

**The Church of the Servant King**  
**Survey of the Bible Series**  
**The Gospel of Luke**

SB\_LK12\_Jesus Teaches His Disciples

**Beware of Hypocrisy (12:1-3)**

In chapter 11:37 and following, Luke records the vile nature of the religious leaders of Israel as their true character is revealed by Jesus. In the final verses of that chapter, we saw just how much they despised Jesus in their attempt to find a way to accuse Him. Jesus seizes the opportunity to teach His disciples. Jesus' point is that all injustices need to be evaluated in view of the judgment that will take place at the end of human history. In this passage, leaven is used to represent evil, but that is not always the case in Scripture.

**Jesus Teaches the Fear of God (12:4-7)**

Jesus uses a logic akin to Paul's *a fortiori* (i.e. from the greater to the lesser) logic to explain to the disciples the reason they should not be afraid. If God knows when a sparrow falls and if God knows the number of hairs on a person's head, He certainly values the lives and eternal destiny of His Own.

**Confess Christ Before Men (12:8-12)**

This passage has a strong parallel to teaching by Paul to the Church in Romans 8:17 and 2 Timothy 2:11-13. However, note that in the latter passage (2 Tim 2:11-13), one's eternal destiny is not the issue (i.e. "He cannot deny Himself" in 2 Tim 2:13) as apparently is the case in this passage and its parallel passage in the Gospel of Matthew (i.e. 10:32-33). The difference between the Gospels and 2 Timothy is the audience and the nature of the exhortation. In 2 Timothy, the subject is the Church Age believer. In the Gospel accounts, the subject is the Jewish (or even Gentile) unbeliever who rejects Jesus as the promised Messiah and the gospel of the kingdom that was being preached by Jesus and His disciples.

In context, to blaspheme against the Holy Spirit was equivalent to denying that Jesus was the promised Messiah of Israel. In the Gospel of Matthew, the connection between the blasphemy of the Holy Spirit and the attitude and work of the Pharisees is more closely connected (see Matthew 12:31-32). Jesus even makes the statement that such blasphemy will not be forgiven either in "this age or the age to come" (a reference to the last days of Israel most likely).

**The Parable of the Rich Fool (12:13-21)**

This passage has no parallel in the other Gospel accounts. Instead of becoming tangled in a domestic dispute, Jesus goes straight to the heart of the issue – covetousness and greed. So many times, people expect the spiritual leader to be a substitute for their own mental and spiritual process. The purpose of the spiritual leader is to assist the believer in becoming self-sufficient – not to be some sort of spiritual mediator. Many times the spiritual leader may choose to get involved in order to provide an object lesson and example, but ultimately every believer is required to grow to a point of a spiritual self-sufficiency in their walk.

**Do Not Worry (12:22-34)**

The religious leaders of Jesus' day believed that the Lord materially blessed those He loved, therefore material wealth and prosperity was an indication of spiritual approval. This attitude spawned a focus upon building up treasures on earth, a self-centered focus to life, spiritual blindness, slavery to the world, and worry based upon a lack of trust in the Lord.

The Jews failed to understand that a vibrant spiritual life was the basis for God's material blessings to Old Testament believers. They misunderstood the spiritual basis that was the foundation for material blessings of believers in their Hebrew Scriptures that we know as the Old Testament. Examples of the passages that they probably distorted in meaning would include Job 1:1-3, 8; 42:12-17; and Proverbs 13:4.

Today, the correlation between material prosperity and one's spiritual life is not an emphasis in Scripture. God's concept of missions in the dispensations prior to the Church Age was primarily *centripetal* in nature, i.e. unbelievers were to be drawn to God based upon the manner in which God blessed His spiritual people. This principle is the basis of the Abrahamic Covenant in Genesis 12:3 and is found as a theme throughout the Old Testament (Ex 9:15-16; 15:3, 7, 15; 32:1-14; 1 Ki 8:41-43; 10:1, 7-9, 24). In the Church Age, God's concept of missions is primarily *centrifugal* in nature, i.e. unbelievers are evangelized as believers go throughout the world.

### **The Faithful Servant (12:35-48)**

Jesus' point in verses 35-40 is that those who expectantly await His Second Advent are blessed. They are blessed in the sense that they will be given the privilege of entering the Messianic kingdom. In verse 39, I believe that Jesus changes the analogy a bit – the master of the house is Satan as ruler of this world and the thief is Jesus who will take Satan's kingdom from him.

In verses 42-48, Jesus contrasts the unbelieving Jew of the period prior to His return with the believing Jew.

- The context is Jewish, not Church. Therefore, this passage does not refer to the faithful and unfaithful believer of the Church Age. It refers to the Age of Israel believer and unbeliever.
- The unfaithful Jew (unbeliever manifested by his indifference toward the Second Coming) will be judged at the Second Advent.
- The unbelieving Jew will not participate in the Messianic kingdom on earth and will weep and gnash his teeth in hellfire (Matt 24:42-51) while missing the glories of the Messianic kingdom on earth and be cast into the Lake of Fire at the Great White Throne Judgment. (See our previous study in Matthew 8 in which we examined different views regarding the phrase "weeping and gnashing of teeth").

### **Christ Brings Division (12:49-53)**

Jesus did not come to bring peace prior to His Second Advent and the ushering in of the Millennium. He will be divisive. This principle is true of any period (Age of Israel, Church or Tribulation); however, it will perhaps be most evident in that period of the maximum intensification of evil that characterizes the Tribulation. Jesus quotes from Micah 7:6 in Matthew 10:35 (cf. Luke 12:53). Micah was describing the sinfulness and rebellion of Judah in the days of King Ahaz (730 – 720 B.C.). [Remember Matthew 2:6 quoted Micah 5:2 to refer to the city of Jesus' birth, i.e. Bethlehem].

### **Discern the Time (12:54-56)**

In these verses, Jesus is still on the west side of the Sea of Galilee in the area known as Galilee. Matthew 15 records that a group of Pharisees from Jerusalem had traveled north to investigate Jesus. Now Pharisees and Sadducees question Jesus (Luke 11:53-54). Their questioning is not from an attitude of seeking the truth, rather the sign they sought was a sign consistent with their view of what the *true* Messiah would be and do. They sought a sign like that of the plagues on Egypt (Ex 7-12), or having the sun stand still (Josh 10:12-14) which involved Israel's victories over its enemies.

### **Make Peace With Your Adversary (12:57-59)**

Jesus is teaching that Jews should be reconciled to God before judgment comes upon them.