- to see, perceive, watch out- 1 Thess. 5:15).
18) Hence this refers to identifying greed in its various manifestations.
19) The second deals with taking measures to avoid or guard oneself from greed (φυλάσσω, phulasso- 2 Peter 3:17).
20) Simply, watch out and avoid every form of greed (lit. “all greed”).
21) “Greed” is the desire to have more; here, in the case of the younger brother, the desire to have more inheritance (πλεονεξία, pleonexia).
22) It may be manifested in the desire for more financial resources, possessions, even more pleasure (cf. Eph. 4:19, 2 Peter 2:3, 14).
23) It is sponsored by the OSN and is a serious mental attitude sin (Mark 7:21 cf. Psa. 10:3, Eccl. 5:10-16, Rom. 7:8).
24) Paul asserts that greed is a form of idolatry. The idolization of material things supplants the worship of God (Col. 3:5).
25) As such, it is clearly unacceptable for the believer (Eph. 5:3 cf. Psa. 37:16, 2 Cor. 9:5).
26) Jesus makes the point to the crowd that one’s life is not dependent upon one’s possessions.
27) If we as believers define ourselves by what we possess rather than being a child of God and its attendant blessings, a change in thinking is necessary.
And He told them a parable, saying, "The land of a certain rich man was very productive.  And he began reasoning to himself, saying, 'What shall I do, since I have no place to store my crops?' And 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. '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.'"

Analysis of vv. 16-19:
1) In order to underscore, His warning about greed in any form, Jesus teaches a parable.
2) The primary character is “a certain rich man.”
3) It should be noted that the word order of the original text emphasizes that this man is indeed rich (“A certain rich man” occurs first).
4) The adjective “rich” pertains to having an abundance of worldly possessions or resources (πλοῦσιος, plousios).
5) We must bear in mind that this isn’t a parable designed to proscribe wealth.
6) Rather, it deals with an individual’s attitude towards earthly possessions.
7) There are many examples in Scripture of wealthy adjusted believers (Gen. 13:2, 1 Kings 3:10-13, Job 42:12, Matt. 27:57-60).
8) As a part of his wealth, the rich man possessed land that was very productive.
9) “Very productive” refers to producing or yielding unusually well (εὐφορέω, euphoreo, 1x in NT).
10) In v. 17 the reasonings of the rich man are revealed via soliloquy.
11) He identifies a problem: a lack of proper storage space for his crops.
12) Unbeknownst to him, the rich man has much bigger issues in life.
13) Eventually he arrives at a solution to his dilemma: tear down his current barns and build new, larger ones.
14) He determines that only then will he have adequate storage space for his crops, here referred to as “grain and my goods.”
15) The rich man is then satisfied with himself and contemplates his future.
16) His crops would be preserved in his new, larger barns so he would have an abundance of resources stored away for the foreseeable future…so he thought.
17) He presumes that he can afford to relax and enjoy his great wealth.
18) This man has no worries just the simple objective of “Eat, drink, and be merry.”
19) The simple goal was pleasure and to be at ease (Isa. 22:13, 1 Cor. 15:32).
20) He assumed that he would be around to enjoy his riches (cf. Prov. 10:15, 18:11).
21) The primary concern in life was how to preserve his wealth and relax.
22) He is portrayed as selfish, greedy and most importantly, unconcerned about God.
23) The concerns of this earthly life overshadowed the important spiritual issues.
24) Clearly this is a prevalent mindset in our age.
25) Preoccupation with worldly matters is a major pitfall to avoid (Rom. 12:2, Phil. 3:18-19, 1 Tim. 6:17, 2 Tim. 2:16, Titus 2:12).
26) We have a responsibility to be “unstained” by the world and its influence (James 1:27, 1 John 2:15).

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Luke 12:20-21 "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?' 21 "So is the man who lays up treasure for himself, and is not rich toward God."

Analysis of vv. 20-21:

1) The rich man formulated his plan for his life, but failed to factor in God’s overruling will.
2) In the parable, God now deals with the man.
3) He addresses the man appropriately, “You fool!”
4) A “fool” from God’s perspective displays a lack of good judgment whether due to ignorance or disregard.
5) God is depicted as intervening suddenly in the life of the rich man.
6) He declares, “This very night your soul is required of you…”
7) In terms of timing, the man just settled on a plan to preserve his wealth and take it easy, and immediately God overrules all of it in an instant.
8) Instead of having more time, the man now has no time.
9) God rhetorically asks, “Who will own what you have prepared?”
10) All of the man’s great wealth would go to someone else.
11) We cannot take any of our earthly wealth with us when we depart from this life (Psa. 39:6, 49:6, 10-13 cf. Job 1:21, 1 Tim. 6:7).
12) Therefore it’s incredibly foolish to be preoccupied with something that is only temporary!
13) Yet the wicked do not cease from trying and their demise comes about suddenly; it demonstrates self-deception (Job 27:13-21, Prov. 12:15, 19:29, 28:11, 20, 26).
14) In v. 21, Jesus presents the point of the parable.
15) The rich man amassed earthly riches yet completely disregards amassing spiritual riches.
16) All the time, effort not to mention serious planning that many people put into living this life at the expense of their spiritual life is misguided.
17) No one has “all the time in the world.”
18) This life is a vapor so very brief; therefore we must focus on spiritual matters which will result in eternal wealth (James 1:11, 4:14 cf. 73:1-20, 90:10, 103:15-16).
19) Believers ought to have sense of urgency about this principle.
20) Rather than being foolish, we ought to be wise regarding God’s directive will…now (Eph. 5:15-16, James 3:13).
Luke 12

Luke 12:22-24 And He said to His disciples, "For this reason I say to you, do not be anxious for your life, as to what you shall eat; nor for your body, as to what you shall put on. 23 "For life is more than food, and the body than clothing. 24 "Consider the ravens, for they neither sow nor reap; and they have no storeroom nor barn; and yet God feeds them; how much more valuable you are than the birds!

