

Luke 13:22-30

Introduction: This takes place in Perea, to the east of the Jordan River, most likely in December 32 or January 33 (cf. John 10:40-42). Jesus has just attended the Feast of Dedication in Jerusalem on December 18, 32 AD (cf. John 10:22-39). Jesus has 3-4 months before He goes to the Cross.

The setting—13:22-23

- 1) Jesus teaches as He travels—13:22 ²² *And He was passing through the cities and villages, teaching and making His way to Jerusalem.* (cf. 17:11; 18:31; 19:28, 41)
- 2) The anonymous, perceptive question—13:23 ²³ *And someone said to Him, “Lord, will only a few be saved?”*
 - a) Jesus’ earlier warnings have led to this question.
 - b) When will the door of opportunity be shut for good?

Jesus teaches about entrance into the kingdom—13:24-30

- 1) Jesus answers with a command—13:24 ²⁴ *“Make every effort [ἀγώνιζομαι] to enter through the narrow gate,*
 - a) Nothing is more important than gaining entrance into God’s kingdom.
 - i) This is not a matter of earning your way into heaven. Rather, one must work hard at listening to and submitting to Jesus’ teaching. It is what Proverbs reveals as inclining your ear/heart. (cf. Proverbs 2:1-5)
 - b) Why? *because many, I tell you^{pl}, will seek to enter and will not be able.*
 - i) Many will seek to enter after the time of salvation is past, when the door is shut. (Magill)
 - ii) People must come God’s way and in God’s time before He shuts the door.
- 2) Jesus answers with an illustration of the necessity of responding now before it is too late—13:25-30
 - a) The reality of exclusion—13:25-27
 - i) The Master limits the opportunity to enter the kingdom—13:25 ²⁵ *Once the master of the house has gotten up and shut the door, and you^{pl} begin to stand outside and knock at the door, saying, ‘Lord, Lord, open to us,’ and having responded He will say to you^{pl}, ‘I don’t know you^{pl} or where you^{pl} are from.’*
 - ii) The people assume automatic doors contrary to the Master’s actions—13:26
 - (1) Shared activity with Jesus is no guarantee—²⁶ *Then you^{pl} will begin to say, ‘We ate and drank in Your presence,*
 - (2) Familiarity with Jesus is no guarantee—and *You taught in our streets.’*
 - (a) Don’t assume that simply because you have been exposed to the truth that you are guaranteed entrance.
 - iii) The Master denies entrance and identifies their true character—13:27 ²⁷ *And He will say, ‘I tell you^{pl}, I do not know you^{pl} or where you^{pl} are from. Withdraw from Me, all you^{pl} workers of unrighteousness.’* (cf. Psalm 6:8)
 - (1) Jesus has the ultimate authority to judge.

- b) The response to exclusion—13:28
 - i) ²⁸ *In that place (outside the shut door) will be weeping and gnashing of teeth (remorse and/or anger) when you^{pl} see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but **you^{pl}** (emphatic) yourselves thrown out.*
- c) The unexpected replacements for the excluded—13:29-30
 - i) Many Gentiles will enter the kingdom—13:29 ²⁹ *And they will come from east and west, and from north and south, and recline at table (with Abraham, Isaac, Jacob, and the prophets) in the kingdom of God.*
 - ii) Expectations will be reversed—13:30 ³⁰ *And behold, some are last (Gentiles, tax collectors, prostitutes, etc.) who will be first, and some are first (religious Jews) who will be last.”*

Take-home truth: The proper question is not, “Will only a few be saved?” but rather “Will I be saved?”