

Session 21 Discipleship and Leadership Lessons (Lk. 11-12)

I. REVIEW: SENDING OUT HIS SERVANTS—WHAT TO DO (LK. 10:1-20)

- A. Jesus taught on discipleship—He commissioned the Seventy to preach in Perea and Judea (10:1-20). He continued to teach on discipleship highlighting, the two great commands (10:25-42)—the parable of the good Samaritan emphasizes the second commandment (10:30-37) and the extravagant devotion of Mary of Bethany emphasizes the first commandment (10:38-42). Then He spoke on partnership with God in every area of their life by growing in prayer (Lk. 11:1-13).
- B. Jesus sent out the Twelve (Lk. 9; cf. Mt. 10) and the Seventy (Lk. 10)—there are many similarities in what He said to each group. See *Session 14 The Commissioning of the Twelve*. He gave timeless principles for those who are engaged in traveling ministry or missionary work (Lk. 10:1-20; cf. Mt. 10:1-42). There are many leadership values and principles embodied in these two passages. In both passages, He emphasized various principles—*simplicity*, the need for a sense of *urgency* about their mission, serving with *dependence* on God, *connecting* to the people they serve, and more.
1. Jesus gave a clear ministry mandate (Mt. 10:5-8; Lk. 10:9), principles to embrace when traveling (Mt. 10:9-15; Lk. 10:3-8), the expectation for certain persecution (Mt. 10:16-39), and a strong encouragement related to eternal rewards (Mt. 10:40-42; Lk. 10:20).
 2. Jesus taught principles related to God’s judgment—with greater privilege and blessing comes a higher standard of evaluation (judgment) in the age to come. The final judgment will be less severe on the people of Sodom than on those who rejected the Seventy (Lk. 10:12-15).

II. JESUS ACCUSED OF USING SATAN’S POWER TO HEAL PEOPLE (LK. 11:14-26)

- A. Jesus concluded His teaching on prayer with a promise of releasing a greater measure of the Spirit to those who ask persistently (Lk. 11:13). However, an increase of God’s blessing indicated by a greater measure of the Spirit’s ministry leads to greater responsibility before God and a greater counterattack of the enemy—and even setbacks to those not continuing to obey God (Lk. 11:26).
- ¹³ ***...how much more will your heavenly Father give the Holy Spirit to those who ask Him!***
(Lk. 11:13)
- B. Jesus operated in the power of the Spirit via an overflow of His prayer life. The religious leaders attacked Him, accusing Him of using Satan’s power to heal people (Lk. 11:14-26; cf. Mt. 12:22-37; Mk. 3:19-30). Later, Jesus described the setback of those who experience God’s liberating power, but do not continue to walk with the Lord—the last state is worse than the first (11:26).
- ¹⁴ ***He was casting out a demon...¹⁵ But some of them said, “He casts out demons by Beelzebub, the ruler of the demons”...¹⁷ But He, knowing their thoughts, said...²⁰ “But if I cast out demons... surely the kingdom of God has come upon you. ²¹ When a strong man [a demon], fully armed, guards his own palace [booty]...²² But when [Jesus] a stronger than he ...overcomes him...²⁴ When an unclean spirit goes out of a man... [the demon] says, ‘I will return to my house from which I came’...²⁶ he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there, and the last state of that man is worse than the first.”*** (Lk. 11:14-26)

III. THE SIGN OF JONAH AND GOD'S JUDGMENT (LK. 11:29-32)

- A. Jesus came to earth during an evil generation whose condemnation at the final judgment will be confirmed by people from previous generations (Lk. 11:29-32; cf. Mt. 12:38-42; Mk. 8:11-12).
- ²⁹While the crowds were thickly gathered together, He began to say, “This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah...³⁰For as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation. ³¹The queen of the South will rise up in the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here. ³²The men of Nineveh will rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah and indeed a greater than Jonah is here.” (Lk. 11:29-32)*
- ²⁸Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice²⁹ and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. (Jn. 5:28–29)*
- B. The Queen of the South (Sheba) travelled a long way to hear Solomon (1 Kgs. 10:1-13), yet the people of Israel rejected Jesus' wisdom which was far greater than Solomon's. The people repented at the preaching of Jonah, yet Jesus' hearers did not repent when hearing Jesus preach.

