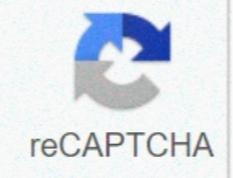




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Luke 12 22 34 the message

Luke 12 1 At this time the crowd, unthirsted and stomping on each other's toes, numbered in the thousands. But Jesus' main concern was His disciples. He said to them, Watch yourself carefully so that you are not contaminated with Pharisee yeast, Pharisee phoniness. 2 You cannot hide your true self forever; soon you will be exposed. You can't hide behind a religious mask forever; sooner or later the mask will slip and your real face will be known. 3 You cannot whisper one thing in person and preach otherwise in public; The Day when the whispers will be repeated throughout the city. 4 I speak to you as dear friends. Do not bluff into silence or insincerity by the threat of religious bullies. Right, they can kill you, but then what can they do? There's nothing they can do to your soul, your core. 5 Keep your fear for the Lord, who holds your whole life – body and soul – in his hands. 6 How much for two or three pet walnut? Some loose change, right? But God never ignores any of them. 7 And he pays more attention to you, right down to the last detail – even poking hair in your head! So don't be intimidated by all this bulky talk. You're worth over a million canaries. 8 Stand up for me among those you meet, and the Son of man will stand before all the angels of the LORD. 9 But if you pretend you do not know me, do you think I will defend you before the angel of the Lord? 10 If you mouth the son of man badly because of misunderstanding or ignorance, that can be ignored. But if you consciously attack God himself, aim for the Holy Spirit, that will not be ignored. 11 When they drag you to their meeting place, or to the police court and before a judge, do not worry about defending yourself – what you will say or how you will say it. The 12 right words will be there. The Holy Spirit will give you the right words when the time comes. 13 Someone from the crowd said, Master, command my brother to give me a fair share of the family inheritance. 14 He replied, Mister, what makes you think it is one of my businesses to be a judge or mediator for you? 15 Speaking to the people, he continued, Beware! Protect yourself from a little greed. Life is not defined by what you have, even when you have a lot. 16 And he told them this story. The farms of certain rich people produce great crops. 17 He said to himself, 'What can I do? My barn is not big enough to harvest. 18 That's what happens when you fill your shed with And there is no god but God, who says to 22 He continues this subject with his disciples. Don't fuss about what's on the outside when eating or if the clothes in your closet are in fashion. 23 There is far more to your inner life than the food you put into your stomach, more to your outer appearance than the clothes you hang on your body. 24 Look at the raven, free and unfettered, unattached to the job description, carefree in the care of the Lord. And you count a lot more. 25 Did anyone fuss before the summer ever got taller by so many inches? 26 If fuss can't even do that, why is the fuss at all? 27 Walk into the fields and see the wildflowers. They're not fussed with their looks – but have you ever seen a colour and design quite like that? Ten of the best dressed men and women in the country look sheepish with them. 28 If God gives such attention to wildflowers, most people never even notice, don't you think he'll attend to you, proud of you? What's best for you? 29 What I'm trying to do here is relax you, not so busy with getting so you can respond to God's gift. 30 The man who does not know God and the way he works fussy over these things, but you know god and how he works. 31 Steep yourself in God's reality, God's initiative, God's provision. You will find all your daily human worries will be met. 32 Don't be afraid to let go. You're my dear friend! Father wants to give you the kingdom itself. 33 Be generous. Give it to the poor. Get yourself a bank that can't go bankrupt, a bank of paradise away from bankrobbers, safe from embezzlement, a bank you can bank in. 34 It's obvious, isn't it? The place where your treasure is, is the place you want it most, and it ends up being. 35 Keep your shirt; Keep the lights on! 36 Be like a housemaid waiting for their master to return from his honeymoon, and be ready to open the door when he arrives and knocks. 37 Lucky the servants the master found on his watch! She would wear aprons, sit them at tables, and serve them meals, share her wedding party with them. 38 It does not matter what time of night he arrives; they are awake – and very blessed! 39 You know that if the homeowner knew what night the thief was coming, he wouldn't have stayed outside late and left the place unlocked. 40 So don't be dirty and careless. Only when you least expect it, the Son of Man will appear. 41 Peter said, Master, are you telling this story just for us? Or for everyone? 