

FINAL STUDY NOTES - *LUKE Chapter 13* 3-31/4-1 2025

CLASSROOM LOCATION AND ZOOM – SIGN IN INFORMATION:

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NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE ONLINE (ZOOM) STUDY!

MONDAY 7 PM Bible Study - Time: **07:00 PM DAYLIGHT SAVING** Time (US and Canada)

THE MONDAY NIGHT STUDY WILL BE MEETING ON ZOOM ONLY UNTIL FURTHER NOTICE!

MEETING ID - 878 5864 4763 Passcode: 087484

Join Zoom Meeting -

<https://us02web.zoom.us/j/87858644763?pwd=b25tUzhkaTE0UzIrSnpkVmZEWGJVQT09>

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One tap mobile: +16699006833,,87858644763# US (San Jose) +13462487799,,87858644763# US (Houston)
Dial by your location: +1 669 900 6833 US (San Jose); +1 346 248 7799 US (Houston); +1 253 215 8782 US (Tacoma); +1 301 715 8592 US (Washington D.C); +1 312 626 6799 US (Chicago); +1 929 436 2866 US (New York). Meeting ID: 878 5864 4763 Find your local number: <https://us02web.zoom.us/u/kbUX7eWEpN>

TUESDAY 7 AM Bible Study - Time: **07:00 AM DAYLIGHT SAVING** Time (US and Canada).

- TUES MORNING MTG PLACE:
- 1201 KEY WEST, CORONA DEL MAR (shown as 1201 KW, Corona del Mar, CA 92625) on Global Positioning System (GPS) in automobiles. For driving directions from your starting point, suggest using *WAZE* (waze.com/live-map) or *MapQuest* (mapquest.com),
- AS WELL AS CONTINUING IN ZOOM!

MEETING ID# - 853 0915 0746 - Passcode: 715340

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<https://us02web.zoom.us/j/85309150746?pwd=Tk5oVjN0TzdpWjE3UC9Oam05a21uQT09>

Meeting ID: 853 0915 0746 - Passcode: 715340

One tap mobile: +16699006833,,85309150746# US (San Jose) +12532158782,,85309150746# US (Tacoma)
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OPENING PRAYER

LUKE – Chapter 13 Repent or Perish - (vs. 1-5); The Parable of the Barren Fig Tree – (vs. 6-9); A Spirit of Infirmary – (vs. 10-17); The Parable of the Mustard Seed – (vs. 18-19); The Parable of the Leaven – (vs. 20-21); The Narrow Way – (vs. 22-33); Jesus Laments over Jerusalem – (vs. 34-35).

Repent or Perish - Luk 13:1-2 There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices. [2] And Jesus answered and said to them, "Do you suppose that these Galileans were worse sinners than all other Galileans, because they suffered such things?

- **Often when tragedy strikes, we tend immediately to think that** it is God's judgment upon us. We tend to look at it as God's judging them. Surely they must have done something evil, something wrong. They are being judged of God. This issue occurred in Job when he went through such great affliction and his friends came to comfort him. Their basic assumption was that Job was a sinner; having secretly done something horrible and now God is punishing him. Fortunately, in the case of Job, God gives us an insight to the spiritual background of the whole situation so that we recognize that it is not a judgment of God against Job, who has created the problems and the suffering that he is going through.

- Now with the people who came to Jesus, and it seems there were certain Galileans who came down to the feast in Jerusalem, known as hot heads, revolutionaries. They may have started some kind of an insurrection against Rome. So, Pilate had them slain and *their blood was mingled with their sacrifices*. But Jesus said, Do you suppose they were greater sinners than the rest of the Galileans?

Luk 13:3 I tell you, no; but unless you repent you will all likewise perish.

- The Judeans, those who lived in Judah, looked down on those in Galilee, calling them the Galilees of the Gentiles. Thus, they bring up to Jesus the Galileans, but Jesus mentions a tragedy that took place in Jerusalem.

Luk 13:4 Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all other men who dwelt in Jerusalem?

- At the lower end of the city of Jerusalem was the pool of Siloam. Evidently, there was a tower there at the pool of Siloam that collapsed, killing eighteen people. Jesus makes mention of that. Were they worse sinners than all other men in Jerusalem? Was this judgment of God singled upon them because they were the worst sinners?

Luk 13:5 I tell you, no; but unless you repent you will all likewise perish.

