

A MINISTRY FOR HUNGRY SAINTS

THE GOSPEL OF LUKE

✝ THE BOOK OF LUKE

WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

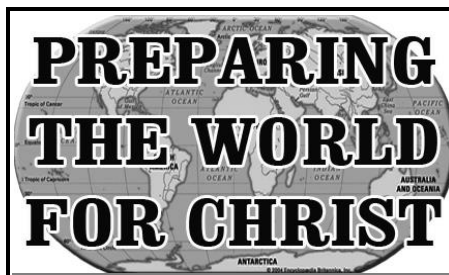
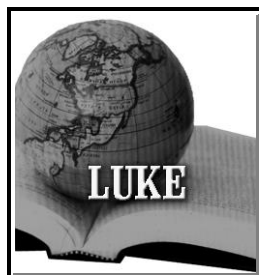
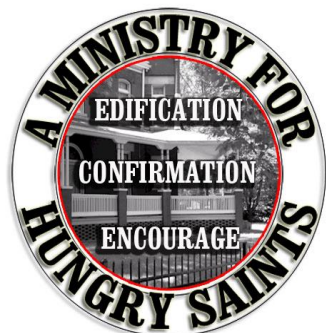
An overview of the Gospel of Luke, by Given O. Blakely

LESSON NUMBER 45

COMMENTARY ON: 13:1-17

A REPORT, A PARABLE, AND A WOMAN

In the area where Jesus was speaking, some told Him of the Galileans whose blood Pilate had mingled with their sacrifices. Jesus responded in an arresting way. He then delivered a parable of a certain man that had a fig tree planted in his vineyard, who had come expecting to find fruit from it. He found none, and the keeper asked for some time to work with the tree. Jesus provided no explanation, and yet the spiritually minded should require none. He goes into a local synagogue, and there finds a woman who had been bowed over with a spirit of infirmity for eighteen years. He calls her to Himself and heals her. Immediately she was made straight and glorified God. The ruler of the synagogue was indignant, and told the people to come and be healed on some day other than the Sabbath. Jesus responded with a scathing rebuke, and all of His adversaries were ashamed. The rest of the people all rejoiced for all of the glorious things that were done by Him.

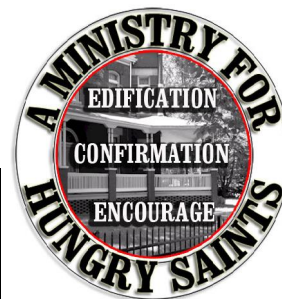


Since May, 1993, a ministry instituted for the encouragement of believers in Christ



The Book of Luke, 11/25/16

Lesson Number 45



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

54 VERSIONS OF THE ENGLISH SCRIPTURES

ABP=Apostolic Bible Polyglot m(1992); ALT=Analytical-Literal Translation (2005); AMPLIFIED=Amplified Bible (1965); ABP=Apostolic Bible Polyglot with Greek Interlinear (2003); ASV=American Standard Version (1901); BBE=Bible in Basic English (1949); BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899); EMTV=English Majority Text (2002); ERV=English Revised Version (1885); ETH=Etheridge Translation (1849); ETRV=Easy to Read (1999); ESV=English Standard Version (2001); GENEVA=Geneva Bible (1599); GNB=Good News (1966); GSNT=Goodspeed (1923); GWN=God's Word (1995); IE=International English (1973); NIRV=New Int'l Readers Version (1998); ISV=International Standard Version (1967); JPS=Jewish Publication Society (1917); JUB=Jubilee Bible (2003); KJV=King James Version (1611); LITV=Literary Translation of the Bible (1976); LEW=Lewis Translation (1896); LIVING=Living Bible (1971); MESSAGE=The Message (1993); MGI=Peshitta Translation (2006); MIT=Idiomatic Version; MKJV=Modern KJV (1962); MONTGOMERY=Montgomery's New Testament (2001); MRD=Peshitta-James Murdock Translation (1852); NAB=New American Bible (2002); NASB=New American Standard Bible (1977); NAU=New American Standard Bible (1995); NIB=New International Bible; NIV=New International Version (1984); NJB=New Jerusalem Bible (1985); NKJV=New King James Version (1979); NLT=New Living Translation (1996); NOY=George Noyes Bible (1869); NRSV=New Revised Standard Version (1989); PHILLIPS=J.B. Phillips New Testament (1962); PNT=Bishop's New Testament (1595); ROT=Rotherham Bible (1999); RPTE=Revised Patriarchal Greek Orthodox New Testament; RSV=Revised Standard Version (1952); TNK=JPS Tanakh (1985); WEB=Webster Bible (1833); WEYMOUTH=Weymouth's New Testament (1903); WILLIAMS=William's New Testament (1937); TYNDALE=Tyndale's Bible (1526); WYCLIFFE=Wycliffe New Testament (1382); YLT=Young's Literal Translation (1862)

GREEK LEXICON LEGEND

FRIBERG; LOUW-NIDA; LIDDELL SCOTT; THAYER; VGNT GREEK DICTIONARY; GINGRICH, DANKER,

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

A REPORT-A PARABLE-AND A WOMAN

LUKE 13:1 "There were present at that season some that told Him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. ² And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? ³ I tell you, Nay: but, except ye repent, ye shall all likewise perish. ⁴ Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? ⁵ I tell you, Nay: but, except ye repent, ye shall all likewise perish. ⁶ He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. ⁷ Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? ⁸ And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: ⁹ And if it bear fruit, well: and if not, then after that thou shalt cut it down. ¹⁰ And He was teaching in one of the synagogues on the Sabbath. ¹¹ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. ¹² And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. ¹³ And He laid His hands on her: and immediately she was made straight, and glorified God. ¹⁴ And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. ¹⁵ The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? ¹⁶ And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? ¹⁷ And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him."..... Luke 13:1-17

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

In the area where Jesus was speaking, some told Him of the Galilaeans whose blood Pilate had mingled with their sacrifices. It ought to be noted that those who confront the real Jesus, whether they know that is the case or not, seek certain desired answers from Him. The influence and power of Jesus is in some way sensed

by those who are not hostile toward Him. We will see in this text that the Lord is straightforward with such people, yet gentle enough not to drive them away.

