

One More Opportunity Luke 13:1-17

by R.A. Torrey

The sermon emphasizes the importance of repentance and bearing fruit for God in order to avoid judgment and destruction.

Scripture: Luke 13:1

Topics: "God's Mercy", "Repentance"

Description

R.A. Torrey emphasizes the urgency of repentance in his sermon 'One More Opportunity,' drawing from Luke 13:1-17. He highlights that calamities serve as reminders for individuals to reflect on their own sins rather than judging others, urging that repentance is essential for salvation. Torrey illustrates God's patience and mercy, as well as the consequences of fruitlessness, using the parable of the fig tree to stress the importance of bearing spiritual fruit. He contrasts the compassion of Jesus, who healed a woman in the synagogue, with the unmercifulness of the religious ruler, showcasing the need for genuine love and mercy in faith. Ultimately, the sermon calls for self-examination and a response to God's grace before it is too late.

Transcript

DISCOVERY OF THE FACTS

1. Repent or Perish, vv. 1-5 What gave rise to Christ's warning in these opening verses? What idea about the Galileans did those who spoke to Christ have? Did He say that these Galileans were not sinners? Did He say that the suffering that befell them was undeserved? What use did He make of their calamity? In the calamities that overtake men what should sinners always see (vv. 3, 5)? Of whose sins were those who spoke to our Lord thinking? To whose sins did He direct their attention?

With whose sins would He have us most occupied? (Ro. 14:4, 10, 12.) With whose sins are men most prone to be occupied? Is there any connection between our sinning and our suffering? (John 5:14; Matt. 9:2; 1 Cor. 11:29, 30, 32.) Is it safe to infer from this that when men are especially afflicted they are especially sinful? (Heb. 12:6; John 9:2, 3; Matt. 5:10-12.) What did our Lord say was the only way in which to escape the penalty due our sins? What is it to repent? (Luke 11:32, compare Jonah 3:10; Ezek. 33:11; Is. 55:7; Acts 26:20; Rev. 2:4, 5; 9:20, 21.)

Is sorrow for sin repentance? (2 Cor. 7:10.) From what sin especially must men repent if they are to be saved? (Acts 2:36-38; 3:14, 15, 19.) To whom should repentance be preached? (Acts 20:21.) What will

happen to men if they do not repent (vv. 3, 5)? Did the Jews as a nation repent? Did they perish? (Luke 19:42-44; 21:22-24; 23:28-30; Matt. 22:7; 23:35, 38.) Did they perish in the way these Galileans did? Was their blood mingled with their sacrifices? To what other incident did our Lord refer to enforce His teaching of repentance?

Where did He get His texts and illustrations? Did the Jews perish as the men on whom the tower in Siloam fell? Did towers fall on any of them in the siege of Jerusalem? 2. Bear Fruit or Be Cut Down, vv. 6-9 Is it only for positive sin that men are to be destroyed? How does our Lord bring this out? Who is represented by the man who had a fig tree? Who is represented first of all by the fig tree? (Ps. 80:8-13; Is. 5:1-3, 7; Luke 20:10-13.) Can it be applied to anyone besides the Jew?

What was the owner's complaint? Had he a right to expect fruit? Has God a right to expect fruit from us? What fruit? (Gal. 5:22, 23; Ro. 1:13; Phil. 4:17; Col. 1:10.) What was the owner's sentence upon the fruitless tree? What is God's sentence upon the fruitless man or nation? (Matt. 3:10; 7:19; John 15:2, 6; 15:16, 8.) By what act in His life did our Lord teach the same lesson? (Mark 11:13, 14, 20, 21.) For what purpose has He chosen His disciples? (John 15:16.) If a tree in a vineyard does not bear fruit what does it do (v. 7)?

If a nation, a church, an association or an individual does not bear fruit for God what do they do? In the mind of God what is the thing to do with such? Is the divine sentence of judgment to be executed at once? Why not? (2 Peter 3:9.) Does God always forewarn men of the judgments to come upon them and give them space for repentance? (Gen. 6:3; 2 Peter 2:5; 2 Chron. 33:10, 11, etc.) Who held back God's judgment from falling on fruitless Israel? (Ex. 32:11-13, 30-32; 34:9; Num. 14:11-20; Ps. 106:23.)

