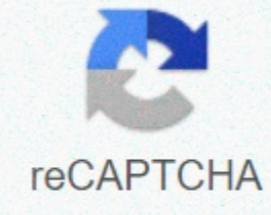




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Luke 13 1 commentary

In the past month we have been shocked by the massacre at Columbine High School in Colorado. We also have staggered people in Oklahoma who lost everything they belonged to in a few minutes when the killer tornado swept through their neighborhoods. We hear from earthquakes that kill thousands of people in other countries. We receive nightly reports on the horrors of war in Kosovo. On a personal level, many of us are struggling with private tragedies – loved ones who die when they die, incidents that have devastating consequences, children suffering from birth defects or serious illnesses. Naturally, we always ask, Why? why would this have happened to this person? maybe the victim was a nice , lovely person . Meanwhile, we hear from scoundrels living in relative happiness and well-being. We question God's goodness and fairness. Sometimes we even doubt his existence: How can an all-good, all-powerful God allow good people to suffer and prosper evil? The Lord Jesus gives us some answers to these difficult questions in our text. In context, Jesus recently blamed plurality because they were able to recognize the climate, but they were unaware of the signs of the times, namely, that Christ was among them (12:54-56). He used illustration (12:57-59) of a man who is set to be brought to court with a losing lawsuit against him. If he's smart, he quickly settles with his opponent before it's too late. The point is that we all owe God a sin. If we are aware of our situation, it will quickly be fixed with God before we return to judgment. Then Luke reports (13:1). On this occasion, there were some who reported to Jesus about the Galilees that Pilates was entice their blood with their sacrifices. We do not know more about the event than reported here. Pilates appeared to have sent in his soldiers to break up galileo's Jewish gathering, which he considers dangerous. Roman soldiers did not even respect the fact that the Jews worshiped God by offering sacrifices. They were slaughtered so that their blood flowed together with the blood of their sacrifices. Jesus uses this present event to make a spiritual point. It then brings up another tragedy from recent history, when a tower collapsed, killed 18 people, and uses that event to reinforce spiritual lessons. Jesus spoke to men who did not exercise spiritual truth for themselves (12:56-57). From his answer, we can also imagine that these men thought of themselves that those who had suffered such a problem deserved God's judgment, while the fact that they had been resuscated from such a problem meant that they were pleased with God. Their assodology was like job comforters who thought that the job suffered because of guilt. Jesus corrects this wrong view by showing that we all Sinners deserve God's judgment. Twice (13:3, 5) he drives home asking: Are those sinners suffering the most? I tell you, no, but unless you repent, you all go away likewise. Then Jesus equally says (13:6-9) that he emphasizes: If you do not repent, you will soon be judged by God. So instead of asking the question, Why? given the suffering, we have to ask, What? what does this tragedy teach me? Our Lord's answer is that tragedies must teach us that since death and judgment are imminent, we must be prepared through genuine repentance. Before we review these verses in more detail, let me make a brief comment here about the way our Lord did. He could have used the occasion to launch a critique of Pilates's outrageous ways, but he would have missed the spiritual opportunity. He could have plunged into the philosophical debate of the problem of evil, but his listeners would have gone unchanged. Instead, the Lord took this general issue and became a housekeeper in the conscience of those who raised the issue. He applies it twice about them, and then he drives most of it home with equals. The lesson for us is to take on common topics that come up, such as the heinous in Colorado and in Oklahoma, and apply them to the need for the person to stand right before God before him. Philosophical discussions are relatively safe, but Jesus turned such discussions into a personal need for repentance. He always needed sinful souls before the Holy God. We also have to do this in the context of two types of tragedies: those caused by evil people, and those caused by accidents or natural disasters. But the worst tragedy, as Jesus shows, will be the final judgment (that not only involves physical death, but also spiritual death or eternal separation from God in hell (5:12). What should we learn after the 1980s? 1. The heinousness is due to god's curse because of the sin of the human race. Jesus here assumes what the Bible teaches of Genesis, that all people are judged by the sinners of nature who deserve god's judgment. As the book shows, even the most honest man on earth has no case against God that has a complete right to make that man suffer terrible without responding to anyone for what he does. When we talk about good people or innocent children, we just talk relatively. Some people are better at other people, but nothing is good about God. Every child is born with an evil heart. Even the most honest man on earth is guilty of god's right judgment. Also the Bible teaches that man's sin has been the cause of God's curse over creation (Gen. 3:14-19; 8:20-22). All natural disasters-floods, Tornadoes, tornadoes, droughts, epidemics, diseases and accidents are caused by human rebellion against God. It will only be in the new heaven and the new earth that God will wipe away every tear and all death from His redemption and there will be no curse (Rev 21:4; 22:3). Moreover, the Bible learns that there is often no direct link between a person's degree of guilt and time judgment. Here Jesus asks twice, Do you think that these [those who suffer] were worse sinners than others because they suffer so much? He answers vaguely twice, I tell you, no.... On the day of Jesus (as well as in our own), many had the wrong view that people in this life suffered relatively directly with their sin. If a tragedy hit someone, he must have done what he deserved, even if it was secretly. Even the disciples asked Jesus about the blind man: Who