Jesus responded to the report brought by these people in an arresting way, speaking according to His flawless perception of their thoughts and

intentions. Such things are not always apparent to ordinary men, but they are to the Lord Jesus Christ.

Jesus then delivered a parable of a certain man that had a fig tree planted in his vineyard, who had come expecting to find fruit from it. He found none, and the keeper asked for some time to work with the tree. Jesus

As journeying to Jerusalem, where He will be offered for the sin of the world, Jesus teaches, expounds, and shows mercy – Given O. Blakely

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provided no explanation, and yet the spiritually minded should require none. It will be apparent to such that God expects fruit where He has planted the truth. Where there is not a proper perception of Jesus, and God is not being trusted, the thought of the necessity of fruitfulness will not even occur. That perception is only found in those who are serious about the Lord.

Jesus then goes into a local synagogue, and there finds woman

who had been bowed over with a spirit of infirmity for eighteen years. He calls her to Himself and heals her. Immediately she was made straight and glorified God. The ruler of the synagogue was indignant, and told the people to come and be healed on some day other than the Sabbath. Jesus responded with a scathing rebuke, and all of His adversaries were ashamed. The rest of the people all rejoiced for all of the glorious things that were done by Him.

We should expect results when Jesus is in the house. Sometimes they are not favorable, but they have been elicited by the very real presence of Jesus. Assuming that there is a proper environment of edification, comfort, and admonition, indifference and disinterest are actually a response to the Son of God. Tender hearts, attentiveness, holy resolution, eager hearing and expectation are also a response to the presence of Christ Jesus. Such responses will not go unrequited, but will be acknowledged.

We must zealously avoid any temptation to regard the Gospels as a mere historical record of the activities of Christ Jesus. This is nothing less than the record God has given of His Son (1 John 5:10-11). There are Divine influences associated with this "record," just as surely as there were varied responses to the presence of Jesus in the body, as He went about doing good, and healing all who were

oppressed of the devil (Acts 10:38). Jesus is actually doing more from heaven than He did when He was incarnate in the earth.

Lifeless human tradition will, by Divine mandate, hide the truth from us, so that it cannot be known. *"The tradition of men"* (Col 2:8), *"false teachers"* (2 Pet 2:1), *"the wisdom of this world"* (1 Cor 3:19), *"the doctrines of men"* (Col 2:2), and *"strange doctrines"* (Heb 13:9) are all the prelude to spiritual demise and corruption. It simply is not possible for God Almighty to accomplish His intentions in Christ through such means. While those who are deceived, and embraced such delusions will suffer for their embrace of them, they are not held accountable for the corruptions themselves. Those who actually perpetrate these defilements will be held accountable for their propagation. Jude states the case with jarring accuracy: *"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever"* (Jude 1:12-13). That will account for the uncompromising teaching of the Savior on these matters. He does not gloss corrupt teaching.

CURRENT NEWS

LUKE 13:1 *"There were present at that season some that told Him of the Galilaeans, whose blood Pilate had mingled with their sacrifices."*

JESUS AND CURRENT EVENTS

We have here an example of how Jesus responded to current events – events related to life in this world. We do not have many instances of Jesus confronting and responding to such things. Here are a few.

A DOMESTIC MATTER. *"And one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me. And He said unto him, Man, who made Me a judge or a divider over you?"* (Luke 12:13-14). Jesus perceived the young man was covetous, and responded accordingly: *"And He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the*

things which he possesseth" (Lk 12:15).

A REPORT OF HEROD'S INTENTIONS. *"The same day there came certain of the Pharisees, saying unto Him, Get thee out, and depart hence: for Herod will kill Thee. And He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected"* (Luke

13:31-32). While the motives of the Pharisees were questionable, Jesus frankly responded to them. Jesus was operating by a Divine agenda that could not possibly be interrupted.

A QUESTION CONCERNING PAYING TAXES. *"Is it lawful for us to give tribute unto Caesar, or no? But He perceived their craftiness, and said unto them, Why tempt ye Me? Show Me a penny. Whose image and superscription hath it? They answered and said, Caesar's. And He said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's"* (Luke 20:23-25). Jesus was operating according to a Divine agenda that could not possibly be interrupted.

A STATEMENT ABOUT THE WOMAN WHO BORE AND BIRTHED HIM. *"And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked"* (Luke 11:27). Jesus pointed out her misassessment: *"But He said, Yea rather, blessed are they that hear the word of God, and keep it"* (Luke 11:27-28).

A QUESTION ABOUT PAYING THE TEMPLE-TAX. *"When they had come to Capernaum, those who received the temple tax came to Peter and said, 'Does your Teacher not pay the temple tax? He saith, Yes.'" (Exodus 30:13; Matt 17:24 ^{NKJV}). When they entered into the house, Jesus said to Peter, "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee"* (Matt 17:25-27).

It should be apparent that Jesus did not become involved in all of the affairs of life – even though many present Him as doing so. His profitable involvement is generally preceded by petitioners not being full of care about anything (Phil 4:6), and casting their cares upon Him (1 Pet 5:7). It must ever be remembered that the cares of this world, when entering in, choke the Word of God, so that it *"becometh unfruitful"* (Mk 4:19).

