

# REPENTANCE

Lk 13:1-5

The Call to Repentance



- An echo to John the Baptist
- What is the meaning of Jesus' examples regarding the death of some due to natural and unnatural causes?



# REPENTANCE

“Whose blood Pilate had mingled with their sacrifices.”

- These seem to have been some of the seditious followers of **Judas, the Galilean**, who denied that God’s people were to pay taxes;
- and *it is thought* that some of them, coming to offer up sacrifices in the temple, Pilate caused them to be slain at that very time, so that their blood was mixed with the sacrifices.

Haydock, G. L. (1859). Haydock’s Catholic Bible Commentary (Lk 13:1). New York: Edward Dunigan and Brother.



# REPENTANCE

This is a bold, figurative form of expression, signifying:

- “whom Pilate slew while they were attending at sacrifice,” an occurrence of an **atrocious nature**, generally regarded as a *clear manifestation of God’s wrath* towards sinners, whose guilt must have involved special enormity.

MacEvilly, J. (1887). An Exposition of the Gospel of St. Luke (p. 145). Dublin: Gill & Son.



# REPENTANCE

“... those 18 people who were killed when the tower at Siloam fell on them.”

- People are naturally inclined to believe, that those who are unfortunate, and afflicted with calamities, must likewise be culpable and impious. The Jews were very much given to these sentiments, as we see in many places of Scripture; **cf John 9:2-3.\***

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- The Almighty permitted these people to be thus chastised, that the others might be filled with apprehension at the sight of another's dangers, and thus become the heirs of the kingdom of heaven.
  - But then you will say, is another punished that I may become better?
- No; Each is punished for his own conduct; but one's own punishment may become to those that witness it, the means of salvation by confirming the need to repent.

S. Chrys. Concio. 3. de Lazaro.

# REPENTANCE



St John Mary Vianney

- Jesus tells us that, without **Baptism**, no one will enter the Kingdom of heaven (cf. Jn 3:5); and, that if we do not **repent** we will all perish (Lk 13:3).
- This is all easily understood. Ever since man sinned, all his senses rebel against reason; therefore, if we want the **flesh to be controlled by the soul**, it must be **mortified**;

# REPENTANCE



St John Mary Vianney

- if we then do not want the body to be at war with the soul, after all our senses are restrained; and we **desire to go to God, then the soul with all its faculties also needs to be mortified.**

*(paraphrase of St John Mary Vianney,  
Selected Sermons,  
Ash Wednesday)*

# REPENTANCE



St John Mary Vianney



*“If you do not repent,  
you will perish  
as they did.”*

Jesus connects the  
physical deaths  
resulting from Pilate  
and the Tower  
incidents, with an  
image of the  
death of an  
unrepentant soul.



# FIG TREE

Lk 13:6-8

The parable of the Barren Fig Tree



- Another parable describing the need to bear fruit.

# FIG TREE

- God's clemency should not lead us to:

- neglect our duties
- become lazy and comfort-seeking,
- and live sterile lives.