- Jesus turned His focus from the academic question of the past “why did this happen?” to the more relevant and current question, “what does this mean to you?” It means that we all may die, but we do not know when. Repentance must be a top priority! Those who died in both of these instances did not think they would die soon, but they did, and we can suppose that most of them were not ready.
- Unless you repent... unless you repent: Two kinds of repentance, and both are essential. (Luk 13:5) describes a once and for all repentance. The verb tense in (Luk 13:3) implies a continuing repentance.
- **Do I understand what Jesus is saying in His answers to the two questions above (vs. 2 & 4)? Turning from an academic question of the past to the most important current question, where will I, will you, spend eternity? With God or apart from Him – forever! Do I remember that in my witness? The importance of repentance?**

The Parable of the Barren Fig Tree – God is Gracious - Luk 13:6-9 He also spoke this parable: 'A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. [7] Then he said to the keeper of his vineyard (Our Father), 'Look, for three years (how long was Jesus' ministry?) I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?' [8] But he answered and said to him, 'Sir, let it alone this year also, until I dig around it and fertilize it. [9] And if it bears fruit, well. But if not, after that you can cut it down.'

- The plea for one more chance. One more opportunity for it to bear fruit. Surely God is gracious and He gives us chance after chance to bear fruit, to be fruitful for Him. The fig tree is symbolic of the nation of Israel as is the vineyard and was used to symbolize the nation of Israel not bringing forth the fruit that God desired.
- When Jesus was coming into Jerusalem, He saw a fig tree. He went over it to pick some fruit and seeing that it had leaves but no fruit, He cursed it. Immediately it withered and died. The disciples were amazed that it withered so quickly. But again, it was a symbol of the nation of Israel that had failed to bring forth the fruit that God was desiring. (Isa 5:4) What more could have been done to My vineyard That I have not done in it? Why then, when I expected it to bring forth good grapes, Did it bring forth wild grapes?
- Now Jesus tells us that God desires fruit from our lives. Jesus said, (Joh 15:1-2; 7-8) "I am the true vine, and My Father is the vinedresser. [2] Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. [7] If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. [8] By this My Father is glorified, that you bear much fruit; so you will be My disciples. God desires fruit from our lives.
- The fig tree had leaves. It looked good, but it did not bear fruit. Some of us may look good but God wants our lives to bring forth fruit! The fruit of the Spirit is love. God loves to walk in His garden and just enjoys the fruit which is love. He just wants this loving relationship with you. So, the final opportunity, give it one more chance. Let me have one more year. Interceding for the tree.
- God is gracious and long suffering toward people and in His mercy, He does more than enough to encourage us to repent and bear fruit!

- ***How fruitful has my life been? How fruitful am I now? Do I realize the main reason He has not taken me, taken you, home yet, is to have us here bearing eternal fruit for His kingdom?***

A Woman with a Disabling Spirit – Immediately Made Straight, Glorified God!

Luk 13:10-11 Now He was teaching in one of the synagogues on the Sabbath. [11] And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up.

- This suggests that her physical ailment, which left her unable to stand erect, was caused by an evil spirit. However, Christ did not have to confront and drive out a demon, but simply declared her *loosed*. Her case appears somewhat different from other cases of demonic possession He often encountered.

Luk 13:12-13 But when Jesus saw her, He called her to Him and said to her, "Woman, you are loosed from your infirmity." [13] And He laid His hands on her, and immediately she was made straight, and glorified God.

- **Eighteen years in this bent over condition. She was in misery.** Then with the touch of Jesus, she was immediately able to stand up straight, and she glorified God! *He called her to Him.* The healing was unsolicited. He took the initiative. A dramatic, conspicuous healing right in their midst! Furthermore, no special faith was required on her part or anyone else's. Jesus sometimes called for faith, but not always.

Luk 13:14 But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, "There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day."

- ***But the ruler of the synagogue.*** We are told, Jesus was teaching, in the synagogue. It was the Sabbath day.
- ***The Ruler...answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd.*** He was angry. Note that the synagogue ruler did not express his anger toward Jesus but he expressed it towards the people.
- ***"There are six days.*** You have six days to come and be healed. Six days that you can work. They looked at healing as a work and thus, the violation of their Sabbath day injunction.

Luk 13:15 The Lord then answered him and said, "Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it?

