

Luke 13

ASVh with Comments

Summary. This chapter tells further about the work of the beloved Son of God. Also, it tells all humans the purpose of the cross and about the beloved Son's love and respect towards the Father of heaven unto the point of death on the cross for all humans. The reader needs to think and meditate for themselves on what the cross means for them. **Luke 13:1-5.** *Repent or perish.* The Lord has given examples, and if they repent, they will not suffer the death that the Lord has mentioned here for them. **Luke 13:6-9.** *The parable of the barren fig tree.* In this parable, the Lord tells about His people not producing fruits of faith and love. **Luke 13:10-17.** *The healing of a woman with a spirit of infirmity.* In this section of Scripture, we are shown the authority of the beloved Son of God with the most violent evil spirit; by His Word alone, He frees this woman from her bondage, a daughter of Abraham, on a Sabbath day, the Lord's day. **Luke 13:18-21.** *Parables about the kingdom of God.* The Lord compares the kingdom of God with a grain of mustard seed and with leaven in three measures of flour. **Luke 13:22-30.** *The teaching of "enter by the strait entrance."* The strait entrance is the teaching of the Lord, which is the only one way to be saved; have faith and put your trust, the trust from the deep of your soul, not from the mouth, to the beloved Son of God, and there you will find the place to be saved. **Luke 13:31-35.** *Interaction with the Pharisees.* The Lord Jesus tells about His mission to teach, cast out demons, heal, and accomplish the Father's plan by His death on the cross and the resurrection from the dead.

¹ **Moreover**, there were some **at hand**, at the **same time**, bringing a report to **Him** about the Galileans, whose blood Pilate had mingled with their sacrifices.

Comments 13:1. When reading this verse, try to think of why these persons came to tell the Lord; do they themselves feel it is not right, or do they believe it is the right action done by the Galileans? The same goes for all believers; when you disobey the Lord, many are against you and will bring the report about you to make you lose protection from the Lord. Therefore, this verse should remind you that if you do not want a bad report about yourself, then obey and follow what the Holy Word teaches.

As these persons come to tell the Lord, the same when you do not follow the teaching, many that are against you will have the opportunity to report about you; their purpose is only to make you be separated from the Lord by using your own actions to condemn you. Don't let that happen; obey and follow the teaching of the beloved Son of God, and no bad report can be made regarding you. Yes, this is not in this realm of the physical, but the evil spirits will try to make a report to the Lord against one of His children who did not follow the teaching (Revelation 12:10).

² And answering **He** said **to** them, Think **you** that these Galileans were sinners above all the Galileans because they have suffered these?

³ **I** tell you, **No**, but **if you** repent **not**, **you will** all in like manner perish.

Comments 13:2-3. As these verses tell us, the persons received punishment but do not tell us what sins they have committed to being punished in this way. The reader should think as well that whatever these persons have committed against the law or God, men have punished these persons. Think about this way of punishment; you believe it is suffering, but if you sin against God, the punishment is greater than what is shown here.

⁴ Or those eighteen, **on** whom the tower in Siloam fell, and killed them, think **you** that they were **transgressors** above all the **others dwelling** in Jerusalem?

⁵ **I** tell you, **No**; but, **if you** repent **not**, **you will** all in like manner perish.

Comments 13:4-5. In these verses, we will concentrate on "if you repent not, you will all in like manner perish." Most importantly, here, repent or perish, there is no other option to choose from; there is only one way: repent and receive forgiveness, or otherwise you will perish. Here, it shows your free choice to choose.

Q: How do we look at accidents like these? **A:** The Lord has given an example here. People who read these verses come up with many ideas against it, but the Lord did not tell of the sin or wrongdoing of the persons who have suffered here. But the Lord gives us an example of the result; if the persons should have repented, those persons may not even be there to receive this death; all readers should also think this.

The people who died here must have something in common to die in a group; one thing people commonly do together is the blasphemy against God or the plot against the ruler. Regardless of the action, these people received their punishment; they perished without a chance to defend themselves.

Comments 13:1-5. In this passage of Scripture, the Lord has given examples, and if they repent, they will not suffer the death that the Lord has mentioned here for them. Therefore, we can notice from all these verses that the Lord emphasizes repentance; if not, you will perish.