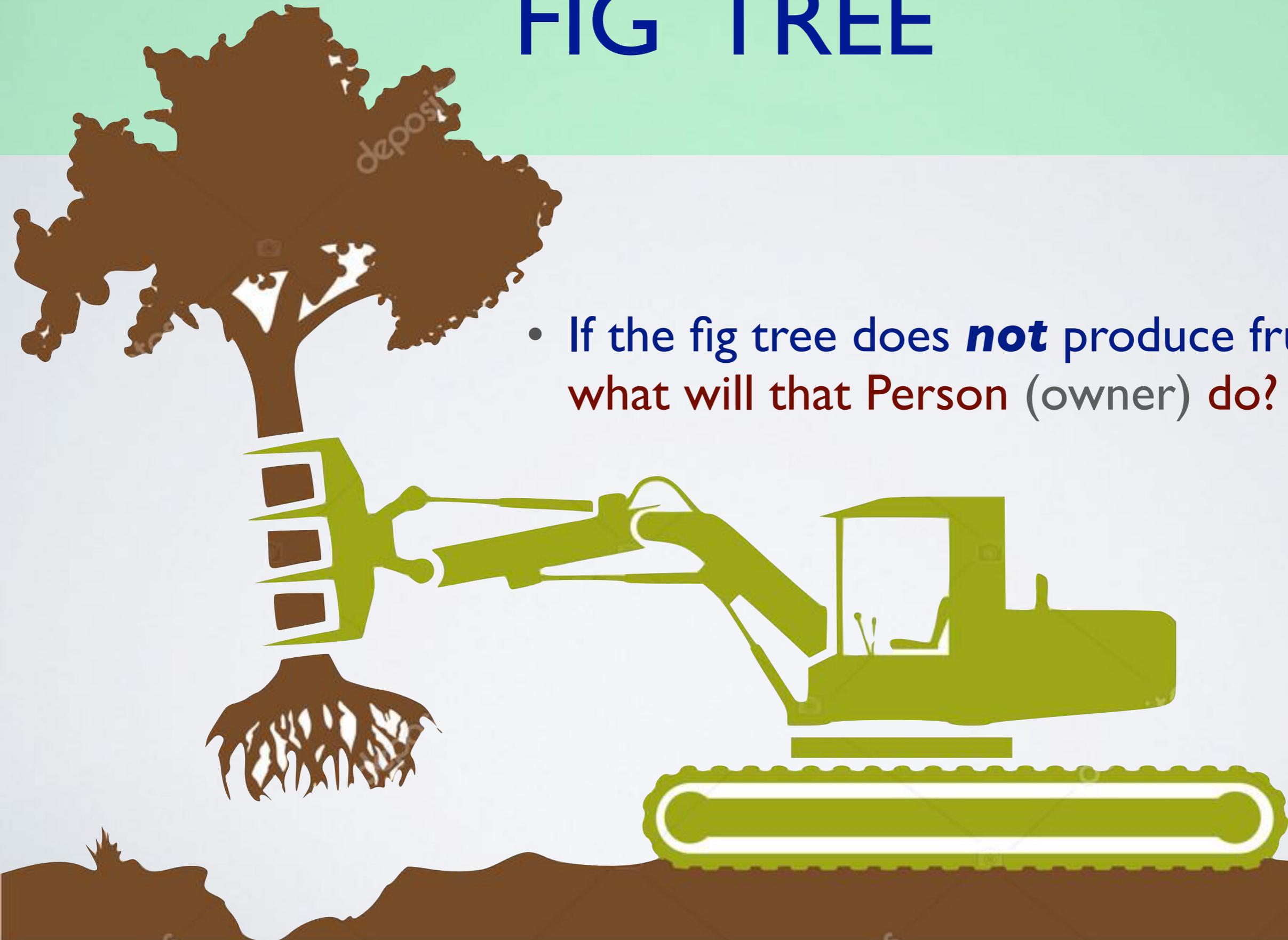
**Why?**

- **GOD** is **Merciful**, but **He is also Just** and he will punish failure to respond to his grace.



# FIG TREE

- If the fig tree does **not** produce fruit, what will that Person (owner) do?



# FIG TREE

- The tree is pulled because it is taking the place of another tree that could be producing fruit in its place.  
(Remember the Talents parable)



# FIG TREE

- So this parable continues the theme of Repentance but clarifies the teaching with the *reality* that such repentance must bear fruit.
- We will examine this parable, as related to:
  - *Condition of Israel*
  - **Mt 21:18-22**
  - **Romans 11:13-24**  
and **John 15:1-10**



# FIG TREE



FIG TREE

- **Israel** - *the remnant of Jacob* - those sitting under the Fig Tree
- **Micah 4:4\*** - see context (Ch 4 & 5)
- **Zec 3:8-10** - see fulfillment with Jn 2:48 Call of Nathaniel

# FIG TREE

- Some commentators see the Three Years as the years of Jesus' ministry on Earth.

3

- Those who miss that Jesus was the Messiah would be cut off.
- The pleading of the gardner (Jesus) causes the Jews to have one additional season - *One more chance to see if those who initially reject Him can come to faith* through the fertilizer that is the preaching of the Gospel.

# FIG TREE

- Most commentators go back into the Tradition that Israel is often described as a fig tree or an olive tree or a grape vine.
- It would have been common knowledge that a Fig Tree that did not produce fruit for three years, would never come to produce enough to justify its place in the orchard of the farmer.
- Under this view, **God is being merciful** to permit the tree to live another season, when a prudent farmer would have pulled the tree.



# FIG TREE

- St Augustin sees the three years as symbolic of the human race in 3 theological stages:
  - Before the law - after the fall of man;
  - After the law was given; and,
  - After the ushering of the age of Grace.
- In so doing, St Augustin makes the parable applicable to the modern Christian.



# FIG TREE



Mt 21: 18-22 -  
Jesus curses the Fig Tree

- **When?**
- During *Holy Week (Monday)* - after the Triumphant Entry and Cleansing the Temple.
- **Why?**
- Hungry but *no fruit*. Cursed the tree and it withered immediately.

# FIG TREE



Mt 21:18-22 -

Jesus curses the Fig Tree

What has Jesus just done?

During Holy Week (Monday) - after the Triumphal Entry and Cleansing the Temple.

- **Why?**
- Hungry but *no fruit*. Cursed the tree and it withered immediately.

# FIG TREE

Romans 11:13-24\*

- **Who** has been grafted in to the Olive tree (that once symbolized Israel)?  
See also Gal 6:15-16\*

John 15:1-10\*

- Is the requirement for **producing fruit** eliminated in the **age of the Church?**



# CURE ON THE SABBATH

Lk 13:10-17

The Crippled Woman in the Synagogue

- Significance of 18 years
- Hypocrisy - Sabbath
- Can a **demonic** spirit cause an infirmity, such as a disease?
- Daughter of Abraham



# CURE ON THE SABBATH

- Eighteen Years — Having been bent over for that long a period of time, *a cure would not be available through human skill.*
- I could only find one theory as to the significance of 18 in this story, such that Luke would note it.
- But, perhaps it's real meaning has been lost with time.



