

CHAPTER THIRTEEN

Outline

- A. Luke continued the account of Jesus' ministry of teaching and healing (1-21).
1. The lesson on repentance (1-9).
 - a) It was based on two tragic incidents (1-5).
 - (1) The Galileans whose blood Pilate mingled with their sacrifices (1-3).
 - (a) The question: "Were they sinners more than all Galileans?"
 - (b) The answer: "No, but unless you repent you will likewise perish."
 - (2) The eighteen on whom the tower of Siloam fell (4-5).
 - (a) The question: "Were they offenders more than all others who dwelt in Jerusalem?"
 - (b) The answer: "No, but unless you repent you will likewise perish."
 - b) It was illustrated by the parable of the Fig Tree (6-9).
 - (1) Time to repent: A man came seeking fruit for three years; finding none, he ordered it cut down.
 - (2) The limit to God's longsuffering: The vinedresser said, "Give it special care for one more year; then if it doesn't bear fruit, cut it down."
 2. Healing the woman with a spirit of infirmity (10-17).
 - a) The circumstances (10-13).
 - (1) She had had it for eighteen years.
 - (2) Jesus said, "Woman you are freed from your weakness."
 - (3) Jesus laid His hands on her and immediately she was able to stand up straight and praise God.
 - b) The reaction of the ruler of the synagogue (14).
 - (1) He complained that the miracle had been performed on the sabbath.
 - (2) The indignant ruler said, "There are six days in which work is to be done; on those days come and be healed, but not on the sabbath."
 - c) The Lord's answer to the complaint (15-16).

STUDIES IN LUKE

- (1) He called attention to their hypocritical actions, for they led their animals to water on the sabbath.
- (2) He pointed out that this woman, a daughter of Abraham whom Satan had bound eighteen years, should be set free on the sabbath day.
- d) The effect of His remarks (17).
 - (1) The adversaries were put to shame.
 - (2) The people rejoiced for the glorious things that were done by Jesus.
3. A question about the kingdom: What is it like? (18-21).
 - a) It is like a grain of mustard seed that grew into a tree large enough for birds to build nests in.
 - b) It is like leaven which was hid in the meal until all of it was leavened.
- B. Luke continued the account of Jesus' journeys that led Him to Jerusalem (22-35).
 1. The question: Are there few that are saved? (22-30).
 - a) The circumstances (22-23).
 - (1) Jesus was teaching as He went through the cities and villages on His way to Jerusalem.
 - (2) Someone asked, "Lord, are they few that are saved?"
 - b) The answer (24-25).
 - (1) "Strive to enter by the narrow door."
 - (2) But many would try to enter after the door was shut.
 - c) The tragic state of those who were too late to enter (26-29).
 - (1) Their pitiful plea: We ate and drank in your presence; we taught in your streets.
 - (2) The just sentence: Depart from me, all you workers of iniquity.
 - (3) The tragic state of the lost: Weeping and gnashing of teeth.
 - (4) The glorious state of the saved: Many from the east and west, from the north and the south sitting at the heavenly banquet in the kingdom of God.
 - d) The lesson summarized: Jesus said, "There are those who are last that will be first; and first that will be last."

2. The Pharisees' warning: Herod would like to kill you. (31-35).
- a) They urged Him to leave the area because of Herod's threat.
 - b) Jesus' answer, "Take this message to that fox: I am casting out demons and performing cures today and tomorrow, and on the third day I am finished with my work."
 - c) It was His intention to go to Jerusalem, for no prophet perishes outside of Jerusalem.
 - d) Jesus mourned over the city as He thought how they were guilty of killing the prophets; their house would be left desolate, but some would say, "Blessed is he that comes in the name of the Lord."

Repent or Perish

Scripture

13:1-9 Now there were some present at that very season who told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 2 And he answered and said unto them, Think ye that these Galilaeans were sinners above all the Galilaeans, because they have suffered these things? 3 I tell you, Nay: but, except ye repent, ye shall all in like manner perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7 And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? 8 And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.