⁶ And **He** spoke this parable: **Someone** had a fig tree planted in his vineyard, and he came **searching** for fruit and found none.

Comments 13:6. We will give the meaning of the terms used in this parable.

“Someone” refers to the Lord.

“A fig tree” refers to the nation of His people.

“His vineyard.” When someone refers to the Lord, His vineyard refers to the whole earth, not one portion but the entire earth.

“Fruit and found none.” Now it comes about the fruit of the tree that the Lord has put in the hearts of His people, which is faith in His Holiness and love for Him.

As the verse has told, the Lord has come to His people and searched the hearts of people, but He found none that are seeking Him; that is what the verse has said.

⁷ **Then** he said **to** the vinedresser, Behold, these three years I come seeking fruit **in the** fig tree, and find none: cut it down; why **does** it **even use up** the ground?

Comments 13:7. “Vinedresser” refers to the persons the Lord has appointed to teach and guide His children back to Him.

“Behold, these three years I come ...” Three years does not mean the amount we humans are counting, but it is the length of time since the Lord has sent His servants from the beginning to tell His people about Him.

“Cut it down ...” The Lord has created them, but they did not thank Him in their hearts; they have made His work meaningless for all His angels to see. They have used His love by going astray without appreciating Him, as they have used uselessly all the things He created. Therefore, when the Lord’s anger starts to pour down on other nations, all humans He has created will realize it is too late to repent. Except for the chosen ones He has chosen because they have faithful hearts in them. Without anyone going to tell them, they listened to the voice in their hearts and searched for Him, and they found Him.

⁸ **But** he answering **says to** him, **Sir**, let it alone this year also **until** I will dig it **through**, and **put** manure;

Comments 13:8. His servants had a duty in the beginning to tell them about the Lord, to stir up their hearts in thinking. But when these did not give results, the servants wanted to go and do more than just telling about the Lord and showing them that the Lord is a mighty God who loves them and wants to save them; only repent and come back to the Lord. So, when to put manure, that is when these servants want to do more for them; it is more than telling but doing some mighty works for them to see and think.

“Dig it through.” When saying “dig it through,” it is just telling them that the Lord is a mighty God on earth.

“Put manure.” When saying “put manure,” that is when they want to do some miraculous work in the name of the Lord to show.

⁹ and if it **may** bear fruit **properly**, **so be it**; **however**, if not, **you shall** cut it down.

Comments 13:9. The servants try to save His children by prolonging the time for them to repent, but if they still do not repent, all His servants will stop working, and the Lord could pour down His wrath upon the earth in a violent way without love and mercy. By those miraculous actions the servants have done, the whole earth becomes a witness, and still, they do not think of God; when the wrath comes, it will be upon the entire earth, not just His people alone. The Lord will send His angels at the request of His servants to perform miraculous things on earth, and thus, the whole earth will hear and witness these mighty works. And when the wrath comes, it will be for the entire earth.

¹⁰ And **He** was teaching in one of the synagogues on the Sabbath.

Comments 13:10. In that time, a teacher in the synagogues will be the one that teaches on the day of the Lord. Different people are teaching each week, which the commoners recognize as servants of the Lord, but on this Sabbath day, people have recognized the beloved Son of God as the teacher. People have lifted Jesus to be the teacher, so He is doing the teacher's duty by teaching them in the synagogues. If it is on a Sabbath and the Lord Jesus is there, He will teach the people.

¹¹ And behold, a woman that had a spirit of infirmity eighteen years, and she was bowed together and able not to unbend completely.

Comments 13:11. "A spirit of infirmity." In this verse, this "spirit of infirmity" is an evil spirit (see verse 16), a dirty spirit from the dark pit, which the Bible does not discuss further; that is why here it just gives a short description as the spirit of infirmity. The length of the suffering has been told; these evil spirits were violent spirits that were waiting to torture humans, and this is an example here.

¹² Then seeing her, Jesus called and said to her, Woman, you are loosed from your infirmity.

¹³ And He put the hands upon her, and immediately she was made upright, and glorified God.

