

LUKE

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Chapter Thirteen

Luke 13:1-5

Now on the same occasion there were some present who reported to Him about the Galileans whose blood Pilate had mixed with their sacrifices. (2) And Jesus 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."

Luke does not record the identity of those reporting to Jesus about some Galileans who were slaughtered by Pilate, the Roman prefect of Judea. These people were either at the temple offering sacrifices or on their way there with prepared sacrifices. Josephus records several such atrocities in his writings: the butchering of 6,000 Pharisees in Jerusalem by Alexander Janneus when they objected to sacrifices by him, the slaughter of 3,000 protesters in Jerusalem by Herod Archelaus during Passover, and the killing of armed Samaritans by Pilate. The authorities often used violence to settle unrest and maintain their power over the people. This particular incident evidently seemed very unsettling to these people present before Jesus. We do not know what reply the people wanted from Jesus but probably they expected Him to condemn Pilate for this action. However Jesus did not specifically address this atrocity or denounce Pilate. Many Jews thought that bad things happening to people were because of their sins and the righteous had nothing to fear:

- Job 4:7-8 *"Remember now, who ever perished being innocent? Or where were the upright destroyed? (8) "According to what I have seen, those who plow iniquity And those who sow trouble harvest it.*
- Job 8:4 *"If your sons sinned against Him, Then He delivered them into the power of their transgression.*
- Job 22:3-5 *"Is there any pleasure to the Almighty if you are righteous, Or profit if you make your ways perfect? (4) "Is it because of your reverence that He reproves you, That He enters into judgment against you? (5) "Is not your wickedness great, And your iniquities without end?"*

Jesus then asks them if they thought that those Galileans were killed because they were greater sinners than other Galileans who were not killed. Jesus then told them that the slaughter was not because of their sins being greater. He then gave a warning to all of Israel as He said that they would also perish unless they repented. He is then calling all of them sinners before God. Nobody is guiltless before God so He is forcing them to recognize their hopelessness before Holy God unless they repent. He then brings up another seemingly senseless death of people who were killed in the collapse of the tower of Siloam. This was part of an aqueduct system into Jerusalem built by Pilate so Pilate could be party to both of these incidents. Jesus repeats the warning that these people were no worse sinners than any other people in the area so their deaths

were also not because of their sins. The same situation could be aimed at the United States to repent after the attack on the World Trade towers in New York that killed thousands. Of course the country would reply that the evil people who caused the attack should repent and not those “innocents” who were killed or wounded by the attacks. Jesus knows that judgment is near for Israel and many will perish if they do not repent. Similarly everyone who does not repent is also doomed to perish. These two examples given by Luke are just examples of the fact that nobody knows when they will die and everyone needs to be ready to face the judgment seat of God.

Luke 13:6-9

And He began telling this parable: "A man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it and did not find any. (7) "And he said to the vineyard-keeper, '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.'"

Jesus continues His discussion on this topic by giving a parable about a fig tree. This tree was planted in a vineyard so it had received special care rather than being a tree growing wild. The man then came to inspect the tree for the expected fruit. According to the following, people were not allowed to eat the fruit for the first three years after its planting:

Lev 19:23-25 'When you enter the land and plant all kinds of trees for food, then you shall count their fruit as forbidden. Three years it shall be forbidden to you; it shall not be eaten. (24) 'But in the fourth year all its fruit shall be holy, an offering of praise to the LORD. (25) 'In the fifth year you are to eat of its fruit, that its yield may increase for you; I am the LORD your God.

Since he had been coming for three years looking for figs, we do not know if the fig tree was now in its sixth year or if it is now in the third year. I assume since he orders it to be cut down that it is now in its sixth year and he was frustrated that there were no figs when he was allowed to eat them. The vineyard-keeper asked the man to let it continue for one more year during which he would fertilize it and better prepare the soil. If there are no fruit the next year then he said it could be cut down. The relationship between the owner of the fig tree and the status of the tree mirrors that between God and Israel. God desires Israel to repent and produce fruit but it refuses. The conclusion is that some more time has been granted for repentance but after that time there will be destruction as occurred in 70 AD.