- **Do you water your donkey and your ox,** leading them to the watering trough on the Sabbath day?

Luk 13:16-17 So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?" [17] And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

- **Jesus was constantly in trouble with the Pharisees** and those who taught the law because He violated their interpretation of the law. But it is quite obvious that their interpretation was wrong. They interpreted the law totally in an outward way. In the fifth chapter of Matthew as Jesus gave several illustrations how they were teaching the law and how it was in conflict with what God intended the law to be. Paul said the law is good if you use it lawfully. But their law was not intended to make a person righteous. Keeping the law will not make you righteous.
- **Paul, in (Rom 9:30-31) What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; [31] but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.** The purpose of the law was to make you guilty before God. It was to cause you to come to God for His grace, His mercy, His forgiveness. It was not to make you feel righteous like, I do not need God's help.
- **Jesus in giving the contrast between the law, as it was being taught by the Pharisees** and as it was intended by God, said (Mat 5:21-22) "You have heard that it was said to those of old, 'YOU SHALL NOT MURDER, and whoever murders will be in danger of the judgment.' [22] But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire. Jesus is saying that you can violate the law without ever clubbing your neighbor or your brother. Just by hating him in your heart.

- *(Mat 5:27-28) "You have heard that it was said to those of old, 'YOU SHALL NOT COMMIT ADULTERY.' [28] But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. It is something that has gone on in your mind and in your heart. Thus, you are guilty if you just go around lusting but never giving in to them, you feel very righteous. I have never committed adultery. I have never committed fornication.*
- **But in your heart, in your mind, you have.** The law was intended to make you guilty. To say, O God, I have impure thoughts. God, I am an unclean man! Help me, God! And you cast yourself on the mercy of God and in so doing, you attain to the righteousness by God's imputing the righteousness of Jesus Christ to you by your faith in Him.
- **Here we have the case of the violation of the law according to their interpretation.** On the Sabbath day, Jesus healed this woman, loosing her from Satan's power. But He justifies the action.

The Mustard Seed and the Leaven – A description of the corrupted earthly kingdom of God
Luk 13:18-19 Then He said, "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 put in his garden; and it grew and became a large tree, and the birds of the air nested in its branches."

- **What is the kingdom of God like?** Often this is explained as describing the growth and spreading influence of the church. But here, in light of both the parable itself and the context of the parables both before and after, this should be regarded as another description of corruption in the kingdom of God here on earth.
- **It grew and became a large tree:** Some people regard this as a beautiful picture of the church growing so large that it provides refuge for all of the world. But this *mustard seed* plant grew unnaturally large, it became a home for **birds, which are always portrayed as something evil!**
- **Throughout the world, you have the "church."** Much of it is really not the church of Jesus Christ, but just man's organization, man's system. Not bringing the truth of the Gospel to the people. Much of it is just social reform. Much of it is just powerful organizational structure, but not the real church of Jesus Christ.

Luk 20-21 And again He said, "To what shall I liken the kingdom of God? [21] It is like leaven, which a woman took and hid in three measures of meal till it was all leavened."

- **Leaven is always a symbol of evil.** Jesus said to His disciples (*Luk 12:1c*) "*Beware of the leaven of the Pharisees, which is hypocrisy.*" In the Old Testament, at Passover, they were to offer unleavened bread. Before the Feast, they were to go through the house, getting rid of all of the leaven. Leaven was used in the bread as an agent for causing the bread to rise. How does it do it? By rotting and as it rots, there are little air bubbles that form, making a lighter loaf of bread. Thus, a rotten influence that has the tendency to permeate on through until the whole thing becomes leavened.
- **There is another incorrect interpretation by liberal theologians** and by those who ascribe to the Dominion Theology of these two analogies or parables here. It is that the mustard seed, being a very small seed planted in the earth, will ultimately grow into a great tree which will provide shelter for all, so that the church will establish the kingdom of God here on the earth. But we see a world that is being permeated more and more by evil, rather than by good. Thus, this interpretation is incorrect.

The Narrow Door – Strive to Enter! Luk 13:22 And He went through the cities and villages, teaching, and journeying toward Jerusalem.

- **Remember He is journeying to Jerusalem to be crucified.** He is on His way coming through Samaria and the area of Galilee and Samaria, slowly making His way to Jerusalem that He might be in Jerusalem for the Feast of Passover where He will be offered as the Passover Lamb, the sacrifice of God for man's sin!