Comments

Now there were some present.—This section continues the lesson which Jesus had been giving the people while meeting the com-

plaints of the Pharisees (11:53; 12:54). Care must be exercised to keep the chapter divisions from letting us assume that a new subject begins with the new chapter. Sometimes this is true, but there are times—as in this case—when the thought runs over into the new chapter.

Jesus had been speaking of judgment from which there is no escape. Apparently, in answer to His remarks, the people told about those Galileans whose blood Pilate mingled with their sacrifices as an example of the kind of punishment He had described. But they had missed the point. Jesus said, "Do you think that these Galileans were worse than other sinners?" He had just told them about the necessity of settling cases out of court before it was too late to escape punishment. He had also spoken of the sin of failing to acknowledge Him before men (12:8-9). Those who wait until He comes again will find that it is too late. The case of the Galileans seems to suggest that it was not that they were worse sinners, but that they had reached a point where repentance was impossible, since repentance must be observed before death, not after.

whose blood Pilate had mingled with their sacrifices.—No details are given about how this happened. It is well known that the Roman soldiers were used to put down riots. They were none too careful about how they did it. It is possible that some disturbance had occurred while the people were offering their sacrifices. The soldiers may have killed the trouble makers on the spot. Their blood could have mingled easily with the blood of the animals which they were sacrificing.

sinners above all Galileans.—It seems to be admitted that those Galileans were sinners; what they had done that was wrong is not stated. The point is: they were not worse than other Galileans who were sinners. While others might not share the fate of those whom Pilate destroyed, they, nevertheless, were facing certain destruction that called for immediate action if they were to avoid it.

except ye repent.—Repentance is the change of the will that leads to changed conduct. In this case, the thing that should have led to that change of mind was the threat of punishment which would be worse than that which Pilate had inflicted.

The Scriptures point out at least three motivating forces that are designed to lead men to repentance, that is, change their minds and decide to do something about their situation. They are (1) the

goodness of God (Rom. 2:4), (2) godly sorrow for sin (II Cor. 7:10), and (3) the judgment to come (Acts 17:30-31).

To those who had failed to acknowledge Him, Jesus said, "Repent or perish." It was an urgent matter; there was no time for delay. *the tower of Siloam fell.*—This is a case of accidental death; there was no apparent connection between it and any particular thing they had done. Were they worse sinners than others? No. But they did face the future that involved eternal punishment if they failed to acknowledge Christ before men.

And he spake this parable.—This parable illustrates the fact that God does give men time to repent. We are reminded of the long-suffering of God in the days of Noah (I Pet. 3:20). He is long-suffering, for He does not wish that any should perish but that they should repent (II Pet. 3:9). The church at Ephesus was warned to repent or have their candlestick removed (Rev. 2:5). The history of Israel suggests that God will not tolerate the sinful conduct of men forever (Heb. 3:7-4:13; I Cor. 10:5-10).

these three years I come seeking fruit.—There is no lesson to be drawn from this time reference. It was probably the normal time to wait for the tree to produce, or it could suggest that the tree should have been producing all that time but hadn't done so. The tree represents the nation of Israel that was not producing the fruits of righteousness. They had been given ample time, for prophet after prophet had tried to bring them to repentance. The time of judgment was at hand; all that was left for the tree was expressed by the owner of the tree, "Cut it down."

Lord, let it alone this year also.—This is a plea for longsuffering toward a sinful people. One more year, and then if there is no fruit let it be cut down. Special care was given the tree. The year of unusual care may be the unusual privilege of the Israel to have the Lord in their midst to teach them what they should do to be pleasing to God and encourage them in every way to do it. He taught them; He healed their sick; He warned them of judgment to come; He revealed the loving Father to them; He even told them that He was to offer Himself for the sins of the people. What more could be done? And if they failed to respond, their fate would be worse than that of the Galileans or the eighteen on whom the tower fell.

