

Luke 12

ASVh with Comments

Summary. In this chapter, the Lord Jesus continues to teach the disciples and the crowds. We can group the teachings of this chapter under three main headings. **Luke 12:1-12.** *Acknowledge Christ before men, and do not be afraid of men.* The point teachings of this section of Scripture are: beware of the leaven of the Pharisees, which is hypocrisy; do not be afraid of those that kill the body, but have a fear of God, which can cast your soul into hell; acknowledge Jesus before men so He will acknowledge you before the angels of God. **Luke 12:13-34.** *Give thanks to God, and do not worry.* In this section of Scripture, the point teaching and parables are: the teaching of keeping yourselves from all covetousness; the parable of the rich fool that did not thank God for his blessings; the parable of being not anxious for your life; the parable of giving alms for building up true treasures in heaven. **Luke 12:35-59.** *Meditate on the teachings of the Lord and be ready at all times.* The parables and point teachings of this section of Scripture are: the parable of the good and blessed servant watching for the coming of the Son of Man; the parable of the faithful and wise steward, the unfaithful and slothful servant, and the slow learner servant; the teaching about the Father's plan of salvation for humans through the cross of Jesus; the teaching about the interpreting of "this time"; the teaching about making peace with your adversary.

¹ In the meantime, when the myriads of the multitude were gathered together, consequently as to trample upon one another, He began to say to His disciples first, Take heed to yourselves of the leaven of the Pharisees, which is hypocrisy.

Comments 12:1. "The myriads of the multitude ... upon one another." When we read this verse, we all should think about the number of people, many thousands, and the Lord is alone. Think in this place, when the Lord speaks, how many people can hear? But, by the power of the beloved Son of God, His voice has no end; many thousands and all can hear clearly; here is the place to think about how people, one upon another, can listen. The Lord Jesus has a living voice, and all will hear. When the Lord looks upon the lost sheep of Israel, the mercy has impacted His heart, but also the Lord's concern is in teaching His disciples first.

"His disciples first." In this verse, disciples refer to all His disciples, not only the apostles but also all those who have committed their hearts to the Lord and believe in the Lord. He will teach the disciples first to prepare them to be ready for going out later.

"Take heed to yourselves of the leaven ... hypocrisy". This heed is the warning from the Lord to all that are there and the future ones that will be reading this passage later on. Why the Lord said the "hypocrisy" of the Pharisees is because of their teaching, which is from a lying spirit; the word they have taught the people of God, they claim it is from the Lord, but it is from their own understanding, and they are spreading false teachings by using the name of the Lord, that is the hypocrisy they proclaim.

A dictionary definition of hypocrisy is "the practice of claiming to have moral standards or beliefs to which one's own behavior does not conform; pretense." The Lord Jesus defines their practice of hypocrisy as the leaven of the Pharisees.

For this verse, see also Comments Matthew 16:5-11.

² Now there is nothing concealed up, that will not be brought to light; nor hidden, which will not be known.

Comments 12:2. For verses 2 to 9, see Comments Matthew 10:26-33. Notice that these passages of Scripture in Luke and Matthew have similarities in the teaching and the meaning they bring, but there are some differences in words.

Q: How should we understand these differences, especially Luke 12:6 versus Matthew 10:29? **A:** Related to this question, there are no errors in the Bible. As the verse before says, there were many thousands of people gathered; it was not only one time the Lord spoke this parable, so the number of birds the Lord has used depends on the group of disciples being in front of Him. Because the Lord told this parable more than once to the disciples, that is why the number of birds in these verses is not the same. It is the same time

event but different groups of disciples. Luke and Matthew report the saying of the Lord with a distinct group of disciples, and that is why there are some word differences, but the meaning is the same.

“... nor hidden, which will not be known”. For this portion of the verse, see Matthew Comments 10:26. All truth about the Lord Jesus shall be made known, and it cannot be hidden that He is the Son of God, conceived by the Holy Spirit through the Virgin Mary, crucified, and died for our sins and that He rose again on the third day in the same body.

³ Instead, that as much as you said in the darkness will be heard in the light; and what you uttered in the secret chambers will be proclaimed upon the housetops.

Comments 12:3. For this verse, see Comments Matthew 10:27.

“That as much as you said in the darkness will be heard in the light.” The thought that the Lord has put in your heart first is the thought that you cannot hide; you must tell it to people. But in the same way, the thoughts you had before are those that you need to filter. Think as well; in the beginning, people, including the disciples, have heard many things about that God will come to the people, and that was the thought before, but when the Lord has spoken to you in your heart, you need to speak that out, even if it is against what you have heard before from people.

