

CHAPTER 13

Overview of Luke 13

In chapter 13, we will see the 6th & 7th time Jesus uses the word “repent” or words related to repent (“repentance,” “repentant”). The call for repentance will be found another seven times in Luke’s gospel. Obviously, the call for repentance was not unimportant to Jesus and not lost on Luke. The call for true repentance will go unheeded by an official in the synagogue where Jesus heals a woman who has been burdened with an 18-year affliction. Jesus will also continue teaching on the nature of the kingdom of God and how one enters in. He will issue serious warnings about who will be saved in the end times. Lastly, Jesus will be warned about Herod’s intent on killing Him. This will result in a lament over the capital of Israel, Jerusalem.

What to look for in Luke 13

1. As you read each paragraph ask, “How is God speaking to me personally through His word?”
2. Find the two times Jesus uses the word “repent.”
3. Look for another conflict Jesus raises by healing a woman on the Sabbath.
4. Note Jesus’ teaching on who will and who will not enter the kingdom of God.
5. Ask what the Pharisees’ motive was for warning Jesus that King Herod’s intended to kill Him.
6. Look for Jesus’ teaching on the mustard seed and the leaven, and ask how this applies to the kingdom of God.
7. Look for the relationship between Jesus’ call for repentance and His teaching about who will enter the kingdom of God.

1 Now on the same occasion there were some present who reported to Him about the Galileans whose blood Pilate had mixed with their sacrifices.

2 And Jesus said to them, “Do you suppose that these Galileans were greater sinners than all other Galileans because they suffered this fate?”

3 “I tell you, no, but unless you repent, you will all likewise perish.

4 “Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were worse culprits than all the men who live in Jerusalem?”

5 “I tell you, no, but unless you repent, you will all likewise perish.”

13:1-3 “Now on the same occasion” refers back to the events and teachings that occur in chapter 12. Little is known about the Galileans whose blood Pilate had mixed with sacrifices, as it is nowhere else mentioned in Scripture. Some believe these Galileans were part of the Zealots, fanatical Jews who resorted to violence to disrupt Roman occupation. Pilate, the Roman governor assigned to Judea (3:1), was a cruel man when it came to teaching the Jews a lesson, and apparently had his own priests add the Jews’ blood during their pagan sacrifices. This would have been particularly abhorrent to the Jews, therefore causing them to hate the Romans even more.

Likewise, nothing is known about the tower of Siloam incident. It was obviously a construction site accident near the pool of Siloam.

The point Jesus is teaching here, however, has nothing to do either with Pilate or with the construction workers. Common Jewish belief at the time was that God exacted judgment on those who had sinned badly, and therefore the Galileans and the construction workers must obviously have sinned badly to experience such terrible deaths. Jesus teaches against that doctrine however. The call to repent is for *all* men and women; all are under

judgment for sin, and those who proposed the question cannot assume they are any less sinners than those who experienced horrible deaths. It is a warning for them, as they themselves may suffer death when Jerusalem is destroyed by the Romans in AD 70.

It is the nature of the flesh to elevate oneself above others spiritually. Christians are as guilty of this as any other religion. We look for some reason to consider others greater sinners than ourselves. We judge them on the basis of church attendance, knowledge of the Bible, whether or not they smoke or drink, or even what Bible version they use. Contrary to what some Christians believe, homosexuality is no worse than adultery, and greed no less a sin than pornography when it comes to the kingdom of God. In an earthly system of justice, some crimes are deemed worse than others (e.g., murder vs. theft). But in the kingdom of God, sin of any kind is a blanket of darkness that casts a shadow over all mankind. As Paul writes in Romans 3:23, “For all have sinned and fall short of the glory of God.” Whereas mankind may exact heavier judgments for certain types of crimes, when it comes to God’s holiness, everyone is in the same boat—all have sinned and therefore stand in judgment. All mankind, regardless of whether they are great sinners or lesser sinners, stand in need of a Redeemer, and that Redeemer—the only One who settles the issue of sin—is Jesus Christ.