*Healing a Woman**Scripture*

13:10-17 And he was teaching in one of the synagogues on the sabbath day. 11 And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. 12 And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands upon her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. 15 But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath? 17 And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

Comments

teaching in one of the synagogues.—Luke reports a good many such incidents, but there is a reason for doing so in each case. This miracle had a two-fold purpose: (1) To teach a lesson about the kingdom of God and (2) to help a person whom Satan had bound for all those eighteen years.

a woman that had a spirit of infirmity.—This is probably another case of demon possession, for the woman had a spirit of weakness, that is, the spirit had caused her to be weak. It was impossible for her to straighten up, and she had been that way for eighteen years. Satan had bound this daughter of Abraham, a faithful person in spite of her affliction.

Woman, thou art loosed from thine infirmity.—Jesus laid His hands on her and immediately she was able to straighten up. But she had already been set free from the infirmity. A person who had been for so long in her condition would scarcely be expected to realize that it was possible to straighten up. The old habit would have to be

overcome. The touch of the Master's hand gave the necessary encouragement. Jesus did the same for the demon possessed boy (Mark 9:27).

And the ruler of the synagogue.—The woman glorified God for what He had done for her, but the ruler of the synagogue indignantly condemned Jesus because He had done this on the sabbath. Was this just a pious attempt to discredit Jesus so that he might hold his own power over the people? At any rate, Jesus made his remarks look rather foolish.

the Lord answered him.—He was the Lord of the sabbath and knew why the regulation had been given. It was not just for pious pretense or hypocritical display. He said, "You hypocrites, does not each one of you on the sabbath loose his ox or his ass from the stall and lead him to water?" Then shouldn't this daughter of Abraham whom Satan had bound these eighteen years be loosed on the sabbath? Who could say "no"?

all his adversaries were put to shame.—They were seemingly placing more value on animals than human beings. They should have been ashamed. But the people rejoiced over the glorious thing that had been done.

Man's work could be done in six days; but there was no time limit for the glorious work of God. And what better day was there to loose a faithful daughter of Abraham whom Satan had bound?

What is the Kingdom Like?

Scripture

13:18-21 He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? 19 It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.

20 And again he said, Whereunto shall I liken the kingdom of God? 21 It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

Comments

He said therefore.—The response of the people to the miracle of healing the woman suggested the growth of the kingdom as illustrated by these parables. It is true that Matthew records them in

another context which simply shows that Jesus used the parables more than once.

It is like unto a grain of mustard seed.—The seed is small but the plant that grows from it is large enough for birds to build their nests in. Jesus had planted the seed of the kingdom, the Word of God; the people were already beginning to praise God for the things that He was doing for them.

When the kingdom was ushered in on the Day of Pentecost, the beginning was in reality small, for only three thousand out of the many that had heard the Lord or who may have heard the apostles responded to the gospel. Soon the number came to be about five thousand; then a great company of the priests became obedient to the faith (Acts 6:7). Ultimately, it will be a countless number that will wash their robes in the blood of the Lamb and make them white (Rev. 7:9-17). In triumph, the voices of heaven said, "The kingdom of the world is become the kingdom of our Lord and His Christ, and he shall reign for ever and ever" (Rev. 11:15).

It is like unto leaven.—While the parable of the Mustard Seed shows the visible, outward growth of the kingdom as presented in the history of Acts and the prophecy of Revelation, the parable of the Leaven shows how this growth is to be accomplished. See note on 12:1. The teaching of Jesus was already transforming the lives of people. The record in Acts shows how the gospel as it was preached by the apostles transformed lives of men and women. The transforming power of the gospel is equally effective today. But the gospel must be preached, for the leaven must be hid in the meal. The church loses sight of its mission when it turns aside to any other issue than the effective implanting of the leaven of God's Word in the minds and hearts of people.

Are the Saved Few?

Scripture

13:22-30 And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. 23 And one said unto him, Lord, are they few that are saved? And he said unto them, 24 Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye

begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; 26 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; 27 and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. 29 And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. 30 And behold, there are last who shall be first, and there are first who shall be last.

