

(13) Jesus Deals with Hypocrisy, Covetousness, Worry & Alertness (Luke 12:1-59)

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). μυριάς *urias* ^{#3461}_{8x} + καταπατέω *katapateō* ^{#2662}_{5x}. 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* ^{#4337}_{24x}) the leaven (ζύμη *zumē* ^{#2219}_{13x}) which is hypocrisy (ὑπόκρισις *hypokrisis* ^{#5272}_{6x}) (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 *philoī* (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 (יִרְאַתַּי *yir'ath* ^{#3374}_{13x}) of God (אֱלֹהִים), the Almighty (יְהוָה), or the Lord (יְהוָה) (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* ^{#1308}_{13x} (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]

7. Emphasis #5 The Poverty of Riches (Lk. 12:13-21). Unique to Luke in the NT, however the apocryphal Gospel of Thomas repeats these stories ([GT 63,72](#)).
- 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.
 - Jesus Christ immediately and firmly rejected a role He had not been assigned (Lk. 12:14).
 - Jesus faithfully executed the role He had been assigned and warned this man to beware of his greed (Lk. 12:15).
 - The twin principles (v.15) are taught in the parable (Lk. 12:16-21).
 - Principle #1: beware (ὀρᾶτε καὶ φυλάσσεσθε horate kai phulassesthe) every form of greed (πάσης πλεονεξίας pasēs pleonexias). πλεονεξία pleonexia ^{#4124}_{10x} (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).
 - Greed will train the heart to a terrible end (2nd Pet. 2:14).
 - Greed works against the heart training that Bible doctrine achieves (Ps. 119:36).
 - Principle #2: ζῶνι ζωῆ ^{#2222}_{135x} 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).
 - The parable.
 - A rich man's χώρα chōra experienced εὐφορία euphoria (Lk. 12:16). εὐφορέω euphoreō ^{#2164}_{Hap.} Aor.act.ind. shows the punctiliar nature of this fertility.
 - The rich man claims to have "no place" for storage (Lk. 12:17), yet he has multiple barns (Lk. 12:18).
 - The man's dissatisfaction with storage capacity reflects the core issue of greed (Lk. 12:18).
 - Greed destroys capacity to identify "sufficiency" or be content with sufficiency.
 - Greed destroys capacity to share with others, because greed never sees an excess.
 - Temporal thinking must reorient to eternal thinking (Lk. 12:19).
 - Years of security cannot replace eternal security.
 - The purpose for wealth is not for eating, drinking and merrymaking (1st Tim. 6:17-19).
 - 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. 12:22-34). || Mt. 6:25-33, also vv.19-21 [GM17 Sermon on the Mount]
- 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). μεριμνάω merimnaō ^{#3309}_{19x} (Mt. 6:25,27,28,31,34_{x2}; Mt. 10:19; Lk. 10:41; 12:11,22,25,26; 1st Cor. 7:32,33,34; 12:25; Phil. 2:20; 4:6).
 - Ravens and lilies are the Lord's illustrations (Lk. 12:24-28).
 - Food and drink are not the search objects (ζητέω zēteō ^{#2212}_{117x}), so don't go meteoric over them (Lk. 12:29). μετεωρίζομαι meteōrizomai ^{#3349}_{Hap.}
 - 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.
 - God the Father's decision to provide the Kingdom is a good pleasure choice (Lk. 12:32). εὐδοκέω eudokeō ^{#2106}_{21x} & εὐδοκία eudokia ^{#2107}_{9x} 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).
 - 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.
- Loins and lamps illustrate the mental attitude of preparedness (Lk. 12:35). The periphrastic imperative is an imperative of being. ἔστωσαν 3pl.pres.act.imper. εἰμί eimi ^{#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.
 - Israel's simile for imminency is dispensationally instructive (Lk. 12:36).
 - They are not entitled to attend the wedding feast (γάμος gamos ^{#1062}_{16x}) their master is attending.
 - They are to be prepared for his welcome homecoming after the wedding feast.
 - Happy-blessed (μακάριοι makarioi) are the slaves whom the master will discover to be watchful. γρηγορέω ^{#1127}_{23x}: *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).
 - The master girds himself to serve the slaves (Lk. 12:37). Israel will go from slavery to freedom in the millennial kingdom.
 - 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 ginōskete pres.act.imper. γινώσκω ginōskō ^{#1097}_{222x}. Alternatively, Jesus relates the indicative mood of what everybody knows. The 22 uses of γινώσκετε ginōskete leave many passages open to interpretation.
- 1) Foreknowledge of misfortune allows for prevention. The οἰκοδεσπότης oikodespotēs can prevent the κλέπτης kleptēs from διορύσσω diorussō activity in his οἶκος oikos.
 - 2) Foreknowledge of rescue allows for endurance (Heb. 10:34; 2nd Pet. 1:14; 3:17-18).
- 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 πιστὸς οἰκονόμος ὁ φρόνιμος ho pistos oikonomos ho phronimos. φρόνιμος phronimos ^{#5429}_{14x}; 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).
 - 2) A faithful steward must be a feeder. σιτομέτριον sitometrion ^{#4620}_{Hap}, τροφή trophē ^{#5160}_{10x} in Mt. 24:45.
 - 3) A faithful steward must not grow brutal in the dereliction 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. πιστός pistos ^{#4103}_{67x} v.42 vs. ἄπιστος apistos ^{#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.
10. Emphasis #8 Jesus Mission (Lk. 12:49-53). || Mt. 10:34-36 [GM34 The Twelve Sent Out]
- 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). διαμερίζω diamerizō ^{#1266}_{11x} & διαμερισμός diamerismos ^{#1267}_{Hap}. 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
12. Emphasis #10 Reconciliation (Lk. 12:57-59). || Mt. 5:25-26 [GM17 Sermon on the Mount]
- 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).