SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 13

Unless You Repent — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus takes the news of the day and turns it into a call to me: repent, bear fruit, and enter while the door is open. And the One who warns is the same One who straightens the bent, pleads for one more year, and longs to gather sinners under His wings.

00 The Text

LUKE 13 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

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."

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.'"

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.

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 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."

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 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!'"

Marked in the text

- **v1** "whose blood Pilate had mixed with their sacrifices" — Sin / warning
- **v2** "greater sinners than all other Galileans" — Sin / warning
- **v4** "the tower in Siloam fell" — Time / place / contrast
- **v7** "for three years I have come looking for fruit" — Time / place / contrast
- **v7** "Cut it down!" — Sin / warning
- **v8** "Let it alone, sir, for this year too" — God — His character & actions
- **v11** "for eighteen years had had a sickness caused by a spirit" — Sin / warning
- **v12** "Woman, you are freed from your sickness" — God — His character & actions
- **v13** "immediately she was made erect again and began glorifying God" — Promise / blessing
- **v15** "You hypocrites" — Sin / warning
- **v16** "a daughter of Abraham" — Promise / blessing
- **v16** "whom Satan has bound for eighteen long years" — Sin / warning
- **v19** "It is like a mustard seed" — Promise / blessing
- **v21** "until it was all leavened" — Promise / blessing

- **v22** “proceeding on His way to Jerusalem” — Time / place / contrast
- **v24** “Strive to enter through the narrow door” — Command / instruction
- **v24** “will seek to enter and will not be able” — Sin / warning
- **v25** “the head of the house gets up and shuts the door” — Time / place / contrast
- **v27** “DEPART FROM ME, ALL YOU EVILDOERS” — Sin / warning
- **v29** “recline at the table in the kingdom of God” — Promise / blessing
- **v30** “some are last who will be first and some are first who will be last” — Time / place / contrast
- **v32** “the third day I reach My goal” — God — His character & actions
- **v33** “I must journey on” — God — His character & actions
- **v34** “just as a hen gathers her brood under her wings” — God — His character & actions
- **v34** “you would not have it” — Sin / warning
- **v35** “your house is left to you desolate” — Sin / warning
- **v35** “BLESSED IS HE WHO COMES IN THE NAME OF THE LORD” — Promise / blessing
- **v3** “unless you repent, you will all likewise perish” — Key repeated word (every occurrence)
- **v10** “Sabbath” — Key repeated word (every occurrence)
- **v10** “sabbath” — Key repeated word (every occurrence)
- **v18** “kingdom of God” — Key repeated word (every occurrence)
- **v6** “fruit” — Key repeated word (every occurrence)

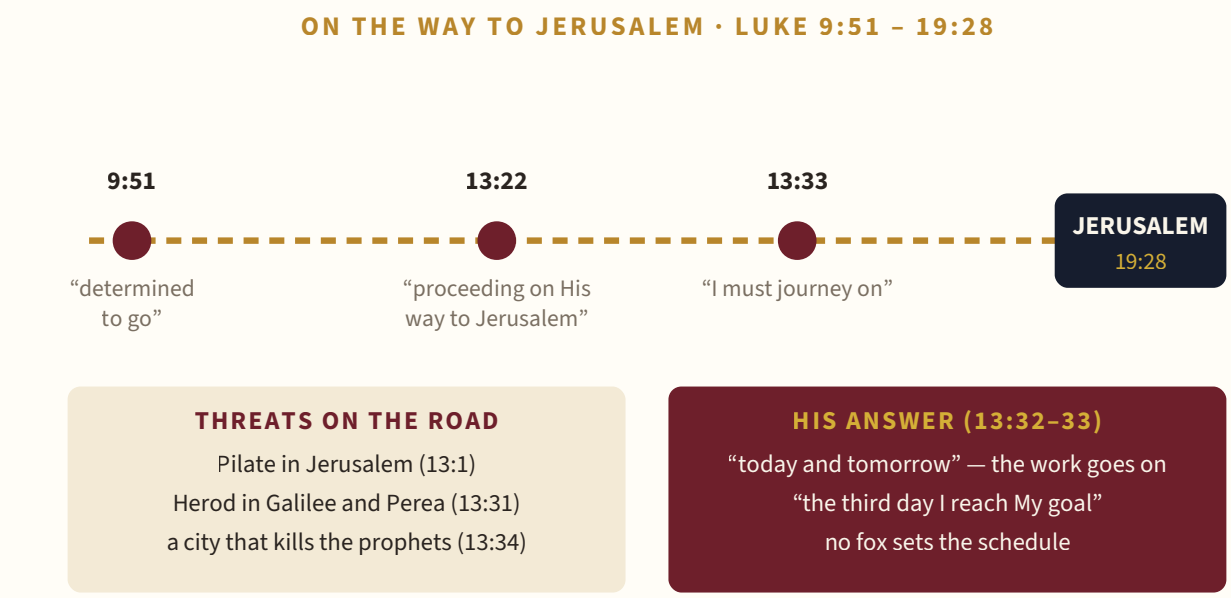
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 13:3

