

10/5/14

Luke 13

Jesus has just rebuked the multitudes for being able to forecast the weather, but were ignorant of the prophetic time of His First Coming and the urgency of their need to repent of their sins by the mini Parable of the one going to his adversary to get right before it was too late and was brought before the judge. Lk. 12:54-59

1. The central theme is repenting in view of the gospel.
2. A better division would have been to take the first nine verses of chapter 13 and included the as chapter 12 and then start chapter 13 with verse 10.
3. Because Jesus now illustrated the folly of procrastinating to repent by the Galileans killed by Herod and the eighteen on which the tower of Siloam fell on and that all will likewise perish if they do not repent. Lk. 13:1-5
4. And Jesus reaches the climax of un-repentance in Israel by the Parable of the fig tree that bore no fruit, revealing the patience of God that would come to an end and judge Israel. Lk. 13:6-9
Jesus has been speaking about God's faithfulness to provide and care for His people.

13:1-5 **The need of repentance before you die.**

13:1-3 The Galileans kill by Pilot.

- 1) The Lord Jesus was informed by some about a barbaric slaughter of some Galileans by Pilate. vs. 1
 - a) This took place at a particular season, not identified, it could be the Feast of Dedication in December.
 - b) Pilate had mingled their blood with the sacrifices, probably as they offered them?
- 2) Jesus knowing their thought could see they believe these men were worse sinners than other Galileans, because of what they suffered. vs. 2
 - a) Galileans had a reputation of being hot-heads, called the "Galilee of the Gentiles", sort of like the country bumpkins
 - b) Jesus could see that they probably believed they had it coming and God judged them for some sin or sins.
 - * Kind of like Jobs friends, physicians of no value, miserable comforters. Job 4:7
 - c) That is not to say that God does allow judgment to fall on some for their evil during their life, God does at times. Rom. 1
 - * At other times God allows the ungodly to prosper, but they are dead while they are living. Ps. 73

- 3) Jesus declared that they were focusing on the wrong thing. vs. 3
- a) They should have been focused on the fact that they had not repented of their sins.
 - b) Those who perished did not take advantage of the opportunities God gave them to repent while they were living.
 - c) And the warning to those thinking the wrong things was that unless they repented, all of them would likewise perish and be lost.
 - 1)) “I say to you”, the supreme authority about the need of repentance by every sinner!
 - 2)) Sinners perish not because of sin, but because they do not repent from the sins!

13:4-5 The Judeans kill at the tower of Siloam.

- 1) Jesus gave them another example of 18 Judeans who were killed when the tower of Siloam fell on them. vs. 4
 - a) The Judeans considered themselves superior to the Galileans, so Jesus posed the question “do you think that they were worse sinners than all *other* men who dwelt in Jerusalem?”

- b) No! People die every day, we live in a fallen world, evil, sin and death are part of life, but once again, this is not the point!
- 2) The point is that unless they repented they would likewise perish. vs. 5
 - a) Jesus again speaks with absolute authority, “I tell you.”
 - b) Every generation has and will mock the thought of having to repent or one will perish eternally!

13:6-9

The Parable of the fig tree.

13:6-7 The fig tree produced not fruit.

- 1) The man is presented as disappointed in the fig tree that should of naturally produced fruit. vs. 6
 - a) The fig tree is symbolic of Israel. Jer. 24; Joel 1:6-7; Hos. 9:10; Matt. 21:19-20; Matt. 24:32
 - b) The vineyard also. Is. 5:2;
- 2) The keeper had been patient for three year and commanded that the fig tree be cut down. vs. 7
 - a) The keeper is Jesus, who has been ministering for three years.
 - b) Israel was in the land, merely using it for herself, not bearing fruit to God.

* Jesus cursed the fig tree for not bearing fruit. Matt. 21:18-21; Mk. 11:12-14

13:8-9 The fig tree is given one more year.

1) The servant petitioned for one last year by special care to cultivate and fertilize the tree. vs. 8

* This speaks of God's longsuffering patience with ongoing opportunities!

2) The line of demarcation was one more year for the destruction of the fig tree. vs. 9

* The nation of Israel would be given up by Jesus. vs. 34-35

13:10-17 The cripple woman healed.

13:10-13 The woman was healed by Jesus on the Sabbath.

1) The usual habit of Jesus was to teach in the synagogues on the Sabbath. vs. 10

* We are not told which one.

2) The emphasis is on a woman by the phrase "And behold". Vs. 11a

3) This woman had a spirit of infirmity eighteen years. vs. 11b

* This does not indicate she was demon posed.

