

Introductory Material for the Gospel of Luke

(taken from the ESV Study Bible)

Who wrote it?

- Luke wrote this Gospel. Luke was one of Paul’s companions and was also the author of the book of Acts.

When was it written?

- The approximate date is A.D. 62 and the Gospel of Luke is primarily narrative in form and follows the chronology of Christ’s life and death.

To whom was it written?

- Luke wrote this letter primarily to a man named Theophilus who was probably wealthy and had prominent social standing. In addition, Luke’s broader audience was Gentile Christians (like Theophilus) who had already been taught about Jesus but also to accomplish these goals: 1) to assure his readers of the certainty of what they had been taught 2) to help his readers understand how Israel’s rejection of Jesus and the Gentile’s entrance into the kingdom of God are in accord with the divine plan 3) to clarify for his readers Jesus’ teaching concerning the end times and 4) to emphasize that his readers need not fear Rome.

Why was it written?

- Luke wrote his Gospel so that his readers would understand that the gospel is for all, both Jews and Gentiles alike, since Jesus is the promised one of God as prophesied in the Old Testament and as attested through God’s saving activity in Jesus’ life, death, and resurrection. Luke also emphasized the truthfulness of the Christian traditions his readers had been taught, so that by believing in Jesus Christ, the son of God, they would receive the promised Holy Spirit whom he gives to all who follow him.

Key Themes

1. <i>God’s sovereign rule over history.</i> The promises God made through the prophets are already being fulfilled.	13:33; 22:22, 42; Acts 1:16–17; 2:23; 4:28; etc.
2. <i>The arrival and actual presence of the kingdom of God.</i> Nevertheless, the consummation of the kingdom is still a future event, a blessed hope for which the church prays.	11:2, 20; 16:16; 17:20–21; 18:1–8; 21:27–28, 34–36; cf. Acts 1:11; 1 Cor. 16:22; Rev. 22:20
3. <i>The coming and indwelling of the Holy Spirit upon Jesus and his followers.</i> The Spirit is present in the Gospel of Luke, from the births of John the Baptist and Jesus to the end. The Spirit is present at Jesus’ dedication in the temple, his baptism, temptation, early ministry, and first sermon. The Holy Spirit is central to the message of John the Baptist, and Jesus at his ascension promises the Spirit’s future coming in power.	1:15–17, 35; 2:25–27; 3:16, 22; 4:1, 14, 18; 5:17; 24:49
4. <i>The great reversal taking place in the world,</i> in which the first are becoming last and the last are becoming first, the proud are being brought low and the humble are being exalted. Luke places great emphasis on God’s love for the poor, tax collectors, outcasts, sinners, women, Samaritans, and Gentiles. In keeping with this concern, many of the episodes that appear only in Luke’s Gospel feature the welcome of an outcast (the Christmas shepherds, the Prodigal Son, the persistent widow, Zacchaeus, etc.).	1:48, 52–53; 6:20–26; 13:30; 14:11; 18:14
5. <i>Believers are to live a life of prayer and practice good stewardship with their possessions.</i> In Luke’s narrative, prayer occurs at every major point in Jesus’ life: at his baptism; at his selection of the Twelve; at Peter’s confession; at Jesus’ transfiguration; in his teaching the Lord’s Prayer; before Peter’s denial; etc.	3:21; 6:12; 9:18, 28–29; 11:1–4; 12:33–34; 16:9; 18:1; 22:32, 40, 46
6. <i>The danger of riches</i> is constantly emphasized in Luke, for the love of riches chokes out the seed of the gospel and keeps it from becoming fruitful. This danger is so great that Jesus often warns his readers not to set their hearts upon riches and to give generously to the poor. The woes pronounced upon haughty rich people stand in sharp contrast to the blessings pronounced upon the humble poor.	6:20–26; 8:14; 12:13–21; 16:10–13, 19–31; 18:22 (cf. 5:11; 14:33; Acts 2:44–45; 4:32); Luke 21:3–4

A Narrow Door | June 28, 2020

Luke 13:22-30

INSTRUCTIONS

For Life Groups: Pick one question from the **Observation** and one question from the **Interpretation** section. Spend the bulk of your time in the **Application** section by choosing at least three questions.

For Personal Study: Answer every question in every section.

OBSERVATION: *What does the text say? What is the difference between the biblical audience and us?*

1. Cross-reference this passage in Luke with Matthew 7:13-14. What do you observe about these two texts?
2. How many warnings are in this passage? What does each mean?
3. What is significant about the mention of Abraham, Isaac, and Jacob in v.28? (See Acts 3:12-16, Matthew 8:10-12, Luke 20:37)
4. What is the connection between “the door” in Genesis 7:16, Luke 13:24, and John 10:9?

INTERPRETATION: *What does the text mean?*

1. Identify one timeless principle from this passage. (Timeless = true for all people, in all places, for all time)
2. Notice the contrast of the words “few” (v.23) and “many” (v.24). What does this communicate about eternal life?
3. According to Jesus, who will make it through the narrow door, and who won’t? (v.30)
 - a. Why isn’t the door wider?
 - b. Why will the door to the Kingdom of God be shut to some? (v.25)
 - c. Why isn’t eating and drinking with Jesus enough? (v.26)
4. Where is the gospel in this passage?

APPLICATION: *How should the text change my view of God and myself?*

1. **Reality check:** “Listening to Jesus’ teachings and sharing fellowship His people are not by themselves any guarantee of eternal life, for that comes only through personal faith in Christ”.
 - a. Do you have a personal relationship with Jesus? Or do you simply have a lot of proximity to Jesus?
 - b. How do you know whether you are inside or outside the Kingdom? How can you be sure?

2. Pastor Mike talked about the call of Jesus “is not ADD Him to your life, but rather ABANDON your life to follow Him” (Luke 9:23).
 - a. Have you ever struggled with abandoning aspects of your life to follow Jesus?
 - b. Is there any unconfessed sin in your life that you need to confess to God and others and seek accountability for?
 - c. What area(s) of your life need to be brought back into submission to God’s rule and reign?

3. If the invitation to enter into the Kingdom of God is not indefinite, then what are the implications for God’s people sharing the good news with unbelievers?
 - a. Do you ever feel an urgency about sharing the gospel with people you know will spend an eternity in hell? Why or why not?
 - b. If you’ve entered through the narrow door, but are not sharing your testimony and the gospel with others, what is one step you can take in terms of getting trained and equipped to do that?

4. If you’ve entered through the narrow door, but have gone no further, what is one step you need to take in terms of spiritual growth? (Personal purity, spiritual disciplines, service to others, personal Bible study, theological/doctrinal study, etc.)

5. What are some “wide door” distractions in our world today?
 - a. What are some “wide door” worldviews that are leading people astray?