

## ***Luke Chapter 13***

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V: 1-5 Jesus lived and operated within politically charged times, tensions were always high, the Romans and the Jews seemingly always on edge, prepared to strike.

- Since Jesus was going up to Jerusalem, anything He said about Pilate was sure to get there before Him. If He ignored the issue, He would be accused of being pro-Roman and disloyal to the people. If He defended the Jews and accused Pilate, He would be in trouble with the Romans, and the Jewish leaders would have a good excuse to get Him arrested.
- Jesus took it to a different level, instead of talking about Pilate and his sins, He dealt with the sins of the people questioning Him.
- In a way their question was why did this happen? They were trying to figure it out, assuming that these men were bigger sinners than most.
- The question should be why hasn't this happened to us, or why hasn't it happened more often. Because of our sin and continual rebellion we all deserve to be wiped out.

**Lamentations 3:22** "It is of the Lord's mercies that we are not consumed, because his compassions fail not."

- Why do bad things happen to good people? There are no good people...
- The Jews had an erroneous belief that if something bad happened to someone, it was because they were in some kind of sin, and that their bad situation was really the judgment of God.
- There are segments of Christianity that pretty much believe the same thing; the name it and claim it crowd believe that if you're walking with the Lord He has to bless you, you will prosper, but they don't know how to deal with bad financial circumstances, or failing health, cancer, or some of what we call the tragedies of life.
- A study through the book of Job should dispel these thoughts; God used the various tragedies in his life, the life of a Godly man who honored God, to take Job to a deeper place where God would all the more be glorified.
- Superficial faith doesn't know how to deal with these things. We see God glorified in the midst of hardship and tragedies.

**1 Corinthians 1:27** "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;"

**Philippians 3:10** “That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death;”

- There had been a couple of tragic events in Jewish history that were common knowledge in that day:
- 1<sup>st</sup> off the Jews typically looked down upon the Galileans, “can anything good come from Nazareth?” (which is in Galilee) kind of an attitude. Amongst other things the Galileans were known for their insurrections, for being hot heads.
- The Passover feast was a time of national pride and a time when many of the insurrections against Rome seemed to get started. Perhaps some of the Galileans had again started a revolt against Rome to which Pontius Pilate had put a quick and violent end. Having slain the rebellious Galileans, their blood being mingled with the sacrifices of the feast, meaning their lives were sacrificed at the same time.
- Jesus questioned or challenged this thought, because they thought that these Galileans were greater sinners than the rest of the Galileans, or themselves for that matter.
- Jesus said “nay” – they were just average sinner going to hell unless they repented.
- Then Jesus used a different example closer to home speaking of when a tower near the pool of Siloam collapsed and killed 18 men – not Galileans, but men of Jerusalem and of a higher social standing.
- Jesus put them in the same category of sinners needing repentance.

**John 3:36** “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

V: 6-9        A fig tree in a vineyard: fig trees don't grow or are not seen in orchards of their own, they're planted one here and there in an olive orchard or a grape vineyard intended to be a shady gathering place for the workers. They are distinctive, they are a cool shady place in the heat of the day, and they produce snacks for the workers.

- A man had a fig tree in his vineyard that wasn't producing fruit: often times and in this case a fig tree is used to represent the nation of Israel.

**Jeremiah 8:13** “I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.”

**Hosea 9:10** “I found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig tree at her first time:...”

- Continuing on the same theme, moving from those killed by Pilate, or the collapse of the tower of Siloam, reminding the Jews / nation that they were no better than those who were killed in these other situations.
- The fig tree / nation of Israel had been planted, and there was an expectation that it would bear fruit.
- The master said to the servant, these three years have I come looking for fruit – Jesus has spent the three years of His earthly ministry pouring into the fig tree, teaching, preaching, and healing – seeking to restore Israel back to God. Israel has rejected Him, rejected the word of God, and the ministry of the Holy Spirit.
- All the efforts He put forth, plus those of His disciples, are represented in this parable by the efforts made to fertilize the tree. Because of their failure to respond, Israel was doomed by the Lord to be dispersed among the nations.
- This fig tree had leaves but no fruit: Typically if there were leaves there should be fruit. “Hypocritical” fig tree. This tree had an outward appearance of fruitfulness, but nothing, no fruit on the inside.

