

## Second Sunday in Lent

OLD TESTAMENT – Jeremiah 26:8-15

**<sup>8</sup> But as soon as Jeremiah finished telling all the people everything the LORD had commanded him to say, the priests, the prophets and all the people seized him and said, “You must die! <sup>9</sup> Why do you prophesy in the LORD’s name that this house will be like Shiloh and this city will be desolate and deserted?” And all the people crowded around Jeremiah in the house of the LORD. <sup>10</sup> When the officials of Judah heard about these things, they went up from the royal palace to the house of the LORD and took their places at the entrance of the New Gate of the LORD’s house. <sup>11</sup> Then the priests and the prophets said to the officials and all the people, “This man should be sentenced to death because he has prophesied against this city. You have heard it with your own ears!” <sup>12</sup> Then Jeremiah said to all the officials and all the people: “The LORD sent me to prophesy against this house and this city all the things you have heard. <sup>13</sup> Now reform your ways and your actions and obey the LORD your God. Then the LORD will relent and not bring the disaster he has pronounced against you. <sup>14</sup> As for me, I am in your hands; do with me whatever you think is good and right. <sup>15</sup> Be assured, however, that if you put me to death, you will bring the guilt of innocent blood on yourselves and on this city and on those who live in it, for in truth the LORD has sent me to you to speak all these words in your hearing.”**

**26:8 PRIESTS AND PROPHETS** – These very people who should be listening most closely and backing Jeremiah up. They like the religious leaders at Jesus’ time had their own thing going and anything from him only messed things up. Jeremiah and Jesus had to go.

*You must die.* The Hebrew for this phrase is translated “you will surely die” in Ge 2:17. A similar phrase describes the ultimate penalty for gross violations of the law of Moses (see, e.g., Ex 21:15–17; Lev 24:16–17, 21; Dt 18:20; cf. 1Ki 21:13). (CSB)

The response of Jeremiah’s hearers, unfortunately, was predictable. Out of their hearts they spoke; out of their hearts they acted. The Lord had rightly evaluated their hearts. They were wholly impenitent from top to bottom, from the priests and prophets, to all the people. Without hesitation they arrested Jeremiah. In the legal hearing that followed they pronounced a death sentence on him. AS if they did not already know, further proving their stubbornness, they asked, “Why do you prophesy...?” The priests, who were chiefly responsible for seeing that God’s covenant was kept, led the charge. (PBC)

**26:9 SHILOH** – Had been a place of worship that the Philistines had destroyed. The Jews of that time and even at Jesus time put their trust in the temple (God’s creation) rather than in God (the creator).

DESOLATE AND DESERTED – They not only regarded his message as an insult to their capital and country, but they charged him with uttering falsehoods in the name of Jehovah, which was an act punishable by death, Deut. 18, 20. (Kretzmann)

*crowded around.* With hostile intent (see Nu 16:3). (CSB)

**26:10** *officials of Judah.* Those responsible for making legal decisions concerning disputes taking place in the temple precincts. The priests and (false) prophets, who had a vested interest in Jerusalem and its temple, felt that Jeremiah should be sentenced to death because he was predicting the destruction of both the city and the Lord's house (see vv. 8–9, 11). After hearing Jeremiah's defense (vv. 12–15), the officials decided in his favor (v. 16). The people, fickle and easily swayed, first opposed Jeremiah (vv. 8–9), then supported him (v. 16). (CSB)

The uproar reached the palace apartments, the court of the king himself. Perhaps some of the king's officials had men assigned to keep track of Jeremiah's activities. The chief officers hurried from the palace, which borders the temple immediately to the south, and assembled in the New Gate. (PBC)

*New Gate.* See 36:10; possibly the same as the "Upper Gate of Benjamin" (see 20:2 and note). (CSB)

The location of the New Gate is uncertain, but it may have been a gate built to afford the king and his officers quick and easy access to the temple area. (PBC)

**26:11** Jeremiah's enemies judge him before he has a chance to defend himself (see Dt 19:6). (CSB)

Having assembled, they were ready to hear the case against Jeremiah. The priests and prophets and others sympathetic to them leveled the charge: "He has prophesied against this city." They accused Jeremiah not of false doctrine or of being a false prophet, but of treason. (PBC)

These were those whose pride was injured by the message of Jeremiah, who were personally enraged against him. This expediency, that of appealing to a false patriotism, is resorted to by demagogues even in our day, when in reality they are merely trying to give vent to their own personal spite and grudge against the faithful citizens of a country. (Kretzmann)

**26:12** *The LORD sent me.* Contrast 23:21. (CSB)

Jeremiah seized the chance to respond by repeating the thrust of his previous sermon. Their problem, was with the Lord; he was only the Lord's messenger. They were furious with Jeremiah because he had convicted them of their sin. (PBC)

He was not giving his own personal opinion or voicing any spite which he might have felt, but he had only done his duty. (Kretzmann)

**26:13** *Reform your ways and your actions.* Repeated from 7:3 (see also 18:11; 35:15). (CSB)

*relent.* See vv. 3, 19; see also notes on 4:28; 18:7–10. (CSB)

God is faithful to forgive all who repent at any time. In fact the angels in heaven rejoice with him when one sinner repents.