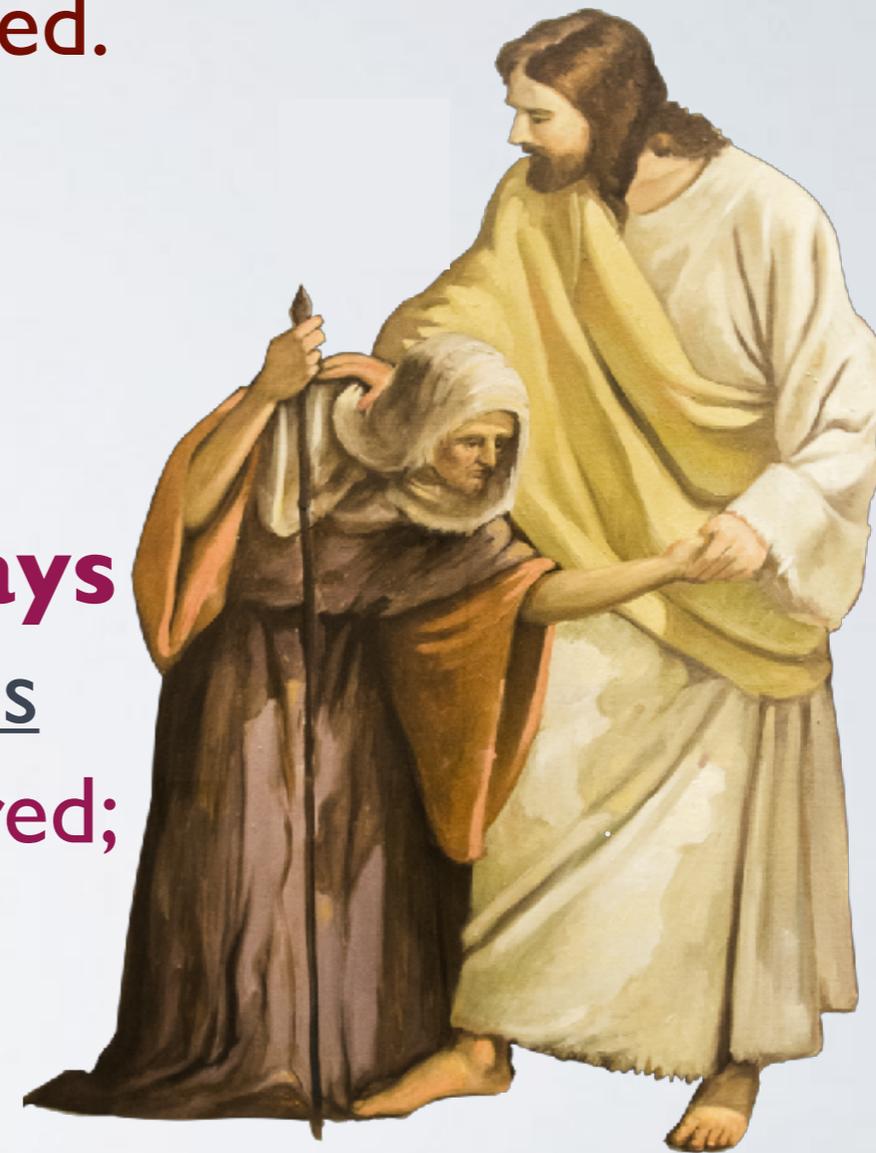
# CURE ON THE SABBATH

- **Eighteen Years** — the number 18 is denoted a fullness of trial and suffering, because it results from the multiplication of the two numbers 3 and 6 into each other.  
The number 3 is spiritually denoted what is full and complete; and the number 6 a state of imperfection, normally associated with man after the fall, a period of trial.
- 18 would be a period of complete trial or imperfection. (cf. Luke 13:4\*)



# CURE ON THE SABBATH

- Our Lord rarely worked miracles, unasked. Here, with the view of reprehending the synagogue leader,
- He **calls** the woman to Him, and viewing her with the eyes of mercy, **lays** His hand upon her, which indicates His power, and He **pronounces** her cured;
- He simply says - “You are set free of your infirmity.”



# SACRAMENT



- Do you see a **Sacramental moment** by Jesus:
  - **Call**
  - **Laying of Hands**
  - **Pronouncement**
- **A sense perceptible sign that effects what it signifies.**

# CURE ON THE SABBATH

- Notice that upon being cured, **the woman glorified God!**
  - *Contrast* this with the leader and some others, who became indignant.
  - Six days of work: *Come for cure then!*
- **Hypocrites:** Water their oxen and donkeys to keep them healthy and that is not work, but to cure the woman who is infirm is work.



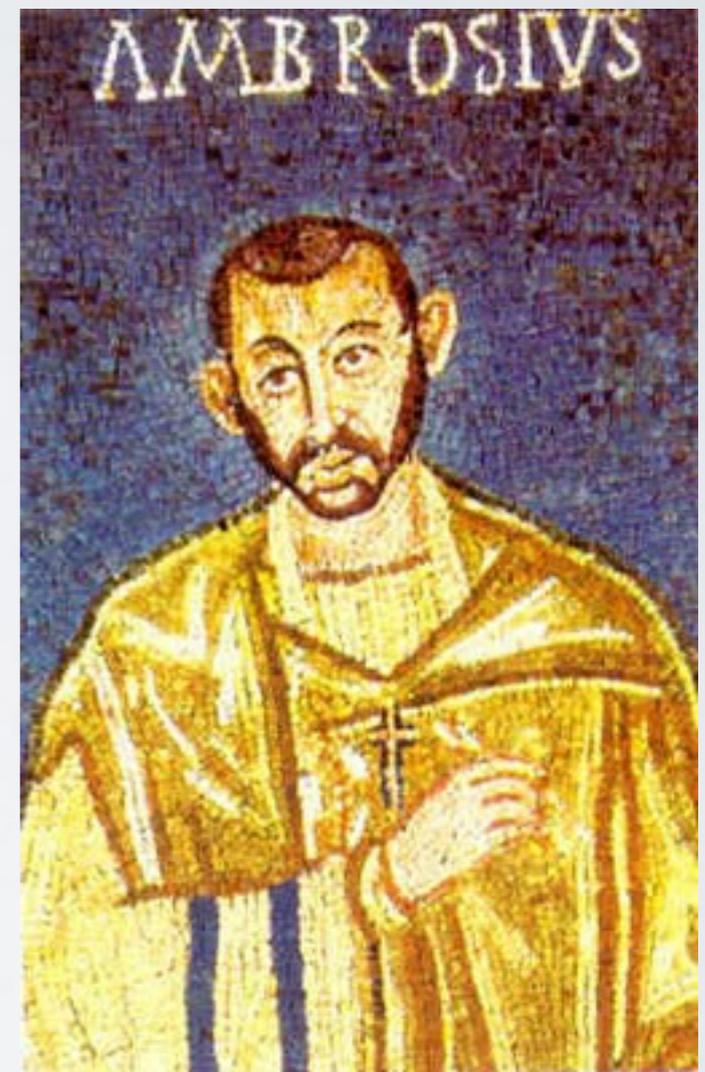


- **POINT** - The ruler of the synagogue, apparently zealous about fulfilling the Law, publicly upbraids our Lord.  
Ex 20:8-10\*; Ex 31:14\*; Lev 19:1-3\*.
- **COUNTER-POINT** - Jesus energetically censures this interpretation of the Law and stresses the need for mercy and understanding, which is what pleases God.  
Lev 19: 18\*; Hos 6:6\*; Ps 103: 1-4; Jas 2:13\*.