IV. DISCIPLESHIP LESSONS: WOES TO THE PHARISEES—WHAT NOT TO DO (LK. 11:37-54)

- A. Jesus pronounced woes to the scribes and Pharisees (Lk. 11:37-54). While eating a meal with a group of religious leaders (11:37, 45), a Pharisee criticized Jesus for neglecting the ceremonial washing before He ate. Jesus used this occasion to expose their hypocrisy. Jesus gave seven rebukes—one for greed, followed by six woes. Each woe identified an external religious performance to appear godly in the eyes of people while neglecting to walk out true godliness.
- ³⁷...a certain Pharisee asked Him to dine with him...³⁸the Pharisee...marveled that He had not first washed before dinner. ³⁹Then the Lord said to him, “Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness. ⁴⁰Foolish ones!...⁴¹Rather give alms of such things as you have; then...all things are clean to you. (Lk. 11:37-41)*
- B. **Greed:** In context to greed, we are to act in the opposite spirit by giving generously to those in need. In this way, we cooperate with the Holy Spirit in the process of cleansing our heart (11:41).
- C. Woe #1—This was a rebuke about over-emphasizing small things and neglecting important things. The Pharisees tithed meticulously, even including garden herbs. Jesus affirmed that they ought to have done this without neglected things that are more important—social justice and love for God.
- ⁴²But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone. (Lk. 11:42)*
- D. Woe #2—This was a rebuke of their love of being honored and seeking public recognition.
- ⁴³Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces. (Lk. 11:43)*

- E. Woe #3—This was a rebuke for defiling people by their teachings and practices. The Pharisees were careful to avoid touching graves so not be ritually defiled by them. Yet, they defiled those who had contact with them just as people who unknowingly walk over unmarked graves are defiled (Num. 19:16). Their followers were unaware that contact with the Pharisees had harmed them.

⁴⁴Woe to you...for you are like graves which are not seen, and the men who walk over them are not aware of them. (Lk. 11:44)

- F. Woe #4—This was a rebuke for creating many additional laws not in the Scripture, then interpreting them so strictly that it placed a heavy burden on people, making serving God impossible for many. They made no attempt to help people keep all these laws and cleverly found ways to avoid upholding these many laws themselves while giving the impression that they fully obeyed them.

⁴⁶Woe to you...for you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. (Lk. 11:46)

- G. Woe #5—This was a rebuke of their hypocrisy for claiming to honor the prophets while refusing to embrace their messages as evidenced by turning people away from the prophets that God recently sent to them—Jesus and John the Baptist. In this they were following in the footsteps of their forefathers who killed the prophets. By building tombs as monuments to the prophets, they appeared to honor them, yet by rejecting Jesus and John they endorsed what their fathers had done.

⁴⁷Woe to you! For you build the tombs of the prophets, and your fathers killed them. ⁴⁸In fact, you bear witness that you approve the deeds of your fathers... (Lk. 11:47-48)

- H. Woe #6—This was a rebuke for taking away the key to knowing God and the Scripture. As the leading teachers of the Scripture, their false interpretations and many additional laws and traditions confused the people, thus depriving them of key knowledge—insight into God’s plan of salvation.

⁵²Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered. (Lk. 11:52)

V. ENCOURAGEMENT IN CONTEXT TO PERSECUTION (LK. 12:1-12)

- A. Jesus was preparing His disciples to stand strong in the face of the coming persecution (12:1-12). Verse 1 ties the current section with the one preceding it. This message continues from 12:1 to 13:8. He had just rebuked the Pharisees (11:39-52), which enraged them against Jesus and His disciples. Now He warns His disciples to beware of their malicious agendas, but not to fear them (12:1-3).

¹In the meantime, when an innumerable multitude...gathered together...He began to say..., “Beware of the leaven of the Pharisees, which is hypocrisy. ²For there is nothing...hidden that will not be known. ³Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear...will be proclaimed on the housetops.” (Lk. 12:1-3)

- B. Jesus compared the Pharisees’ teaching to leaven or yeast which has a hidden, all-pervasive effect (Mt. 16:6, 12; Mk. 8:15). It starts off small, but over time it infiltrates and affects the whole loaf. These proverbs are *against* the Pharisees and *for* the persecuted believer. Who people are will be exposed. Hypocrisy is eventually expressed in one’s life and exposed in the final judgment. The setting of our heart to be faithful to Jesus is expressed in us and will be recognized on the last day.

