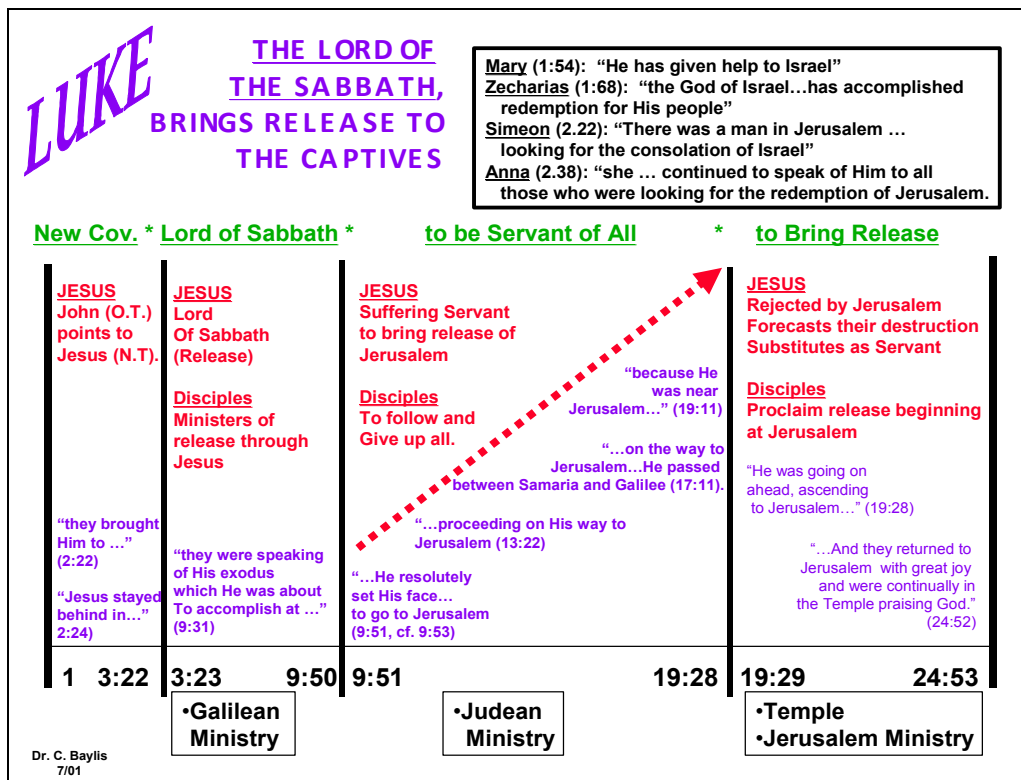
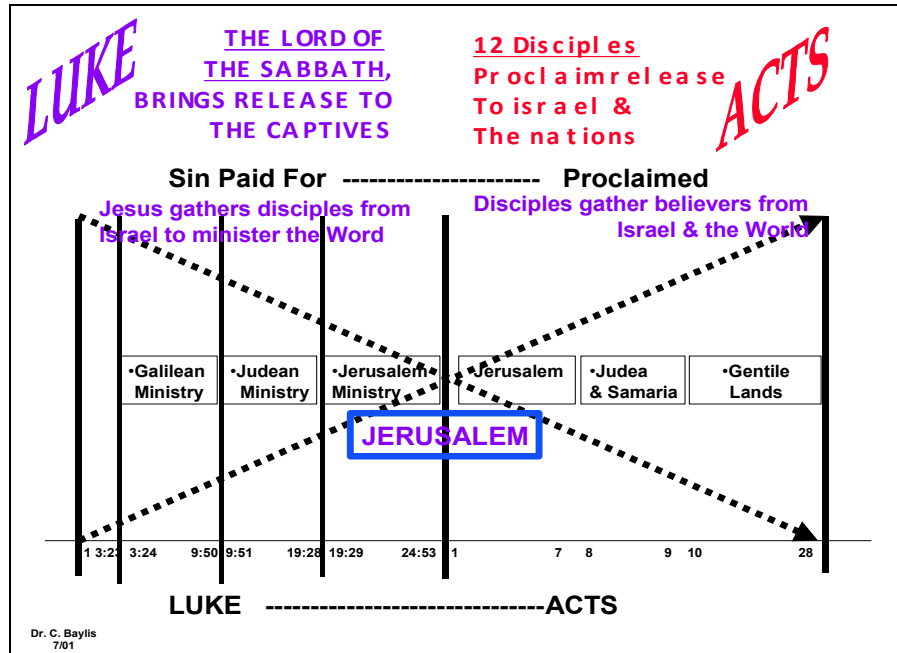
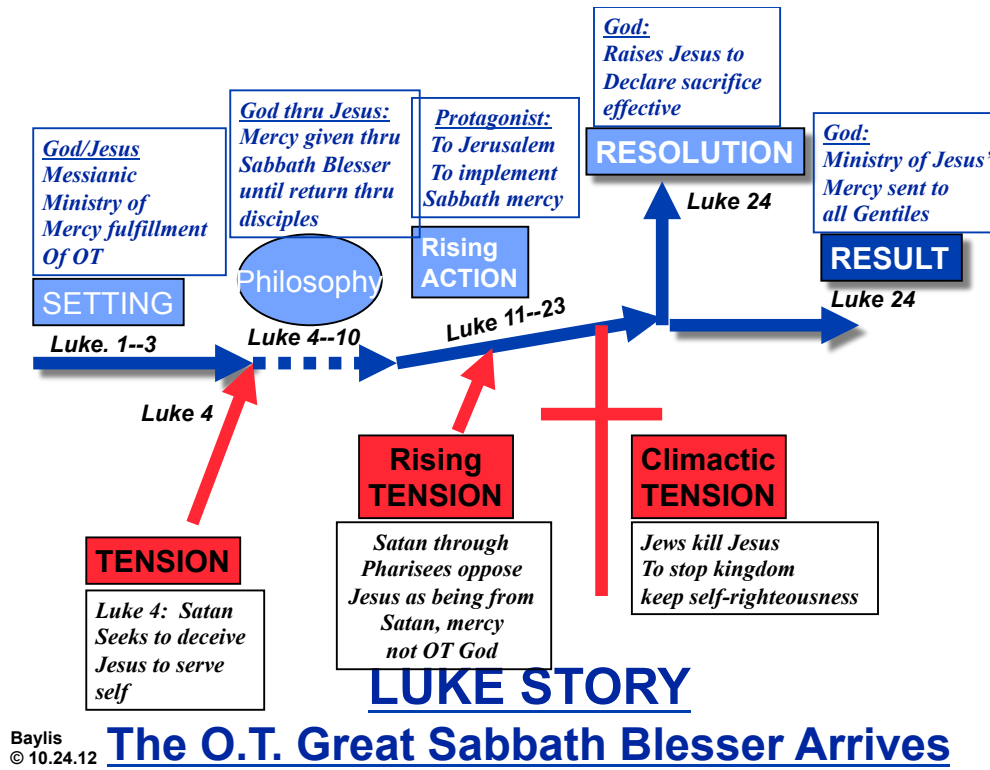