# CURE ON THE SABBATH

**St Ambrose** gives us a great teaching:

- *Lastly, God rested from the works of the world not from holy works, for His working is constant and everlasting;*
- *as Jesus the Son says, My Father is at work until now, and so I am at work; (John 5:17.)*
- *that after the likeness of God our worldly works, but not our religious works, should cease.*



# CURE ON THE SABBATH

Lk 13:10-17

The Crippled Woman in the Synagogue

- Significance of 18 years
- Hypocrisy - Sabbath
- Can a **demonic** spirit cause an infirmity, such as a disease?
- Daughter of Abraham



# CURE ON THE SABBATH

- Evil spirits, by Divine permission, cause diseases and bodily harm in many instances

- Job 2 - Satan smote Job with *boils* from feet to head.
- Acts 8:7 - Demons came out and *paralyzed* were healed.
- Mark 5:5-9 - *Gerasene* Demoniac - bruising
- Mark 9:25 - *Mute & deaf* spirit causes *foaming* at the mouth



# CURE ON THE SABBATH

## Daughter of Abraham

- Her healing, as a daughter of the covenant, perhaps points to the messianic restoration of all of Israel.
  - ★ Bent over as she was - she **could not stand erect**, which is reckoned man's honor above the beasts.
- Hence the greater hypocrisy of the of the leader who would tend his ox on the Sabbath but neglect the woman.



# MUSTARD SEED - YEAST

Lk 13: 18-21

The Kingdom is like a seed — a bush that holds birds.  
or Yeast that leavens a whole batch of dough.



- A mustard seed can grow as tall as a 30 foot tall bush in one season.
- The Church will explode in growth.
- The Birds are Gentiles (context of v. 29)

# MUSTARD SEED - YEAST

- Both Yeast and the Mustard seed are very small.
- Both grow / cause growth - disproportionate to their original size
- Hence, they are a beautiful image of something whose growth is symbolic of a supernatural hand at work.
- Yet under Divine guidance, even faith the size of such a seed can move mountains.



# NARROW DOOR



**THE  
NARROW  
DOOR**

**Lk 13:22-35**

Let's Read

# NARROW DOOR

## Themes



- Narrow door - many will not be strong enough
- Some knock - ate and drank - taught - Depart evil doers
- Master locks the door
- You will be out, but many from 4 corners will recline at table inside
- Some first will be last

# NARROW DOOR

- One who is deemed not strong enough is trying to get in under his own exclusive power.
  - Many will attempt - but it is impossible to **manhandle** yourself into the kingdom
  - cf Mark 10:25 - Easier for a **camel** to pass through the **eye of a needle** than a **rich man** to enter - Why?
    - Because the rich man relies on his wealth



## The 'High 5' folks

- Then there are the folks who want to get in because they “**know**” Jesus. (v.26)
  - “Hey Lord, You remember me, right?” “We ate and drank in your company”
- Remember these similar folks in **Mt 7:22-23\*?**
  - These are also people who thought they knew Jesus, but Jesus never knew them.  
**How could they have been so wrong about salvation?**

# NARROW DOOR



- So if I can't get in under my own power by sheer strength, and if knowing Jesus - even calling him Lord by name - is sometimes not enough ...
- How is it that we can be saved?
- **God's grace is the key.**  
cf. Mk 10:25-27\*
- **through faith** Eph 2:8-9\*
- what about Eph 2:10?  
See **Mt 7:21**\* for the answer

# NARROW DOOR

- Should we interpret Jesus as teaching “*Sola Gratia*” that we are saved by - *Grace Alone* - without any cooperation by us?
  - If so, what does that mean about who is saved?
  - If not, what does that mean about how we are saved?
- God’s grace is the key, but we have to open the door!

He *only* knocks... cf. Rev 3:20\*



# NARROW DOOR



- When does the Master lock the Door for you?
- **Death** - That is when it is determined whether you will enter into your Master's joy or thrown out as a useless servant. Recall Mt 25: 14-30 - The parable of the Talents.
- Note that in both accounts, here and Mt 25, the result is **wailing and grinding of teeth**.