Analysis of vv. 22-24:

1) Jesus once again specifically directs His teaching to His disciples.
2) Unlike the rich man in the parable, they are not to be absorbed in the acquisition and preservation of material things.
3) Any acquisition and preservation of material things is only temporal.
4) Principle: To be engrossed in materialism is folly and demonstrates at least two traits: one is in love with the world and one is spiritually poor.
5) Consequently, Jesus directs His disciples “Do not be anxious for your life.”
6) Specifically, He refers to basic needs: food and clothing.
7) The imperative translated, “Do not worry” forbids apprehension or worry about procurement of these basic necessities (μεριμναν, merimnao cf. Philippians 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God).
8) Jesus’ words have the force of a general precept to be observed.
9) Many of the disciples left their livelihoods to follow Jesus and perhaps were beginning to be apprehensive the sustainability of decisions.
10) If this was the case, the imperative would be “Stop being anxious…”
11) In any event, the point is “Do not be anxious” at any time.
12) In v. 23, Jesus explains that there are actually more important issues in temporal life than these necessities.
13) Many are engrossed in the pursuit of these basic necessities.
14) Like in the case of the rich man, this detractions or completely obscures the larger spiritual issues of the AC.
15) Our lives should never be defined by the pursuit of wealth or even basic things (Matthew 6:24-25 "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon. 25 "For this reason I say to you, do not be anxious for your life, as to what you shall eat, or what you shall drink; nor for your body, as to what you shall put on. Is not life more than food, and the body than clothing? 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.").
16) Fundamentally, we aren’t here to pursue material things.
17) Ultimately, we are here to make a decision about the person and work of Jesus Christ and other spiritual matters.
Luke 12

18) In v. 24, Jesus emphasizes His point by citing an example from natural creation.
19) The disciples are directed to consider the ravens and recognize a very important lesson.
20) Jesus points out that these birds “neither sow nor reap.”
21) That is, they don’t work for their sustenance.
22) Therefore, as a result, they had no place of storage for food.
23) Yet God feeds them!
24) The raven was an unclean, wild bird, but even so, God takes care of their basic needs (Lev. 11:15).
25) Jesus makes the argument to His disciples that they were of much greater value than birds.
26) The point: If God provides for the basic, daily needs of a “dirty” bird, He will certainly take care of their daily needs beginning with food.
27) Jesus isn’t advocating a lazy, do-nothing approach to life.
28) We are to work and work hard in our respective jobs (cf. Prov. 6:6-11, Col. 3:23).
29) However we mustn’t be consumed in securing our daily needs.
30) Cast your cares on God and let Him handle it (Psa. 55:22, 1 Peter 5:7 cf. Heb. 13:5)!
31) Correspondingly, God will provide for our basic needs.
32) Look around, God still feeds the ravens and other birds.
33) He hasn’t changed His mind since Jesus taught this lesson to His disciples.
34) Occupation with God’s plan of grace not food is what’s required (Heb. 13:8-9).
35) He will provide all the living grace necessary for the believer.
36) Living grace encompasses all the physical necessities provided by God in order for an individual to remain physically alive in the AC.
   a) This type of grace is not the exclusive domain of believers. Unbelievers are also recipients of living grace (Matt. 5:45, Acts 14:16-17).
   b) Physical provisions include food, drink, shelter, clothing, etc (Matt. 6:11, 25-34, Phil. 4:19).
   c) In the case of unbelievers who will eventually be +v and believe in Christ, living grace must include protection and provision until the point they hear the gospel and are saved.
37) In the case of the positive believer, living grace includes the necessary protection and deliverance in his niche to allow him to make the MAJG.
38) Also, those who are +v will have adequate time to complete their course.
39) The apostle Paul provides an excellent example.
   a) God preserved his life on many occasions in order that he progress to spiritual maturity (2 Cor. 11:24-28, 2 Tim. 3:11, 4:6-8, 17-18).
40) Also, as believers our living grace also encompasses the spiritual assets that God provides based on our position in Christ (e.g. IGHS, sound doctrine, LC, fellowship of like-minded believers, etc., 1 Cor. 2:12; Eph. 4:7-8, 1 Tim. 4:6).
41) We are to be content with our living grace (Phil. 4:11-13, 1 Tim. 6:8-19).
Luke 12

42) Do not complain about God’s living grace provision. He will provide for the actual needs of a believer (cf. Num. 11:1ff, Phil. 2:14).
43) Although believers are provided living grace, we must not presume that this will shelter us from various pressures and trials in the cosmos.
44) In fact a believer may be tested in the area of living grace (Ex. 15:22-25, 16:2-35, 17:1-7, 1 Cor. 4:11, Heb. 10:34, 11:37-38).
45) Even so, **regardless of the opposition in the cosmos or various tests**, God will keep the growing believer physically alive to complete his ph. 2 (cf. Job 1:12, 2:6, John 16:33, 2 Tim. 3:12).
Luke 12

Luke 12:25-26 "And which of you by being anxious can add a single cubit to his life's span?" 26 "If then you cannot do even a very little thing, why are you anxious about other matters?

Analysis of vv.25-26:
1) The Lord has directed His disciples not to worry about basic living grace in the previous verses.
2) Their overall purpose in life was worth far more than securing the basic needs of food and clothing.
3) Furthermore, He sought to alleviate their worries by pointing out that God provides for the basic needs of the lower creation.
4) Therefore, as they were worth far more, He would provide for their basic needs too.
5) In vv. 25-26, Jesus gets to the heart of the matter by addressing the futility of worry in general.
6) Our passage again underscores the point: worry or anxiety has no place in the life of a believer…regardless of circumstances (cf. vv. 11-12, 22-24).
7) He begins by posing a rhetorical question, “And which of you by being anxious can add a single cubit to his life's span?”
8) The phrase “being anxious” is the third occurrence in Luke 12 of the verb meaning to be anxious, to be apprehensive or to worry (µεριμνάω, merimnao- vv. 11, 22).
   ✔ Jesus continues to concentrate on the importance of possessing the correct mental attitude.
9) It should be obvious at this juncture; it’s not enough to do what God wants us to do in the CWL.
10) We must also adopt a mindset or mental attitude that is in conformity with His righteous standards not the cosmos (cf. Rom. 12:2, 1 Peter 1:14).
11) The optimal mental attitude for the believer doesn’t include anxiety or fear (Luke 10:41-42 cf. 2 Kings 6:16, 1 Chron. 28:20, 1 Peter 3:14).
12) Worry and anxiety is a standard response in the world, yet believers must view it as a potential impediment to spiritual growth (Matt. 13:22).
13) A “cubit” is frequently used as a measurement of length, generally thought of as ~18 in. (πῆχυς, pechus- lit. the forearm- John 21:8).
   ✔ the measurement from the elbow to the end of the middle finger
14) However, here, our term is used as a measurement of time as it is related to the time of one’s life or “life’s span.”
15) Additionally, we see from v. 26 it’s regarded as the least possible or smallest increment of time.
16) The act of worrying about one’s life doesn’t increase one’s lifespan even the slightest increment of time!
17) God is in control of one’s lifespan (Job 12:10 cf. 1 Thess. 4:14).
18) Interestingly, righteous thinking and actions contribute to one’s lifespan (Deut. 5:16, Psa. 34:12-13, Prov. 3:2, 9:10-11, Eph. 6:1-3).
19) Unrighteous thinking and behavior have the opposite result (cf. Prov. 10:27).
Luke 12

20) If we cannot extend our life by worry, what’s the point in being anxious concerning other basic needs in this life? Clearly being anxious is pointless!
Luke 12

Luke 12:27-28 "Consider the lilies, how they grow; they neither toil nor spin; but I tell you, even Solomon in all his glory did not clothe himself like one of these. 28 "But if God so arrays the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more will He clothe you, O men of little faith!

