

Foothills Christian Assembly Sermon October 6, 2019
Luke 12: 35 – 48 - "Kingdom Inheritance"

22 Then He said to His disciples, "Therefore I say to you, do not worry about your life, what you will eat; nor about the body, what you will put on. 23 Life is more than food, and the body is more than clothing. 24 Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. Of how much more value are you than the birds? 25 And which of you by worrying can add one cubit to his stature? 26 If you then are not able to do the least, why are you anxious for the rest? 27 Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. 28 If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more will He clothe you, O you of little faith? 29 And do not seek what you should eat or what you should drink, nor have an anxious mind. 30 For all these things the nations of the world seek after, and your Father knows that you need these things. 31 But seek the kingdom of God, and all these things shall be added to you. 32 Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom. 33 Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. 34 For where your treasure is, there your heart will be also.

35 "Let your waist be girded and your lamps burning; 36 and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. 37 Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them. 38 And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants. 39 But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. 40 Therefore you also be ready, for the Son of Man is coming at an hour you do not expect." 41 Then Peter said to Him, "Lord, do You speak this parable only to us, or to all people?" 42 And the Lord said, "Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season? 43 Blessed is that servant whom his master will find so doing when he comes. 44 Truly, I say to you that he will make him ruler over all that he has. 45 But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk, 46 the master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers. 47 And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes. 48 But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

49 "I came to send fire on the earth, and how I wish it were already kindled! 50 But I have a baptism to be baptized with, and how distressed I am till it is accomplished! 51 Do you suppose that I came to give peace on earth? I tell you, not at all, but rather division. 52 For from now on five in one house will be divided: three against two, and two against three. 53 Father will be divided 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 her mother-in-law." 54 Then He also said to the multitudes, "Whenever you see a cloud rising out of the west, immediately you say, 'A shower is coming'; and so it is. 55 And when you see the south wind blow, you say, 'There will be hot weather'; and there is. 56 Hypocrites! You can discern the face of the sky and of the earth, but how is it you do not discern this time?"

I. Introduction

- a. Jesus our Lord continues teaching His disciples about His Kingdom in today's verses. In verses 31-34 immediately prior, Jesus said, "But seek the kingdom of God, and all these things shall be added to you. 32 Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom. 33 Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. 34 For where your treasure is, there your heart will be also."
 - i. The disciples are to eagerly seek the Kingdom of God, not bodily needs
 - ii. The disciples are not to fear their seeking will be in vain because it is their Father's good pleasure to give them the Kingdom
 - iii. The process of seeking/receiving the Kingdom for the disciples will include selling possessions and giving alms
 - iv. The process of seeking/receiving the Kingdom for the disciples includes their hearts growing unfailing heavenly treasures
- b. In today's section about watchfulness and readiness, the Lord teaches His disciples some important practical steps so they will be able to receive the Kingdom of God.
 - i. In Matthew 21, after the parable of the wicked vinedressers (v33-40), Jesus gives the meaning of the parable in the context of rebuking the chief priests and the elders of the people: "42 Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the Lord's doing, And it is marvelous in our eyes'? 43 "Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. 44 And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder." 45 Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them."
 1. The Kingdom of God will be taken from the apostate Jews of that time and given to the faithful servants of Jesus Christ the Messiah. Jesus teaches His disciples key lessons today about how they will seek and receive the Kingdom of God.
 2. So, the timeframe of these events is determined by the context. These disciples during their lifetimes would be the first generation recipients of the Kingdom taken from the apostate Jews.
- c. Today's message: Lk 12: 35 – 48 "Kingdom Treasure"
 - i. Be like the faithful servants v35-38
 - ii. Do not be like the unfaithful servants v39,40
 - iii. Peter's Question: To us or to all? V41
 - iv. Jesus Answers Peter: The faithful servants v42-44
 - v. Jesus Answers Peter: The unfaithful servants v45-47
 - vi. Jesus Answers Peter: The ignorant servants v48
 - vii. Jesus summarizes v48b
 - viii. Questions to know, love and obey God

