Bible Study; RCC
Tuesday & Wednesday (Oct 27-28, 2026)
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Luke Chapter 13 NIV Bible

Luke chapter 13 presents a series of teaching and parables from Jesus, emphasizing the urgency of repentance and the nature of God's Kingdom. The chapter addresses themes of sin, judgement, and the importance of faithfulness, illustrating these concepts through various narratives and interactions with religious leaders.

Luke Chapter 13 can be Viewed in 5 Parts

1-Repent or Perish Vss. 1-9

2-Jesus Healed a Crippled Woman on the Sabbath Vss. 10-17

3-Parables of the Mustard Seed and the Yeast Vss. 18-21

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Repent or Perish Vss. 1-9

1 Now there were some presents at that time who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices. 2 Jesus answered, "Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? 3 I tell you, no! But unless you repent, you too will all perish. 4 Or those eighteen who died when the tower in Siloam fell on them—do you think they were more guilty than all the others living in Jerusalem? 5 I tell you no! but unless you repent, you too will all likewise perish."6 He then told this parable: "A man had a fig tree growing in his vineyard, and he went to look for fruit on it but did not find any. 7 So he said to the man who took care of the vineyard, 'For three years now I've been coming to look for fruit on this fig tree and haven't found any. Cut it down! Why should it use up the soil? 8" Sir, the man replied, 'leave it alone for one more

year, and I'll dig around it and fertilize it. [9]If it bears fruit next year, fine! If not, then cut it down.

Vs.2- Do you suppose that these Galileans were worse sinners than all other Galileans: Jesus mentioned two disasters that were well known in His day. One was an evil done by the hand of a man, and the other was seemingly a natural disaster. (vs. 4-eighteen who died when the tower in Siloam fell and kill them).

We normally think of some people as good and some people as bad and find it easy to believe that God should allow good things to happen to good people and bad things to bad people.

Jesus' point was **not** that the Galileans in question were innocent; His point was that they were simply **not** more guilty than the others. All were and are guilty.

Vss.3,5-But unless you repent you will all likewise perish: Instead of reading divine judgment into tragedies, we should see them as a call to personal repentance. This is especially true for unbelievers, but it is also true for Christians. Acts of terrorism, for example, challenge us to pray earnestly for the conversion and the good of the deluded people who commit such acts.

Vs.6- he went to look for fruit: After the waning *unless you repent you will all likewise perish,* Jesus used this parable to illustrate principles of God's judgment. The first point was simple: God looks for fruit.

The fruit of our life shows what kind of person we are. An apple tree will bring forth apples, not watermelons. If Jesus Christ has truly touched our life, it will show in the fruit we bear-even if it takes a while for the fruit to come forth.

What fruit is God looking for? It certainly must begin with the fruit of the spirit, mentioned in **Galatians 5:22-23: *But the fruit of the Spirit is love, joy, peace, longsuffering, Kindness, goodness, faithfulness, gentleness, self-control.***

Vs.**7 For three years now' I've been coming to look for fruit…. 'Leave it alone for one more year:** The certain man in the parable illustrated the patience of God in judgement. He waited **three years** and gave it a second chance.

The certain man, illustrating God, did not leave the tree alone. He gave it special care. When God shows special care for someone it may feel to them like they are surrounded by manure, but He is nourishing and preparing you for fruit-bearing to come.

Vs.9-If not then cut it down: Barclay drew several wise points of application from this.

. Uselessness invites disaster.
. If something only takes, it cannot survive.
. God gives second chances.
. There is a final chance.

Jesus Heals a Crippled Woman on the Sabbath Vss. 10-17

10 On a Sabbath Jesus was teaching in one of the synagogues, 11 and a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all. 12 When Jesus saw her, He called her forward and said to her, "Woman, you are set free from your infirmity." 13 Then He put his hands on her, and immediately she straightened up and praised God.
14 Indignant because Jesus had healed on the Sabbath, the synagogue leader said to the people, "There are six days for work. So come and be healed on those days, not on the Sabbath." 15 The Lord answered him, and said, "You hypocrites! Doesn't each of you on the Sabbath untie his ox or donkey from the stall and lead out to give it water? 16 "So, ought not this woman, being a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?"