Analysis of vv. 27-28:

1) Jesus moves on to another analogy.
2) He directs the disciples, “Consider the lilies…”
3) The imperative “Consider” is an enjoinder to observe or consider carefully (κατανοέω, katanoeo- cf. v. 24).
4) The nuance of this command is “Begin to consider…”
5) “Lilies” is likely a general reference to flowers rather than to a definite flower (κρίνον, krinon).
6) Along with the ravens in v. 24, the lilies are to be given more than a passing consideration.
7) Important lessons could be learned from their basic existence.
8) Lilies do not “work” to perpetuate their existence, “they neither toil nor spin.”
9) Yet their appearance far surpassed even that of Solomon who presumably, due to his royal position and great wealth, was impeccably and elaborately dressed (cf. 1 Kings 10:1-23, 2 Chron. 9:13-21 also Song of Sol. 3:6-11).
10) Even Solomon was outdone by the “clothing” of what is essentially a common flower.
11) Jesus points out the application in v. 28.
12) The lifespan of the “grass in the field” is transitory (often used to portray the transitory nature of human life cf. Isa. 40:7, Psa. 90:5-6, James 1:10-11).
13) Nevertheless, God still magnificently “clothes” them.
14) If God provides for a common flower to such a degree even though incredibly short-lived, how much more will He provide for the disciples.
15) His provision for us will of course exceed that of flowers.
16) Evidently the provision of living grace was a source of worry for the disciples, but in light of what Jesus has taught, it’s an unfounded fear.
17) Hence, the Lord’s critical assessment of the disciples as “men of little faith” (cf. Matt. 6:30, 8:25-26, 14:28-31, 16:6-8, 17:18-20).
18) Indeed, as believers, we shouldn’t doubt God’s provision in our Ph. 2.
19) We must, like the disciples, simply observe the natural order and be confident God will provide far more for us.
20) To doubt or second guess God in this matter is to exhibit “little faith.”
Luke 12

Luke 12:29-31 "And you, yourselves stop seeking what you shall eat, and what you shall drink, and do not keep worrying." 30 "For all these things the nations of the world eagerly seek; but your Father knows that you need these things. 31 "But keep seeking for His kingdom, and these things shall be added to you.

Analysis of vv.29-31:

1) Jesus continues to exhort His disciples about their living grace essentials.
2) He emphatically instructs them to “stop seeking” what they will eat and drink.
3) That is, they are not to be preoccupied with securing their physical needs.
4) As we’ve seen, the disciples had issues in this area; evidently they spent an inordinate amount of time focusing on these needs.
5) The Lord has already pointed out that they will be provided for by God.
6) He goes on to affirm that the nations of the world are preoccupied with guaranteeing their physical sustenance (“eagerly seek”).
7) This is a common human endeavor that pervades the nations.
8) The concerns of the disciples mirrored that of the world in general.
9) In other words they maintained a worldly mental attitude which in turn demonstrated a lack of faith.
11) We must steadfastly hold to God’s viewpoint and guard against adopting human viewpoint (Luke 21:34, Col. 2:8, 3:2, James 4:4, 1 John 2:15).
12) Worry in the life about finances and necessities emulates unbelievers- worldly thinking is futile thinking (Eph. 4:17-18).
13) Yet, Jesus indicates that God the Father knows about our essential physical needs.
14) This is a fundamental fact that eludes humanity and sadly many believers today.
15) Many sacrifice their spiritual lives in order to gain the things of this world.
16) Rather than trusting God, they set about trying to guarantee their physical needs.
17) In contrast to this approach, Jesus directs the disciples, “Keep seeking for His kingdom, and these things shall be added to you.”
18) The point is simple: Put God first and He will supply all your essential needs.
19) Do not seek to guarantee your physical needs and then make time for God.
20) The Lord makes it clear that there ought to be a definite order to priorities; first, keep seeking God!
21) The Greek imperative indicates this is to be an ongoing endeavor…Keep or continue seeking for His kingdom.
22) Seeking God should never fall down the list of one’s priorities, but must always be at the top.
23) Basically there are two camps in view: those who seek God and His provision and those seek their own interests.
24) Those who seek God first in all matters beginning with salvation, will be blessed.
25) Whether one will seek God of course is a matter of volition for each individual.
26) Mankind like the angels before was created with independent volition according to the sovereign will of God (Gen. 1:26-27, 2:16-17).

27) Although Adam and Eve failed the first test of volition in the Garden, God in His grace provided another one.

28) In a sense He provided another “tree,” the cross, to test the volition of the human race (1 Cor. 1:18 cf. Gen. 3:15 also Acts 4:8-12).

29) That is, the choice to believe in Jesus Christ is put before all mankind (John 3:16, 36, 6:40, Acts 16:31, 2 Peter 3:9).

30) Those who believe in Christ demonstrate “positive” volition and provide the basis for joy on the part of the elect angels (+V, Luke 15:7-10).

31) However the majority of mankind will fail this test of volition. These demonstrate “negative” volition (-V, Matt. 22:14).

32) Many are determined to follow their own course in life and have little if any interest in the plan of God and their inherent need for salvation.

33) These types persist in -V in opposition to God’s plan regardless of what is shown, by whom, or in what manner it is presented to them (John 17:11-12 cf. Luke 6:13ff-Judas was present).

34) Positive volition towards Christ, saving faith, is the auspicious beginning of the CWL.

35) Yet continued positive volition is vital to ensure a proper relationship with God after one becomes a believer (i.e. Keep seeking God).

   a) Positive volition is primarily manifested in obedience to God’s directive will.
   b) Learning and applying God’s standards revealed in Scripture is necessary.
   c) Unlike other endeavors in this life, learning and applying Bible doctrine is not dependent upon one’s IQ.
   d) Instead, doctrinal comprehension is founded upon one’s own volition and the ministry of God the Holy Spirit.
   e) It may also be added that one’s regular attendance in a doctrinally sound local church even over a prolonged period doesn’t necessarily result in spiritual maturity.
   f) One may attend Bible class for years and be or even become dull of hearing (Hebrews 5:11-12 Concerning him [Melchizedek] we have much to say, and it is hard to explain, since you have become dull of hearing. 12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food).
   g) We may however assert that regular attendance in a doctrinally sound local church at the very least is necessary for spiritual advancement (Hebrews 10:24-25 and let us consider how to stimulate one another to love and good deeds, 25 not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near).
h) Some believers have a greater comprehension of Bible doctrine because of their positive volition (cf. Prov. 8:17, Jer. 33:3, Matt. 7:7, Heb. 11:6).

36) A believer’s volition may be categorized as cold, lukewarm, or hot (Rev. 3:14-19).

37) The cold believer manifests a marked disinterest and even antagonism towards God, His plan, and Bible doctrine.

38) The luke-warm believer is spiritually compromised and vacillates between pursuing the world and God.

39) Unlike the cold believer, the hot believer continues to seek a relationship with God (cf. Psa. 105:4, Isa. 55:6-7, Matt. 5:6).

40) In this case, the positive volition of the believer operates at a high level in the angelic conflict.

42) He makes all the necessary sacrifices to pursue God and His plan (Matt. 19:29-30).