II. Be like the faithful servants v35-38

- a. "Let your waist be girded and your lamps burning; 36 and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. 37 Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them. 38 And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants."
- b. V35 "Let your waist be girded and your lamps burning"
 - i. Note "your" – Jesus is giving instructions to His disciples regarding their future.
 - ii. "waist be girded"
 1. B&C "Jesus' sayings about vigilance and faithfulness in 12:35–36 contain several allusions to OT passages. In 12:35 the phrase "let your loins be girded" (*estōsan hymōn hai osphyes periezōsmenai*) may be an allusion to God's instruction given to the Israelites in directing them to be ready for a hasty departure from Egypt (Exod. 12:11: *hai osphyes hymōn periezōsmenai*). In other OT texts the phrase is used as an expression for readiness or service (cf. 1 Kings 18:46; 2 Kings 4:29; 9:1; Job 38:3; 40:7;)"¹
 2. McDurmon "The girded loins idea here is a direct reference to the Exodus. Not only were the Israelites instructed at the original Passover to eat "with your belt fastened [lit. "loins girded"], your sandals on your feet, and your staff in your hand" (Ex. 12:11), but Luke uses the exact same Greek words as the Greek Old Testament (the "Septuagint," or LXX): *ai osphues humon periedzōsmenai* ("your loins girded"). These words in these forms only appear in these two places in Scripture, Exodus 12:11 and Luke 12:35."²
 3. So, the disciples' readiness and watchfulness is compared to the Exodus. The disciples will be the new and faithful Israel exiting their captivity by the miraculous power of God. And, in this type-antitype relationship, apostate Israel is being compared to idolatrous Egypt.
 - iii. Your Lamps burning

¹ Pao, D. W., & Schnabel, E. J. (2007). [Luke](#). In *Commentary on the New Testament use of the Old Testament* (p. 331). Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos.

² McDurmon, J. (2011). [Jesus v. Jerusalem: A Commentary on Luke 9:51–20:26, Jesus' Lawsuit Against Israel](#) (pp. 26–27). Powder Springs, GA: American Vision.

1. The transition timeframe of receiving the Kingdom of God will require watchfulness and readiness every day, keeping their eyes open for the signs Jesus gives them. When the signs of transition begin to occur, the disciples are to take care not to get caught in the dark, unable to respond quickly to rapidly developing situations.
 2. Bock “The unit begins with two images of preparedness. The first image, the girding up of the loins, pictures readiness. Long garments in the ancient world were drawn up around the loins whenever anyone wanted to move quickly. The perfect imperative ἕστωσαν (*estōsan*) with the participle περιεζωσμένοι (*periezōsmenoi*) alludes to a state of constant readiness to act (Talbert 1982: 143). The second image of burning lamps shows someone’s readiness to move about during darkness (Exod. 27:20; Lev. 24:2; Matt. 25:1–13; Fitzmyer 1985: 988; Michaelis, *TDNT* 4:326). The combined images point to an attitude of expectant watchfulness.”³
- c. V36 “and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately.”
- i. Jesus instructs his disciples to learn from men who are faithful servants to their master. The context is the master’s wedding.
 - ii. “Men who wait” = patience. Confidence. Certain of the master’s return.
 1. The disciples are to patiently wait to receive the Kingdom of God in the same way that good servants wait patiently for their master to return from a wedding.
 - iii. “open to him immediately” = readiness and watchfulness.
 1. The disciples are to act to receive the Kingdom of God immediately upon its availability, like good servants immediately opening the door to their master upon his return.
 - iv. “the wedding” = joyful occasion
 1. The disciples are to be patient, watchful, ready and joyful as they anticipate receiving the Kingdom of God.
 2. Strong allusion to Christ and His Bride, suggesting the servant-master relationship represents the Church-Christ relationship of the Kingdom of God.
 - a. In this scenario, Luke begins to connect *a return of Christ* with the transition of the Kingdom from apostate Israel to the new faithful Israel, the Church.

³ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1174). Grand Rapids, MI: Baker Academic.

- d. Faithful servants blessed
 - i. “Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them. 38 And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants.”
 - ii. “he will gird himself and have them sit down to eat, and will come and serve them.”
 - 1. The master becomes the servant. The servants become the served.
 - 2. “sit down to eat” – the servants are rewarded with rest and nourishment from the master.
 - 3. This is another allusion to the Christ-Bride relationship we see in the Lord’s Supper, further suggesting the master in the parable represents Christ and the servants represent His disciples.
 - iii. “And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants.”
 - 1. These faithful servants will be prepared no matter when the master returns.
 - 2. The disciples are again instructed to be prepared at all times to receive the Kingdom of God.