"I tell you, no, but ⚠unless you repent, you will all likewise perish."

FIGURE · ON THE WAY TO JERUSALEM



Luke keeps reminding us where the road ends; read the threats on the left against Jesus' calm answer on the right.

Setting. Jesus is on the long road to Jerusalem (9:51; 13:22, 33), teaching crowds in Galilee and Perea. Some report Pilate's massacre of Galilean worshipers (v1); Jesus adds the collapse of the tower in Siloam (v4). He tells the parable of the fig tree (vv6–9), heals a woman in a synagogue on the Sabbath (vv10–17), tells two kingdom parables (vv18–21), answers a question about the few who are saved (vv22–30), and answers a warning about Herod with a lament over Jerusalem (vv31–35).

Structure:

- vv1–5 — **the tower and the call:** Galileans killed by Pilate (v1); "Do you suppose …?" (vv2, 4); the eighteen in Siloam (v4); "unless you repent, you will all likewise perish" (vv3, 5).
- vv6–9 — **the barren fig tree:** three years with no fruit (vv6–7); "Cut it down!" (v7); "Let it alone, sir, for this year too" (v8); fruit next year, or the axe (v9).
- vv10–17 — **the bent woman loosed:** eighteen years bent double (v11); "Woman, you are freed" — hands laid on her, she stands and glorifies God (vv12–13); the synagogue official's six days (v14); "You hypocrites" — the ox and donkey untied, the daughter of Abraham released (vv15–16); opponents humiliated, the crowd rejoicing (v17).

- vv18–21 — **seed and leaven:** the mustard seed that becomes a tree with birds in its branches (vv18–19); leaven hidden in three pecks of flour (vv20–21).
- vv22–30 — **the narrow door:** on the way to Jerusalem (v22); "are there just a few?" (v23); strive to enter (v24); the door shut — "I do not know where you are from" (vv25–27); weeping, the patriarchs, east and west, last and first (vv28–30).
- vv31–35 — **the fox and the hen:** "Herod wants to kill You" (v31); "Go and tell that fox" — today, tomorrow, the third day (vv32–33); "O Jerusalem, Jerusalem" — the hen and her brood (v34); the house left desolate — until "BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!" (v35).

Repeated words, with counts:

- "I tell you / I say to you" ×5 — vv3, 5, 24, 27, 35.
- "unless you repent, you will all likewise perish" ×2 — vv3, 5 (word for word); "perish" ×3 — vv3, 5, 33.
- "Sabbath" ×5 — vv10, 14 (×2), 15, 16.
- "Jerusalem" ×5 — vv4, 22, 33, 34 (×2).
- "year(s)" ×5 — vv7, 8, 9, 11, 16; "eighteen" ×3 — vv4, 11, 16.
- "today / tomorrow / the third day / the next day" ×6 — vv32 (×3), 33 (×3).
- "freed / untie / released / bond / bound" ×5 — vv12, 15, 16 (×3).
- "kingdom of God" ×4 — vv18, 20, 28, 29.
- "like / compare" ×5 — vv18 (×2), 19, 20, 21.
- "woman" ×4 — vv11, 12, 16, 21.
- "first / last" ×4 — v30 (×4).
- "fruit" ×3 — vv6, 7, 9; "door" ×3 — vv24, 25 (×2).
- "glorifying / glorious / rejoicing" ×3 — vv13, 17 (×2).