Luke 9:51--13:21



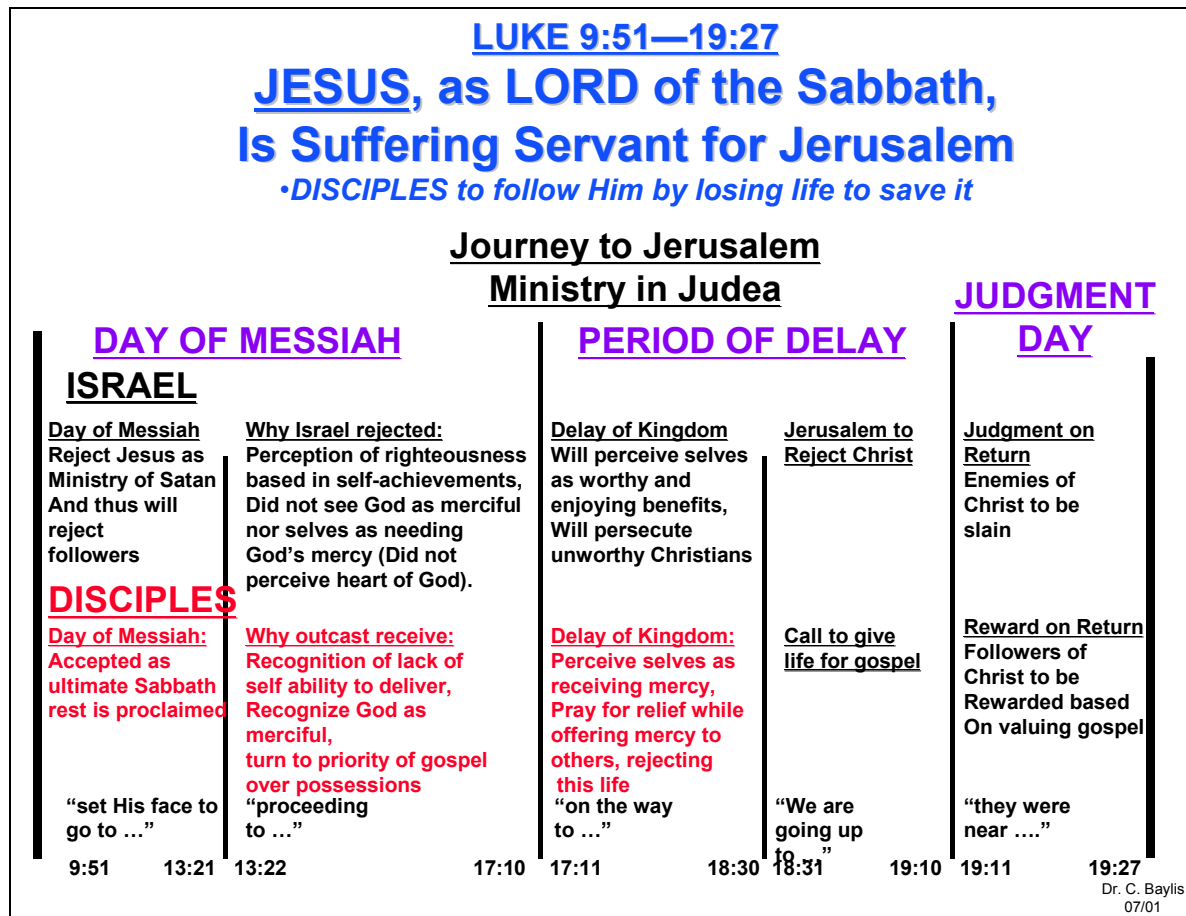


IV. **Rising Action** [Judea]: Jesus heads for Jerusalem to give Himself as the Suffering Servant of Isaiah 53 to pay for Israel's release and instructs the disciples to follow His example and give up all for the gospel [9:51—19:28].

Literary Structure: This section is broken up by the narrator's geographical directions and intensification of Jesus' approach to Jerusalem. They are:

- 9:51: "... set His face to go to Jerusalem"
- 13:22: "... proceeding to Jerusalem"
- 17:11: "... on the way to Jerusalem"
- 18:31: "We are going up to Jerusalem"¹
- 19:11: "... they were near Jerusalem"
- 19:28 "He was going ahead, ascending to Jerusalem"

¹ This is a comment by Jesus, not the narrator, and thus may not be a major section marker.



Each of these introductory statements is followed by events or instructions which are explanations of appropriate disciple behavior in light of the present and future days.

- The sections proceed from an explanation of that present day, the Day of the Messiah, and how important it was for them to perceive it, followed by why Israel did not perceive it.
 - Then (17:11ff.) Jesus moves into what they can expect (persecution) during the coming age (The Age of Delay), and why the persecutors will consider themselves to be doing service to God. As they approach Jerusalem, Jesus announces His rejection, that He will give all, and thus the disciples should prepare to give all.
 - Finally the progressive sequence finishes with Jesus prediction of the future judgment of Jerusalem in light of its rejection of the Lord of the Sabbath, contrasted with the basis for the reward of the disciples.
- A. The Nature of Discipleship is to realize the Great Sabbath that Jesus brings, the Day of Messiah, yet He will be rejected by Israel, and will return to judge them (9:51-13:21].

Jesus explains to the disciples the nature of their training.² They are not of a judgment ministry but of a merciful ministry. Then Jesus gives them a short discourse on the ultimate sacrifice and privilege of being a disciple.³

Jesus then, (chapter 10) sends the 70 out, empowering them. The object of this is to test the reception of the Messiah in all the cities of Judea. They will reject and will be more cursed than Ninevah, since Ninevah repented, and these cities did not even though they have the fullness of the Messiah present.

Jesus declares that this is the greatest period of time ever, as prophets and kings wished to be present to see the Messiah and the introduction of the Deliverance, but could not. Thus He is glad that God has given this insight to the lowly, and not the wise.

Immediately thereafter, a lawyer, a wise (cf. 10:21) man, questions 'who is his neighbor'. Jesus responds to him with the story of the Good Samaritan (the neighbor is the one who should administer the need). Mary and Martha are an example of how one should appreciate the Messiah while He is here, for this time is of great privilege.

Chapter 11 begins with the instructions on prayer, which is to 'seek all from the Father'. The Holy Spirit (Ezekiel 36:25ff.) is about to be

² The theology of judgment must be noted here so that the reader understands that the disciples (nor John the Baptist) were not entirely off base in their expectation of judgment. In the Old Testament, the age of partials, symbols and anticipation, provision, delay of judgment and then a final judgment were all demonstrated as an indication of the future fullness of times. In addition the Anointed One always held the right of judgment. Thus Moses, Joshua, the Judges, Saul, David, Solomon, etc. held the right of judgment. The people only exercised judgment as they were given that authority under the Anointed One. Since Jesus was the Anointed One, and the disciples were well aware that judgment resided in Him, and as He was passing on His ministry, they expected that things would continue as they had in the Old Testament. So with the Anointed One present both John the Baptist and the disciples felt that they would also receive the authority to judge. Yet Jesus points out that the authority to judge is not part of their commission. They and their followers will be long departed (the rapture) prior to the judgment. So judgment during the delay is not a part of the believers potential. It must wait until the return of the Anointed One.

³ This is clearly seen when they want to call fire down from heaven as in the case of Elijah. Following that Jesus uses the Elijah example to point out that discipleship to Him and the privilege of offering mercy is far superior to anything in the Old Testament (9:62).

given to them by the Father to inaugurate the new age of the Messiah.⁴ Then He continues to tell them how to act in persecution, strengthened by the Father.

Note here that the Holy Spirit is given to the disciples, yet the Pharisees in the following context will reject the Spirit, determining to continue under Satan, desiring to continue in the old way.

1. The Day of Messiah comes with Jesus as the fulfillment of all that the Old Testament has anticipated and men should forsake all and follow Christ into the coming age [9:51—10:42].
 - a. The disciples are instructed regarding the delay of judgment and the extension of mercy into the coming age of rejection as they approach His death in Jerusalem [9:51-56]

The disciples evaluating the rejection of Jesus determine that, like Elijah in 1 Kings 1, judgment should follow. Yet the Lord is moving them into an age of delay (of judgment) and points out to them that this is unlike the Old Testament where partial judgment would be brought forth in their time. He is trying to establish that the full judgment must wait.