The tendency for Christians to create hierarchies of spirituality is ultimately a failure to love one another, for it is far easier to judge others who are not like us than to love them. In God’s kingdom, the greater the sinner, the greater the love that is needed. It is those who feel they are the spiritual elite who neither understand the true nature of God’s love nor offer love to others, especially to those they consider undeserving and involved in “greater sin.”

6 And He began telling this parable: “A man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it and did not find any.

7 “And he said to the vineyard-keeper, ‘Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?’

8 “And he answered and said to him, ‘Let it alone, sir, for this year too, until I dig around it and put in fertilizer;

9 and if it bears fruit next year, fine; but if not, cut it down.’ ”

13:6-9 The subject of this parable is a fig tree. The fig tree in Scripture is often symbolic of the nation of Israel, and represents peace and prosperity. This parable is directly related to the preceding, warning about the need for repentance. The reference to fruit harkens back to John’s preaching in chapter 3: “Therefore, bear fruits in keeping with repentance...” (v. 8). The clear teaching of this parable is that “for three years”—the three years of Jesus’ ministry—God will be looking for fruit in Israel as a result of His ministry. He will find little. There will be yet another year of grace—represented by the early church—for Israel to accept Jesus as their Messiah (the “fertilizer” being the presence of the Holy Spirit). After that, judgment will come if there is no fruit. (The grammatical construction in the

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

11 And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all.

12 When Jesus saw her, He called her over and said to her, "Woman, you are freed from your sickness."

13 And He laid His hands on her; and immediately she was made erect again and began glorifying God.

14 But the synagogue official, indignant because Jesus had healed on the Sabbath, began saying to the crowd in response, "There are six days in which work should be done; so come during them and get healed, and not on the Sabbath day."

15 But the Lord answered him and said, "You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water him?"

16 "And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?"

17 As He said this, all His opponents were being humiliated; and the entire crowd was rejoicing over all the glorious things being done by Him.

Greek implies there will, indeed, be no fruit.) This judgment happens in AD 70 when the Romans destroy Jerusalem and Herod's temple.

So, what is the fruit that God will be looking for? First and foremost, the fruit is the acceptance of Jesus as the Messiah in spite of His crucifixion; that all of Israel's leaders will recognize Jesus as Messiah by virtue of His resurrection and, as Zechariah wrote, "...they will look on Me whom they have pierced; and they will mourn..." (Zech. 12:10).

The other fruit that Jesus is referring to in this passage is the acceptance of the new covenant; that is, the covenant ruled by grace and not by the law, and characterized, not by sacrifices, rituals and feasts, but by relationships based on the new commandment, "Love one another" (John 15:12).

13:10-17 A little clarification is needed regarding the woman in this parable. It is unlikely the spirit actually bent the woman double (although this is not completely out of the realm of possibility; we know nothing of the woman's background.) It is more probable that the spirit caused the sickness which caused the woman to be bent double. Severe deformities of the spine in elderly women is usually the result of what is called osteoporosis; that is, a loss of calcium in the spine associated with decreased amounts of estrogen as a result of menopause. (However, this "bent double" condition can also be seen in other diagnoses such as idiopathic kyphoscoliosis, tuberculosis or infection.) This poor woman, whose age is not mentioned, had apparently become progressively "bent double" over a period of 18 years. Because of this, it is likely she was older, and her deformity was the result of osteoporosis.

Notice, too, that Jesus "called her over" to Him. There is no indication that He cast out a demon, as the word "demon" is not used here. We can assume, however, that the spirit was not a benevolent one. The woman is "freed" from the sickness which caused her to be doubled over, and therefore freed from the power of the spirit that caused the sickness.

The primary concern of this incident, however, is the calloused response of the synagogue official. *He cares more about the law than he does the woman!* Note that the synagogue official refers to the fourth commandment regarding the Sabbath. The first part of his statement captures the essence of the commandment. It is the second part—"...so come during them and get healed, and not on the Sabbath day"—that is *not* found in the fourth commandment or anywhere in the Torah. It comes instead from "the traditions of the elders" regarding what a Jew could or could not do on the Sabbath.