43) The hot believer recognizes that for one to know about God and His plan, one must study His word.

44) Ergo, the study and comprehension of the word of God is of supreme importance.

45) Through the careful study of Scripture, the hot believer will grow spiritually and endeavor to conduct his life in a manner pleasing to God.

46) In so doing, he is fulfilling God’s purpose for the believer in this life (2 Peter 3:18 cf. Eph. 5:8-10, Col. 1:10, Heb. 13:20-21).

47) In our dispensation, the hot believer also accepts that the local church has been established for the careful exposition of Scripture for the purpose of bringing believers to spiritual maturity.

48) The hot believer is both a “hearer and doer” of God’s word.

49) This believer doesn’t settle for merely being a hearer like many of the Royal Family (James 1:22).

50) He strives to integrate biblical principles into everyday experiences in life recognizing that the knowledge of sound doctrine must be applied in the “real world.”

51) Furthermore, he places a premium on good works and their eventual reward in time and eternity (Titus 2:14, 3:8, 14 cf. 1 Cor. 3:12ff.).

52) While many pursue riches and the things of this transient life, he chooses to be rich in good works (cf. 1 Tim. 6:18).

53) The hot believer accepts and acclimates to the suffering that results from living according to God’s standards in the Devil’s world (2 Cor. 1:5, Phil. 1:29, 3:8, Col. 1:24, 2 Tim. 1:8).

54) The hot believer clings tenaciously to the truth despite opposition from others (cf. Prov. 4:4-5, Luke 8:15).

55) This believer may be comforted in the knowledge that his suffering and sacrifice will result in blessing (Rom. 8:17-18, 2 Cor. 4:16ff).

56) In his striving to apply sound doctrine, the hot believer consistently overrules the OSN (1 Peter 4:1-3 cf. 1 Cor. 15:34).

57) This is a lifelong process as we struggle against our OSN and various worldly influences.
The believer does not grow weary and give up. Instead he recognizes that reliance on God and His strength is absolutely essential in the angelic conflict. Furthermore this type of believer strives to replace ingrained human viewpoint with God’s wisdom (Deut. 6:5-10, Prov. 3:3, 4:4-5, Eph. 4:22-23, James 3:14-17).

One’s thinking that was once dominated by earthly concerns is now set on the things above and being pleasing to God (cf. Luke 12:16ff, Phil. 3:18-20, Col. 3:1-2).

In this sense the hot believer demonstrates humility in changing thinking and behavior to comply with God’s righteous standards (cf. 2 Chron. 7:14, 33:9-13, 19, Jonah 3:5-10).

Demonstrating humility in the CWL is significant to the hot believer as God takes pleasure in blessing those who manifest genuine humility in their thinking and behavior (Psa. 10:17, 25:9, 37:11, Isa. 66:2, James 4:6).

He also takes the responsibility to give a good witness of the life seriously and avoids behavior that brings dishonor to God (e.g. friendships with the world, lying, maligning others, complaining, etc. Phil 1:27, 2:14-15, 4:5, 1 Tim. 6:1, Titus 2:5).
Luke 12

Luke 12:32-34 **Stop being afraid**, little flock, for your Father has chosen gladly to give you the kingdom. 33 "Sell your possessions and give to charity; make yourselves purses which do not wear out, an unfailing treasure in heaven, where no thief comes near, nor moth destroys. 34 "For where your treasure is, there will your heart be also.

Analysis of vv. 32-34:

1) Jesus opens with a prohibition against fear, “Stop being afraid.”
2) He addresses His disciples as “little flock” which suggests their weakness and helplessness in the face of danger (cf. Matt. 10:16).
3) Jesus is their shepherd and the Chief Shepherd (cf. Mark 6:34, 14:27, John 10:11).
4) Some would of course leave their Shepherd and place themselves in peril (John 6:66).
5) We’ve seen in previous verses they tended to worry about living grace, hence the need for the command by the Lord.
6) Jesus reveals, “Your Father has chosen gladly to give you the kingdom”
7) This reason was intended to alleviate their fear.
8) Here, the kingdom is a reference to the Lord’s Millennial reign and future eternal state.
9) In this context Jesus has already commanded His disciples to “seek the kingdom.”
10) Now, He indicates the kingdom has been given to them.
11) Furthermore, He indicates the Heavenly Father has chosen gladly to give them this blessing.
12) Note this decision by the Father occurred in the past as indicated by the past tense of “chosen gladly.”
13) The phrase “chosen gladly” indicates that He was pleased to bestow this blessing (εὐδοκέω, eudokeo- 1 Cor. 1:21).
15) Those believers that are committed to the Lord and finish their courses in the CWL will also share in this blessing (cf. Matt. 25:34, 1 Cor. 6:2-3, Heb. 12:28, James 2:5, 2 Peter 1:11).
16) This is yet another aspect of our future that should motivate us to apply now and guard against being entangled in the affairs of this world.
17) In light of this blessing, only the foolish believer will seek the things of this world and neglect seeking the kingdom of God.
18) The lukewarm believer tries to both seek the world and seek the kingdom of God.
19) The pursuit of both is a conflicting endeavor and repugnant to God.
20) The Lord enjoins His disciples to make the correct application.
21) They had placed their trust in God and will be given the kingdom, therefore they should view their possessions in a different light.
22) Jesus directs, “Sell your possessions and give to charity.”
23) We have straightforward imperatives; however, care must be taken when interpreting this verse.
24) Some have understood this as a command that applies to every believer.
25) Yet if we consider Jesus’ teachings, clearly He hasn’t condemned personal wealth.
26) What He has condemned is the **improper attitude** towards one’s possessions and wealth (i.e. the rich fool, vv. 16-21, cf. Psa. 62:10, Jer. 9:23).
27) To make this imperative a general precept for every believer is a tenuous position.
28) In Scripture, we see that God abundantly blesses some believers with great personal wealth and financial success (cf. 1 Chron. 29:12, 2 Chron. 32:29).
29) The context must guide our understanding.
30) The command is addressed to the disciples of the Lord, those who were a part of His “mobile” ministry.
31) Traveling with Jesus required just the essentials not an abundance of possessions; ergo the directive to sell.
32) Additionally the financial gain from the sales was also given to those in need (“give to charity” or give charitably).
33) This particular application is incumbent on believers today: give graciously to those in legitimate need (Luke 3:11, Acts 2:44-45, 2 Cor. 8:1-4, James 2:14-16).
34) Applications towards the needy is pleasing to God and results in eternal reward for the believer (Matt. 10:41-42, Rom. 12:13, 1 Timothy 6:18-19 *Instruct them* to do good, to be rich in good works, to be generous and ready to share, 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).
35) In the second half of v. 33, Jesus continues, saying, “Make yourselves purses which do not wear out, an unfailing treasure in heaven, where no thief comes near, nor moth destroys.”
36) The disciples are to make for themselves purses or money bags that will not eventually wear out and fail.
37) The money bags in view are figurative receptacles of “treasure in heaven” (i.e. SG3, eternal reward).
38) This wealth is absolutely guaranteed and protected by God (cf. 1 Peter 1:3-5).
39) The Lord confirms that it is untouchable to thieves and impenetrable to insects.
40) The implied contrast is that earthly possessions are vulnerable and corruptible.
41) Many prized possession consisted of elaborate wardrobes and valuable fabrics; these textiles were vulnerable to insect predation (Job 13:28, Psa. 39:11, Isa. 50:9, 51:8).
42) The spiritually discerning believer will concentrate that which will never be forfeited rather than on temporal “things” (cf. James 5:2).
43) Jesus affirms a basic principle in v. 34: “For where your treasure is, there will your heart be also.”
44) If one seeks treasures in Heaven, the things above, then his thinking is directed appropriately.
45) If affections are concentrated on “earthly” matters, then one’s thinking is misdirected and truly not pleasing to God.
46) We cannot serve God and love the world so if caught in this quandary, one must make a choice.
Luke 12