**26:14** **I AM IN YOUR HANDS** –Jeremiah did not flinch. He answered his accusers, “Do with me as you will, but know that to silence me will change nothing. You will only make your case worse, for you will pollute the city and make it unclean by shedding innocent blood. The Lord sent me.” (PBC)

**26:15** **PUT ME TO DEATH** – Jeremiah is telling them that even if they kill him the truth of the Lord will not be stopped.

Isaiah 55:11 “So is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.”

*innocent blood.* See 7:6 and note; see also Mt 27:24–25; Ac 5:28. (CSB)

He was thereby increasing their guilt and incurring heavier penalties. (Kretzmann)

**THE LORD HAS SENT ME** – Jeremiah feeling it necessary to affirm this truth a second time in order to give emphasis to his warning. (Kretzmann)

EPISTLE – Philippians 3:17-4:1

**<sup>17</sup> Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you. <sup>18</sup> For, as I have often told you before and now say again even with tears, many live as enemies of the cross of Christ. <sup>19</sup> Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is on earthly things. <sup>20</sup> But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, <sup>21</sup> who, by the power that enables him to be like his glorious body, by the power that enables him even to subject all things to himself.**

**3:17** *following my example.* As Paul follows the example of Christ. (CSB)

Think, speak, and live as Paul does in Christ’s image, as described in 2:5–8. (TLSB)

summimatai – It means to be imitators along with others in following Paul’s example. (QV)

It was important that the Philippians take note of the principles of Christian living that Paul with such care, explains to them here. It was also important for them to choose the right kind of examples to follow as they worked to put these principles into practice. With great affection, and deeply moved by the warning he is now compelled to give, Paul pleads, “Brothers, let me be your example.” (PBC)

By offering himself as an example, a role model for the Philippians, Paul was not boasting. In 1 Corinthians 11:1 he says, “Follow my example, as I follow the example of Christ.” The Philippians recognized Paul, Timothy and others as spiritually mature believers, whom the Lord Himself had qualified to serve as their examples. Paul understood (See also 1 Timothy 3.) that setting a good example was a necessary part of his calling as an apostle and pastor. Both Paul and the Philippians realized that, because they were surrounded by pagan immorality and by false teachers who wanted to deceive them, they needed good examples. So in genuine concern Paul pleads with them to follow his apostolic example. WE would also do well to ask ourselves what kind of examples we follow, and what kind of examples we set for others. (PBC)

Hebrews 5:12, “In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God’s word all over again. You need milk, not solid food!”

Constantly join each other in following my example. (Exegetical Notes – Buls)

*take note of those who live.* The life-styles Christians lead ought to be models worth following. (CSB)

The Apostle joins himself with other upright servants of the Word. He wants Christian brethren to join in imitating such patterns of sanctification. With these words he points to exemplary Christians who already are imitators of the Apostle. The example of good fellow-Christians they should copy. (Stoeckhardt)

What was the danger against which Paul was warning the Philippians? Most of the earlier commentators and some moderns take it to mean the Judaizers. Many modern commentators take it of antinomian libertines of Epicurean and materialistic tendencies. The translations reflect this difference. Both false doctrine and immoral living cause people to hate the Gospel, to be fleshly minded, to glory in what is truly shameful and to be minded only about earthly matters. (Exegetical Notes – Buls)

PATTERN – tupon – Copying the godly lifestyle or example/model.

**3:18** *told you before.* See v. 1. (CSB)

Even in the apostolic Church there were sham Christians. The Apostle uses a severe term to characterize these people. He says they walk as enemies of the cross of Christ. While he had been in Philippi, he had warned against these people orally. But now that he is away, he repeats his warning with tears. (Stoeckhardt)

*with tears.* See Ac 20:19, 31. (CSB)

His tears indicate that the condition of these people has worsened and that they have inwardly already fallen away. (Stoeckhardt)

Even more dangerous are those “Christians” who show by their lives that they have made worldly things like money, possessions and pleasure their gods. It is not very difficult even for those who really believe they are loyal followers of Jesus to become enemies of the cross in that way. We all need the tear-filled warning the apostle sounds here. We need to regard all these temptations to live for ourselves and not for our Savior with the apostle’s sobering reminder ringing in our ears. (PBC)

*live as enemies of the cross.* In glaring contrast to Paul’s conduct (v. 10) and to the truth of the gospel. (CSB)

In particular, Jews who refused to admit their guilt under the Law and so refused to accept that Jesus’ accursed death (crucifixion) was really for their sakes. (TLSB)

Their apostasy has progressed so far that he openly declares them the enemies of the cross of Christ. The latter expression intimates the nature of their sin. By their outward conduct these people show that they are ashamed of the cross of Christ, that they refuse to suffer for Christ’s sake, and that in their daily life they make common cause with the children of this world. (Stoeckhardt)

Paul was probably referring to the Judaizers. By just adding as little (like keeping the law) they were making the cross useless.