Christ's primary ministry does not have to do with orienting us to this world, or making us the most comfortable while we are here. Neither was He available for sundry questions, many of which were asked in a total disinterest of what Jesus was saying and doing.

This contradicts the current Christian thrust, which largely centers in the resolution of personal difficulties. There are also numberless discussions taking place within the Christian community that are nothing more than philosophical discussions, and are by no means to be considered a quest for the truth as it is in Christ (Eph 4:21).

The situation of men by nature forbids them to approach the Lord with questions and discussions unrelated to the salvation He came to accomplish. Candidly, in today's Christian world there is altogether too much going on that in no way is related to the remission of sin, overcoming the world, and preparing for eternity.

AT THAT SEASON

"There were present at that season . . ."

Other versions read, *"on the same occasion,"* ^{NASB} *"at that time,"* ^{NIV} *"at that very time,"* ^{NRSV} *"at the same time,"* ^{DARBY} *"It was just about this time,"* ^{NJB} *ad "JUST AT that time there [arrived] some people who . . ."* ^{AMPLIFIED}

That is, about the same time Jesus had cried out about rivers of living water flowing out from those

believing on Him, this report was given to Him by some who were present at that time. Instead of seeking to rise to the level at which Jesus was speaking, they now seek to bring Him down to the level they occupied.

THE ACT OF PILATE

" . . . some that told Him of the Galilaeans, whose blood Pilate had mingled with their sacrifices."

Other versions read, *"whose blood Pilate had mixed with their sacrifices,"* ^{NIV} *"slaughtered even while they were slaughtering animals for sacrifice,"* ^{CJB} *"executed while they were sacrificing animals."* ^{GWN}

Commentator John Gill is of the opinion ^öThese Galileans were very likely some of the followers of Judas Gaulonitis, or Judas of Galilee; (see Acts 5:37) who endeavored to draw off the Jews from the Roman government, and affirmed it was not lawful to give tribute to Caesar; at which Pilate being enraged, sent a band of soldiers, and slew these his followers.^ö

This is the only place in Scripture, or even in history, that this incident is mentioned.

Prior to this, in preparation for His vicarious death, Jesus had *"steadfastly set His face to go to Jerusalem"* (Luke 9:51). He had told His disciples, *"But I have a baptism to be baptized with; and how am I straitened till it be accomplished!"* (Luke 12:50). His attention will not be turned from that circumstance – even by this evil report.

As for those who are in Christ Jesus, they are approaching to their appointed destiny also – the time when they will leave this world, to ultimately stand before the Judge of all the earth and give an account for the deeds done in the body.

No person can afford to be turned aside to other considerations that are unrelated to standing before the Lord of all, giving an account of their words and deeds, and hearing His judgment.

EXCEPT YE REPENT

"² And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? ³ I tell you, Nay: but, except ye repent, ye shall all likewise perish."

SUPPOSE YE

"And Jesus answering said unto them, Suppose ye . . ."

Other versions read, *"Do you think,"* ^{NIV} and *"Are you of the opinion that."* ^{BBE}

Keep in mind that this is the answer of Jesus to the report of an obvious injustice. From His answer, it appears as though it was not the intention of those reporting to Jesus to know the mind of the Lord on the matter. This may very well have been a temptation, as others had done (Matt 19:3; 22:35; Mk 8:11; 10:2; Lk 11:16; John 8:5-6).

THAT THESE GALILEANS

" . . . that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?"

Other versions read, *"worse sinners than all other Galileans,"* ^{NKJV}

"greater sinners," ^{NASB} *"more sinful"* ^{CSB}

This suggests that those giving the report had assumed Pilate's act was actually a judgment sent from God for some sin the people had committed – perhaps such a thing as following Judas of Galilee (Acts 5:37).

Jesus challenges the supposition that calamities are always a judgment from God because of sin. Later, a severe *"dearth,"* or famine, took place in Judea which deprived believers of needed resources, and thus others had to help them (Acts 11:27,29; Rom 15:26; 2 Cor 8:2-16). This was not a punishment for any sins of saints in Judea. When assessing calamities, illness, and unusual hardships, we are not to assume they are a judgment for sin.

EXCEPT YE REPENT

"I tell you, Nay: but, except ye repent, ye shall all likewise perish."

There was a need for those giving this report, as well as many others, to *"repent."* Even though they were observing the Feast of the Tabernacles, and going through the mechanics of that occasion, their sins had not been addressed. Judgement would come upon them if they did not repent: "ye

shall all likewise perish." Other versions read, *"you too will all perish,"* ^{NIV} *"you will all perish as they did,"* ^{NRSV} *"ye shall all in like manner perish"* ^{ASV} *"you will all come to the same end,"* ^{BBE} *"you will all die as they did!"* ^{CJB} *"I tell you, No; but unless you repent (change your mind for the better and heartily amend your ways, with abhorrence of your past sins), you will all likewise perish and be lost eternally."* ^{AMPLIFIED}

This suggests the men whom Pilate killed may very well have been punished for their sins – but that is not to be assumed. In this text, Jesus no doubt had the coming destruction of Jerusalem in mind when thousands would be slain – some who would probably be found in the very act of sacrificing (Luke 21:20-24).

Our Lord taught us that before we sit in judgment upon others, we must first judge ourselves, and react appropriately to that judgment (Matt 7:3-5). Today, believers are admonished to *"examine"* themselves (2 Cor 13:5). In Scripture, believers are exhorted, *"But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak"* (1 Cor 8:9). That is a responsibility each believer must address.

JESUS IS AWARE OF THE CIRCUMSTANCES

"⁴ Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? ⁵ I tell you, Nay: but, except ye repent, ye shall all likewise perish."