**2 Timothy 3:5** “Having a form of godliness but denying its power. And from such people turn away!”

**John 15:1-8** Jesus addressed the issue of trees bearing fruit or not: Turn to

- Notice two things:
  1. According to **Leviticus 19:23-25** When they planted a new fruit tree, they weren't to eat of the fruit for the first three years counting it as “uncircumcised”, then the 4<sup>th</sup> year all the fruit was considered Holy and to be given unto the Lord. In the 5<sup>th</sup> year they could partake of the fruit – this farmer is now in the 7<sup>th</sup> year of waiting – this points to the Lord's patience with us.
  2. The servant asked for one more chance, which was granted: Our God is merciful and gracious; seemingly always willing to give us one more chance.

V: 10-13 Teaching in a Synagogue on the Sabbath, and it just so happened that there was a woman who has been very ill, what a “coincidence”.

- Jesus healed people on every day of the week, but special note is taken of those occasions when it took place on the Sabbath to make a point, which Jesus will make in this situation.
- “a spirit of infirmity” – Jesus correctly diagnoses that this problem is spiritual.
- She was bent over, could not straighten up.

- She's been sick 18 years, and where do we find her? In the house of God, being faithful to do what she knows to do.

**Hebrews 10:25** “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”

- If anybody, she had an excuse for not being there that day, but she came anyway – if she hadn't think of what she would have missed out on.

*“He called her close to Him...”*

- The first step, literally, in her healing process was that of moving closer to the Lord.

**James 4:8** “Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.”

- How was the woman healed? Jesus both spoke to her and laid his hands upon her.
- She was healed “immediately”, made straight, and just as quick it seems she gave glory to God.

**Hebrews 2:12** “Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.”

V: 14 Because the ruler considered Jesus' healing of the woman to be a “work” – he steps in to rebuke and correct Jesus – which is always dangerous ground.

- Jesus didn't actually break the Law, He simply contradicted their interpretation of the Law – big difference.
- Actually his rebuke of Jesus was inferred, because he actually addressed the people, telling them not to go to Jesus on the Sabbath for healing, this may have been because he knew that he couldn't stop Jesus from healing anyone when He wanted to.
- This religious leader is ignoring the obvious: The woman has been plagued for 18 years, then Jesus simply spoke the word and she was healed.

V: 15-17 First Jesus set the woman free from her infirmity, now He seeks to set the ruler of the synagogue free from that which has bound him up, his blind religious observance of the Law.

- Jesus makes the point – “... **you hypocrite...**” you talk one way about the Sabbath, but you do it differently at home.

- Can't work on the Sabbath, sounds very spiritual in the synagogue – but you go home and water your donkey and your cattle – you treat them better than you would treat a daughter of Abraham.
- In the Sermon on the mount Jesus gave several illustrations of how they misinterpreted the Law; “you’ve heard it said, but I say unto you” how what the religious leaders were teaching was in conflict with what God meant it to be.

Paul said:

**1 Timothy 1:8** “But we know that the law is good, if a man use it lawfully;”

God's purpose for the Law:

**Galatians 3:24** “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.”

- Keeping the Law doesn't make anyone righteous, or acceptable to God.

**Romans 8:30-33** <sup>30</sup>What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. <sup>31</sup>But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. <sup>32</sup>Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at the stumbling stone; <sup>33</sup>As it is written, behold, I lay in Sion a stumbling stone and rock of offence: and whosoever believeth on Him shall not be ashamed.”

- So by the works of the law, in the keeping of the law does not make anyone righteous before God.
- The purpose of the law as we just mentioned is to demonstrate our guilt before God and drive us to the cross, to cause us to fall upon His mercy, His grace, and His forgiveness.