**3:19** *destruction.* The opposite of salvation. (CSB)

A person is lost, even if he confesses Christ with the mouth, when he does not deny the world. (Stoeckhardt)

Their bodies will certainly perish in time. Their souls are even now perishing under their contradiction of God’s salvation. If unchanged, they will suffer being cut off eternally from God in the lake of fire. (TLSB)

The TEV: “They are going to end up in hell because their god is their bodily desires, they are proud of what they should be ashamed of, and they think only of things that belong to this world.” (Exegetical Notes – Buls)

Here it evidently means that the unregenerate are preoccupied only with thing of this world an use them for sinful purposes. (Exegetical Notes – Buls)

*god ... stomach.* A deep self-centeredness; their appetites and desires come first. (CSB)

They serve the appetites of their human nature, which are self-destructive. (TLSB)

They live to satisfy the lower instincts of life. To provide for the cravings of their belly they regard as the main purpose of their existence. They indulge in gluttony and cater to the pleasure of the palate. Instead of finding their delight in the Lord and glorifying in His name, they seek their delight and glory in the gratification of their base desires of the flesh. (Stoeckhardt)

Friends of Jesus' cross show by their lives that they have caught the spirit of the cross. Their lives are characterized by unselfishness, humility, and the unceasing desire to know Christ more deeply and to imitate Him more fully. Enemies of the cross are those who substitute selfishness and self-indulgence for love and humility and who live their lives only to satisfy themselves. "Stomach," as the apostle used the term here, represents all the desires and appetites of the sinful nature: greed, gluttony, drunkenness, sexual immorality and anything else that satisfies what the sinful nature demands. (PBC)

**THEIR SHAME** – It is shameful to do anything that contradicts God's design for human life, but human arrogance actually prides itself on such behavior and flaunts this attitude as though it were something of which to be proud. (TLSB)

*earthly things.* They have set their minds on the things of this life; they are antinomians (libertines), the opposite of the legalists of v. 2. (CSB)

Such people are earthly minded. Whoever sets his mind on the things of this earth, though they may yet outwardly lead a respectable life, is also an enemy of the cross of Christ. If Christians do not continually check these evil propensities of their flesh, they fall into mortal sin, whose end is destruction. (Stoeckhardt)

**3:20 citizenship.** In this world Christians are aliens, fully involved in it, yet not of it (cf. Jn 17:14–16; 1Co 7:29–31; 1Pe 2:11). (CSB)

In a far more sublime and important sense, Paul tells the Philippians, they should realize that their most important citizenship, their spiritual citizenship, is in heaven. Heaven is the real home of believers. Their rights have been secured in heaven, and their interests are being promoted there. Their names are recorded in heaven's book of life. To heaven their prayers ascend and their hopes aspire. Many of their friends in Christ are already enjoying their full inheritance in heaven, and one day all believers will take up permanent residence there. (PBC)

Their heavenly citizenship should be reflected in the way believers live their lives here on earth. Citizens of heaven should not regard this world as a place to put down permanent roots, nor should they fix their hearts on the things of this world or regard them as permanent possessions. They should consider themselves strangers and

pilgrims on earth, and their greatest concern should be with heavenly, spiritual things. (PBC)

Born from above by God's Word and Spirit. We belong to heaven as children of our heavenly Father. We also live with a consciousness of belonging to a different way of life, one full of love, joy, and enduring significance. "The Church's authority has its own commission to teach the Gospel and to administer the Sacraments (Matthew 28:19-20). Let it not break into the office of another. Let it not transfer the kingdoms of this world to itself. Let it not abolish the laws of civil rules. Let it not abolish lawful obedience. Let it now dictate laws to civil authorities about the form of society" (AC XXVIII 12-13) (TLSB)

politeuma – This is a joint citizenship with all those who believe. It is a commonwealth or state. Because heaven is our commonwealth we look for our reward there and not on earth.