Luk 13:23-24 Then one said to Him, "Lord, are there few who are saved?" And He said to them, [24] "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able."

- **Jesus taught that there were many people who thought they were saved who were not.** In the Sermon on the Mount, Jesus said (*Mat 7:13-14*) "*Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. [14] Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.*"

- **He tells us that in that day, there will be many who will come saying, Lord, Lord,** open unto us. But He said, Not all who say, Lord, Lord, are going to enter the kingdom of heaven but he who does the will of the Father.
- **In that context of the narrow gate,** He says there will be false prophets, who will seek to broaden the way, making men to feel comfortable in their sin. By the grace of God and by the help of God, we never want to make a person feel comfortable in sin, nor give anyone a false assurance of their salvation. We must never try to broaden the way!
- **Strive to enter through the narrow gate.** The Bible warns us over and over against the works of the flesh. Living after the flesh. Warning us that those that do these things will not inherit the kingdom of God. Straight is the gate, narrow is the way. So, to *strive!* The Greek word is (*agōnizomai*). That is, to agonize, to strive. It is a struggle to enter in at the narrow gate. Jesus said, "For many will seek to enter in and shall not be able." It is not that I just kick back and say, Well, it really does not matter. I believe in Jesus and everything is all right. I am trusting in Him, thinking I am going to just cruise on in.
 - ✓ **Strive** (7x in Bible) (*Joh 18:36*) *Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."*
 - ✓ (*1Co 9:25*) *And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown.*
 - ✓ (*Col 1:28-29*) *Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. [29] To this end I also labor, striving according to His working which works in me mightily.*
 - ✓ (*Col 4:12*) *Epaphras, who is one of you, a bondservant of Christ, greets you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God.*
 - ✓ (*1Ti 6:12*) **Fight** the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.
 - ✓ (*2Ti 4:7*) *I have fought the good fight, I have finished the race, I have kept the faith.*
- **How much evidence is there in my life of my striving, agonizing, to enter through the narrow gate?**
- Jesus said, "*Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.* For when once the door is shut, and you are standing outside. Let me tell you something. When the door is shut, you do not want to be on the outside! When the door is shut, you want to be on the inside! Once the door is shut, and you begin to stand on the outside and knock on the door saying, Lord, Lord, open to us, He will answer and say, I do not know you, where you are from! There is no relationship!
- **Very much like, (Mat 7:21-23)** *"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. [22] Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' [23] And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'"*
- **What am I expecting the Lord to say to me on judgment day? Will He say? "Here is my child who has done the will of My Father in heaven! I know him! Or, 'I never knew you; depart from Me, you who practice lawlessness!'"**

Luk 13:25 When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open for us,' and He will answer and say to you, 'I do not know you, where you are from,'

- Many will seek, wishing to enter, but they will not be able to enter! When the door is open, it is open! When it is shut, it is shut! There will come a time when it is too late to enter! That is why one must have an urgency to enter now!

Luk 13:26-27 then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.' [27] But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.'

- **Lord, we have eaten and we have drank in Your presence.** That is, we have received the Holy Communion. And Lord, You have taught in our streets. We know Your word. But Jesus is saying, you are like the man who hears the word but does not obey it. You do not live by it. You are not affected

by it. You may be able to quote it in Hebrew and Greek. But if you do not obey it, live by it, follow it, you are only deceiving yourself!.

- **Here they are protesting, saying, But Lord, You have taught in our streets.** We know Your word. Again, He says, Depart from Me. *I do not know you.* I do not know where you are from. Jesus warned that it wasn't enough to know something of Jesus and have some association with Him; He had to know and recognize them! Jesus knew them, who they were and knew of their life. Yet He did not know them in the sense of relationship, of the vital connection of faith. His words stress the importance of our relationship with Him!
- **Depart from Me, all you workers of iniquity:** That is, they are living after the flesh and the things of the flesh which are listed for us in Romans chapter one; Ephesians chapter five; Galatians chapter five, and **(1Co 6:9-11)** *Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, [10] nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. [11] And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.*

Luk 13:28 *There will be weeping and gnashing of teeth* (place of extreme suffering), **when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.**

- **He is talking basically to the Jews at this point,** who were trusting in their works. They felt very secure in their eternal relationship with God, simply because they were Jews, children of Abraham, Isaac, and Jacob. But they will be thrust out! They would see that others enter instead of them!

