

Study Notes For Luke

(Chapter Thirteen)

Luke 13:1-5 *“There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.”*

- It was reported that Pilate (**Matthew 27:2**) had mixed the blood of the Galilaeans with their sacrifices. It COULD BE what is referenced by Gamaliel in **Acts 5:37** in the days of taxing (**Luke 2:1**).
- Siloam or [Siloah] was a pool in Jerusalem (**Nehemiah 3:15** and **John 9:7; 9:11**). Jerusalem was aka the city of David (**I Chronicles 11:4-7**).
- Apparently, the tower at the pool in Jerusalem fell and killed eighteen people. I am not aware of an account of that recorded in the Scriptures. It is the same point being made as was about what happened to the Galilaeans.
- Some people believe that bad things happen to bad people. Some religions call it “karma” and others just in general believe such (**John 9:1-2** and **Acts 28:1-6**). Jesus disproves that with this point (cf. **Ecclesiastes 7:15** and **Ecclesiastes 8:12-13**).
- The fact is, God does not dole out good to the good and evil to the evil in this life. Bad people can/have received good things in this life (**Matthew 5:45**). There is a Psalm all about such thinking (**Psalms 73:1-17**).
- Time and chance are denied by those that think God is controlling all these things (**Ecclesiastes 9:10-12**).
- The good or the bad that happens to people in this lifetime is not a measurement of what is to come (**Luke 16:19-31**).
- You would think that anyone professing to be a Christian would understand this. Bad happens to Christians at the hands of the world and the end result is eternal life for the faithful (**Matthew 5:10-12, Acts 7:51-60, Acts 12:1-2, Acts 14:22, II Timothy 3:12, and Revelation 2:10**).
- Twice in this context, Jesus said: *“I tell you, Nay: but, except ye repent, ye shall all likewise perish.”* Throughout the Scriptures we see that sinners must repent of their sins (**Ezekiel 14:6, Ezekiel 18:30, Matthew 3:1-8, Matthew 4:17, Matthew 21:28-32, Luke 5:32, Acts 3:19, Acts 17:30, Acts 26:18-20, II Timothy 2:24-26, and II Peter 3:9**).

Luke 13:6-9 *“He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto*

him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down.”

- Trees are supposed to bring forth fruit (**Matthew 7:17-19, Matthew 12:33, Matthew 21:18-20, and Luke 3:9**).
- The expectation of our Lord for His followers (**John 15:1-17, Colossians 1:10, Titus 3:14, and II Peter 1:8**).
- Then we learn the lesson of space for repentance (**Revelation 2:18-23**; cf. **Romans 2:4-5 and II Peter 3:9-15**).
- Additionally, fruit meet for repentance (**Matthew 3:2-10 and Acts 26:18-20**).
- Not all sinful situations wherein a person will repent are equal. We do have to understand that being unfruitful is not the same as being divisive or such the like. In those cases, the space for repentance must be very short (**Galatians 2:1-5 and Titus 3:9-11**). There must also be the concern about the spreading of sin (**I Corinthians 5:1-8 and Galatians 5:7-9**; cf. **Ecclesiastes 9:18**).

Luke 13:10 *“And he was teaching in one of the synagogues on the sabbath.”*

- Jesus taught often in synagogues (**Matthew 4:23, Matthew 9:35, Matthew 12:9, Matthew 13:54, Luke 4:15, and John 18:20**).
- It was not that He thought this was a place wherein righteousness was exalted (**Mark 13:9 and Luke 20:46**).
- Nor was He under some impression that the Gospel would be well received therein (**Luke 4:16-30**).
- We have numerous records of Paul teaching in synagogues after Jesus ascended into Heaven (**Acts 9:20, Acts 13:5, Acts 13:14, Acts 14:1, Acts 17:1, Acts 17:10, Acts 18:4, etc.**).

Luke 13:11 *“And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.”*

- Infirmity, or, as translated elsewhere as “diseases“ (**Acts 28:9**) or “weakness” (**I Corinthians 2:3**). See: Strong’s # 769
- This “spirit” is of Satan (**Luke 13:16**).
- “Bowed together” meaning: “to bend completely forwards, to be bowed together” (Thayer; Strong’s # 4794).
- Why do you think how long she was suffering is mentioned? The time shows us this was not here today gone tomorrow problem. It was a chance healing. Jesus’ miracles sometimes state the years one had been afflicted (**Matthew 9:20, John 5:5, John 9:1, John 9:21, and John 9:23**).