42 The Master let me ask you: Who is a reliable manager, full of common sense, that the master puts in charge of his staff to feed them well and on time? 43 He is a blessed man if when the master appears he does his work. 44 And if he said to himself, 'You must have taken his time,' began to weaken the servants and maids, throw a party for his friends, and Drunk, the 46-year-old master would come in when he wasn't expecting it, give him a thrashing of his life, and put him back in the kitchen peeling potatoes. 45 A servant who knows what his master wants and ignores him, or doesn't do whatever he wants, will be truly thrashed. 46 But if he does a bad job through ignorance, he will go down with a slap in the hand. Big rewards mean great responsibility; bigger prizes, greater responsibility! 49 I have come to start a fire on this earth – how I hope it blazes now! 50 I came to change everything, change everything right – how long for it to be over! 51 Do you think I came to smooth things over and make it all good? Not so much. I've come to interrupt and face! 52 From now on, when you find five in a house, it will - Three against two, and two against three. 53 Fathers against children, and children against fathers; Mother against daughter, and daughter against mother; Mother-in-law to the bride, and the bride to the mother-in-law. 54 Then he turned to the crowd: When you see clouds coming in from the west, you say, 'The storm is coming' - and you're right. 55 And when the wind comes out of the south, you say, 'It's going to be that hot' – and you're right. 56 Fraud! You know how to tell weather changes, so don't tell me you can't say change in season, God's season we're in right now. 57 You don't have to be a genius to understand these things. Using only your common sense, the 58 types you will use if, when brought to justice, you decide to settle with your accuser on the street, knowing that if the case goes to a judge you will probably go to jail 59 and pay every last penny of the fine. That's the kind of decision I ask you to make. Ralph F. Wilson Audio (26:38) Gospel Parallels •157 Free E-mail Bible Study Discipleship Training in The Gospel of Luke James J. Tissot, detailing 'Pharisees and Sadists Came to Seduce Jesus' (1886-94), gouache on gray wove paper, Brooklyn Museum, New York. 22 Then Jesus said to his disciples, 'Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear. Life is more than food, and the body is more than clothes.' (12:22-23) In this passage, Jesus uses two word couples: life/eating and body/wear/clothing. The Greek word used for life in this passage is psyche, a word that is many sides from which we get the English word of our soul. Depending on the psyche can mean (breath) life, the principle of life or soul, the seat of human inner life, feelings and emotions, chairs and centers of life that transcend the worldly. 527 I have heard bible teachers make a difference about soul thinking vs. spiritual thought, but nothing applies there. Uses of Luke like the word psyche to refer to the worldly life itself. Surprisingly, Luke pairs psyche, living with Greek soma, body. Often these words are arranged as opposed to, soul vs physical. But here they are used in Hebrew mode as identical parallelism. Both words refer to physical life, one related to food, the other to clothing. Jesus' point is: Life is more than just food, and the body is more than clothing. (12:23) Simple thinking, but profound! So often we take for granted humdrum daily survival and existence. Sometimes we get tediums that assume that the material aspect of life is all it is about. How alen a concept to Jesus. Life is more than food, and the body is more than clothes. There's more he uses us, using the comparative form of Poly Greek adjectives, more. 528 The key phrases he uses are don't worry, merimnaō Greek, have anxiety, worry, be (not so) worry, then care, worry about something. 529 This word is used twice in this section: Don't worry about your life, what you will eat; or about your body, what you will wear. (12:22) Which one of you is worried about adding an hour to his life? (12:25) Consider the Raven (Luke 12:24) Now that Jesus has introduced the premise, he begins to illustrate it. Consider crows: They do not sow or reap, they do not have sheds or sheds; So Allah fed them and in a house where there is no value to you, (12:24) The word that is translated consider is the Greek kataneō, note, observe something carefully. Look (with reflection), consider, contemplate something. 530 We are invited, with the other listeners of Jesus, to reflect on what we see around us. I hope that farmers and those who spend a lot of time out the door observe and reflect on the birds, animals, and crops they see around them. Jesus did that, and now he's turning his listeners' attention to crows. The Greek name for this bird is korakos, crows, crows. 