III. Do not be like the unfaithful servants v39,40

- a. “But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. 40 Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.”
- b. McDurmon “There are two figures in the parable: one is the picture of servants awaiting their Lord. In this figure the two parties have a positive relationship: reciprocal affection and interest in the other performing their duty. We could say they are in a faithful covenant. In the second picture, a master is surprised by a thief. This is a picture of an antagonistic relationship: one in which the master of the house would rather the other party stay away, and in the end was at a loss. This is not a mixed metaphor, but two perspectives on the same coming event.”⁴
- c. So, in the first parable, the disciples have a faithful relationship with Christ as His servants. Then, as their reward, He becomes their servants and gives them rest and nourishment.

⁴ McDurmon, J. (2011). *Jesus v. Jerusalem: A Commentary on Luke 9:51–20:26, Jesus’ Lawsuit Against Israel* (p. 22). Powder Springs, GA: American Vision.

- d. But, in contrast, in this second parable Jesus lays out an unfaithful response. And, in the context, it points to a different response to the same event. It is possible to terribly miss the message of the Kingdom and thus miss receiving the Kingdom.
- e. “if the master of the house had known what hour the thief would come, he would have watched...”
 - i. Here, Jesus has the master inside the house in a state of ignorance and vulnerability because of not knowing the thief was coming. And, outside is the thief.
 - ii. McDurmon “Indeed, these thought they themselves were “master” of the house already. Thus they had no expectation of anyone coming soon. They did not watch and wait for the Lord; they took ownership of the house for granted. Therefore, the coming of the Lord to them would be unexpected and unwanted—like the visitation of a thief. These unfaithful, selfish house-sitters would be dispossessed by the thief.”⁵
 - iii. The disciples are here warned NOT to become like the apostate Jews who saw themselves as masters and owners of the Kingdom and considered Jesus as a thief trying to take away their possessions.
- f. “Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.”
 - i. Now, here Jesus explicitly states that the events in question relate to His return, and relate to events these disciples will experience. They are warned to stay ready because they cannot expect or predict exactly when He will return. Their readiness causes them to look out for the signs Jesus gives them of His return.
 - 1. Bock “The risk of being unprepared for his coming is great, unless they are diligently looking for him.”⁶
 - ii. Son of Man – references Daniel 7 where the prophet sees Jesus receiving the Kingdom from the Father and giving it to His people.
 - 1. Daniel 7: 9, 13,14, 27 ““As I looked, “thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze.... “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. 14 He was given authority, glory and sovereign power; all nations and peoples of every

⁵ McDurmon, J. (2011). *Jesus v. Jerusalem: A Commentary on Luke 9:51–20:26, Jesus’ Lawsuit Against Israel* (p. 23). Powder Springs, GA: American Vision.

⁶ Bock, D. L. (1996). *Luke: 9:51–24:53* (Vol. 2, p. 1176). Grand Rapids, MI: Baker Academic.

language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.... Then the sovereignty, power and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.”

IV. Peter's Question: To us or to all? V41

- a. Peter said to Him, "Lord, do You speak this parable only to us, or to all people?"
 - i. Note that Peter has no doubt the parable is for the disciples.
 - ii. What Peter is unsure of is whether it also applies to all people, not just the disciples present at that time.
 - iii. Jesus’ response to the question gives us the answer. Jesus is talking to all people at that time who are related to Him and His Kingdom in any way. The followers of Christ. The apostate Jews. The Gentiles.

V. Jesus Answers Peter: The faithful servants v42-44 – The Church at that time

- a. And the Lord said, "Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season? 43 Blessed is that servant whom his master will find so doing when he comes. 44 Truly, I say to you that he will make him ruler over all that he has.”
- b. Jesus answers Peter's question with another question. Who is that faithful and wise steward? Jesus points to future events to answer Peter’s question. Looking back, we can know what Peter may not have known. The faithful steward is the Church of God.
 - i. Singular: Steward. The Corporate Body of Christ. The faithful people of God of that time.
 - ii. Note the servant motif has shifted to steward. A promotion has occurred.
 - iii. “make ruler over his household”. ... “truly...he will make him ruler over all that he has.” – the faithful servants have been elevated to the status of stewards who are given rule over the master’s entire household, like Joseph in Egypt.
 - 1. This is receiving the Kingdom of God.
 - 2. Another clue this event cannot be the end of time because at the end of time the Kingdom is not given to the people of God, but is rather turned over to the Father.
 - a. 1 Cor. 15:24-28 “Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. 25 For he must reign until he has put all his enemies under his feet. 26 The last enemy to be destroyed is death. 27 For he “has put everything under his feet.” Now when it says that “everything” has been put under him, it is clear that this

does not include God himself, who put everything under Christ. 28 When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.”