4) She was bent over and could in no way raise *herself* up. vs. 11c

a) The word bent is medical term for curvature of the spine.

b) We need to understand that sickness is a result of sin and the fall.

c) Some sicknesses were brought about by demons and spirits, but that is not the case always, like the mute man. Lk. 11:14

4) Jesus spoke the word calling her and she was healed, "Woman, you are loosed from your infirmity." vs. 12

5) He touched her with His hand, "and immediately she was made straight, and glorified God." vs. 13

a) The word straight "anorthoo", means erect, we get our word "orthodox".

b) The woman glorified God.

13:14-16 The ruler of the synagogue objected over the healing of the woman.

1) The ruler of the synagogue was not pleased. vs. 14

a) The word but marks the sharp contrast between the woman glorifying God and the ruler grieving God.

b) He spoke with indignation "aganakteo", discontent in anger for it was the Sabbath.

c) His words were the one that were displeasing, that people were to be

healed on any of the six days, not the Sabbath.

- 2) The Lord called the ruler a hypocrite, an actor, rebuking them for being more concerned about their animals, giving them water on the Sabbath. vs. 15
 - * Human need rises above a law that would deny help to a person!
- 3) Jesus rebuked the ruler by point to the greater value of the woman. vs. 16
 - a) Jesus demanded an answer of yes by His rhetorical question, “So ought not this woman, being a daughter of Abraham, whom Satan has bound-- think of it.”
 - b) Jesus emphasized the length to demand compassion, “for eighteen years, be loosed from this bond on the Sabbath?”

13:17 The response of the people.

- 1) All His adversaries were put to shame. vs. 17a
- 2) All the multitude rejoiced for all the glorious things that were done by Him. vs. 17b

13:18-21 **The Parable of the mustard seed and leaven.**

* Parallel passages. Matt. 13:31-33; Mk. 4:30-32

13:18-19 The Parable of the mustard seed.

- 1) The parable is one of comparison by the words of Jesus, “What is the kingdom of God like? And to what shall I compare it?” vs. 18
 - a) The words liken “homoios” an adjective and the verb compare or liken “homoioo”, appearing five times. vs. 18-21
 - b) The question is weather it is a positive or negative comparison?
 - c) Jesus has been preaching the gospel that requires repentance to escape God’s judgment or sinners will perish. Lk. 12:1-13:17
- 2) The mustard seed herb not a tree, but it does grows abnormally at times to 8-12 feet, during the church age. vs. 19
 - a) So birds confuse it as a tree and nest in it.
 - b) Birds in the Scriptures always represent evil and our Lord Jesus interprets them as evil in the parallel passages of the two other synoptic gospels. Matt. 13:4, 32; Mk. 4:4, 31-32; Lk. 8:5
 - c) Therefore the birds represent the evil men who will be within the church by abnormal large growth during the kingdom of God.

- * The ruler objecting to the healing of the woman in the synagogue, was a “bird”. vs. 14
- d)** To interpret the mustard seed to mean the church will grow to be large and influential contradicts what precedes and what follows.
- e)** This is the liberal interpretation of “Kingdom or Dominion Theology” and some in the EMCM, that we are going to bring and establish the Kingdom of God. I reject it
- f)** The parable of the Sower is a key parable for all other parables, “And He said to them, “Do you not understand this parable? How then will you understand all the parables?” Mk. 4:13

13:20-21 The Parable of the leaven in the meal.

- 1)** The second parable likens the Kingdom of God in the church age to leaven is also a comparison in line infiltrated corruption of the church. vs. 20
- 2)** The use of leaven in the Bible in a figurative way always represents evil. vs. 21a
- a)** Leaven rots causing bread to rise.
- b)** The first time it is mentioned is in the celebration of the Passover in Egypt and prohibited. Ex. 12:15

- c)** Jesus just warned His disciples about the leaven of the Pharisees, hypocrisy and Paul reproved the Corinthians for the evil they were allowing, calling it leaven. Lk. 12:1; 1Cor. 5:7-8; Gal. 5:9
- 3)** Therefore the woman has to represent evil also, false teaching or religion, confirmed by the Scriptures. vs. 21b
- a)** Zachariah depicts false religion by two women with stork like wings and another woman called “Wickedness!” Zech. 5:7-11
- b)** This is confirmed in the parallel passage in the Kingdom Parables. Matt. 13:33
- c)** The evil woman Jezebel, who calls herself a prophetess, teaching and seducing the servants to commit sexual immorality and eat things sacrificed to idols and the Mother of Harlots. Rev. 2:20; 17:3, 4, 8, 18
- 4)** The meal of bread represents the word of God. vs. 21b
- a)** The proper interpretation of the leaven in the meal is one of false teaching and doctrine introduced in the church to corrupt God’s word.
- b)** This interpretation is consistent with the context and the two parables, a double warning, making it emphatic.