**Galatians 3:6** “Even as Abraham believed God, and it was accounted to him for righteousness.”

**Galatians 3:10-11** <sup>10</sup>For as many as are of the works of the law are under the curse: for it is written, cursed is everyone that continueth not in all things which are written in the book of the law to do them. <sup>11</sup>But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith.”

- We seek after the righteousness that is bourn of faith, not of works, not of the Law.
- The religious leaders were ashamed, and the people rejoiced – Jesus was freeing them from the bonds of religion.

**Matthew 11:28-30** <sup>28</sup>Come unto Me, all ye that labour and are heavy laden, and I will give you rest. <sup>29</sup>Take My yoke upon you, and learn of Me; for I

am meek and lowly in heart: and ye shall find rest unto your souls. <sup>30</sup>For My yoke is easy, and My burden is light.”

**John 8:31-31** <sup>31</sup>... if ye continue in My word, then are ye My disciples indeed; <sup>32</sup>And ye shall know the truth, and the truth shall make you free.”

- The more we get to know Him, the more we love Him, and the more we realize the freedom that we have in Him.

**John 8:36** “If the Son therefore shall make you free, ye shall be free indeed.”

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V: 18-19 Parables; a story that people can relate to that reveals a Biblical truth.

- Re: **outward growth, abnormal growth**. A grain of mustard seed (very small) placed in the soil, grew, and became a great tree, big enough for the fowls of the air lodged in it.
- Mustard seed produces a herb / bush, not a tree.
- Birds / fowls are always evil, they take away the good seed of God / Word of God, they also eat dead things, see **Daniel Ch. 4**.
- The natural was somehow mutated, becoming something it wasn't supposed to be, and now look who is comfortably resting in it's branches.
- The parable of the mustard seed relates the letter to the church of Pergamos:

**Revelation 2:12-17** [turn to / read](#)

- How does all of this relate in context of Jesus healing on the Sabbath, teaching, and the people rejoicing?
- Judaism had mutated into something abnormal, it had become a religion of tradition – not at all different from the RCC, inhabited with those evil birds who pluck away the word of God.

V: 20-21 Another parable, this one regarding **inward growth**.

- “Leaven” is always bad, analogous to sin, pride.

**1 Corinthians 5:7-8** <sup>7</sup>Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: <sup>8</sup>Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”

**Mark 8:15** “And He charged them, saying, take heed, beware of the leaven of the Pharisees and of the leaven of Herod.”

- “3 measures of meal” - **Genesis 18:6** – 1<sup>st</sup> mention of 3 measures = fellowship / communion.
- **Exodus & Leviticus**, offerings of various kinds were always without leaven.
- Sadly this is a picture of what happens to the Church & the Word of God between now and the return of Jesus.
- The influence of the church in the world today is waning.
- Biblical “scholars” tampering with the Word of God is a good example of “leaven” permeating the Word of God.

### **Deuteronomy 4:2 Revelation 22:18-19**

- The parable of leaven relates to the letter to the church of Thyatira and about Jezebel in the book of Revelation.

### **Revelation 2:18-29** (Turn to / read)

V: 22-23 Jesus is moving towards Jerusalem and the crucifixion, He's using His time on the way to teach and preach – economy of motion.

- He's asked: are there few that will be saved?
- Just looking at the parable of the sower and the four soils:
  1. Seed on the wayside: birds snatched it away – no fruit.
  2. Seed into stony places: no roots, tribulation, persecution – no fruit.
  3. Seed in thorny soil: care of this world, deceitfulness of riches choked it out – no fruit.
  4. Good soil: bears fruit 30, 60, 100 fold!
  - Only a minority actually bear fruit, 1 in 4.

V: 24 “**Strive**”, (agonize)seek, try to enter in at the “strait” gate or the “**narrow gate**” – which is Jesus: He is the only way, the narrow way.

**John 10:9** “I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

**John 14:6** “Jesus saith unto him, I am the way, the truth, and the life: not man cometh unto the Father but by Me.”

- Many will seek to get in to heaven some other way, through various false religions, good thoughts, good deeds / works – but unless they go through Jesus they will fail.