*in heaven.* Where Christ is and where they are—in union with him; contrast the "earthly things" of v. 19 (see Eph 2:6; Col 3:1–4). (CSB)

In saying this, the Apostle includes himself with all true Christians. Since heaven is the Christians' commonwealth, their home, they always see that which is above. In line with that thought is the desired to be free from this sinful flesh. (Stoeckhardt)

*eagerly await ... from there.* See Ro 8:19; 1Co 1:7; 1Th 1:9–10; 2Ti 4:8. (CSB)

From whence we are expecting the Lord Jesus Christ as our Savior. Once more He will appear as Savior on earth, this time to free His own from this evil world and its sordid life. This sincere yearning for their heavenly citizenship is fulfilled when Christ will come on the Last Day. (Stoeckhardt)

**3:21** *power ... under his control.* Christ's present power, earned by his obedience to death (see 2:8) and received in his resurrection and ascension, is universal and absolute (see Mt 28:18; 1Co 15:27; Eph 1:20–22). (CSB)

Christ has the power to cause all things to comply with His will. (TLSB)

*will transform.* By the Holy Spirit at the resurrection (see Ro 8:11; 1Co 6:14; 15:50–53).

*our lowly bodies.* Subject to weakness, decay and death, due to sin (see Ro 8:10, 20–23; 1Co 15:42–44). (CSB)

*like his glorious body.* See Ro 8:29; 1Jn 3:2. The resurrection body, received already by Christ, who is the "firstfruits," will be received by believers in the future resurrection "harvest" (see 1Co 15:20, 49). It is "spiritual," i.e., transformed by the power of the Holy Spirit (see 1Co 15:44, 46). (CSB)

Paul used Gk terms for “form” related to those in 2:6–8. There, Christ was “formed” in humility. Here, we are “formed” like Christ in glory. (TLSB)

**4:1** **Therefore, my brothers, you whom I love and long for, my joy and crown, that is how you should stand firm in the Lord, dear friends!**

**4:1** *love and long for.* See notes on 1:8; 2:1. (CSB)

Paul deeply loved the Philippian congregation. Its membership brought special joy to his heart, because the fruits of their faith were evident in so many ways in their lives. They were his crown, festive garland. This was true when Paul wrote this epistle, but it would become even more evident at the Lord’s return. Then their faith and fruits of their faith would be displayed before the whole world as evidences that the apostle’s labors were not in vain. Paul warmly reminds the Philippians of all this as he concludes this section. He re-emphasizes the importance of all he has just said, as he emphatically proclaims, “That is how you should stand firm in the Lord, dear friends!” (PBC)

*my joy and crown.* True not only now, but especially when Christ returns (see 1Th 2:19). (CSB)

Honor for what one has accomplished. Paul did not gather jewels for a crown that perishes. He gathered souls for eternal life. (TLSB)

*that is how.* Refers to the closing statements of ch. 3. In the face of libertine practices (3:18–19), the Philippians should follow Paul’s example (3:17), having their minds set on heavenly things (3:20–21). (CSB)

*stand firm.* In the midst of present struggles for the sake of the gospel (cf. 1:27–30; 1Co 15:58). (CSB)

They are to avoid both the way of self-righteousness and the way of the flesh. (Stoeckhardt)

stakete – Paul is pleading with the Philippians to see past earthly prizes and keep their eyes on heaven.

**3:12–4:1** Paul holds out before us our upward calling, his example, and the promise of our transformation in the resurrection. In contrast, we often focus on earthly comforts, worldly examples of success, and maintaining a youthful appearance for this life. But, while doing this, we starve our souls. Our citizenship is in heaven! Our life is in Christ, who reigns over all things in heaven and earth. • Dear Lord Jesus, turn us from the destructive ways of our human nature and turn us continually toward the heavenly calling and promises You have set before us. Amen. (TLSB)

GOSPEL – Luke 13:31-35



<sup>31</sup> At that time some Pharisees came to Jesus and said to him, “Leave this place and go somewhere else. Herod wants to kill you.” <sup>32</sup> He replied, “Go tell that fox, ‘I will drive out demons and heal people today and tomorrow, and on the third day I will reach my goal.’” <sup>33</sup> In any case, I must keep going today and tomorrow and the next day—for surely no prophet can die outside Jerusalem! <sup>34</sup> “O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! <sup>35</sup> Look, your house is left to you desolate. I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the Lord.’”

The importance of this episode in Luke’s gospel cannot be overstated. It is possible to structure the travel narrative in such a way that this passage stands at the center of the entire journey. The theme of this pericope and this section is Jesus, the rejected prophet. This theme was already introduced in Jesus’ first sermon, which took place at Nazareth (4:16–30), and has been reiterated throughout his Galilean ministry (4:14–9:50) and his journey to Jerusalem (9:51–19:28). Lk 13:31–35 is yet another statement on the rejection of Jesus, the miracle-working prophet who teaches on his journey to Jerusalem (13:22). This passage also restates that Jerusalem is the city of destiny and the place of his final rejection. Luke typically casts significant passages in chiasmic frames, and he has structured this climactic pericope chiasmatically, after a brief introduction that records a dialog between Jesus and a group of Pharisees. (CC p. 557)

