

Luke 13:22–35

“Coming to Christ, Who Beckons Us to Himself”

What’s wrong with a theological question about how many are saved? Pastor leads his family in today’s “Hopewell @Home” passage. In these fourteen verses, we find the Lord Jesus making sure that we ask such questions first and foremost about the condition of our own soul, because He is that beckoning Lord Who earnestly desires to gather us to Himself.

Thursday, February 25, 2021 ▫ Read Luke 13:22–35

Questions from the Scripture text: Through where did He go in v22? Toward where? What was He doing? What did one ask Him (v13)? What does Jesus tell them to strive to do (v24)? What will many seek to do? With what result? If they have not entered when the Master shuts the door, what will happen (v25)? What will they protest (v26)? How will He answer: what will He say He doesn’t know (v27)? What will He command them to do? What will He call them? What will there be (v28)? Who will they see where? What will happen to them? From where will people come and do what (v29)? What will some last be (v30)? What will some first be? On what day does v31 occur? Who come to Jesus? What do they tell Him to do? For what reason? What does Jesus call Herod (v32)? What will Herod not be able to stop Jesus from doing for the two days? What will Herod not be able to stop Jesus from doing on the third day? So where is Jesus going and why (v33)? Who had been sent to Jerusalem before (v34)? What had Jesus wanted to do by sending them? What had they done to His messengers? What is going to be the ultimate outcome, now, of Jesus’s visit (v35, cf. v33)? When will they see Him? What will they say?

This entire passage is tied together by journeying toward Jerusalem (v22, 33, 35b)—even the images of gates (v24) and teaching in the streets (v26) are drawn from the trip to Jerusalem and the time there.

But there’s a problem, as Jesus goes up to Jerusalem. It seems like a large number of Israelites are rejecting Him. So one asks, “Lord, are there few who are saved” (v23)? It’s the same problem that the apostle is treating, when he deals with his “great sorrow and continual grief” of heart over how many of his “countrymen according to the flesh” are “accursed” (cf. Rom 9:2–3). It is fitting that such great grief fills both passages.

So, the Lord Jesus doesn’t answer in the arena of election math (how many are saved) but rather in the necessity of having more than church membership and sacraments (“we ate and drank in Your presence,” v26), sitting under many sound sermons (“You taught in our streets,” v26), and a covenantal understanding of one’s church membership (“Abraham and Isaac and Jacob and all the prophets,” v28).

You can have all those things, but still be a personal stranger to Christ (“I do not know you,” v25, 27) without a true and real union Him or citizenship in heaven (“where you are from,” v25, 27), as evidenced in being a “worker of iniquity” (v27) rather than a battler against it.

This is why Christ had sent prophets and preachers to Jerusalem (v34a)—not to condemn them for their sin, but to gather them to Himself from that sin and against that sin, like a hen gathering her chicks (v34b). Indeed, such is the gathering-love of Christ that provokes repentance that they will come from the east and the west, from the north and the south, and take their seats (v29) with the patriarchs and the prophets! Few? Few?! There will be a great multitude!

But it will be a very specific multitude. For each one of us, the place to begin is to see the gathering-love of Jesus, and turn to Him from our sin. To renounce being a worker of iniquity and take refuge under His wings. Then, we will rejoice with our Savior over the multitude who come. And, we will agonize with our Savior over the many who perish (v34)—even as we vindicate the justice of God in it all (v35).

Hell cannot stop the gathering work of Christ any more than Herod could stop Christ from His ministry (v32), or His journey (v33), or His death (end of v33), or His resurrection (end of v32). The resurrected Lord will surely gather to Himself all that are His, and then He will surely return in glory. The primary question for you is not mathematics, but whether He will be your Master when the door of opportunity has closed (v25). Are you willing to be His (end of v34)? Or would you rather continue as a worker of iniquity?

How does your life show evidence of gathering to Jesus, hiding in Jesus, loving Jesus, & obeying Jesus?

Suggested Songs: ARP32AB “What Blessedness” or TPH440 “Come, Ye Sinners, Poor and Wretched”

For more Hopewell @Home devotionals, please visit bit.ly/harpCHAH

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp)

Luke 13 verses 22 through 35, these are God's words, let's take heed how we hear them. And he went through the cities and villages teaching and journeying for Jerusalem. In one said to him. Lord are there few who are saved. And he said to them strive to enter through the narrow gate for many.

I say to you we'll seek to enter and will not be able. When once the master of the house has risen up and shut the door and. To you begin to stand outside and knock at the door saying Lord. Lord open for us. And he will answer and say to you.

I do not know you where you are from then you will begin to say we ate and drank in your presence you taught in our streets, but he will say I tell you I do not know you where you are from depart from me all you workers of iniquity.

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 and yourselves thrust out, they will come from the east and the west from the north and the south and sit down in the kingdom of God and indeed there are last who will be first.

