

## OBLIVIOUS TO THE OBVIOUS

### LUKE 13:10-21

In Luke 12 and 13, Jesus chided the crowd because they were oblivious to the obvious—His \_\_\_\_\_ His presence among them called for an appropriate response—they need to repent and get right with \_\_\_\_\_ Jesus was re-emphasizing the same truths because the Jews failed to learn from the previous \_\_\_\_\_ in Lk. 6 Both the healing and the parables that followed were focused on the \_\_\_\_\_ of God—that Jesus was King \_\_\_\_\_

#### I. THE MIRACLE THAT DEMONSTRATED THE AUTHORITY OF THE KING    Luke 13:10-17

A. Jesus' Authority over \_\_\_\_\_

- 1) Jesus healed this woman with a word and a touch; He also loosed her from the bond of \_\_\_\_\_
  - a) Her case demonstrates that at times Satan has the ability to cause believers physical \_\_\_\_\_
  - b) The OT story of Job and the NT story of \_\_\_\_\_ also demonstrate this same truth
- 2) Jesus demonstrated that He was \_\_\_\_\_ by exercising authority over Satan by loosing her bonds

B. Jesus' Authority over the \_\_\_\_\_

- 1) Jesus did not break the Sabbath because it commemorates the liberation of Israel from \_\_\_\_\_
- 2) Jesus also made clear that He simply had done what even the most careful Jew did for his \_\_\_\_\_
- 3) Why did Jesus refuse to defer to the ruler of the synagogue? Jesus was the \_\_\_\_\_ of the Sabbath

Why were the Jews oblivious to the fact that Messiah walked among them, that their promised King had come? Because they misunderstood the \_\_\_\_\_ of the kingdom He inaugurated. “Therefore” (v. 18) these parables.

#### II. THE PARABLES THAT EXPLAINED THE NATURE OF THE KINGDOM    Luke 13:18-21

A. The Kingdom of God Is Like a \_\_\_\_\_ Seed    13:18-19

- 1) The kingdom of God takes a \_\_\_\_\_ form: mustard was all but a weed, anything but regal Ez. 17 pictures the kingdom as a majestic cedar, but this prophecy applies to the \_\_\_\_\_ Coming
- 2) The kingdom of God demonstrates surprising growth and \_\_\_\_\_ —like a 10 foot mustard tree
- 3) The kingdom of God provides protection and shelter and safety, much like a local \_\_\_\_\_

B. The Kingdom of God Is Like \_\_\_\_\_ in Dough    13:20-21

- 1) The kingdom of God takes a surprising form, for leaven was a symbol of sin and \_\_\_\_\_
  - a) Some believe this parable means that \_\_\_\_\_ will permeate and grow in the kingdom of God
  - b) Rather Jesus taught that the Jewish leaders would see His kingdom as a form of \_\_\_\_\_
  - c) Many continue to view the kingdom of God as evil and so they seek to \_\_\_\_\_ it
- 2) The progress of the kingdom of God is often \_\_\_\_\_ yet obvious, like watching dough rise
- 3) The kingdom of God does its work by permeation and \_\_\_\_\_
  - a) We are to permeate every part of society, NOT retreat into monasteries or even local \_\_\_\_\_
  - b) We are to transform our society—How? By \_\_\_\_\_ others to Christ: they become new creations!
  - c) God’s plan includes transforming those we win to Christ into evangelists who seek to win \_\_\_\_\_
  - d) The woman leavened three \_\_\_\_\_ of flour—50 pounds—symbolizing a worldwide scope
  - e) We are to permeate and transform the \_\_\_\_\_ not be permeated and transformed by the \_\_\_\_\_