**13:31** SOME PHARISEES CAME – The introduction, which is critical to this passage, is a dialogical exchange of imperatives between some Pharisees (13:31) and Jesus (13:32a). Luke carefully provides the hearer with a framework of the time, place, and persons. The time reference “in that very hour” (ἐν αὐτῇ τῇ ὥρᾳ) connects the previous teaching about the end-time banquet with this prophecy of Jesus’ destiny in Jerusalem. Luke uses the time notice of “hour” frequently in his gospel. (Lk 1:10; 2:38; 7:21; 10:21; 12:12, 39, 40, 46; 14:17; 20:19; 22:59; 23:44) But of particular theological significance are his references to the “hour” of the Last Supper (22:14), the moment of arrest (22:53), and the Emmaus meal (24:33). (CC p. 557)

There is a close relationship between Lk 13:31–35 and Luke 24, especially in the time reference in 13:32, “and on the third day I am brought to my goal,” another proleptic demonstration during the ministry of Jesus of the eschatological fulfillment of Jesus’ work on Easter, the third day as recorded in Luke 24. There is, however, another time connection with Luke 24 that illustrates the crucial role Luke 13 plays in Luke’s thematic development. Lk 13:31 begins “in that very hour,” the same way in which Luke begins his conclusion of the Emmaus narrative in 24:33. This phrase conveys a sense of urgency and focuses on the particular event. (CC p. 557)

These events are so momentous that Luke saw fit even to record the times at which they occurred. With this time reference (13:31), Luke places this passage in select company. Since the events in this passage occur “in that very hour,” and there are no other place references, they must also take place “on the journey.” The participants in

the story are Jesus and some Pharisees. The relationship of these Pharisees to Jesus has been debated by scholars for centuries and deserves comment. (CC pp. 557-558)

Luke's introduction to this passage is a dialog between the Pharisees and Jesus in which the Pharisees use *imperative* language, and Jesus responds in kind. What are the Pharisees' motives here? Are they sympathetic to Jesus? Or are the Pharisees still bitter opponents, having chosen a different tack to trap Jesus and ultimately put him to death? (CC p. 558)

On the surface, the Pharisees seem to be positively inclined toward Jesus when they warn him in strong words to "depart from here and continue on your journey, because Herod wants to kill you" (13:31). This would signal a remarkable turn of heart after Jesus' harsh words against them (11:37–52), his accusation concerning "the leaven, which is hypocrisy, of the Pharisees" (12:1), and their equally rigorous attack on Jesus (11:53–54). (CC p. 558)

Those who favor seeing the Pharisees in a more positive light appeal to Luke's clear desire not to mention them by name in the Jerusalem narrative during Jesus' final week. (There they are called "the scribes" instead of "Pharisees.") The evangelist apparently did not want to *explicitly* implicate *Pharisees* in Jesus' death. In Acts some Pharisees have become members of the Christian community (Acts 15:5), and some even support Paul before the Sanhedrin because they believe in the resurrection, angels, and spirits, whereas the Sadducees do not (Acts 23:6–12). One could easily argue that the figure of Jesus would be more appealing to Pharisaic Judaism than to the Judaism of the chief priests and Sadducees. (CC p. 558)

Others conclude that the Pharisees are acting in a hostile manner toward Jesus here. This is preferable because it is consistent with the Lukan characterization of the Pharisees elsewhere in his narrative. (CC p. 558)

L. T. Johnson, *The Gospel of Luke*, 221, says:

Up to this point, our reliable narrator has given us *no* indication that the Pharisees ... have any interest in Jesus. Quite the opposite; they do not accept him as a prophet, and after his attack on them, have a "deep resentment" against him which they put into action by seeking to trap him in what he says (11:53). Furthermore, neither before this scene or after are we given any indication that Herod wants to kill Jesus. Just the opposite: he "seeks to see him." In light of these characterizations, it is imperative that we take the Pharisaic message as intended hostilely, however difficult that may make it for us as readers. If we do not, then we have betrayed the only reliable guide we have to the story as a whole, which are the authorial directions given by the narrator. (CC p. 558)

The Pharisees are guilty of malice and hypocrisy; the motive for their warnings about Herod's evil intents may be to turn Jesus from his appointed path, to keep Jesus from completing God's plan of salvation—a plan they have already rejected "for themselves" when they rejected the baptism of John (7:30). It is also possible that they simply wanted to scare Jesus out of their environs. If the Pharisees were speaking out of one

of these hostile motives, then were Jesus to heed their warnings, he would be a false prophet who seeks to avoid the suffering and martyrdom of the prophets before him (cf. 11:47–52). But if he ignores their warnings, then he faithfully continues his ministry, even though he knows it will lead directly to Jerusalem and the specter of the cross. (CC pp. 558-559)

