

Luke 13 - Galileans Killed by Pilate; Parable of the Fruitless Fig Tree; Instruction About the Kingdom; Kingdom Parables; Postponement of the Kingdom

IV. The Son of Man's journey to Jerusalem (Luke 9:51—19:28)

(2) Christ's instructions to his disciples as a result of this rejection (Luke 12:1—19:28)

(F) Necessity of repentance (13:1-5)

(G) Parable of the fig tree (13:6-9)

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Luke 13

(F) Necessity of repentance (13:1-5)

1 Now on that very occasion there were some present who **reported** to Him about the Galileans whose blood Pilate had mixed with their sacrifices.

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1 At that time, some people who were there told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices.

1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

- Luke linked this incident chronologically with the preceding one (Luke 12)

- "...reported" - apparently messengers from Jerusalem had just arrived with news about Pilate's act.

— Some Galileans had been in Jerusalem offering sacrifices at the temple. This may have been at Passover, since only that time of year did non-priests offer sacrifices.

— Pilate may have killed the Galileans beside the altar in the temple courtyard

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?*"

2 And Jesus said to them, "Do you suppose that these Galileans were *greater sinners than all other Galileans because they suffered this fate?*"

2 He asked them, "Do you think that these Galileans were more sinful than all the other Galileans because they suffered like this?"

2 And Jesus answering said unto them, *Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?*

- Many Jews in that day believed that tragedy or accident was the result of some personal sin. Thus, they concluded that the Galileans who were killed must have been great (or greater) sinners.

— They based this view on the faulty theory of divine retribution (Cf. Job 4:7; 8:20; 22:4-5)

— Jesus disputed this theory and viewed the death of the Galileans as the consequence of sin generally (v3)

3 **No**, I tell you, but unless you **repent**, you will all likewise **perish**.

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

3 **Absolutely not**, I tell you! But if you don't repent, then you, too, will all die.

3 I tell you, **Nay**: but, **except ye repent, ye shall all likewise perish**.

- "No" - Jesus stressed the error of their view by placing the word "No" first in the sentence for emphasis

- Incorrect Premise: that when evil falls on somebody, it is in payment for sin. Example: Job —his friends assumed it was his fault. Galileans—the same implication.

— Jesus then drew a conclusion: everyone needs to repent because everyone is a sinner, all sin brings judgment, and all who do not repent will "perish"

- "...repent" - *metanoēō*, present active subjunctive

- "...perish" - *apollymi*, to be lost; it's not the absence of being, it's the absence of well-being; same Greek word used in John 3:16

-- Every person will live forever somewhere. Eternal life doesn't just mean you're going to live forever, it means that you're going to live forever with God, in contrast to eternal death.

-- Notice that "from your sins" is not mentioned here.

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?*

4 *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?*

4 *What about those eighteen people who were killed when the tower at Siloam fell on them? Do you think they were worse offenders than all the other people living in*

Jerusalem?

4 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?

- Jesus reinforces His point by citing another apparently recent tragedy and repudiating the common view of judgment again.

- "...worse offenders" - *apheiletai*, debtors; the Jews used the word as a synonym for sinners (Cf. Matt 6:12; 18:24)

5 No, I tell you, but unless you repent, you will all likewise perish."

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

5 Absolutely not, I tell you! But if you don't repent, then you, too, will all die."

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

- Jesus asserted that people who experience calamities are not necessarily worse sinners than people who do not.

— More importantly, all people will face God's judgment unless they repent.

Unless you and I repent, we too will perish; death is the common denominator for everyone; only repentance can bring life as people prepare to enter the Kingdom. It's a mistake to assume that troubles are necessarily a response to sin.

(G) Parable of the fig tree (13:6-9)

This parable illustrated the need for repentance, but it also drew attention to God's grace in allowing time for repentance. This parable should not be confused with the incident in which Jesus cursed a fig tree (Matt 21:19; Mark 11:13-14), or the shorter parable He told about a fig tree (Matt 24:32).

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*."

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."

6 Then Jesus told them this parable: "A man had a fig tree that had been planted in his vineyard. He went to look for fruit on it but didn't find any."

6 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.

- "...fig tree" - a popular symbol of Israel (Cf. Hosea 9:10; Jer 8:13; 24:1-8; Micah 7:1)

— By referring to a fig tree and vineyard together, there is no doubt He was referring to Israel

— God expected to find the fruit of repentance in Israel, but "found none"

— Three years would have been enough for the tree to yield some fruit

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?'

7 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?'