Just to confirm that the Lord Jesus was aware of all of the circumstances in that region, and had given them due consideration, He brings up a local tragedy that had apparently not been mentioned to Him. Nothing at all is known about this

tower, either in history or in Scripture. Being erected by men, it was vulnerable, and for some reason unknown to men, it fell on eighteen people, killing them all.

Jesus makes the same observation, stating that if they did not repent they *"will all come to an end in the same way."* ^{BBE} The words are certainly plain enough, so that no further explanation is needed.

WHAT IS THE LESSON TO BE LEARNED?

There is a valuable lesson to be learned here, and it is implicit in the text. Whenever we hear of calamities, crimes without apparent reason, etc, we are to be challenged to examine our own lives, lest a similar fate come upon us. If this assessment is true, no person who has knowingly committed sin can be justified in ignoring the matter. Every day there are reminders of lurking danger, the hostilities of men, and, calamitous interruptions. There are outbreaks of disease, plagues, and other calamities like war, dangerous social disorder, etc. These are all

occasions in which we can examine | ourselves and form good resolves. We | must avoid the need to repent.

A POINTED PARABLE

"⁶ He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none."

HE SPAKE ALSO THIS PARABLE

" He spake also this parable. . . "

This parable is spoken with the occasion just mentioned in mind. Jesus was in the promised land, in the city of Jerusalem, and standing in the Temple – His Father's house. He came expecting fruit – fruit that should have resulted from the prodigious sowing of Moses, the Prophets, John the Baptist, and His own matchless ministry. We will find that He was not satisfied to have found Peter, Andrew, James and John, the other apostles, Nicodemus, Mary, Martha, and Lazarus, and others here and there. That was not enough fruit for the amount of seed that had been sown. Therefore He speaks this parable, which it behooves us to understand.

A VINEYARD PLANTED AND FRUIT SOUGHT

" . . . A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none."

This was a particular fig tree, and it was planted in his own vineyard. The prophet Isaiah wrote of this planting,

comparing it to the planting of a grapevine. *"Now will I sing to my Well beloved a song of my Beloved touching His vineyard. My Well beloved hath a vineyard in a very fruitful hill: And He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and He looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. What could have been done more to My vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry" (Isa 5:1-7).*

The prophet Jeremiah also referred to this planting. *"Yet I had*

planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" (Jer 2:21).

The Advantages

- ⇒ **THE RIGHT ENVIRONMENT.** Planted in a fruitful hill.
- ⇒ **SAFETY PROVIDED.** Fenced about.
- ⇒ **INHIBITING FACTORS GATHERED OUT.** Gathered out the stones.
- ⇒ **THE VERY BEST VINE.** Planted the choicest vine.
- ⇒ **FIT FOR A KING.** Planted a noble vine.
- ⇒ **THE KIND OF SEED THAT BORE GOOD FRUIT.** Planted from a wholly right seed.
- ⇒ **PROVISION FOR OBSERVATION.** Built a tower in the midst of it.
- ⇒ **THE MEANS TO PROCESS THE FRUIT.** Made a winepress.

Now Jesus comes from heaven to them. He is visiting the Vine that He has planted, as the man in the parable visited his vineyard to examine the fig tree he had planted. And what does the Lord Jesus find? Instead of finding God-glorifying fruit, He finds a neglected people. Opportunists and hypocrites like the scribes, the Pharisees, the Sadducees, and the Lawyers have risen to prominence among them. The high priests and the chief priests had been corrupted. The people themselves were described as sitting in great darkness (Matt 4:16). They were like sheep without a shepherd.

DIVINE INTOLERANCE MINGLED WITH PATIENCE

"⁷ Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?"

Intolerant of the condition, we find that the owner of the vineyard had

visited it three separate years, expecting fruit each time, yet finding none. Now he says to the dresser of the vineyard *"Cut it down, why cumbereth it the ground?"*

Speaking through the prophets Isaiah and Jeremiah, the Lord says of

such a miserable condition, *"What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" (Isa 5:4).* Other versions read, *"Is there anything which might have been done for My vine-garden which I*

have not done?" ^{BBE} Is there some advantage required for good fruit to be produced that God had not provided? Had He not made full and adequate provision for a good crop to be produced. Why, then, did this fig tree, the nation of Israel, produce no fruit? The Owner states that the tree is doing nothing more than taking up valuable space – good soil, in a good place, with all of the amenities necessary for good fruit to be produced.

It is also time for men to ask why the church is in the shape it is – with divisions, heresies, immorality, a lack of knowledge, and gross ignorance. Has

not God made full provision for good things and traits to be found among those bearing His name? The largest segment of religious people in the world is called "Christian." There are 2.1 billion people wearing that name – 6/10's of a billion (600,000,000) more than the Islam world (1.5 billion). Islam is purported to be the fastest growing religion in the world, while the Christian population, with all of its mega-churches and staggering budgets, is shrinking.

Has not God provided sufficiently for this not to be happening? What did He give through Jesus and by he Holy

Spirit that made for internal division, a lapse in morality, and a startling degree of disinterest in eternal things? Is it that the way is too *"strait"* (Matt 7:13). Has He not provided for His people to be *"denying ungodliness and worldly lusts, live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ"* (Titus 2:13). Is there any lack in grace? Is there a deficiency of power in the Holy Spirit? These questions need to be addressed and answered forthrightly. The Christian masses must be brought to see the neglect taking place among them in increasing measures.

LOOKING FOR A WAY TO FRUITFULNESS

"⁸ And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: ⁹ And if it bear fruit, well: and if not, then after that thou shalt cut it down."