9:51 And it came about, when the days were approaching for His ascension, that He resolutely set His face to go to Jerusalem; 52 and He sent messengers on ahead of Him. And they went, and entered a village of the Samaritans, to make arrangements for Him. 53 And they did not receive Him, because He was journeying with His face toward Jerusalem. 54 And when His disciples James and John saw this, they said, "Lord, do You want us to command fire to come down from heaven and consume them?" 55 But He turned and rebuked them, <and said, "You do not know what kind of spirit you are of; 56 for the Son of Man did not come to destroy men's lives, but to save them. "

- b. **Illustrations:** Three men come to the Lord on His way to Jerusalem seeking to follow Him with temporal selfish reasoning, yet the Lord points out to them the great

⁴ Here in Luke, what they are to ask for is the Holy Spirit. The Holy Spirit will come to them in Acts 2 as a fulfillment of this prayer. In addition they will give the Holy Spirit to believers in Acts 2, 8 and 10 to inaugurate the new age.

privilege of following the Savior during this and the coming age.

- 1). **Illustration:** A man comes to Jesus and desires to follow Him based on the benefits, but Jesus explains to Him that it is a ministry which requires denial of physical benefits.

And they went on to another village. 57 And as they were going along the road, someone said to Him, "I will follow You wherever You go." 58 And Jesus said to him, "The foxes have holes, and the birds of the air have nests, but the Son of Man has nowhere to lay His head."

- 2) **Illustration:** A second man desires to follow Him only after performing his obligation of burying his father.

This illustration is based on the Old Testament Jewish obligation to bury one's parents. The priest was never to make himself unclean to bury someone, except for his father and mother (Lev. 21:1-2). The Nazarite could not even make himself unclean for his father and mother (Num. 6:7). From these O.T. passages it is clear that the Jesus is pointing out that the privilege of His disciple is far beyond the calling of even the Nazarite.

Jesus point is that the O.T. ministries and life was one of death under the obligation of the Law. Now He proclaims release and life. Thus there is no physical requirement of this life which is as great as the ministry of life through the forgiveness of sins which He offers.

59 And He said to another, "Follow Me." But he said, "Permit me first to go and bury my father." 60 But He said to him, "Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God."

- 3) **Illustration:** A third man requests to follow, but simply asks for time to say goodbye, yet Jesus

points out that the ministry of life which He offers is beyond the importance of physical relationships.

This illustration emphasizes the importance of one's physical relationship through blood. This has been mentioned previously and will be mentioned again, since the Pharisees placed great emphasis on their heritage by blood to Abraham as their personal righteousness.

Here is an illusion to the reluctance of Elisha in following Elijah in 1 Kings 19. Elijah had thrown his mantle on Elisha and Elisha's response was to ask for some time to say goodbye to his father and mother, a seemingly 'good' response of caring. Jesus uses this to point out that what He offers is so far beyond the benefit of any physical relationship that it should be negated.

Jesus continues with the Elijah illusion of the plow (Elijah was plowing when Elijah came to him) and states that if one recognized the mercy message and then 'looked back' or was somewhat regretful of having to negate their heritage, then they did not realize the value of their message or calling.⁵

61 And another also said, "I will follow You, Lord; but first permit me to say good-bye to those at home." 62 But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."

- c. The Lord appoints 70 to represent Him testing the reception of the Day of Messiah by noting their response to His followers in taking care of them.
 - 1) Prior to this the 12 had gone out to the land of Judah (9:1) to present the Messianic appearance. In 9:51 He sent them ahead of Him to Samaria. Now they

⁵ "Is fit for" here does not indicate that they were unsaved, but that they were not realizing the importance of what they were to do. It would be like a runner who did not realize he was to run in the Olympics and had trained as if it was a friendly foot race. Since he did not realize the greatness of his endeavor, he was not 'fit' for it. The word used is ἐϋθετός which means "to be useful or suitable".

are going ahead of Him again but this time it is 70, probably an allusion to the 70 elders for Moses.

10:1 Now after this the Lord appointed seventy others, and sent them two and two ahead of Him to every city and place where He Himself was going to come.

2 And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. 3 "Go your ways; behold, I send you out as lambs in the midst of wolves. 4 "Carry no purse, no bag, no shoes; and greet no one on the way. 5 "And whatever house you enter, first say, 'Peace be to this house.' 6 "And if a man of peace is there, your peace will rest upon him; but if not, it will return to you. 7 "And stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. 8 "And whatever city you enter, and they receive you, eat what is set before you; 9 and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.' 10 "But whatever city you enter and they do not receive you, go out into its streets and say, 11 'Even the dust of your city which clings to our feet, we wipe off in protest against you; yet be sure of this, that the kingdom of God has come near.' 12 "I say to you, it will be more tolerable in that day for Sodom, than for that city. 13 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had been performed in Tyre and Sidon which occurred in you, they would have repented long ago, sitting in sackcloth and ashes. 14 "But it will be more tolerable for Tyre and Sidon in the judgment, than for you. 15 "And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades! 16 "The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me." 17 And the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name." 18 And He said to them, "I was watching Satan fall from heaven like lightning. 19 "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall injure you. 20 "Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven."

- d. Jesus thanks the Father for the Revelation of His Day as the fullness of the Old Testament and that it has been revealed to the humble as illustrated by a Lawyer's question and Mary's attention.

"Blessed are the eyes which see the things you see, 24 for I say to you, that many prophets and kings wished to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them."

Of all the verses in Luke that seem to have impact, this one seems to catch the emotion of what Jesus is trying to express to disciples. The O.T. had never had the fullness of mercy, nor righteousness, but only anticipation. Now it was here. And even more than that, this generation of people were actually being eyewitnesses to Him. They could touch, hear, and see Him, the Christ, God become a Man, and realize that He was bringing them release from their captivity to Satan. What a day!

- 1) The Lord thanks the Father that the Day of Messiah as the fulfillment of the Old Testament has come to pass and has been revealed to the humble.

21 At that very time He rejoiced greatly in the Holy Spirit, and said, "I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes. Yes, Father, for thus it was well-pleasing in Thy sight. 22 "All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him." 23 And turning to the disciples, He said privately, "Blessed are the eyes which see the things you see, 24 for I say to you, that many prophets and kings wished to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them. "

EXCURSUS: THE GOOD SAMARITAN

Two questions – two answers

Question #1: "Teacher, what shall I do to inherit eternal life?"

Answer #1: "Do this and you will live."

Question #2: "Who is my neighbor?"

Answer #2: "Go and do likewise."

Setting: Jesus has just finished telling His followers, His disciples,

"Blessed are the eyes which see the things you see, 24 for I say to you, that many prophets and kings wished to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them. "

In other words, the story of the Bible had moved God's "Image" into position to extend mercy through His Christ, and His death and resurrection, which was to come about quite soon. Now a Lawyer enters and provides an explanation to Jesus' statement of how he can inherit exactly what was standing in front of Him, eternal life . . . Jesus!

Lawyer Antagonist: "Teacher, what shall I do to inherit eternal life?"

The Lawyers question is how can he become a son ("inherit" is what sons get) of God and enter the kingdom (see Daniel 12:2 for the definition of "eternal life" as resurrection into the kingdom.) "Eternal life" is the character of God which one must have 100% to live in the kingdom.

Jesus simply asks him what he thinks it is.

He answers by giving the great commandment of Deuteronomy 6:5 which instructs man to embrace the God of Israel with all their heart, i.e., 100%. He then adds the additional from Leviticus 19:18, where the character of God, "love" is then expressed to humankind.