17 When He said this, all His opponents were humiliated, but the people were delighted with all the wonderful things He was doing.

Vs.11- crippled by a spirit: Apparently, this woman's physical condition (bent over and could not straighten up at all) was due to some spiritual cause. We are foolish to think that spiritual issues cause all physical problems, but we are also foolish to think spiritual issues can *never* cause physical problems

She was in this condition for **eighteen years. "**For eighteen years she had not gazed upon the sun; for eighteen years no star of the night had gladden her eyes; her face was drawn downward towards the dust, and all

the light of her life was dim: she walked about as if she were searching for a grave, and I do not doubt she often felt that it would have been gladness to have found one. "(Spurgeon)

Vs.12- Woman, you are set free from your infirmity: Jesus spoke a word of both compassion and authority to the woman. He also **put His hands on her,** giving her a compassionate touch. This woman went to Synagogue for 18 years and remained in bondage, until she finally met Jesus at the synagogue.

Vs.13- He put His hands on her, and immediately she straightens up and praised God: Jesus showed His complete mastery of illness and disease and deformity, no matter if the cause were spiritual or physical. The woman was happy she decided to go to the synagogue on that Sabbath day.

Vs.14- Indignant because Jesus had healed on the Sabbath: It may be surprising that the ruler of the synagogue was so upset at such a wonderful miracle, but no! because religion is dangerous. Religion would rather debate about healing than see someone healed. Religion would rather argue about deliverance than see someone set free.

That's the difference between religion and the love of God. Religion argues. Love acts. Choose Love today! The God kind of Love.

Vs.15- "You hypocrites! Jesus calls this synagogue-ruler, and those who sided with him against Him hypocrites; because they were more concerned for the relief of an ox or ass, than for the healing of this woman. It did not require as much time for Jesus to heal her as it did for any one of them to loosen an ox or ass and lead it to water.

Vs.16- Whom Satan has kept bound; this scripture together with **(Acts 10:38 how God anointed Him with the Holy Spirit and with power; Who went about doing good and healing all that were oppressed by the Devil; because God was with Him.)** This would indicate that Satan has far more to do with fastening aliments on people than many suppose.

Vs.17-All His opponents were humiliated; Jesus plain exposure of their hypocrisy and folly brought shame and confusion upon them.

The Parables of the Mustard and the Yeast V ss. 18-21

18 Then Jesus asked, "What is the Kingdom of God like? What shall I compare it to? 19It is like a mustard seed, which a man took and planted in his garden. It grew and become a tree, and the birds of the air perched in its branches."

If you are going to grow in the Kingdom of God, you're going to do it just like a seed that's been planted in the ground. How does it grow? All at once? No, it grows constantly-24 hours a day-a little all the time until it accomplishes what it was created to do.

Make up your mind to begin that daily process of constant growth today. Determine to start putting the word in your heart consistently. Every day a line here, a line there-a chapter here, and a chapter there daily. Not just when you want to or when you feel like it.

20Again He asked, "What shall I compare the kingdom of God to? 21It is like yeast that a woman took and mixed into a large amount of flour until it worked all through the dough."

Vs.21-It is like yeast: Jesus used a surprising picture here. If not most, regard this as a beautiful picture of the Kingdom of God working its way through the whole world. Yet **Yeast** is consistently used as a picture of sin and corruption

Campbell Morgan wrote that the yeast represents "paganizing influences" brought into the church. "The parable of the tree, teaches the growth of the Kingdom into a great power; and the second, the parable of the yeast, its corruption." (Morgan)

The Narrow Door Vss.22-30

22 Then Jesus went through the towns and villages, teaching as He made His way to Jerusalem. 23 Someone asked Him, "Lord, are only a few people going to be saved?"

