

Luke Chapter 13

V: 1-5 “*At that season...*” Jesus was headed to Jerusalem and the cross, the last reference point regarding time was the transfiguration. Still headed toward Jerusalem.

- Jesus lived and operated within politically charged times, tensions were always high, the Romans and the Jews seemingly always on edge, prepared to strike.
- The Galileans are frequently mentioned by JOSEPHUS as “the most turbulent and seditious people, being upon all occasions ready to disturb the Roman authority.”
- 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 real 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 held the 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.

John 16:33 “These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.”

- 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 has chosen the foolish things of the world to confound the wise; and God has 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 to His death;”

- There had been a couple of tragic events in Jewish history that were common knowledge in that day:
- 1st off the Jews typically looked down upon the Galileans, “**can anything good come from Nazareth?**”^(which is in Galilee) kind of an attitude. Again the Galileans were known for their insurrections, for being hot heads.
- Their question is based on a semi-historical event possibly referred to in the book of Acts.

Acts 5:34-37 “³⁴Then one in the council stood up, a pharisee named Gamaliel, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while. ³⁵And he said to them: “Men of Israel, take heed to yourselves what you intend to do regarding these men. ³⁶For some time ago Theudas rose up, claiming to be somebody. A number of men, about four hundred, joined him. He was slain, and all who obeyed him were scattered and came to nothing. ³⁷After this man, Judas of Galilee rose up in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were dispersed.”

- It's not certain that this is the event that Jesus is being told about, but it looks like it to me. There were followers of Judas Gaulonitis, from Galilee who opposed paying tribute to Caesar and submitting to the Roman government. A group of them came to Jerusalem during one of the festivals, and presented their offerings in the court of the temple. Pilate treacherously sent a company of soldiers, who slew them, and “mingled their blood with their sacrifices.”

- Jesus is headed to Jerusalem to be the Passover, generally it's a tense time between the Romans and the Jews. The Passover feast was a time of national pride and a time when many of the insurrections against Rome seemed to get started.
- Again: The Jews believed and taught 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.
- 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 "no" – they were just average sinners who would end up going to hell unless they repented of their sins.
- 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, men of a higher social standing.
- Jesus put them in the same category of sinners needy of repentance.

Romans 3:10 "As it is written: there is none righteous, no, not one;"

Romans 3:23 "For all have sinned and fall short of the glory of God."

"I tell you, no; but unless you repent you will all likewise perish."

John 3:36 "He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides 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 here and there in various places like an olive orchard or a vineyard intended to be a shady gathering place for the workers. They're distinctive, they're a cool shady place in the heat of the day, and they provide snacks for the workers.

- Israel is symbolized at different times by three different types of fruit bearing trees; the grape vine, the fig tree, and the olive tree.
- The vine and the olive tree pre-figure the millennium where according to Micah 4:4

Micah 4:4 "But everyone shall sit under his vine and under his fig tree, and no one shall make them afraid; for the mouth of the LORD of hosts has spoken."

- **The vine is symbolic of Israel's spiritual privilege.**
- **The fig tree is symbolic of Israel's national privilege.**
- **The olive tree is symbolic of Israel's religious privilege.**

- In this parable 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, says the Lord: no grapes shall be on the vine, nor figs on the fig tree, and the leaf shall fade; and the things I have given them shall pass 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: but they went to Baalpeor, and separated themselves unto that shame; and their abominations were according as they loved."

Olivet discourse - the sign of the fig tree:

Matthew 24:32-35 "³²Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near.
³³So you also, when you see all these things, know that it ^(He) is near - at the doors! ³⁴Assuredly, I say to you, this generation ("Race" / Jews) will by no means pass away till all these things be fulfilled / take place. ³⁵Heaven and earth will pass away, but My words will by no means pass away."

- The fig tree is a fit symbol of Israel. It is peculiar in that the blossoms of the fruit appear before the leaves. Naturally, therefore, a fig tree that is full of leaves should have fruit on it.
- Continuing on the same theme, moving from those killed by Pilate, then the collapse of the tower of Siloam, reminding the Jews / nation that they were no better than those who were killed in either of 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 by and large 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. This was a “Hypocritical” fig tree. This tree had an outward appearance of fruitfulness, but nothing, no fruit on the inside.

Similar to what the Apostle Paul warned about:

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

Remember:

Matthew 21 / Mark 11 - when just before His crucifixion Jesus cursed the fig tree.

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

- Notice two things: (3yrs.)
 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 “un-circumcised”, then in the 4th year all the fruit was considered Holy and to be given to the Lord. In the 5th year they could partake of the fruit – this farmer is now in the 7th 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.

Lamentations 3:22-23 “²²Through the LORD'S mercies we are not consumed, because His compassions fail not. ²³They are new every morning; great is Your faithfulness.”