Answer #1: "Do this and you will live"

Jesus affirms that the man has read the right Scripture, and then exhorts the man to do it. So if the man keeps the Law he will become the representative of God and enter the kingdom.

If the man was aware of the former context of the “Do this and you will live,” he would realize he either has one of two choices. He can be perfect (not possible) or he can trust Jesus (possible). So the way to keep the Law (“Love the Lord thy God with all thy heart . . .”) is to believe in Jesus who will extend mercy to the man. In other words to represent God, one has to have the 100% character of God. Now how is one to do that? The answer is right in front of him, Jesus. He will impute the Law to the believer, that is give the believer the righteous character of God.

What about the “Love thy neighbor . . . ?” Only through the keeping of the Law would one enter the Kingdom as a son. But how could one do it? Jesus had been sent by God to become a man, keep the Law (i.e., “love His neighbor”) by giving mercy (impute righteousness) to his fellow humans. Thus Jesus was there to do exactly that.

Further the “Love thy neighbor” command is to the person who is to give and not the receiver, and Jesus is about to note this. In other words, the Lawyer has focused on the worthiness of the receiver (“who is my neighbor?”), while Jesus points out that the “Love thy neighbor,” is addressed to the giver not the receiver. Thus the person is to be the neighbor to other neighbors. To give to a neighbor one must be a neighbor also, that is, everyone is in the same human, common condition, and needs mercy. This is why Jesus became a human, to love His neighbor on behalf of God.

Note (and this is missed by many) that the man says, “who is my neighbor?” But when Jesus tells the story of the Good Samaritan, when He is finished he does not say to the man, “who was the neighbor?” meaning who was the one in need, i.e., the one robbed. He changes the man’s question by answering differently, making the giver the neighbor by saying, “Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?”

The Second Question: “Who is my neighbor?”

The second question then is the Lawyer’s attempt to justify his weakness (the ability to not keep the commands) by claiming the Law is not specific. And by doing this he emphasizes the qualifications of whom he should give to (i.e., who is worthy of his beneficial acts).

Jesus’ answer is that he should be the one who gives (the neighbor) to anyone in need. But note the similarity of the commands. How does he become the “neighbor” is the same as how he becomes a “keeper of the Law,” by allowing Jesus to impute to Him the forgiveness of sins. He then can give it out as well.

Summary

Thus the Samaritan is one who is not identified by his race or position, but by the fact that he acted as God would, merciful to one who was helpless. Jesus in Luke is the

One who ultimately fulfills this role of representing God. However, when one receives the mercy of God, in Jesus, they are to give it to others who are helpless. Thus this story illustrates exactly the function of Jesus in Luke and the ministry of those who follow.

- 2) A lawyer's question reveals his heart of restriction in representing the Law, yet Jesus points out to him the Law expressed the opportunity to imitate the love of God in mercy to others.

Literary Structure: This story illustrates Jesus point in 10:21 where He states that God had hid the "Day of Messiah" from the wise and intelligent. The Lawyer represents the wise and intelligent.

- a) A lawyer asks a question of how to obtain life from God

The emphasis here in the question is "inherit" and "life". The Jew thought he "inherited" through his genealogical link with Abraham. "Life" was the representation of God, perceived by most Jews to be the physical enrichment, usually now, but also in the resurrection (Pharisees, not Sadducees).

25 And behold, a certain lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?"

- b) Jesus answers Him that God's love is revealed in the Law in the treatment of Israel, and they should thus love their brother as God loves them.

Primarily here Jesus is referring to passages like Deut. 8:1 and 30:6 where life is related to the keeping of the commandments. God had loved Israel when they were hopeless and had given them everything. Israel is called upon to do likewise (Deut. 10:14-22).

Of course, eternal life was what the Messiah brought. Thus when he asks this question he does not realize what Jesus just

said about being the fullness of the Old Testament expectation of life in the Messiah.

So, Jesus reaffirms that the keeping of the commandments (having the character of God) was life. To love God was to desire His character. To have His character was to love unconditionally and extend mercy to others.

26 And He said to him, "What is written in the Law? How does it read to you?" 27 And he answered and said, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF." 28 And He said to him, "You have answered correctly; DO THIS, AND YOU WILL LIVE."

- c) The lawyer tries to restrict the love of God and thus make himself righteous limiting who is the applicable 'neighbor'.

29 But wishing to justify himself, he said to Jesus, "And who is my neighbor?"

- d) Jesus tells him a story to show that the neighbor is the person who has the character of God through Jesus.

This illustration comes right from the sermon on the level place of chapter 6. All three parties could have helped the poor man, and in fact, two of the three were linked to the Covenant by position and should have known the love of God toward the helpless, seeing that their very position was to mediate for God.

Note that the Samaritan took from his own and in fact promised that future incurred expenses would be paid at his own cost. As is frequently the case, the story is

more than an illustration of a principle as there is a prophetic application to Jesus' ministry. For as Jesus left the disciples to carry on His ministry of mercy, and equipped them to do so, the Samaritan leaves the inn keeper in the care of another instructing him to act on his behalf toward the helpless one, and then will be repaid on his return.

This bears a striking similarity to the Parable of the Minas in Luke 19, where Jesus leaves the disciples (the slaves) with a mina to operate on his behalf when he returns. When he returns he rewards each according to their extension of the nobleman's gift.

The neighbor was the one who could give. It was not dependent on the ability of the hurting, but on the character of the actual neighbor.

This is like Cain and Abel when Cain says am I my brother's keeper? The answer is "yes!" God was the Neighbor who became a Neighbor in Christ and administered help to the helpless. This same character is to be in the believer and thus the neighbor is the one who administers to the other neighbor in need.

30 Jesus replied and said, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, and they stripped him and beat him, and went off leaving him half dead. 31 "And by chance a certain priest was going down on that road, and when he saw him, he passed by on the other side. 32 "And likewise a Levite also, when he came to the place and saw him, passed by on the other side. 33 "But a certain Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, 34 and came to him, and bandaged up his wounds, pouring oil and

wine on them; and he put him on his own beast, and brought him to an inn, and took care of him. 35 "And on the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return, I will repay you.' 36 "Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?" 37 And he said, "The one who showed mercy toward him." And Jesus said to him, "Go and do the same."

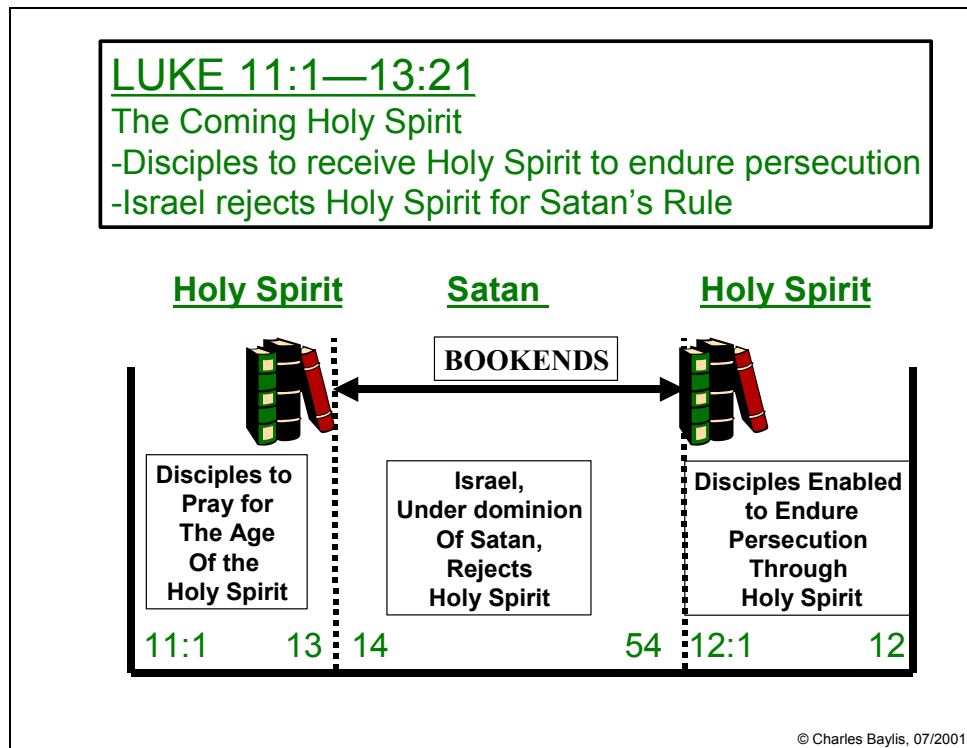
- 3) **Illustration:** Mary realizes the value of the presence of the Day of Messiah over the responsibilities of this life.