iv. “to give them their portion of food in due season”

1. V31 “But seek the kingdom of God, and all these things shall be added to you.”
2. The recipients of the Kingdom are fed by their King. All the provisions necessary to receive and express the Kingdom of God will be provided by Christ to His disciples.

VI. Jesus Answers Peter: The unfaithful servants v45-47 – The apostate Jews

- a. “But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk, 46 the master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers. 47 And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes.”
- b. Jesus here shows Peter that the parable also applies to those who do not receive the Kingdom from Christ. While the faithful servants are blessed, the unfaithful servants will be “cut in two” and cast out with the unbelievers, the Gentiles.
- c. “that servant”- these people are servants of the master. They are not outsiders. But, they are unfaithful servants of the master seeing themselves as masters and seeing their master as a thief. So, they ignore Christ’s teachings and are unprepared and judged and destroyed during the Kingdom transition timeframe.
- d. So, Jesus answers Peter by pointing to the apostate Jews and their rejection of their Messiah and their subsequent persecution of their fellow servants (the Church) and their destruction in judgment.
 - i. McDurmon “The servant who knew his master’s will but did not obey it is obviously unbelieving Israel. “The Jews were entrusted with the oracles of God” (Rom. 3:2; cf. 9:4–5), Paul tells us, and yet they rejected the very One to whom those oracles pointed. Jesus had come, and was now predicting His soon return in judgment, and yet while even staring Him in the face, these wicked Jews said in their hearts, “My master delays in coming.” For this reason, they would feel the judgment.”⁷

VII. Jesus Answers Peter: The ignorant servants v48a – The Gentiles, Romans

- a. “But he who did not know, yet committed things deserving of stripes, shall be beaten with few.”

⁷ McDurmon, J. (2011). *Jesus v. Jerusalem: A Commentary on Luke 9:51–20:26, Jesus’ Lawsuit Against Israel* (p. 25). Powder Springs, GA: American Vision.

- i. The Gentiles, being outside the people of God, did not know the master's identity or requirements. Yet, the Romans did many bad things and did receive God's judgment.
- ii. McDurmon "The gentiles, however, many of whom had committed the same sins but without the privilege of having God's oracles, would receive a lighter punishment. In fact, as Jesus had taught earlier, some of those gentiles did repent with much less revelation, and these would rise up to condemn Israel in the judgment to come (Luke 11:29–32).⁸

VIII. Jesus summarizes v48b

- a. "For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more."
- b. "Everyone" – Jesus here expands this to include all generations, not just the generation to whom He was speaking at that time.
- c. "Much is given"
 - i. The Kingdom of God is given to the people of God. It is His good pleasure to give His people the Kingdom of God, not just the first generation of saints, but to every generation thereafter, including us.
 - ii. Matthew 13: 44-46 ""Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field. 45 "Again, the kingdom of heaven is like a merchant seeking beautiful pearls, 46 who, when he had found one pearl of great price, went and sold all that he had and bought it."
 - iii. Is God's Kingdom your joyful treasure? Is God's Kingdom your pearl of great price? Would you sell all that you have to receive His Kingdom?

IX. Questions to know, love and obey God

- a. We are learning how the first generation of the Church received the Kingdom from Christ. How does each subsequent generation receive the Kingdom of Christ?
- b. Q63: Which is the Fifth Commandment? A63: The Fifth Commandment is, "honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."
- c. Q64: What is required in the Fifth Commandment? A64: The Fifth Commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

⁸ McDurmon, J. (2011). *Jesus v. Jerusalem: A Commentary on Luke 9:51–20:26, Jesus' Lawsuit Against Israel* (pp. 25–26). Powder Springs, GA: American Vision.