531 According to the Mosaic Law, the Jews could eat clean birds, such as pigeons and other birds that ate grain, but not birds that were not clean, including crows, eagles, vultures, and owls (Leviticus 11:15; Deuteronomy 14:14) the people associated with eating on carcasses and blood. Jesus had just told the Parable of the Rich Fool who was ready to tear down his barn (apothekē Greek) and build a bigger one. Now he pulls out crows for consideration, which do not sow or reap, and do not have a barn or warehouse (apokatēke). The word that the warehouse translates to is benign Greek, which refers to storage space⁵³² in contrast to a stand-alone barn. The rich have every advantage. Crows have nothing. And the raven owned a greater share, and greater in his own right, providing food for the unclean raven. God himself made way for this disgraced blackbird. When we worry about food we leave the God Factor. God Their. And then Jesus reminded His disciples that they had much greater value than birds. This is a smaller argument for bigger. If God had even fed an unannoyed bird, he would not have provided more for man? Of course, this does not mean that God fills the bird feeders every morning for crows. They spend their days looking for food and devouring it. It's not a walking cat. We also don't expect God to put us on Easy Street. But we expect him to provide for our needs. Jesus tells us to expect it! Worrying Weakness (Luke 12:25-26) Which one of you is worried about adding an hour to his life? Since you can't do very small, why are you worried about the rest? (12:25-26) Worrying about not being able to achieve anything – anything, Jesus said. So why do it? The words Jesus used in this passage are words of physical measurement. The word translated cuta (KJV) or clock (NIV) is Greek pechē, initially 'forearm,' then 'pinch' or 'ell' as a length (about 18 inches, or .4652 meters). 533 The word translated stature (KJV) or life (NIV) is Greek hēlikia, age, life time and sometimes as stature. 534 Greek, then, uses a mixed metaphor: (1) a long physical metaphor with (2) a metaphor of time or age. Since the derivative use of hēlikia is body stature, Jesus could say, With you won't add cubits to your height. But most contemporary scholars prefer translation, you worry you can't add 18 inches to the journey of a lifetime. The reason is this. Verses 26 sees this addition as a very small thing. While adding 18 inches to a 5-foot man would be seen as a big thing, adding 18 inches to lifespan is a minuscule, and therefore seems more suitable. However you take verse 25, the meaning is the same. If you can't achieve anything with worry, why do you? Consider Lilies (Luke 12:27-28) Consider how lilies grow. They don't work or spin. But I'm telling you, even Solomon in all his splendor dressed like this. And if Allah were to cover up the pastures which He had given them, (12:27-28) Jesus had asked his listeners to consider how God fed the crows to convince them that God would provide them with the food they needed. Now, to illustrate that God would provide the clothes they needed, he turned their minds to field lilies. The word lilies is Greek, lily... Some people think of autumn crocus, lilies, anemones, or turk gladioli. Perhaps Jesus did not have a definite flower in mind, but thought of all the beautiful blooms that adorned the fields of Galilee. 535 In Northern California where I live, spring breaks through to all its colorful glory in fields and meadows. First, the yellow mustard erupts in riotous splendor, covering the whole intact His pale gold. Later, the fiddleneck opens in flower head with yellow-orange, and henbit claps a reddish purple peek. A few weeks later the fields were filled with purples from winter vetch, and roadside and disturbed places were carpeted with blue and purple and white lupine flower cones. The countryside is flooded with color. This unparalleled splendor is what I believe Jesus meant. Not just one lily, but a vibrant garden of wildflowers tackles the fields and slopes of the mountains of Galilee and Judea. Consider that the glory of wildflowers, and then realize that even Solomon, Israel's richest king, cannot compare. The grass field is dressed with glory, although in a few weeks the grass will dry bones and be collected for use in cooking fires. So why are we so worried about clothes when God is so elegant in wildflower outfit? Your Father Knows You Need Him (Luke 12:29-30) More and more, Jesus said, Your Father knows that you need him. The implication is that how can a good and rich father see and allow his children not to have enough food and clothes? We don't have to convince our Father of the need. He's aware of that. You won't have to surround the gates of heaven asking for it. Looking for food and clothing (Luke 12:29-30) That's our problem, according to Jesus, looking after the wrong thing. And do not remain in your hearts, and do not eat; Because the pagan world goes after all such things, and your Father knows that you need it. (12:29-30) The phrase translated set your heart on (NIY) or seek (KJV) at 12:29 is Greek zēteō, search, seek. But here the context shows a common, but somewhat deleted meaning: try to get, the desire to have something or strive for, aim (at), desire, desire. 