

Luke 13:31-35

Introduction: This section represents another turning point in Jesus' ministry. The open door he mentioned in the last section is slowly but surely closing. From this point on Jesus will focus teaching His disciples and not the general public. The sand in the hourglass is running out. (Bock)

Jesus reminds Herod and the Pharisees of His Father's plans for Him—13:31-33

- 1) Politicians have always had plans—13:31 ³¹ *In that same day some Pharisees came, saying to Him, "Go away and leave from this place, because Herod (Antipas) wants to kill you."*
 - a) Herod Antipas had already killed John the Baptist. He wants peace in his domain, and is willing to kill any source of agitation. (Bock)
 - b) Or perhaps they simply want Jesus "off their yard" to be rid of Him and His influence. (Rosscup)
 - c) Perhaps they wanted Him to be in the jurisdiction of Pilate and the Sanhedrin? (Pentecost)
- 2) Jesus responds to the Pharisees—13:32-33 ³² *And He said to them,*
 - a) Remind Herod of My current schedule—13:32 *"Go tell that fox, 'Behold, I am casting out demons and performing healings today and tomorrow, and on the third day (figure of speech for the short term future) I will be finished."*
 - i) A fox was known for its destructive tendencies.
 - ii) Jesus knows that ministering to others is more important than His personal safety.
 - iii) Herod's threat will not alter His plans.
 - b) Remind Herod of My Father's future schedule—13:33 ³³ *Nevertheless it is necessary for Me to journey today and tomorrow and the next day,*
 - i) Why? *because it is not possible (it is inadmissible) for a prophet to perish outside of Jerusalem.'*
 - ii) It is the Father's plan, not Herod's threat that determines Jesus' journey.
 - iii) Herod Antipas may have made his threat, but it is the people of Jerusalem that will actually facilitate Jesus' death.
 - iv) Jesus is immortal until the cross.

Jesus laments over Jerusalem and His Father's plans for them—13:34-35

- 1) Their guilt is established—13:34
 - a) His compassion displayed in spite of their habitual rejection of God's message (demonstrated by habitual violence against God's messengers)—³⁴ *O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent [ἀποστέλλω] to her!*
 - i) Jerusalem was to be the center of worship of the one true God. She had become a center of violence and death.
 - b) His compassion displayed in spite of their unwillingness to turn in repentance to God—*How often I have longed [θέλω] to gather your children*

together as a hen gathers her brood under her wings, but you^{pl} were not willing [θέλω]!

- i) In spite of Israel's repeated demonstrations of rejection God, He still tenderly cared for and protected her.
- 2) Their punishment is just—13:35
 - a) Destruction in 70 AD—13:35a ³⁵ *Behold, your^{pl} house is left to you^{pl} abandoned;*
 - i) cf. Jeremiah 12:7; 22:5 and judgment on Jerusalem at the Exile
 - b) Delay before He asserts His kingly rule—13:35b *and I say to you^{pl} that you^{pl} will never see Me*
 - c) Hope of the establishment of His kingdom—13:35c *until the time comes when you^{pl} say, 'Blessed is He who comes in the name of the Lord.'*
 - i) Cf. Psalm 118:26; Luke 3:15-16; 7:19; 19:38
 - ii) This seems to be a reference, not to the Passion Week but to the second coming of Christ. Desolation will reign over Israel until He comes again.
 - iii) A believing remnant will welcome the Messiah when He comes to the earth a second time. (Pentecost)
 - d) Jesus' words are either a warning or an opportunity. Peter picks up on this in Acts 3:11-26.

Take-home truth: Despite God's loving and gracious offer of undeserved salvation, people rarely respond positively to Him.