# NARROW DOOR

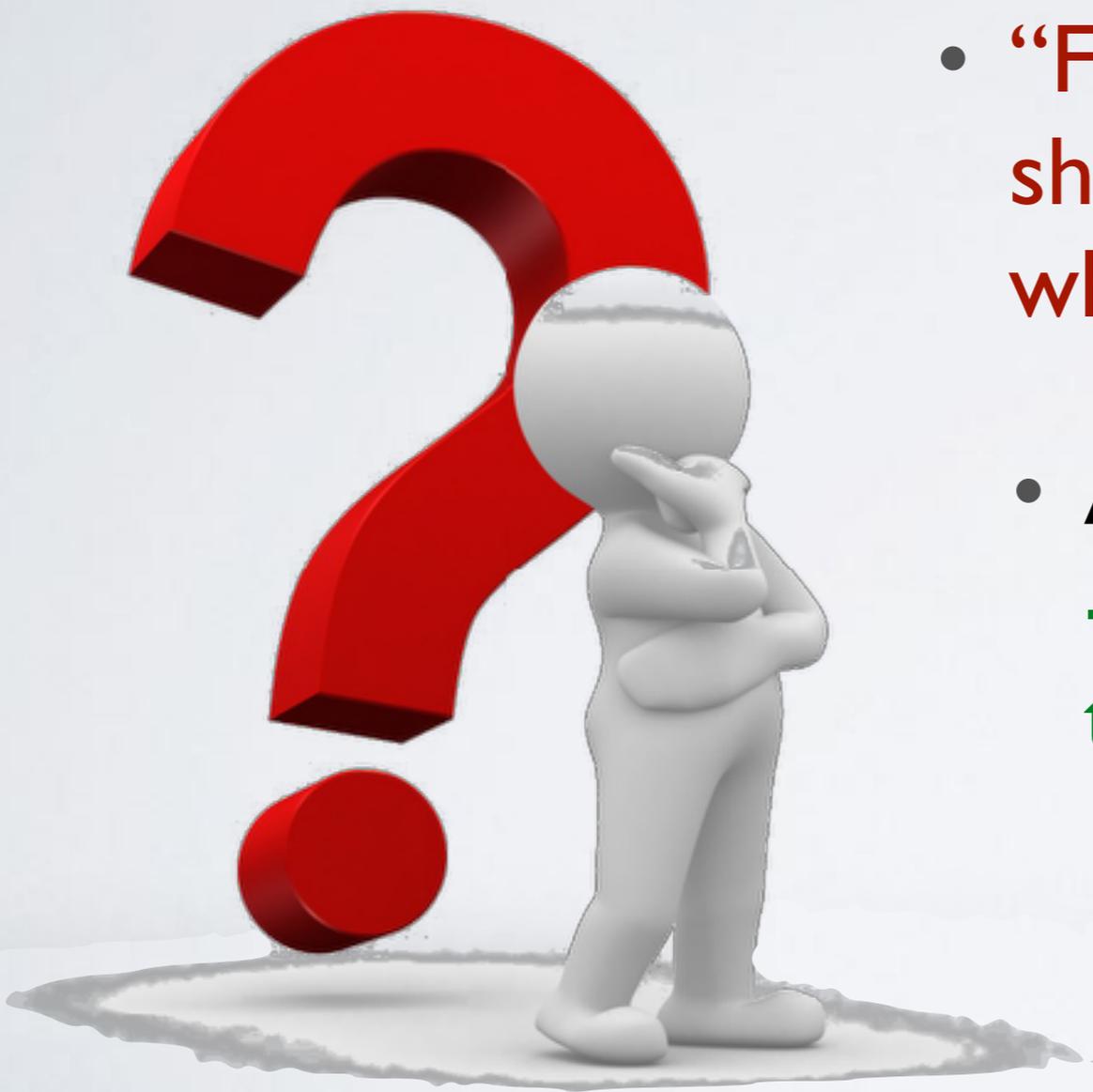
- Those excluded from the Kingdom are evildoers.
- Those who obey by imitating His example, are welcomed ... **Mt 28:19-20\***
  - ... even if they come from the 4 corners of the world - all the nations, which includes the Gentiles.
- Read **Acts 10: 34-43\*** St Peter's speech on the occasion of the conversion of **Cornelius**, a Roman Centurion.



# NARROW DOOR

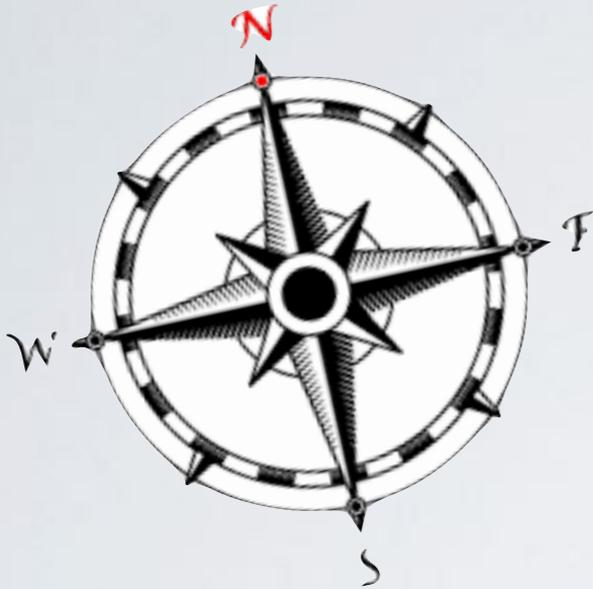
- WE imitate Christ by:
- “going about **doing** good and **healing** all those oppressed by the devil ...”  
**Acts 10:38**
- As St Paul tells us in 1 Cor 11:1
  - “Be imitators of me, as I am of Christ.”

# NARROW DOOR



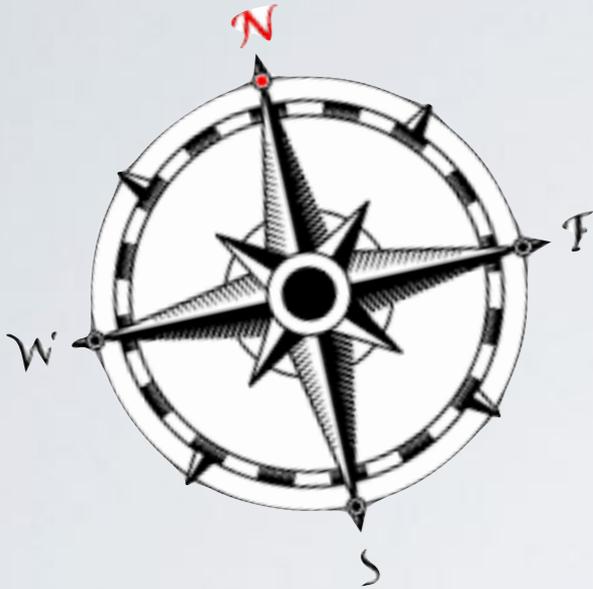
- “For behold, some are last who shall be first and some are first who shall be last.”
- A hint: **Theme of Mt 20: 1-16\***  
- **The Parable of the Workers in the Vineyard.**
- What did Jesus mean?

# NARROW DOOR



- The Key is that **North, South, East, and West** (all) will see **Abraham, Isaac** and **Jacob**, along with the **prophets** in the Kingdom of God.
- This fulfills the prophecy regarding the future scope of the redeemed as articulated in **Psalm 107:2-3\***

# NARROW DOOR



- **The first?** Those who God *first* chose - the **Jews**. Those with whom God entered into Covenant.
- True again in the Messianic time when Christ ate/drank with the Jews when He was on earth. He first went to them.
- **The last?** The **Gentiles**, who God chose by redeeming *all* of mankind. **cf I Jn 2:2\***
  - **And so St Peter preaches in Acts 10:34-35\***

# BUT I DIDN'T KNOW JESUS

Everyone is called to form part of the Kingdom of God, for He “desires all men to be saved” (1 Tim 2:4).

Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience: those too may achieve eternal salvation.

# BUT I DIDN'T KNOW JESUS

Nor shall divine providence deny the assistance necessary for salvation to those who, without any fault of theirs, have not yet arrived at an explicit knowledge of God, and who, not without grace, strive to lead a good life.

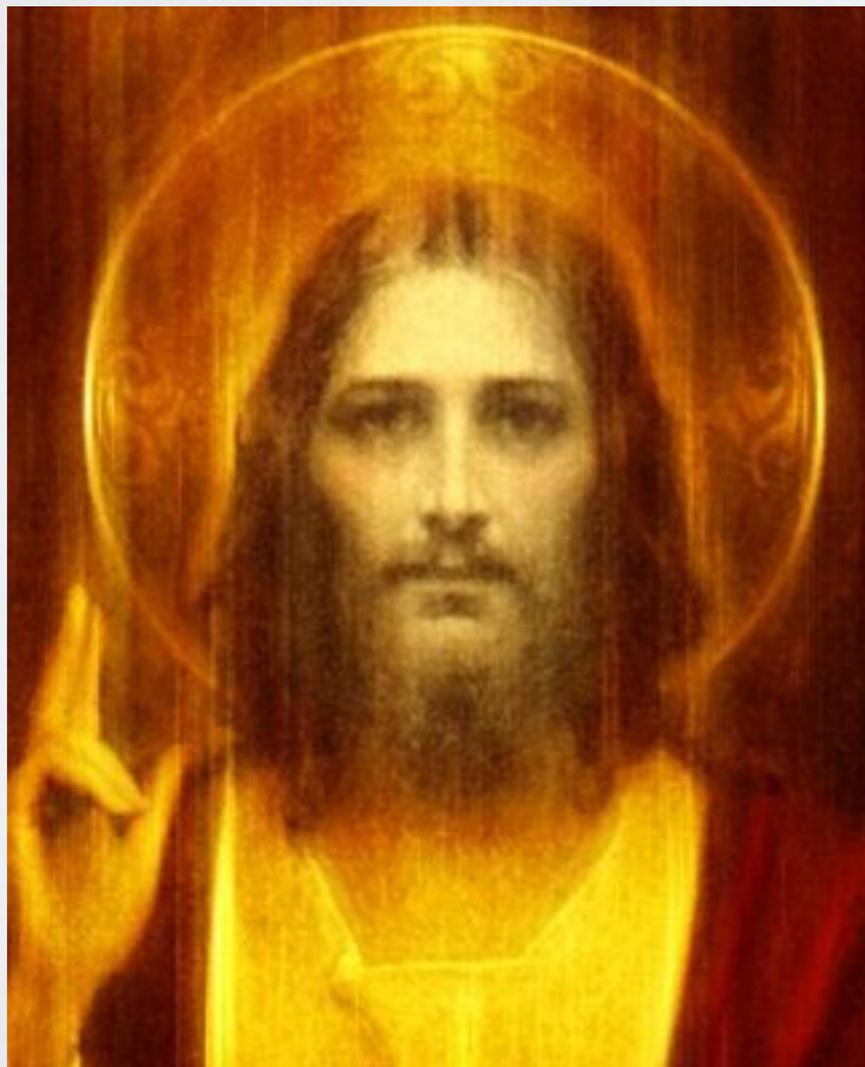
Whatever good or truth is found among them is considered by the Church to be a preparation for the Gospel and given by Him who enlightens all men that they may at length have life.

*Lumen Gentium, 16*

# I AM - THE WAY

## JOHN 14 1-9\*

I AM the Way, the Truth and the Life



- Jesus is the Narrow Door, for He is the Way.
- Let us look into this more.

*Theology for Beginners*  
*F J Sheed*

# THE WAY



- “I am the *Way, the Truth and the Life*. No man comes unto the Father but by me.”
- IF Our Lord is THE WAY, why is there need for more? ...  
why are Truth and Life added?
- *Why not just:* “I am the Way. No man comes unto the Father but by me.”