How did the Jewish leaders get to the point that they began caring more about the Sabbath laws than

they did about people? The 4th commandment refers to doing no work on the Sabbath; that it is to be holy day set aside for rest. The problem the Jews began to ask is, “Well, what constitutes work?” To address that question, beginning at the time of Ezra and to some extent, before him, the Jews began defining what constitutes work. Thus evolved a complex system of rules and laws (almost 2,000 about the Sabbath), that defined what constitutes work. One of those laws, for example, stated that healing by a physician or rabbi could not take place on the Sabbath, as it had been determined that healing constituted work. Healing could wait for another day. That is why the synagogue official suggested another day. (However, the law stated that it was okay to take a beast of burden to a watering hole to drink!) It’s this illogical, calloused, non-compassionate system of rules and laws that Jesus abhorred and condemned so passionately. Additionally, those Sabbath laws, called “the traditions of the elders,” became equal to or greater in authority than Scripture itself. The whole point of the fourth commandment had been lost, as they were given to help God’s people, not hurt them. This, too, angered Jesus.

The point here is this: beasts of burden were being treated with more compassion than a person who was ill. This phenomenon highlights a terrible breakdown in love, which is the ultimate teaching of Scripture in terms of human behavior. What should have happened is that the synagogue official should have rejoiced and given glory to God that this poor woman had been healed. He should have been glad and overjoyed for her! Before, doubled over, everyone would have considered her under judgment by God for having committed some terrible sin. Now, she is standing upright and no longer has that stigma of judgment. But what does the official do? Instead, he criticizes Jesus. This is how twisted the law had become.

There’s one last point of irony here. Jesus points out in verse 16 that she was healed on the Sabbath day. Thus, she experienced a “rest” from Satan’s bondage. Obviously, this statement flies right over the head of the official who is blinded by the agenda of the law.

13:18-19 This is the first of two similes on the kingdom of God. But in what way are these illustrations on the kingdom of God related to the above incident in the synagogue? Most likely the answer lies in the response of the crowd. They were not only “rejoicing over all the things being done by Him,” but quite possibly over His teaching about the Sabbath. The purpose of the Sabbath was not to put people into bondage, but to be healed by rest. The

18 So He was saying, “What is the kingdom of God like, and to what shall I compare it?”

19 “It is like a mustard seed, which a man took and threw into his own garden; and it grew and became a tree, and the birds of the air nested in its branches.”

20 And again He said, "To what shall I compare the kingdom of God?"

21 "It is like leaven, which a woman took and hid in three pecks of flour until it was all leavened."

22 And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem.

23 And someone said to Him, "Lord, are there just a few who are being saved?" And He said to them,

24 "Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able.

25 "Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from.'

26 "Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets';

27 and He will say, 'I tell you, I do not know where you are from; depart from Me, all you evildoers.'

28 "In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in

woman was allowed to rest from her affliction, which was the true meaning of the Sabbath. Therefore, the people were sensing perhaps a freeing from the binding laws being held over them by the officials.

The mustard seed was often ground into a paste and used for medicinal purposes. Perhaps the "sickness" issue above reminded Luke of Jesus' teaching about the kingdom of God. The mustard plant can grow up to 15 feet tall (3 meters) and become large enough for a bird to light on. Such, then, is the freedom that comes from being freed from bondage to the law.

13:20-21 The second simile reinforces the first. It's all about something quite small turning into something quite big. A small teaching on the Sabbath can produce great fruit. Leaven (yeast), which more often than not in Scripture is a type of sin, here is used in a positive way by Jesus, lest everyone think all leaven is bad.

The gospel can start out as something small in a person's life, only to become the dominating "plant" in one's life. Such is the result of someone who is freed from the law and introduced to the kingdom of grace and love. Grace is freeing, and once one is freed from the law, love becomes the dominant force for producing fruit in one's life.

13:22-30 "...Proceeding on His way to Jerusalem" does not mean this is the final trip. Jesus actually made a number of journeys to Jerusalem from the surrounding areas. Luke is placing the emphasis on Jesus' intent, not His actual itinerary. Regardless, Jesus never stops teaching.