The vine dresser comprehends the nature of the Master, and asks for an extension of mercy. He does not ask for a multi-year period, but for a single year – one year of clemency. During that time, he will *"give it special attention and plenty of fertilizer."* ^{NLT} If this attention did not cause fruit to be produced, he said to the Owner, *"then after that thou shalt cut it down."*

In the case of Jerusalem, the Lord gave it about forty years more, then He destroyed the city of Jerusalem through heathen Roman armies. He cut the tree down. Notwithstanding, a stump was left by Divine decree, that could sprout again (Job 14:7) – a remnant through which the nation could eventually flourish again (Jer 30:11;46:28).

I have often pondered how many may be living in a year of gracious reprieve – a year during which they are expected to produce fruit for the Lord. After all, that is why we have been liberated from the tyranny of the Law. As it is written, *"Wherefore, my*

brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God" (Rom 7:4).

Hosea was told to tell the people of Israel they were not bearing fruit because *"their root is dried up"* (Hos 9:16). In the parable of the Sower, Jesus traced unfruitfulness to *"the care of this world, and the deceitfulness of riches,"* which *"choke the word"* and causes the individual to become *"unfruitful"* (Matt 13:22; Mk 4:19). Luke adds *"pleasures of this life,"* affirming they cause the individual to *"bring no fruit to perfection"* (Luke 8:14). There are works referred to as *"unfruitful works of darkness"* (Eph 5:11). All believers are urged to *"learn to maintain good works for necessary uses, that they be not unfruitful"* (Titus 3:14). Peter admonishes us to *"giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity"* (2 Pet 1:5-7). He then promises, *"For if these things be in you, and abound, they make you that ye shall neither be barren nor*

unfruitful in the knowledge of our Lord Jesus Christ" (2 Pet 1:8).

In my judgment, this matter of unfruitfulness is not being properly addressed in the churches. One time when Jesus was hungry, and saw a fig tree all leaved out as though it had brought forth *"untimely figs"* (Rev 6:13). When He approached the tree in anticipation of finding some fruit, He found the tree had *"nothing but leaves, for the time of figs was not yet."* Still, the tree had the appearance of bearing fruit anyway. When the Lord saw this was not the case He spoke to the tree: *"No man eat fruit of thee hereafter for ever"* (Mark 11:14). The next day they passed by that tree, and *"saw the fig tree dried up from the roots"* (Mk 11:20).

Every professing believer should give serious thought to this matter of being fruitful – something that can be presented to the Lord, being *"fruit unto holiness"* (Rom 6:22). Some of this *"fruit"* is specified in Apostolic writings, and is identified as *"the fruit of the Spirit"* – *"love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law"* (Gal 5:22-23). He also gave some general traits of this fruit, which is *"is in all goodness and righteousness and truth"* (Eph 5:9). The

chastening of the Lord, when received, is said to yield *"the peaceable fruit of righteousness unto them which are exercised thereby"* (Heb 12:11). Praise to God is referred to as *"the fruit of our*

lips" (Heb 13:15).

Jude reminded us that there are false teachers afoot in the church *"whose fruit withereth, without fruit,*

twice dead, plucked up by the roots" (Jude 1:12). Their messages and programs do not last – they wither. God will cut them down, just as in the parable of our text.

IT HAPPENED IN THE SYNAGOGUE

"¹⁰ And He was teaching in one of the synagogues on the Sabbath. ¹¹ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself."

HE WAS TEACHING

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

How often the teaching Jesus is mentioned. *"And Jesus went about all Galilee, teaching in their synagogues . . . "And Jesus went about all the cities and villages, teaching in their synagogues . . . the chief priests and the elders of the people came unto Him as He was teaching . . . "He went round about the villages, teaching . . . And it came to pass on a certain day, as He was teaching . . . And He went through the cities and villages, teaching . . . And in the day time He was teaching in the temple"* (Matt 4:23; 9:35; 21:23; Mk 6:6; Lk 5:17; 13:22; 21:37).

And again, *"And He opened His mouth, and TAUGHT them, saying . . . "For He TAUGHT them as one having authority, and not as the scribes. . . He TAUGHT them in their synagogue . . . He entered into the synagogue and TAUGHT . . . He TAUGHT them as one that had authority . . . "He TAUGHT them . . . He TAUGHT them many things . . . He TAUGHT His disciples . . . As He was wont, He TAUGHT them again . . . He TAUGHT, saying to them . . . He TAUGHT in the Temple . . . He TAUGHT in their synagogues . . . "And came down to Capernaum, a city of Galilee, and TAUGHT them on the Sabbath days . . . He sat down and TAUGHT the people out of the ship . . . He entered into the synagogue and TAUGHT . . . He TAUGHT daily in the Temple . . . as He TAUGHT the people in*

the Temple . . . He TAUGHT in Capernaum . . . Jesus went up into the Temple and TAUGHT . . . as He TAUGHT . . . He sat down and TAUGHT them . . . as He TAUGHT in the Temple" (Matt 5:2; 7:29; 13:54; Mk 1:21,22; 2:13; 4:2; 9:31; 10:1; 11:17; 12:35; Lk 4:15,31; 5:3; 6:6; 19:47; 20:1; John 6:59; 7:14,28; 8:2,20)

To this day, Jesus is still teaching His people. As it is written, "But ye have not so learned Christ; If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus" (Eph 4:20-21). And again, *"And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life"* (1 John 5:20). The Amplified Bible reads, *"And we [have seen and] know [positively] that the Son of God has [actually] come to this world and has given us understanding and insight [progressively] to perceive (recognize) and come to know better and more clearly Him Who is true; and we are in Him Who is true—in His Son Jesus Christ (the Messiah). This [Man] is the true God and Life eternal."*

There is not much being said these days about the Teaching Jesus. His teaching has to do with knowing God (1 John 5:20), and being oriented for the Kingdom of God (Eph 4:20-21). Both are accomplished within the human spirit, which postulates the alertness of faith, and the compulsion of hope.