⁴ Now I say to you My friends, Be not afraid of those that kill the body, and after this are not able anything more to do.

⁵ But I will warn you whom you shall revere: Revere Him, who after having killed has authority to cast into the hell; yes, I say to you, Revere Him.

Comments 12:4-5. For these verses, see Comments Matthew 10:28.

⁶ Are not five sparrows sold for two assarii? And not one of them is forgotten in the sight of God.

Comments 12:6. For this verse, see Comments Matthew 10:29. In Matthew 10:29, the verse says, “are not two sparrows sold for an assarion?” while here in this verse, we have “are not five sparrows sold for two assarii?”. The meaning of these verses is the same. However, the number of birds differs because the Lord said this parable to the disciples more than once. These disciples include other groups of disciples, not only the twelve apostles. The talk happened around the same time but not on the same day; we can say that over a period of time, the talk happened, and that is why the disciples are not in the same group that hears.

Q: Why would the Lord repeat the same parables to a different group of disciples? **A:** For the Lord, the number of birds is not an issue, but the listeners benefit differently. If the group of people is small, the number of birds is smaller, and in the same way, for a bigger group, the number of birds used is larger. The Lord wants to show in these gospels that He cares the same way for a small or a large group of people. The meaning here is that the Lord cares for a few people as much as He cares for a larger group.

⁷ Contrariwise, even the hairs of your head have been all counted. Fear not, you are more valuable than many sparrows.

Comments 12:7. For this verse, see Comments Matthew 10:30-31.

⁸ Now I say to you, Everyone who will assent in Me before people, him will the Son of Man also acknowledge before the angels of God;

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⁹ now the one that denies Me in the presence of humans will be denied before the angels of God.

Comments 12:8-9. For these verses, see Comments Matthew 10:32-36.

¹⁰ And everyone who will say a word against the Son of Man, will be forgiven; but the one that has blasphemed against the Holy Spirit will not be forgiven.

Comments 12:10. For this verse, see Comments Matthew 12:31-32. When we say “the coming age” in Matthew 12:32, the world before the beloved Son of God was crucified is the old age, and “the coming age” is the age after the beloved Son of God was crucified. The moment the Lord was on the cross when He took the last breath on earth, the old age ended, and the new age started from that point on.

¹¹ And whenever they carry you before the synagogues, and the rulers, and the authorities, be not anxious how or what you shall answer in defense, or what you should say;

Comments 12:11. For verses 11 to 12, see Comments Matthew 10:16-23, specifically verses 17 to 20.

¹² for the **Holy Spirit** will teach you in that very hour what **it is necessary** to say.

Comment 12:11-12. As these verses say, the Father will give you the Holy Spirit to teach whatever He tells you to speak; just say only that; there is no need for an explanation of why, what, or when. But only say what you receive at that moment from the Holy Spirit.

¹³ And **certain one** out of the multitude said **to Him, Teacher**, **command** my brother **to share** the inheritance with me.

Comments 12:13. We can see that the beloved Son of God is more than just a man. He is a Teacher of this world and also the Law-Keeper of humans. The question of this person tells us that the Lord Jesus is the judge who can give orders on what to do when disagreements arise between humans, even disagreements among relatives. Because people have experienced the Lord's teachings between right and wrong, He can point out what is wrong, and also He can point out what is right; people have considered Him the judge for their problems and questions of life they have.

¹⁴ And **He** said **to him**, Man, who **appointed Me** a magistrate or a divider **against** you?

Comments 12:14. The Lord of life is giving this question to make everyone in that place and everyone that will reads this sentence think about who has set Him up to be the judge. He did not ask for the position, but humans have set Him up; in that case, all humans should and must listen to His judgment. If humans themselves set Him up, why then do not humans listen to His word? The blame at the judgment time will go on all humans.

The verse says, "who appointed Me a magistrate ..." So when the situation arises, and they ask His opinion, that means they have put Him in the position by themselves.

¹⁵ Then **He** said **to them**, **Be you discerning**, and **vigilantly** keep yourselves from **every kind of avarice**, for **your life** is not in the abundance of **that** which **you possess**.

Comment 12:15. "Keep yourselves from every kind of avarice." The mercy of God has been shown as well in this place; the Lord has told us the way out: covetousness is the main issue for humans because humans' eyes are not on the creation of this world but are on the valuables in humans' eyes as the things humans have created, and they possess things as it is important for them to be someone of this world but do not give thanks to the Creator who created them all.

¹⁶ Then **He** spoke a parable **to them**, saying, The ground of a certain **wealthy person** brought forth a **good harvest**,

¹⁷ and he **was** reasoning within himself, saying, What shall I do, **for** I have not where to **collect up** my harvest?

