

Discipleship Questions

How many will be saved?

What would happen to Jesus in Jerusalem?

Why did Jesus weep over Jerusalem?

How did Jesus challenge the Pharisees about whether it was right for Him to heal on the Sabbath?

What was Jesus's point in teaching about where someone sat at a wedding?

What is the main lesson of the parable of the large banquet?

How does Jesus teach people to count the cost of discipleship?

How are uncommitted disciples like salt that has lost its usefulness?

“That You May Know The Certainty”

Lesson 15: Jesus's Journey To Jerusalem, Part 5 (Luke 13:22-14:35)

Jesus was continuing on His journey to Jerusalem. This journey focused on many towns and villages throughout Judea and Perea where He had not spent much/any time prior. As He went, Jesus continued teaching concerning the kingdom of God and about following Him.

The Narrow Way (Luke 13:22-30)

13:22-30. Jesus was asked whether there would only be a few people who would be saved. Jesus responded that every effort must be made (striving through great difficulty and challenge; whole-hearted effort) to enter through the narrow door of God's kingdom (Matthew 7:13-14; Acts 14:21-22). But, a time will come when the door will be shut (i.e. when Jesus comes, Matthew 25:1-13) and those who are outside will knock on the door, pleading to get in. Some will even have been associated with Jesus in some way (e.g. ate and drank with Him, heard Him teaching in their streets). Yet, they would be cast out as evildoers (workers of unrighteousness) who did not truly believe and follow Jesus (Matthew 7:21-23; 25:41). They would weep and gnash (grind) their teeth as they experienced the pain and despair of that place (Hell, Matthew 13:42; 25:30), see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God but be forcibly excluded themselves, and see people (including Gentiles) from every direction share in the banquet in the kingdom of God. Some who were last (despised) in the world would be exalted in God's kingdom and those who were first (valued) in the world would be last in God's kingdom (perhaps a reference to some Gentiles being included and some Jews being excluded).

Lament For Jerusalem (Luke 13:31-35)

13:31-35. Some Pharisees warned Jesus to leave that region (evidently Perea) because Herod (Antipas, who ruled Galilee and Perea) wanted to kill Jesus (this is the same Herod who had John killed, Matthew 14:1-12). We do not know their motivation in warning Jesus (whether sincere, setting a trap, trying to get Jesus to move to Judea, etc.). Regardless, Jesus was not deterred and sent a message to Herod (called a fox, indicating craftiness) that He was working miracles for the good of the people and would complete His mission in a short time. Jesus would then travel to Jerusalem in a short time and finish His ultimate work there, as it was there the Sanhedrin could sentence him to capital punishment and He would die as a Prophet, as God had planned! This prompted Jesus to weep over Jerusalem, who often rejected and killed the messengers God sent (Matthew 23:37-39). Though Jesus wanted to gather them like a hen gathers her chicks, they were unwilling to accept Him as the Messiah. So, Jerusalem would be abandoned by God and devastated (Matthew 24:1-35; i.e. it would be destroyed by the Romans in 70 A.D.). Only those who would acknowledge Him as the Blessed One who comes in the name of the Lord (the Messiah) would have their favor with God restored (Psalm 118:26)!

Jesus At A Prominent Pharisee's House (Luke 14:1-24)

14:1-6. Jesus ate with a prominent/leading Pharisee on the Sabbath day. The Pharisees were watching Jesus closely (likely to criticize Him; Luke 7:36-39; 11:37-38). Then, Luke (a physician) draws attention to a man with dropsy (edema, fluid built up due to an underlying problem). Jesus preemptively asked whether it was lawful to heal on the Sabbath but received no response. Then, He healed the man and sent him away. Jesus challenged the consistency of the Pharisees' traditions in that they would allow someone to rescue a son or ox from a well on the Sabbath but criticized Jesus for healing on the Sabbath.

14:7-14. Jesus observed how the people who had been invited chose the most honorable seats for themselves. So, he told them a parable. He said that those who are invited to a wedding banquet ought to choose the lowest places rather than the most honored ones (note the host usually sat next to the most honorable guests). The one in a higher seat would be humiliated by being asked to take a lower seat; while the one in a lower seat could be honored by being asked to take a higher seat. The lesson Jesus taught is that humility is the only way to being exalted, while pride will result in being humbled (James 4:6; 1 Peter 5:5-6). Then, Jesus taught that invitations of hospitality should not be extended to be repaid, but even be given to those unable to reciprocate the invitation (e.g. the poor, maimed, lame, blind). God will repay such generosity in the resurrection of the righteousness (John 5:28-29)!

14:15-24. Someone at the meal heard Jesus and commented that those who will eat bread in the kingdom of God are blessed (though he likely

considered the kingdom from an earthly perspective). In response, Jesus taught a parable about a man who gave a large banquet and invited many. However, when the time had come and was announced, the people began to make excuses (e.g. bought a field, bought oxen, got married) and did not come. The master of the house was angry and then sent his servant to go out into the streets and alleys of the city to bring in the poor, maimed, blind, and lame. When there was still room, the servant was sent even farther into the highways and hedges and compelled them with persuasion to come in. The banquet would, thus, be filled without any of those who had refused to come taking part. The primary application seems to be that the Jewish nation largely rejected Jesus's invitation and it was extended to others (i.e. to those deemed unacceptable, the Gentiles). We can also learn that Jesus's kingdom is for those who are willing and that those who become busy and distracted with worldly things will be excluded (even things not inherently sinful).

The Cost Of Following Jesus (Luke 14:25-35)

14:25-35. Great crowds were traveling with Jesus. However, He did not lower expectations for His disciples so He could gain followers. Instead, Jesus taught the great cost associated with following Him as His disciples. It would require hating family members and your own life in the sense that you must love and be committed more to Him (Matthew 10:34-39). Next, it would require bearing your cross by sacrificing self to follow Jesus (even when it means suffering, Galatians 2:20). Third, it would require being willing to give up all your earthly possessions to follow Jesus and use them in His service (Luke 18:15-23). Without such a commitment, a person cannot be Jesus's disciple. So, Jesus wanted those who heard Him to count the cost and be committed to following Him (like someone building a tower and a king going to war). The one who would not commit to following Jesus would be like salt that has lost its usefulness or taste that is not beneficial for anything (not even manure) and would be thrown out. Those who heard Jesus needed to listen to and apply what He said!

Conclusion

Jesus is continuing to teach on His journey to Jerusalem. However, His teachings are not designed to be easy so He would gain uncommitted followers. Instead, Jesus's kingdom would be filled with those who truly desire to follow Him above all else!

Discovering God's Word Bible Study Series

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