

## **Luke Thirteen**

### **Luke 13:1-5**

Now on the same occasion there were some present who reported to Him about the Galileans, whose blood Pilate had mingled with their sacrifices. And He answered and said to them, “Do you suppose that these Galileans were greater sinners than all other Galileans, because they suffered this fate? “I tell you, no, but unless you repent, you will all likewise perish. “Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them, were worse culprits than all the men who live in Jerusalem? “I tell you, no, but unless you repent, you will all likewise perish.”

- These historical incidents are not mentioned by Josephus
- People thought that suffering and affliction were the direct result or the indication of sin
- Their conclusions were an indication of their blindness.
- Those traveling with Jesus heard these stories as they were approaching Jerusalem—perhaps affliction and judgment were ahead for them as well.
- People inquire concerning God's judgment—Jesus responds with their need to repent.
- Ancient belief: suffering comes as the direct result of sin ( this is often true for nations)
- Tragedy is always a reminder of the fragility of life—never can know when we might have delayed too long to repent.
- If Israel persists in political/natural expectations of a king to overthrow Rome—they will perish as well. This seems to prophesy the fall of Jerusalem in 70AD.

### **Luke 13:6-9**

And He began telling this parable: “A certain man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it, and did not find any. “And he said to the vineyard-keeper, ‘Behold, for three years I have come looking for fruit on this

fig tree without finding any. Cut it down! Why does it even use up the ground?' "And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer; and if it bears fruit next year, fine; but if not, cut it down.'"

- This can certainly be a parable about the spiritual condition of Israel.
- Speaks to the patience, mercy and love of God
- Parable brings out need for repentance and the slowness of God to punish
- Fig tree—located in vineyard=fertile soil
- Fig fails to bear for 3 years
- Could be about Jesus looking for fruit from Israel for 3 years—finding none

### **Luke 13:10-17**

And He was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all. And when Jesus saw her, He called her over and said to her, "Woman, you are freed from your sickness." And He laid His hands upon her; and immediately she was made erect again, and began glorifying God. And the synagogue official, indignant because Jesus had healed on the Sabbath, began saying to the multitude in response, "There are six days in which work should be done; therefore come during them and get healed, and not on the Sabbath day." But the Lord answered him and said, "You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall, and lead him away to water him? "And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?" And as He said this, all His opponents were being humiliated; and the entire multitude was rejoicing over all the glorious things being done by Him.

- This is the last time He teaches in a synagogue
- Woman is present in the Temple—His acknowledgement of her—shows He perceives her faith. Jesus initiates/ pursues her for her healing.
- Source of her infirmity: satan

- It is the Presence of the Lord that heals—not the day of the week
- When Jesus comes into synagogue—He acts on what He sees
- An evil spirit produced a malady that lasted 18 years
- She is healed—completely and immediately
- Synagogue official indignant—declares process unlawful—values ceremonial over the compassion of God
- Symptoms indicate spondylitis deformans=bones of spine fused in a rigid mass

### **Luke 13:18-21**

Therefore He was saying, “What is the kingdom of God like, and to what shall I compare it? “It is like a mustard seed, which a man took and threw into his own garden; and it grew and became a tree; and THE BIRDS OF THE AIR NESTED IN ITS BRANCHES.”

And again He said, “To what shall I compare the kingdom of God? “It is like leaven, which a woman took and hid in three pecks of meal, until it was all leavened.”

- Fig tree—fails to thrive
- Mustard seed—excessive growth
- This growth eventually attracts birds/wickedness
- These parables are an illustration of the synagogue—what began as true—took on the trappings of religion instead and lost life in their keeping of the Law
- In the synagogue: satan bound woman and blinded the ruler. Jesus loosed the woman and corrected the ruler.

### **Luke 13:22-30**

And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem. And someone said to Him, “Lord, are there just a few who are being saved?” And He said to them, “Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able. “Once the head of the house gets

up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from.' "Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets'; and He will say, 'I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU EVILDOERS.' "There will be weeping and gnashing of teeth there when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being cast out. "And they will come from east and west, and from north and south, and will recline at the table in the kingdom of God. "And behold, some are last who will be first and some are first who will be last."

- Opportunity to enter is for a limited time
- Salvation does not come through familiarity—but through relationship
- Salvation does not come through earthly inheritance—but through spiritual kinship

### **Luke 13:31-35**

Just at that time some Pharisees came up, saying to Him, "Go away and depart from here, for Herod wants to kill You." And He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My goal.' "Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet should perish outside of Jerusalem. "O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it! "Behold, your house is left to you desolate; and I say to you, you shall not see Me until the time comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"

- Fox—a response of great contempt ( a sly one)
- Jesus did not approach Jerusalem as a victim—but a victor of the Father's will and purposes
- Reach my goal=am perfected



# Luke Chapter Thirteen Workbook

## Key Words:

## Harmonize:

Compare Luke 13:22-28 with Matthew 25:1-13. How are they alike? How are they different?

## Dig:

- 1) What deception concerning suffering is addressed in chapter 13?
  
- 2) In the parable in Luke 13:6-9, who is the vineyard owner? Who is the vineyard keeper?
  
- 3) What is your key for discerning the meaning of this parable?
  
- 4) What is Jesus indicating when He calls the woman He healed 'a daughter of Abraham'?
  
- 5) To what does Jesus compare the Kingdom of God?
  
- 6) What is significant about the healing described in verses 10-16? (There are 2 things that set it apart from other healings)
  
- 7) How does Jesus view Himself in this chapter?
  
- 8) Which verse is communicated frequently—but usually out of context?
  
- 9) What does the 'narrow door' refer to in Luke 13:24?

10) Consider Luke 13:24-30. What seems to be the reason behind exclusion in this teaching?

11) What emotions are expressed in this chapter, and by whom?

**Discuss:**

1) What lesson did you take from the parable in Luke 13:6-9?

2) Why does healing fulfill the Sabbath—rather than violate it?

3) Jerusalem is known for killing its' prophets and stoning those sent to her. What is your city known for?

4) When do we tend to draw the wrong conclusions about why there is suffering?

5) How do you enter the Kingdom of God?

6) What is the difference between the Kingdom and the Church?

**Point of Prayer:**

Pray for someone who is experiencing tragedy or some trauma right now.

**Integrate:**

What other scriptures come to mind as you read this chapter?

**Application:**

- 1) Have you, or someone in your family, experienced long-term, chronic illness or pain? What happens within families that deal with this kind of suffering long term?
  
- 2) Are there any tragedies that you've heard about on the news that have impacted your heart recently?
  
- 3) Is there any place in your life where you are not bearing fruit right now? Explain.
  
- 4) Is there something about your city that causes you grief?
  
- 5) How have you learned to pray for your city? For your nation?
  
- 6) Do you have any ministry goals? Are you aware of reaching any of them?
  
- 7) Are you aware of anyone (including yourself) who has been in some kind of demonic bondage for a period of time?
  
- 8) How do you discern the difference between a physical malady and a spiritual affliction?
  
- 9) Have you ever experienced humiliation (Lu 13:17)?