Comments 12:16-17. For this rich man, his land has yielded out so much, and this made his heart swell with pride. His mind already planned what he would do for the future, but he did not think yet to give thanks to the Lord of life, who made his field yield out so much for him.

¹⁸ And he said, This will I do: I will **destroy** my **storehouse**, and **will** build greater; and there will **collect up** all the **wheat** and my goods.

Comments 12:18. As the verse tells us here, he destroyed his own barns with his heart full of greed. His heart now is overjoyed with the harvest that he has gathered; he thinks of the future but still does not give thanks to the Lord of life.

¹⁹ And I will say to my soul, Soul, **you have many good things** laid up for many years; **rest**, eat, drink, be merry.

Comments 12:19. We can see from this verse that he did not tell himself, but he told his soul. This act shows how deeply the mind of this man rejoices in the riches of this world; that is all that he has in his mind. It shows the deep meaning of the things for him and, for all the treasure he has, the greed has gone deep into his soul.

²⁰ But **God** said **to him**, Foolish one, this night is **your** soul **demanding back** of **you**; and **what you have** prepared, **to whom** will be?

Comments 12:20. The verse tells all that you rejoice in the daytime, but when the night comes, you might perish. So, who will benefit from all the riches you have collected? It will not be you; you will perish tonight. "... is your soul demanded back of you." When the Lord has taken you away from this earth, your soul itself will take your life with it, and that is why the verse tells all to think twice; what you have collected on this earth means nothing for the soul.

²¹ So is **the one** that **stores** up treasures for himself and is not rich toward **God**.

Comments 12:21. Build up treasures of this earth, but do not build treasures towards the world to come. The treasures of this earth mean nothing to the Lord; you don't buy any place with the Lord in heaven unless you build up treasures towards the Lord.

Q: Assuming this is a real case, from God's will, what should this person do to be considered rich towards God? **A:** If the Lord blessed the person on this earth, the Lord wants that person to go and bless someone else as well. If you have more, give out more because all you have is coming from the Lord; what you have is not yours but the Lord's; as the Lord gives you, go out and give to others; this way, you are building treasures towards God.

²² Then **He** said to **His** disciples, **Because of this I** say to you, Be not anxious for your **soul**, what **you** will eat; nor **about the flesh**, what **you** will put on.

Comments 12:22. For verses 22 to 31, see Comments Matthew 6:25-34.

²³ For the **spirit** is more than the food, and the **flesh** more than the **clothing**.

²⁴ **Take note** of the ravens, that they sow not, **nor harvest**; which have no **storehouse** nor barn; and **God** feeds them. Of how much more value are **you** than the birds!

²⁵ And which of you by being anxious **has the power** to add **an hour** to his **lifespan**?

²⁶ If, **therefore you have power**, **not even the least to do**, why are **you** anxious **with respect to** the rest?

²⁷ **Take note** of the **wild lilies**, how they grow. They **work hard** not, **nor** do they spin; **however, I** say to you, Not even Solomon in all his glory was **clothed as** one of these.

²⁸ But if **God** in **this manner** clothes the grass in the field, which today is, and tomorrow is **thrown** into the **furnace**, how much more you of little faith?

²⁹ And seek **you** not what **you** shall eat, and what **you** shall drink, **and** be **not anxious**.

³⁰ For all these do the **Gentiles** of the world seek after; but your **Father** knows that **you** have need of these.

³¹ **But** seek **you** **His** kingdom, and these **will** be added to you.

Comments 12:22-31. Q: How should true believers live on earth as guided by this parable? One could think that we do not need to do anything, only go easy, and the Lord will somehow provide all we need. **A:** The parable did not tell us not to work; most important of all is not to worry; if you do your work, the Lord will bring the benefit out of that work for you, your family, and even to help someone else; this is the main thing to think about in this parable.

In this passage of Scripture, the Holy Spirit gave each writer (Matthew and Luke) the same parable, but the translations used different words in various places, which did not change any meaning. The Bible is the work of the Holy Spirit, and we must think that all that the writers wrote is from the Lord, not human-made. So, for example, for a person with the knowledge of the world thinking, when they read the parables, it creates doubt in their heart as well, but because of their intellect, it makes them think that way. But there is a way of the heart to think: when you read the parables, meditate, and ask for understanding from the Lord, and then you will get the correct meaning.

