

THE NARROW DOOR

Luke 13 verses 24 through 27

Pastoral Biblical Narrative

Personalized by:

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Reina Valera 1960

Nuevo Testamento Interlineal Griego-Español

Francisco Lacueva

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Jesus calls us to respond with faith and repentance. Religious familiarity cannot replace a relationship with Him. This narrative explains the warning about the narrow door and its application to our lives in its biblical context.

The summaries of the passage and supporting texts are paraphrases. The narrative and applications are pastoral explanations; they do not add words to Jesus' speech.

1. Context and summary of the passage

Jesus travels through towns and villages on His way to Jerusalem. In Luke 13:22-23, someone asks whether only a few are being saved. The Lord addresses His listeners, shifting attention from the number of those saved to the need to respond personally to His call.

Luke 13:24. Jesus commands His listeners to strive to enter through the narrow door. Many will seek to enter and will be unable to do so. The unfolding teaching connects this warning with an opportunity that ends and a claim of belonging that the owner of the house does not recognize.

Luke 13:25. The owner rises and shuts the door. Those left outside knock and ask him to open it, but he answers that he does not know where they come from. The scene conveys a real limit: the present call should not be treated as an opportunity that lasts indefinitely.

Luke 13:26. Those demanding entry appeal to their familiarity: they ate and drank in his presence and heard him teach in their streets. Having been nearby does not, by itself, establish a genuine relationship.

Luke 13:27. The owner repeats that he does not recognize them and orders those who practice evil to leave. A religious profession that remains joined to injustice is exposed.

Luke 13:28-30 broadens the scene to the kingdom of God: some will be excluded, while people will also arrive from many places. The privilege of having been close does not justify assuming a secure place without responding to the Lord.

2. Pastoral narrative

On the road to Jerusalem, a question arises that may seem remote: how many will be saved? Jesus does not let the conversation remain a matter of calculations. His words reach every listener. Before counting others, each person needs to hear God's call and respond.

The narrow door places a serious decision before us. We do not pass through by relying on prestige, family tradition, or an appearance of devotion. The call requires us to abandon self-sufficiency and receive the Savior by faith. The urgency of entering does not make salvation a reward for human effort; it exposes the indifference with which we can postpone our response.

Then a closed door appears. Those outside knock after the owner has already risen and the opportunity to enter has ended. The scene is solemn: we cannot treat every moment as though it were the same as the one before. We must therefore heed the Lord's voice while He calls.

Those waiting outside remember moments of familiarity. They stood in his presence and heard his teaching. Yet remembering a shared meal or a sermon does not mean belonging to him. Today, too, we can know the language of faith and maintain religious habits without surrendering our hearts to Christ.

The practice of evil contradicts their claim to be received as members of the household. Jesus does not invite us to pretend to have flawless conduct; He calls for repentance that stops defending sin and turns toward God.

This warning seeks to awaken us, not to drive us into despair. While we hear the gospel, we should come sincerely to Christ. Our hope rests on His saving work, and a transformed life displays the fruit of that faith.

3. Explanation and doctrinal connections

The narrow door and faith. Luke 13:24 expresses urgency and seriousness. It does not set a human price for purchasing salvation. Ephesians 2:8-10 teaches that we are saved by grace through faith and that good works are its fruit. John 10:9 and 14:6 illuminate access to life through Jesus Christ from their own contexts.

The closed door. Luke 13:25 warns that the opportunity has an endpoint. The passage does not set a date or identify the owner's rising with a specific prophetic event. Its application is to heed God's call today, consistent with 2 Corinthians 6:2.

Religious familiarity. Luke 13:26 distinguishes having heard Jesus from being recognized by Him. Matthew 7:21-23 gives a similar warning about outward profession. Religious knowledge does not replace faith in Christ.

Evil and conduct. Luke 13:27 denounces those who practice injustice. It does not teach that every failure of a believer amounts to a final sentence of exclusion. Nor does it allow grace to be used to justify sin. Titus 2:11-14 connects saving grace with a life that renounces ungodliness.

Security in Christ. In the doctrinal reading adopted here, the believer's security rests in Christ, according to John 10:27-29 and Ephesians 1:13-14. Luke 13:24-27 does not describe someone recognized as His own and later expelled; it describes people the owner declares he does not recognize. This interpretation should be examined alongside Scripture as a whole.

4. Reading Lacueva's interlinear

The passage was checked against the supplied copy of Francisco Lacueva's *Nuevo Testamento Interlineal Griego-Español*, printed pages 298-299. The reading presents a command to the listeners, a narrow door, the closing of the house, and the answer given to those left outside.

In verse 24, the Greek command *agōnizesthe* expresses striving or struggling. Lacueva renders it as an exhortation to strive to enter. The word alone should not be turned into a theory of salvation by merit; its function in the discourse is to require a serious response.

In verse 25, *oikodespótēs* denotes the owner or master of the house. The image emphasizes his authority over entry. In verse 27, *adikías* refers to injustice or iniquity: exclusion is not presented as mere social unfamiliarity.

These notes describe expressions in the checked text. Their doctrinal application requires the context of Luke and the supporting passages; an isolated term cannot establish a prophetic date or guarantee belonging to Christ through outward familiarity.

5. Supporting passages and their summaries

John 10:9 and 14:6. Jesus presents Himself as the door and as the way to the Father. These texts help explain that access to life depends on Him; they do not reproduce Luke's image word for word.

