

**A Study of the Gospel of Luke, Part Two**  
**Lesson 8**

► **Read Luke 13:22—14:6.** (You might find it helpful to read this passage in *The Message* as well this week.)

► **Reread Luke 13:22–30.**

1. Jesus is fully aware of the suffering that awaits him in Jerusalem. Instead of dwelling on what he knows is coming, or seeking a way to avoid it, what is Jesus occupied with? (13:22;  Jn. 17:4)

2. Along the way to Jerusalem, someone asks Jesus if only a few will be saved (13:23). Jesus does not answer this question directly, but instead begins speaking of a “door into salvation.”<sup>1</sup>

a. How does Jesus describe this door? (13:24)

b. What do you think this means? (Consider both the question Jesus was asked in 13:23 and the second half of 13:24.)

The word translated as “strive” or “make every effort” is a word meaning whole-hearted action and it is from the context of athletic games. It does not imply working for salvation but that we should be nothing less than whole hearted in pursuit of it.<sup>2</sup>

c. What do you think Jesus means when he says that we must strive to enter through the narrow door? (Consider Lk. 13:5; Lk. 3:8; Mt. 7:21.)

3. What is the master’s response to those that seek to enter after the door has been closed? (13:25–27)

4. What groups of people will the “evildoers” (13:27) see in the kingdom of God when they themselves are thrown out? (13:28–29)
  
5. Those who refuse to enter through the narrow door will weep and gnash their teeth (13:28) because they have been kept out of the kingdom, and because they see there those who seem undeserving. What do Jesus’ hearers fail to recognize as essential for entry into the kingdom of God? (Rom. 9:30–33; Gal. 2:16)

► **Read Luke 13:31–35.**

6. Jesus’ reply to the Pharisees does not imply that they are insincere in their warning, but it does suggest that they are in communication with Herod.
  - a. In response to Herod’s death threat, what do the Pharisees want Jesus to do? (13:31)

- b. Why do you think Jesus is undisturbed by Herod’s threat?

“‘Fox’ in Jewish use has a double sense. It typifies low cunning as opposed to straightforward dealing, and it is used in contrast to ‘lion’ to describe an insignificant third-rate person as opposed to a person of real power and greatness. To call Herod ‘that fox’ is as much to say he is neither a great man nor a straight man; he has neither majesty nor honour...”<sup>3</sup>

7. Even though Jesus knows how Jerusalem has treated the prophets and those God has previously sent to it, he still feels great affection for the city.
  - a. What image does he use to convey his desires to gather, comfort, and protect Jerusalem? (13:34)

- b. What has prevented him from following through on those desires? (13:34)

“The triple time reference here is ‘a Semitic idiom for short indefinite time followed by an imminent and certain event.’”<sup>4</sup> During “today and tomorrow” Jesus was teaching and healing. On the “third day” Jesus will arrive in Jerusalem and “reach [his] goal” (13:32) -- enduring the suffering and death he has spoken of often (Mt. 16:21).

- c. What does Jesus say will be the result of the people's unwillingness to come to him? (13:35)

*Blessed is he who comes in the name of the Lord*

When Jesus arrives in Jerusalem on Palm Sunday, the people will actually say, "Blessed is he who comes in the name of the Lord." However, in 13:35 Jesus is not referring to this event but to his second coming.

"The suffering [referred to in 13:35] has a duration. The desolation will last until they say, 'Blessed is he who comes in the name of the Lord.' When they recognize that Jesus has been sent from God, blessing will return. The language of this statement is from Psalm 118:26. The original psalm described the priests' blessing of the worshiping entourage as it approached the temple, probably led by the king. The Jewish people must acknowledge 'the one who comes' (Lk 3:15-16; 7:18-19, 22)."<sup>5</sup>

► **Read Luke 14:1-6.**

8. Jesus has had a number of run-ins with the Pharisees and knows that they are trying to trap him.
- In spite of the Pharisees' antagonism towards him, at whose house does Jesus choose to dine on the Sabbath? (14:1)
  - Why do you think Jesus continues to accept dinner invitations from men who are watching him with hostility? (Consider 1 Tim. 2:3-4. 📖 Lk. 3:7-9.)
9. Jesus has just had a confrontation with the Pharisees over healing on the Sabbath (13:10-17). This time Jesus asks the Pharisees, "Is it lawful to heal on the Sabbath, or not?" (14:3).
- Why do you think Jesus asks them this?
  - The Pharisees are silent. Why do you think they respond this way?

10. After healing the man, Jesus again argues that he is following the spirit of the law. He then appeals to the Pharisees' empathy.
- How does Jesus hope the example of the ox falling into the well (14:5) on the Sabbath will give the Pharisees a new perspective?
  - How do they—again—respond to Jesus? (14:6)
11. In all of the verses this week, Jesus encounters Pharisees and Jewish leaders who he knows are both hypocrites and enemies seeking his destruction. Even so, he continues to meet, teach, and dine with them. He has compassion and desires nothing more than for them to be saved and to find shelter under the comfort of his wing (13:34).

- Take some time to thank God that he has compassion on us, who too were once his enemies.

“For if, while we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!” (Rom. 5:10)

“What then shall we say? Is God unjust? Not at all! For he says to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. It does not, therefore, depend on human desire or effort, but on God’s mercy.” (Rom. 9:14–16)

- Take some time to pray for eyes to see others with Jesus’ compassion.

“And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, ‘The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.’” (Mt. 9:35–38)

\*📖 For further study

<sup>1</sup> Leon Morris. *The Gospel According to St. Luke: Tyndale New Testament Commentaries* (London: Inter-Varsity Press, 1980), 226.

<sup>2</sup> Morris, 225; and Frank E. Gaebelin, Gen. Ed. *The Expositor’s Bible Commentary with the New International Version of the Holy Bible in Twelve Volumes*. Vol. 8 (Matthew, Mark, Luke) (Grand Rapids: Zondervan, 1984), 973.

<sup>3</sup> Norvel Geldenhuys. *The Gospel of Luke: The New International Commentary on the New Testament* (Grand Rapids: Eerdmans, 1951), 384.

<sup>4</sup> Philip W. Comfort, Gen. Ed. *Cornerstone Biblical Commentary*. Vol. 12 (The Gospel of Luke; Acts) (Carol Stream: Tyndale, 2006), 207.

<sup>5</sup> <https://www.biblegateway.com/resources/ivp-nt/Lament-Nation>