People read and think the same way, which is wrong; why did the Lord make one Bible and include differences in it? If the Lord wants to please humans, He could separate and make more than one Bible, but there is One God and one Bible, and the reader needs to meditate and ask mercy from the Lord to understand and see what it is the truth about, not think with the head and reasoning what is wrong about the writings.

³² Fear not, little flock; for your **Father is well-pleased** to give you the kingdom.

Comments 12:32. “Little flock” here refers to all the faithful servants that the Lord has chosen; we can also call them as His disciples among all the people, not just the apostles (See verse 22).

The kingdom in this place is not some land of this earth but the realm of the new world to come, not as an area but as an authority above which the Lord will give them.

³³ **Exchange** your **possessions**, and give alms; make **to** yourselves **money-bags** which wax not old, a **store-house** in the heavens, where no thief **draws** near, **nor** moth **ruin**.

Comments 12:33. “Exchange your possessions, and give alms.” This command does not mean that you sell everything you have, but whatever you have more than what you need, you should sell and give it away as alms. To have a big house does not go against the Lord’s teaching. If you use every part of that house you have, that is considered the proper house in the eyes of the Lord; this applies to all true believers.

Q: To whom should you give the alms you have? **A:** You give out as helping, that helping is the gift you give to the Lord, not the money itself you give to people. The money you give out from the deep of your heart, the willingness to give, that willingness is the true value, not the actual money itself.

“Make to yourselves money-bags which wax not old ...” Whatever you have given for the Lord, that the Lord will also treasure it for you. When you come to His kingdom, that treasure will be waiting for you, and no one can take it away from you because the Lord is the One that gives it to you. What you give to the Lord is not only about the money, the praise you have for the Lord, every praise that you make that has value, and it becomes a treasure in heaven for you; it is more valuable than any money can buy. We as humans value time; you get paid by the hour; how much time you spend in praising the Lord that time is valued out in money; those are alms as well you give to the Lord. The meaning of alms to the Lord is broader than we can understand; what we have put here is not a complete definition; each person can pray and find the meaning of alms that apply to them.

³⁴ For **in what place** your treasure is, **in that place** will your heart be also.

Comments 12:33-34. This verse links to the verse before. Think first of what your treasure is; if you think of treasures of this earth, that is not the true treasure; the real treasure is with the Lord. So, if your heart thinks of the Lord, not talking about your head thinking, your deep heart thinking; and if that heart thinks and gives thanks to the Lord, your heart of this earth that you can feel will be there with the Lord as well.

For verses 33 to 34, see also Comments Matthew 6:19-21.

³⁵ Let your loins be girded and the lamps burning;

Comments 12:35. This verse gives two ways of meaning. “Let your loins be girded,” girded here is not clothing, but reading the Word and meditating to prepare yourself to be ready for everything that will come your way; “the lamps burning,” lamp here is not the lamp that humans use for lighting to give clear vision, but this is your soul, that you meditate in the Word, and keep your soul burning with the knowledge, and feel close to the Lord as you are there with Him in person.

³⁶ and be **you resembling men waiting** for their **master** when he shall return from the **wedding** feast; that, when he **comes** and **knocks**, they may **at once** open **to** him.

Comments 12:36. “... men waiting for their master.” This verse follows verse 35. When you have prepared yourself and waiting, you are like a good servant worthy of reward because you girded yourself to be ready to receive your master.

“When he shall return from the wedding feast.” This is the essential part of the verse; now, the Lord is talking about the marriage feast of someone important for life. The beloved Son of God will return to receive His bride. He has gone back to His kingdom, and He will return when His kingdom is prepared and ready to receive His bride. Therefore, this marriage feast refers to the wedding feast of the Lord when He will return to earth again.

“Return from the wedding feast.” The return from the wedding feast is not about celebration yet but about preparing for the wedding feast. He returns after He has prepared the wedding feast to receive His bride.

“When he comes and knocks, they may at once open to him.” In this place, it talks about His servants that He has given them duty. In human terms, we can say that all missionaries, pastors, and workers who go out to spread the word are His servants referring to here. Are they ready to receive the king? Have they been

meditating and practicing all that He is teaching them? If they themselves are not prepared, they will not be able to prepare His guests for coming in; the true believers are the guests.

The idea is that the Lord has a wedding feast to receive His bride (see the marriage feast parable in Matthew 22:1-13). But before the wedding feast, the Lord will prepare the place for the feast itself and the guest room; then, after He has everything ready, He will come personally to bring His bride to the feast.

³⁷ Blessed are those **slaves**, whom the **master having come will find vigilant**. Truly I say to you, that he will gird himself, and make them **recline**, and will come and serve them.