- This also foretold of the withering of the nation and the judgment which fell upon Israel in 70 AD when the nation and city were destroyed by the Romans and they were dispersed throughout the known world.

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, “*a spirit of infirmity eighteen years*” - what a “coincidence.” (not Kosher / not in Bible)

- Jesus heals people every day of the week, but special note is taken of those occasions when that healing takes place on the Sabbath to make the point, which Jesus will make in this situation.

“*a spirit of infirmity*” – Jesus correctly diagnoses that this problem is spiritual.

“... *18 years*...” (exact details vs generality) 18 years = 6 years + 6 years + 6 years.

- 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 you see the day approaching.”

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

“*He called her (close) to Him...*” (She responded to His voice...)

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

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

James 4:8 “Draw near to God, and He will draw near to you. (What / how) Cleanse your hands, you sinners; and purify your hearts, you double-minded.”

- How was the woman healed? Jesus both spoke to her and laid his hands upon her, His Word and His tender touch! (Proximity!)

Hebrews 4:12 “For the Word of God is quick and powerful (it's alive) sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.”

John 15:5

- She was healed “immediately,” - made straight, and just as quick it seems she gave glory to God. She went from being bent toward the earth to being bent towards heaven! (Perspective)

Hebrews 2:12 “Saying, I will declare Your name to my brethren; in the midst of the assembly I will sing praise to You.”

V: 14 “*But*” in contrast to worshipping and praising God the response of the religious leader is Indignation! 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. (Get thee behind Me Satan!)

Jesus declared:

Mark 2:27 “...The Sabbath was made for man, not man for the Sabbath.”

- Jesus didn't actually break the Law, He simply contradicted their interpretation of the Law – big difference. They had it all backwards.

- 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: He had no compassion for this woman who has been plagued for 18 years. Jesus did have compassion for her and He simply speaks the Word and she was healed. There was no denying of the miracle. He didn't / wouldn't see the power of the Word...

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 and his hard heart.

- Jesus makes the point directly – “... *you hypocrite*...” you talk one way about the Sabbath in the synagogue, 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 mis-interpreted the Law; “*you've heard it said, but I say unto you*” - how that 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 9:30-33 “*³⁰What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. ³¹But Israel, which followed after the law of righteousness, has not attained to the law of righteousness. ³²Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. ³³As it is written: behold, I lay in Zion a stumbling stone and rock of offense, and whoever believes on Him will not be put to shame.*”

- 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 “¹⁰For as many as are of the works of the law are under the curse: for it is written, cursed is everyone that continues not in all things which are written in the book of the law to do them. ¹¹But 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 put to shame, and the people rejoiced – Jesus was freeing them from the bonds of religion.

Matthew 11:28-30 “²⁸Come unto Me, all you that labor and are heavy laden, and I will give you rest. ²⁹Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and you shall find rest for your souls. ³⁰For My yoke is easy, and My burden is light.”

John 8:31-32 “³¹... if you continue in My word, then are you My disciples indeed; ³²And you 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, you shall be free indeed.”

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- So we’ve left off with the people rejoicing over the woman’s healing which happened on the Sabbath.

V: 18-19 Parables (Kingdom parables); a story that people can relate to that reveals a Biblical truth. In Matthew’s Gospel, Matthew announces “then he spoke many things to them in parables...”. Here in Luke He just launches into the parable and the reader is left to kind of figure that out.

- 1st up is the parable of the mustard seed: A “kingdom” parable because it is a comparison between the kingdom of God and this life.
- Re: outward growth, even abnormal growth. A grain of mustard seed (very small) placed in the soil, grew, and became a large tree, big enough for the fowls of the air to lodge in it.

- Mustard seeds produce an herb / bush, not a tree.
- Birds / fowls are always evil, (**Matthew 13:4, 19**) they take away the good seed, the Word of God. The birds of the air, the ravens and vultures also eat dead things and are unclean.
- The natural mustard bush / herb had somehow mutated, becoming something it wasn't supposed to be, and now look who is comfortably resting in its branches.
- Perverted growth, abnormal, not intended to be so big – a place for the fowls of the air to dwell.
- Each of the Kingdom parables correlates to one of the 7 letters to the 7 churches in the Book of Revelation.
- The parable of the **mustard seed** relates the letter to the **church of Pergamos**, "perverted marriage."

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 man made tradition – not too 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. Leaven "puffs up."

1 Corinthians 5:7-8 "Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. ⁸Therefore let us keep the feast, not with old leaven, nor 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 ^(sin) of the Pharisees and of the leaven ^(sin) of Herod."

- "3 measures of meal" - **Genesis 18:6** – 1st mention of 3 measures = fellowship / communion. Leaven like sin unchecked always spreads and permeates the whole loaf.
- **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.
- So called Biblical “scholars” tampering with the Word of God is a good example of “leaven” permeating, altering the Word of God.