sinned, this man or his parents, should he be born blind? (John 9:2). The wrong assumption was that someone would pay for their guilt through this tragedy. There is a general principle in the Bible that God blesses the submissive and sinners drew the consequences of their evil ways. But there are many exceptions. The Bible often shows godly men who suffer and are killed at an early age (like John The Baptist) and atheist men who live long and relatively hassle-free lives (such as Hervedt). The final solution of the Bible to the problem of evil and suffering is the final judgment, when every evil person who has repented will pay for his sin, and any righteous believer will be rewarded to Christ who has suffered forever. Lurking just below the surface is the thought that someone who suffers more guilty than others is their true pride. John Colvin points out, This crossing is very useful, was it for no other reason other than that it was almost normal for us, too strict and severe in judging others, and too much to flatter our own faults (Comments by Calvin [Baker], Ivangelist Harmony, 2:151). So if someone else suffers a tragedy, we are quick to assume that it was his own fault. But if things go well for us, we selfishly assume that it is because God is pleased with us. But as Jesus shows, when tragedy treats someone else, instead of judging them, we have to judge ourselves. The lesson we need to learn and medic in is this: 2. Tragedies show us that life is fragile and that before I die we must take the right God and face judgment. When tragedy treats someone else, whether it's a tragedy caused by evil people or a tragedy caused by a natural disaster, we all talk about it. We cling to the TV series, watching the details over and over again as reported. But, when it's over, most people go unchanged, without thinking about how it applies to them. Jesus here shows us immediately it got to heart by asking, if it had me? Am I prepared to stand before God? Have I really repented of my sins? Is my life pleasant to God? because the truth is that sooner or later I will stay, none of the Galilees slaughtered by Pilates already knew that going to the temple would be their last act on earth. If they knew what was going to happen, they would have stayed home that day. None of the 18 people standing next to Sylum Tower knew they were going to fall and crush them to death, or get out of the way. None of the children's parents recently murdered in Colorado imagined saying goodbye to their children that morning, which would be the last time. None of those who died in the tornadoes in Oklahoma had any idea they had only hours to live. My son-in-law Shane spent the day working in the town of Moore, which was later leveled by tornadoes. He had no inkling that the whole town had gone to bed before he went to bed that night. Even though you're healthy and young, you could be in your coffin tonight. Since you are a sinner (13:2), you have a pressing need, to be right to God today, before you, too, go away. The second time (4:13), Jesus uses the word debtors, not sinners, which relates to his illustration in 12:58-59 that we all owe against God. Either we pay our sin with eternal separation from God in hell, or we trust the death of Jesus as an innocent alternative that exhausted God's wrath on our behalf. Whenever we hear of a tragedy, we need to apply it to our hearts immediately to make sure we are in faith (2 Blind 13:5). The key question we have to ask ourselves is, do I really repent of my sins? 3. Tragedies must bring us to repentance, which will save us from loss. Twice (13:3, 5) Jesus emphasizes, Unless you repent, you will all be destroyed likewise. Ali. The meaning of repentance is to turn our sin to God. We must first understand that repentance cannot repent for our sin. The blood of Christ alone satisfies God's wrath in the face of our sin. We can cry for days over our sins, but our tears will not take us to heaven. Our grief for our sins does not somehow abolish our debt. Only Jesus christ and his blood will be gifted for our sins. our trust should be in him alone, not in our own faith or repentance. We also need to understand that true repentance and true faith are inseparable. We can and should distinguish between them, but they are like two sides of a coin. So sometimes (like in our text; acts 11:18; 26:20), the Bible links redemption with repentance, at other times with faith (John 3:16), and Other times with both (Mark 1:15; apply 20:21). Calvin (Institutes, 3:3:1, 2) argues that repentance is born out of faith, not in the sense that there is a time interval between them, but that the man cannot exert himself seriously in repentance unless for the first time he has recognized the grace and trust of God that God has shown mercy to him in Christ. But in this sign, no one can receive God's grace in Christ without immediately turning away from his past sins and doing his best to repent in practice, so faith refers to relying on the promise of God's mercy in Christ, while repenting to God refers to sin, which is always accompanied by the salvation of faith. It must be inconceivable (although some false teachers deny it) that a sinner can with one hand hold the promise of eternal life through the death of the Son of God and at the same time, with the other hand, clinging to the known sin. Hands that reach Christ for forgiveness must also abandon the sin that needs forgiveness. As J. J. There was never anyone washed in the blood of Christ who didn't feel, mourning and confessing and hating his own sins, says C Ryl (Whistleblowing Thoughts on the Gospels [Baker], 3:110). Faith and repentance are both the early acts that God bestows upon at the moment of redemption and are constantly repeated acts that we must practice the rest of our lives. While a believer may experience difficult times when his faith falters and refuses to repent from known sin, no true believer can live in infidelity and sin as a model of life. Christian life is marked by a continual faith in the savior's blood and a continual turn to God from our sins. To repent from our sins first and for growth in repentance, we need to