Comments 12:37. The word “vigilant” is not vigilant about the way you walk, but vigilant about your heart, what your heart has been thinking and has kept in itself; regardless of negative thinking or not, that is the part you must be aware of. If your heart is not clean, you will not notice the Lord close by you.

“The master having come.” **Q:** Is this coming talking about physical appearance? **A:** As the Bible has told, no one knows the second coming of the beloved Son of God; His coming is faster than the wind and brighter than the lighting itself; if you are not watching, you will not see Him.

“Truly I say to you, that he will gird himself, and make them recline.” This table has been set up and is waiting for the worthy servants of the Lord to sit on. When the Lord comes to take them, He will put them in their seat, which belongs to them alone. This table is set up on earth but not this earth, the earth above the earth (see Matthew Comments 13:30b “Brief notes on the Second Coming of the Lord” where we discuss the parallel earth concept), which is the Lord’s kingdom itself. This table is called the celebration table, where everyone will be rejoicing in the presence of the Lord Himself. This verse refers to the rapture of the servants of the Lord. The Lord comes at this time and takes all His faithful servants to be with Him on this parallel earth; at first, He will take only the faithful servants; then He will come back later to take all His people with Him; lastly, they will all be in the celebration hall in His kingdom, all His people will be there together. The first He takes are those who have already completed the job (first rapture); for those who are still working, He will come later to take them when they finish the job (second rapture).

“Will come and serve them.” This does not mean that the Lord will walk around and give them things, but in this place, the Lord Himself will be the One who chooses who will get what reward according to their hearts and deeds. The reward is not money, but it is a joy beyond words. For all the guests sitting at the table, the Lord Himself will be the One who announces the rewards and who gets what; that is why the verse says, “come and serve them.”

³⁸ And if he comes in the second, and if in the third watch, and **finds in this manner** blessed are those.

Comments 12:38. By saying second and third watch, it does not mean the number of times the Lord returns to earth. Regardless of the time, when the Lord comes, He takes the whole amount of His election who are ready and waiting. At the same time, the Lord will take the guests with Him, those that are ready.

The election are the ones that are chosen from the beginning, but the guests are the ones that the Lord invites them. For the servants and guests that are not ready yet, but the Lord has chosen those, He will come back for them as well, and if they keep themselves ready and waiting, He will take them in the second or third watch. Come back second and third watch, but His presence has never left yet from the first arrival (His birth on earth); His presence never leaves the earth. During the waiting period before the actual marriage feast, the Lord will continue taking those who are ready; His presence never leaves the earth during this time; His physical body has not touched the earth yet, but His presence has touched the earth. See also Matthew Comments 25:6, “Additional Notes on Timeline Events Related to the Second Coming of the Lord and End Time,” and “Complementary Comments about the Marriage Feast, Rapture, and Tribulation.”

³⁹ But know this, that if the **head of the household** had known what hour the thief **was** coming, he would have **kept vigilant** and **would not have allowed** his house to be broken **into**.

Comments 12:39. For verses 39 to 46, see Comments Matthew 24:43-51.

⁴⁰ Be **you then** ready; **because at the** hour that **you expect** not the **Son of Man** comes.

Comments 12:39-40. The link in these verses is just the timing of these comings referred to here: the thief and the Lord; no one knows when the Lord is coming, and no one knows when some bad things will happen to you. The Lord has given a warning to all: be ready at all times because everything can happen in a moment of time; no one knows when the beloved Son of God will come back; humans will not expect it is in

this moment, but the beloved Son of God will come like the flashing of light, be ready and keep your heart in prayer and keep all your actions clean, do not associate with abominations, those things will drag your soul away from the light of the Lord.

See also, Comments Matthew 24:43-44.

⁴¹ Then Peter said, **Lord**, speak **Thou** this parable **to us**, or **also to all**?

Comments 12:41. This verse is given only in this gospel. We all can clearly see that even the apostles have questions. Is this parable just for the believers or for everyone? But what the Lord has spoken here will be used for the whole world. But also, the Lord has given warnings for His children as well because their hearts will be more tender to think and meditate on His Word; the people out there will read and see as it has no meaning for their life; watch out all believers.

⁴² And the **Lord** said, Who **therefore** is the **trustworthy** and **prudent guardian**, whom his lord **will** set over his household, to give **measured** portion of food in **proper time**?

Comments 12:42. “Who therefore is the trustworthy and prudent guardian.” In this place, the Lord asks all humans what they think of themselves to be: trustworthy or prudent, or both of them are in you. You can be trustworthy alone but not prudent; that can lead you to have problems. If you are prudent but not trustworthy, it will lead you to the wrong path. Trustworthy and prudent here refer to meditating and reading in the Word of life from the Lord, and also, when reading the Word of life, be serious and take it as that will be food for your own soul.

