

NOTES FOR FURTHER STUDY

Supplemental Texts

Ex. 20:5; Job 1:20-22; Pss. 105:33; Prov. 10:4-25; Isa. 3:14; 5:2, 7; Jer. 8:13; 12:10-13; Mic. 7:1-2; Matt. 3:1-3, 7-10; 5:21-26; 16:1-4; 21:19; Mark 1:14-15; Lk. 6:37-38; 9:51-56; 10:13-16; 11:29-32; 12:13-21; 13:31-35; 15:18:35-43; 19:41-44; John 9:1-3, 7; Acts 2:38; Rom. 5:1

Study Summary

After addressing His disciples about the persecution that awaits them for believing in His Name, Jesus turns to address the crowds, calling them to repent and join His followers. Warnings are given about the coming judgment and assurances that all are in danger unless they recognize the salvation God is bringing in Jesus and act accordingly.

Historical & Theological Background

Repentance: “Repentance is both a once-for-all event that shapes the whole subsequent course of the life and a day-by-day affair that keeps putting sin away.” It is a 180, a turning *from* sin to righteousness and is a work of grace both in salvation and sanctification.

Two Historical Events: The two events mentioned in this text are not mentioned anywhere else in Scripture or secular writings. The killing of the Galileans “is not known to us from any other source, but it fits in with what we know of Pilate’s character. Some Galileans had evidently gone up to Jerusalem to worship and had been put to death by the governor as they were in the act of offering sacrifice. That their blood had mingled with that of their sacrifices was a particularly horrible detail. It is difficult to see what could justify an execution at such a moment.” Siloam “was the name of the reservoir associated with the water supply from Gihon to Jerusalem (Jn. 9:7, 11; **Is. 8:6)”. “Pilate built an aqueduct to improve the water supply, and it is also possible that the tower (and its collapse) had something to do with this building operation.” “It was commonly held that disaster was a punishment for sin (cf. John 9:2). So Jesus immediately makes the point that these Galileans had not been singled out for a horrible death because they were worse sinners than others” and uses the example of the tower, as well, to call “on his hearers to repent, otherwise they will *all likewise perish*.”

DISCUSSION PRIMER

Take some time this week to read Luke 12:54-13:9 slowly and prayerfully. Ask yourself these questions: Do I live with the end in mind? Who around me needs to hear the gospel?

TEXTUAL INVESTIGATION

LUKE 12:54-13:9

Big Idea: The Time For Repentance Is Now

Fallen Condition Focus: Rejection, Foolishness, Disobedience

- What is the “present time” that the crowds are failing to interpret? Why does this make them hypocrites (54-56)? (See Mark 1:14-15)
- What is the meaning of the parable in 57-59? Who is the judge and what judgment is being faced?
- In 13:1-5 Jesus makes an important point about sin and suffering. What is it? How did this challenge the beliefs of many at the time? (See Ex. 20:5; John 9:1-3 & HTB)
- How is the parable in 6-9 offensive to Jesus’ audience? How does it challenge us today? (See Isa. 5:1-2, 7; Mic. 7:1-2; Matt. 3:7-10 & HTB)
- **Gospel Connection:** Consider the patience of the vineyard worker (7). Read Lk 15:3-7 and Rom. 5:1. What do these passages say about God’s mercy?

TEXTUAL INTERSECTION: How does the text intersect with our lives?

- What does the world prioritize and how can these priorities distract us from what really matters?
- Do you live with a sense of urgency in light of God’s coming judgement? Why or why not?
- In light of this text, how important is evangelism? How are you making it a priority in your own life?
- What comfort does this text bring us when facing suffering? (See 13:1-5 & John 9:1-3)
- In what was does your life fail to reflect your repentance? (Matt. 3:7-10)
- Who in your life needs to hear the good news?

REPLICABLE QUESTIONS

Read *Luke 12:54-13:9* and explore together what the passage reveals about:

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| 1) The character and purposes of God? | 4) Our identity in Christ? |
| 2) The fallen human condition? | 5) Our obedience to Christ? |
| 3) The gospel of Jesus Christ? | 6) Our relationship to others |

TEXTUAL APPLICATION: “So, what now?”

Have each participant identify a personal take-away in light of this study. Is there . . .

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| • a command to obey? | • a beauty to behold? | • a mission to fulfill? |
| • a promise to claim? | • a truth to believe? | • an example to follow? |
| • a sin to repent of? | • a service to render? | • a person to tell? |