47) To choose the middle ground is to choose to be lukewarm, a position hardly pleasing to God.
Luke 12:35-37  *Keep on being dressed in readiness* and *keep* your lamps alight. 36 "And 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. 37 "Blessed are those slaves whom the master shall 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."

Analysis of vv. 35-37:

1) The passage opens with a two-fold command to the disciples to be in readiness.
2) Jesus has been reassuring the disciples about the certainty of God’s provision.
3) Now that they could have confidence in His provision, they could devote themselves to being in a state of preparedness.
4) Specifically doing the work of the Lord and being ready for His return.
5) The command “*Keep on being dressed in readiness*” is actually “*Keep on having your loins girded*.”
6) The second command is “*Keep your lamps alight*.”
7) The thrust of these commands is ongoing action and maintaining a constant state of readiness.
8) The portrayal relates to household servants that are waiting on their master or lord.
9) To gird the loins is to tie up one’s garments so they wouldn’t hinder the ability to work.
10) One of the principles Jesus is conveying to His disciples is to be actively engaged in work…His work.
11) Furthermore, for us this should be constant (John 9:4).
12) A good servant takes the necessary steps to be ready and able to work (cf. 2 Kings 4:29, Jer. 1:17, Acts 12:8).
13) Merely being dressed is insufficient. One must be appropriately dressed with the proper MA (Eph. 4:24, Col. 3:10ff, 1 Peter 1:13, 5:5, Rev. 3:18).
14) This is an exhortation to the disciples and by application, to us: To keep on being appropriately dressed and ready for service points to a CWL spent with a maximum time under the FGHS, learning and applying sound doctrine.
15) Keeping the lamp alight was another indication of being prepared to receive the master home.
16) As servants of Christ, we are to continually let our light shine (Luke 8:16-17, 11:33-36, John 11:9 cf. Matt. 5:16, Phil. 2:15).
17) In contrast we are to avoid the deeds of darkness (Rom. 13:12, Eph. 5:11 cf. 2 Cor. 6:14).
18) Jesus continues His exhortation in v. 36.
19) The master in view is Jesus and the disciples were to be eagerly waiting for His return.
20) Note the master would be returning from a wedding feast, an event that could last days.
21) Therefore the specific time of his return was uncertain.
22) Regardless, the servants were aware of the general time frame and so ought to be fully prepared.
23) In reference to the Lord’s return, we in the CA may anticipate the Rapture at any time (cf. 1 Thess. 4:14ff, James 5:8).
24) For the believers in the Age of Israel, the Lord will return at the end of the Tribulation (i.e. 2nd Advent, Matt. 24:42).
26) The alert servant is oriented to sound doctrine and God’s directive will.
27) He is not side tracked or distracted by the world and the complexities or hardships in his niche (e.g. OSN, persecution).
28) The good slave is especially mindful not to fall asleep spiritually, a state epitomized by many believers today (cf. Eph. 5:14-16, 1 Thess. 5:6).
29) Those who are alert and +v to the Truth will be blessed.
30) Jesus alludes to this when He portrays the master waiting on the servants.
31) It is probable that Jesus refers to the Messianic feast that will take place following His 2nd Advent (cf. Isa. 25:6).
Luke 12:38-40 "Whether he comes in the second watch, or even in the third, and finds them so, blessed are those slaves. 39 "And 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. 40 "You, yourselves too, be ready; for the Son of Man is coming at an hour that you do not expect."

Analysis of vv. 38-40:

1) Jesus continues with the parable and proclaims a second blessing.
2) The circumstances involve the return of the master in the second or third watch (not the first).
3) Again, the return of the Lord is certain, but the exact timing of His return isn’t revealed.
4) Here, our term translated “watch” refers to a period of time into which the night was divided (φυλακή, phulake).
5) The Jews divided the night into three watches (cf. Judges 7:19).
7) Luke follows the Jewish system in our passage.
8) The 2nd and 3rd watches occurred during the late night and early morning hours.
9) Typically this included the hours most people would be asleep.
10) Nevertheless, the slaves are expected to be vigilant.
11) Those who are vigilant and don’t fall into complacency and slumber will be blessed.
12) Complacency and a lack of vigilance in spiritual matters negates blessing. Avoid it and stand firm in the faith. (cf. Deut. 6:12, Matt. 16:6, 1 Cor. 16:13, Eph. 6:18, Col. 4:2).
13) V. 39 comprises another analogy, basically a parabolic saying by the Lord, to point out the unexpected timing of His return.
14) The overall tone of the preceding parable was one of encouragement for being vigilant.
15) In this analogy, the tone is cautionary to those who might be unprepared.
16) The timing of the burglar breaking in is the primary focus.
17) It is completely unexpected with the result that the head of the house was caught unprepared and unaware.
18) Indeed there are many believers unprepared for the Lord’s return, but also are unaware of the facts concerning His return.
19) Spiritual ignorance leads to disorientation, a lack of application, and ultimately to Divine reproof (Prov. 1:22, 32, 8:36, Jer. 2:19 cf. Acts 3:17, 2 Cor. 2:11).
20) V. 40 contains the emphatic directive to be in continued readiness.
21) This is especially apropos for believers now.
22) To maintain this state, the believer must have a serious commitment to God and His plan.
23) Do not be a negative or lukewarm believer that forsakes the truth in order to serve your own agenda (Prov. 4:6, 15:10, 2 Tim. 4:3).
24) Instead we ought to forsake sin (Prov. 9:6, 28:13).
25) Jesus makes explicit that His return will occur unexpectedly.
26) The applications for us: Keep being watchful, productive servants, grow in grace and knowledge, and continue to assemble in the LC (Col. 1:6, 2 Peter 3:18, Heb. 10:24-25).
Luke 12

Luke 12:41-44 And Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" 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? 43 "Blessed is that slave whom his master finds so doing when he comes. 44 "Truly I say to you, that he will put him in charge of all his possessions.