THERE WAS A WOMAN

" . . . And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up

herself."

A Spirit of Infirmity

Here was a woman *"which had a spirit of infirmity."* Other versions read, *"a sickness caused by a spirit,"* NASB *"crippled, by a spirit,"* NIV *"a spirit that had crippled her,"* NRSV *"disabled by a spirit,"* CSB *"a disabling spirit,"* ESV *"possessed by a spirit that crippled her,"* NJB and *"an infirmity caused by a spirit (a demon of sickness)"* AMPLIFIED

This was not a sinful woman, like the one who broke her alabaster box of costly perfume, pouring its contents upon Jesus (Lk 7:37-39). It was not a Samaritan woman like the one Jesus had confronted at the well of Jacob. She was a Jew Jesus would identify as *"a daughter of Abraham"* (Lk 13:16). How is it that an evil spirit could dominate this woman? The truth of the matter is that when sin entered the world through Adam, Satan and the hosts cast out of heaven were loosed upon the earth. The sin and transgression of Adam (who was not deceived), and Eve (who was deceived) – 1 Tim 2:14), opened the door of entrance to the *"rulers of the darkness of this world"* (Eph 6:12), and *"the power of darkness"* (Col 1:13). The earth became a habitable place for the devil and his subordinate hordes. Further, within the entire human race, there was not a soul that could neutralize that power. It operated under the delegated authority of *"the god of this world"* (2 Cor 4:4). It would take *"the Lord from heaven"* to effectively deal with this adversary and his hosts. There are numerous examples of this in the record God has given of His Son. Ponder the conditions He healed, that were traced back to the powers of darkness.

- ⇒ Grievous vexation – Matt 15:22
- ⇒ Deafness – Mk 9:25
- ⇒ Inability to speak – Mk 9:25
- ⇒ Uncleanliness – Mk 1:22; Lk 4:33-35
- ⇒ Impediment of speech – Mk 87:32-35
- ⇒ Dumbness and deafness – Mk 9:25
- ⇒ Epilepsy – Mk 9:18-39
- ⇒ Madness and super-human strength – Mk 5:3-15

To further complicate things, during this day of salvation, there are demons that author and perpetrate damning doctrines (1 Tim 4:1). Demons are also behind idolatry, dominating entire countries (1 Cor 10:20; Rev 9:20). These demons can also work miracles (Rev 16:14).

When Jesus went about doing good, and healing all who were oppressed of the devil (Acts 10:38), it appears as though the land of Israel was nearly filled with demons and evil

spirits. Often people would bring numbers of those possessed by demons to Jesus (Matt 4:24; 8:16; Mk 1:32,34,39; 6:13; Lk 4:41).

Now, in our text, in the land of Israel, in a synagogue, and with Jesus present, there is a woman possessed and controlled by a demon. These demons had grown accustomed to being in the holy land – God's land (2 Chron 7:20; Isa 14:25; Jer 2:7; Ezek 38:26; Joel 1:6).

A Long-Term Dominance
". . . a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself."

The control this demon had of the woman had extended over a long period of time –eighteen years! During that time she was "bowed together." Other versions read "bent over," ^{NKJV} "bent

double," ^{NASB} "bent together," ^{DARBY} and "bent completely forward." ^{AMPLIFIED}

The condition was such that she "could in no wise lift herself up." Other versions read, "could in no way raise herself up," ^{NKJV} "could not straighten up at all," ^{NASB} "quite unable to stand up straight," ^{NRSV} "wholly unable to lift her head up." ^{DARBY}

The only person who could help her must be one that had more authority and power than the demon that had bound this poor woman. She probably knew this, and there is no record that she had asked for help. Perhaps like the woman with an issue of blood, she had expended her living on the physicians, yet remained in her condition. Still, on the Sabbath day, she had made her way to the synagogue, obeying the commandment of her Lord. However, on this day the Lord Jesus was in the house.

MERCY AND GRACE WITHOUT ASKING

¹² And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. ¹³ And He laid His hands on her: and immediately she was made straight, and glorified God."

WHEN JESUS SAW HER

"And when Jesus saw her, He called her to Him . . ."

The woman had made no request of Jesus, as others did. No one had brought her to Jesus, interceding for her, as some did for others (Matt 4:24; Mk 2:2-4; Lk 9:38). Here is a sterling example of something the prophets declared: "I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold Me, behold Me, unto a nation that was not called by My name" (Isa 65:1).

Jesus did not go to her, but called her to Himself. I do not doubt the call was accompanied by the disposition of strength to get to Him.

THOU ART LOOSED

". . . and said unto her, Woman, thou art loosed from thine infirmity. . ."

The announcement of her new condition comes before her condition was changed. This was also, no doubt, notification to the demon that the time had come for him to move out, vacating the house he had dominated for eighteen years.

This was similar to Jesus saying to a man who had been paralyzed for thirty-eight years, "Rise, take up thy bed and walk" (John 5:5-8). Or when Peter said to a certain man who was lame from his mother's womb. "In the name of Jesus of Nazareth rise up and walk" (Acts 3:1-6).

This same principle is often found in the work of salvation. Power to do can be found before the commandment is issued to do this or that When a person is baptized into Christ (Gal 3:26), he receives abilities of which he

is not aware. But just as surely as the lame man could rise and walk, and the woman could stand erect, so the saved are able to do what the Lord tells them to do. It will take faith to do it, but obedient response is possible. Ponder some of the commands issued to the saints of God.

⇒ "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom 12:1)

⇒ "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph 4:24).

