The Gospel of Luke Lesson 28: Luke 13:1-35

Heaven's gate stands open to all but it cannot be entered by ease and effortlessness, with sin and self and worldliness in tow. For Christ has said, "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able" (Luke 13:24, NKJV). "Narrow is the gate and difficult is the way which leads to life, and there are few who find it" (Matthew 7:14).

J.C. Ryle has said, "We may well tremble and be afraid if our religion is that of the multitude. If we can say not more than this, that 'we go where others go, and worship where others worship, and hope we shall do as well as others at last', we are literally pronouncing our own condemnation".

The one who desires to spend eternity in God's presence must be willing to lose his life for Christ's. He must agonize over his condition and strive with his heart and ways. With the discipline of an athlete, he must deny himself and resist conformity to the world. "Difficult is the way..."; greater is the reward.

Read Luke 13:1-5.

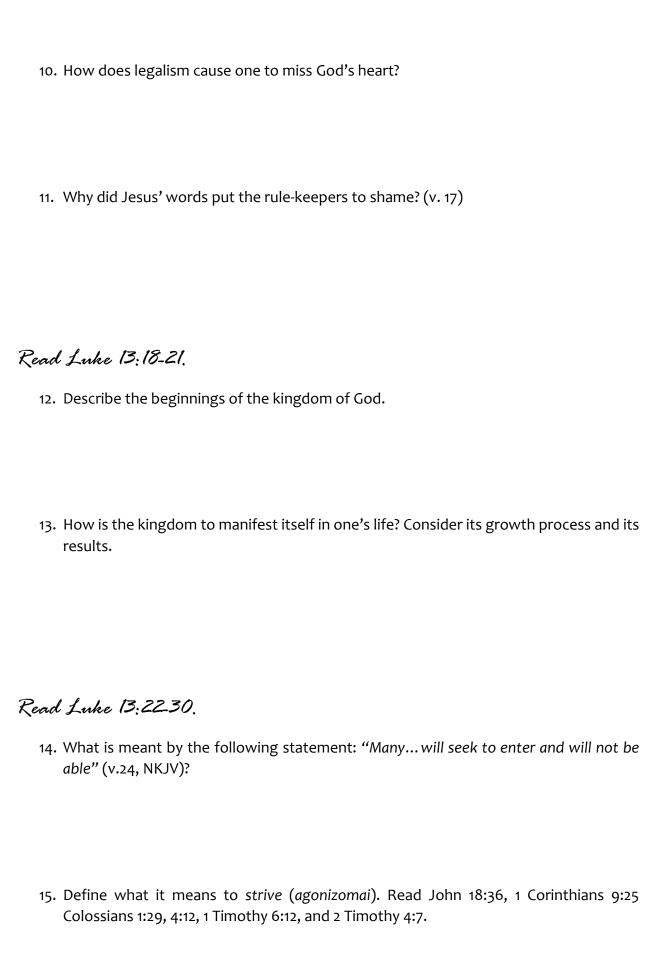
1. Why do many believe that suffering is indicative of one's status before God?

2. How are the two disasters similar? How are they different?

3. Jesus turned His focus *from* the question "Why did this happen?" and turned it to the question, "What does this mean to me?" (David Guzik). Why is the way a man dies inconsequential to the way he lived his life? Why is repentance of utmost importance?"

Continue reading in Luke 13, verses 6-9.

4.	Describe the owner's expectation and his disappointment.	
5.	Describe the patience of God. (See 2 Peter 3:9). In what ways is this abused?	
6.	How is the barren tree "injurious to all about it"? "What reason is there why it have a place in the vineyard to no purpose?" (Henry)	
7.	How did the keeper intercede for the barren fig? Similarly, how are we to intercede for those who fail to bear fruits of repentance? (v.8) Think on Hosea 10:12-13.	
8.	Why can't the owner and the keeper bear with the fig tree forever?	
	"Barclay drew several wise points of application from this: Uselessness invites disaster. If something only takes, it cannot survive. God gives second chances. There is a final chance" (Guzik).	
Now read Luke 13:10-17.		
9.	How does this miracle describe the effect of sin upon mankind and Christ's purpose? (vv.11-13) Think on Psalm 145:14 and 146:8.	



	Also, read Matthew 7:13-14. What is implied by defining the gate as narrow?
	Contrast these terms with the way the multitudes practice religion.
16.	Return to Luke 13. According to verse 26, why were the people confident they would be permitted into Christ's kingdom?
17.	Will a man be allowed into the kingdom simply because he has shared Christ's bread and has been in His company? Will a man be permitted in because he has fellowshipped in a place where Christ dwells? "You taught in our streets" (v.26, NKJV). Is it enough to listen to Christ's teachings? Will a man be saved because he is well acquainted with Biblical concepts, doctrines, and laws? "Explain why or why not.
18.	How does a pretense of piety benefit a man?
19.	Those in Christ's illustration did not deny that they needed Christ to obtain salvation. But they appeared to have no need for Him otherwise. What evidence supports this?
20.	They also seemed to believe that it was their right to enter the kingdom. What does this indicate about the way they viewed themselves?

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21.	In verse 27 Christ states, "I do not know you, where you are from" and then identifies them as "workers of iniquity". What does this reveal about their relationship with Christ and its affect upon their manner of living?
22.	Why would Christ's statement in verses 28-30 astonish the Jews?
	Spurgeon said that "there are last that shall be first" was a wonder [miracle] of grace, and that "there first that shall be last" was a wonder of sin.
Fina	lly, read verses 31-35 of Luke 13.
23.	What do these verses reveal about Christ's love for all people in spite of their treatment of Him?
24.	Ultimately, what were the people unwilling to allow Christ to do? How will their perspective change? (v.35) Read Philippians 2:5-11.

¹ Ryle, J.C. (1993). Matthew: Expository Thoughts on the Gospels (51). Wheaton, Illinois: Crossway Books.

¹ "Luke 13:5 (unless you repent) described a once and for all repentance. The verb tense in Luke 13:3 (unless you repent) described a continuing repentance" (David Guzik).

His Delight: The Pathway of Pleasing God, Lesson One: Agony, Entering the Narrow Gate. www.coffeetalk.org