

Maria Veliz

Dr. Notley

Parables Research Paper

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The book of Luke is known to be an interesting historical narrative in the New Testament in which it includes the miracles of the works of Jesus Christ that is being said in the Bible. The book of Luke has shown the continuity of fully informing the readers about the good news of Jesus that endures the key to salvation. Parables are known to be what many would call a moral story in which people would learn a lesson and become a better person. In Jesus' case, Parables are to be told in a way in which it leads to a mystery and symbolism combined, Jesus' way of communicating to the people is through parables in which the book of Luke contains the parables of Jesus. A parable is the solution in which Jesus would go out and evangelize parables. Some would say that Parables are just story that has no meaning behind to it, but if the people take a deep closer look in Luke 21:29-30 they will have an immediate confusion and will get them to think and question about what Jesus is trying to imply. We will take a further dive in Luke 21:29-30 and how this specific parable has made an impact in the book of Luke and throughout the Christian faith.

Luke 21:29-30 is a short sentence, but it holds a lot of important messages a reader should note while reading this parable. In *Discovering the New Testament: An Introduction to Its Background, Theology, and Themes* states, "The parables of Jesus vary in length from the longest, the prodigal son (392 words in the Greek), to the shortest, "Physician, heal yourself,"

(Luke 4:23), just three Greek words. So, assuming a speaking rate of around 150 words a minute, the longest of Jesus' stories would take just over two-and-a-half minutes. Though Jesus' parables are short, they have had a profound effect on the world." Luke 21:29-30 is one of the parables that really gets people to question why Jesus is saying this kind of wording and how he uses a fig tree as an example. Today's society we are seeing hatred and greed and the struggle of power by people with higher authority. The spite of the fact that we are living in a world in which this world has its bliss and blessings. Luke 21:29-30 is shown to be predictive, complete, but not complex. In a book of Luke by Mark L. Strauss mentions, "While the birth of narratives of Matthew and Luke differ significantly from each other in terms of content, both draw strongly on the themes of messiahship and promise-fulfillment.

It is Christ own teaching in which he foresight the future of what this world would eventually happens and that's where the fig tree is the symbolism of this parable. "When they now shoot forth meaning when they began to bloom." Right here is where Jesus is telling his followers that disasters has arrived, and his second coming is nearby. Jesus is telling the reader to be alert, and it is a warning sign for many to take things into consideration. In the book of Luke verse by verse by Grant R. Osborne mentions, "The idea of the nearness is elaborated in 21 : 32-33. In another amen saying Jesus points to an important truth when he says, this generation will certainly not pass away until all hurricanes and wildfires have happened ." The difficulty is understanding "this generation," which has been variously understood as that current generation of disciples or of the Jewish people (then Jesus would have erred); the Jewish nation throughout history (= Rom 11:25-32); the generation of Luke's time (the early church); or "this" generation that will be alive for the end-time events. In this strongly apocalyptic material, this last option is the best option. As in 9:27, a salvation-historical link exists between the generation

of Jesus and his disciples and the last days. In the biblical world a “generation” can last several lifetimes. So, Jesus is comforting them that God is at work and will end this evil world in his own time. He asks us to be always ready.”

Luke 21:29-30 has a connection to the Old Testament parables in which then Jesus would grab and make his own version to it. Jesus uses foreshadowing to catch the reader’s attention in which they will identify once the reader interprets the parable. When one begins reading Jesus’ parables, the reader is sometimes left with pondering through the verse. Most Jesus’ parables use literary elements in which Jesus wants his reader to identify the meaning of certain words or sentences which in this case Luke 21:29-30. In the book of Ancient Christian commentaries of Luke by Arthur Just Jr breaks down the parable in which it simplify in a way for readers to better understand what Jesus is trying to imply. It states, “The Fig Tree therefore has a double meaning : when the wild is tamed or when sins abound. Like the believer’s faith that shriveled up before it will flower, so also sinners will glory through the grace of their transgressions. On the one hand is the fruit of the faith, and on the other the lewdness of unbelief. The gardening of the evangelist as farmer produces the fruit of the fig tree for me. We must not despair if sinners cover themselves with the leaves of the fig tree for me. We must not despair if sinners cover themselves with the leaves of the fig tree as with a garment of deceit, so that they may veil their conscience.”