- c) To interpret it as a positive growth and influence would contradict “the mustard seed” and what precedes and what follows, it is a unified context.

13:22-30 The personal need to respond to salvation.

13:22-24 The question about those saved.

Second mention of journey towards

Jerusalem, 9:51 last six months

- 1) Jesus is teaching in the cities and villages, moving south towards Jerusalem, but not in straight route. vs. 22
- 2) One of the disciples asked Jesus if there were few who were saved?” vs. 23
 - a) Not so much a number, but rather if those lost were greater in measure than the saved.
 - b) Evangelists are always emphasizing numbers in our modern day, but Jesus never did, except when He fed the multitudes, to magnify the miracle.
- 3) Jesus answered to all of the disciples. vs. 24
 - a) The word strive “agonizomai”, means is an athletic word in the gymnasium games to exert oneself to overcome a wrestler.
 - b) Forget about how many are going to be saved, “are you saved?”

- c) The word describes a strenuous zeal contending to obtain salvation, marking personal responsibility to respond, an imperative present durative, constant.
- d) This response is not by man’s corrupt nature working to be saved, but rather enabled by the Spirit through conviction and prompting of heart to be saved when hearing the gospel!
- e) The many seeking to enter and not able are those who do not respond to the “window time” to repent.

13:25-27 The explanation about those refusing to repent and be saved.

- 1) Jesus illustrated this “window time” for repentance for the Jews as, limited, as the Father initiates through the Holy Spirit. vs. 25
 - a) This “shut door” can take place in one’s life by a continuous rejection of the gospel, indicating judgment, certainly at death without repentance.
 - * The five foolish virgins. Matt. 25:1-3
 - b) The Jews were barred from entering, the door was shut, due to not responding to the gospel of salvation.
- 2) The familiarity of many Jews work against them in greater judgment by not

repenting, but just hung around Jesus, eating, drinking and being taught. vs. 26

- 3) Jesus plainly re-emphasizes He will reject those Jews who had not repented and throughout the age of grace. vs. 27
 - a) Telling them He did not know them.
 - b) Declaring, “Depart from Me” is an imperative command, the aorist active, “stand away from Me”.
 - c) Calling them workers of iniquity, identifying them as unrepentant!
 - * This is at the White Throne Judgment. Matt. 7:21-23; 25:41

13:28-30 The consequences of those not repenting.

- 1) The tragic end is eternal separation from God. vs. 28
 - a) The article is present before “weeping” and “gnashing of teeth” indicates there has never been or ever will be any like it, eternal torment “there” in hell, Gehenna, the Lake of Fire.
 - b) The Jews that did not repent would see Abraham, Isaac and Jacob, all the prophets in the Kingdom of God, while they were “thrust out”, driven or cast out, emphatic, for not entering in the narrow gate.

* This is clear from Lazarus and the rich man. Lk. 16

- 2) The grace of God would save many Gentiles from the four corners of the earth. vs. 29
 - a) The Jew looked down on the Gentiles, exalting themselves, they hated them.
 - b) Yet the Gentiles would be reclined in the Kingdom of God.
- 3) God is not respecter of persons, so from the human perspective things are not always what they appear. vs. 30
 - a) The last are the Gentiles, who were far from the Kingdom, will be first.
 - b) The first are the Jews, who were near the Kingdom, will be last, not enter in the Kingdom.
 - c) But the first represents all who agonize to enter through the narrow gate repenting by the gospel, trusting Jesus as their Savior.

13:31-33 **The attempt to deter Jesus from ministering to the people.**

13:31 The threatening of Jesus’ life regarding Herod.

