
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).

   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).