The question in **verse 23**, "Lord, are there just a few being saved?" seems to come out of nowhere. Why did someone suddenly ask *that* question? Some commentators postulate that the crowds were actually dwindling somewhat, and the question is one of puzzlement over numbers. A better solution, however, is that personal doubts were being raised as a result of Jesus' teaching (v. 22). In this case, Luke has placed the question before the teaching, as a literary method of stating *what* Jesus was teaching. In reality, the question may actually have come *after*, or as a result of the teaching, and Luke has used the question to explain what Jesus was teaching on His journey to Jerusalem.

The other odd thing about the question is the use of the word "saved." This is the sixth time in Luke's gospel where he uses the Greek word *sozo* (saved), but the first that seems to refer to salvation for eternal life (with the exception of Jesus' own words in 9:54). Jesus uses two metaphors. The first, "narrow door," indicates the *way* to salvation; the second (house) indicates the *destination*, that is, the kingdom of God.

the kingdom of God, but yourselves being thrown out.

29 “And they will come from east and west and from north and south, and will recline at the table in the kingdom of God.

30 “And behold, some are last who will be first and some are first who will be last.”

The word “strive” means to make it one’s earnest goal, and the “narrow door” implies there are many wider doors that take neither striving nor sacrifice. “...Seek to enter” refers to entering the kingdom of God. The rest of the parable focuses, not on those who strive, but on those who choose *not* to strive, and is specifically directed to all the Jews who eventually reject Jesus as the Messiah.

The message in this parable is this: Jews believe they will be saved simply because they are Jews; that is, children of Abraham. However, though expecting to enter into the kingdom of heaven because of their heritage, they will be denied by the “head of the house” which is God. The narrow door is Jesus Himself, and choosing to accept Him as Messiah will not be an easy task; there will be persecution, rejection and hardships along the way.

Verse 29 is a prophecy referring to the Gentiles who will be saved, simply because they will choose receive Jesus as the Messiah. And in **verse 30**, though the Jews consider Gentiles to be “last,” they will instead be “first” to enter the Kingdom of God.

The objection might be raised that God is not showing love and mercy to the Jews by keeping them out of the kingdom. But one must remember, *truth always trumps love*. The truth is that Jesus is the Messiah, the only begotten Son of the Father, who will die for the sins of all mankind. God has shown no greater love than to offer His son as a sacrifice for sin. And Jesus Himself has shown no greater love than to offer Himself willingly as the sacrifice, the suffering servant. So God is not withholding love from the Jews who reject Jesus—He is offering greater love to those who accept Him. The Jews can accept Jesus as Messiah at any time, and thus experience the full love of God. Instead, they have chosen not to.

31 Just at that time some Pharisees approached, saying to Him, “Go away, leave here, for Herod wants to kill You.”

32 And He said to them, “Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My goal.’”

33 “Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet would perish outside of Jerusalem.

34 “O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her

13:31-35 The motive of the Pharisees is probably not a desire to protect Jesus, but to keep Jesus from fulfilling His mission toward Jerusalem. (Compare the words “at the same time” with verse 22). One must consider the possibility that Satan is behind their words. Their warning, in fact, is probably contrived, as nowhere else in the gospels is it stated that Herod had plans to kill Jesus.

Jesus’ use of the word “fox” is a Hebraism for someone who is sly and cunning, so Jesus is playing along with ploy of the Pharisees to let *them* know that He has no intention of changing His plans to travel to Jerusalem, whether there is a real threat or not. “Today, tomorrow, and the third day” in **verse 32** are not a timetable for His arrival, but an affirmation of His intent. The “third day,” of course, refers to His resurrection.

brood under her wings, and you would not have it!

35 “Behold, your house is left to you desolate; and I say to you, you will not see Me until the time comes when you say, ‘Blessed is He who comes in the name of the Lord!’ ”

Verse 33 is a statement of irony, not historical fact. It is ironic that the city that is supposed to be the center of God’s presence is the very city where God’s presence in the form of Jesus will be rejected. Those who brought the truth of God to Jewish spiritual leadership (e.g., Jeremiah, Isaiah) were in fact killed by those very same leaders.

