

Time, Grace, & God

(Luke 13:1-9)

- Introduction:
1. As a child, I memorized Luke 13:3,5 as a part of learning the “steps” to salvation.
 2. But while I could quote those verses, I had no understanding of the greater context.
 3. In this lesson, I want to address the greater context, realize our situation before God, and respond to his grace.

I. The Problem of Pilate’s Sin (Luke 13:1)

- A. The incident with Caesar’s image.
- B. The incident with appropriating temple funds for an aqueduct.
- C. Some try to get Jesus involved in politics (Luke 13:1)
 1. People were always trying to put him in dilemmas.
 2. Was Jesus pro-Pilate and Rome, or would he speak against government?
 3. Jesus always seemed to skirt the dilemma that caused self-evaluation.

II. The Problem of Their Own Sin (Luke 13:2-5)

- A. Jesus took this issue to a higher level. Instead of discussing Pilate’s sin, he turned the discussion to the sins of the people questioning him.
- B. First, informs his listeners that not all tragedies are a divine punishment (Luke 13:2-3).
- C. Sometimes bad things happen, and they have nothing to do with sin (Luke 13:4).
- D. Instead of wondering about the fate of other people, they needed to turn their attention to their own impending destruction (Luke 13:3,5).

III. The Proffer of the God’s Grace (Luke 13:6-9)

- A. Jesus presents a parable of the Barren Fig Tree.
 1. The expectation of God (Luke 13:6-7).
 2. The intercession of God’s Son (Luke 13:8).
 3. The accountability of God’s people (Luke 13:9).
- B. This parable is open-ended like the book of Jonah.
- C. How the story ends is up to us. We get to write the ending.

- Conclusion:
1. So, now it’s time for reflection.
 2. Am I “bearing fruit” or am I “taking up ground” (Luke 13:7)?
 3. We all live on “borrowed time” (2 Peter 3:9) so I encourage you to accept God’s grace and avoid his judgment.