Contrasts: Worse sinners ⟷ all sinners (vv2–5). Three fruitless years ⟷ one more year (vv7–8). Cut it down ⟷ let it alone (vv7–8). Bound by Satan ⟷ freed by Jesus (vv12, 16). Six days for work ⟷ the Sabbath for release (vv14–16). The humiliated opponents ⟷ the rejoicing crowd (v17). A tiny seed ⟷ a tree; a bit of leaven ⟷ the whole batch (vv19, 21). Seek ⟷ strive (v24). Inside at the table ⟷ outside knocking (vv25–29). Last ⟷ first (v30). The fox ⟷ the hen (vv32, 34). I wanted ⟷ you would not (v34). Desolate now ⟷ "until" you say "Blessed" (v35).

Shape of the chapter: two warnings (vv1–9), a sign of release (vv10–17), two pictures of the growing kingdom (vv18–21), and two more warnings (vv22–35). The call to repent at the start becomes the door that shuts and the city that refuses at the end — and at the very center, a bent woman stands up straight.

Chapter theme (my words): Jesus will not let me look at other people's disasters without looking at my own heart. God is patient, Jesus is a mighty Deliverer, and His kingdom will fill the world — but the time to repent and enter is now, while the door is open and His wings are spread.

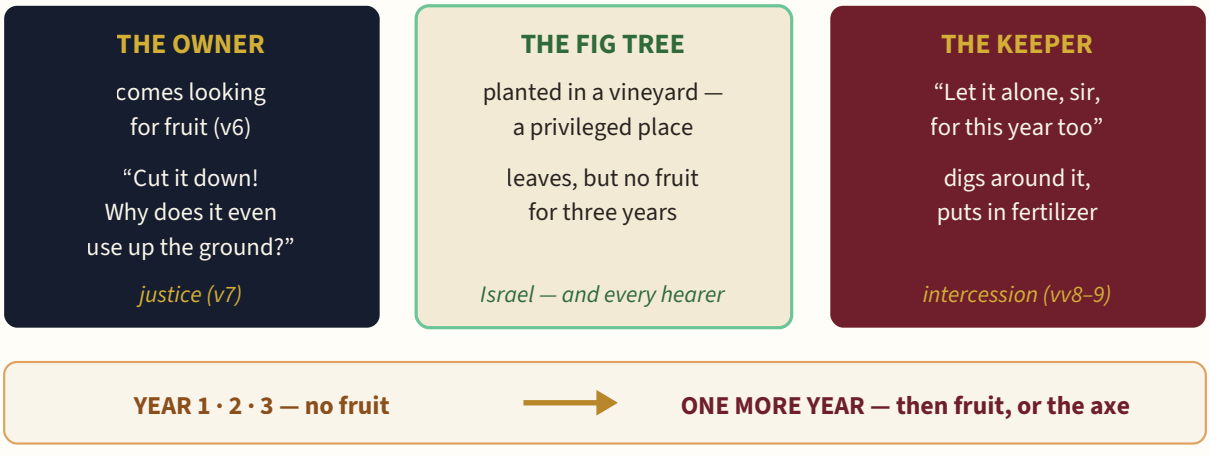
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 13:16

"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?"

FIGURE · THE BARREN FIG TREE



The story stops before the year is over. Jesus leaves the ending to the hearer.

Sproul: "Jesus did not tell us what happened to the fig tree."

Three characters, three years and one more: notice that the story stops in the year of mercy, before anyone knows how it ends.

Does suffering prove guilt? No. Jesus answers "I tell you, no" twice (vv3, 5). Henry: "we cannot judge of men's sins by their sufferings in this world." Spurgeon: "has not the minister fallen dead in the pulpit?" But Jesus does not stop there. Sproul: the question I should ask is, "Why wasn't I slaughtered along with the others?" All of us deserve judgment; every day of life is mercy.

"Likewise perish" — AD 70 or eternity? Guzik ties the warning to the Roman destruction of Jerusalem, when many did die by sword and falling stones. I agree that was a near fulfillment. But the call to repent reaches every hearer, and the perishing Jesus warns of is finally the loss of the soul (Luke 9:24–25; John 3:16).

Who is the fig tree? First, Israel — planted in God's vineyard with every privilege (Isaiah 5:1–7). Henry: "God chose them for his own, made them a people near to him." But Sproul and Spurgeon both preach it to the professing church and to each hearer. The "three years" matches the length of Jesus' ministry, though no teacher here presses that. The keeper who pleads pictures Christ's intercession (Henry, Spurgeon) and also the work of ministers.

