



## Luke 13- “Entering Through the Narrow Door”

### OBSERVE & REFLECT

*(This section is designed to encourage us to reflect on and observe the scripture and weekend sermon.)*

#### READ Luke 13

- ☀ Read the text at least twice. Try reading the text from two different translations.
- ☀ What do you observe in the text? What jumps out at you and grabs your attention? What questions do you have from the text? Pay attention to any action words or phrases and observe what the implications are.

### INVESTIGATE & APPLY

*(This section focuses on what the scripture has to say as we dig deeper into the Word. It is oriented to create discussion on the Scripture.)*

Open: Daily we hear of violence in the world, and sometimes quite nearly. How does violence often beget more violence?

1. Read Luke 13:1-21. In verses 1-5, Jesus isn't calling for repentance because of what happens to people after they die. Instead, considering the context of Pilate's nations, what does he mean by “in the same way,” and what kind of repentance would avoid this fate?
2. In the Old Testament, a fig tree was often used to symbolize the nation of Israel (for example, in Hosea 9:10), something Jesus' listeners would have recognized. How does the parable of the fig tree in verses 6-9 amplify the warning Jesus has been giving?
3. In verses 10-17 there's more than one power struggle going on in the synagogue. Describe each. In what ways is Jesus doing for this woman what he longs to do for Israel as a whole?
4. In verses 31-35 news of a threat from Herod prompts Jesus to muse on his work and how it will be completed. The image in verse 34 is of a fire in a farmyard. Animals have developed ways of protecting their young in situations where they can't escape. There are stories of exactly this picture, where a hen will be found dead, scorched from a fire, but the chicks will still be alive under her wings. How do verses 32-33 and the image of the hen combine to tell us what Jesus thinks his death is all about?

“Jesus' intention now, in obedience to his vocation, is to go to Jerusalem and, like the hen with the chickens, to take upon himself the full force of that disaster which he was predicting for the nation and the Temple. The one will give himself on behalf of the many.”  
-NT Wright

### NEXT STEPS

- ☀ How are you affected by this picture of Jesus as the hen who gives her life for her chicks?
- ☀ We should be cautious about lifting Luke 13:22-30 out and applying it directly to the larger question of eternal salvation. Jesus' urgent warnings to his own contemporaries were aimed at the particular emergency they then faced. But we should be equally beware of assuming that it is irrelevant to such questions. Unless all human life is just a game; unless we are mistaken in our strong sense that our moral and spiritual choices matter; unless, after all, the New Testament as a whole has badly misled us- then it really is possible to stroll past the open gate to the kingdom of God, only to discover later the depth of our mistake. What is the warning in this section for us today?

## Luke 13

[1] There were some present at that very time who told him about the Galileans whose blood Pilate had mingled with their sacrifices. [2] And he answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way? [3] No, I tell you; but unless you repent, you will all likewise perish. [4] Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? [5] No, I tell you; but unless you repent, you will all likewise perish."

[6] And he told this parable: "A man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. [7] And he said to the vinedresser, 'Look, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down. Why should it use up the ground?' [8] And he answered him, 'Sir, let it alone this year also, until I dig around it and put on manure. [9] Then if it should bear fruit next year, well and good; but if not, you can cut it down.'"

[10] Now he was teaching in one of the synagogues on the Sabbath. [11] And behold, there was a woman who had had a disabling spirit for eighteen years. She was bent over and could not fully straighten herself. [12] When Jesus saw her, he called her over and said to her, "Woman, you are freed from your disability." [13] And he laid his hands on her, and immediately she was made straight, and she glorified God. [14] But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, "There are six days in which work ought to be done. Come on those days and be healed, and not on the Sabbath day." [15] Then the Lord answered him, "You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger and lead it away to water it? [16] And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?" [17] As he said these things, all his adversaries were put to shame, and all the people rejoiced at all the glorious things that were done by him.

[18] He said therefore, "What is the kingdom of God like? And to what shall I compare it? [19] It is like a grain of mustard seed that a man took and sowed in his garden, and it grew and became a tree, and the birds of the air made nests in its branches."

[20] And again he said, "To what shall I compare the kingdom of God? [21] It is like leaven that a woman took and hid in three measures of flour, until it was all leavened."

[22] He went on his way through towns and villages, teaching and journeying toward Jerusalem. [23] And someone said to him, "Lord, will those who are saved be few?" And he said to them, [24] "Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able. [25] When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, 'Lord, open to us,' then he will answer you, 'I do not know where you come from.' [26] Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' [27] But he will say, 'I tell you, I do not know where you come from. Depart from me, all you workers of evil!' [28] In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out. [29] And people will come from east and west, and from north and south, and recline at table in the kingdom of God. [30] And behold, some are last who will be first, and some are first who will be last."

[31] At that very hour some Pharisees came and said to him, "Get away from here, for Herod wants to kill you." [32] And he said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course. [33] Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.' [34] O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! [35] Behold, your house is forsaken. And I tell you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord!'"