# THE WAY

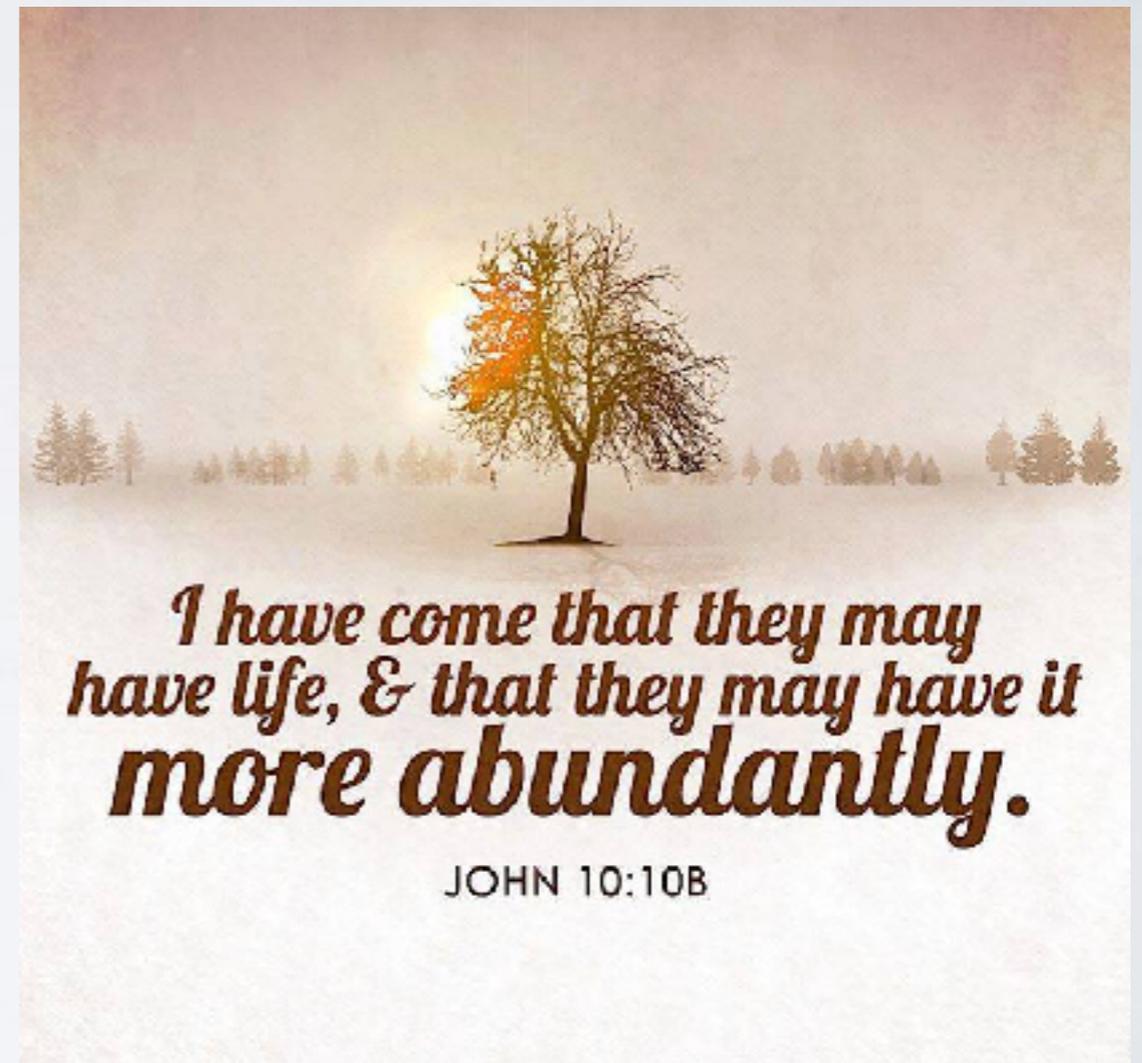
- I am the Way, the Truth and the Life. No man comes unto the Father but by me.”
- These two additional words: Truth and Life, are there for a reason. They are there to challenge us.
- With these two words we are face to face with an additional reality expressed by St Paul:  
“Work out your salvation with fear and trembling.”  
Phil 2:12
- To have found THE WAY is not the end, but the beginning. The Way is not the goal, but a path.

# THE WAY

- We might lose The Way, as we can lose any way from a path - wandering from it in two ways:
  - **Through error, apart from Truth; and**
  - **Through lack of strength, (sin) not having sufficient Life for the journey - that perseverance which is required to reach the end.**  
A humility that flows from knowing one can not reach the goal alone, apart from His church - *the the proper understanding of why St Paul warned us to approach our Salvation with “fear and trembling,” rather than presumption.*      **cc Mt 24:13**

# THE WAY

- Against this possible falling by the wayside due to insufficient strength or Life ...
- We take comfort that Our Lord came that we might have Life, “and more abundantly.”  
Jn 10:10



# THE WAY

- Looking then at The Way a little more - **what does Jesus mean that He is the Way?**
- Jesus gives us the answer: **“No man comes to the Father but by me.”**
- Jesus then is the Way -  
because it is by **Union with Him**, and only so,  
that we can come to **everlasting union with God**,  
**as is our destiny.**

# THE WAY

- **Salvation**, therefore involves: **Truth, Life, and Union** with the God-man Jesus Christ.
- We can see this **plan of Salvation** for all men being manifested in Jesus final words in the Gospel of Matthew at 28: 19-20:
  - “Go therefore and teach all nations; baptizing them in the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded.”

# THE WAY

- **TRUTH first**

- The Apostles were to **teach** all things He had told them previously (Mk 13:11) **A Magisterium!**
  - in that He had taught the rest in **Parables**, to **His disciples**, He spoke plainly.
  - And **He promised the Holy Spirit** to remind them of all He had taught them, and that the **Holy Spirit would lead them to all Truth.**
- And they were to teach **all nations**. **Truth matters!**

# THE WAY

- **LIFE next**

- The Apostles were to **Baptize**, so that new disciples could be made of water and the Holy Spirit. **A new Life born again.** Jn 3:5 and **Jn 4:1\***
- The Apostles were given the **power to strengthen** this Life for the journey:
  - They were to **forgive sins**, to **give back the life** of grace lost to sin **Jn 20:23**
  - They were to change **Bread and Wine** into His **Body and Blood**, and **give them Life** **Jn 6:54\***

# THE WAY

- **UNION finally**
  - Inherit the promise made to the first Apostles ...
    - “Behold, I am with you, all days even to the end of the world.”
    - The reality of a union with the God-man Jesus - promised by the One who could bring it about.
    - If to the end of the world, it necessarily included us as successors.

# THE WAY



- One need only not leave the path delineated as The Way,
- Remain in The Way by living the Truth that saves, and
- Persevere in His Life, through the only method He left to accomplish it: Union with Him. *Follow and Imitate Him.*

**Remember - The Door is Narrow**

# HEROD KILL JESUS

Luke 13:31-33\*

A warning from the  
Pharisees



# HEROD - KILL JESUS

- These **Pharisees** may be giving Jesus the warning just to get him to go away, to stop his journey.  
**cf Lk 13:22**
  - Jesus calls Herod—and indirectly his accomplices—a “fox”, once again showing his rejection of *duplicity* and *hypocrisy*.
  - This could be a temptation to avoid the cross, but Jesus’ answer shows them He is completely in command of his life and death.