Luke 13:10-13

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

This is the last report by Luke of Jesus teaching in the synagogue on the Sabbath. We remember the first setting when Luke reported that Jesus announced His mission (4:16-21). The woman has been suffering for eighteen years under the spell of a demon who had her bent over double with

no ability to become straight. We do not know why Luke is so specific about the 18 years both here and in verse 16 but it does hook this event to the eighteen who perished at the fall of the tower of Siloam. This would then imply that both events were not the cause of any of the people affected. She had suffered a long time and supposedly many people knew about her possession. Jesus announced to her that she had now been set free from the oppressive illness. Jesus then put His hands on her and she stood erect and began glorifying God. This last act may have been to complete the healing or it could just be a compassionate act of Jesus to assure her of the healing that had already occurred. Luke does not write that she came expecting anything from God but she immediately began praising God for her healing. She then recognized that the power of God had come through Jesus to cause the healing.

Luke 13:14-16

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

This official was responsible for what happened in the synagogue and he was indignant because Jesus had healed on the Sabbath. However he did not directly rebuke Jesus but addressed the crowd telling them that healing was not to be done on the Sabbath day. He does not see the woman as a “neighbor” needing help but sees the entire situation through the prism of the law and his duty to maintain the Sabbath day as free from any work. He sees the situation as a woman who is not in a life or death situation and she has been suffering for a long time so it would not be injurious on her to wait one day for a healing. He then does not see this event as a divine work but only as a work by a human.

Jesus characterizes the official as a member of a group of hypocrites who show concern for animals but not for a person. They interpret the law in such a way as to allow them to provide assistance for animals in need but not to aid humans. The implied question is: “Is not a person more important than a beast of burden?” Luke already addressed this type of hierarchy (Luke 12:7 *"Indeed, the very hairs of your head are all numbered. Do not fear; you are more valuable than many sparrows."*) The act of Jesus did not set an animal free from a stall to give it water but He set a woman free from being bound by a spirit from Satan.

Jesus then does not address any acts of the woman that would make her worthy of special treatment such as piety, prayers, or even her faith. He only states that she is a daughter of Abraham making her suitable for the covenant blessing:

- Luke 1:54-55 *"He has given help to Israel His servant, In remembrance of His mercy, (55) As He spoke to our fathers, To Abraham and his descendants forever."*
- Acts 3:25 *"It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, 'AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.'*

Paul will make it clear later that sons or daughters of Abraham is not restricted to ethnic descendants of Abraham but also applies to Gentile believers (Gal 3:7).

Jesus then counters the official's statement by saying that the release of the woman from being bound by Satan must be done on the Sabbath in keeping with the declaration that it is established as a celebration of release from captivity:

Deut 5:15 'You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the sabbath day.

Therefore this release is most appropriate for the Sabbath day.

Luke 13:17-19

As He said this, all His opponents were being humiliated; and the entire crowd was rejoicing over all the glorious things being done by Him. (18) So He was saying, "What is the kingdom of God like, and to what shall I compare it? (19) "It is like a mustard seed, which a man took and threw into his own garden; and it grew and became a tree, and THE BIRDS OF THE AIR NESTED IN ITS BRANCHES."

Shame and honor must be demonstrated openly to be effective and Jesus had exposed the official and others as hypocrites so that they were shamed. This had the effect of splitting the audience with the crowd rejoicing at all the things done by Jesus. Jesus has previously been quoted as saying that the Kingdom of God has come as evidenced by His works:

- Matt 3:2 *"Repent, for the kingdom of heaven is at hand."*
- Matt 10:7 *"And as you go, preach, saying, 'The kingdom of heaven is at hand.'"*
- Matt 12:28 *"But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you."*
- Luke 4:43 *But He said to them, "I must preach the kingdom of God to the other cities also, for I was sent for this purpose."*
- Luke 8:1 *Soon afterwards, He began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him,*
- Luke 10:9 *and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.'*

Jesus then now elaborates on this kingdom of God. It seems strange that He compares it first to a mustard seed that grew into a tree where birds nested in its branches for the mustard plant is a bush that is mostly hollow and certainly will not be a suitable place for nesting birds. It also would not be desirable for birds to have a place to nest in a garden where it would grow in abundance due to the quick germinating of the seeds.