V: 25 When God shuts the door, the door is shut.

**Genesis 7:16** “And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.”

**Revelation 3:7** Philadelphia “... These things saith He that is holy, He that is true, he that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth.”

“I know you not...”

**John 10:27** “My sheep hear My voice, and I know them, and they follow Me:”

V: 26-28 Those on the outside will begin to make their excuses or argue their case:

- We’ve eaten and drunk in your presence – we’ve had fellowship with you, we’ve had communion.
- You taught in our streets, in our town – not that we received it, or acted on it, but I saw you walk by...

**James 1:22** “But be ye doers of the word, and not hearers only, deceiving your own selves.”

**2 Peter 1:10** “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:”

**1 John 5:13** “These things have I written unto you that **believe** on the name of the Son of God; that ye may know that ye have eternal life, and that ye may **believe** on the name of the Son of God.”

- Believe: (G-4100). pisteuo, to have faith, to entrust, to believe, commit, to trust.
- It’s used in the sense of one putting their weight upon a crutch, it’s not just agreeing intellectually, but to lean on, be committed to.
- There are some different tests we can put to this:

**John 13:35** “By this shall all men know that ye are My disciples, if ye have love one to another.”

**1 John 3:14** “We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.”

**Romans 8:14** “For as many as are led by the Spirit of God, they are the sons of God.”

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- Jesus repeats: I don't know you. In truth you are workers of iniquity.
- To those on the outside there shall be weeping, wailing, and eternal torment.
- You will see Abraham, Isaac, and Jacob in the kingdom of heaven – there will be an awareness of who is in and who is out.

V: 29-30 Many will come from the different parts of the earth – outside of Israel, outside of Judaism and sit down in the kingdom of God.

- Last first, first last.

**Romans 1:16** “For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

- Jesus first preached and sent His disciples to the Jews, then later to the Gentiles. The Jews were invited first, but they wouldn't respond.

V: 31-33 The Pharisees were either truly warning Jesus; or they were shooing Jesus away, unable to deal with His teaching and finding a way to get rid of Him.

- Go tell Herod, that fox (devious, sly, destructive) – I'm going to do what I do – and you can't stop me – and you can't kill a prophet outside of Jerusalem.
- This also gives us a time stamp – two days until the cross.
- Jesus has an appointment in Jerusalem and Herod will not be allowed to intervene.

V: 34-35 This is describing those final scenes of Jesus' triumphant entry into Jerusalem.

- He's been welcomed as a hero, hailed as the Messiah but Jesus knows that it is all very shallow and that they will generally reject Him and suffer the consequences for their disbelief.
- Jerusalem = Israel.
- Moses used a similar analogy in **Deuteronomy 32:11**.

**Deuteronomy 32:9-12** <sup>9</sup>For the Lord's portion is His people; Jacob is the lot of His inheritance. <sup>10</sup>He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. <sup>11</sup>As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: <sup>12</sup>So the Lord alone did lead him, and there was no strange god with him. (Eagle vs: chicken)

- “Ye would not...” They refused:

**John 1:11** “He came unto his own, and his own received him not.”

**John 5:40** “And ye will not come to me, that ye might have life.”

The solution to this is:

**Hebrews 4:7** “...today if ye will hear His voice, harden not your hearts.”

V: 35 Their “house” was left desolate in 70 AD by Emperor Vespasian and his son the Roman general Titus.

**Galatians 6:7-8** <sup>7</sup>“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. <sup>8</sup>For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

Quoting:

**Psalms 118:26** “Blessed be He that cometh in the name of the Lord: we have blessed you out of the house of the Lord.”

- You won't see Him again until:

**Zechariah 12:10** “And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.”

**Zechariah 14:4** “And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”

- This was a shock to the religious leaders to be sure, but it was also a shock to the disciples who expected an immediate establishment of His kingdom on Earth now as opposed to a future time.