7 So he told the gardener, 'Look here! For three years I've been coming to look for fruit on this tree but I haven't found any. Cut it down! Why should it waste the soil?'

7 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?

- The vineyard had been without fruit for three years

— Fruit from a newly planted tree was not to be eaten for the first three years, and the fruit of the fourth year belonged to the Lord (Lev 19:23-25)

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;

8 And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer;

8 But the gardener replied, 'Sir, leave it alone for one more year, until I dig around it and fertilize it.

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

- God is gracious and long-suffering toward people (2 Peter 3:9) and does more than enough to encourage us to repent and bear fruit (Matt 3:7-10; 7:15-21; Luke 8:15).

— God has every right to cut us down, but in His mercy He has spared us. Yet we must not presume upon the kindness and longsuffering of the Lord, for the day of reckoning will finally come.

9 and if it bears fruit next *year, fine*; but if not, cut it down.'"

9 and if it bears fruit next year, *fine*; but if not, cut it down.'"

9 Maybe next year it will bear fruit. If not, then cut it down.'"

9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

- If there is no visible change in the life of one who claims to trust the Messiah, like the figless fig tree, it is judged.

— However, the tree also suggests God's special goodness to Israel (Is 5:1-7; Rom 9:1-5).

(H) Healing of the bent-over woman (13:10-17)

10 Now Jesus was teaching in one of the synagogues on the Sabbath.

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- This episode is the last time in the Gospel of Luke Jesus taught in a synagogue

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.

11 And 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.

11 A woman was there who had a spirit that had disabled her for eighteen years. She was hunched over and completely unable to stand up straight.

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*.

- "...sickness caused by a spirit" - evidently a demon played some part in the woman's suffering

— This meant that Jesus healing involved overcoming supernatural as well as natural forces.

— The woman's physical condition was similar to Israel's spiritual condition

12 When Jesus saw her, He called her over and said to her, "**Woman, you are freed from your sickness.**"

12 When Jesus saw her, He called her over and said to her, "**Woman, you are freed from your sickness.**"

12 When Jesus saw her, he called to her and said, "**Woman, you are free from your illness.**"

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

- Jesus likely called her to come to Him so everyone present would see what he would do

13 And He laid His hands on her; and immediately she stood up straight again, and **began glorifying God.**

13 And He laid His hands on her; and immediately she was made erect again and *began glorifying God.*

13 Then he placed his hands on her, and immediately she stood up straight and began praising God.

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

- "...glorifying God" - this act of praising God was the proper response to the work of Jesus (Luke 2:20; 5:25-26; 7:16; 17:15; 18:43; 23:47). It showed that people were understanding His mission.

- Satan bows people down; this was a demonic problem

— Sin can bow you down (Ps 38:6)

— Sorrow can bow you down (Ps 42:5)

— Suffering can bow you down (Ps 44:25)

Jesus is the only one who can set the prisoner free. There is symbolic value of this miracle: Jesus' mission was to loose the nation from crippling influences and bring them to uprightness. A Pun? Scripture is full of puns (ie. the laver and the Word of God (Cf. Eph 5:26, Rev 4:6)).

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."

14 But the synagogue official, indignant because Jesus had healed on the Sabbath, *began* saying to the crowd in response, "There are six days in which work should be done; so come during them and get healed, and not on the Sabbath day."

14 But the synagogue leader, indignant because Jesus had healed on the Sabbath, told the crowd, "There are six days when work is to be done. So come on those days to be healed, and not on the Sabbath day."

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.

- The ruler showed more concern for Sabbath observance than for human suffering. Instead of praising God with the woman, he criticized both her and Jesus, indirectly.

- The bondage of the ruler of the synagogue was worse than that of the woman: her bondage was limited to her body; his had shackled his mind and heart by his commitment to traditions.

— He was upset because Jesus had not followed his interpretation of the Law

— This attitude supports what Jesus had already said about religious leaders keeping others from entering the kingdom (Luke 11:52)

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*?**"

15 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*?**"

15 The Lord replied to him, "You hypocrites! Doesn't each of you on the Sabbath untie his ox or donkey and lead it out of its stall to give it some water?"

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?*

- "...You hypocrites" - Jesus had called the crowds and the leaders of the people "hypocrites" (12:56)

— At the end of this section (Luke 12:54—13:21), he again calls them "hypocrites" (13:15)

— Jesus' point: Despite their public posture, these people are not focused on God Himself

- A person is far more important than an animal. His enemies saw nothing wrong in helping their animals on the Sabbath (Luke 14:5).

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?"

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 bond on the Sabbath day?"