⇒ "Put on the whole armor of God, that ye may be able to stand against

the wiles of the devil" (Eph 6:11).

⇒ *"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity."* (2 Pet 1:5-7)

⇒ *"As newborn babes, desire the sincere milk of the word, that ye may grow thereby."* (1 Pet 2:2)

⇒ *"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."* (Col 3:1-2)

⇒ *"Love not the world, neither the things that are in the world."* (1

John 2:15).

In Christ you are fully able to do all of these, and more! The Lord enables you to do these. Blessed is the person who is able to see it!

IMMEDIATELY SHE WAS MADE STRAIGHT

"...And He laid His hands on her: and immediately she was made straight..."

Eighteen years of inability melted away in a moment of time. The "Stronger Man" (had arrived, and "the strong" could no longer occupy the house! (Lk 11:21-22).

AND GLORIFIED GOD

"... and glorified God."

Being "made straight," the woman "glorified God." Other versions read "began glorifying God," ^{NASB} "praised God," ^{NIV} and "gave praise to God." ^{BBE}

The word translated "*glorified*" means *to praise, extol, magnify, celebrate; to honor, do honor to, hold in honor; to make glorious, adorn with luster, clothe with splendor; to impart glory to something, render it excellent; to make renowned, render illustrious; to cause the dignity and worth of some person or thing to become manifest and acknowledged.* ^{THAYER}

This is verbalizing the fact of the working of God – drawing attention to Him doing something that could not otherwise have been done.

It is refreshing to ponder the possibilities that are within reach when we go to an assembly that is meeting to honor the Lord. Come to the assembly expectantly. Jesus may take note of you, and grant you unusual mercy and grace, without you making a request at all. You have an example in this text of Jesus doing so!

THE BLIGHT OF LEGALISM

¹⁴ *"And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day."*

INDIGNATION WHEN TRADITION NOT HONORED

"And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day . . ."

A tradition had been developed by the Jews concerning the Sabbath day. The Law specified the following: *"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the*

LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it" (Ex 20:8-11).

The Sabbath lasted from sunset on Friday evening until sunset on Saturday evening (Lev 23:32).

During the Sabbath, the priests set the showbread "in order before the Lord continually" (Lev 24:8-9). That was not considered "work." The activities of the priests were allowed on the Sabbath, not being considered work (Num 28:9-10; Matt 12:5). As a religious ceremony, circumcision was also allowed on the Sabbath (Lev 12:3; John 7:22). Through Isaiah, the Lord instructed Israel not to do their own pleasure on the Sabbath (Isa 58:13). They were forbidden to kindle a fire in their habitations (Ex 35:3).

The Jews defined a period of time called "a Sabbath day's journey." This "was supposed to be a distance of 2,000

cubits, or less than half-a-mile, the distance to which, according to Jewish tradition, it was allowable to travel on the Sabbath day without violating the law (Acts 1:12; comp. Ex. 16:29; Num. 35:5; Josh. 3:4). ^{EASTON BIBLE DICTIONARY}

During the ministry of Jesus, Jewish leaders considered healing on the Sabbath day a violation of the commandment concerning keeping the Sabbath day holy (Lk 13:14; John 5:16,18; 9:16). Of course, until the ministry of Jesus, no one was healing anyone on the Sabbath day – in fact, there is no record of anyone healing, not even John the Baptist (John 10:41).

Therefore, because of the traditional view of the Sabbath day, the ruler of the synagogue was indignant that Jesus healed this woman who had suffered for eighteen years under the oppression of a "spirit of infirmity."

COME AND BE HEALED ON ANOTHER DAY

As journeying to Jerusalem, where He will be offered for the sin of the world, Jesus teaches, expounds, and shows mercy – Given O. Blakely

" . . . and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day."

The ruler of the synagogue proceeded to bind a humanly concocted view of the Sabbath day upon the people. He classified the healing as a "work" that was forbidden by the Sabbath commandment. He then tells the people to "come and be healed" during the six days that preceded the Sabbath day. I do not know what He

would have said if Jesus was not there.

There are nine references to Jesus

There were numerous synagogues in Palestine: in Nazareth (Matthew 13:54; Mark 6:2; Luke 4:16), Capernaum (Matthew 12:9; Mark 1:21; Luke 7:5; John 6:59), etc.; and in Jerusalem alone there were 480 (Jerusalem Megillah, 3, 1; Jerusalem Kethuboth, 13) to accommodate the Jews from foreign lands who visited the Temple. There were synagogues of the Libertines, Cyrenians, Alexandrians, Cilicians, and of the Asiatics (Acts 6:9; comp. Tosiphta Megillah, 2; Babylon Megillah, 26 a).

McClintok & Strong's Cyclopaedia

and the apostles ministering in the synagogues on the Sabbath day (Mk 1:21; 6:2; Lk 4:16; 6:6; 13:14; Acts 13:14,42; 15:21; 18:4).

Acts 17:17 suggests that Paul reasoned daily in the synagogues as well as the market place – yet it is not clearly stated anywhere that the people went to the synagogues on a daily basis.

The error of the thinking of the ruler of the synagogue was that doing right or good, is seasonal, or only at certain occasions. Jesus will correct his thinking with characteristic sternness.

LEGALISM IS SPIRITUALLY ILLOGICAL

"¹⁵ The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?¹⁶ And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

THE LORD ANSWERED HIM

"The Lord then answered him, and said . . ."

The ruler of the synagogue had not addressed Jesus, but was speaking to the people. Yet, Jesus "answered him," there apparently being no one else who could properly address his statement. Not knowing who Jesus really was, he had contradicted what the Lord did, saying it was out of order, and in contradiction of the Law.

THOU HYPOCRITE!

