
1. The Outline Bible divides this chapter into a decalog of ten emphases. With increased demonic opposition, Jesus launches His teaching ministry into high gear.

2. Increased hostility by the religious leaders prompted myriads of tramps (Lk. 12:1). μυρίον μυριάς + καταπατέω katapateō #2366x3s. Despite the presence of these huge numbers, Jesus kept His first focus on His true disciples.

3. Emphasis #1 Hypocrisy (Lk. 12:1-3). || Mt. 16:6,11; Mk. 8:15 [GM45: Disciples’ Carelessness Condemned]
   a. Beware (προσέχω prosechō #5326) the leaven (ζύμη zumē #2219) which is hypocrisy (ὑποκρίσις hypokrisis #5272) (Lk. 12:1). Delivered to the disciples in the Dispensation of Israel, this principle is also one for Church application (Rom. 12:9; 2nd Cor. 6:6; 1st Tim. 1:5; 2nd Tim. 1:5; Jas. 3:17; 1st Pet. 1:22).
   b. This message distinguishes between anonymity and secrecy (Lk. 12:2-3). || Mt. 10:26-27 [GM34 The Twelve Sent Out]
      1) Hypocritical cover-ups will be apocalyptic. Angels presently witness them, and the fire of the Judgment Seat of Christ (or the coming Wilderness Judgment of Israel) will expose them as wood, hay & stubble.
      2) Hidden faithfulness will become known. God the Father sees in secret and will repay (Mt. 6:4,6).
      3) Words spoken in darkness will be judged (Mt. 12:36), but private testimonies for Christ will be publicly celebrated. The Judgment Seat of Christ will expose them as gold, silver & precious stones.

4. Emphasis #2 True Fear (Lk. 12:4-5). || Mt. 10:28 [GM34 The Twelve Sent Out]
   a. Jesus addresses this message to His φίλοι philoi (friends) (Lk. 12:4). He tells them not to be afraid of temporal affliction. If persecution is a matter of physical life or death then it’s not truly critical!
   b. True Fear is the godly reverence (יִרְא ַ֣ת yir’ath #3374) of God (יָהֹוָה YHWH), the Almighty (יְוהֵי אֱלֹהִִ֔ים יהוה Elahím), or the Lord (יְהוָה יהוה YHWH) (Lk. 12:5; Prov. 1:7). Spiritual life and death is the critical realm.
      1) Although believers no longer fear being cast into hell we must never lose our fear of the One with authority to do so (see Heb. 12:28-29).
      2) The Fear of the Lord was a dominant theme for Israel in their stewardship, but it also has a tremendous emphasis for the Church in our stewardship as well (2nd Cor. 5:11; 7:1; Phil. 2:12; Eph. 5:21; Heb. 12:28-29).

5. Emphasis #3 God’s Care (Lk. 12:6-7). || Mt. 10:29-31 [GM34 The Twelve Sent Out]
   a. Sparrows may be a dime a dozen but God’s lovingkindness takes care of them (Lk. 12:6). LAE has a good article on this passage.
   b. Precise numeration of hair follicles may seem trivial, but God’s grace plan incorporates all things to both their infinitesimal and infinite extents (Lk. 12:7).
   c. Our value to God is proportionately beyond His “disproportionate” care for “worthless” sparrows. διαφέρω diapherō #5108 (Mt. 6:26; 10:31; 12:12; Lk. 12:7,24). Believers are not only valuable, but essential (Rom. 2:18; Phil. 1:10).

6. Emphasis #4 Acknowledging Christ (Lk. 12:8-12)
   a. Confession of Christ produces paterological and angelical recognition in heaven (Lk. 12:8-9). || Mt. 10:32-33 [GM34 The Twelve Sent Out]
      1) Confession of Christ in a salvific sense.
      2) Confession of Christ in a witnessing sense.
   b. Blasphemy against the Holy Spirit is a rejection of His convicting ministry concerning Jesus Christ and the divine provision for salvation (Lk. 12:10). || Mt. 12:31-32; Mk. 3:28-29 [GM24 Jesus Accused of Blasphemy; see especially 7.a-f in those notes]
   c. Maintaining a confession in the face of persecution requires the faith-rest reliance upon the Holy Spirit for verbal plenary instigation (Lk. 12:11-12). || Mt. 10:19-20 [GM34 The Twelve Sent Out]

a. A certain man from the crowd interrupted Jesus’ Bible class to urge Christ to arbitrate his inheritance (Lk. 12:13). His address as “teacher” (Rabbi, Jn. 1:38) is an admission of Jesus’ role.

b. Jesus Christ immediately and firmly rejected a role He had not been assigned (Lk. 12:14).

c. Jesus faithfully executed the role He had been assigned and warned this man to beware of his greed (Lk. 12:15).

d. The twin principles (v.15) are taught in the parable (Lk. 12:16–21).