16 Shouldn't this woman, a descendant of Abraham whom Satan has kept bound for eighteen long years, be set free from this bondage on the Sabbath day?"

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?

- Luke described the woman as one who had been crippled by a spirit for 18 years and "bound" by "Satan." Note the repetition of the word "loose" (v12,1-16).

- "...a daughter of Abraham" - refers to her spiritual condition, not her physical birth (Luke 16:22; 19:9; Gal 3:7).

— This is an exalted title that described a female descendant of the patriarch; possible the Jews had denied her this title from their thinking that her affliction indicated great sin

- Jesus' compassion refused to allow her to suffer one more day. Since the Sabbath was a day of worship and rejoicing, it was appropriate that Jesus healed her that day.

- Can a Christian be demon possessed? — No.

- Can a Christian be hassled by Satan? — Yes!

No one would've criticized Jesus for waiting until the next day to heal the woman. However, Jesus' compassion insisted that suffering must not be allowed to continue until tomorrow if it could be helped today.

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.

17 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.

17 Even as he was saying this, all of his opponents were blushing with shame. But the rest of the crowd was rejoicing at all the wonderful things he was doing.

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' action called a double reaction:

— His opponents were humiliated ("ashamed") because Jesus obviously had divine power and compassion, but they were criticizing Him (Cf. Is 45:16)

— "All the people" rejoiced because they appreciated Jesus using His power for the welfare of the people, despite the hypocritical leaders opposition (Cf. Ex 34:10)

(I) Christ teaches on the kingdom (13:18-30)

(a) Parables of kingdom growth (13:18-21) (Cf. Matt 13:31-32; Mark 4:30-32)

Parable of the Mustard Seed

The Coming Kingdom 19 An Interim Age: Mustard Seed; Leaven (Matt 13:31-33)

18 So He was saying, "What is the **kingdom of God** like, and to what shall I compare it?

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

18 So Jesus went on to say, "What is the kingdom of God like? What can I compare it to?

18 Then said he, **Unto what is the kingdom of God like? and whereunto shall I resemble it?**

- "...kingdom of God" - the messianic kingdom as predicted in the OT

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."

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 air nested in its branches."

19 It is like a mustard seed that someone took and planted in his garden. It grew and became a tree, and the birds of the sky nested in its branches."

19 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.

- "...mustard seed" - a small beginning during the preaching of Jesus, but it would grow into a very large entity. It will eventually encompass the whole earth and human race.

— Luke does not mention its small beginning, only its large final form

- "...birds of the sky" - represent ministers of the evil one (Matt 13:19). A tree represents a great kingdom (Cf. Dan. 4:20-22; Ezek 17:22-24; 31:3-9).

— Several OT passages use a tree with birds flocking to its branches to illustrate a kingdom that people perceive as great (Judges 9:15; Ps 104:12-13; Ezek 17:22-24; 31:3-14)

Parable of the Leaven (Cf. Matt 13:33; Luke 13:20-21)

20 And again He said, "To what shall I compare the kingdom of God?"

20 And again He said, "To what shall I compare the kingdom of God?"

20 Again he said, "To what can I compare the kingdom of God?"

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three sata of flour until it was all leavened."

21 It is like leaven, which a woman took and hid in three pecks of flour until it was all leavened."

21 It's like yeast that a woman took and mixed with three measures of flour until all of it was leavened."

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

- Leaven in Jewish terms is a symbol of sin

— Example: The Passover ceremony to get the leaven out of the house

— Leaven is sin because it corrupts by puffing up. What is the root of all sin? Pride. Whose pride? Satan's (Is 14)

— Leaven is used as a type of sin throughout the OT and the NT

— 2x Jesus says and 2x Paul says, "a little leaven leaveth the whole lump."

- "...hid" - the verb here ("to hide") is very unusual if leaven represents good

- "...three sata of flour" - to an Arab or a Jew, this historically suggests the Oaks at Mamre (Gen 18—from that time on, three measures of meal are the fellowship offering)

— It was wrong to hide leaven in the measures of meal!

— The Church will not be perfect, it will be impure

— Leaven will be introduced and it will grow and contaminate

— These parables are prophecies of the Church age!

See notes on Matt 13:33.

(b) Narrow entrance into the kingdom (13:22-30)

Jesus Journey's Through Perea (Luke 13:22—17:10)

22 And He was passing through one city and village after another, teaching, and proceeding on His way to Jerusalem.

22 And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem.

22 Then Jesus taught in one town and village after another as he made his way to Jerusalem.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

- The events recorded in John 9-10 fit between Luke 13:21-22

— In John 10:40-42, Jesus left Judea and went east of the Jordan into Perea.