If Jesus had wanted to present a parable showing the growth of the church into a mighty force in the world he could have used for a seed the acorn growing into a mighty oak tree or a cedar seed growing into the mighty trees of Lebanon. Everyone listening to this parable would have understood that this parable is not about the healthy growth of something from a seed but would have understood that the growth is actually grotesque.

We can easily see the identity of birds in this parable by comparing the following two portions of the parable of the sower from Matthew:

- Matt 13:4 *and as he sowed, some seeds fell beside the road, and the birds came and ate them up.*
- Matt 13:19 *"When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road.*

We see that the birds represent the evil one and certainly the analogy continues as Jesus stated in His explanation of this parable. Birds often are used as symbols of evil or punishment in Old Testament verses as when Jeremiah was lamenting about the lack of faithfulness of Judah as they prospered worldly but not before God: *"Like a cage full of birds, So their houses are full of deceit; Therefore they have become great and rich."* (Jer 5:27)

Ezekiel used the same analogy in declaring God's prophecy of destruction of Pharaoh: *"And I will leave you on the land; I will cast you on the open field. And I will cause all the birds of the heavens to dwell on you, And I will satisfy the beasts of the whole earth with you."* (Ezek 32:4)

John told of the destruction of the beast his armies with the vision of carnivorous birds having their fill of their flesh: *"And the rest were killed with the sword which came from the mouth of Him who sat upon the horse, and all the birds were filled with their flesh."* (Rev 19:21)

Certainly the visible church has grown tremendously from the small home churches to huge congregations throughout the world. From the beginning the church has been attacked by Satan and his disciples. Paul described such evil attacks in his time on earth and church history reveals many such attacks over the two thousand years since his time. The Reformation fueled by Martin Luther yielded some wonderful corrections to severe church errors. But in the last hundred years we have seen the visible church invaded by worldly doctrines such as the promise of worldly success, Biblical sin as acceptable lifestyles for Christians, etc. This invasion of the world into the church gave birth to the secular church or one ruled by the world's standards. In a 2008 Atlanta Constitution I read about a church and a former Presbyterian pastor bragging about how Muslims, Christians, Jews, etc. all worship the same God and how the church should welcome people practicing sins condemned by the Bible. This is not the goal Jesus prayed for when He prayed that we would all be one (John 17:21)!

Recent Pew polls (2008) show that only 56% of Americans say that religion is very important in their lives and only 29% attend religious services at least once a week. Sadly 70% say that many religions lead to eternal life, only 60% believe in a personal God and 25% say that God is an impersonal force. Only 40% of politically conservative Americans say that they pray daily. Only 40% say that they see a tension between religion and modern society and only 40% say that the homosexual lifestyle should be discouraged by society. The percent of Americans who are unaffiliated with religion now is 16% even though only 6% say that they were not affiliated as a

child. In reading these numbers we must know that “religion” includes Catholic, Protestant, Orthodox, Jewish, Muslim, Buddhist, and Hindu. These numbers are even more slanted away from basic Christian beliefs in 2014 Pew polls. Secularism has definitely invaded the religions of America although not yet to the extent that it has in Europe. The fundamental principle of Secularism is that, in his whole conduct, man should be guided exclusively by considerations derived from the present life itself with no reliance upon any religious considerations.

But we must know also that Christianity is not a religion in the sense that all one has to do to belong to a religion is to learn its rules and language and actively follow its standards. One becomes a Christian by being born again into the family of God. We then obey God’s commands because we are His children and we love Him. Although the visible church has grown considerably in two thousand years the invisible church is rapidly shrinking as judged by the actions and attitudes of the members. The birds are active in the branches.

Luke 13:20-21

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 flour until it was all leavened."

Jesus is again talking about the desecration of the church and not its healthy growth. This is a very short parable that clearly illustrates my previous discussion about how one’s end-times’ theology can elicit a certain interpretation of a parable. One interpretation of this parable is that the kingdom of heaven will grow into the worldly force for good just as leaven causes the dough to expand. The second interpretation of this parable is that it depicts the erosion of the kingdom of heaven on earth by evil as Satan will infuse the visible church with false teachings and it will become more secular. One clue is that it is a woman who introduces the leaven, and no one of the Trinity is portrayed in Scripture as female.