Luk 13:29 *They will come from the east and the west, from the north and the south, and sit down in the kingdom of God.*

- **The Gentile nations will be brought in.** Jesus astonished His audience in that there would be many nations from all over the world together with God in His **kingdom**. This was a shock in that they had been taught that salvation was only for the Jews, and *not* for the Gentiles.

Luk 13:30 *And indeed there are last who will be first, and there are first who will be last."*

- **In (Rom 9:30-33)** *What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; [31] but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. [32] Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. [33] As it is written: "BEHOLD, I LAY IN ZION A STUMBLING STONE AND ROCK OF OFFENSE, AND WHOEVER BELIEVES ON HIM WILL NOT BE PUT TO SHAME."* Why? Because they sought it not by faith, but by the works of the law.
- **We, through faith in Jesus Christ, have attained a righteous standing before God.** They are trying to by their works, attain a righteous standing before God. He had established the covenant with the nation of Israel and in that covenant, there were the sacrifices that were to be offered for the sin offering. The bringing of an animal as a substitute. Since the destruction of the temple, there have been no sacrifices. **(Heb 9:22)** *And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.* They have substituted their works rather than a sacrifice. They are offering their works to God.
- **Yom Kippur, the great Day of Atonement, that day** when the priest made the sacrifice for the sins of the nation. The goat was slain and its blood taken in and placed upon the mercy seat. And a covering was made for their sins.
- **Today, Yom Kippur is a day that is spent in meditation** as they look over their good works, and their evil things during the past year. The whole idea is that my good works outweigh my evil works. Because they have sought by their works to attain righteousness, they have not attained it. So, they will see the Gentiles in the kingdom of God, with Abraham, Isaac, the fathers while they themselves are thrust out!

Lament over Jerusalem – "You were not willing!" BLESSED IS HE WHO COMES IN THE NAME OF THE LORD! Luk 13:31 *On that very day some* (not all) *Pharisees came, saying to Him, "Get out and depart from here, for Herod wants to kill You."*

- **Herod, of course, had killed John the Baptist.** Now they are trying to threaten Jesus. But Jesus knows, according to the plan of God, that His death will be in Jerusalem. Herod will not be the instrument. His district was the Galilee region. Jerusalem was under the authority of Pontius Pilate,

the Roman governor. Jesus, knowing that His death was to be in Jerusalem, was not threatened by Herod. You better get out of here, Herod's going to kill you.

Luk 13:32 And He said to them, "Go, tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected (resurrected).

- **Jesus had nothing but disdain for Herod.** Herod's action of killing John the Baptist in such a horrible way in response to the dance of Herodias, his wife's daughter, granting to her request of John's head. Jesus had nothing to say to him. It is really very tragic when Jesus has nothing to say to a person!
- **Herod was curious about Jesus.** He had heard about Jesus. He wanted to meet Him. He wanted to see Jesus work some miracle. But Jesus had nothing to say to him. He probably just looked on him, piercing him with that gaze. Herod sent Him back to Pilate.
- **Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected.** Jesus wanted Herod to know that He would continue His work, even to its conclusion. Jesus wasn't afraid of Herod, and He wanted him to know it.

Luk 13:33 Nevertheless I must journey today, tomorrow, and the day following; for it cannot be that a prophet should perish outside of Jerusalem.

- **If a true prophet was put to death, he was prosecuted as a false prophet.** Now none undertook to try prophets, and to judge concerning them, but the great Sanhedrin, which always sat at Jerusalem; it was a cause which the inferior courts did not take cognizance of, and therefore, if a prophet be put to death, it must be at Jerusalem.

Luk 13:34 "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing!"