Following the wise lawyer, the story now moves to the humble (two women), but they are contrasted in that one realizes the Day of Messiah, and the other does not. Martha is worried about the cares of this world, when the Messiah (and His deliverance) is present in front of her. As in the Sower and the Seed of Luke 8:14, where one is carried away by the “worries,” so also Martha is “worried”.

38 Now as they were traveling along, He entered a certain village; and a woman named Martha welcomed Him into her home. 39 And she had a sister called Mary, who moreover was listening to the Lord's word, seated at His feet. 40 But Martha was distracted with all her preparations; and she came up to Him, and said, "Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me." 41 But the Lord answered and said to her, "Martha, Martha, you are worried and bothered about so many things; 42 but only a few things are necessary, really only one, for Mary has chosen the good part, which shall not be taken away from her."

2. The Lord instructs the disciples to pray for the Age of the Holy Spirit to give them the revelation so that they will endure through the persecution of rejecting Israel [11:1—13:21].

Literary Structure: This section is to disciples. It is in the form of ‘bookends’. They are to pray for the Holy Spirit for the coming age in 11:1-14. Then continuing in 12:1 the disciples are warned about the persecution in the coming age and that they should not be tempted to embrace the pleasures of this life, those of their antagonists, but should rely in the revelation of the Holy Spirit to be faithful to Christ. Thus, in between the acceptance of the guidance of the Spirit, is the rejection of the Holy Spirit’s revelation regarding Jesus Christ by Israel.



As Jesus moves to training the disciples for the coming age, He instructs them to pray for the Holy Spirit. The Lord casts out a demon in chapter 11, and the Israel objects, stating that He gets His power from the devil, and thus rejecting His ability to throw out Satan (and his kingdom, Rome). The Holy Spirit is the contrast that will come to guide God’s people through the coming oppressive age. Jesus tells them that He will only give them the sign of Jonah, and condemns the Pharisees for holding only exterior appearances and not cleansing their souls.

Then Jesus tells the disciples not to be like the rejecting Israel and not to be selfish concerning material things for God will provide their needs. They are to store up treasure in heaven and

not on the earth. The contrast here is between the reliance on material things (Pharisees) and the reliance on God (mercy through Jesus).

The remainder of the chapter (12) tells them about the judgment that John the Baptist expected, it would come when He returns. Israel shows their true nature as they again reject a man who is healed on the Sabbath (13:10-17).

Jesus then discusses the mustard seed and the leaven to show the nature of the new order of the Kingdom of God. It will expand until it has gone throughout the earth.

a. The disciples are to pray as representatives of God that He will give them the Holy Spirit as promised to guide them into the coming age.

1) The disciples request how they should pray as representatives.

11:1 And it came about that while He was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples."

2) The prayer for the disciples is for their participation on behalf of God in the coming age.

a) They are to pray that God's justice and representation might come to earth (the kingdom).

God's Name is holy. The requester is desirous that God's Name be regarded as holy on earth. God's Name represents all that He is, His attributes, His actions. God is merciful, and is delaying and then will bring in the justice that will make His Name holy throughout all the earth. Thus, this time of delay is not an end, but an opportunity, but the disciple always desires the end to come.

2 And He said to them, "When you pray, say: 'Father, hallowed be Thy name. Thy kingdom come.'

- b) They are to pray that God will provide their physical needs as they represent Him.

3 'Give us each day our daily bread.

- c) Their representation of Him consists of giving mercy as they have been given mercy.

4 'And forgive us our sins, For we ourselves also forgive everyone who is indebted to us.

- d) They are to desire to avoid being lured into human wisdom or self-elevation.

This is an interesting statement in the form of a 'litote'.⁶ God is requested to perform consistently with His attributes, that is, to lead one into revelation, the opposite of temptation to evil.⁷ Note that Jesus in Luke 4 was led into the wilderness by the Holy Spirit but that Satan tempted Him.

⁶ A 'litote' is affirms the positive by negating the negative. Thus when Jesus says, "No man shall cast them out of my hand," He is not stating that perhaps an angel or God Himself might be able to do so, but is affirming that God holds them tightly by stating that no one can get them out. Litotes are defined as understatement in which an affirmative is expressed by the negative of the contrary (as in "not a bad singer" or "not unhappy"). Source: Merriam Webster Dictionary, <http://www.merriam-webster.com/dictionary/litotes> .

Revelation 3:5, "He who overcomes . . . I will not erase his name from the book of life . . ." This is not stating that one's name could be erased (assuming the contrary as true), only that it will stay where it has been placed (affirming the positive by stating the negative).

⁷ In Matthew 6 the Lord's Prayer adds "but deliver us from the evil one", thus indicating the affirmation of what God does do. The evil one tempts to evil through human wisdom. God is not the source of depraved human wisdom. In James 1:13-16 the same discussion takes place regarding apparently the same element of the Sermon. James is saying that God is not the source of any evil thoughts or evil justifications, those come from one's own lust. Again the point is to seek understanding and action based on the Word of God.

And lead us not into temptation.' "

- e) They are to pray that the Holy Spirit will come⁸ and inaugurate the Age of the Holy Spirit to conduct them through the coming age of persecution yet mercy.

5 And He said to them, "Suppose one of you shall have a friend, and shall go to him at midnight, and say to him, 'Friend, lend me three loaves; 6 for a friend of mine has come to me from a journey, and I have nothing to set before him ' ; 7 and from inside he shall answer and say, 'Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you anything.' 8 "I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs. 9 "And I say to you, ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. 10 "For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it shall be opened. 11 "Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? 12 "Or if he is asked for an egg, he will not give him a scorpion, will he? 13 "If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those who ask Him?"

- b. Jesus is rejected by the Jewish leadership as not being from God (life) but being from Satan (death and the oppressor) and they reject Him (11:14-54).

- 1) Jesus casts out a demon but some say He does it by Beelzebul, the prince of the demons. Jesus points

⁸ Here in Luke, what they are to ask for is the Holy Spirit. The Holy Spirit will come to them in Acts 2 as a fulfillment of this prayer. In addition they will give the Holy Spirit to believers in Acts 2, 8 and 10 to inaugurate the new age.

out their continual depravity and hopelessness to change without the Spirit of God (11:14-26).

- a) The Pharisees face Jesus (as life) and call Him of Satan (death) the oppressor.

The determination by the Pharisees that Jesus was from the devil was a rejection of the One who had the power to reverse the rule of Satan and demonstrated it before them. Thus He was life, and the life-giver, yet they were death, and rejected life.