Most postmillennialists and some amillennialists understand this parable as the first interpretation. They use this explanation to augment their end-times theology that the visible church will continue to advance as the pure, unadulterated body of Christ until it effectively rules the world and then Jesus will come again. Most premillennialists and amillennialists will consider the second interpretation as a better fit with their end-times theology. However, as I said, let’s not try to juxtapose the parable with any end-times view. I also stated earlier that I would strive to let Scripture interpret Scripture rather than bringing any bias of mine into the interpretation. I prefer to not let any end-times theology influence me into a particular understanding since I do not believe anyone has an inspired understanding of the precise nature of the end times.

There are two Biblical guidelines to use in an interpretation of this parable. One guideline is that all of the parables in this section of Matthew and Luke are concerned with the opposition to the advancement of the Kingdom. As we discuss all parables in this section of the books of Matthew

and Luke we will see this progression. The first parable discussed also showed the work of Satan and his disciples in taking away the word. The second guideline is that throughout the Bible leaven only has two meanings: it can either be used to mean leaven in bread and it can be used symbolically for the concept of evil. Leaven is never used symbolically to represent good. We see in the following that it was an apt symbol of the infectious power of evil: Exod 12:15-20; 23:18; 34:18; Lev 2:11; 6:17; Hos 7:4; Luke 12:1; 1 Cor 5:6-8; Gal 5:9.

The first guideline causes us to wonder why Jesus would change His motif of warnings and suddenly introduce a short parable that would have a divergent teaching of the development of the kingdom of heaven. This first guideline is not definitive but it should cause us to carefully consider the validity of such an interpretation.

The second guideline is much more definitive in pushing us toward the second interpretation of the parable. If leaven is never used anywhere else in the Bible as a symbol for good, why would Jesus use it in that manner? Certainly both interpretative camps would agree that Satan has negatively influenced the church since its establishment. The only remaining issue of disagreement would be whether the church will develop to rule the world or if the world will corrupt the visible church so that the world will effectively rule the visible church.

So let's look closer at how the leaven concept is actually used in the Bible. In the Old Testament era leaven was either just discussed without any symbolic meaning or it was used to represent evil. As the people left Egypt they prepared unleavened bread for their trip because there was no time for the process and leavened bread would spoil quickly.

Exodus 12:39 And they baked the dough which they had brought out of Egypt into cakes of unleavened bread. For it had not become leavened, since they were driven out of Egypt and could not delay, nor had they prepared any provisions for themselves.

In the sacrificial laws leaven was excluded from every fire offering (Lev 2:11). This requirement is certainly not for preserving the offering so it signifies that God is repulsed by grain that has been polluted with leaven. In the time of the feast of unleavened bread all Jews were to search their homes to rid them of any trace of leaven (Exodus 12:15). This removal of leaven is still done today by orthodox Jews as a symbol of removing evil from their homes during this feast celebration.

Jesus clearly referred to leaven as evil religious teachings:

- Matt 16:11 *'How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.'*
- Matt 16:12 *Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees."*

- Mark 8:15 “*And He was giving orders to them, saying, ‘Watch out! Beware of the leaven of the Pharisees and the leaven of Herod.’*”

Paul warns us against following commandments and teachings of men rather than following God in Col 2:20-23. Paul also spoke of the influence of Satan on the truth of the Gospel in terms of leaven in Gal 5:7-10.

In baking, once the yeast is added to the dough it is impossible to remove yeast and in the corporate visible church it is probably also impossible unless God does the work. However individual Christians can follow the advice of Paul and begin a purification of our lives as members of the visible and invisible church:

1Cor 5:6-8 “Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? Clean out the old leaven, that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. Let us therefore celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”

Since the Bible identifies leaven as false teachings (Matt 16:12), hypocrisy (Luke 12:1), malice and wickedness (1 Cor 5:18), let us all identify and remove leaven from our minds and actions, and as children in God’s kingdom live in sincerity and truth.