He said to them, [24] "Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to. [25] Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.' "But he will answer, 'I don't know you or where you come from.' [26] "Then you will say, 'We ate and drank with you, and you taught in our streets.' [27] "But he will reply, 'I don't know you or where you come from. Away from me, all you evildoers!' [28] "There will be weeping there, and gnashing of teeth, when you see Abraham, Isaac and Jacob and all the prophets in the Kingdom of God, but you yourselves thrown out. [29]People will come from east and west and north and south and will take their places at the feast in the kingdom of God. [30] Indeed there are those who are last who will be first, and first who will be last.

Vs.23-Someone asked Him, "Lord, are only a few people going to be saved?" Like these who asked Jesus, many people wonder about the salvation of others. But in His reply **(Make every effort to enter through the narrow door),** Jesus pointed back to the only person's salvation we can really know, asking, "Are you yourself **saved?"** or can I be saved?"

Vs.24-Make every effort to enter through the narrow door: Because the way is narrow, it takes every effort and purpose to enter it. A narrow **door** also implies that we can't bring with us unnecessary things. Therefore, we must **strive** (literally "*agonize")* to lay these things aside and come in. The Greek word for **strive** has **"the** idea of a struggle.

Many come to the door but then decide they don't like it for some reason. It's too wide, it's too narrow, it's too fancy, it's too plain. You can criticize the door all you want, but it's terrible to refuse to enter it.

It is necessary to **strive to enter** because there are many obstacles in the way. The *world* is an obstacle. The *devil* is an obstacle. Probably the worst is our own *flesh.*

Manyl tell you, will try to enter and will not be able to: The point is that there will come a time when it is too late to enter; that is why one must have an urgency to enter.

Vs.25-Once the owner of the house gets up and closes the door: Jesus previously spoke of the **narrow door,** here He warned of the **close**

door. “Our Lord showed that there are limits to divine mercy, that there will be those who will not be able to enter in.” (Morgan)

You will stand outside knocking and pleading, ‘Sir, open the door for us: Many will seek to enter (in the sense of *wishing* to enter), but they will not be able to. When the door is open, it is open: when it is shut, it is shut.

Vs.26- “Then you will say, ‘We ate and drank with you, and You taught in our streets.”: In speaking of those who are excluded from God’s presence, Jesus said they would protest that they knew something of Jesus and had heard something of His teaching.

Vs.27- He will reply, I don’t know you or where you come from. Away from Me, all you evildoers!’: Jesus warned that it wasn’t enough to know something of Him and have some association with Him; He had to know and recognize them.

Jesus knew them in a sense; He knew who they were and knew of their lifestyle. Yet He did not know them in the sense of relationship, the vital connection to faith. His words stress the importance of *relationships (***I don’t know you or where you come from.)**

Vs.28- “There will be weeping and gnashing of teeth: In speaking of those excluded from the Kingdom of God, Jesus said that they would be in hell (the place of **weeping and gnashing of teeth).** We read in Mat**: 13:41-42 The Son of Man will send out His angels, and they will gather out of His Kingdom all things that offend and all who practice evil and will throw them into the furnace of fire; in that place there will be weeping and grinding of teeth.**

We see that Jesus is not afraid to speak of hell, and in fact did so more than any other in the Bible. (Spurgeon)

Vs.29-People will come from east and west and north and south and will take their places at the feast in the Kingdom of God.: Jesus told His astonished audience that there would be many from all over the world-from many nations-together with God in His **Kingdom.** This was a

shock to the many Jewish people of His day that had been taught that salvation was only for the Jews, and not for the Gentiles.

These few words of Jesus tell us a little something of what heaven is like.

- It is a place of rest: we **sit down** in heaven
- It is a place of good company to sit with; we will enjoy the friendship of **Abraham, Isaac, and Jacob** and **all the prophets** in heaven.
- It is a place with people from all over the earth; **from east and west and north and south** will come together in heaven.
- It is a certain place; Jesus said **People will come,** and when Jesus says it will happen, it will happen.