Analysis of vv. 41-44:

1) Following His exhortation to be ready and watchful, the Lord is asked a question by Peter.
2) Peter sought clarification asking, “Lord, are You addressing this parable to us, or to everyone else as well?”
3) The author revealed that Jesus was primarily speaking to His disciples up to this point (cf. Luke 12:1, 22).
4) However, He has taught principles that were universally applicable to all believers whether or not one of the 12 (cf. Luke 12:13ff).
5) It is problematic to determine exactly what prompted Peter’s question.
6) Jesus responds to the question with a parabolic saying.
7) The parable is concerned with the steward that is in charge of other servants.
8) This expands upon the teachings Jesus has just presented concerning the watchful, ready servant.
9) The issue of authority and its proper function is raised.
10) The word translated “steward” refers to a servant, but to the servant that was a manager of a household (οἰκονόμος, oikonomos- Luke 16:1).
11) It was a common practice to charge certain servants with the stewardship and management of a household.
12) The extent of the authority varied of course but the position was key in the administration of an estate (cf. Galatians 3:29ff, cf. 2 Kings 10:1 Now Ahab had seventy sons in Samaria. And Jehu wrote letters and sent them to Samaria, to the rulers of Jezreel, the elders, and to the guardians of the children of Ahab, saying…).
13) In the Greco-Roman world the position usually carried a certain amount of prestige especially for stewards of larger estates.
14) It is also significant that the responsibility of the steward cited is the feeding of the other servants.
15) Ideally, the steward appointed in such a position would be “faithful and sensible.”
16) “Faithful” connotes being trustworthy and dependable (πιστός, pistos- Col. 1:7 cf. the ultimate in faithfulness- 2 Thess. 3:3).
17) “Sensible” describes the steward who is wise and thoughtful (φρόνιμος, phronimus- Matt. 7:24).
18) These two qualities are essential for the one charged with managing the day to day affairs of a household.
19) Therefore, in relation to Peter’s question, the earlier parables are primarily directed at
the 12 as future leaders.
20) The application of these parables extends to those who, like Peter, hold a legitimate
office communicating the word of God (1 Cor. 4:1, 9:17-19, Col. 1:25, Titus 1:7).
21) It’s absolutely essential the communicator of God’s word is faithful and sensible (cf.
2 Tim. 2:2).
22) These qualities are exemplified by feeding the other servants their ration of sound
doctrine at the proper time (cf. role of a shepherd, John 21:15-17).
23) The p/t is to do this “in season” and “out of season” striving to equip the believers
under his charge with spiritual information (2 Tim. 4:2 cf. Eph. 4:11-12).
24) All CA believers are to use their spiritual gift thereby demonstrating we are good
stewards of God’s grace (1 Peter 4:10).
25) In v. 43 Jesus pronounces a blessing on the steward that fulfills this responsibility.
26) Note in this case the steward is now referred to as a slave; the steward and the other
servants are all slaves under the authority of the master when He returns.
27) V. 44 promises reward for the faithful and sensible steward or communicator (cf. 1
Peter 5:1-4)
Luke 12

Luke 12:45-46 “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; 

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.”

Analysis of vv. 45-46:

1) In the previous verses Jesus taught about the role and reward for the faithful and sensible steward.
2) In v. 45, Jesus begins to teach about the one who is an unfaithful steward.
3) The phrase “that slave” refers back to the one who is a steward (vv. 42-44).
4) Jesus presents a hypothetical situation contingent upon ones attitude.
   a) “If” begins a conditional sentence (a 3rd class condition) in v. 45.
   b) The negative outcome for unfaithful, senseless steward is revealed.
5) This steward has an entirely different MA towards his responsibilities and indeed his master.
6) He presumes that it will be a “long time” before the master returns.
7) Similarly to the rich fool, this presumption was erroneous (cf. vv. 19-20).
8) Rather than being a conscientious caretaker, this steward beats the other slaves and becomes a gluttonous drunk.
9) Essentially this one concentrates on satiating his personal desires and is the epitome of selfishness.
10) Selfish ambition is sponsored by the OSN regardless of attempts to justify (cf. Phil. 1:17, 2:3, James 3:14ff).
11) This represents the irresponsible communicator of God’s word.
   a) He mistreats those under his charge.
   b) He doesn’t pay close attention to his teaching as evidenced by his gluttony.
12) Instead of building up, this one causes harm to those he teaches.
13) Principle: the p/t is never to be motivated by personal gain or other worldly factors (cf. Isa. 56:10-12, Jer. 6:13, Ezek. 34:3-8, Rom. 16:17-18, 1 Peter 5:2-3).
14) In addition to inappropriate conduct, Matthew’s gospel brings in the issue of inappropriate associations (cf. Matt. 24:48-51).
15) The communicator of the Truth must always be mindful of his associations and teaching (cf. 2 Chron. 29:11, Col. 4:17, 1 Tim. 4:16).
16) He is to take on those who oppose sound doctrine (cf. 1 Tim. 1:3-4).
17) V. 46 portrays the master coming home unexpectedly, catching the degenerate slave by surprise.
18) Consequently, the master “will cut him in pieces, and assign him a place with the unbelievers.”
19) Here, the context reveals that the steward in view is an unbeliever.
20) Our term “unbelievers” is predominantly used to refer to those who do not believe in Jesus Christ as the Savior (ἀπιστος, apistos- Luke 9:41, 1 Cor. 6:6, 14:22, 2 Cor. 4:4, 6:14).

21) We have a degenerate who is also unregenerate.

22) Further, to be cut into pieces refers to a severe punishment; one which will be experienced by all unbelievers (cf. weeping and gnashing of teeth, 13:42, Matt. 24:51, 25:30, Luke 13:28; also at times “the wicked” – Psa. 11:6).

23) Therefore, we have an unbeliever that is acting as a communicator of God’s word.

24) Bear in mind that Judas communicated the truth of God’s word and yet remained an unbeliever.

25) It is not a unique situation, especially now.

26) Indeed unbelieving false teachers have been prophesied (Matt. 7:22-23, 2 Peter 2:1-3, Jude 1:12-13).

27) We have a plethora of such types in the last days and looking ahead, it will be no different in the Tribulation (Daniel’s 70th week).

28) Naturally, the unbelieving false teachers that are on the scene when Jesus returns will be surprised.

29) Why would they be looking for Him? They never cared enough about His person or work to believe in the first place.

Luke 12

**Luke 12:47-48** "And that slave who knew his master's will and did not get ready or act in accord with his will, shall receive many lashes, but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more."