“Whom his lord will set over his household.” Not every church on this earth is that the Lord calls His household. His household is the place where the Lord has appointed His faithful and prudent guardian to be there and guide the members of that place to walk and follow according to the teaching of the Bible and not according to the teaching of men who try to teach the worldly way to the people.

“To give measured portion of food in proper time.” Proper time is the time when all gather together and worship the Lord with one heart, rejoicing and not worrying who does or who does not do what. When you gather with the hearts, no one knows the heart of any, only the Lord knows; let the Lord be the judge, not you yourselves. The guardian will know his duty and will do according to what the Lord has told in their heart, and people can feel that the time of worship is unique because all will be in front of the Lord at the same time as they worship.

See also, Comments Matthew 24:45.

⁴³ Blessed is that servant, whom his **master having come**, **will** find so doing.

Comments 12:43. This verse relates to the previous verse: the servant that the Lord has given duty will have peace and blessings if he keeps on meditating on the Word of life and does not go out boasting according to his work.

⁴⁴ Truly I say **to you** that he will **designate** him over all **his possessions**.

Comments 12:44. “He will designate him over all his possessions.” The Lord will give him authority in teaching the Word according to the true meaning of what the Lord wants it, and the Lord Himself will be the One who gives that understanding to His servant. Think of what this servant’s duty is: teaching; usually, the Lord is the One who teaches, but now the Lord gives duty to someone to teach.

See also, Comments Matthew 24:46-47.

⁴⁵ But if that servant **should** say in his heart, My **master tarries to come**; and **should** begin to **punish** the menservants and the maidservants, and to eat and **to drink**, and to **get drunk**;

Comments 12:45. “And should begin to punish the menservants and the maidservants.” Punish in this place is not physical beating; this is the punishing of the spiritual soul and dignity because this servant has the knowledge of the Holy Word, and he has used the Holy Word as a tool to mistreat the children of the Lord; the menservants and the maidservants, these are the children of the Lord.

“And to eat and to drink, and to get drunk.” When the verse tells get drunk, the person has lost control not just of the physical but also of the spiritual as well; “eat and drink” are not the food or beverage here, but this person has fed himself with the world and the teachings of the world; this person gets drunk with the things of the world.

See also, Comments Matthew 24:48.

⁴⁶ the master of that servant will come in a day that he anticipates not, and in an hour that he knows not, and will flog him severely and will appoint his portion with the unfaithful.

Comments 12:46a. See Comments Matthew 24:50.

Comments 12:46b. “And will flog him severely ...” The Lord will punish this person and also will cast him out into the dark place, which is the place of suffering where they never have a chance to see the light of the Lord again. This punishment is because this person has used his authority in mistreating the children of God, and that is why the verse tells that his portion is with the unfaithful.

“Will appoint his portion with the unfaithful.” This saying means sending them away, casting them out, in the sense that they are no longer part of the family of God.

⁴⁷ Moreover that servant, who knew his master’s will, and made not ready, nor did according to his will, will be beaten often;

Comments 12:47. In this verse, it tells, “according to his will,” master’s will; this servant has known what the master’s will is, known but did not do, it is the same way as all believers that read the Bible and know what the Lord’s teaching is but do not follow; when the judgment time comes these will be punished. The beating does not mean hitting the physical body, but it is a suffering that the soul endures during punishment; all humans can understand how painful that feeling will be.

“And made not ready, nor did according to his will.” Put it the easy way: these servants do not say, “thus says the Lord” when conveying the message. We may not notice, but some preachers will say this is “from my understanding,” and this is the difference.

Q: What is the difference between the servant in verses 45 and 46 (“should begin to punish the menservants and the maidservants, and to eat and to drink, and to get drunk; ... and will appoint his portion with the unfaithful”) and the one in verse 47 (“who knew his master’s will, and made not ready, nor did according to his will, will be beaten often”)? **A:** Look first at the actions of these servants. The one punishing the Lord’s children and being drunk and the other knowing the will of the master but not following; both are servants of the Lord, but the outcome of their actions are not the same; one will be sent with the unfaithful, another one the Lord will punish but is not sent away with the unfaithful. The degree of punishment is different, as we can notice by the actions of that servant. The first servant loses salvation (see verse 46), but the other one does not, but his soul will be punished in some way.

These two servants, in verses 47 and 45, represent two types of preachers that we can see: ones who use the Bible and interpret it by themselves, and others who do not use the whole Bible but pick out some passages to interpret somewhere and support their own doctrine but do not consider other passages in the Bible, do not link the entire Bible.