Vs.30-Indeed, there are last who will be first, and there are first who will be last: Jesus reminded them that those who are in the kingdom, or out of the Kingdom may be different than what they or others expected. This was not intended as a universal law; Jesus did not say, "All who are last will be first" or "All who are first will be last. "Yet some will, and it will surprise many.

Sorrow Vss.31-35 Jesus' for Jerusalem

31 At that time some Pharisees came to Jesus and said to him, "Leave this place and go somewhere else. Herod wants to kill you." 32 He replied, "Go tell that fox, 'I will keep on driving out demons and healing people today and tomorrow, and on the third day I will reach my goal.' 33 In any case, I must press on today and tomorrow and the next day—for surely no prophet can die outside Jerusalem! 34 "O Jerusalam, Jerusalam, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! 35 Look, your house is left to you desolate. I tell you, you will not see Me again until you say, Blessed is He who comes in the name of the Lord.

Vs. 31-some Pharisees came to Jesus and said to Him, leave this place and go somewhere else. Herod wants to kill You." This shows that not all the pharisees opposed Jesus. These wanted to protect Him

from the plotting Herod. There were also the *God- fearing Pharisees,* who really loved God and did good deeds to please the God he loved.

Vs.32- "Go tell that fox: The idea behind calling someone a **fox** was to describe them as a "cunning but weak ruler." It was used as a **contrast** with a majestic animal like a lion.

To the Jew the Fox was a symbol of three things. First, it was regarded as the slyest of animals. Second, it was regarded as the most destructive of animals. Third, it was the symbol of a worthless and insignificant man." (Barclay).

'I will keep on driving out demons and healing people today and tomorrow, and on the third day I will reach My goal. Jesus wanted Herod to know that that He would continue His work, even to its conclusion. Jesus wasn't afraid of Herod, and He wanted him to know it.

"**Reach My Goal."** Jesus Knew that before long, He would reach the goal on the third day – resurrection will be His.

I shall then have *accomplished* the purpose for which I came into the world, leaving nothing *undone* which the counsel of God designed Me to *complete." (Clark)*

Vs.33- For surely no prophet can die outside of Jerusalem: Jesus knew that A man who professes to be a prophet can be tried on that ground only by the grand Sanhedrin, which always resides at Jerusalem; and as the Jews are about to put Me to death, under the pretense of My being a false prophet, therefore My sentence must come from this city, and My death take place in it.

Vs.34- "**Jerusalem, Jerusalem:** Jesus spoke with special feeling, repeating the name for emphasis and depth. When God repeats a name twice, it is to display deep emotion, but not necessarily anger (as in the *Marther, Marther* of LUKE 10:41 and the *Saul, Saul* Acts 9:4)**.**

This deep love that Jesus had for Jerusalem was with full knowledge of the city's sin: **You who kill the prophets and stone those sent to you.**

Despite that, He still pleaded with the city to turn from the destruction that would come upon it.

How often I have longed to gather your children together, as a hen gathers her chicks under her wings: Jesus wanted to protect, nourish, and cherish His people the Jews, even as a mother bird protects the young chicks.

This picture of **a hen** and **her chicks** tells us something about what Jesus wanted to do for these who rejected Him. **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.** Therefore, the predicted destruction would come upon them.

Vs.35- I tell you, you will not see Me again until you say, Blessed is he who comes in the name of the Lord. The day of opportunity passes; and, if one does not accept Christ is worse for having had Him. Light rejected brings in- tenser darkness. The rejection of Christ overshadows one's eternity with endless gloom.

Jesus Christ will return to this world in judgement, and most people are heading for that judgement on the wide road. The only way to be saved from eternal consequences of our sin is to enter through the **Narrow** gate (door), repenting (turning from your sin) and calling on the Son of God Who gave His life for you and me.

Sources used: NIV Bible; Faith walk Bible study Commentary; From Faith-to-Faith Daily Guide; Enduring Word Bible Study Commentary; Our Daily Bread Devotion.