# LAMENT - JERUSALEM

**Lk 13: 34-35\*** How many times have I earned to gather your children together as a hen ...

- Here, the message is about Our Lord's love.
- Jesus warns of the consequence of rejecting Him



# LAMENT - JERUSALEM

- Jesus here shows the infinite extent of his love.
- St Augustine explores the meaning of this touching simile:
  - “You see, brethren, how a hen seeks to gather her chicks under her wings for protection.
  - No other bird, when it is a mother, seems to show its maternity so clearly.

# LAMENT - JERUSALEM

- **We see all kinds** of sparrows building their nests before our eyes; we see swallows, storks, doves, every day building their nests; **but we do not know them to be parents**, except when we see them on their nests.
- But the **hen is so enfeebled over her brood** that even if the chicks are not following her, even if you do not see the young ones,
  - **you still know her at once to be a mother.**

# LAMENT - JERUSALEM

- With her wings drooping, her feathers ruffled, her note hoarse, in all her limbs she becomes so sunken and abject, that, as I have said, **even though you cannot see her young,**
- **you can see she is a mother.**
- **That is the way Jesus feels”**



St Augustine (In Ioann. Evang., 15, 7)

# LAMENT - JERUSALEM

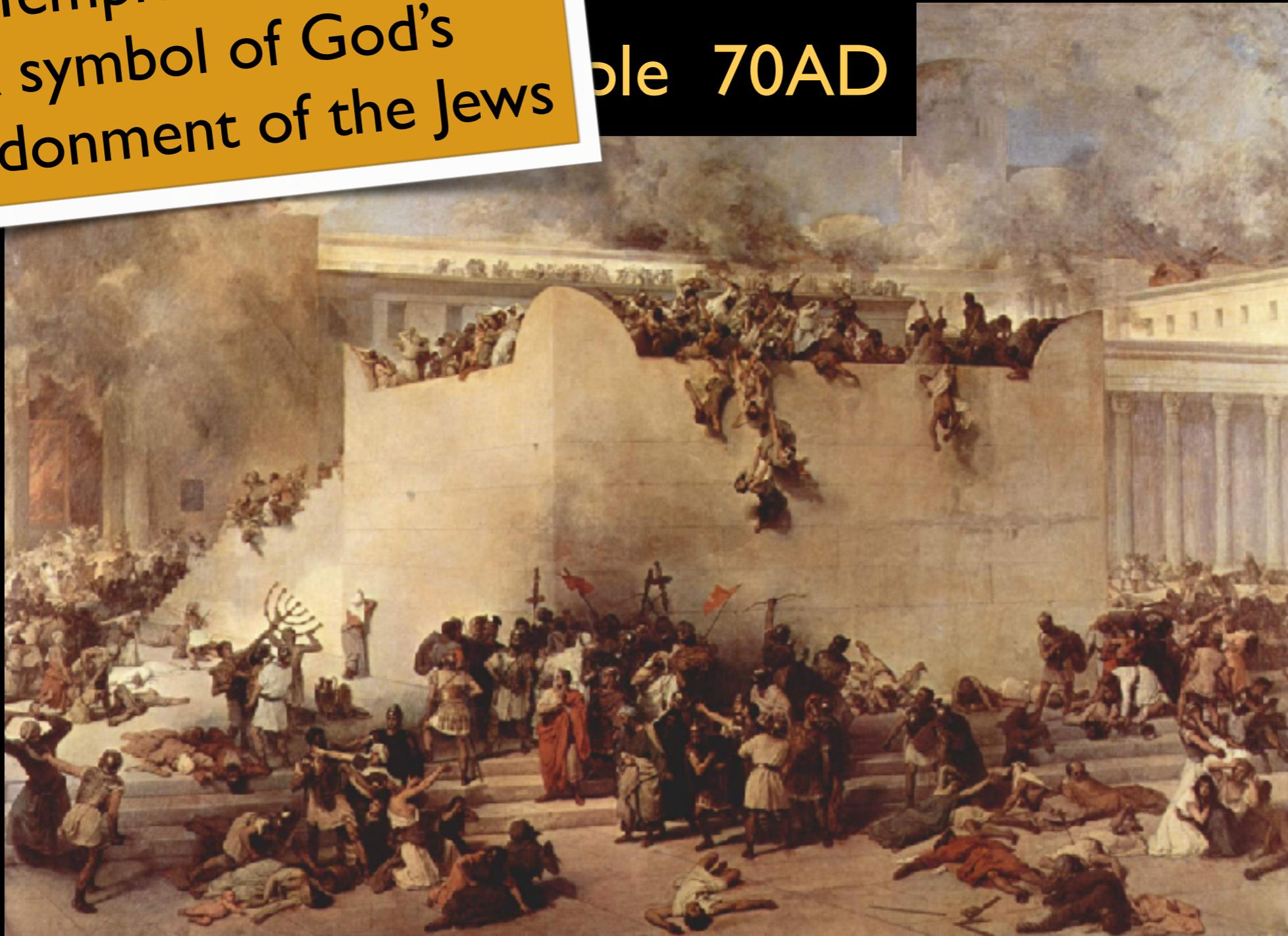


- “Your house will be abandoned.”
- What does Jesus mean?
  - Some say the Temple
  - Some say the whole city of Jerusalem

# LAMENT OF JERUSALEM

The Temple is destroyed  
A symbol of God's  
abandonment of the Jews

70AD



# LAMENT - JERUSALEM

- Jesus stated, “Your house is left to you desolate (*aphietai*, “abandoned”). “House” probably refers not to the temple, but to the whole city as He laments Jerusalem.
- Jesus noted (*quoting Ps. 118:26*) that the people of the city would not see Him again until they said that He was the Messiah.

# LAMENT - JERUSALEM

- The crowd did quote this verse when Jesus entered the city of Jerusalem in His Triumphal Entry (Palm Sunday - Luke 19:38), **but their religious leaders disapproved.**
  - *Ultimately this truth will be **proclaimed without dissent, only when Jesus comes again** and sits at the city gate to Judge of the Living and the Dead.*

The Bible Knowledge Commentary:  
An Exposition of the Scriptures