Comments 13:12-13. These verses clearly show the authority of the beloved Son of God with the most violent evil spirit. By His Word alone, this woman is set free of that suffering; we all should meditate about this healing.

"He called her." By calling her, it shows that the Lord sees her heart and that her heart is glorifying God.

¹⁴ And the synagogue ruler, being indignant because Jesus healed on the Sabbath, answered and said to the multitude, There are six days in which it behooves to work; in these then coming to be healed, and not on the day of the Sabbath.

Comments 13:14. Also, the reader should remember that the beloved Son of God is the Lord of the Sabbath; the Lord will heal on His day; people should think that the day that God heals people is a good day, regardless of what that day is in the eyes of people.

The rulers of the synagogues did not listen to the voice of the Lord but used their minds to teach the people, and here is an example. This ruler talked to the multitudes; his purpose was to teach people that you should not do work, even good work, on the Lord's day, which is the Sabbath day. But, in his position as ruler of the synagogue, he should work for the Lord, not against the Lord; in this place, good work is good for everyone to do, regardless of what day it is, and this ruler should think about this.

¹⁵ Therefore the Lord answered him and said, Hypocrites, does not each of you on the Sabbath untie his cow or donkey from the manger, and lead away to give to drink?

Comments 13:15. In this verse, the Lord gives a comparison: you release the animals to feed and water on the Sabbath day, so in the same way, you should do good for the humans that have been bound; this is a simple comparison for this ruler to see and think about.

¹⁶ Moreover behoved not this daughter of Abraham being, whom Satan had bound, lo, eighteen years, to be loosed from this infirmity on the day of the Sabbath?

Comments 13:16. As this verse tells, this woman is one of His children; she is entirely a Jew. She has been bound not just the body but also her soul, but she cannot be a slave of the dark; a daughter of the Lord must be freed from the dark side. So, the Lord also has told all the rulers that He set free a daughter of God on this Sabbath day.

¹⁷ And as He said these, all who were opposed to Him were put to shame; and all the multitude were rejoicing at all the glorious things that were being done by Him.

Comments 13:17. The Lord of life has answered to all, not just only to His adversaries, but all children of God have heard as well that the Lord is still with them. Therefore, this miracle of the beloved Son of God also gives an invitation to the children of God to come back to their Lord; they all are forgiven; just come back to Him and not be bound anymore by the dark side.

¹⁸ He said, therefore, To what is the kingdom of God resembling? And to what shall I compare it?

Comments 13:18. For verses 18 to 19, see Comments Matthew 13:31-32 and Comments Mark 4:30-32.

¹⁹ It is **resembling to** a **kernel** of mustard, which a man took, and **sowed** into his garden; and it grew, and became a tree; and the **fowls** of the **sky** **rested** in **its** branches.

Comments 13:19. See Comments Matthew 13:31-32 and Comments Mark 4:30-32.

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

²¹ It is **resembling to** leaven, which a woman took and **concealed** in three measures of **flour** **until** it was all **fermented**.

Comments 13:20-21. See Comments Matthew 13:33.

²² And **He** was **going** through **towns** and villages, teaching, and **making progress towards** Jerusalem.

²³ **Then** a **certain** one said **to Him, Lord**, are they few that are saved? And **He** said **to** them,

²⁴ **Struggle** to enter in **through** the **strait entrance**; for many, **I** say **to** you, **will search** to enter in and **will** not be able.

Comments 13:23-24. “Struggle to enter in through the strait entrance.” In this place, the Lord tells all, you have the entrance to be saved: enter in; even the entrance is narrow, but if you try, you will enter in. But the strait in this place does not mean about the size of the entrance; this strait is about the teaching of the Lord. There is only one way to be saved: have faith and put your trust, the trust from the deep of your soul, not from the mouth, in the beloved Son of God, and there you will find the place to be saved.

“For many, I say to you ... able.” But now the Lord is talking about those searching for the entrance that opens and is easy to go through, which is a different entrance than the strait entrance; pay attention to the word strait in the first part. People who seek the easy way to enter into heaven, easy, but they cannot get through; you must always go through the strait way, which is the right way to enter into heaven, but not many will find it.