⁴⁸ but he that knew not, and acted deserving blows, will be flogged with few. Now to whoever much was given, from him will much be demanded; and to whom was committed much, of him will they demand the more.

Comments 12:48. “But he that knew not.” **Q:** What type of servant is this that does not know the will of God? **A:** We have already met many; they just finished school but serve their own ego, not the Lord’s will. If that servant did not repent and ask forgiveness, they would continue that way without changing; so that is why they will be punished.

“Beaten often” versus “flogged with few” relates to the degree of punishment.

“Now to whoever much was given, from him will much be demanded.” According to the verse, “whoever much was given,” the Lord has given you something, and then He will require you to work with that and bring some benefit out of what the Lord has given you. So, in this verse, He gives much; when the Lord has given you much, the requirement will be much as well; do not stay and keep your hands tied; you have feet and hands, go out and do the work. See also Matthew Comments 13:12.

“And to whom was committed much, of him will they demand the more.” Here, in this last portion of the verse, “whom” and “him” refer to the Lord. This part of the verse is almost opposite to the one before: the ones that have worked much for the Lord, but by their own will, not by the Lord’s calling, this group of people will ask much repayment from the Lord according to their work. These ones did much but by their

own will, but they did not follow the Lord's will. Still, they forgot to think that if the Lord asks you to do much, indeed, the Lord will repay as well.

⁴⁹ **I** came to bring fire upon the earth; and **I** wish that it will be, now after all this waiting, kindled.

Comments 12:49. "I came to bring fire upon the earth." The Lord has told the whole earth to know that the beloved Son of God came down with fire; whosoever is against God, that fire will consume that person. This fire will be a burning feeling, which the Lord has put deep into the soul; when it burns out, the suffering of that person will be beyond words can tell, but this fire burning, will be burning only in the souls of the ones that are against God, that is also a warning. This fire burning is a deep feeling of the soul, and that person cannot find peace regardless of what they will do; the peace of God will run away from them.

"I wish that it will be now after all this waiting kindled." The Lord's wish is to receive every soul, even those that go against God; the Lord desires to welcome them; even those souls that already received the burning fire suffering, the Lord wants them to be saved; the Lord's mercy is great. Therefore, the Lord wants this fire to start to consume these people who are against God, but He wishes that they will repent and come to the Lord to be forgiven.

⁵⁰ **However I** have a baptism to be baptized; and how am **I** distressed until it be accomplished!

Comments 12:50. "However I have a baptism to be baptized." For the Lord Himself, there are two kinds of baptism that He is talking about here: first, the physical baptism in water as an example for all humans, and second, the baptism in the Holy Spirit as all have seen that the Holy Spirit descended on Him. These baptisms have shown all humans the blessing that the Father has prepared for all who accept and follow the beloved Son of God. Meditate on His teachings, without exception, all the Lord's teachings in the Bible, no exception.

"How am I distressed until it be accomplished." The beloved Son of God in human form knows full well what will happen to Him according to fulfilling the Father's plan for all humans. The beloved Son of God has carried the sins of this world upon His death, the death on the cross; all humans cannot imagine the pain and suffering that He would feel at the death point of the human form.

Q: How do these two portions of this verse link together? **A:** They cannot link if the Lord is not baptized in the water first; He must be baptized in the water first to fulfill the plan. If the Lord is not baptized, the humans will not be saved; that is why distress comes until it is accomplished (the Father's plan of salvation for humans).

This verse talks about the Father's plan of salvation for humans. By suffering on the cross, the Lord Jesus brings baptism in water and the Holy Spirit to all humans so they can be saved by faith in the beloved Son of God.

Q: The Holy Spirit descended on Lord Jesus like a dove when He was baptized in the water. However, the Bible never mentions that the Lord Jesus spoke in tongues, as given in Acts 2 when the apostles were baptized with the Holy Spirit. **A:** The Bible does not mention the prayer of the Lord Himself while baptized in the Holy Spirit, and we do not find any place in the Bible telling what the Lord conversed with the Holy Spirit and the Father while praying. Would that be that He was conversing with the Father and the Holy Spirit in angelic tongues or human-speaking language? When the Bible mentions the Lord prays all night long, it does not say speaking in tongues; and praying all night long does not mean praying in human language, and also it does not mean praying only in angelic language, but the Bible did tell, that the beloved Son has conversations with the Father and comes to do the plan according to the prayer that He has with the Father.

⁵¹ Think **you** that **I** am come to give peace on the earth? **I** tell you, **No**; but rather division;

Comments 12:51. For verses 51 to 53, see Comments Matthew 10:34-35.

