**The Gospel of Luke**

**Witness to the Gentiles - #35**

**Treasure, Watchfulness, Much is Given, Division**

**Luke 12:33-34, 35-46, 47-48, 49-59**

**Luke 12:33-34 - Treasure in Heaven**

***33*** *Sell your possessions, and give to the needy. Provide yourselves with purses that do not wear out, with a treasure in the heavens that does not fail, where no thief gets near to it, and no moth destroys.* ***35*** *For where your treasure is, there will your heart be also.*

**A Note from Philemon**

**Acquiring the Heavenly Life**

Our Lord did not give us a commandment but a recommendation of how to live a free life where the real account is not in the bank but is in the way we live freely. Our possessions can possess us instead of us possessing them.

By saying that the purses do not wear out and that our treasure is in heaven, Our Beloved Jesus moved not the place of the treasure from earth to heaven but told us of the nature of new life where all what we have done of making peace, feeding the hungry, teaching the Gospel and being a presence of love is acquiring the heavenly life while we are still in the flesh.”

**Luke 12:35-46 - The Parable of the Watchful and the Faithful**

***35*** *“Let your loins be girded for action and keep your lamps burning,* ***36*** *and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks.* ***37*** *Blessed are those servants whom the master finds awake when he comes. Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them.* ***38*** *If he comes in the second watch, or in the third, and finds them awake, blessed are those servants!* ***39*** *But know this, that if the master of the house had known at what hour the thief was coming, he would not have left his house to be broken into.* ***40*** *You also must be ready, for the Son of Man is coming at an hour you do not expect.”*

***41*** *Peter said, “Lord, are you telling this parable for us or for all?”*

***42*** *And the Lord said, “Who then is the faithful and wise manager, whom his master will set over his household, to give them a food allowance at the popper time?* ***43*** *Blessed is that servant whom his master will find so doing when he comes.* ***44*** *Truly, I say to you, he will set him over all his possessions.* ***45*** *But if that servant says to himself, ‘My master is delayed in coming,’ and begins to beat the servants and the maids, and to eat and drink and get drunk,* ***46*** *the master of that servant 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 put him with the unfaithful.*

**Notes and Studies**

1. This discourse can be divided into three sections:

1. The watchful servant of an absent master
2. The watchful master
3. The evil servant of an absent master

2. The parable has one theme, and that is “watchfulness”.

3. We can see in a, b, and c, the master and the servant in the relationship of service, but what is extra ordinary is when the master begins to serve his servant and serve him at the table as a savant. In verse 37, the master will even get dressed: “*Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them.*” Such a service is not known in the society of this time and is very rare in our history.

**The Loins and the Lamps**

1. We have here the same special instruction of how the Passover was celebrated when the old Israel was ready for the Exodus (Exod 12:11, 22-23, I Kings 18:46, 2 Kings 4:29:1)
2. “Girding the loins” is the sign for being ready for the journey and “keeping the lamp burning” is also being ready as in the parable of the Ten Virgins (Matt 25:1ff). Here the servants are waiting for the master and this is the way they must receive him.
3. Luke used the Greek work ***douloi*** which is literally “slaves” and the other Greek word for master, ***Kyrios***.
4. The master was at a “wedding” and this means that he will be late, and comes back just before dawn, and the 3rd watch was the Roman division of time into 4 equal periods ( 6-9, 9-12, 12-3, 3-6), while the Jewish custom is of three periods 6-10, 10-2, 2-6 (Judges 7:19).
5. Jesus is referring to the heavenly celebration which is like a wedding party but the delicate point is that while he is dressed for that banquet, he comes home to our humanity and dresses himself in with a new dress to honor his servants or rather slaves.