- **Though the prophets who had been sent by God to warn the people had been slain,** had been stoned, had been mistreated, placed in bonds and in prisons, yet Jesus loved Jerusalem. As He was going, He was just lamenting **"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing!"**
- **I wonder how many times Jesus looks upon us and more or less laments,** how often I would have helped you, how often I would have strengthened you, how often I would have protected you, how often I long to just be close to you. But you would not! The failure is not on God's part! The failure's on our part. **(Isa 59:1) Behold, the LORD's hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear.** But you are the one that will not respond. You are the one that will not come. But you would not.
- **Thus, the final call of God, the final opportunity to Jerusalem is going to be given.** Now the prophet that is going to come. The prophet that Moses prophesied concerning Him. There shall rise a prophet like unto me, unto Him you shall give heed. The very One of whom all of the prophets spoke. The One they said was going to come. The Holy One, the just One. He is coming now and Jerusalem will have one final chance. They are going to fail. He will be despised and rejected.
- **Even as He came to Jerusalem, according to the prophecies, riding on the donkey,** as He came in view of the city He began to weep. Again, Jerusalem, Jerusalem. If you had only known the things that belong to your peace in this your day, but they are hidden from your eyes. Then He began to predict the invasion by the Roman troops. The carnage in the streets. The little children who will be destroyed. He wept seeing the consequences of their rejection of God's innovation of love to them.
- **But you were not willing!** The problem was not the willingness of Jesus to rescue and protect them; the problem was that they *were not willing*. The predicted destruction would come upon them.
- **We see Jesus saying, "but you were not willing!" Under careful examination of my life as a born again believer, is there complete willingness on my part? If not, why not?**

Luk 13:35 See! Your house is left to you desolate; and assuredly, I say to you, you shall not see Me until the time comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!' "

- **This great temple is going to be destroyed.** Not one stone will be left standing on another: seeming to predict the coming destruction of Jerusalem by the Roman army in A.D. 70. The Jewish people were dispersed in 70 A.D., those who survived. They were taken captive by Titus, many of them taken back to Rome to spend the rest of their lives as slaves. The nation of Israel ceased to exist as a nation.

- **As Christians, we should never be guilty of anti-Semitism.** That is a sin. They are God's people and God will judge them. It is not up to us to be condemning of them. It is up to us to be loving and to have pity concerning care for the Jew and to pray for them.
- **It was the church that killed so many in the bloody Inquisition.** The Jews looked upon Hitler as a Christian, one of the birds in the branches of the mustard tree. Thus, they blamed the Christians for the holocaust. No wonder it is so difficult for us to reach the Jews.
- **But what they have experienced in the past is nothing to be compared with what they are going to experience in the future.** They are not going to see Jesus again until they pray, "**BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!**" They will come to the place of desperation under the reign of the antichrist and the persecution that will be brought by the antichrist. They will be brought ultimately to the place where they will say, "**BLESSED IS HE WHO COMES IN THE NAME OF THE LORD.**" And then (**Zec 12:10**) "*And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.*"
- **Jerusalem failed in the final opportunity that God gave to it, the last call and as a result, the desolation.** Until that day comes when they will say, "**BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!**"

SUMMARY

- **Do I understand what Jesus is saying in His answers to the two questions above? Turning from an academic question of the past to the most important current question, where will I, will you, spend eternity? With God or apart from Him – forever! Do I remember that in my witness? The importance of repentance? (Luke 13:3,5)**
- **How fruitful has my life been? How fruitful am I now? Do I realize the main reason He has not taken me, taken you, home yet, is to have us here bearing eternal fruit for His kingdom? (Luke 13:9)**
- **How much evidence is there in my life of my striving, agonizing, to enter through the narrow gate?**
- **What am I expecting the Lord to say to me on judgment day? Will He say? "Here is my child who has done the will of My Father in heaven! I know him! Or, 'I never knew you; depart from Me, you who practice lawlessness! (Luke 13:24)**
- **We see Jesus saying, "but you were not willing!" Under careful examination of my life as a born again believer, is there complete willingness on my part? If not, why not? (Luke 13:34).**

CLOSING SONG

(**Luk 13:35**) *See! Your house is left to you desolate; and assuredly, I say to you, you shall not see Me until the time comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!*

BARUCH HABA (*Blessed is He Who Comes in the Name of the LORD*) - Paul Wilbur (4:06/4:09)

*Baruch haba b'shem Adonai Blessed is He who comes Baruch haba b'shem Adonai
Who comes in the name of the Lord Now arise, oh Lord Come to your resting place
You and the ark of your might Then we will rejoice As we're clothed with your righteousness
And celebrate our love (2X)*

*Baruch haba b'shem Adonai Blessed is He who comes Baruch haba b'shem Adonai
Who comes in the name of the Lord (2X)
Who comes in the name of the Lord Come, come, come!*

CLOSING PRAYER

NEXT WEEK: Read and study *Luke Chapter 14!*