Comments

Lord, are they few that are saved?—Just why the disciples asked this question, Luke does not say. It could have come about from various causes. The demands that Jesus made on His disciples were such that some wouldn't follow Him. The thought of the cross and self-denial was too much for some. Opposition to Christ was great, for most of the leaders were against Him. Great wickedness prevailed then as now in the lives of the many. Jesus had said that many go through the wide gate to destruction.

Strive to enter in by the narrow door.—The point is: make sure that you enter by the door that leads to salvation. That door is narrow, suggesting that few enter through it (Matt. 7:14). Some will expect to enter on their own terms, but will be unable to do so. Some will be too late.

and hath shut the door.—It may appear strange that Jesus would ever close the door of salvation. Some presume on His grace and mercy and do nothing about entering while the narrow door of salvation is open. The time will come when the door will be closed, and no one may enter then.

God did shut the door of the ark in the days of Noah. He did close the door of entrance to the Promised Land to the rebellious Israel. The day of God's longsuffering will end; when it does it will be too late to ask for admittance into the heavenly kingdom.

Lord open to us.—The pitiful plea of the procrastinator will not avail once the door is closed. The fact that people attended the feasts when Jesus was eating with them in His day will not be sufficient grounds for entrance to the heavenly banquet.

Depart from me, all ye workers of iniquity.—Is this harsh? Yes. But workers of iniquity are not fit for the kingdom of heaven. The very nature of heaven excludes them. See Rev. 21:8; 22:14-15. The time to put off the works of darkness is now (Rom. 13:11-14). It is necessary to put on the Lord Jesus Christ, if we expect to be a part of the company in the heavenly banquet.

weeping and gnashing of teeth.—The anguish of those who might have been in heaven with the Lord is awful to contemplate.

when ye shall see Abraham, and Isaac, and Jacob.—Part of the punishment of the wicked will be to see what they have missed. The language seems to indicate that Abraham, Isaac, and the prophets will be recognized in heaven. If they will be, we may assume that all the saints will be recognizable in heaven. The individual will not lose his identity through the change that takes place in passing from this life to the presence of the Lord.

yourselves cast forth without.—Sin separates the saints from the sinners in this life even though they are like the wheat and tares that grow in the same field. But the separation will be made distinct after death. See 16:26.

And they shall come from east and west.—The mission of Jesus was to the lost sheep of the house of Israel. He sent the Twelve and the Seventy to the same group. But after His death, He sent the apostles into all the world with the eternal good tidings. Those who respond from east, west, north or south will sit down in the heavenly banquet with the saints of all the ages. The number will be like the multitude that no one could number (Rev. 7:9). But this is "few" in comparison to the many who neglect the great salvation.

last who shall be first.—These words are used in a different context in Matt. 19:30. There the question was about the relation of the apostles who left all to follow Jesus to others who might follow Him. Those who bore the load in the first days of the kingdom will not be ahead of the last faithful Christian who dedicates his life to Christ before the end of the day of salvation comes. The parable of the Vineyard given by Matthew shows this to be so (Matt. 19:16).

The context in Luke, however, indicates that Jesus was thinking of the nation of Israel who had been first in God's consideration but were to be rejected because they were failing to produce the fruits of righteousness. Others, however, would be invited and the banquet table would be filled (14: 23-24). The gospel invitation reads, "Whosoever will may come" (Rev. 22:17). Jesus said to the Jews,

"The kingdom shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Matt. 21:43). It would be a mistake to say that that nation is made up of Gentiles, for it is a nation of believers, whether Jews or Gentiles. See Gal. 3:28; Eph. 2:14-18; Col. 3:10-11.

The Warning From Herod

Scripture

13:31-35 In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. 32 And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures today and tomorrow, and the third day I am perfected. 33 Nevertheless I must go on my way today and tomorrow and the day following: for it cannot be that a prophet perish out of Jerusalem. 34 O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! 35 Behold, your house is left unto you desolate: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.