LEAVE THIS PLACE – ἐντεῷθεν—This adverb goes with both imperative verbs. ἔξελθε is an aorist imperative that denotes the simple action of Jesus' departure, whereas πορεύου is a present imperative that expresses continuous action. (CC p. 556)

*Herod wants to kill you.* See note on Mt 14:1. Jesus was probably in Perea, which was under Herod's jurisdiction (see note on 3:1). The Pharisees wanted to frighten Jesus into leaving this area and going to Judea. (CSB)

The Pharisees' motive for warning Jesus is not clear. If sincere, they wished to move Him from their territory. On Herod Antipas, cf 3:19–20; 9:7–9. (TLSB)

**13:32** GO – πορευθέντες—This participle functions as an imperative and is placed next to the imperative εἶπατε. The Pharisee's command in 13:31, πορεύου, will not cause Jesus to deviate from his divinely ordained journey. Instead, Jesus tells *them* to set out on a journey. (CC p. 556)

*fox.* A crafty animal. (CSB)

Ironically, this clever tyrant would serve God's plan of salvation. Cf 23:11. (TLSB)

Jesus calls Herod a “fox,” literally a “she-fox” or “vixen,” perhaps hinting at Herod's well-known unsavory reputation. Jesus shows both His prior knowledge of and His contempt for Herod's tricky plan. In Greek literature “fox” was a by-word for slyness. In the OT a fox is usually considered destructive, but more of an aggravating nuisance than a mortal threat (Jud 15:4; Song of Songs 2:15). Jesus may have been saying in effect, “Go and tell your puny little king...” The plot of Herod and the Pharisees does not intimidate Him. (Concordia Pulpit Resources – Volume 5, Part 2)

τῆ ἀλώπεκι—The description of Herod as a “fox” would be understood as a reference to his cunning and craftiness by both Jews and Greeks—since ancient literature often portrayed foxes as having these characteristics (cf. Talmud, *Berakot*, IX, 61b; Epictetus, *Discourses* 1:3, 7–9; Plutarch, *Solon* 30:2). (CC p. 556)

Jesus responds with imperatives of his own: “Go, tell [πορευθέντες εἶπατε] that fox ...” In close proximity in the narrative are references to two of the chief characters who will figure in Jesus' trials and death: Pilate and Herod. Herod (the Pharisees say) wishes to kill Jesus (13:31), but when Herod finally meets Jesus in Jerusalem he simply heaps contempt upon Jesus and ridicules him (23:6–12). Although Herod is capable of killing Jesus, as his beheading of John the Baptist attests, in 9:9 and 23:8 Herod only wishes

to see Jesus. Pilate shed the blood of some Galileans (13:1), and he will be the one who sentences Jesus to death (23:1–6, 13–25). (CC p. 559)

Jesus' words "Go, tell that fox" introduce his prophetic speech. This message to Herod via the Pharisees (13:32b–33, unique to Luke) are combined with the lament over Jerusalem (13:34–35; cf. Mt 23:37–39) in such a way as to create a prophetic utterance in chiasmic form. The center is the condemnation of Jerusalem; it is the locale of the rejection and death of the prophets and apostles (13:34a). Leading up to the climax, like Jesus' journey to Jerusalem, are the things that Jesus is doing (and will do) that will bring about his own demise (13:32b–33). (CC p. 559)

BEHOLD – ESV and Greek – Jesus begins these Christological statements with "behold" (ἰδοῦ [13:32]), alerting the hearer to a particularly significant passage. This is followed by three verbs in the *present* tense. (CC p. 560)

*today and tomorrow*. In Semitic usage this phrase could refer to an indefinite but limited period of time. (CSB)

HEAL – ἰάσεις—Both the physical healing of disease *and* the spiritual healing of sin through forgiveness are embraced by this word (see BAGD) (CC p. 556)

The first two statements are progressive presents that describe Jesus' ministry of releasing those captive in bondage to Satan, sickness, and sin. These acts of release are representative of all the liberation that Jesus brings by his gracious presence in the world. *Miracles always testify to the gracious presence of God*. Exorcisms and healings pertain to the first phase of Lukan Christology, which includes both teaching and miracles. But where is the teaching? One could point back to the travel notice in 13:22 that begins this second stage of Jesus' journey to Jerusalem. This notice refers to his teaching as he traveled. And yet, is not Jesus also teaching at this very moment as he describes his miracles of release to the creation he has come to re-create? (CC p. 560)

*reach my goal*. Jesus' life had a predetermined plan that would be carried out, and no harm could come to him until his purpose was accomplished (cf. 4:43; 9:22). (CSB)