And there are first who will be last. On that very day some Pharisees King saying to him, get out and depart from here for Herod wanted to kill you. And he said to them go tell that fox. Behold I cast out demons and perform cures today and tomorrow and the third day I shall be perfected nevertheless.

I must journey today tomorrow and the day following. For it cannot be that a prophet should perish outside of Jerusalem, oh Jerusalem Jerusalem, the one who kills the prophets and stones those who are sent to her. How often I wanted to gather your children together as a hand gathers her brood under her wings.

But you were not willing. See your house is left to you desolate and assuredly I say to you you shall not see me. Until the time comes when you say blessed is he who comes in the name of the Lord. So far the reading of. God's inspired and inherent word.

So this passage is tied together by Jesus journeying towards Jerusalem, that's how verse 22 starts us he went through the cities and villages teaching and journeying towards Jerusalem and there's this conversation that takes place because someone asks him about few being saved in verse 23 and when the conversation ends or when his answer ends in verse 30 the evangelist Luke tells us on that very day verse 31 some.

Name and what they say is designed or pleads with him to depart from here get out in department here don't head towards Jerusalem and Jesus says answer is basically I am going to head towards Jerusalem and on the third day, I will be perfected and that's not just it's going to take me two days to get there in the on yeah three days from now my journey to Jerusalem will be completed but I'm going to Jerusalem to endure suffering and death.

As the prophets and servants of God have always been attacked and often even been murdered by the people of God and we are still reading today aren't we in church history and seeing in different places in the world how those who are faithful to Christ and speak in his behalf and plead with others to turn from their sin and to trust in the Lord belong to him through faith in Jesus Christ into obey the Lord according to his word instead of according to the, Her imaginations that these are the ones who in every age are abused and often even killed as the prophets were and as a servants of God have been and even as our Lord Jesus here says he was coming to Jerusalem to be but that the third day I think he's really saying here in verse 32, he would rise again and as he thinks about Jerusalem, he doesn't think oh I want to run away from the place where I'm about to be murdered he thinks about how he has been.

Sending prophets to them and others the one who kills a prophets and stones who are sent to her. How often I wanted to gather your children together as an amazing statement because Jesus is speaking very conscientiously self-consciously awarly that he is Yahweh who is the one who sent all of these prophets to his people throughout the ages, and we see the purpose of the prophets, yes, they often came accusing of sin, but they were not by the accusation or the legal.

Case bringing the condemnation they were warning of condemnation the purpose and on Jesus' lips here is that they would be gathered to him that they would turn from their sin to turn to Christ to be gathered under his wings to be protected by him to be cherished by him to be fed by him and led by him to be as it were Jesus's little chicks or Jesus's little ducklings and the blessing of having an.

Street that comes and says you are sitting against God you are following the dictates of your own evil hearts turn from this and you see the passion and the compassion of Christ and he says you were not willing and now he says surely see your house has left to you desolate assuredly I say to you you so not see me until the time comes when you say blessed is he who comes in the name of the Lord and that sounds like a good thing, except.

When he know that when they say that that's going to be the last week of his life that's the triumphal entry that weekends with his death on the cross with them not saying blessed as he who comes in the name of the Lord but away with him crucify him his blood be upon us and our children and so forth and so what he says in verse 35.

And there greeting of him when he does arrive reminds us of how false and temporary outward displays of religious zeal can be is very important because we are very kind of feeling and moment and experience focused and so we can fall into the trap in our Christian lives of being focused on those moments in which we felt really zealous towards him when we are crying out with.

Our everyone else blessed as he who comes in the name of the Lord and we could get on YouTube sometime and look at these kind of worship band concert style services that are held in the churches and people in great big crowds and very exuberant and then talk about all of the false gospel all of the false morality that is taught in those very same circumstances and how the people who lead those services often renowned.

Christianity altogether when they're done and that's in surprise us but we should take it to heart for ourselves because those even who think that they are the ones being saved often or not and that's what's behind Jesus's response to the question the someone who is with him or perhaps in one of these villages as he teaches and journeys toward Jerusalem verse 22 says Lord are there few who are saved there's something going on in the responses to Jesus's teaching and preaching perhaps they have.

Heard like the Pharisees that Herod is against Jesus and that this may not end well for him at least according to their idea of what ending well for him looks like they were sticking with you we are among the few who are saved we hear you teach in our streets we sit down and we feast with you we're members of your little church, we have the word and sacraments and we have these moments of religious experience and zeal and so forth.

But he says to them he doesn't answer. The question how many are saved until he says a lot of people that you wouldn't expect in verses 29 and 30 he says you need to answer this question about yourself first before you start to worry about how the Jews are responding to me and how arid is with bonding to me and how the ferret Pharisees are responding to me, you need to think about how you are responding to Christ.