14 And He was casting out a demon, and it was dumb; and it came about that when the demon had gone out, the dumb man spoke; and the multitudes marveled. 15 But some of them said, "He casts out demons by Beelzebul, the ruler of the demons." 16 And others, to test Him, were demanding of Him a sign from heaven. 17 But He knew their thoughts, and said to them, "Any kingdom divided against itself is laid waste; and a house divided against itself falls. 18 "And if Satan also is divided against himself, how shall his kingdom stand? For you say that I cast out demons by Beelzebul. 19 "And if I by Beelzebul cast out demons, by whom do your sons⁹ cast them out? Consequently they shall be your judges. 20 "But if I cast out demons by the finger¹⁰ of God, then the kingdom of God has come upon you.

⁹ Jesus had prior to this empowered the disciples to cast out demons (9:1). They failed to cast out a demon in 9:42, and in 9:49 and then rejected one who was casting out demons in Jesus' Name (or the Name of YHWH or Adonai). In 10:17 the 70 were sent out testify that the demons were subject to them. Thus Jesus is referring to those Jews who were able through Him to cast out demons. The Jews were against Jesus, but did not want to reject the crowds who were following, particularly those of John the Baptist who felt he was a prophet (20:6).

¹⁰ The reference here to the "finger of God" is a reference to the giving of the 10 commandments. Thus what Jesus is saying is that He is the fulfillment of the Law, and it is through that power that He reveals His authority over demons. Thus, if He is the Fulfiller of the Law, then they need to trust Him for mercy or come under judgment.

- b) Jesus states that the Pharisees have protected their own possessions (self-righteousness), not having obtained them from God, and they will be lost under the judgment of Jesus.

Jesus is about to state that the Pharisees have guarded their own self-esteem, self-righteousness, yet Jesus has come and shown them their own depravity, and now they have no value. Thus they either must accept Jesus and His mercy or be opposed to God. Their self-righteousness is represented by their possessions. But Jesus points out at the judgment that all their possessions will be distributed to others.

21 "When a strong man, fully armed, guards his own homestead, his possessions are undisturbed; 22 but when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied, and distributes his plunder. 23 "He who is not with Me is against Me; and he who does not gather with Me, scatters.

- c) The Pharisees (like the Judges) would go through various cycles of repentance, but would always be worse than they began since self-righteousness always becomes worse.

The place of the Pharisees was like the Old Testament Jews who would repent (Deut. 30:1-6), be restored, then again do evil, and come under judgment. The cycle would repeat over and over again, and ultimately Israel would continue worse and worse as in the Book of Judges.

24 "When the unclean spirit goes out of a man,¹¹ it passes through waterless places

¹¹ Jesus' point here is that the casting out of demons from people is very good, but it is not the ultimate that Jesus offers. He offers the New Covenant through the Holy Spirit and the accompanying establishment in righteousness.

seeking rest, and not finding any, it says, 'I will return to my house from which I came.'
25 *"And when it comes, it finds it swept and put in order. 26 "Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first."*¹²

- 2) The faulty belief that physical relationship to Jesus is important (i.e., Jewish) is promoted, but Jesus points out it is belief in Him (11:27-28).

27 And it came about while He said these things, one of the women in the crowd raised her voice, and said to Him, "Blessed is the womb that bore You, and the breasts at which You nursed." 28 But He said, "On the contrary, blessed are those who hear the word of God, and observe it."

- 3) Jesus responds to the Jewish request for a sign by pointing out that only the sign of Jonah, resurrection, would be given them (Book of Acts). (11:29-30).

It is interesting that Jesus had cast out a demon, demonstrating His ability to reverse the rule of Satan (and the Gentiles). But the Pharisees reject Him as performing the act by Satan, and then ask Him for a sign from heaven. (They were saying that exorcism was not from heaven but from Satan and thus needed another sign). Of course, what sign would convince them if exorcism did not? Jesus offers them the ultimate sign of His resurrection. And of course, they will reject that also (Acts).

*29 And as the crowds were increasing, He began to say, "This generation is a wicked generation; it seeks for a sign, and yet no sign shall be given to it but the sign"*¹³ *of Jonah. 30 "For just as Jonah*

¹² This phrase occurs in 2 Peter 2:20-22 which also refers to the rejection of the Spirit (the apostolic word).

¹³ The use of the word "sign" here indicates that Jonah was a sign to Israel, or a prophetic symbol so that they would know a greater than Jonah was coming. Jonah, as Israel, had sought to go under Gentile control (fled to Tarshish) rather than take the

became a sign to the Ninevites, so shall the Son of Man be to this generation.

- 4) Jesus points out that Gentiles will condemn these Jews since the Queen of Sheba responded to Solomon's wisdom, and Ninevah repented at Jonah's word, yet He is greater than these. (11:31-32).

31 "The Queen of the South shall rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here. 32 "The men of Nineveh shall stand up with this generation at the judgment and condemn it, because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.

- 5) Illustration: Jesus gives the illustration of the lamp to demonstrate that the light (the word of mercy) was not and is not hidden. Yet Israel did not perceive the light (their character was evil) and thus their whole character was evil. (11:33-36).

Jonah, as Israel, was to be a prophet of the revelation of God to Ninevah (Gentiles). Yet he sought to hide from going (as Israel hid their light), and the reason was due to his character (it was not light). Jonah came out of the sea, having experienced the mercy of God in his own life, yet was unable to change his character. It was darkness.

11:33 "No one, after lighting a lamp, puts it away in a cellar, nor under a peck-measure, but on the lampstand, in order that those who enter may see

gospel to Gentiles as they were determined by God to do. Thus, Jonah sought death instead of representation (life) since his heart was not the heart of God. He was judged with death (domination by an animal, and loss of representation) but restored to life on His repentance (representation), yet his heart is not changed. Thus the Greater Jonah will be judged (unjustly) with death and restored to life (not on repentance but on His right to rule since in His judgment He had substituted for Israel, obedient to the point of death). And then He (and ultimately Israel) will go to the Gentiles. Israel should identify with this Messiah in their death (in exile, dead in sin) and identify with Him in resurrection (new life and future bodily resurrection, see Romans 6). Yet they will not.

the light. 34 "The lamp of your body is your eye; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness. 35 "Then watch out that the light in you may not be darkness. 36 "If therefore your whole body is full of light, with no dark part in it, it shall be wholly illumined, as when the lamp illumines you with its rays."

- 6) Illustration: Jesus condemns a Pharisee for worrying about ritual cleanliness (his appearance to others), but not the cleanliness inside (his heart or character). (11:37-41).

*11:37 Now when He had spoken, a Pharisee *asked Him to have lunch with him; and He went in, and reclined at the table. 38 And when the Pharisee saw it, he was surprised that He had not first ceremonially washed before the meal. 39 But the Lord said to him, "Now you Pharisees clean the outside of the cup and of the platter; but inside of you, you are full of robbery and wickedness. 40 "You foolish ones, did not He who made the outside make the inside also? 41 "But give that which is within as charity,¹⁴ and then all things are clean for you.*

- 7) The woes warn that these who look externally good are actually evil before God. (11:42-52).
- a) Woe to the Pharisees for they do the external things for show but do not have a heart for the outcast. (11:42-44).

The Pharisees judge themselves as righteous due to their works, yet when their works are compared to revelation they find that they are not sharing the heart of God, but are like the previous illustration, their character is darkness.

¹⁴ The point here is that they are full of self-centeredness, which results in illicit gains for themselves at the expense of others. He says they have to turn the heart to one which gives at their own expense.

11:42 "But woe to you Pharisees! For you pay tithe of mint and rue and every kind of garden herb, and yet disregard justice and the love of God; but these are the things you should have done without neglecting the others. 43 "Woe to you Pharisees! For you love the front seats in the synagogues, and the respectful greetings in the market places. 44 "Woe to you! For you are like concealed tombs, and the people who walk over them are unaware of it."