Who stands between us and our merited doom? (Heb. 7:25; 1 John 2:1.) How long a space was Israel given for repentance after the warning in this passage? Did they repent? What therefore was done? What was done with the tree during the year of grace granted it? What is symbolized by this additional care? What was the added and extraordinary grace bestowed upon Israel in the time immediately preceding their judgment? Is it customary with God to multiply means of grace to nations and communities and individuals just preceding times of judgment? (Noah before the flood; Jeremiah, Isaiah and others before the captivity; Christ, the apostles and Pentecost before the destruction of Jerusalem, etc.)

Is this a day of especial grace? By what may we expect it to be followed? What was to be expected from this added care bestowed upon the tree? What is to be expected from the added and especial grace bestowed upon men? What would be the consequence if the added care did not result in fruit? What will be the consequence if God's special grace in the days of His patient waiting does not produce fruit? With what then are we to expect special seasons of grace to nations, communities and individuals to be followed if they do not bear fruit in their lives?

With what will God's long suffering close if it is persistently abused? (2 Peter 3:9, 10; Ro. 2:4, 5.) If the sinner abuses the special grace given him in the days of God's long suffering patience, will Jesus Christ any longer take his part? What will He say (v. 9)? 3. Man's Unmercifulness and God's Mercy, vv. 10-17 Where is the scene of this incident laid? What day was it? What sight was there in the synagogue to awaken compassion? Did the sight awaken any compassion in the heart of the ruler of the synagogue?

In whose heart did she awaken compassion? How did He show it? Did He do anything besides speak to her? Could He heal by a mere word? Why did He lay His hands upon this woman? What was the effect of His words and the laying on of His hands? To whom did she attribute her cure? How would the ruler have

been affected if he had a heart of love and compassion? How was he affected? Was he a religious man? Can a religious man be an unmerciful man? Will that kind of religion save one?

For what was the ruler a stickler? For what had he no care whatever? What did our Lord call him? What characteristic of our Lord did we see in this? Was this rebuke too severe and harsh? By what illustration did our Lord expose his hypocrisy? Was it jealousy for God's law or hatred for Jesus that led to the ruler's protest? Do men nowadays ever cover up hatred for some man by the pretense of jealousy for God's law? Who did our Lord say had bound the woman? Is sickness Satan's work? Who can loose every bond of Satan? (1 John 3:8.) What was the effect of our Lord's word upon His adversaries? Upon the people?

CLASSIFICATION OF TEACHINGS

1. God

All blessings are from His hand, all glory should be rendered to Him, 13; all men are His property, He expects, demands fruit from all men, often finds no fruit, 6, 7; regards the fruitless tree as an injury to the ground, 7; bears long with sinners, 3, 5, 8, 9; warns men to think of their own sins rather than those of others, 1-5; exhorts men in the calamities of others to hear the voice of warning for themselves, 3, 5; demands repentance as the universal condition of salvation, (a) repentance about sin, 3, 5; (b) repentance about fruitlessness, 8, 9; in His mercy He warns men before He destroys them, grants space for repentance, multiplies grace before He executes judgment, 8, 9; in His severity He utterly destroys those who despise mercy, brings in swift and certain judgment where men reject abounding grace, 3, 5, 9.

2. Jesus Christ

Taught in the synagogue, on the Sabbath, 10; His compassion, power over disease, 12, 13; hatred of hypocrisy, severity in dealing with hypocrites, 15; put to shame all His adversaries, caused the people to rejoice, 17.

3. The Woman

(1). Her exalted position:

Daughter of Abraham, 16.

(2). Her misfortune:

Had a spirit of infirmity eighteen years, was bowed together, could in no wise lift herself up, 11; no sympathy from man, 14; bound by Satan, 16.

(3). How she was healed:

Went to the place of worship, 11; met our Lord there, He spoke to her, 12; He laid His hands on her, she was immediately made straight, glorified God for her healing, 13.

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