ἐκβάλλω ... ἀποτελῶ ... τελειῶμαι—The first two of these three present verbs indicates Jesus' continuous, ongoing ministry of release. The third present verb, τελειῶμαι, is a futuristic present. It is a theological passive; God is the agent: "I am [will be] brought to my goal" *by God* (R. Tannehill, *Narrative Unity I*, 154). (CC p. 556)

This teaching culminates in the climactic statement "on the third day I am brought to my goal." Luke's hearers would certainly recognize "on the third day" as an allusion to Jesus' resurrection. It comes at the beginning of the third Greek clause for emphasis. It is a proleptic testimony to the eschatological fulfillment of Jesus' work "on the third day." (CC pp. 560-561)

In Jesus' passion predictions in Matthew and Luke, the expression "on the third day" designates the day of resurrection (Mt 16:21; 17:23; 20:19; Lk 9:22; 18:33; 24:7, 46; cf. also 24:21). Instead of "on the third day," Mark has "three days" (Mk 8:31; 9:31; 10:34). Mark's "three days" seems to refer to the totality of the passion, including Good Friday, Holy Saturday, and Easter Sunday, whereas "on the third day" emphasizes the final day of the three-day sequence, when Jesus rises from the dead. Luke shows his interest in the three-day sequence of passion and resurrection by clearly demarcating the days. Luke 24 twice refers to Jesus' predictions of his resurrection "on the third day" (24:7, 46) and also notes that the Emmaus episode occurred on the third day (24:21). Luke is the only gospel to record Jesus' use of the phrase after his resurrection. This third day is especially significant to Luke because it is the day of resurrection and the day on which the Christian church now gathers to celebrate the eschatological Meal.

"Three days" is also used in Mt 26:61 and Mk 14:58 in Jesus' prediction that he will destroy and rebuild the temple in three days and in Mt 27:40 and Mk 15:29 at the cross when the crowds quote the same prediction. Luke does not include these references to the resurrection in his passion narrative. Mt 12:40 alone also uses "three days and three nights" twice concerning the sign of Jonah. Luke does not use "three days" in reference to the resurrection anywhere in his gospel. (CC p. 561)

The third day is the day of the final release of all creation. Jesus, after assuming the world's bondage while on the cross and burying it in the tomb at his death, rises from the dead, and his death and resurrection *once and for all* are the basis for all exorcisms and all healings. As humanity's substitute and representative, he accomplishes salvation for all. (CC pp. 560-561)

Jesus states that this is the goal of his journey, and it is the goal to which he is brought *by the Father* (13:32, with the theological passive *τελειοῦμαι*). Jesus has already described his passion in Jerusalem in the language of "accomplishment" when he referred to his "baptism" on the cross and his distress until "it is accomplished" (12:50; *τελεσθῆναι*, another theological passive). The "third day," when Jesus is brought up out of the grave, is consistent with Luke's language for the whole complex of events that happen in Jerusalem as an "exodus" (9:31) or a "being taken up" (9:51); all three expressions entail his journey, passion, death, resurrection, and ascension. This is the plan of salvation (*βουλή*; 7:30; Acts 2:23; 4:28) that God the Father is working out through Jesus, his Son. Jesus will reach the goal of his death, resurrection, and ascension because God the Father will sentence him to death as the bearer of creation's bondage, raise him from the dead to set the creation free, and enthrone him at his right hand so that our re-created flesh may reign with him in the heavenly places. The vicarious suffering and death and subsequent glorification of Christ—in his humanity as well as his divinity—make possible the glorification of his human disciples as well (Eph 1:20–23; 2:6; 4:4–10). (CC p. 561)

**13:33** TODAY...TOMMORROW...NEXT DAY – Why is Jesus compelled to travel "today and tomorrow and the coming day?" The second half of the clause explains why:

“Because it is *impossible* that a prophet perish outside Jerusalem.” Here the title “prophet” describes *the rejected prophet* who is in solidarity and continuity with the OT prophets. Jesus uses parallel expressions for the necessity (δεῖ) of his journey and for the necessity (οὐκ ἐνδέχεται ... ἔξω, “it is impossible ... outside”) of his death in Jerusalem. This is the only time ἐνδέχομαι, “it is possible, acceptable,” is used in the NT. This links together Jesus’ journey and his death in the city which is the goal of the journey. Both must transpire according to the divine plan, as affirmed in John the Baptist’s words that “every valley will be filled in and every mountain and hill made low, and the crooked will be made straight and the rough ways made smooth, and all flesh will see the salvation of God” (3:5–6). If not even mountains can stand in the way and the temptations of Satan himself are unsuccessful (4:1–13), how much less will the Pharisees’ scare tactics be able to derail Jesus from the faithful completion of his journey. (CC p. 563)

NEXT DAY – τῆ ἑχομένη—Luke is unique in the NT in using a form of the verb ἔχω in this way for a time reference, “the coming day.” (CC p. 556)