1) Principle #1: beware (ὀράτε καὶ φιλάσσοσθε ηροτα και φυλασσεσθε) every form of greed (πάσης πλονέξιας πασὲς pleonexias). πλονέξια pleonexia #4124 Δε (Mk. 7:22; Lk. 12:15; Rom. 1:29; 2nd Cor. 9:5; Eph. 4:19; 5:3; Col. 3:5; 1st Thess. 2:5; 2nd Pet. 2:3,14).

a) Greed will train the heart to a terrible end (2nd Pet. 2:14).

b) Greed works against the heart training that Bible doctrine achieves (Ps. 119:36).

2) Principle #2: ζητέω #2222 live life does not consist of possessions. Materialistic humanity must reorient to the immaterial (Job 2:4; Ps. 37:16; Prov. 15:16; 16:16; 23:4; Ecc. 4:6–8; 5:10–16; 1st Tim. 6:6–8).

e. The parable.

1) A rich man’s χώρα chōra experienced εὐφορία euphoria (Lk. 12:16). εὐφορέω ευφορέω #2164 Aor.act.ind. shows the punctiliar nature of this fertility.  

2) The rich man claims to have “no place” for storage (Lk. 12:17), yet he has multiple barns (Lk. 12:18).

3) The man’s dissatisfaction with storage capacity reflects the core issue of greed (Lk. 12:18).

a) Greed destroys capacity to identify “sufficiency” or be content with sufficiency.

b) Greed destroys capacity to share with others, because greed never sees an excess.

4) Temporal thinking must reorient to eternal thinking (Lk. 12:19).

a) Years of security cannot replace eternal security.

b) The purpose for wealth is not for eating, drinking and merrymaking (1st Tim. 6:17–19).

5) Greed is foolish (Lk. 12:20) and selfish (Lk. 12:21) and sadly fails to give glory to the One who provided the wealth in the first place (1st Cor. 4:7).

8. Emphasis #6 Worry (Lk. 12:22–33). Mt. 6:25–33, also vv.19–21 [GM17 Sermon on the Mount]

a. Food and clothing are the two necessities for contentment (1st Tim. 6:8) but we don’t have to be anxious about attaining them (Lk. 12:22–23). μερμήναι merima #1330 1ος (Mt. 6:25,27,28,31,34,42; Mt. 10:19; Lk. 10:41; 12:11,22,25,26; 1st Cor. 7:32,33,34; 12:25; Phil. 2:20; 4:6).

b. Ravens and lilies are the Lord’s illustrations (Lk. 12:24–28).

c. Food and drink are not the search objects (ζητέω #2222), so don’t go meteoric over them (Lk. 12:29).

μετεωρίζομαι meteōrizomai #3349 Aor.

d. Apart from a relationship with God, temporal life provision is a very real endeavor. For those with a relationship with God, the real seeking takes place in spiritual life (Lk. 12:30–31). Temporal life becomes a matter of course.

e. God the Father’s decision to provide the Kingdom is a good pleasure choice (Lk. 12:32). εὐδοκέω ευδοκέω #2106 2ος & εὐδοκία ευδοκία #2107 ης are essential concepts for believers to embrace (Mt. 3:17; 11:26; 12:18; 17:5; Mk. 1:11; Lk. 2:14; 3:22; 10:21; 12:32; Rom. 10:1; 15:26,27; 1st Cor. 1:21; 10:5; 2nd Cor. 5:8; 12:10; Gal. 1:15; Eph. 1:5,9; Phil. 1:15; 2:13; Col. 1:19; 1st Thess. 2:8; 3:1; 2nd Thess. 1:11; 2:12; Heb. 10:6,8,38; 2nd Pet. 1:17).

f. Heavenly minded believers have the grace orientation to be truly charitable (Lk. 12:33–34).

9. Emphasis #7 Watchfulness (Lk. 12:35–48). This will be a dominant theme in the Mt. Olivet Discourse.

a. Loins and lamps illustrate the mental attitude of preparedness (Lk. 12:35). The periphrastic imperative is an imperative of being. “Εὐποιοσάν 3πλ..pres.act.imper. εἰμί εἰμι #1510 2443x. “Let them be.”