See also Comments Matthew 7:14.

²⁵ **From after** the master of the house **may have risen up**, and **may have** shut the **entrance**, and **you** begin to stand **outside**, and to **beat** at the **entrance**, saying, Lord, open to us; and he **answering** **will** say to you, I know not **where you come from**;

Comments 13:25. “From after the master ... the entrance.” “From after the master has risen” is when the Lord returns to earth, and the marriage feast of the Lord takes place. After the resurrection of our Lord Jesus, heaven’s entrance has been opened, waiting for all the faithful to enter. After the marriage feast of the Lord, the entrance will be shut, and it will be too late to enter; the Lord has already given enough time for all humans, and the entrance will be shut forever. (See also Comments Matthew 25:10 and “Complementary Comments about the Marriage Feast, Rapture, and Tribulation” in Matthew Comments 25:6)

“And you begin to stand outside, ..., open to us.” When the entrance has been shut down, all humans will be left outside; they will come begging to enter, but the beloved Son of God has given enough time to all humans already to repent and come to Him. Still, even now, they come to the entrance and beat, but the entrance has already shut permanently; it will not open for anyone.

“And he answering will say to you, I know not where you come from.” The answer is clear: the beloved Son of God does not know you at that time because you did not answer His calling. The Lord Jesus has begged every heart to come to Him for so long, but those have ignored Him, and when the entrance is shut, the Lord will not recognize anyone.

²⁶ then **you may** begin to say, We **ate** and **drank** in **your** presence, and **you taught** in our streets;

Comments 13:26. Before the entrance has shut, the beloved Son of God has sent His servants to proclaim, “the time has come, repent, come now and enter in,” but many have ignored it. The Lord has been in your life, He spent time with you in your daily life, He called you, but you have ignored His calling; the entrance is shut, and no repentance is accepted anymore.

“We ate and drank in your presence ... streets.” Here, you should think as well; the Holy Word has been written down, not only for people in that time but also for people nowadays. When you read the Bible, you must expand the meaning for people at that time to what is for you today. You are doing work, and you know the Lord has created all things; you have heard that the Lord Jesus died for you, but you did not

accept Him. All that you are doing now in your daily life is also in His presence. Think of the earth itself as is in Him; what you see all is in Him, He is in everything you see, so we all eat and drink in His presence (See Acts 17:24-28).

²⁷ and he **will** say, I tell you, I know not **where you come from**; depart from me all workers of **unrighteousness**.

Comments 13:27. This verse is clear in itself: when the entrance is shut, He will not recognize you. You did not work to come in, but you worked to go far from the Lord and tried to take someone else with you; you have worked for the dark, not for the light; it is over, and the recognition has ended.

²⁸ There **will** be the weeping and the **grinding** of teeth when **you** see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of **God**, **but** yourselves cast out.

Comments 13:28. If you are not in the kingdom of God, then the outer is dark and tormenting; the human term can say that it is hell, but the hell will swallow you up, and then the light of heaven will be as a star in the sky for your eyes to see, but not close by.

Humans use the human mind to think about the kingdom of God, but when that time comes, every soul knows each other, regardless of where on earth you are coming from; nevertheless, whether you are Jew or not, you all are His children and know each other (this refers among believers).

For those that are outside, in that time, it is not the eyes that see, but the knowledge that comes in front of you like an image to see. So, imagine in this way as well: the Lord has portrayed a clear picture that your spiritual eyes can see and recognize who those you see are, but you are not there with them because you are cast out.

²⁹ And they **will** come from east and west, and from north and south, and **will recline** in the kingdom of **God**.

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

Comments 13:29-30. The verse tells that people come from all around the world, but those who come and think that they should be first to enter because they come from a long distance (here we mean mind distance) and their hearts have already prejudged and see that they are worthy because of the distance, will not be the first ones who enter even if they are first to be there. Still, those who come last, with difficulty, those who have come and passed through many troubles and did not give up because they have given their hearts to the Lord and are willing to go through the trouble to reach the Lord (here we mean people that have many difficulties in life and take time to come fully to the Lord), these will be the first that the Lord receives. The difference between these two groups is that one has the self-confidence that they are safe, while the other has humbleness.