Verses 34 & 35 provide intimate insight into the love of Jesus for His people. There is wailing, weeping and grieving undergirding the words, “O Jerusalem...,” as David wept over his son Absalom. There is great compassion here, for Jesus knows well the fate of His people and the tragedy that is coming. There is anguish underlying the fact that He will be rejected, that they “would not have it.” It is a desperate cry of exasperation and frustration, as well as indignation. Jesus’ heart is broken over His people.

There is a wonderful personal application that can be gleaned from Jesus’ mourning over Jerusalem. Many sincere Christians mourn for family members or friends who reject Jesus Christ. This can often bring tears during intercessory prayer for loved ones. Although mourning for lost loved ones is agonizing, there is a glimmer of blessing in that God is allowing His children to suffer the same frustration and mourning He does over the lost. When the Christian mourns over lost loved ones—or any lost person for that matter—he or she is sharing God’s mourning over the lost, and in this case, Jesus’ mourning over Jerusalem.

“Blessed is He who comes in the name of the Lord!” refers not only to Jesus’ triumphal entry on Palm Sunday, but to Jesus’ second coming when “every knee will bow, and every tongue will confess...that Jesus is Lord.” It will be a fulfillment of Zechariah 12:10.

Questions for Your Personal or Group Reflection

1. In this chapter, how has God spoken to *you* through His word? Of the many principles presented in chapter 13, what principle stands out most to you? Once you identify the principle, what do you intend to do about it in the form of action?
2. What is repentance and what does it mean? What are the consequences for failing to repent? Is there anything—anything—of which you need to repent? And, does repentance mean only to confess something, or does it mean to actually do something about it?
3. Reread the paragraph about Jesus healing the woman bent double. What should the reaction of the synagogue official have been?
4. In that same healing, ask yourself why was the crowd rejoicing so much? Was it just because of what Jesus did in the form of healing, or was it possibly something Jesus said that caught the crowd's attention?
5. How can *you* participate in turning a mustard seed into a great bush? How can *you* become leaven in your home, your school, your workplace, or your church?
6. In verse 24, Jesus teaches, “Strive to enter through the narrow door....” What does that mean to you? What does the “narrow door” represent in your life? How might the concept of the narrow door relate to your relationships, and in particular your willingness to “love one another” and to “love your neighbor as yourself”?
7. Reread verse 34. Over whom have you wept lately?

The Discipler's Commentary
Fill-in Outline for the Disciple
Luke 13

13:1-9 – Jesus is asked a question about the nature of sin;
He responds that His listeners need to _____

13:10-17 – Jesus heals a woman bent double for 18 years;
she is set free on _____

13:18-21 – Two similes regarding the *nature* of the kingdom of God;
the mustard seed and the _____

13:22-30 – Jesus teaches about the *way* to the kingdom of God;
it is _____

13:31-35 – The Pharisees try to convince Jesus not to continue His journey;
Jesus mourns for _____

The Discipler's Commentary

Answer Outline for the Discipler

Luke 13

13:1-9 – Jesus is asked a question about the nature of sin;

He responds that His listeners need to repent

- *The disciple will need to be informed that, from an historical point of view, nothing is known about the two events mentioned in these verses, so there is nothing to refer them to.*
- *The disciple will also need to know that, according to Jewish theology, God punishes sinners on earth for their sins, and the greater the sin, the greater the punishment or misfortune they received. The key words for understanding this concept is “worse culprits” in verse 4.*
- *In reality, there is much discussion that can be had over these verses. Many Christians ask about—or assume—the same belief; some sins are worse than others, and therefore garner heavier punishments. For example, is homosexuality worse than adultery, or greed worse than pornography? (cf. Col. 3:5.) The Bible teaches that “...all have sinned and fallen short of the glory of God” (Rom. 3:23).*
- *Ensure that the disciple understands that sin of any kind separates one from God, and therefore repentance is the first step in restoration, no matter whether someone considers it a “small sin” or “great sin.”*
- *A good discipler can build a case for repentance by helping the disciple see the theme of repentance throughout the gospel.*
- *Make sure that the disciple understands that knowing the concept of repentance is not the same as actually repenting. Ask the disciple if he or she has repented of any sins lately. In reality, repentance should be a part of daily prayers.*