536 This verse seeks not to be paired with but to seek his kingdom at 12:31. At 12:30 Jesus noted that the people (Greek epiētē) pursued all such things. The Greek verb is epizētē, a compound verb with the same root, zēteō, seek and preposition epi-, upon. Thayer noted that the addition of epi-prepositions seems directive rather than intensive. 537 Epizētē in this phrase seems to mean trying to, hope, hope. 538 But the NIV translation set your heart may be about right. We can still get enough to eat, and clothes to wear. We can fixated on money for rent or mortgages, and gas for cars. When the bills pile up, we stick to set our hearts to them. But Jesus said this fixation was misplaced. On the contrary, the fixation belongs to the kingdom of God. Look at the school of thought at 12:29-31. And do not stand by any way. Don't worry about it. For the pagan world fixated (epizētē) all such things, and I know that you need it. But fixated on (zēteō) his kingdom, and these things will be given to you as well. Seek His Kingdom (Luke 12:31) We must seek after (zēteō) the kingdom of the Father with all the energy we previously spent fighting for food and clothing and shelter. That doesn't mean that we don't get a job and make a living like everyone else. Most of the time that's what's going to mean. But instead of focusing on the struggle for daily needs, our minds and hearts seek the kingdom and its glory. And when we do that, Jesus promised, he will give us what we need for sustenance. Verily the promise of Allah is true, so do not be in manifest affairs. The translated Greek word given (NIV) is prosthēmi, add, put, from things added to something that already exists. 539 But seek his kingdom, and these things will be given to you as well. (12:31) In the back of my mind, I heard an old African-American spiritual synchronised (which reminds Isaiah 26:3); I woke up this morning with my mind... Living in Jesus, I woke up this morning with my mind... stay on Jesus. Hallelujah! Hallelujah! Hallelu-u-u-ah! That's what it's all about – where we focus our thoughts and our longings and prayers. Are we so preoccupied with survival that we are detached from Jesus and His kingdom? Then we are left with a struggle. But if our thoughts and thoughts and prayers focus on Jesus and His kingdom, then we have a promise that he will supply every need we have with respect to his many riches in Christ Jesus (Philippians 4:19). Paul's instruction to the Philippians church was similar. And when they are confronted with them or fear him, and they return to him, do not fear, and do not be anxious about what they are trying to do. And the peace of God will be with you. (Philippians 4:9) Focus on the problem and live and you get anxiety. So warn, for there are some among you who do not know. Yes, I have read it all my life because I have come to Luke's Gospel, but now for me it is special, energizing; Fear not, little flock, for your Father has been happy to give you kingdom. (12:32) Jesus addressed his disciples as The word the flock translates is Greek opinnion, herd, especially sheep. 540 Jesus calls them his little flock, using the word micro Greek. In many languages, reduced nouns are used as endearment terms. That's why Jesus called his disciples a small flock, his small shady flock of twelve, whom he cared about wholeheartedly, and with whom he shared his life. You and I, my friend, are part of that little herd now. We tried to walk with him, to listen to him, to emulate him, to absorb his thoughts and attitudes and his life philosophy. We're his little herd. Then he told us, Don't be afraid. In this passage Jesus has dealt with the panic and anxiety we feel when we focus on survival. Let's look at the different ways Jesus described this worry (merimnaō Greek, 12:22, 25, 26) small faith (Greek oīlopistos, 12:28) fear not (phobeō Greek, 12:32) Our worries and frets sit. Our concerns represent distrust, or just a little trust mixed with a lot of distrust. Our worries represent fear, terror, which drives us and makes us panic. Our worries are sinful. But amid our fears, Jesus spoke to us: Fear not, little flock. Glad to Give You Kingdom (Luke 12:32b) Fear not, little flock, for your Father has gladly given you kingdom. (12:32) The reason we should not be afraid is because the Father gave us kingdom. The Greek verb is a common one, giving something to someone. Give in the sense of grant, give, give. 541 What does that mean? What kingdom did he give us? The King's full inheritance, the full attention that is the right of the royal family, the full privilege of reigning with the King, the full provision of every need we have, the full forgiveness of all our sins against the