Comments

In that very hour.—There is a close connection between this incident and the one in which Jesus answered the question about whether few are saved. The warning came in the very hour when He was teaching.

The threat of Herod raised another question, since some thought of Jesus as a temporal king. If Herod should kill Him, how could the kingdom become the mighty force which He had described in the parables of the Mustard Seed and the Leaven? But His kingdom was spiritual and He had no fear of the threats of petty rulers like Herod or even the mighty Caesars.

Herod would fain kill thee.—This is Herod Antipas, ruler of Galilee and Perea. Jesus was operating in Perea at this time. The father of this ruler had tried to kill Jesus at His birth. Herod Antipas had caused John the Baptist to be beheaded. Perhaps the Pharisees were aware of all this and thought there was some real threat to Jesus' safety in the matter. It may be, of course, that they were trying to

discourage people from following Him. At any rate, Jesus was unmoved by the warning.

Go say to that fox.—He called Herod a fox because he was cunning like a fox.

Today, tomorrow, and the third day.—No threat of violence from any ruler could stop the program of the Son of God. He intended to go on casting out demons and performing cures. He was waging war against the devil and all who were associated with him, Herod included.

The suggestion about today, tomorrow and the third day simply indicates that Jesus was moving steadily toward the goal for which He came into the world. There is no reference in the remark to the years of His ministry or the time of His resurrection. See John 10:18 for Jesus' own view of His mission which He would accomplish in Jerusalem.

and the third day I am perfected.—That is, I am finished with my earthly task. See John 17:4; 19:30.

no prophet perish out of Jerusalem.—He had set His face to go to Jerusalem (9:51; 13:22; Matt. 20:17). Jerusalem was the center of the nation. The temple was there; the sacrifices for the sins of the people were continually being offered there. Jerusalem was the place where He would offer Himself as the Lamb of God to take away the sins of the people. See Heb. 9:11-15; 10:1-10; 13:10-14. Jerusalem was the city "that killeth the prophets and stonest them that are sent unto her."

O Jerusalem, Jerusalem.—According to Matthew, the lament occurred after the Triumphal Entry and shortly before the death of Jesus (Matt. 23:37-39). Luke indicates that Jesus first uttered these words as He was approaching Jerusalem while still in Herod's territory. Some find it difficult to believe that He could have spoken these deeply emotional words more than once. But who can say that He didn't? Luke had made a careful study of all that he wrote. He was in a better position to know than today's critics. Since Jerusalem was the heart of the nation that Jesus had tried so hard to win back to God, why should it be thought impossible that their rejection and plan to kill Him should cause such extreme sorrow? He had tried to gather them under His protective care but they would have none of it.

Behold, your house is left unto you.—The word *desolate* is given in italics in the American Standard Version to indicate that it is

supplied by the translators to make the meaning complete. R. S. V. supplies "is forsaken" for the same purpose. Whether He meant the temple or the nation, Jesus said your house is left to you. There was nothing more He could do for them. Within a few short years the invading armies of Rome would bring desolation to Jerusalem. *Blessed is he that cometh in the name of the Lord.*—The words are quoted from Psa. 118:26. According to Matthew, they were uttered after the Triumphal Entry, but Luke has them before. Assuming that Jesus could have spoken them on two different occasions, the problem is to determine the meaning in each context.

According to Luke, Jesus was anticipating His triumphal entry into Jerusalem, for at that time the people did say, "Blessed is the King that cometh in the name of the Lord (19:38). According to Matthew, they may anticipate a time of acceptance after the death and resurrection of Jesus (Matt. 22:39). There are many who are acknowledging Him as King in the period that began on Pentecost and will end with His Second Coming.

Summary

Things were happening fast in the busy ministry of Jesus. He was meeting the opposition, teaching the disciples and the crowds, and healing the sick. He was hurrying to Jerusalem, for no prophet would perish outside of Jerusalem.