- C. Encouragement not to be afraid in the face of persecution (12:4-12): Our Father sees everything and He cares deeply for us (12:6-7), Jesus will “confess us”—which includes telling our story (12:8), and the Spirit will help us to answer our adversaries, even in legal court systems (12:12).

⁴...My friends, do not be afraid of those who kill the body, and after that have no more that they can do. ⁵But...fear Him who, after He has killed, has power to cast into hell!... ⁶Are not five sparrows sold for two copper coins? And not one of them is forgotten before God. ⁷But the very hairs of your head are all numbered. Do not fear...you are of more value than many sparrows. ⁸...whoever confesses Me before men, him the Son of Man also will confess before the angels of God. ⁹But he who denies Me before men will be denied before the angels of God...¹¹Now when they bring you to the...magistrates and authorities, do not worry about... what you should answer...¹²For the Holy Spirit will teach you in that very hour what you ought to say. (Lk. 12:4-12)

VI. LEADERSHIP LESSONS: RESIST COVETOUSNESS AND ANXIETY (LK. 12:13-34)

- A. Jesus taught His disciples to resist covetousness and anxiety (Lk. 12:13-34). He addressed the disciples’ attitude towards money and resources by calling them to cultivate an eternal perspective. Greed or covetousness is one of the greatest temptations that His disciples must overcome. It has slowly and subtly drawn many of God’s servants from a lifestyle of faithfulness.
- B. A man asked Jesus to make a legal ruling related to his inheritance—dividing their family estate. The Old Testament has guidelines regarding property rights (Deut. 21:15-17; Num. 27:1-11; 36:7-9). Jesus addressed his greater need: to understand how money related to God’s purpose for his life.
- ¹³Then one from the crowd said..., “Teacher, tell my brother to divide the inheritance with me.” ¹⁴But He said to him, “Man, who made Me a judge...over you?” ¹⁵And He said..., “Beware of covetousness, for one’s life does not consist in the abundance of the things he possesses.” (Lk. 12:13-15)*
- C. A foundational kingdom principle is to understand that our life does not consist of things. In other words, our emotional fulfillment now and our life story in the age to come are not based on gaining more money and influence. Neither will be part of the narrative of our life in eternity. It is natural to seek more money and honor (influence), but most do not have a kingdom perspective of them.
- D. Jesus taught the parable of the foolish rich man (12:16-21) to emphasize that it is possible to gain treasure in heaven and that only what is “invested” in obedience to God lasts beyond the grave.
- ¹⁶He spoke a parable to them, saying: “The ground of a certain rich man yielded plentifully ... ¹⁸So he said, ‘...I will pull down my barns and build greater, and there I will store all my crops... ¹⁹I will say to my soul, “Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry.”’ ²⁰But God said to him, ‘Fool! This night your soul will be required of you; ...’ ²¹So is he who lays up treasure for himself and is not rich toward God.” (Lk. 12:16-21)*
- E. God defines a fool as a person who only enriches himself without laying up treasure in heaven. Only by using our money in a way that expresses love, humility, and generous can it be exchanged for treasure in heaven. Salvation is by grace alone, but the Lord rewards our voluntary love.

- F. Jesus addressed anxiety, which is one root cause behind wrong views of money (12:22-34; cf. Mt. 6:25-34). He addresses how we pursue our destiny related to our finances and daily provision. The way we are to pursue our destiny (life goals) is radically different from how the world pursues it.
- ²²*...do not worry about your life...²³Life is more than food, and the body is more than clothing.*
²⁴*Consider the ravens...God feeds them. Of how much more value are you than the birds?...*
²⁷*Consider the lilies...²⁸If 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?...²⁹Do not...have an anxious mind.*
³⁰*For...your Father knows that you need these things. ³¹But seek the kingdom of God, and all these things shall be added to you. ³²Do not fear...it is your Father's good pleasure to give you the kingdom. ³³Sell what you have and give alms; provide yourselves...a treasure in the heavens that does not fail... ³⁴For where your treasure is, there your heart will be also. (Lk. 12:22-34)*
- G. *“Worry does not empty tomorrow of its sorrow; it empties today of its strength.” Corrie Ten Boom*
- H. We must not think about tomorrow’s needs as if God will not intervene to help us. We do not usually know how He will do this, but *to assume that He will not* is the basis of anxiety.
- I. Jesus gave four reasons why we should not yield to a mindset of worry: we are more valuable to God than the rest of creation—birds and flowers (11:24, 27); worry doesn’t benefit us (11:25); God knows all our needs (11:30); and He promises to help those who seek first the kingdom (11:31).