King and his kingdom, the full love and favor of the king himself, and many more that we rarely understand. Wow! We struggled with bills and food, and he embraced us throughout his Kingdom where all the riches and glory of the Lord d lived. In the Kingdom is the answer to every need we have or will ever have. We focus on the needs of the Kingdom and its glory which is the abundant and overflowing answer to the need! How stupid. Ungrateful of his Lord. No wonder Jesus said, Seek His kingdom, and all these things will be added to you (12:31). Jesus saw the Kingdom as present, at hand, so he preached and taught and healed. He also saw it when it came, your kingdom came... He lives in a kingdom not its filled with glory as surely as the rising sun gilds the clouds with rising. But we're not done yet. There is one more word in this sentence to consider. The word translated happy is Greek eudokeō, please, be pleased. 542 God does not angrily share his Kingdom We. He didn't do it because he promised and couldn't bring himself back to his word. Jesus said that he was happy to give us the Kingdom. It is the joy of the Father, his abundant pleasure to embrace us his kingdom. He has waited of all eternity to do this, and is now very happy to do so. I dare say the Father would rather embrace you throughout His Kingdom than you are to receive it. Sell Your Goods, Give to the Poor (Luke 12:33) And what is our reaction to this unexpected and extraordinary bonus? Sell your property and give it to the poor. Give yourself a wallet that will not wear out, a treasure in the heaven that will not run out, where no thieves approach and no moth destroys. (12:33) We are very focused on this world and making sure we live a good life here. Although we are quick to deny it, we bear more resemblance to the Rich Fool than a believer student does. But when all our needs are met by God, in bestowing upon us His Kingdom, we are able to be generous. We no longer hold on to life, and hold on to our treasures for dear lives. We can look around us and worry about the needs of others. If we have extra treasure, we can sell it and give it to the poor. It may not make worldly sense, but it makes heavenly sense, and – Jesus says – gathers us treasure in heaven. We are rich in God in contrast to the Stupid Rich, who have everything but nothing. Do you believe you have a Kingdom? Then how does belief affect your daily attitude towards material things, towards wealth, towards survival? If it makes no difference, then you don't really believe it. Where is your Treasure, So is your Heart (Luke 12:34) For, Jesus concludes, where your treasure is, there your heart will also be (12:34). He left his disciples with the obvious question: What is your real treasure? What absorbs your attention and time? In which world do you live? Jesus calls you to another area of existence, an invisible but very real Kingdom where it will meet your every need for body, mind, soul, and spirit. The Gift of the Kingdom is meant to enmity your heart. So I ask again, where's your treasure, my friend? Father Prayer, I have lived most of my life in ignorance of the wealth and peace of your Kingdom. I have lived as if there was no tomorrow. I have been worried and restless and scared. I have broken your promises. And I'm ashamed, I'm sorry – I know you'd know. Improve my peripheral vision that I might and stay in your Kingdom now, and in the days to come. In the name of Jesus and His power, I pray, Amen. But the Key Verse seeks his kingdom, and these things will be given to you as well. Fear not, little herd, for your Father has been happy to give you the kingdom. (Luke 12:31-32) Questions Click the links below to discuss in one or more forums that follows – your choice. Jesus gave five reasons at 12:22-30 why we should not worry and strive for the material needs of life, food, clothing, shelter, and the like. What are they? (Read very carefully and then list the reasons) Extra Credit, God's concern for sparrows is mentioned at 12:6-8. Crows are mentioned at 12:24. What does these statements look like? How do crows differ from sparrows, from a Jewish point of view? Jesus refers to our focus on material ownership in three negative ways. The first is worry, What are the other two: worry (12:22, 24, 25)... (12:28)... (12:32) In what sense is this sin? What is important to you that the Father has given you the Kingdom (12:32-32). How are you feeling? What does it consist of? How effective is this life? How effective is it in the life to come? Why should sell possessions and give to the poor (12:32). What does that mean? Where's your treasure? Where's your heart? (12:34) How do you know? Lessons compiled in 805-page books on paperback, Kindle, & Pdf. Endnotes Hak © 2020, Ralph F. Wilson. <pastorjoyfulheart.com>. All rights reserved. One copy of this article is free. Do not put this on the website. View legal, copyright, and reprint information. </pastorjoyfulheart.com>