Luke 13:22-27

And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem. (23) And someone said to Him, "Lord, are there just a few who are being saved?" And He said to them, (24) "Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able. (25) "Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from.' (26) "Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets'; (27) and He will say, 'I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU EVILDOERS.'

Jesus was traveling with the main purpose of going to Jerusalem for His final acts for salvation for God’s people. Perhaps because of the previous parables He gave, someone asked Him if only a few people are going to be saved. That question would fit my understanding of His parables on the Kingdom of God since the invisible church is going to become smaller as time advances. If one interprets the parables to mean that the church will eventually fill the world then the question does not make any sense since that would imply that almost everyone will be saved. Jesus does not directly answer the question but gives warnings about how many people will squander the opportunity for salvation. Jesus states that the door to salvation is narrow and it takes considerable effort to enter as He has previously discussed regarding the requirements for being His disciple.

Jesus then discusses the problem of trying to enter the door after it has been closed and the time of salvation is past. When he says that He does not know where you are from, He is not meaning some geographical location but their spiritual location. The people knocking after the door is closed begin to try to tell Him about their time with Him when they ate, drank, and were taught by Him in their streets. Jesus tells them that He does not know where they are from for just being in His physical presence does not mean they are His disciples. Jesus identifies them as workers of iniquity as Paul described those who pretend to be His disciples:

- Phil 3:2-3 *Beware of the dogs, beware of the evil workers, beware of the false circumcision; (3) for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh,*
- 2Cor 11:13 *For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ.*

Luke 13:28-30

"In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out. (29) "And they will come from east and west and from north and south, and will recline at the table in the kingdom of God. (30) "And behold, some are last who will be first and some are first who will be last."

This portion discusses the eschatological banquet to which these people will not be invited:

Isa 25:6-8 The LORD of hosts will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, And refined, aged wine. (7) And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations. (8) He will swallow up death for all time, And the Lord GOD will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD has spoken.

Those not invited to this banquet will be left outside where they will be weeping and gnashing their teeth at their poor decision before the door was closed. The expression of extreme horror of being excluded from the Kingdom of God is expressed several times by Matthew and the first verse below makes it clear that Jesus is referring to the Jews who will be cast out and they would be especially horrified at seeing their prophets at the table and they are excluded:

- Matt 8:12 *but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth."*
- Matt 22:13-14 *"Then the king said to the servants, 'Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.' (14) "For many are called, but few are chosen."*
- Mat 24:51 *and will cut him in pieces and assign him a place with the hypocrites; in that place there will be weeping and gnashing of teeth.*
- Matt 25:30 *"Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.*

It may be that Luke is referring to people from all ethnicities in verse 29 or it may mean a drawing into the kingdom of God of Jews who have been scattered throughout the world. More than likely it includes all believers of every race. The statement of verse 30 emphasizes that the

status of people during their worldly time does not determine their status in the Kingdom of God. It may be that Jesus is specifically relating this to the Jews who had great status in the worldly religion.

Luke 13:31-33

Just at that time some Pharisees approached, saying to Him, "Go away, leave here, for Herod wants to kill You." (32) And He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My goal.' (33) "Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet would perish outside of Jerusalem.

We do not know why the Pharisees warned Jesus of danger from Herod. Some scholars think that they wanted Him to move on toward Jerusalem and a certain judging from the Sanhedrin and some think they just want Him to quit bothering them. Of course Jesus is following the destiny outlined for Him by God and whatever Herod wants is of no direct concern to Him. There may be a linking of Herod with Pilate from 13:1 since those two would become great friends in plotting to put Jesus to death (23:12; Acts 4:26). Jesus replies by characterizing Herod as a fox. Today that observation refers to someone who is crafty but in His era it usually meant some insignificant person (Neh 4:3 *Now Tobiah the Ammonite was near him and he said, "Even what they are building--if a fox should jump on it, he would break their stone wall down!"*) Jesus tells the Pharisees to tell Herod some of the same Messianic feats that He had told John the Baptist:

Luke 7:22 And He answered and said to them, "Go and report to John what you have seen and heard: the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the POOR HAVE THE GOSPEL PREACHED TO THEM.