**The Motive of Philippians 2:5-11 in the Parable**

***5*** *Have this attitude in yourselves which was also in Christ Jesus,*

***6*** *who, although He existed in the form of God, did not regard equality with God a thing to be grasped,*

[**7**](http://biblehub.com/philippians/2-7.htm) *but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.*

[***8***](http://biblehub.com/philippians/2-8.htm) *Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.*

***9*** *For this reason also, God highly exalted Him, and bestowed on Him the name which is above every names,*

***10*** *so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth,*

[***11***](http://biblehub.com/philippians/2-11.htm) *and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”*

**Notes and Studies**

1. We may be among those who think that worship is our service to God, but the opposite is correct. The divine and Holy Trinity serves us in the Son priestly service and in the work of the Holy Spirit who cleanses and enlightens us.
2. The great one that is the master serves the slaves, for in the parable as well as in Philippians 2:5-11, the master has taken the form of the servant.
3. When we bow the knee, it is not the kneeling of a servant but it is the adoration of those who have seen and have received the “glory” that was promised by Jesus (John 17:22-23: *“The glory which You have given Me I have given to them, that they may be one, just as We are one; I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.”*
4. The great serve the lesser; that is, the master serves the slave. This is among the essential components of the Gospel.

**Luke 12:45-46 - The Delayed coming of the Master**

1. Verses 45-46 are among the great warnings to all of us, *“If that servant says to himself, ‘My master is delayed in coming,’”* and begins to beat the servants and the maids, and to eat and drink and get drunk, .the master of that servant 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 put him with the unfaithful.” Jesus is telling of his delayed return.
2. The servant takes over and management the house according to his desire. His evil behavior ends with the unfaithful.
3. Verse 46 literally is read, “…*he will cut him in two.*” It can be taken literally as a severe punishment, and can be also understood figuratively of the “two lives” as the fate of the servant will be with the faithless or the hypocrites who have a double life.

**Luke 12:47-48 – To whom much was given …**

***47*** *And that servant who knew his master’s will but did not get ready or act according to his will, will receive a severe beating.* ***48*** *But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.*

**Luke 49-56**

*Not peace, but division*

***49*** *“I came to cast fire on the earth, and would that it were already kindled!*

***50*** *I have a baptism to be baptized with, and how great is my distress until it is accomplished!* ***51*** *Do you think that I have come to give peace on earth? No, I tell you, but rather division.* ***52*** *For from now on in one house there will be five 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 her daughter-in-law and daughter-in-law against mother-in-law.”*

*Interpreting the Time*

***54*** *He also said to the crowds, “When you see a cloud rising in the west, you say at once, ‘A shower is coming.’ And so it happens.* ***55*** *And when you see the south wind blowing, you say, ‘There will be scorching heat,’ and it happens.*

***56*** *You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?*

*Settle with Your Accuser*

***57*** *“And why do you not judge for yourselves what is right?* ***58*** *As you go with your accuser before the magistrate, make an effort to settle with him on the way, lest he drag you to the judge, and the judge hand you over to the officer, and the officer put you in prison.* ***[59](http://biblehub.com/luke/12-59.htm)*** *I tell you, you will never get out until you have paid the very last penny.”*

**Notes and Studies**

1. Here we have a contrast between the faithful who know and follow the master’s wishes and the others who do know but ignore them.

2. Jesus refers here to how slaves were treated and may be still treated by receiving a “beating.” Jesus does not recommend that, but he used this as an analogy to what will be the end of those who don’t serve the master.

3. Much is given means much is required in the service, and “to whom is entrusted much, more will be demanded”

**Note from Philemon**

Our Lord is telling us that all we have in our life are gifts and these gifts must be used not for our delight only but also for sharing in serving others. Some asked me what are the things that are entrusted to me? I said I need some time to answer this question.

Later the same person repeated the same question and I told him:

“I have been made a witness to the unconditional love of God. The Lord appointed me as someone who has been through the tunnel of despair to learn how to put all my hope on the love and mercy of the Savior. If I despair, it will be despairing from my concepts, which can mislead me, but I fall on God’s mercy and his love for sinners. What is required from me is my witness to the divine redeeming love.”

***Pope’s Notes***

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