Note: this is not a Dispensation of the Church message for primary application. Only so far as the imminency principle applies to the Rapture do we find secondary application from this text.

b. Israel’s simile for imminency is dispensationally instructive (Lk. 12:36).

1) They are not entitled to attend the wedding feast (γάμος gamos #1062 1ος) their master is attending.

2) They are to be prepared for his welcome homecoming after the wedding feast.

3) Happy-blessed (μακάριοι makarios) are the slaves whom the master will discover to be watchful. γρηγορέω #1327 be watchful, be on the alert (Mt. 24:42,43; 25:13; 26:38,40,41; Mk. 13:34,35,37; 14:34,37,38; Lk. 12:37; Acts 20:31; 1st Cor. 16:13; Col. 4:2; 1st Thess. 5:6,10; 1st Pet. 5:8; Rev. 3:2,3; 16:15).

4) The master girds himself to serve the slaves (Lk. 12:37). Israel will go from slavery to freedom in the millennial kingdom.

5) The second or third watch demonstrates both imminency and inevitability (Lk. 12:38).
c. Jesus commands His audience to know the burglary maxim (Lk. 12:39-40). || Mt. 24:43-44 γινώσκετε γινώσκο #1097 222x. Alternatively, Jesus relates the indicative mood of what everybody knows. The 22 uses of γινώσκετε γινώσκο leave many passages open to interpretation.

1) Foreknowledge of misfortune allows for prevention. The οἰκοδεσποτής οἰκοδεσποτῆς can prevent the κλέπτης from διορύσσω διορύσσει activity in his οἶκος οἰκος.


d. Peter’s request for clarification provides additional dispensational instruction (Lk. 12:41-46). || Mt. 24:45-51

1) A faithful steward must be sensible first of all. ὁ πιστός οἰκονόμος ὁ φρόνιμος ho pistos oikonomos ho phonimos. 

2) A faithful steward must be a feeder. σιτομέτριον σιτομετρίω τροφή τροφή #5429 16x pert. to understanding associated w. insight and wisdom, sensible, thoughtful, prudent, wise (Mt. 7:24; 10:16; 24:45; 25:2,4,8,9; Lk. 12:42; 16:8; Rom. 11:25; 12:16; 1st Cor. 4:10; 10:15 2nd Cor. 11:19).

3) A faithful steward must not grow brutal in the derlication of their duties (Lk. 12:45-46). This occurs when the steward loses track of imminency and accountability.

4) Faithful and faithless stewards will be assigned their proper places. τιστός πιστός #4103 67x v. 42 vs. ἀπιστός απιστός #571 23x v. 46.

e. Accountability increases with increased responsibility (Lk. 12:47-48).

1) Willful negligence is harshly disciplined, ignorant negligence faces a more limited lashing (Lk. 12:47-48a).

2) Slaves are given responsibilities and required to be faithful. Sons are given more than responsibilities because they are also entrusted with the Father’s will (Lk. 12:48b). See Hebrews 3:5-6 for the contrast in metaphors.


a. Jesus is eager to initiate the baptism of fire, but must first endure His own baptism of the cross (Lk. 12:49-50; Matt. 3:11 cf. Joel 2:28-29 & Mal. 3:2-3; Mk. 10:38-39).

b. Peace on Earth is a valid Christmas theme (Lk. 2:14), but must wait for the culmination of world division (Lk. 12:51-53). διαμερίσμος διαμερίζω & διαμερισμός διαμερίζο #1266 11x & διαμερισμός διαμερίζομαι & διαμερισμός #1267 fr. μερίζω merizō #3307 14x & μέρος meros #3313 42x.

c. World division will not be exhibited on a national basis, but household by household internally (Lk. 12:52-53).

11. Emphasis #9 Perception (Lk. 12:54-56). || Mt. 16:2-3 [GM45 Disciples’ Carelessness Condemned]

a. Secular wisdom develops comprehensive temporal-life forecasts: financial markets, weather, demographics, actuarial statistics, etc. (Lk. 12:54-55).

b. Divine wisdom develops an accurate dispensational focus (Lk. 12:56).

c. Viewing life exclusively through human viewpoint is hypocritical. ὑποκριταί


a. Divine viewpoint also equips believers to achieve temporal reconciliation (Lk. 12:57).

b. Out of court settlements are always preferable (Lk. 12:58-59).

c. Similar admonitions are even more applicable for the Church (1st Cor. 6:1-8).