Those who come from long distances, we mean they come from comfortable lives and riches and leave what they have, and coming makes them believe they have given up so much, and they deserve to be accepted first.

³¹ In **the same day** came certain Pharisees, saying to **Him**, Go **forth**, and go **from here**; for Herod **intends to kill Thee**.

Comments 13:31. "In the same day came certain Pharisees." By the verse, most readers would understand that these persons were concerned about the Lord's safety, but in reality, they were concerned about themselves; they were part of the group that condemned the Lord in their meeting and now fear that people might disagree. Therefore, these Pharisees chose the way by coming in behind, by showing they mean well to the Lord and no trouble; but if they cannot be loyal to their leaders on this earth, think as well, can they be faithful to the leader in the world to come; this here shows the personality of these persons.

³² And **He** said **to** them, Go and say to **the fox**, Behold, **I** cast out demons and perform cures today and tomorrow, and the third day **I** am perfected.

Comments 13:32. "And He said unto them, Go and say to that fox." Pay attention to what the Lord has called their leader, the fox; the Lord has pointed out who their leader is, an animal that is full of schemes and wickedness; that is how the Lord sees them.

“Behold, I cast ... the third day I am perfected.” In this place, the Lord has clearly told what will happen to Him; the Lord even gives the time of His suffering; the readers should pay attention: the Lord will not avoid trouble, He is willing to go through to fulfill the Father’s plan to save the humans that have faith in Him.

This verse shows two portions of time the Lord will go through. First, today and tomorrow, when He has cured many people and drove out many evil spirits, then, secondly, when they will condemn Him, and He will accomplish the Father’s plan on the third day by His death on the cross and resurrection. So, a day here in this verse does not mean a twenty-four-hour day; instead, it refers to these portions of time.

³³ Nevertheless, it behooves **Me** today and tomorrow and the day following to proceed, for it is not possible that a prophet should perish out of Jerusalem.

Comments 13:33. In this verse, because the Lord Jesus in human form has considered Himself as the prophet of the Lord Most High, He will give His life in the holy city of His people.

³⁴ Jerusalem, Jerusalem, that **kill** the prophets, and **stone those who** are sent to her, how often would I have gathered **your** children, **just** as a hen her brood under **the** wings, and **you were** not **willing**!

Comments 13:34. For verses 34 and 35, see Comments Matthew 23:37-39.

³⁵ Behold, your house is left to you; and I say to you, **No, you will** not see **Me**, until you say, Blessed **He** that **comes** in the name of the **Lord**.

Comments 13:35. “Behold, your house is left to you.” All His people have built a prominent place and considered that it is God’s place to be there, and they go and gather there to worship the Lord, but they never asked the Lord to be there and accept the house. They built it by themselves and believed in themselves that the Lord would need them to be the ones to build the house for Him, but that was not the house for the Lord, but the house for themselves to show off that they are His people. And they put the place as the proof in people’s eyes that this is the right place to come and worship. But the place will be empty until they all come and accept Him as the King of their life who created them and gave them life, and that is why the verse has said, “your house is left to you.” They must seek His peace in their souls, but His people will not find that peace yet until they accept Him, the Lord Jesus, as their Lord.

“No, you will not see Me, until you say, Blessed He that comes in the name of the Lord.” Here, the Lord wants to tell them that the way to be saved is only one way: come and worship at the foot of the cross and think of the One that has given His life for them even though they are the children of them who had crucified the Lord of life. Until they learn to accept Him, they will not find deep peace in their souls.

When the verse says, “see Me,” it does not mean you see the face of Him, but you won’t see any more miracles from Him until you have accepted who He is to the world.

See also Comments Matthew 23:39.

Life and Faith Applications. 1) As a believer, if you do not want a bad report about you, then obey and follow what the Holy Word says. 2) Read and meditate on the Word of God, the Bible, and listen to the true servants of God. 3) Come to the Lord Jesus, and you will be set free of all spiritual bondage. 4) Read the Bible, meditate on the Word of God, have faith in the Lord Jesus, and follow the teaching of the Lord, which is the strait entrance and the only way to be saved.