Luke 13:12 *“And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.”*

- Being “loosed” for what she was suffering is the same as saying “put away” (**Matthew 5:31-32**), “to release” (**Matthew 27:15**), let go (**John 19:12**), “dismissed” (**Acts 15:30**), “set at liberty” (**Acts 26:32**), etc. (Strong’s # 630).

Luke 13:13 *“And he laid his hands on her: and immediately she was made straight, and glorified God.”*

- Jesus did not have to lay hands on her. He was certainly capable of performing miracles just by speaking (**Matthew 8:5-13**, **Matthew 8:16**, **Mark 1:25-27**, **Luke 6:8-10**, **Luke 8:22-25**, **Luke 17:11-19**, etc.).
- After all, the world was created by the spoken word (**Hebrews 11:3**; cf. **Genesis 1:1-31**).
- Having said that, we see that He laid His hands on her (**Mark 6:5**, **Mark 8:22-25**, **Luke 4:40**, etc.).
- Laying on hands to heal was promised to the Apostles (**Mark 16:15-20**) and we see such occur (**Acts 28:8**).
- She was healed immediately (**Luke 4:38-39**, **Luke 5:17-26**, **Luke 8:40-47**, **Luke 18:35-43**, **Acts 3:1-7**, etc.).
- God was glorified (**Luke 17:11-19**, **Romans 16:27**, and **Jude 1:25**).

Luke 13:14 *“And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.”*

- There were rulers of synagogues (**Luke 8:49**, **Acts 13:15**, **Acts 18:8**, and **Acts 18:12-17**).
- They believed it was wrong for Jesus to heal on the Sabbath (**Matthew 12:9-14**).
- They did not understand the point of the Sabbath of old (**Mark 2:23-28**).

Luke 13:15 *“The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?”*

- They were not consistent (**Luke 14:1-6** and **John 7:16-24**).
- The ruler of the synagogue was a hypocrite (**Matthew 15:1-14**).
- Under the New Law of Christ, we don’t regard the Sabbath law of old (**Colossians 2:6-16**).

Luke 13:16 *“And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?”*

- She was descendant of Abraham (**Acts 13:26**). This was of significance to the Jews (**John 8:33**).
- Where’s the mercy and sympathy for their “sister” according to the flesh (**Psalms 82:3, Proverbs 22:22, and Micah 6:8**)?
- Satan bound (See: **Luke 13:11**).

Luke 13:17 *“And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.”*

- Jesus spoke the truth in such manner that they were ashamed (cf. **John 8:1-11**).
- Sometimes, something is so well stated that there is no reply (**Luke 20:27-40**).
- Sometimes, no answer will suffice (**Luke 4:16-30 and John 10:22-39**).
- Like as we are instructed as Christians, Jesus did that which silenced His adversaries (**I Peter 2:11-15**) leaving them ashamed (**I Peter 3:16**).
- The people rejoiced or, in another word, were glad (**Luke 15:32**; cf. Strong’s #5463).

Luke 13:18-19 *“Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.”*

- So, Jesus is going to liken the kingdom of God unto something as He has in other times and accounts (**Matthew 13:24-30, Matthew 18:23-35, Matthew 22:1-14, Matthew 25:1-13**, etc.).
- This is commonly referred to as a simile (A figure of speech in which two essentially unlike things are compared, often in a phrase introduced by like or as, as. A word or phrase by which anything is likened, in one or more of its aspects, to something else; a similitude; a poetical or imaginative comparison).
- We know the kingdom is not a physical kingdom of this world (**Luke 17:20-21, John 18:36, Colossians 1:12-13, and Philippians 3:20-21, and Revelation 1:9**).
- Matthew’s account as well as Mark’s account provide good commentary on this account (**Matthew 13:31-32 and Mark 4:30-32**).
- Jesus used the mustard seed in other teaching accounts, unrelated to this one (**Matthew 17:14-21 and Luke 17:5-6**).
- This simile and the one to come are both about the expansion of the kingdom. Don’t limit your thinking to an earthly time period or citizenship (**Hebrews 12:22-28**).

Luke 13:20-21 *“And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.”*

- As noted in the previous, Jesus again is likening the kingdom to something else. Though normally used in a negative sense, here is obviously the opposite (cf. **Matthew 13:33**).
- What does leaven do (**Galatians 5:9**).

Luke 13:22 *“And he went through the cities and villages, teaching, and journeying toward Jerusalem.”*

- Jesus was on a mission that included teaching in various cities and villages (**Matthew 4:23, Matthew 9:35, and Luke 4:42-44**).
- Jesus is set on getting to Jerusalem (**Luke 9:51**).
- Remember, He is set on the course to finish His work (**Luke 12:50**).