These miracles are also the same ones that first attracted Herod to Jesus (9:7; 23:8). Verses 32 and 33 are a parallel construction and the days are not meant to be taken literally but just to affirm that Jesus has goals to attain and nothing will cause Him to stumble from accomplishing them. In verse 33 He also alludes to a time when He must suffer a prophet's death in Jerusalem. In His day, Jerusalem had a religious hierarchy more interested in preserving their power than in obeying God. Luke also writes again of Jesus referring to His coming death:

Luke 18:31-33 Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. (32) "For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon, (33) and after they have scourged Him, they will kill Him; and the third day He will rise again."

Luke 13: 34-35

"O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it! (35) "Behold, your house is left to you desolate; and I say to you, you will not see Me until the time comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"

Luke is recording this statement well before Jesus enters Jerusalem. It seems that Jesus uttered this lament more than once such as in the Matthew verse below. Mathew does not record it until after the Triumphal Entry:

Matt 23:37 "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling."

Jesus states here that He is as frustrated as a hen trying to gather her brood when they just want to scatter. The metaphor for God's protection is used elsewhere such as:

- *Ruth 2:12 "May the LORD reward your work, and your wages be full from the LORD, the God of Israel, under whose wings you have come to seek refuge."*
- *Psa 17:8 Keep me as the apple of the eye; Hide me in the shadow of Your wings*
- *Psa 36:7 How precious is Your lovingkindness, O God! And the children of men take refuge in the shadow of Your wings.*

The chosen people however are refusing this protection as prophesied:

Isa 65:1-2 "I permitted Myself to be sought by those who did not ask for Me; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' To a nation which did not call on My name. (2) "I have spread out My hands all day long to a rebellious people, Who walk in the way which is not good, following their own thoughts,

Luke quotes Jesus using the name Jerusalem three times with it used once at the end of v. 33 and then twice here. The double use of the name here shows His frustration and deep concern over the city that routinely rejected God's messengers:

- *2Kings 21:16 Moreover, Manasseh shed very much innocent blood until he had filled Jerusalem from one end to another; besides his sin with which he made Judah sin, in doing evil in the sight of the LORD.*
- *2Chron 24:20-21 Then the Spirit of God came on Zechariah the son of Jehoiada the priest; and he stood above the people and said to them, "Thus God has said, 'Why do you transgress the commandments of the LORD and do not prosper? Because you have forsaken the LORD, He has also forsaken you.'" (21) So they conspired against him and at the command of the king they stoned him to death in the court of the house of the LORD.*
- *Jer 26:20-23 Indeed, there was also a man who prophesied in the name of the LORD, Uriah the son of Shemaiah from Kiriath-jearim; and he prophesied against this city and against this land words similar to all those of Jeremiah. (21) When King Jehoiakim and all his mighty men and all the officials heard his words, then the king sought to put him to death; but Uriah heard it, and he was afraid and fled and went to Egypt. (22) Then King Jehoiakim sent men to Egypt: Elnathan the son of Achbor and certain men with him went into Egypt. (23) And they brought Uriah from Egypt and led him to King Jehoiakim, who slew him with a sword and cast his dead body into the burial place of the common people.*

Jesus is quoted as saying: "you would not have it". This shows that the finality of their state is because of their choices. Jesus then says that their house will be left desolate. Some think the house refers to the temple but it most likely refers to Israel itself with the temple included. We know that both were physically destroyed in 70 AD. He says that they will not see Him until the

fulfillment of them saying: *Blessed is the one who comes in the name of the LORD; We have blessed you from the house of the LORD.* (Psa 118:26). There is debate about when this would be fulfilled as some think it was at His Triumphal Entry but those words were not uttered by the Jerusalemites but by the supporters of Jesus. Luke states that these people were His disciples:

*Luke 19:37-38 As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd **of the disciples** began to praise God joyfully with a loud voice for all the miracles which they had seen, (38) shouting: "BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!"*

It is more likely that this fulfillment by the inhabitants of Jerusalem will be at His Second Advent when it will be too late for them to recognize Him as their Messiah.