

Monday Night Bible Study

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Luke Collection: Luke 13

Luke 13

The Gospel of Luke

- *In Jesus' inaugural sermon, Luke uses a different story where Jesus quotes Isaiah 61 (Luke 4:18-19). Poor = Israel, who had been exiled. (Isaiah 49)*
- *The kingdom was bringing together all different types of people, regardless of status.*
- *Leviticus 21 – priests in Israel. Who could be included?*
- *Luke highlights who Jesus began to invite back into the royal priesthood.*
- *This applied to anyone, from any nation.*
- *This chapter stresses the necessity of Israel's repentance. Vs. 31-35 represent the middle of the entire travel narrative. Jesus sets up the idea that the prophet must perish in Jerusalem by divine necessity.*

Luke 4:18-19

“The Spirit of the Lord is upon Me,
Because He anointed Me to bring good news to the poor.
He has sent Me to proclaim release to captives,
And recovery of sight to the blind,
To set free those who are oppressed,
¹⁹ To proclaim the favorable year of the Lord.”

The ultimate year of jubilee: the rescue from the devil. This passage in Luke 4 falls between two encounters with the devil. ^^^^ Vs. 1-13 (temptation) & 31-37 (exorcism)

Luke 13

Now on that very occasion there were some present who reported to Him about the Galileans whose blood Pilate had mixed with their sacrifices. ² And Jesus responded and said to them, “Do you think that these Galileans were *worse* sinners than all the *other* Galileans *just* because they have suffered this *fate*? ³ No, I tell you, but unless you repent, you will all likewise perish. ⁴ 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? ⁵ No, I tell you, but unless you repent, you will all likewise perish.”

⁶ And He began telling 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. ⁷ And he said to the vineyard-keeper, ‘Look! 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?’

⁸ But he answered and said to him, ‘Sir, leave it alone for this year too, until I dig around it and put in fertilizer; ⁹ and if it bears fruit next year, fine; but if not, cut it down.’”

Fig tree → Israel (Jeremiah 8:13; Habakkuk 3:17) – judgment in Israel's leadership in the temple.

→ This also alludes to Adam and Eve in the garden covering their unrighteousness and shame with fig leaves.

→ Then, Luke mentions the fig tree again in Luke 19, alluding to Amos and the destruction of the northern tribes by Assyria. Zacchaeus is in the tree looking for Christ. Jesus declares that the tree is fruitful... a clear allusion to Leviticus 21. Zacc. Is a tax collector, an OUTSIDER.

¹⁰ Now Jesus was teaching in one of the synagogues on the Sabbath. ¹¹ And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent over double and could not straighten up at all. ¹² When Jesus saw her, He called her over and said to her, "Woman, you are freed from your sickness." ¹³ And He laid His hands on her; and immediately she stood up straight again and began glorifying God. ¹⁴ But the synagogue leader, indignant because Jesus had healed on the Sabbath, began 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."

→ This is an allusion back to the Genesis account of creation. The sabbath day is the day of rest, which is the 7th day. That's the day God rested from His work.

→ Yahweh's people were to observe the "sabbath year" every 7th year in Deuteronomy 31:10. It was called the year of "liberty". The land was to rest, anyone who owed debts were freed from their obligations, and quarrels were to be settled, and bond servants were to be freed from what they owed. Not only were they to be freed, but they were not to be sent away empty-handed. They were to "supply them liberally from your flock, your threshing-floor, and your wine press."

→ But Israel was believing for more than that... they wanted freedom from their exile.

¹⁵ But the Lord answered him and said, "You hypocrites, does each of you on the Sabbath not untie his ox or donkey from the stall and lead it away to water it? ¹⁶ 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?" ¹⁷ 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.

→ Not only is Jesus alluding to what is right (“is it good?”), but He’s making a larger point. He, being Yahweh in the flesh, Has the power to control what happens in creation, and on the 7th day.

¹⁸ So He was saying, “What is the kingdom of God like, and to what shall I compare it? ¹⁹ 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.”

→ The kingdom of God is not a massive military-style takeover. It is the steady, ever-growing kingdom of self-sacrificial love that stretches and expands through the sharing of the Gospel.

²⁰ And again He said, “To what shall I compare the kingdom of God? ²¹ It is like leaven, which a woman took and hid (to conceal) in three sata (each 48lbs. = total of 144lbs.) of flour until it was all leavened.”

→ 144 is the number of pounds of flour. This is a subtle hint about how the kingdom of God has been delivered to humanity, and how it continues to spread throughout the world.

²² And He was passing through one city and village after another, teaching, and proceeding on His way to Jerusalem.²³ And someone said to Him, “Lord, are there *just* a few who are being saved?” And He said to them, ²⁴ “Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able. ²⁵ *Once the head of the house gets up and shuts the door, and you begin standing outside and knocking on the door, saying, ‘Lord, open up to us!’ and He then will answer and say to you, ‘I do not know where you are from.’* ²⁶ *Then you will begin saying, ‘We ate and drank in Your presence, and You taught in our streets!’* ²⁷ *And yet He will say, ‘I do not know where you are from; leave Me, all you evildoers.’* → His hearers are in danger of losing God’s blessings, as in the time of Elijah and Elisha, who were also unaccepted at home.

²⁸ 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. ²⁹ And they will come from east and west, and from north and south, and will recline *at the table* in the kingdom of God. ³⁰ And behold, *some* are last who will be first, and *some* are first who will be last.”

³¹ At that very time some Pharisees approached, saying to Him, “Go away and leave this place, because Herod wants to kill You.” ³² 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.’ ³³ Nevertheless I must go on My journey today and tomorrow and the next *day*, for it cannot be that a prophet would perish outside Jerusalem. ³⁴ 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! ³⁵ Behold, your house is left to you *desolate*; and I say to you, you will not see Me until you say, 'Blessed is the One who comes in the name of the Lord!'"