Analysis of vv. 47-48:

1) Moving on from v. 46, we have another type of slave in view.
2) This slave is distinct from the unbelieving slave as seen in the differing punishments.
3) We surmise this slave is a believer because he isn’t assigned a place with unbelievers.
4) However, like the previous slave, this type also manifests negative volition on various levels.
5) Again, primarily in view is the p/t in the last days of the CA or the communicator in the Tribulation.
6) First, note that this slave knows the will of the master yet doesn’t prepare for his return.
7) This corresponds to the p/t or communicator that knows the appropriate way to teach and equip the believers under his charge yet refuses to do so.
8) This type refuses to exercise the self-discipline necessary to provide spiritual rations.
9) Despite knowing God’s will regarding his responsibilities, this one does NOT “get ready or act” in accord with the masters will.
10) In a similar manner, many believers know the right thing to do regarding God’s directive will yet refuse to do it (cf. James 4:17).
11) He and his congregation will suffer (cf. 1 Tim. 6:3-5, 20-21).
12) Furthermore, this slave is said to receive many lashes.
13) He is held responsible for the willful neglect of his duties which is also the case for all believers.
14) This punishment represents the DD in time and resultant shame that will be experienced when before the Lord.
15) In v. 48, we have the slave who was ignorant of the master’s will.
16) This one still receives lashes, but few compared to the previous slave.
17) We see the principle of culpability is still in force and ignorance doesn’t spare one from spiritual consequences.
18) Jesus states a final principle at the end of v. 48.
19) The communicator that has been given all the resources to function in his ministry will have much demanded from him (cf. Heb. 13:17).
20) Moreover, this one has been entrusted with the treasure of Bible doctrine and has the responsibility to teach it.
21) Ultimately, God requires this of all those who proclaim His word (cf. James 3:1).
Luke 12

Luke 12:49-50 "I have come to cast fire upon the earth; and how I wish it were already kindled! 50 "But I have a baptism to undergo, and how distressed I am until it is accomplished!

1) After presenting the parables involving slaves, Jesus transitions to the topic of judgment.
2) The term translated “fire” occurs first in the Greek text and serves to grab the attention (πῦρ, pur).
3) V. 49 refers to the Baptism of Fire (Luke 3:16-17).
4) However, the timing must be clarified.
5) This event will happen at the conclusion of the Age of Israel at 2nd Advent of the Lord (2 Thess. 1:6-8 cf. Psa. 11:6, Mal. 3:1-2, 4:1, Matt. 3:8-12, 13:40-42, 44-50).
6) Additionally, the baptism occurs during a period of time referred to as the Day of the Lord in which God reveals His wrath against mankind (Isa. 13:6-9, Ezek. 30:3, Joel 1:15, Zeph. 1:14-18, Zech. 14:12-15).
7) Every unbeliever on the planet will be judged and sent to hell by the Lord without exception.
8) These unbelievers will share the destiny of unbelievers who died before them; it will be same for all…fire and agony (cf. Luke 16:24).
9) Unbelievers will remain in this condition until the Great White Throne Judgment at the end of the Millennium (Rev. 20:11-15).
10) Clearly the Lord does NOT mean He will bring this about before the cross during 1st advent.
11) He is making reference to a future event, but also stressing the certainty if its occurrence.
12) Jesus proceeds to assert, “How I wish it were already kindled.”
13) We may view this as an appropriate sentiment to the depravity and prevailing unbelief in the cosmos.
14) Adjusted believers ought to look forward to God’s righteous judgment upon the evil in this world (cf. Rev. 18:20).
15) In v. 50 Jesus refocuses on the business at hand, completing His 1st advent.
16) The Lord indicates He has a “baptism to undergo.”
17) This baptism doesn’t involve water but is in reality a “dry” baptism.
18) Our term “baptism” generally deals with identifying an object or person with another object or person (βάπτισμα, baptism).
19) The baptism Jesus refers to is the cross.
20) Remember, Jesus had previously been baptized by John some time before at the beginning of His ministry.
21) Therefore, Jesus is not referring to water baptism.
22) Rather, He was referring to sin-bearing in His body on the cross (Isa.53:4, 1 Peter 2:24).
23) Christ referred to this as a baptism as He was willing to bear or identify with the sins of humanity.
24) We see that in His humanity, He felt the intense pressure of completing His 1st Advent mission of sin bearing.

25) The concluding statement in v. 50, “how distressed I am until it is accomplished!” is emphatic.

26) The term “distressed” also conveys the sense of something that occupies one’s attention intensely (συνέχω, sunecho).

27) The pressure on the Lord wouldn’t cease until He went to the cross and bore the sins of mankind.

28) This would effectively complete His 1st Advent.
Luke 12

Luke 12:51-53 "Do you suppose that I came to grant peace on earth? I tell you, no, but rather division; 52 for from now on five members in one household will be divided, three against two, and two against three. 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."

Analysis of vv. 51-53:

1) Jesus seeks to rule out any misconceptions regarding His 1st advent ministry.
2) As we’ve studied, there were many Jews that misunderstood the Lord’s role as the Messiah.
3) Many were more concerned about a deliverance from the power of Rome rather than sin.
4) They wanted the events and deliverance prophesied for the 2nd Advent to occur immediately.
5) Yet Jesus unequivocally points out that He must undergo the baptism of the cross beforehand (i.e. fulfill His 1st advent responsibilities first).
6) This didn’t fit into the personal and political objectives of some (John 6:14 When therefore the people saw the sign which He had performed, they said, "This is of a truth the Prophet who is to come into the world.").
7) The peace and righteous rule of Jesus’ Millennial kingdom would have to wait on God’s timing.
8) In the meantime, there would be a marked lack of peace.
9) Jesus asks rhetorically, “Do you suppose that I came to grant peace on earth?”
10) In truth the simple answer is “yes.”
11) Many in Israel did have this expectation of the Lord.
12) Ignorance was prevalent even among His disciples (cf. Luke 18:31-34 And He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. 32 "For He will be delivered to the Gentiles, and will be mocked and mistreated and spit upon, 33 and after they have scourged Him, they will kill Him; and the third day He will rise again." 34 And they understood none of these things, and this saying was hidden from them, and they did not comprehend the things that were said., John 2:22 When therefore He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture, and the word which Jesus had spoken., John 12:16 These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him).
13) He emphatically squashes this notion saying, “I tell you, no, but rather division.”
14) No expulsion of Rome, no kingdom, and no peace.
15) The word translated “division” only occurs here in the NT.