- b) Woe to the lawyers for they change the Law to make it restrictive but yet do not aid the helpless as the Law proscribes, and it is this behavior that contradicted and killed the prophets when they came to straighten them out (11:45-52).

The point of this woe is the treatment of the Law. The lawyers had made the Law restrictive and then used it to justify themselves. The Law was for the benefit of the Israelite, showing him how God had benefited him, and thus how he should benefit others. Yet the Lawyer had made the Law to benefit himself, and make himself rich and self-righteous and restricted his the instruction to benefit others.

A prophet's function was to instruct in the Law to those who were outside of its relationship. Thus the prophet, by definition, was calling a contrary people to repent. From the time of Cain and Abel, the response would be, either compliance, or the persecution of the prophet.

*11:45 And one of the lawyers *said to Him in reply, "Teacher, when You say this, You insult us too." 46 But He said, "Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers. 47 "Woe to you! For you build the tombs of the prophets, and*

it was your fathers who killed them. 48 "Consequently, you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build their tombs. 49 "For this reason also the wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill and some they will persecute, 50 in order that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation, 51 from the blood of Abel¹⁵ to the blood of Zechariah, who perished between the altar and the house of God; yes, I tell you, it shall be charged against this generation. ' 52 "Woe to you lawyers! For you have taken away the key of knowledge; you did not enter in yourselves, and those who were entering in you hindered."

- 8) The scribes and Pharisees plot to catch Him on something so that they might persecute Him and thus prove what Jesus was saying about them, that their fathers had killed the prophets and they would kill Him. (11:53-54).

11:53 And when He left there, the scribes and the Pharisees began to be very hostile and to question Him closely on many subjects, 54 plotting against Him, to catch Him in something He might say.

- b. Due to their rejection of His prophetic warning (the woes) Jesus prophesies Israel's coming judgment because they did not value God's representation but preferred their own (12:1-13:21).
- 1) Jesus gives warning of persecution to come due to the rejection of Himself and tells them to identify with Jesus at all costs and God will provide for them. (12:1-12).

¹⁵ Note here that Abel is called a prophet, thus he is one who reflected the revelation of God in his sacrifice, i.e., it pointed toward the "Seed of the Woman," who was the Christ.

12:1 Under these circumstances, after so many thousands of the multitude had gathered together that they were stepping on one another, He began saying to His disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy. 2 "But there is nothing covered up that will not be revealed, and hidden that will not be known. 3 "Accordingly, whatever you have said in the dark shall be heard in the light, and what you have whispered in the inner rooms shall be proclaimed upon the housetops. 4 "And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do. 5 "But I will warn you whom to fear: fear the One who after He has killed has authority to cast into hell; yes, I tell you, fear Him! 6 "Are not five sparrows sold for two cents? And yet not one of them is forgotten before God. 7 "Indeed, the very hairs of your head are all numbered. Do not fear; you are of more value than many sparrows. 8 "And I say to you, everyone who confesses Me before men, the Son of Man shall confess him also before the angels of God; 9 but he who denies Me before men shall be denied before the angels of God. 10 "And everyone who will speak a word against the Son of Man, it shall be forgiven him; but he who blasphemes against the Holy Spirit, it shall not be forgiven him. 11 "And when they bring you before the synagogues and the rulers and the authorities, do not become anxious about how or what you should speak in your defense, or what you should say; 12 for the Holy Spirit will teach you in that very hour what you ought to say. "

- 2) The provision of material things will perish after this life and they should live for the Kingdom (12:13-34).
 - a) Jesus gives an illustration of the man and his barns to tell the disciples to avoid greed of material things and seek the things of the Kingdom. (12:13-21).

12:13 And someone in the crowd said to Him, "Teacher, tell my brother to divide the family inheritance with me." 14 But He said

to him, "Man, who appointed Me a judge or arbiter over you?" 15 And He said to them, "Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions." 16 And He told them a parable, saying, "The land of a certain rich man was very productive. 17 "And he began reasoning to himself, saying, 'What shall I do, since I have no place to store my crops?' 18 "And he said, 'This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. 19 'And I will say to my soul, "Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry.'" 20 "But God said to him, 'You fool! This very night your soul is required of you; and now who will own what you have prepared?' 21 "So is the man who lays up treasure for himself, and is not rich toward God."

- b) Jesus tells them to not worry about their provisions for God will take care of them for they are to store up treasure in heaven by giving all for the gospel. (12:22-34).

12:22 And He said to His disciples, "For this reason I say to you, do not be anxious for your life, as to what you shall eat; nor for your body, as to what you shall put on. 23 "For life is more than food, and the body than clothing. 24 "Consider the ravens, for they neither sow nor reap; and they have no storeroom nor barn; and yet God feeds them; how much more valuable you are than the birds! 25 "And which of you by being anxious can add a single cubit to his life's span? 26 "If then you cannot do even a very little thing, why are you anxious about other matters? 27 "Consider the lilies, how they grow; they neither toil nor spin; but I tell you, even Solomon in all his glory did not clothe himself like one of these. 28 "But if God so arrays the grass in the field, which is

alive today and tomorrow is thrown into the furnace, how much more will He clothe you, O men of little faith! 29 "And do not seek what you shall eat, and what you shall drink, and do not keep worrying. 30 "For all these things the nations of the world eagerly seek; but your Father knows that you need these things. 31 "But seek for His kingdom, and these things shall be added to you. 32 "Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom. 33 "Sell your possessions and give to charity; make yourselves purses which do not wear out, an unfailing treasure in heaven, where no thief comes near, nor moth destroys. 34 "For where your treasure is, there will your heart be also.

- 3) The end of the age of persecution will come when Christ returns to judge unrepentant Israel (12:35-13:9).

- a) Jesus tells them to be ready when the Son of Man returns. (12:35-40).

Recall that the theology of the Pharisees is reward now and that they are receiving the just benefit of their righteousness. They do not expect judgment to occur in the future since it is occurring in the present. Thus they do not feel God is returning to judge (it is a long way off) and continue on in their own theology, condemning those who oppose (i.e., Jesus and His followers), those who hold that judgment is delayed and righteousness is not visibly rewarded.

12:35 "Be dressed¹⁶ in readiness, and keep your lamps alight. 36 "And be like men who are waiting for their master when he returns

¹⁶ This literally means to be dressed around the waist, i.e., have your loins girded up. The lamp would seem to be the continual motif that Luke has expressed, that is, the lamp of testimony. The expectation of return in Luke is the expectation of judgment by God.

from the wedding feast,¹⁷ so that they may immediately open the door to him when he comes and knocks.¹⁸ 37 "Blessed are those slaves whom the master shall find on the alert when he comes; truly I say to you, that he will gird himself to serve, and have them recline at the table, and will come up and wait on them.¹⁹ 38 "Whether he comes in the second watch, or even in the third, and finds them so, blessed are those slaves. 39 "And be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into. 40 "You too, be ready; for the Son of Man is coming at an hour that you do not expect."

- b) Jesus warns them (Israel) that they should do His will (believe in Him) or receive punishment with the unbelievers when He comes. (12:41-48).

Those who take care of the household servants are those with the message of mercy, that is, Israel. However, they continue to ignore that message and through self-righteousness end up condemning others and justifying themselves. Yet Jesus commends those who hear to give the message of the gospel out during the time of delay. Those who perceive this message and the time of delay

¹⁷ Note here that the wedding feast precedes the eschatological judgment. However, the word can simply mean "wedding" or "marriage". While one might postulate that the wedding is in heaven and thus with the church, while here Israelites are slaves waiting for the Bridegroom to come back with His bride, it becomes necessary to note that not only Church-age believers are in heaven but all saints of all ages including both Israelites and Gentiles of the O.T.