13:10-17 – Jesus heals a woman bent double for 18 years;

she is set free on the Sabbath

- *The disciple may have difficulty understanding why the synagogue official had such a difficult time with Jesus healing the woman on the Sabbath. (Refer to the commentary for the laws about healing on the Sabbath.) Make sure the disciple understands that there are no restrictions to healing on the Sabbath in the Torah itself. Those laws were established later under the body of work called “the traditions of the elders.”*
- *The discipler will want to avoid any distracting discussion on what caused this woman to be “bent double.”*
- *Make sure that the disciple understands the point Jesus is making about the hypocrisy of the Jewish leadership concerning what one could or could not do on the Sabbath (e.g., disabled woman vs. ox).*
- *To bring application to this incident, ask the disciple if he or she feels guilty about not attending church on Sunday when they choose instead to help someone or perform a good deed. Ask if they have ever heard a preacher make people feel guilty about not attending church on Sunday. (This is not to say that Christians shouldn't make every effort to attend worship services, especially in America where we still have the freedom to worship openly. Missing Sunday worship to do a good deed is one thing...laziness is another.)*
- *Ensure that the disciple sees the relationship between the concept of Sabbath “rest” and the woman being “freed” from her sickness.*

13:18-21 – Two similes regarding the *nature* of the kingdom of God;

the mustard seed and the leaven

- *See if the disciple can verbalize the two illustrations about what the kingdom of God is like. In terms of application, these illustrations can refer to the kingdom of God on earth, and they can refer to the kingdom of God in one's life.*
- *See if the disciple can find the relationship between these illustrations and the incident in the synagogue when Jesus healed the woman bent double.*

13:22-30 – Jesus teaches about the way to the kingdom of God;
it is narrow and difficult

- *This teaching by Jesus may be difficult for some disciples to understand. They may take the position that the “head of the house”—God—is being “insensitive” and uncaring toward those who “seek to enter.” Remind the disciple that the theme here is twofold: first, it is the context of the kingdom of God (v. 28); second, it is in response to one of the disciples asking, “...are there just a few who are being saved?” The key to understanding this teaching is verse 24: “Strive to enter through the narrow door.” The teaching is that many Jews will want to enter the kingdom of God, but few are willing to accept God’s condition that there is now but one way, and that is repenting of sins and accepting Jesus as their Messiah.*
- *See if the disciple can understand the meaning of verse 29. (It refers to the Gentiles entering the kingdom of God by receiving Jesus as Lord and Savior.)*
- *See if the disciple can understand the meaning of verse 30. The Jews have always considered themselves as “first” in God’s eyes, and the Gentiles as “last.” In the future, the tree of the mustard seed will be filled mostly with Gentiles. Thus, the last will be first to receive Christ, and the first, last to receive Him.*
- *In terms of application, ask the disciple if he or she has ever heard anyone say, “I believe there are many ways to God. Christianity is just one of them.” Or, “All religions lead to God.” Or, “Christians are too narrow minded. They believe that there is only one way to God.” Or, “How could a loving God possibly send anyone to hell?” How would the disciple answer each of these assertions?*
- *Ask the disciple if he or she thinks being a Christian is going to be an easy journey. The discipler may want to refer the disciple to Christians who are being persecuted, imprisoned and put to death all over the world, simply because they follow Jesus Christ.*

13:31-35 – The Pharisees try to convince Jesus not to continue His journey;
Jesus mourns for Jerusalem

- *The disciple may need some background information concerning the Old Testament prophets who were killed for teaching and preaching the truth (e.g., Isaiah & Jeremiah).*
- *See if the disciple can determine what Jesus means when He says in verse 32, “...and the third day I reach My goal.” (This statement obviously refers to His resurrection.)*
- *Ask the disciple why Jesus mourned over Jerusalem. What does this have to do with the concept of love?*
- *See if the disciple can understand verse 35. This verse is both a near and far prophecy. It refers first to Jesus’ triumphal entry into Jerusalem (chapter 19) and second, to Jesus’ second coming when the Jewish nation “will look on Me whom they have pierced” and repent.*