Lord Jesus is wonderfully merciful to the question or isn't he because the questioner asks this kind of like theological math question how many are left or how many are going to be converted and he says there's only one that ultimately matters to you and that's whether you are genuinely converted and so he tells him strive to enter through the narrow gate and the narrow gate is of course faith in Christ Christ being your righteousness Christ's sacrifice paying for your sin Christ alone strive to injure through the narrow gate for many.

I say to you will seek to enter. And will not be able when once the master of the house has risen up and shut the door it doesn't say they will begin to stand outside and they will begin to say we ate and drank from their presence and I will and the master will say to them.

I do I do not know you he says when once the master of the houses wasn't up and shut the door and you begin to stand outside and knock at the door saying Lord Lord open for us and he will answer and say, To you I do not know you where you are from so you see the difference between the way the question is asked are there few who will be saved and he says you need to worry about you you need to worry about what when I come into my kingdom and the time for repentance and faith is expired whether you are in the kingdom, whether you have come to the Lord Jesus by turning from your own personal sin and trusting in him as your own personal Savior because he says you.

Can you can say we ate and drank in your presence, we had fellowship with the church indeed we didn't just have fellowship with the church we had fellowship at the table, we broke the bread and drank the cup and heard the words of institution that we were showing the Lord's showing forth the Lord's death until we come and we said yeah, I agree with all these doctrinal things we ate and drank in your presence and you taught in our streets, we attended the sermons we were there we listened to your teaching.

But he will say I tell you I do not know you where you are from we need to have that birth from heaven that new birth that only the Holy Spirit can give that we would be new people with the birth with our heavenly birth citizens of glory and adopted children of God in Jesus Christ through active and living faith.

This is necessary because there will be people who on the last day have attended upon the Lord's Supper have attended upon sermons have fought that these things made them have some kind of participation in Jesus. They're claiming to know him and they think that they know him because they were part of his church and participated in these things and he says knowing me goes deeper knowing me goes further knowing me.

Comes from having a heavenly birth he says I do not know where you are from he says, you're not from my kingdom you're not from my home you need that work of the Holy Spirit to give you that heavenly birth that you would be vitally truly genuinely spiritually from your heart and you work of God creating work of God in your heart a member of his kingdom and a member of his household.

And you could tell to some extent whether he knows you and where you are from by what is what determines how you live your life but he will say verse 27, I tell you I do not know you where you are from depart from me, all you workers of iniquity, so one of the things that characterizes those who have the heavenly birth those who have this true union with Christ.

Is that you hate your sin and you love to obey and you're in battle against your sin. And. He says Abraham is going to be in the kingdom. Isaac's going to be in the kingdom. Jacob is going to be in the kingdom all the prophets verse 28 that were killed and stoned verse 34, they're going to be in the kingdom you yourselves are going to be thrust out but you know who's going to be there he tells these Jews who were wondering if you would be saved since there's going to be multitudes from all over the earth.

Who are there in the kingdom because they turn from their sin and they trusted in the one who was determined to go to Jerusalem was to be killed there to die on the cross and rise again from the dead for us and he humbled himself and so the Lord has exalted him and he tells us that he does the same for us indeed there are last who will be first.

There are first who will be last don't think that you by the greatness of your spirituality can have a place with Christ your place with Christ comes only by what he has done and you have to humble yourself and admit that you have nothing good in you. That all the good is in Jesus and when you cling to him you'll be one of the ones who sits down in the kingdom of God from east-west north and south verse 29 one of those last when you realize that you are one of the last whom the Lord makes to be the first having saved you having gathered you to himself like a hen gathers her brood under her wings.

May the Lord grant that we would be willing to turn from our sin and come to him and counted a blessing when someone comes and tells us you have nothing good in you. All of the good is in Christ, so that will turn from ourselves to have him and all that he is and does for us.

Let's pray. Our. Father in heaven we're so grateful to you.

That when we ask questions that come out of some knowledge that we think we have or. Some status to which we think we have attained or some idea that we're better than others you give us answers that remind us that all the good that we may ever have is in Christ and then it comes to us by grace.

We pray that you would give us the humility to turn from our sin and turn from ourselves to trust in him and submit ourselves to him. We pray that you would give us the courage that we would love not our lives but that like the Lord Jesus heading to Jerusalem and warned about what Herod would do to him that you would make us to know that it is impossible for anyone to take from us what Christ gives us.

And help us Lord to serve you and obey you no matter what comes knowing that at the last we shall be raised from the dead like our master was and that we shall be made perfectly like him as we thank you for whatever suffering comes which by which you have ordained to do part of your work of making us like in indeed do all of that work that you have planned Lord in all of the different ways in which you have planned it you are wise and you are good but oh God our faith is weak and it is small and so we pray that you would.

Stir it up that like our master we would go with unflinching flight unflinching faced, whatever crossed you give us knowing that we have his death already and we have his resurrection already and it cannot be taken thank you for allowing us to be and desiring us bringing us gathering us to be your chicks under your wings as it were make us delight to belong to you in this wonderful and precious way.

Yes all these things through Christ amen.