take a greater view of God's absolute supremeness and from his right to judge sinners; and we need a deeper vision of our own sin, up to the level of the heart. Both the word Jesus Christ at 13:3 & 5 and the equal that seeks to assume god's sovereignty to judge any sinner. He is the Creator and the True Creator of all existence. This is his vineyard, and we are his fig trees planted there for purpose and use. As the owner of fig trees, God has the right to expect those trees to produce fruit for his use. If they don't produce, he's absolutely just to cut down those trees and throw them in the fire. No one dares say, What do you think you're going to do? if God decides to cut down an unpleasant tree. He has made it for his own purpose; But also for repentance at first and growing in daily repentance, we must also see his absolute sin and rebellion against him. The vineyard owner planted these trees within the confines of his wall They enjoy protecting, nurturing and caring for him. They drank water from his supply and nutrients from his soil. But they were useless in the goal that the owner had planted. They produced no fruit. Similarly, anyone who has ever lived on this planet was created by a good and kind God for his purpose, to bring him splendor. Everyone breathes God's air, drinks God's water, eats God's food, and part of the life that God has bestowed upon him in his beautiful creation. Yet a few people only live for themselves and their pleasure, no matter God and His glory! Although through creation and conscience, if not through His Word, everyone knows that there is a sacred God, they suppress truth in injustice and disregard God's merciful warnings. If God should bring any tragedy into his life, instead of plunging himself and confessing his sin and their need for God's forgiveness, they often rail towards Him as if they deserved only blessings from Him! As the proverbs 19:3 (NIV) observe, A man's own cotton candy ruins his life, yet his heart becomes furious against the Lord. We all get what we deserve, we immediately break up because life is fragile and the future is uncertain, we all have to go right with God before we die. The way to be right with God is through true heartfelt repentance, where we confess our sins to Him and turn to him from sin to receive His mercy. When we see someone else going through a tragedy, it should force us to apply all these things to ourselves. Tragedies are a merciful reminder of God that a worse end awaits us than a terrible death if we do not repent. As he said (12:5), I warn you who to fear: fear of someone who has been killed after him has poured authority into hell; yes, I tell you, fear him! But, you may ask, how do I know that my repentance is real? If repentance saves me from going away forever, I want to know that my repentance is real. Equal (13:6-9) emphasizes the message 13:1-5, that judgment is approaching and that we need to bring up the fruits of repentance before it is too late. This parable applied primarily to the Nation of Israel, which Christ was supposed to reject and undergo national judgment. Three years like this may refer to the three years of the Ministry of Christ among them, or it may be just a way to say: There has been enough time for the nation to bear the fruits of repentance. If they don't bear fruit anytime soon, they will be cut. It wasn't a wild fig tree that sprouted along the road that someone threw Seeds. The tree was planted by malik within the walls of his vineyard, which points to the special privileges of those who sit in the church and hear the Word of God. If such people do not respond to god's message of grace by repenting for their sins and seeking fruitfulness in the kingdom of God, they are not just neutral. They are malicious to the owner's goal, where they are just using land that could otherwise be fruitful. They endanger their souls and harm others as well. What are the fruits of repentance? They include the whole process of growth in His Holiness, which begins with redemption and continues as long as we are with the Lord. J Campbell Morgan points out that just as the owner could expect figs from a fig tree, so God expects masculinity from men (Westminster pulpit [Baker], 4:338). And the true meaning of humanity, or masculinity, is seen in the perfect man, the Lord Jesus Christ. Therefore, the fruitfulness of Christ is like in our personality and in our behavior. Fruit Spirit (Gal. 5:22-23) is a brief list to start working on. While believers will never be perfect in this innocent life, not only externally, but at heart, they will make continuous progress, as they walk in repentance and in the power of the inhabited Holy Spirit (Calvin has a very useful discussion of this process in institutions, 3:3:8-20). The conclusion is another aspect of equality that I haven't mentioned: the role of vineyard keeper, who requests the owner give him time to dig around the tree and fertilize it, hoping to still have fruit next year. If not, he says: Cut it off. This is a beautiful picture of God's patience and mercy in Christ. As 2 Peter 3:9 tells us, Lord ... He is patient with you, not the wish to go away, but for everyone to repent. The fact that a tragedy similar to the recent ones in Colorado and Oklahoma hit you should show you God's great patience. But if you do not repent of your sins, then if you do not bear the fruits of your lord's deeds, it is still the same. But don't confuse God's patience, which means that his axe will never fall. His patience has boundaries, death and final judgment can hit you at any moment, your need to respond to God's offer of repentance and immediate forgiveness! Life is fragile; life is fragile. None of the problems are exempt. But, if you have fled for refuge in Christ and you are bringing the fruits of repentance in your life, you are prepared if disaster strikes. You're not going away! How can we deal with the fear that a tragedy might hit loved ones or us? And what (excuse) have they that Allah should not exempt the believers from the many days they have believed? Why doesn't he just punish the villain with tragedy? How can a Christian know if he is really repenting? What are the signs of true repentance? Some argue that it is not necessary for redemption, because salvation alone is with faith. What Bible rejects this? How are you going to counter their arguments? Copyright, Steven J. 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