Deuteronomy 4:2 “You shall not add to the Word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you.”

Revelation 22:18-19 “¹⁸For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; ¹⁹and if anyone takes away from the Words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.”

- This parable of the 3 measures of leavened meal also relates to one of the churches in the book of Revelation, specifically the letter to the church of Thyatira, about Jezebel, and the church of “continual sacrifice.”

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

- As much as these two parables do apply to the church in a prophetic sense at the time they were spoken, they both apply to Judaism at that time as they are being spoken. Judaism had become something far different than what God had in mind, it had been mutated, corrupted, fiendish fowls inhabiting it's branches, full of sin / leaven, corruption, self-righteous pride and arrogance throughout.

Proverbs 6:16-19 “¹⁶These six things the LORD hates, yes, seven are an abomination to Him: ¹⁷A proud look, a lying tongue, hands that shed innocent blood, ¹⁸a heart that devises wicked plans, feet that are swift in running to evil, ¹⁹a false witness who speaks lies, and one who sows discord among brethren.”

- 5 / 7 - The religious establishment of the day seems to have this pretty well covered, as does the church today for that matter.

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

- He's asked: are there few that will be saved? (Why?)

Matthew 22:14 “For many are called, but few are chosen.”

Matthew 7:13-14 “¹³Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. ¹⁴Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.”



- 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 depth, no roots, tribulation, persecution – no fruit.
 3. Seed in thorny soil: cares 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.
- You tube: Brandon Holthouse, Billy Crone, Tom Hughes - “round table” hypothesized very few taken in the rapture from USA. State of the church.

V: 24 “**Strive**”, (G-75) “agonizomai” Agonize, to contend, fight, wrestle, persevere, make effort.

- Seek after, try to enter in at the “strait” gate or the “**narrow gate**” – which is Jesus: He is the only way, His is the narrow way.

John 10:9 “I am the door: If anyone enters by Me, he will be saved, and will go in and out and find pasture.”

John 14:6 “Jesus said to him, I am the way, the truth, and the life: not man comes to 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 “So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.”

- [Video: Noah's ark / you tube.](#)

Revelation 3:7 (Philadelphia) “... These things says He who is holy, He who is true, “He who has the key of David, He who opens and no man shuts, and shuts and no man opens.”

“I do not know you ...”

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:

Matthew 7:21-23 “²¹Not everyone who says to Me, Lord, Lord, shall enter the kingdom of heaven, but he who does the will of My Father in heaven. ²²Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name? ²³And then I will declare to them, I never knew you; depart from Me, you who practice lawlessness!”

- 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 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 you do these things, you shall never fall:”

1 John 5:13 “These things have I written to you who believe in the name of the Son of God; that you may know that you have eternal life, and that you may believe in 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, to be committed to.
- There are some different tests we can put to this:

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

1 John 2:3 “Now by this we know that we know Him, if we keep His commandments.”

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

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

- Jesus repeats: “*I don’t know you.*” In truth you are workers of iniquity.
- To those on the outside there shall be weeping, wailing, gnashing of teeth, 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 four corners of the earth, East, West, North, and South – outside of Israel - outside of Judaism and sit down in the kingdom of God. To the religious Jewish mind this had to be blasphemous!

- 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 believes; to the Jew first, and ^(2nd) 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, and would be made last.
- The Gentiles received the Gospel last, accepted it, and would be first to enter in.

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

- Go tell Herod, Antipas who had John the Baptist executed.
- Still in Herod’s jurisdiction, Galilee region, Tiberius.
- Jesus refers to 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, that would break tradition!
- Jesus has an appointment in Jerusalem and Herod will not be allowed to alter it.

V: 34 This is describing ^(prophetically) the final scenes of Jesus’ triumphant entry into Jerusalem as He wept over the city.

It won’t be long after this that our Lord weeps over Jerusalem:

Luke 19:41 “Now as He drew near, He saw the city and wept over it.”

- 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.

Deuteronomy 32:9-12 “⁹For the Lord’s portion is His people; Jacob is the lot of His inheritance. ¹⁰He found him in a desert land, in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. ¹¹As an eagle stirs up her nest, flutters over her young, spreads abroad her wings, takes them, bears them on her wings: ¹²So the Lord alone did lead him, and there was no strange god with him. (Eagle vs: chicken / chicks)

- “You would not...” They refused:

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

John 5:40 “And you will not come to Me, that you might have life.”

The solution to this is:

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

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

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

Quoting:

Psalms 118:26 “Blessed is He who comes in the name of the Lord: we have blessed you from the house of the Lord.”

- You won’t see Me again until: “*Blessed is He who comes in the name of the LORD!*”

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 pierced, and they shall mourn for Him, as one that mourns 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 split 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.
- The point is, they will see Him again. Will it be as a friend or as a foe? What about you?