Ephesians 2:8-10. Salvation comes from God's grace and is received through faith; works are not the basis of our acceptance. The believer is created in Christ for good works.

Matthew 7:21-23. Verbal profession and appeals to religious activities are insufficient when the Lord does not recognize those who invoke them. The passage confronts false assurance.

2 Corinthians 6:2. Paul emphasizes the present opportunity to receive God's grace. His exhortation reinforces the pastoral urgency of not postponing our response.

Titus 2:11-14. Saving grace also teaches the believer to renounce ungodliness and live with self-control, righteousness, and devotion. Transformation is the fruit of grace.

John 10:27-29 and Ephesians 1:13-14. Jesus keeps His sheep; those who hear the gospel and believe are sealed with the Holy Spirit. These texts ground the believer's confidence in divine faithfulness.

1 Corinthians 15:1-4 and Acts 20:21. The gospel proclaims Christ's death for our sins, His burial, and His resurrection. The response is expressed in repentance toward God and faith in Jesus Christ.

6. Application reflection and prayer

The pastoral question is personal: what is the foundation of my hope? If it rests on merit, a religious background, or comparison with others, I need to return to the gospel. Faith looks to Jesus Christ and to His death and resurrection for our sins.

Repentance is not an outward performance or a work that purchases divine favor. It means turning to God, acknowledging sin, and ceasing to defend it. The believer's obedience grows out of received grace; it does not replace Christ's saving work.

For reflection. Am I postponing my response to Christ? Do I confuse hearing the gospel with trusting Him? What practices do I need to acknowledge before God and abandon? How can my conduct display the fruit of His grace?

Suggested prayer. Lord, help me listen sincerely to Your word. Free me from trusting appearances and from indifference to Your call. I acknowledge my need and place my faith in Jesus Christ. Guide me to live in repentance, gratitude, and obedience. Amen.

Conclusion. Jesus turns a question about others into a call that reaches our own lives. The narrow door invites a response; the closed door warns against delay; the appeal to familiarity exposes false assurance. Let us come to Christ in faith and live according to His grace.

7. Bibliographic references

Biblia Reina Valera 1960. Main passage: Luke 13:24-27. Immediate context: Luke 13:22-30.

Francisco Lacueva. Nuevo Testamento Interlineal Griego-Español. Copy supplied for this edition, printed pages 298-299, corresponding to PDF pages 304-305.

Supporting passages: John 10:9, 27-29; 14:6; Ephesians 2:8-10; 1:13-14; Matthew 7:21-23; 2 Corinthians 6:2; Titus 2:11-14; 1 Corinthians 15:1-4; Acts 20:21.

Biblical summaries are distinguished from pastoral explanation. Doctrinal connections are presented as interpretation, respecting the context of each passage. The English and Portuguese versions translate this narrative and its paraphrases; they are not presented as quotations from an English or Portuguese Bible version.

Personalized by: Ruperto Bravo Benavente (R.B.B.). The biography and photograph were incorporated from the document provided by the compiler.

THE NARROW DOOR

Luke 13:24-27 | Pastoral biblical narrative

1 On the road to Jerusalem

Luke 13:22



Jesus teaches as He travels toward Jerusalem. His call reaches those who listen to Him.

2 The question

Luke 13:23



Someone asks whether only a few are being saved. Jesus turns attention toward each listener's response.

3 The narrow door

Luke 13:24



Jesus commands His listeners to strive to enter. He warns that many will seek to enter and be unable.

4 Grace and faith

Ephesians 2:8-10



Salvation is by grace through faith. Good works are the fruit of life in Christ.

5 The door closes

Luke 13:25



The owner rises and shuts the door. The opportunity to enter has an endpoint.

6 The late appeal

Luke 13:25



Those left outside knock and ask to enter. The scene warns against postponing our response.

7 The owner's answer

Luke 13:25



The owner says he does not know where they come from. His answer challenges their assumed belonging.

8 The shared meal

Luke 13:26



They claim to have eaten and drunk in his presence. Outward proximity alone does not establish a genuine relationship.

9 The teaching they heard

Luke 13:26



They recall his teaching in their streets. Hearing the Lord calls for a response; religious familiarity is insufficient.

10 Injustice exposed

Luke 13:27



The owner orders those who practice evil to leave. Religious profession does not justify injustice.

11 Repentance and faith

Acts 20:21



The response to the gospel brings together repentance toward God and faith in our Lord Jesus Christ.

12 Christ is the way

John 14:6



Jesus Christ is the way to the Father. Let us come to Him in faith and live according to His grace.

Respond to Christ with faith and repentance.

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Reina Valera 1960 · Greek-Spanish Interlinear, Francisco Lacueva

Pastoral summaries and applications. Biblical summaries are paraphrases.

9. Compiler Biography

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Senior project developer and process engineering expert with more than 40 years of experience in the technical and financial structuring of industrial, agrifood, and critical infrastructure complexes.

Specialist in modernizing investment models and implementing advanced technologies (extrusion, cryogenics, HIMSS 7), with a focus on economic feasibility under the international standards of the International Chamber of Commerce in Paris (ICC).

Compiler and editor of biblical and educational study materials. Resident of Buenos Aires, Argentina.

In this work, he serves as initiator, compiler, and person responsible for the editorial presentation. The doctrinal content is grounded in the indicated biblical references and should be examined in the light of Holy Scripture.

Editorial note: only professional background relevant to a public publication has been included; sensitive personal information, identity documents, addresses, and other private details have been omitted.