

Luke 13b: HG Bishop Youssef

His Grace Bishop Youssef ~ فسوي ابن الالة فاين تاطع • LUKE 13: 22 - 35 ~ Bible Study

The Narrow Way

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²² And He went through the cities and villages, teaching, and journeying toward Jerusalem. ²³ Then one said to Him, "Lord, are there few who are saved?"

And He said to them, ²⁴ "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. ²⁵ When once the Master of the house has risen 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,' 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 you, where you are from. Depart from Me, all you workers of iniquity.' ²⁸ 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. ²⁹ They will come from the east and the west, from the north and the south, and sit down in the kingdom of God. ³⁰ And indeed there are last who will be first, and there are first who will be last."

- Journeying toward Jerusalem
- "Lord, are there few who are saved?"
 - This question is a concern for many people and everyone asks "who will enter the Kingdom and who will not?" and "Is it only the Orthodox?"
 - Many people wonder about the Salvation of others
- The Narrow Gate
 - From the beginning of God's relationship with man, through the gift of free will, man has always had the choice between two paths (two gates, two doors)
 - To go the way of obedience to God, or to go their own way
 - Deuteronomy 30:15-20
 - If you choose to obey the Lord, you will live. But if you choose your own desires, that is the way to death.
- Christianity before it was called that was called "The Way"
- Strive
 - The gate is narrow and the way is different
 - Strive means "agonize"
 - Fight the good fight
 - Win the race
 - Narrow = you can't bring with you anything that's unnecessary

- In old monasteries, the door of a cell was narrow in height and width
- Forsake love of money, love of pride, love of pleasure, self-centeredness, hypocrisy
- You cannot enter if you are carrying those things with you
- Shut the Door = Differentiate between:
 - Those who pretend to be godly
 - Those who were religious church-goers
 - Those who know Christ and do His will
 - Those who were seeking to enter, and those who were striving to enter
- Discipline yourself
- The door is open right now - this is the time to repent and accept the Lord's invitation to enter. The time will come when it will be too late.
- Eating and drinking, hearing His teachings - none of that will help you if you don't strive
- So if they "depart from Him" where do they go?
 - A place of weeping and gnashing of teeth
 - Hell, The Lake of Fire
 - And you will see others entering the Kingdom of God
- The surprise on Judgment Day
 - If you lived in the time of Christ, you would say Judas will enter the Kingdom and the thief crucified with Christ, would not
 - There are last who will be first, and there are first who will be last
 - Those who we consider first in the Church who will be last; those who we don't consider, or we think of as last, who will be accepted first
 - Israel was the first nation that believed in God... God said "Israel is my firstborn" - but was rejected. And the Gentiles, who were last, became first
- In the Kingdom of Heaven you will find people from all parts of the earth
 - From every nation, people, tribe, and tongue
 - Without number
- What is Heaven Like?
 - A place of rest ("sit down in the kingdom of God")
 - A place of company ("Abraham, Isaac, Jacob and all the prophets")
 - A place with people from all over the earth
 - A certain place ("They will come")
 - Many people nowadays try to say "heaven and hell are not a place, it's a condition or state of mind"
 - It's a place. Not a physical place, but a place nonetheless

³¹ On that very day some Pharisees came, saying to Him, "Get out and depart from here, for Herod wants to kill You."

³² 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.' ³³ Nevertheless I must journey today, tomorrow, and the *day* following; for it cannot be that a prophet should perish outside of Jerusalem.

- Seems weird that the Pharisees would be concerned about Christ's well-being
 - Maybe they made up a threat to get Him to leave

- They may have been offended by His words about the salvation of the Gentiles
- Jesus' response is bold
 - Calling Herod "fox" because He knew the cruelty of his heart and his love for shedding blood
 - His response is that "I have a mission to do and I will continue to do it regardless of the threat of the danger"
 - With "today, tomorrow and the third day", He indicates that His mission will be over soon and points to His Resurrection (the perfection of His ministry)

Jesus Laments over Jerusalem

³⁴ "O 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 hen *gathers* her brood under *her* wings, but you were not willing! ³⁵ 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!' "

- O Jerusalem, Jerusalem
 - When the Lord repeats a name twice it indicates great emotion
 - The Lord has longed for Jerusalem's repentance and restoration to communion with God - but they rejected Him
 - When He sent the Twelve, He told them "don't go to the Gentiles" but "go to the lost sheep of Israel"
 - He came unto His own and His own did not receive Him
 - He wanted them to know His love - like a hen, He is willing to gather them under His wings
 - He predicted the destruction of Jerusalem
 - "Your house is left to you desolate" - The Temple will no longer be the dwelling place of God
 - He used to call it "My house" (in the OT)
 - But now He is calling it "Your house"
 - In 70 AD, the Temple was destroyed by the Romans - and from then until now, they attempted to rebuild it many many times. And every single one failed. The Lord told them "Your house is left to you desolate"
 - You shall not see Me until the time comes when you say "Blessed is He who comes in the name of the Lord"
 - From the Early Church, the Eucharist is considered the Coming of Christ
 - That's why when Abouna does the Eucharistic Procession, we say "Blessed is He who comes in the name of the Lord!"
 - "Emmanuel our God is now in our midst"
 - "Behold Emmanuel our God is with us today on this table"
 - "Blessed is He who comes in the name of the Lord!"
 - Psalm 118:26
 - They used to chant this psalm in the Temple during the Passover
 - The same verse was quoted on Hosanna Sunday by the people when He entered Jerusalem
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