23 And someone said to Him, "Lord, are there *just* a few who are being saved?" And He said to them,

23 And someone said to Him, "Lord, are there *just* a few who are being saved?" And He said to them,

23 Someone asked him, "Lord, are only a few people going to be saved?" He told them,

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

- The unknown questioner evidently wanted to know if they were correct in concluding, from Jesus' previous teaching (ie. Mark 10:23-26) that only a "few" people would experience salvation.

24 "**Strive** to enter through the **narrow door**; for many, I tell you, will seek to enter and will not be able.

24 "Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able.

24 "Keep on struggling to enter through the narrow door, because I tell you that many people will try to enter, but won't be able to do so.

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

- Jesus did not answer the question directly; instead, He explained how a person could enter the kingdom

- "Strive" - *agonizomai*, the word from which we get "agony"; it referred to believing Jesus despite the intrinsic difficulty of believing and the opposition of others (Cf. John 10:9)

- "...narrow door" - pictures an unpopular and difficult entryway (Cf. Matt 7:13)

— Many will seek to enter the kingdom through ways other than the narrow door, but will be unable to enter

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.'

25 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.'

25 After the homeowner gets up and closes the door, you can stand outside, knock on the door, and say again and again, 'Lord, open the door for us!' But he will answer you, 'I don't know where you come from.'

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 revelation that God would soon shut the narrow door of opportunity to enter the kingdom and heaven should have moved His hearers to not delay believing in Him

- Once the kingdom begins, it will be impossible for unbelievers to change their minds and be saved

26 Then you will begin saying, 'We ate and drank in Your presence, and You taught in our streets!'

26 Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets';

26 Then you will say, 'We ate and drank with you, and you taught in our streets.'

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 And yet He will say, 'I do not know where you are from; LEAVE ME, ALL YOU EVILDOERS.'

27 and He will say, 'I tell you, I do not know where you are from; depart from Me, all you evildoers.'

27 But he will tell you, 'I don't know where you come from. Get away from me, all you who practice evil!'

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

- When the kingdom begins, no amount of appeal—based only on friendship or familiarity with Jesus—would avail entrance

- In Matthew, Jesus clearly identified the Person who will shut the door as Himself (Matt 7:22-23)

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.

28 In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out.

28 In that place there will be crying and gnashing of teeth when you see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God, and you yourselves being driven away

on the outside.

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 *yourself* thrust out.

- This refers to the Marriage Supper of the Lamb; see note: **The Marriage Supper of the Lamb** in Rev 19

- Christ is rebuking the Jewish leaders who were advocating rejection of Him as the Messiah

— The leaders thought they were in league with Abraham, Isaac and Jacob and the prophets, when in reality they opposed their message by not recognizing that Jesus was the Messiah

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.

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.

29 People will come from east and west, and from north and south, and will eat in the kingdom of God.

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.

- God will raise OT saints to life before the kingdom begins (Is 26:19; Dan 12:2)

- The OT also revealed that Gentiles would also participate in the Marriage Supper of the Lamb that will inaugurate Messiah's earthly reign (Cf. Is 25:6-7; 60; 62:13-14; Ezek 34:12-14; 39:17-20)

— People coming from the four compass points would be Gentiles rather than Jews

— Jesus said that many Jews would not enter the kingdom (Cf. Matt 8:10-12)

30 And behold, *some are last* who will be first, and *some are first* who will be last."

30 And behold, *some are last* who will be first and *some are first* who will be last."

30 You see, *some who are last* will be first, and *some who are first* will be last.

30 And, behold, there are last which shall be first, and there are first which shall be last.

- "...last" - Gentiles; they would come and take the Jews' place (Matt 21:43)

— The Jews regarded the Gentiles as least likely to enter the kingdom (Cf. Matt 19:30; 20:16; Mark 10:31)

- "...first" - Jews; dependence on a reverence for tradition cannot save. Jesus saw them as "workers of iniquity," not doers of righteousness (Is 64:4; Titus 1:16)

— They considered themselves to be superior to the Gentiles in many ways; they were also the first and foremost objects in Jesus' ministry

(J) Christ laments over Jerusalem (13:31-35)

31 At that very time some Pharisees approached, saying to Him, "Go away and leave this place, because Herod wants to kill You."

31 Just at that time some Pharisees approached, saying to Him, "Go away, leave here, for Herod wants to kill You."

31 At that hour some Pharisees came and told Jesus, "Leave and get away from here, because Herod wants to kill you!"

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

- Throughout Luke, the Pharisees are painted in a negative light, so it is reasonable to assume that their suggestion had a hidden motive.