Was the woman's sickness demonic? Luke says "a sickness caused by a spirit" (v11), and Jesus says "Satan has bound" her (v16). Yet He lays hands on her as a healing, not an exorcism. Guzik warns: "We are foolish to think that spiritual issues cause all physical problems." She was still "a daughter of Abraham" — Spurgeon stresses she belonged to God while she was bound.

Is the leaven good or bad? Here our teachers part. Sproul and Henry read both parables as the kingdom growing from small to great: "Small beginnings yield great and vast fruit" (Sproul). Guzik (with Morgan and Carson) reads the overgrown tree and the birds as unnatural and evil, and leaven — which nearly always means sin in Scripture (12:1; 1 Cor 5:6) — as corruption entering the kingdom community. I take Jesus' main point to be growth from tiny beginnings, but Guzik's warning fits what history and Scripture say about this present age: the field has wheat and tares until the King returns.

"Are there just a few?" Jesus never answers the number. Guzik: He turns curiosity into a personal call. Sproul: "Strive" is the word behind "agony." Spurgeon: "Striving is a more vehement exercise than seeking." Striving does not earn salvation — Jesus is the door (John 10:9) — but it shows a man who really wants in.

"I do not know where you are from." Sproul: "When He said He did not know them, that does not mean He was unaware of them." It means no relationship. They had eaten with Him and heard Him teach (v26). Henry: "It is the hell of hell to depart from Christ." And Guzik notes, "their racial identity was no guarantee of the kingdom" — Gentiles from every direction come in.

Herod "that fox." Guzik: a "cunning but weak ruler." Sproul doubts Herod really wanted to kill Jesus. Henry: prophets have "a liberty of speech in reproving princes." Jesus keeps God's schedule — "I must journey on" (*dei*) — and "the third day" hints at what waits in Jerusalem.

The desolate house and the word "until." Guzik (with Pate) sees AD 70. Henry: "The house that Christ leaves is left desolate." But Jesus puts a time limit on the blindness: "you will not see Me until … you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'" (Ps 118:26). The crowd shouted it at the triumphal entry (19:38), yet the city as a whole rejected Him. I read this "until" with Zechariah 12:10 and Romans 11:26 — a future day when Israel as a nation will look on Him whom they pierced and welcome her King at His return. God is not finished with Israel.

Word study (Greek):

- **repent — *metanoeō* (G3340):** a changed mind that turns the life; present tense, ongoing (Guzik).
- **perish — *apollymi* (G622):** to be destroyed, lost (Luke 15; John 3:16).
- **fig tree — *sykē* (G4808):** Israel's familiar tree (Hos 9:10; Mic 7:1).
- **use up — *katargeō* (G2673):** to make idle, nullify; KJV "cumbereth."
- **bent double — *synkyptō* (G4794):** only here in the New Testament; "made erect" is *anorthoō* (G461).
- **untie / release — *lyō* (G3089):** the ox untied, the woman released; "bound" is *deō* (G1210); "freed" is *apolyō* (G630).
- **must / should — *dei* (G1163):** vv14, 16, 33 — the ruler's rule and God's necessity.
- **leaven — *zymē* (G2219):** elsewhere hypocrisy or sin spreading (12:1; 1 Cor 5:6).
- **strive — *agōnizomai* (G75):** to agonize, contend for the prize.
- **door — *thyra* (G2374); narrow — *stenos* (G4728):** "I am the door" (John 10:9).
- **fox — *alōpēx* (G258):** cunning but weak (Guzik).

- **reach My goal — *teleioō* (G5048):** to complete, perfect (Heb 2:10).

Key insights to carry (from the Deep Dive):

1. **Jesus refuses to rank the dead** — and turns the question on the living.
2. **The right question is "Why not me?"** (Sproul).
3. **Do not lie to make a point** (Spurgeon).
4. **Repentance keeps going** — a continuing turn (Guzik).
5. **Mercy has a deadline** — one more year.
6. **The barren tree is not harmless** — it uses up the ground.
7. **Untie the ox — release the woman** — *lyō*.
8. **Small beginnings — but watch the leaven** — teachers differ.
9. **Knowing about Jesus is not being known by Him** (v26–27).
10. **A fox cannot rush the Lamb** — today, tomorrow, the third day.