" . . . Thou hypocrite . . ."

Other versions read, "You hypocrites." ^{NASB/NIV/NRSV} In the Greek text, the word is in the plural – "hypocrites." This being true, Jesus indicts both the ruler of the synagogue and all who consented to his word.

MORE MINDFUL OF ANIMALS

" . . . doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? . . ."

Taking proper care of their animals was apparently not considered "work." They loosed the animal, then led him out of the stall to the place where the beast could drink water. That took considerable effort, yet was not considered "work."

The theology of the ruler and those who agreed with him had hidden the truth. They were unable to recognize the Messiah, unaware of the status of the woman who had been healed, and incapable of realizing what had actually been done,

A DAUGHTER OF ABRAHAM

" . . . And ought not this woman, being a daughter of Abraham . . ."

Jesus said this unnamed woman was "a daughter of Abraham" – meaning that she was a woman of faith. Peter said that women who adorned themselves modestly and were in subject to their husbands were "daughters" of Sarah (1 Pet 3:6). That was in consideration of wives and their demeanor. Here, however, the conduct

and demeanor of the woman is not the point. She qualified for the blessing upon the basis of her faith. She was one of Abraham's daughters. It was not right to attempt to withhold the blessing from her on that very day. Her healing was not a matter of Law, but of grace.

THE REAL SITUATION

" . . . whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

The spiritual environment of the people had left a gaping hole through which Satan and his hosts could enter. The woman had not been frequenting ungodly feasts, or engaging in unlawful indulgences. She had been going to the synagogue! Yet, because of the status of the people Satan had been able to bind a daughter of Abraham in that place for eighteen years. What is even more, the people had apparently grown accustomed to that situation.

Note, the woman had been identified as having "a spirit of infirmity" (verse 11). Here, however, Jesus traces the problem to the "god of this world" – Satan himself. In his kingdom, his will is being done. His servants are not autonomous, but do his will. What they do is attributed to

the one they serve. The devil had targeted this woman, and seen to it that she was bound for eighteen long years. However, when Jesus came where she was, her captivity was brought to a grinding halt.

REJOICING FOR THE GLORIOUS THINGS

"¹⁷ And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him."

WHEN HE HAD SAID THESE THINGS

"And when He had said these things . . ."

Remember, the word of Jesus *"was with power"* (Lk 4:32). What is true of the Word of God in general, was all the more true of the words directly spoken by Jesus, which, He said, *"are spirit and they are life"* (John 6:63). They were *"quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart"* (Heb 4:12). In our text, this is confirmed by the reaction of the people who heard them.

ALL HIS ADVERSARIES

" . . . all His adversaries . . ."

Other versions read, *"all His opponents,"* ^{NASB} *"those who were against Him,"* ^{BBE} *"people who opposed him,"* ^{CJB} *"who had risen up against him,"* ^{ETH} *"all who had been setting themselves against Him."* ^{ROT}

Those who disagreed with Jesus were not simply depicted as having other ideas. They were His *"opponents,"* were *"against Him,"* *"opposed to Him,"* *"had risen up against Him,"* and *"had been setting themselves against Him."* That is how they were regarded by the Holy Spirit.

WERE ASHAMED

" . . . were ashamed . . ."

Other versions read, *"were put to shame,"* ^{NKJV} *"being humiliated,"* ^{NASB} and *"were covered with confusion."* ^{NJB}

All of this was public, as their carnal bias was made apparent to everyone.

ALL THE PEOPLE REJOICED

"...and all the people rejoiced . . ."

Other versions read, *"the multitude rejoiced,"* ^{NKJV} *"the entire multitude was rejoicing,"* ^{NASB} *"the people were delighted,"* ^{NIV} *"the entire crowd was rejoicing,"* ^{NRSV} *"the rest of the crowd were happy,"* ^{CJB} *"the people were overjoyed."* ^{NJB}

The Complete Jewish Bible (CJB) is not correct in reading *"the rest of the crowd."* The point of this particular verse is that the opponents were not included in the count. They were a

separate body of people, and were not part of rejoicing ones.

" . . . for all the glorious things that were done by Him."

Other versions read, *"the wonderful things He was doing,"* ^{NIV} *"because of the great things which were done by Him."* ^{BBE} *"about all the wonderful things that were taking place through Him."* ^{CJB} *"these wonders that were done by His hand,"* ^{ETH} *"all the excellent things, that were done by Him,"* ^{GENEVA} *"miraculous things,"* ^{GWN} *"splendid deeds,"* ^{NAB} and *"all the extraordinary things."* ^{CEB}

In this text, Luke provides a single incident that took place. However, Jesus was a prodigious worker, and He was doing many great works: *"wonderful things,"* *"great things,"* *"excellent things,"* *"miraculous things,"* *"splendid deeds,"* and *"extraordinary things."*

The environment was much like that of Samaria, when Philip wrought many miracles there, and *"there was great joy in that city"* (Acts 8:8). And such will be the case wherever the mighty works of Christ are being made known. Those who see what the Lord is doing will be joyful, giving thanks to the Lord.

Our next Hungry Saints Meeting will be held on Friday, 12/9/16. In our next lesson, we will continue our series in the Gospel of Luke. The FORTY-SIXTH lesson will cover verses 18 thru 30 of chapter 12: "JOURNEYING TOWARD JERUSALEM." Journeying toward Jerusalem, where He will fulfill the commandment to lay down His life and take it up again,. Jesus speaks of the Kingdom of God as He travels along. Having been asked "Are there few that shall be saved?" Jesus speaks of the narrow entrance, and provides insight into people coming from east, west, north, and south. We will begin our meeting at 6:30, which will be followed by a time of refreshments and fellowship.