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.'

32 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.'

32 He told them, "Go and tell that fox, 'Listen! I am driving out demons and healing today and tomorrow, and on the third day I will finish my work.

32 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.

- "...tell that fox" - a dangerous and cunning animal that destroys and scavenges

The Coming Climax (Cf. Matt 23:37-39)

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.

33 Nevertheless I must journey on today and tomorrow and the next *day*; for it cannot be that a prophet would perish outside of Jerusalem.

33 But I must be on my way today, tomorrow, and the next day, because it's not possible for a prophet to be killed outside of Jerusalem.'

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.

- In response to the warning from some Pharisees, Jesus said that He had to reach Jerusalem because He was appointed to die there (1 Peter 1:20; Rev 13:8). He was on a divine timetable (John 2:4; 7:30; 8:20; 13:1; 17:1).

— Even His enemies would help fulfill the will of God (Acts 2:23; 3:13-18). He'll be in charge, even in his death (they didn't want to take him on a feast day, but Jesus forced the issue (Cf. Matt 26:5; John 13:27).

- The statement "it's not possible for a prophet to be killed outside Jerusalem" is a general principle, not an ironclad rule
- Many prophets died outside of Jerusalem: Abel, the first prophet Christ mentioned (Matt 23:35) was killed before Jerusalem and the Jewish people ever existed (Gen 4). Jeremiah was martyred in Egypt. We could call Paul, Peter, and John prophets, yet Paul and Peter were likely martyred in Rome; John was killed in Asia Minor.

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!

34 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!*

34 O Jerusalem, Jerusalem, who kills the prophets and stones to death those who have been sent to her! How often I wanted to gather your children together as a hen gathers her chicks under her wings, but you people were unwilling!

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!

- A sob of anguish, not anger (Cf. Matt 23:37-39)

- "...Jerusalem, Jerusalem" - recalls Jeremiah's lamentation over Jerusalem's destruction by the Babylonians (Cf. Jer 12:7; 22:5; Lamentations)

— The city was heading for a similar fate under the Romans, for rejecting Jesus

- "...stones those who have been sent to her" - this parallels what He said to them in Luke 11:47-51. They not only rejected God's loving invitation, they even killed the servants who brought it!

- "...hen *gathers* her young under her wings" - the hen gathers her chicks when she sees danger is coming. Some believe that the "wings" also suggest the wings of the cherubim in the Holy of Holies of the Tabernacle (Ex 25:20; Ruth 2:12; Ps 36:7-8; 61:4).

The Purpose and Tragedy of All History

- God's Purpose—to gather His children together
- The Tragedy—they wouldn't
- The Triumph—(see next verse)

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!'"

35 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 He who comes in the name of the Lord!'"

35 Look! Your house is left vacant to you. I tell you, you will not see me again until you say, 'How blessed is the one who comes in the name of the Lord!'"

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.

- His ministry up to this point had been to offer the kingdom to the nation. But since the nation, which had even killed the prophets, had rejected His words, He would now reject them. Jesus stated, "Your house is left to you desolate."

- "...house" - refers both to the family of Jacob (Israel) and to the Temple ("the house of God"). Both would be destroyed and scattered (Cf. Dan 9:26; Luke 19).

- "...left" - *aphietai*, "abandoned"

- "...You will not see Me" - the city would not see Jesus until the Triumphal Entry (Ps 118:26; Matt 21:1-9; Luke 19:28-38)

— However, the final and true fulfillment of the prophecy of the people of Jerusalem hailing the arrival of their Messiah is still future (Matt 23:39)

- Jesus gave two predictions of the fulfillment of this verse: one was fulfilled at the Triumphal Entry; the second, that He gave after the Triumphal Entry (Matt 23:39) will be fulfilled at the Second Coming.

The nation has, indeed, been left desolate. The nation has no king nor priest, no temple nor sacrifice (Hosea 3:4-5). Out of this dilemma, the Fall of Jerusalem in 70 AD, Judaism gets redefined. They rejected their Messiah; there's no shedding of blood and therefore no remission of sins; it became a works-based religion.

But the nation has *not* been forsaken (Rom 11:1ff). Its blindness will be lifted after "the fulness of the Gentiles" has come in (Rom 11:25). Ultimately this truth will be proclaimed when Jesus comes again and enters the city as the millennial Ruler. He came the first time humbly as a servant. He's coming back to fulfill the second part of the Isaiah 61:1-2 passage, "the day of vengeance of our God."