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By Dan Maines

Luke 13

Luke 13:1-9

Now on that very occasion there were some present who reported to Him about the Galileans whose blood Pilate had mixed with their sacrifices. And Jesus responded and said to them, "Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this fate? No, I tell you, but unless you repent, you will all likewise perish. Or do you think that those eighteen on whom the tower in Siloam fell and killed them were worse offenders than all the other

people who live in Jerusalem? No, I tell you, but unless you repent, you will all likewise perish."

And He told this parable: "A 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?' But he answered and said to him, 'Sir, leave it alone 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.'"

† Jesus warned that disasters did not mean greater guilt, but called all to repentance.

† The fig tree symbolized Israel's unfruitfulness, facing imminent judgment.

† God's patience had limits, fulfilled in AD 70.

Luke 13:10-17

Now Jesus was teaching in one of the synagogues on the Sabbath. And there was a woman who for eighteen years had a sickness caused by a spirit; and she was bent over double, and could not straighten up at all. When Jesus saw her, He called her over and said to her, "Woman, you are freed from your sickness." And He laid His hands on her; and immediately she stood up straight again, and began glorifying God. But the synagogue leader, indignant because Jesus had healed on the Sabbath, was saying to the crowd in response, "There are six days during which work should be done; so come during them and get healed, and not on the Sabbath day." But the Lord answered him and said, "You hypocritical ones, does each of you not untie his ox or his donkey from the stall on the Sabbath, and lead it away to water it? 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 restraint on the Sabbath day?" And as He said this, all His opponents were being humiliated; and the entire crowd was rejoicing over all the

glorious things being done by Him.

† Christ revealed the true purpose of the Sabbath-restoration and mercy.

† The woman's healing exposed the leaders' hypocrisy.

† Satan's oppression was broken by the kingdom's power.

Luke 13:18-21

So 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 sky 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 sata of flour until it was all leavened."

† The kingdom started small but expanded to fill the earth.

† Like leaven, it transformed everything it touched.

† Its growth was unstoppable despite opposition.

Luke 13:22-30

And He was passing through one city and village after 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 through 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 saying, 'We ate and drank in Your presence, and You taught in our streets'; and yet He will say, 'I do not know where you are from; leave Me, all you evildoers.' In that place there will be weeping and gnashing of teeth, when you see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God, but yourselves being thrown 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."

† The narrow door represented the urgent call to faith before judgment.

† Familiarity with Christ did not guarantee entrance-obedience was required.

† Gentiles from all nations would enter, while many Israelites would be cast out.

Luke 13:31-35

At that very time some Pharisees came up, saying to Him, "Go away and leave this place, because Herod wants to kill You." And He said to them, "Go and tell that fox, 'Behold, I am casting out demons and performing healings today and tomorrow, and on the third day I reach My goal.' Nevertheless I must go on My journey today, tomorrow, and the next day; for it cannot be that a prophet would perish outside Jerusalem. Jerusalem, Jerusalem, the city that kills the prophets and stones those who have been sent to her! How often I wanted to gather your children together, just as a hen gathers her young under her wings, and you were unwilling! Behold, your house is left to you desolate; and I say to you, you will not see Me until the time comes when you say, 'Blessed is the One who comes in the name of the Lord!'"

† Jesus condemned Jerusalem's long history of rejecting the prophets.

† Her desolation pointed directly to the destruction of AD 70.

† Christ's lament revealed His compassion even in judgment.

How it applies to us today:

† Luke 13 reminds us of God's patience, mercy, and judgment. The fulfilled perspective shows that Jerusalem's destruction confirmed Christ's words. For us today, this chapter calls us to bear fruit, embrace His kingdom, and live as those gathered

under His care, free from hypocrisy and ready for His reign.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Josephus, Wars 6.8.5

† Philo, On the Embassy to Gaius 300

† Tacitus, Histories 5.13

† Irenaeus, Against Heresies 3.20.2

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