⁵² for there **will** be from **now** five in one house 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.

Comments 12:51-53. This passage of Scripture has the same meaning as Matthew 10:34-35. There are some word differences between these two gospels, but the meaning of the passages is the same. For example,

verse 52 is given only here in the Gospel of Luke. These events described here will happen in their fullness in a time prior to the tribulation period and during the tribulation period. When you read the passages, the differences do not interfere with the understanding because the understanding has one meaning; each reader is responsible for reading all the gospels to get a complete understanding.

⁵⁴ Now **He** said to the multitudes also, **Whenever you** see a cloud rising **up from** the west, straightaway **you** say, **A thunderstorm** is coming; and it **happens in this manner**.

⁵⁵ And **whenever you** see a south wind blowing, **you** say, There will be a scorching heat; and it **happens**.

Comments 12:54-55. Humans now and then do the same: they predict what they do not know; they don't know what happens to their life, but here, they themselves claim to know what the Lord will do and make the rest of humans believe them. Instead of people thinking that God will give them what is His, they believe what people say about what is happening tomorrow; the hypocrites have taken away the thoughts of humans. Now, technology gives humans a way of prediction and comparison, and we can sometimes see that it happens as they predict, but think as well: the Lord created all things and made them flow along in a pattern and always will be that way.

⁵⁶ Hypocrites, **you** know how to interpret the **appearance** of the earth and **of** the heaven; but, **do you** not know to discern this **proper** time?

Comments 12:56. "Hypocrites, you know how to interpret ..." As the verse has told, interpret the appearance, but in what they say, are they correct a hundred percent? Everyone should look this way as well, but nobody thinks that way. So why does everyone give a human's interpretation a chance to be wrong? But when it comes to acts of nature and disasters come, they blame the Lord, but why don't they predict first that something bad will be happening? But they wait until things happen, and then they start to say they know what will happen next by comparing it with the past; this is the way of interpreting.

"But, do you not know to discern this proper time." "This proper time" does not mean, at this moment, but "this proper time" means what the earth goes through; they cannot interpret what will happen to the earth in this time. The earth has received the beloved Son of God already, but the earth does not know that the earth itself comes close to be disappearing, no longer existing when the time comes to the end of time (See Acts 17:30-31).

⁵⁷ **Moreover** why **also**, of yourselves, judge **you** not righteously?

Comments 12:57. Think twice when anyone reads this verse; what you consider right and wrong may not be as God judges. Wrong in human's eyes may not be wrong in God's sight, and in the same way, what is right in human's eyes, the Lord may not see it right as well. So, judge by yourself between what is right and wrong in your idea, and if that can be confirmed with the Holy Word, then you can make a conclusion that is right or wrong; always in your judging, go back and compare and find the confirmation with the Word of God.

⁵⁸ For **while you** depart with **your** opponent to the ruler, in the journey offer profit to be released from him; **not by chance** he should drag you to the magistrate, and the magistrate will deliver you to the officer, and the officer will throw you into prison.

Comments 12:58. For verse 58-59, see also Comments Matthew 5:23-26 which deal with conflicts between brothers.

When you as a believer have a conflict with an outsider, if you are wrong, the Lord will convince in your heart that you are wrong; do not ignore that feeling because when you go and fight with them, you will bring shame to the name of the Lord for your action. But, if you know and feel for sure in your heart that you are not wrong, then make sure you have witnesses who can confirm your story before you fight with the outsiders because only that way can you be set free from your problem.

⁵⁹ **I** say to you, No, not, **you** shall come out from that place until you have given back **even** the last small coin.

Comments 12:59. If you are wrong and ignore the voice of the Lord when the world judges you, they will take all that you have and will ruin your life because you have ignored the warning from the Lord. Although, sometimes, it is not a big thing what you did, you have still been accused of something in which you have

participated in wrongdoing. Nowadays, the way to get out from these accusations is to pay fines and extra money to make the case against you be dropped; money can talk for you; the law and the mind of people these days do not concern right or wrong, but they are concerned only about how much they can take from you.

Life and Faith Applications. 1) Be not anxious about how to defend your faith in front of people; the Father will give you the Holy Spirit to teach whatever He will tell you to speak. 2) Give thanks to the Lord of life for all the blessings, small or big, He brings on you. 3) Build up treasures for the world to come by giving alms to the Lord; pray to understand the meaning of alms for you. 4) Pray and meditate on the Word of God and keep your heart clean so you are always ready for the return of the Son of Man. 5) Try to be at peace with everyone that the Lord brings in your path.