# Bible Study 71

March 29th, 2023

Luke’s Gospel (continued)

Chapter 13. Jesus tells the story of the Fig tree. It is a short parable. It is a lesson that Christians be known by their fruits. There will come a time of judgment when all must account for their lives. This is a continuing theme in Luke’s Gospel ---repentance. Reject sin and embrace the teaching of Jesus.

Next Jesus cures a crippled woman in the Synagogue. The Synagogue ruler wishes to complain about Jesus curing on the Sabbath, but Jesus answers him back. Again, he talks about the kingdom of Heaven and compares it to a Mustard Seed that grows to be the largest bush in the garden. He compares it to the Yeast a woman mixes with flour so that the bread rises.

It is worth pausing to ponder this theme of ‘ kingdom of God’, found in Luke. He mixes it with miracle stories and parables. There is one more ingredient, namely the Holy Spirit.

When you think how the church grows in those first sixty years after the death of Christ, it has all these elements: teaching, preaching, healings, and the power of the spirit. It was a visual demonstration of the teaching of the Kingdom.

V, 27. “Are only a few people going to be saved?”-----remember that Luke’s Gospel is the Gospel pf the Universal church. Gentiles, Jews and foreigners all are welcome. There is a warning that follows for those who reject the Gospel, especially fellow Jews who heard Christ’s teaching first hand. The people who come from ‘East and West’ is Luke’s reference to the Gentile Christians.

V.31. Jesus speaks about Jerusalem the City of David and the City of the Prophets. He prophesizes about Jerusalem. This could well have been included after the destruction of the City in the year 70ad by the Romans.

We know that Jesus was friends with several pharisees. This repeats itself in chapter 14 where he goes to a Pharisee’s house. He cures a man suffering from dropsy on the sabbath. There is the parable of the Wedding feast where the guest takes the highest place and is asked to move lower.

There follows a whole series of norms on social behavior, such that you are tempted to think that this is some kind of catechism for Christian living. There are rules for wedding feasts, dinners, guests and the role of the house owner. There is another key sentence:

“You cannot serve God and money.”

v.15 begins another major parable “The Wedding Feast.” It is directed at the Pharisees, the story of a landowner who invites all to the Wedding Feast of his daughter. All are invited, but all have an excuse not to come.—Instead he invites the poor, crippled and people from the street.

What can we make of this story? Is this comparing Israel and Judaism to the rejection of the Messiah? Is it a reply to why the Gospel is now being preached to the gentiles and foreigners?

The cost of discipleship v.25. It is an invitation to give up all to follow Christ even family brother or sister. It is an invitation to take up the cross and embrace the suffering of all Christians.

# Read Chapter 14