He taught a lesson on repentance. It was based on two tragic events, the death of the Galileans and of those on whom the tower of Siloam fell. But these were not worse sinners than all other, for all will perish who do not repent. The lesson of the fig tree showed that time was running out; the warning was: "Repent or perish."

Jesus clashed again with the ruler of the synagogue when He healed a woman on the sabbath. Ridiculously, the ruler held that there were six days for work to be done but not on the sabbath; he called the healing "work." Jesus' answer drew a sharp contrast between their attitude toward the ox or the ass and the woman, a daughter of Abraham, whom He had loosed from Satan's bonds. The people were with Him, for they glorified God for what they had seen that day.

The growth of the kingdom was presented in two parables. Like the mustard seed, it would grow to great proportions; like the leaven,

STUDIES IN LUKE

the gospel of the kingdom would transform those who hide that Word in their hearts.

As He was going on the way to Jerusalem, someone asked Him, "Lord, are there few that are saved?" The answer seemed to say, "Yes," but all should strive to enter the kingdom and be one of them.

Word came about Herod's threat to kill Him. Jesus said to tell "that fox" that nothing could interfere with His program. But as He thought of Jerusalem where He was to die, He mourned over the city that was rejecting her King.

Questions

1. How does Luke indicate the continuity between the events reported in this chapter and those of the previous chapters?
2. Why was the question raised about those whose blood Pilate had mingled with their sacrifices?
3. What lesson did Jesus teach from it?
4. Why mention those on whom the tower of Siloam fell?
5. What lesson did Jesus teach from this incident?
6. What is repentance?
7. What are the forces that lead to repentance?
8. What will happen to those who do not repent of their sins?
9. Does accidental death suggest that God is punishing the one involved?
10. What do the Scriptures teach about the longsuffering of God?
11. What lesson did Jesus teach from the parable of the Fig Tree?
12. What is represented by the three years mentioned in the parable?
13. What is represented by the year of special care given the tree?
14. What was the purpose of healing the woman in the synagogue?
15. What was her difficulty? How long standing?
16. Why did Jesus say, "You are loosed from your infirmity?"
17. Why is it called a "spirit of infirmity?"
18. Why did Jesus lay His hands on the healed woman?
19. What did the ruler of the synagogue say about the miracle?
20. What is the point of the contrast between what Jesus had done and the custom of the Jews?
21. Why did Jesus refer to the woman as a daughter of Abraham?
22. What effect did Jesus' answer have on the adversaries?

CHAPTER THIRTEEN

23. What was the reaction of the people?
24. Why did Jesus speak of the growth of the kingdom at this point?
25. How does the parable of the Mustard Seed illustrate the nature of the growth of the kingdom?
26. What do the Scriptures say about the ultimate growth of the kingdom?
27. What lesson does the parable of the Leaven teach about the growth of the kingdom?
28. What must be done with the Word in order for it to transform the life of an individual?
29. Why did they ask if the saved are few?
30. What did Jesus' answer imply?
31. What do the Scriptures say about the limit God places on the "Day of Salvation"?
32. Why is the door to salvation called "narrow"?
33. What will happen to the "workers of iniquity" who come too late?
34. Why "weeping and gnashing of teeth"?
35. What do the Scriptures teach about recognition of persons in heaven?
36. What does being on the outside and looking in on the heavenly banquet suggest as to the nature of punishment of the wicked?
37. Why did Jesus speak of those coming from east, west, north, and south?
38. How are all these to be invited?
39. What is meant by saying that the last shall be first?
40. Why did Jesus refer to Herod as a fox?
41. Was this a real threat or were the Pharisees trying to frighten Jesus?
42. What was Jesus' answer to the reported threat?
43. What did Jesus mean by reference to the third day?
44. Why was He going to Jerusalem?
45. Why did He mourn over Jerusalem?
46. What was to happen to "their house"? Why?
47. Where is the quotation about the coming of the Lord found?
48. To what does it refer?