

It's Worth The Effort

(Lk.13)

Luke 13:22

- On way to Jerusalem (9:51): pain, rejection, humiliation...
- YET: focused on snatching others from eternal death. Ac.10:38
 - Teaching, instruction, correction
 - All need truth. If it doesn't matter... (Jn.8:32)

I. The Question

Lk.13:23

- **Lord:** respect; great admission; not enough. Lk.6:46.
- **Are few saved?**
 - If Jesus taught as many today, may ask if everyone is saved.

Lk.13:23

- Many love to debate Scripture... Dt.29:29
- Many love speculations, trivia...
- Many enjoy stump the teacher...
- Many expect salvation...
 - Some rabbis: all Israel will be saved.
 - Jesus: salvation is not 'national' but personal (13:1-5, 6-9).
 - 13:1-5 . . . 6-9, few saved? 2 Esdras
 - 13:20-21, many saved?

I. The Question

II. The Answer

Lk.13:24

- 23: “He said to them” (benefits all).
- Basic response: “Am I saved?” 24:
 1. Strive: (agonize); of Olympians.
 2. Enter: go in. Some will try to enter, fail.
 3. Narrow gate (door): not universal.
 - a. Effort. One door; exclusive.
 - b. Aim / focus.
 - c. Truth (narrow). Ac.11:17
 4. Many will seek to enter... Jn.14:6
 5. Will not be able... Conditional; exclusive

Lk.13:25

- Knock on door. Mt.25:10
 1. Shut the door. End of opportunity.
 2. Open for us: Mt.7:22-23.
 3. I do not know you: (Mt.7)
- “Doesn’t 11:9 promise to receive those who knock?”
 - Issue: knocking at right time.

Lk.13:26

- We ate, drank . . .
 - You DO know us!
- Greater privileges increase guilt. Ro.2:17...

Lk.13:27a

- I do not know you...

“Nevertheless the solid foundation of God stands, having this seal: “The Lord knows those who are His,” and, “Let everyone who names the name of Christ depart from iniquity”

– 2 Tim.2:19

Lk.13:27b

- Depart...workers of iniquity
 - “Evil, wrongdoing”

Lk.13:28

- Weeping... Mt.8:12
 - Exact opposite of Jewish expectations...
Jews gnash teeth??
 - No reference to number.
 - Our business: enter...
- **IN** the kingdom vs cast **OUT**

Lk.13:29

- Nothing upset Jewish envy more than admission of Gentiles. Ac.13:44-52.
- These Jews have seen nothing yet –

“Which of the two did the will of his father?” They said to Him, “The first.” Jesus said to them, “Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you” – Mt.21:31

- Lk.16, rich man...

Lk.13:30

- Whatever number is saved, our concern should be . . . am I one of them?
- Acts 16

I. The Question

II. The Answer

III. The Lessons

1. Jesus did not divide audience into groups to give their opinions...
- . Scripture is out . . . opinions are in

1. Jesus did not divide audience into groups...

2. Desire is not enough . . .

- . Questioner is a Jew; religious; believes in true God / Scriptures . . .
- . Yet Jesus requires conditions.

1. Jesus did not divide audience into groups...

2. Desire is not enough . . .

3. Many are turned away

. Lk.16:....23

1. Jesus did not divide audience into groups...

2. Desire is not enough . . .

3. Many are turned away

4. Many start but do not finish

• Lk.14:28-30

• Also count the cost of NOT following Him

1. Jesus did not divide audience into groups...

2. Desire is not enough

3. Many are turned away

4. Many start but do not finish

5. Few are willing to sacrifice
for kingdom of God

- “Go tell the Spartans, thou that passest by,
That here obedient to their words we lie”
– Simonides, Thermopylae epitaph.

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2 Tim.4⁶ For I am already being poured out as a drink offering, and the time of my departure is at hand. ⁷ I have fought the good fight, I have finished the race, I have kept the faith. ⁸ Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

1. Jesus did not divide audience into groups...
2. Desire is not enough . . .
3. Many are turned away
4. Many start but do not finish
5. Few are willing to sacrifice for kingdom of God
6. Farthest from kingdom often receive it eagerly

Questioner must assume Jews were in,
Gentiles out.

Today: shocked that anyone is lost.