Luke 13:23-24 *“Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.”*

- **Matthew 7:13-14, Matthew 19:16-20:16, Matthew 22:1-14, I Peter 3:20, and I Peter 4:17-19**

Luke 13:25 *“When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:”*

- The fight to enter in (**Luke 13:23-24**) has an expiration.
- You cannot wait till the Master of the house is risen up (**Matthew 25:1-13**).
- Think about Esau (**Hebrews 12:15-17**; cf. **Genesis 25:29-34** and **Genesis 27:34-40**).
- The Lord not knowing someone is not about intellectual disconnect (**I John 3:20**).
- The Lord knowing someone is about His relationship with us (**John 10:27-30, I Corinthians 8:3, and II Timothy 2:19**).

Luke 13:26 *“Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.”*

- This false relationship idea has long been a problem (**Isaiah 48:1-4, Isaiah 58:1-8, Jeremiah 7:1-11, and Ezekiel 33:30-33**).
- Words and actions are not the same things (**Deuteronomy 5:28-29, Isaiah 29:13, and Titus 1:16**).

Luke 13:27 *“But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.”*

- False familiarity (**Malachi 1:6-10**, **Matthew 7:21-23**, and **Luke 6:46**).
- Jesus won't confess false disciples (**Matthew 10:33**).
- Depart (**Psalms 1:5**, **Matthew 13:24-30**, **Matthew 13:36-43**, **Matthew 25:31-46**, and **John 5:28-29**).

Luke 13:28 *“There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.”*

- **Matthew 8:11-12**, **Matthew 22:1-14**, **Matthew 24:47-51**, and **Matthew 25:14-30**
- In the kingdom in the sense of the future in Heaven (**I Corinthians 6:9-10**, **Galatians 5:19-21**, **Ephesians 5:5**, and **II Peter 1:3-11**).
- That distinction is important because there is the sense in which saints are already kingdom citizens (**Colossians 1:12-13**, **Hebrews 12:22-28**, and **Revelation 1:9**).

Luke 13:29 *“And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.”*

- Similar language is used when describing the destruction of Jerusalem (**Mark 13:24-30**). Later in this chapter... vs. 34-35.
- In the end, every person from every where will bow before the Lord (**Romans 14:11-12**).
- The eternal Heaven will be made up of the righteous without national boundaries or ethnic preference (**Matthew 25:46** and **Acts 10:34-35**).

Luke 13:30 *“And, behold, there are last which shall be first, and there are first which shall be last.”*

- **Matthew 19:16-20:16**

Luke 13:31-32 *“The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.”*

- There were rare occasions wherein a Pharisee had proper motives (**John 3:1-2**, **John 7:50-51**, **John 19:38-42**, **Acts 5:34-39**, and **Philippians 3:5**).
- As a general rule, Pharisees were not good (**Matthew 5:20**, **Matthew 16:6**, and **Matthew 23:13-15**).
- Whether the motive here was a genuine warning or just a tactic to expel Jesus from the area, we cannot know from what is written. Herod had killed

John the Baptist (**Matthew 14:1-12**) so it is possible their warning was on spot. However, motives are hard to tell (**Mark 12:13**; cf. **Psalms 55:21** and **Proverbs 26:19-28**).

- With a long line of corruption, Jesus likening Israel's king Herod to a slick predator is spot on (**Micah 3:1-3**).
- Jesus' message is that He is on the course set before Him (**Luke 18:31-33**).

Luke 13:33 *"Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem."*

- Jesus was set on His course (**Luke 9:53**).
- Jerusalem was the stage that was set (**Matthew 20:18**).
- There was a time set (**John 7:6-8**, **John 7:30**, **John 8:20**, **John 13:1**, **John 17:1**) in which all written needed to be fulfilled (**Luke 24:44**).

Luke 13:34 *"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"*

- **Matthew 23:37**, **Luke 19:41-44**; cf. **Deuteronomy 5:29**, **Deuteronomy 32:29**, **Psalms 81:13**, **Isaiah 48:18**, and **Ezekiel 18:31-32**
- Jerusalem was a special city, in the past, for God (**I Kings 11:36**, **Psalms 132:13-14**, **Psalms 135:21**, and **Psalms 147:2**). Even in the past though, their sins were not ignored (**II Kings 23:27**).

Luke 13:35 *"Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."*

- Jesus is foretelling the destruction to come upon Jerusalem (**Matthew 23:37-24:34**, **Mark 13:1-30**, and **Luke 21:5-32**).
- Jesus wasn't coming to Jerusalem until the time... (**Luke 19:28-40**).