It is amazing how Jesus uses certain objects or nature and use it in a way in which it could make an impact in the parable. It may be confusing for non-Christians because they will be questioning as to why Jesus would use that certain object. The fig tree in Luke is an important factor in the parable. The fig tree has its own history as to which Jesus would particularly use the fig tree because it has something that is special. The fig tree has always been a symbol of the

nation of Israel which is told multiple times in the Bible . Jesus demonstrates the picture in where the ultimate judgment that will be on the nation in which the fig tree don't bear fruit for God, what happens there in which the fig tree are destroyed. If the fig tree is not going to bear fruit for God, then they will be huddle together and they are burned. The book Luke verse by verse by Grant R. Osborne mentions, "Jesus uses a brief illustration about figs in summer (vv. 29–31) and then applies it to the nearness of the end (vv. 32–33). Figs were a very popular fruit, and their trees were numerous on the Mount of Olives. They blossom in early spring and so are a perfect harbinger of spring and summer. His point is simple and obvious. When you see the bare branches flourishing and the leaves blossoming, you know springtime is on its way. The point is that the signs of the end function in the same way—when you see them, "you know that the kingdom of God is near." The one problem is that these signs don't differ greatly from the natural disasters that are not signs in verse 11, where you also have both earthly and cosmic disasters. How is it that geopolitical events and disasters like earthquakes, tornadoes, and tsunamis on the one hand can be birth pangs and not point to the end (vv. 8–11) and yet somehow are also signs of the end (vv. 25–31)? When do earthly events turn into apocalyptic signs? My own thought is that the difference will be in the intensity of the signs." The fig tree creates symbolism in which right there is where it relates to the end times how we will be seeing destructions in which this will be when the Lord comes. The fig tree is symbolic in which it is mentioned a lot in the entirety of the Bible, but the fig tree also has its own history and how it became to be an important tree in the Bible.

Luke 21:29-30 has been interpreted in many different languages and different versions for many to have a better understanding, but the overall reasoning is having to do with eschatological in which it is very common to see how the Bible would constantly use throughout

the Bible. It's very common to see the Bible mention many times about the end times. It has been mentioned a lot even in the Old Testament. There is a reason as to why Luke would have the parable being stated in the New Testament. Luke 21:29-30 is an important Parable that was brought out for readers to understand that not all parables is always show positivity, but also a warning for all to repent and seek the path of Jesus. This parable is one of the parables that many people take into consideration about the ways they are living. This is a parable in which Jesus is warning his people about the disaster that it will come and destroy and to remember to seek the true path of light through him. The Bible offer many description of the Future of course it mentions multiple times that there will be a final judgement, a day of reckoning and then eventually peace and justice in where Jesus will be on the throne . In the book of *The Wisdom of Jesus: Between the Sages of Israel and the Apostles of the Church*, Sanders based his view of Jesus as an eschatological prophet primarily on eight "facts" related to the public career of Jesus and its aftermath as they are reported in the canonical gospels and subsequent literature. He regards these purported eight facts about the career of Jesus as the "most secure" evidence for Jesus : "they can be known beyond doubt ." The eight bits of data are not sayings of Jesus, however. He regards the sayings tradition as problematic for developing a historical portrait of Jesus, since the data can be read in various way, Luke with several sayings about by Jesus about the temple to make the basic case for Jesus as an eschatological prophet who was anticipating a new or renewed temple. "

The issue about the Parable in Luke 21 is many people question as to who is Jesus referring to when speaking about this parable? What is Jesus is trying to say? There are other articles out there explaining how this parable refers only towards Jerusalem. Other articles are referring to the entirety of the world that will one day be no longer be standing and with no

authority to take control of each country. Jesus have said this parable for numerous reasons and that reason of course is that we should all be alerted even if it doesn't seem to happen in your generation. Jesus did exactly point out that the day of destruction will come. Like Revelation, in which Jesus did not tell us an exact day or time he will return and reign the kingdom. Yet, Jesus words are full of truth and words full of pure wisdom, Jesus is giving us all a warning and to be prepared for when the day comes. Overall, Jesus is meant to teach in which he has shown through parables. There is a book called Luke written by Beth Kreitzer . It states, " Jesus meant to teach his parents and us. Niels Hemmingsen: The first reason for the situation is announced in these words, "The child Jesus stayed behind in Jerusalem." You might want to say, "Why didn't he just inform his parents of it?" The first reason is that with this act he wanted to let everyone know that he was not only Mary's son but also God's, which is even more significant. So he pays no less attention to God the eternal Father than to Mary his mother. Second, he wants to teach children with his example that they should not ask for advice from their parents in matters where a person should be obedient to God. For a person owes more obedience to God than to his parents. Third, he wanted to encourage his parents to greater care and diligence, as well as generally to encourage everyone who has children to take much greater care of them, for them, for they are a valuable pledge entrusted to them by God." Right here states the facts that though we may not get the answer that we all want and expect, but Jesus is meant to be in that position in which he tells us how we should all live our lives with the power of the Parables .

In conclusion, Luke 21: 29-30 not only provide interesting hidden symbolism, but also the fact that it gave a clear reasoning as to why Jesus speaks in parable to make sure that his followers are being aware of their surroundings. Jesus was testing both his followers and disciples whether they understood the gospel that Jesus preached. Jesus is engaging his followers to do the right thing, but also at the same time Jesus warned his followers that bad things will appear in their lifetime if they don't seek or repent in which Luke 21 :29-30 is a warning sign to all to take into action.

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