¹⁸ Note here the reference to Rev. 3:20, same word for knock and open.

¹⁹ The reversal is clearly literally unnatural. However, in the Lukan context this is not a rare device. Here the servants are benefiting from the Master's service. This would be the sense of mercy now being allocated physically and visibly to the servants by the Master.

are giving it out in expectation of the return of the Master (God in Christ).

- (1) The Lord addresses this story to all to identify themselves in a relationship with the Master based on whether they ministered the gospel of mercy to those in need after His departure and prior to His return for judgment.

12:41 And Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" 42 And the Lord said, "Who then is the faithful and sensible steward²⁰, whom his master will put in charge of his servants²¹, to give them their rations at the proper time? 43 "Blessed is that slave²² whom his master finds so doing when he comes. 44 "Truly I say to you, that he will put him in charge of all his possessions.

- (2) The Lord points out those who do not have a relationship with the Master based on their lack of expectation of judgment and thus their righteousness is self-centered not promoting the mercy of God.

The Lord first points out the character of unbelievers in His absence. They do not promote the gospel of mercy but instead pursue their own self-glorification at the cost of others. Then the Lord differentiates between two possibilities of these abusers, those

²⁰ This is the word for the one in charge of the household, the trustee.

²¹ This is the word for a household servant, one under the care of the trustee.

²² This is the word "*doulos*" and indicates the one in charge of the household, the trustee, but is now referred to as a slave.

who knew the message and those who didn't. Israel had known the message, having been the O.T. receivers of the Law. The Gentiles, on the other hand, were self-righteous, but had not had the message of the Law.

Luke 10:13 expresses that there are degrees of rejection. Chorazin had rejected Christ during His appearance, and He says that Tyre and Sidon will have it better than them in the judgment, based on a different knowledge of the truth. Both had had a knowledge of the truth, yet Chorazin had the fullness in front of them in Christ. In 10:12 it will be better for Sodom than the cities of Judea of Christ's day.

45 "But if that slave says in his heart, 'My master will be a long time in coming,' and begins to beat the slaves, both men and women, and to eat and drink and get drunk; 46 the master of that slave will come on a day when he does not expect him, and at an hour he does not know, and will cut him in pieces²³, and assign him a place with the unbelievers. 47 "And that slave who knew his master's will and did not get ready or act in accord with his will, shall receive many lashes, 48 but the one who did not know it, and

²³ This can be interpreted as "punish severely". This has some context going for it, as the next line would be taken as continuing, "and (then) assign him a place with the unbelievers." If the person in the imagery was cut in pieces it would then not be possible to assign him a living place with unbelievers, it would be in death. To take it as being cut in pieces would then take the next line to be complementary, that is, to explain that the cutting in pieces was what He did to unbelievers.

This would take the next two to be illustrative of the first. Thus the severe punishment is illustrated by two cases, one who knew the will, and one who did not.

committed deeds worthy of a flogging, will receive but few. And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more.

- c) Jesus announces His coming for judgment, to divide those who will follow Him and those who will not. (12:49-53).

Jesus continues in answer to Peter's question by saying that it is not genealogy (Jews) that determines reward but belief in Him, and that belief now will separate genealogy, so that Israel will not be the people who represent God, but those who believe.

- (1) Jesus' desire is to begin the judgment on Israel (purification) but His ultimate act of sacrifice at the cross must precede it (substitution for Israel's sins and the fullness of times prior to the judgment).

12:49 "I have come to cast fire upon the earth; and how I wish it were already kindled!"²⁴ 50 "But I have a

²⁴ This appears to be a reference to Deuteronomy 32:22. The Greek text here reads, "Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη" while the LXX renders it "ὅτι πῦρ ἐκκέκαυται". The similarities are only in the word "fire" while "kindled" is using a different word (LXX; "inflamed", Heb., קָדַח "kindled", NT Greek, "kindle, set ablaze".) Therefore Luke is much closer to the Hebrew here, but a direct literary link is missing and one must rely on a contextual (thought) link if it is to be proven.

The "fire" in Deuteronomy is the judgment of God (physically displayed) on Israel. Here in Luke Jesus is contextually speaking of the coming judgment (Second coming), which accompanies Messiah's return. More specifically the actual coming of Messiah is a judgment on the nations who have come against Israel. The actual judgment on Israel precedes the physical point of Messiah's foot on the Mount of Olives (Zech. 14) and occurs in the first half of the tribulation (Rev. 6, 11), when Israel is plagued with the Deut. 32 plagues and ultimately begins its return to Christ at the middle of the tribulation period (3-1/2 years before the Mount of Olives event in Zech. 14).

baptism to undergo, and how distressed I am until it is accomplished!

- (2) This event (first coming at the cross and resurrection) will separate Israelites (true believers from rejecters) until the judgment (purification, and thus unification in Him) occurs at the time of His Second Coming.²⁵

51 "Do you suppose that I came to grant peace on earth? I tell you, no, but rather division; 52 for from now on five members in one household will be divided, three against two, and two against three. 53 "They will be divided, father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law."

- d) Jesus relates that a terrible fate will come on those who do not repent as did terrible fates on men of their day. (13:1-5).

The Pharisees, in their reward now for self-righteousness, would attribute evil happenings on evil people. Thus Jesus confronts that view questioning as to whether that evil demonstrated the righteousness of the people. The answer is 'no', but Jesus states that the judgment will in fact fall on them if they do not repent (believe in Him as the substitute for their sins).

²⁵ In other words, His baptism will not purify Israel but cause division until His coming when they will be purified and then be unified. It should also be noted that Scripturally the Second Coming begins long before the actual stepping on the Mount of Olives but with the event known as the Rapture and the initiating of the covenant between Rome and Israel that begins the tribulation (Refer to Rev. 1:7 compared to Rev. 6:1-4 and the use of the word "come" (ἔρχεσθαι, 1:7; ἔρχου, 6:1,3,5,7)).

13:1 Now on the same occasion there were some present who reported to Him about the Galileans, whose blood Pilate had mingled with their sacrifices. 2 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? 3 "I tell you, no, but unless you repent, you will all likewise perish. 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? 5 "I tell you, no, but unless you repent, you will all likewise perish."

4) The failure of Israel to repent. (13:6-17).

- 1) Jesus tells the parable of the fig tree and its being given one more year for fruit before cutting it down to point out that Israel would be given mercy to allow them to repent (and testify regarding the mercy of God). (13:6-9).

13:6 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. 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?' 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; 9 and if it bears fruit next year, fine; but if not, cut it down. ' "

- 2) Illustration: The Synagogue official objects because Jesus heals a woman on the Sabbath, but Jesus shows how they are kind to their animals on the Sabbath, illustrating the parable of the fig tree, that Israel was

unable to testify of God's mercy over their possessions. (13:10-17).

13:10 And He was teaching in one of the synagogues on the Sabbath. 11 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. 12 And 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 upon her; and immediately she was made erect again, and began glorifying God. 14 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." 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? 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?" 17 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.

- 5) The new order of the Kingdom of Heaven will be given to a small insignificant group and the gospel will multiply to all the peoples. (13:18-21).
- 1) The parable of the mustard seed illustrates the insignificant beginnings of the gospel, yet its mercy will reach to the Gentiles. (13:18-19).

13:18 Therefore 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 AIR NESTED IN ITS
BRANCHES."*

- 2) The parable of the leaven points out that the gospel given to the disciples would expand until its results were made blatant. (13:20-21).

*13:20 And again He said, "To what shall I
compare the kingdom of God? 21 "It is like
leaven, which a woman took and hid in three
pecks of meal, until it was all leavened."*