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Luke 12

16) It refers to being divided into opposing and hostile units (διαμερισμός, diamerismos).
17) What is the source of division? Jesus and His word.
18) Jesus declares, “For from now on five members in one household will be divided, three against two, and two against three.”
19) Indeed up to this point many were divided over the Lord and His teaching (cf. John 7:12-13, 41-52, 9:16, 10:19-21).
20) At times there has been dissension among the disciples (John 6:66, 13:18 cf. Matt. 26:48-50).
21) Here, the Lord makes it clear division and hostility would continue even after He finished his course (“From now on…).
23) Looking further ahead, this division will continue in the period of the Tribulation as well (Matt. 24:9-10 cf. Matt. 10:21).
24) Jesus spells out the factions saying, “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.”
25) A household will have mutual enmity and dissension among its members.
26) In the Lord’s depiction, a family of five is divided (note the “mother” and mother-in-law refer to the same person).
27) Again the divisive issue is the Gospel and Bible doctrine.
28) This is not a minor difference of opinion among family members.
29) It’s such a major issue that even close family members become enemies and estranged (Matt. 10:36 cf. a symptom of spiritual dysfunction, Micah 7:6).
30) Some members receive the Lord and His word while others reject Him.
31) In many cases, a natural separation takes place due to the conflicting attitudes (+v & -v).
32) Regardless of relationship, Scripture enjoins believers to distance themselves from those who reject the Truth and are otherwise unsound in the Faith (Rom. 16:17, 1 Cor. 5:9-11, 2 Thess. 3:6, 14-15 cf. 2 Cor. 6:14 also Deut. 7:3).
33) Jesus speaks from experience in our verses.
34) His own household was divided (Mark 3:21, 31-35, John 2:2-4, 7:1-6).
35) It should be noted that we are to strive to avoid division when possible and be at peace with all men (Rom. 12:8).
36) Nevertheless, some are persistent in their –v so consequently dissension will persist.
37) Recognize those who reject the truth of God’s word are classified as enemies of God and enemies of those who accept it (cf. Phil. 3:18).
38) Although there may be much sorrow, it is not a basis to compromise God’s word to preserve a relationship with one who is hostile to God (Psa. 119:136 cf. Jonathan and Saul, 1 Sam. 20:34, 31:2).
39) Pray for deliverance from your enemies (Psa. 31:15, 143:9 cf. Psa. 4:3).
40) Accept the fact that if you desire to live a Godly life, you will face persecution especially from those who have been closest to you (2 Tim. 3:12 cf. John 15:20, Acts 14:22).

41) Within the LC and royal family there is no room for division or discord (1 Cor. 1:10, Heb. 12:14-15).

42) We must be like-minded regarding sound doctrine (Rom. 12:16, 2 Cor. 13:11 cf. Phil. 1:27).

43) The appropriate application of Bible doctrine serves as a preventative to discord among royal family.

44) Inevitably, some will refuse to apply or misapply principles of Bible and dissension will ensue.

45) We must be grace-oriented towards one another and extend forgiveness to all especially royal family (Col. 3:13).

46) Furthermore, forgiveness is to be extended to the offending party every time an offense is committed against the believer regardless of the severity (cf. Luke 17:4).

47) In the post-salvation niche, receiving forgiveness from God is dependent on a believer’s willingness to forgive others.

48) Believers are forgiven all sins because of Christ’s work on the cross (Eph. 1:7, Col. 2:13-14, 1 John 2:12, cf. Psa. 32:1).

49) Therefore, as we received pardon, we are to forgive the one, anyone, who might give us cause for complaint (2 Cor. 2:7, Eph. 4:32).

50) If the believer fails to forgive the offense of others, he will not be forgiven his sin (Matt. 6:14-15; 18:21-22, Luke 11:4).

51) Failure to forgive is often manifested in anger, bitterness, grudges, a malicious attitude, a lack of care or concern for another, acts of retaliation or revenge, etc.

52) Do not give such a one an audience! Admonish him to forgive as it is in his best spiritual interests (cf. Eph. 4:31, Col. 3:8, 1 Peter 2:1).

53) Believers are not to be verbally combative or disputatious (Gal. 5:26, Phil. 2:14).

54) A complaint may be absolutely valid. However, failure to forgive is unjustified (cf. Gal. 5:15, James 5:9).

55) Personal conflicts are very common among believers (e.g. Paul vs. Barnabas, Acts 15:36-39, Col. 4:10, 2 Tim. 4:11).

56) The believer is expected to resolve conflicts according to the principles of sound doctrine and not allow issues to fester (cf. Mark 11:25 "And whenever you stand praying, forgive, if you have anything against anyone; so that your Father also who is in heaven may forgive you your transgressions.

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Luke 12

Luke 12:54-56 And He was also saying to the multitudes, "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it turns out. 55 "And when you see a south wind blowing, you say, 'It will be a hot day,' and it turns out that way. 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?

Analysis of vv. 54-56:
1) In v. 54, Luke indicates that Jesus is now speaking directly to the multitudes.
2) He notes that they have no problem making basic observations about the weather.
3) Typically a cloud rising in the west was a harbinger of rain (moisture from the Med, 1 Kings 18:44).
4) Additionally a prevailing south wind usually brought about hot weather.
5) This type of wind steadily blowing across the desert was detrimental to plant life (James 1:11 cf. Job 37:17).
6) These were obvious weather patterns observable to all.
7) In v. 56 condemns the crowd as “hypocrites.”
8) They were adept at analyzing weather patterns, but were completely inept at analyzing the signs that God had placed before them.
9) The signs of the Messiah were observable by all who were interested and +v to God’s word.
11) Furthermore, Jesus had performed many miracles testifying to His identity (Isa. 61:1-2, John 10:25, 37-38, 14:10-11).
12) The signs were there; it was as obvious as the weather!
13) Yet despite all the prophecies and evidence they rejected the truth.
14) Consequently, the truth was hidden in plain sight (Matt. 11:25, Luke 19:42-44, 2 Cor. 4:4).
Luke 12

Luke 12:57-59 "And why do you not even on your own initiative judge what is right? 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, in order that he may not drag you before the judge, and the judge turn you over to the constable, and the constable throw you into prison. 59 "I say to you, you shall not get out of there until you have paid the very last cent."

Analysis of vv. 57-59:

1) Jesus continues to chastise the crowd in v. 57.
2) He challenges them individually to move beyond their hypocrisy referred to in the previous verse.
3) They could easily judge the weather, but were unwilling to judge the spiritual realities of their present time.
4) Specifically, “what is right”, a reference to Jesus and His teaching.
5) All they had to do was look at what was written by the prophets; this information alone was sufficient to judge the Messiah and the veracity of His words (Isa. 61:1-2, Dan. 9:24-26).
7) They had judged Jesus, but had done so incorrectly.
8) As long as one is controlled by the OSN, God’s purpose and plan will be misunderstood.
9) In v. 58 Jesus relates a parable that identifies the crowd as one on the way to the courts with a legal opponent.
10) This situation alludes to a financial lawsuit where one is accused of non-payment of a debt owed.
11) The “going with” in context is not a voluntary appearance before the courts.
12) We may presume that the opponent has made every effort to collect payment, but was unsuccessful.
13) Hence a final judgement by the courts is sought.
14) Jesus exhorts the crowd, “Make an effort to settle with him.”
15) The situation depicts the one who has not believed in the Messiah and is heading for imminent judgment.
16) The exhortation to settle is in reality an exhortation to believe in Jesus.
17) This is the only way to avoid imminent disaster.
18) If one believed, he would be permanently freed from his debt (cf. Col. 2:14 also Acts 3:19).
19) If no settlement is reached, the debtor will be forcefully dragged before the judge and face the consequences including prison.
20) In this parable the prison points to hell and the Lake of Fire, the residence of all unbelievers (1 Peter 3:18-19, Rev. 20:7).
21) The judgment will be final and permanent (i.e. Great White Throne Judgment).
Luke 12

End: Chapter 12