Cross-references: Gen 18:6; Ps 80:8–16; 91:4; 118:26; Isa 5:1–7; Jer 8:13; Ezek 17:23; 18:32; 33:11; Dan 4:12; Hos 9:10; Mic 7:1; Zech 12:10; Matt 7:13–14; 13:31–33; 23:37–39; Mark 11:12–14; Luke 9:51; 12:1; 19:38, 41–44; John 10:9; 15:8; Rom 11:26; 1 Cor 5:6; Heb 2:10; 2 Pet 3:9.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 13:34

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

FIGURE · THE NARROW DOOR



The question was "are there just a few?" The answer is "strive to enter" — while the door is open.

Knowing about Him (v26) is not the same as being known by Him (v27).

Compare the two sides of the shut door: the people outside claim familiarity with Jesus, while strangers from every direction sit with the patriarchs.

Sin to confess — judging the other guy's disaster. When I hear of a man who overdosed, went back to prison or lost his family, I can quietly think, "Well, he had it coming." Jesus says, "I tell you, no." The right question is the one Sproul gives: "Why wasn't I?" I confess the pride that ranks other sinners below me, and I ask God for a heart that sees my own need first.

Command to obey — repent, and keep repenting. Not once at an altar call, but as a direction of life (Guzik). This week I will name one thing I have been turning back toward — a habit, a resentment, a secret — and turn away from it again, out loud, before God and one brother.

Truth to face — the year of mercy will end. The fig tree got one more year, with digging and fertilizer. Some of the men I sit with have had their "dirt dug around" for years — arrests, losses, a program, a praying mother. So have I. I do not get to assume three more years (Sproul). Fruit is what the Owner is looking for.

Promise to trust — He sees the bowed down and sets them free. Eighteen years bent double, and one word from Jesus: "Woman, you are freed." Spurgeon: "The devil can tie in a moment a knot which you and I cannot unloose in eighteen years." Jesus can. If I am bent over by shame, depression or an old bondage, I come to the place where He is and let Him lay His hands on me.

Example to follow — Jesus on His road. Herod's threats did not rush Him, and Jerusalem's refusal did not harden Him. He kept His Father's schedule and still wept like a mother hen over the people who would kill Him. I want that steadiness — and that heart for people who are pushing God away.

Questions for the table (from the Deep Dive):

1. When I hear about a tragedy, is my first thought about what "they" must have done — or about whether I am ready to meet God? (13:1–5; Ezek 33:11) *Unless you repent, you will all likewise perish.*
2. If the Owner came looking for fruit in my life this year, what would He find? What is the "digging and fertilizer" He has been putting around me? (13:6–9; John 15:8) *Fruit is the evidence of a real conversion (Sproul).*
3. The woman was bent double for eighteen years and still came to the synagogue. What has bent me over — and what would standing up straight look like? (13:10–13) *Jesus always occupies a place from which he can spy out those who are bowed down (Spurgeon).*
4. Where have I cared more about rules, schedules or my own convenience than about a hurting person in front of me? (13:14–17) *Untie the ox — release the woman.*
5. Am I seeking or striving? What would it look like to strive to enter the narrow door this week? (13:24–27; Matt 7:13–14) *Striving is a more vehement exercise than seeking (Spurgeon).*
6. Jesus wanted to gather Jerusalem like a hen gathers chicks, and they would not have it. Where am I resisting His gathering? (13:34–35; Ps 91:4) *How often I wanted to gather your children together.*

Worship. The Lord of the vineyard comes looking for fruit and finds a sinner like me — and the Keeper pleads, "Let it alone, sir, for this year too." He looses what Satan has bound, He keeps His appointed road in spite of every fox, and He spreads His wings over the city that will kill Him. Blessed is He who comes in the name of the Lord.

Prayer. Lord Jesus, forgive me for judging other men's disasters while ignoring my own heart. I repent today, and I want to keep repenting. Thank You for the year of mercy — dig around me, feed me, and make me fruitful. Straighten what is bent in me. Give me the will to strive through the narrow door while it is open, and gather me under Your wings. And hasten the day when Jerusalem says, "Blessed is He who comes in the name of the Lord." Amen.

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. · Teacher material summarized from David Guzik (Enduring Word), R.C. Sproul (Ligonier), C.H. Spurgeon and Matthew Henry — see Luke-13-Deep-Dive-Four-Voices.pdf for sources. · Importable: the companion .md carries the berean-study block.