

(20) Begins Teaching Return to Jerusalem with Special Words About Herod (Lk. 13:22-35)

1. Jesus' journey "to Jerusalem" has several iterations in the Gospel of Luke (Lk. 9:51,53; 13:22; 17:11; 18:31; 19:11,28).
2. Jesus is asked a question regarding the relative numbers of folks being saved (Lk. 13:23).
 - a. Are there a few who are being saved? Evidently in response to earlier messages (Mt. 7:13-14) or in view of Jesus' current dwindling popularity.
 - b. The narrow door was spoken of before, but this time the imperative is to "strive" (Lk. 13:24).
ἀγωνίζομαι ^{#75}_{7x}: (Lk. 13:24; Jn. 18:36; 1st Cor. 9:25; Col. 1:29; 4:12; 1st Tim. 4:10; 6:12; 2nd Tim. 4:7).
 - 1) Jesus is the Door unto salvation (Jn. 10:7,9).
 - 2) Present striving is contrasted with future seeking. Future seeking has a promised inability.
 - c. Agonizing is imperative because the closed door is imminent (Lk. 13:25).
 - 1) Entrance is denied because the Lord does not know the too-late seekers (Lk. 13:25,27; cf. Mt. 7:23; 25:12).
 - 2) Social life and locality are insufficient grounds for entrance (Lk. 13:26).
 - d. Weeping and gnashing of teeth is characteristic of the furnace of fire (Mt. 13:42,50) and the outer darkness (Mt. 8:12; 22:13; 24:51; 25:30; Lk. 13:28).
 - 1) Some pastors lock in on the weeping and gnashing of teeth activity and identify the outer darkness with the furnace of fire (hell).
 - 2) Others explain it as an earthly setting, with hell-like regrets, but distinguish the outer darkness as being different from the furnace of fire (hell).
 - 3) Pastor Bob believes that exclusion from the feasting table is the same as exclusion from the kingdom and the weeping & gnashing of teeth takes place in hell for those excluded from the kingdom and its promised feast.
 - 4) Still to be evaluated is the timing of this feast in relation to the judgments at the beginning of the millennium. Is this feast prior to the 1000 years? Early in the 1000 years? Midway through? Near the end?
3. Some (sympathetic?) Pharisees warned Jesus regarding Herod (Lk. 13:31).
 - a. Herod Antipas was ruler of Galilee and Perea. Jesus' prolonged ministry in Galilee discounts potential danger coming from a brief ministry in Perea (Lk. 23:8-12). More likely that Pharisees were luring Jesus to Jerusalem.
 - b. Jesus has a message for "that fox" (Herod and/or Satan).
 - 1) Jesus remains engaged in the angelic conflict to the very end (Lk. 13:32-33).
 - 2) The idiom does not require literal three day time-span but it does reveal the time-span that is heavy on Jesus' heart and mind, and likely foreshadows His literal three days in the grave (cf. Hos. 6:2).
 - c. Jesus lament over Jerusalem is similar to Jeremiah's (Lk. 13:34-35; Lam. 5:18), and will be delivered at least once more before His death (Mt. 23:37-39).
 - 1) Jerusalem is guilty of killing/stoning the προφήται/ἀπεσταλμένοι (prophetai/apestalmenoi). Jesus Christ Himself will be the greatest Prophet (Deut. 18:15) and Apostle (Heb. 3:1) put to death in Jerusalem.
 - 2) God's will is one thing, but Jerusalem's negative volition is another.
 - 3) The desolation of Jerusalem is a common prophetic theme (Lev. 26:31-32; 1st Kgs. 9:8; Jer. 12:7,11; Ezek. 36:34,35,36; Dan. 9:26-27; 11:31; 12:11).
 - 4) The pronouncement "you will not see me" speaks of His ascension and session until such time as Israel repents and receives the King and Kingdom by faith (Ps. 118:26; Mt. 21:9 cp. 23:39).