VII. BE SPIRITUAL ALERT AND WATCHFUL FOR JESUS’ RETURN (LK. 12:35-48)

- A. Jesus taught His disciples to be watchful for His return (Lk. 12:35-48). He taught three short parables on the wisdom of being watchful related to His return to earth: the watching servants (12:35-38), the watchful master over his house (12:39-40), and the faithful steward (12:41-48). Being watchful includes laying up treasure in heaven (12:15-21) and trusting God’s leadership instead of simply giving in to anxiety and fear (12:22-34).
- B. The parable of the watching servants (12:35-38): “Let your waist be girded” describes a man who tucked his long robe up under his belt so that he might work or to go to battle. It speaks of a person who is ready for action (Ex. 12:11; 2 Kgs. 4:29; 9:1; Prov. 31:17; Jer. 1:17; 1 Pet. 1:13).
- ³⁵*Let your waist be girded and your lamps burning; ³⁶you 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. ³⁷Blessed 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. ³⁸And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants. (Lk. 12:35-38)*
- C. The Lord “comes” to us in two different ways—at His second coming and at our physical death. However, the emphasis of this parable is Jesus’ return, not His coming for believers at their death. There were three watches in the night recognized in Israel: 6pm-10pm, 10pm–2am, 2am–6am.

- D. The parable of the watchful master over his house (12:39-40): Jesus compared His return to the coming of a thief who comes at an unexpected time, resulting in loss for those not watching—this includes suffering loss of potential rewards (1 Cor. 3:15).
- ³⁹But 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. ⁴⁰Therefore you also be ready, for the Son of Man is coming at an hour you do not expect. (Lk. 12:39-40)*
- E. The parable of the faithful steward is spoken to those in leadership in the kingdom (12:41-48): Jesus promised blessing in terms of ruling with Him in the age to come. This is for those who are faithful in serving, enduring persecution, making financial decisions, overcoming anxiety, etc.
- ⁴¹Peter said to Him, “Lord, do You speak this parable only to us, or to all people?” ⁴²And the Lord said, “Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them...food in due season? ⁴³Blessed is that servant whom his master will find so doing when he comes. ⁴⁴Truly, I say to you that he will make him ruler over all that he has.” (Lk. 12:41-44)*
- F. Jesus described the situation that leaders will encounter if they are unfaithful to the stewardship entrusted to them by *neglecting their assignment* (did not do His will), *abusing their authority* (beating the servants), or *being self-indulgent* (drunk).
- ⁴⁵But if that servant says... “My master is delaying his coming,” and begins to beat the... servants and to eat...and be drunk, ⁴⁶the master...will come...and will cut him in two and appoint him his portion with the unbelievers. ⁴⁷And that servant who knew his master’s will, and did not... do according to his will, shall be beaten with many stripes. ⁴⁸But 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 more. (Lk. 12:44-48)*
- G. With greater privilege and opportunity to receive the truth comes a higher standard of evaluation (judgment) in the age to come (Lk. 10:12-15; 11:31-32; Rom. 2:12-13; Jas. 3:1). The King gives each of His servants assignments to walk out in the different seasons of their life. Each assignment has its own difficulties including times of being mistreated. Being faithful to the King requires that in these times of pressure they do not quit the assignment that He gave them by “taking the liberty” to choose another assignment.
- H. In light of the pressures related to His coming, His disciples are to be prepared for persecution and division (Lk. 12:49-53). This is one reason He emphasized being watchful and faithful (12:41-48). In context, the fire here speaks of the pressures related to His return, while His baptism spoke of His death on the cross that included Him bearing God’s wrath for the sins of humankind.
- ⁴⁹I came to send fire on the earth, and how I wish it were already kindled! ⁵⁰But I have a baptism to be baptized with, and how distressed I am till it is accomplished! ⁵¹Do you suppose that I came to give peace on earth? I tell you, not at all, but rather division... ⁵³Father 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. (Lk. 12:49-53)*