- 1) The identity of the man said to be a Pharisees. vs. 31a

- a) The Pharisees “separated ones” remember arose after the Babylon captivity from the Great Synagogue.
 - b) The purpose was to keep the law and not break it again, due to the captivity.
 - c) The outcome was that they ended up worshipping and honoring their interpretation of the law that became the fence guarding the law, thereby circumventing the law of God.
- 2) The indignant words are against Jesus, “saying to Him, “Get out and depart from here, for Herod wants to kill You.” vs. 31
- a) The Pharisee rejected Jesus commanding Him to depart from the jurisdiction of Herod, Perea, east of the Jordan.
 - b) Jesus would not be intimidated, He was already headed for His appointment with death.
 - 1)) Some think he was sympathetic to Jesus, but the Pharisees were with Herod against Jesus. Mk. 3:6
 - 2)) Herod wanted to see Jesus and He said no word to Herod. Lk. 23:8-9

13:32-33 The response of Jesus to Herod.

- 1) Jesus would not fear Herod. vs. 32
 - a) He told “them” there was more than one Pharisee.

- b) Jesus had no respect, but contempt for Herod, “And He said to them, “Go, tell that fox.” vs. 32a-c
 - * A female fox, a vixen, opposite of courageous and bold.
 - b) He had no intention on abandoning the people, “Behold, I cast out demons and perform cures today and tomorrow.” vs. 32d-e
 - c) He would not abandon His goal, to be glorified, “and the third *day* I shall be perfected”, being raised from the dead. vs. 32
- 2) Jesus would not be deterred from His mission. vs. 33
- a) He was focused and determined, He did not have much time left, “Nevertheless I must journey today, tomorrow, and the *day* following.” vs. 33a-c, 13
 - b) He was the prophet of all prophets, “for it cannot be that a prophet should perish outside of Jerusalem.” vs. 33d
 - * Deut. 18:15, 18

13:34-35 **The lament and judgment by Jesus over the Jews.**

- 13:34** The broken heart of Jesus over His rejection by the Jews.
 *Matt. 23:37-39, Ps. 118:26

- 1) The nation of Israel and the Jewish leaders were guilty of putting to death the prophets sent by God. vs. 34a-c
* Jesus had already indicated this and will again. Lk. 11:49-51; Matt. 23:34
- 2) The Messiah Jesus was first sent to the house of Israel, to the Jews, but they rejected Him as their Messiah. vs. 34d-f
 - a) This is a simile, the picture is one of love and protection, as a hen gathers her vulnerable chicks under her wings, incurring the danger herself. vs. 34d-e
 - 1)) They had the Scriptures about His birth. Gen. 3:15; Mic. 5:2; Lk. 1-2
 - 2)) They had the confirmation at His baptism, the Father spoke from heaven and the Holy Spirit descended on Jesus. Lk. 3:21-22
 - 3)) They had the very day of His riding in the Jerusalem on a donkey. Zach. 9:9; Matt. 21, Lk. 19
 - b) The personal rejection is a charge, “But you were not willing.” vs. 34d-e
 - 1)) They apposed, insulted and accused Jesus.
 - 2)) They constantly rejected and resisted the grace of God.
 - 3)) This happens only when grace illuminates, not before.

* “He came to **His own**, and **His own** did not receive Him.” Jn. 1:11

13:35 The decimation of the nation till His Second Coming.

- 1) The near future would bring judgment and the nation to her end. vs. 35a-b
 - a) In 70 A. D. Titus surrounded Jerusalem and destroyed the city and the Temple, taking all of the gold and furnishings.
 - b) He killed, pillaged, enslaved and sold the Jews, leaving only a small number of poor in the land.
 - c) In 135 A. D. Rome put down the last rebellion and salted the land, renaming it to “Palestina”, after their natural enemies the Philistines!
- 2) The far future will bring the nation to her Messiah. vs. 35c-f
 - a) The prophetic authority is that of Jesus, supreme, ultimate and divine, “and assuredly, I say to you.” vs. 35c
* When Jesus gets to Jerusalem, he says, “Now as He drew near, He saw the city and wept over it, saying, “If you had known, even you, especially in this your day, the things *that make* for your peace! But now they are hidden from your eyes.” Lk. 19:41-42

- b) The time would be at the Second Coming to set up the Kingdom Age, promised to Israel, “you shall not see Me until *the time* comes when you say, ‘Blessed is He who comes in the name of the LORD!’” vs. 35d-e
- 1)) The quote is from the Psalms. Ps. 118:26
 - 2)) This is the end of the seven years of Tribulation. Matt. 23:47
 - 3)) After Israel has been protected by God in the city of Petra for 3 1/2 years. Is. 16:1, Rev. 12
 - 4)) When Jesus returns with His church to fight the battle of Armageddon. Rev. 19; Is. 65:8-10
 - 5)) Jesus will step on the Mount of Olives and it will split in two. Zech. 14:4