*outside Jerusalem.* Jesus’ hour had not yet come (see 2:38; Jn 7:30; 8:20; cf. Jn 8:59; 10:39; 11:54). He would die in Jerusalem as had numerous prophets before him. (CSB)

Irony. Jerusalem was the Judean capital and the site of the temple. Yet, the people had a history of killing God’s prophets there (cf Ac 7:51–53, 58). (TLSB)

**13:34** KILL THE PROPHETS AND STONE THOSE SENT – ἀποκτείνουσα ... λιθοβολῶσα—These two present participles characterize Jerusalem’s ongoing behavior in a “present general” sense (cf. E. Burton, *Moods and Tenses*, §§ 123–26). (CC p. 556)

*how often ... !* This lament over Jerusalem may suggest that Jesus was in Jerusalem more often than the Synoptics indicate (cf. Jn 2:13; 4:45; 5:1; 7:10; 10:22). However, the statement in vv. 34–35 may have been uttered some distance from Jerusalem, i.e., in Perea. According to Mt 23:37–38, the same utterance was spoken on Tuesday of Passion Week. Jesus repeated many of his teachings and sayings. (CSB)

Jesus’ prophetic destiny of rejection, suffering, death, and resurrection must take place in Jerusalem, the holy city, the place where God dwells and atonement must take place. Jerusalem, then, is in the center of this prophetic passage. Jesus’ lament over Jerusalem embraces both the tragedy of Jerusalem’s sin and the method God has chosen to deal with that sin. In the Greek text (and in many English translations), the word “Jerusalem” occurs three times in a row: “... a prophet perish outside *Jerusalem*. *Jerusalem*, *Jerusalem*, the one who kills ...” (13:33–34). The centrality of Jerusalem is also suggested by the shape of this lament in chiasmic form, giving us a chiasm (13:34a) in the midst of a chiasm (13:32b–35):

“O Jerusalem, Jerusalem,  
the one who kills the prophets [ἀποκτείνουσα τοὺς προφήτας]



and stones those who have been sent [λιθοβολῶσα τοὺς ἀπεσταλμένους] to her [πρὸς αὐτήν].” (CC p. 563)

After countless years, the “holy city” of Jerusalem became known as the place that kills prophets and stones apostles. These two participial phrases, set side by side, recall Jesus’ words in his woes to Pharisees and lawyers that the Wisdom of God said, “I will send to them prophets and apostles, and some of them they will kill and persecute” (11:49). Jerusalem’s history is a bloody one. That is why, when Jesus arrives at the city, he will weep over it and lament once again: “If only you—even you—had known in this day the things that have to do with peace! But now they are hidden from your eyes” (19:42). But Jerusalem’s bloodiest moment is yet to come when God’s eschatological wrath is placed on Jesus and he is offered up on the cross according to the plan of the Father. Jesus is not only referring to himself here, but to all the prophets who were rejected by unbelieving Israel and all the apostles who will be rejected, beginning with Stephen in Acts 7, who will be *stoned* in direct fulfillment of Jesus’ lament here. (CC p. 564)

Jerusalem is now the focus of Jesus’ prophetic words. By means of the same word, Jesus contrasts his “desire” (ἠθέλησα) for Jerusalem with Jerusalem’s lack of “desire” (οὐκ ἠθέλησατε) for him. Jesus compares his longing for his holy city to a mother hen gathering her chicks under her wings to shield and protect them from all harm. This recalls the soldier’s psalm: “He will cover you with his pinions, and under his wings you will find refuge” (Ps 91:4). This is the very psalm, concerning the angels’ protection (91:11–12), that Satan twisted in Jesus’ temptation in the wilderness (Lk 4:10–11). Jesus’ willingness to travel to Jerusalem (B—13:33) to die and his victory over temptation stand in contrast to Jerusalem’s children who “were not willing” (B’—13:34b) to be gathered by the Savior and who succumbed to temptation. (CC p. 564)

**GATHERED** – Often used to describe God’s gracious return of His people after the exile (e.g., Jer 32:37). (TLSB)

**AS A HEN GATHERS** – When a hen senses danger, she draws her chicks together and protects them with her outstretched wings. Cf Ps 36:7 for another image of God offering refuge under His wings. (TLSB)

**YOU WERE NOT WILLING** – Like wayward chicks, the people stubbornly resist God’s will for their lives. (TLSB)

**13:35** *house is left ... desolate*. God will abandon his temple and his city (see 21:20, 24; Jer 12:7; 22:5). (CSB)

The people’s obstinacy sealed a disastrous fate for Jerusalem. The Romans utterly destroyed it in AD 70, after a Jewish revolt. Jesus would not visit the city again until He triumphantly entered it on Palm Sunday (cf 19:28–44). (TLSB)

This is a foretelling of the description of Jerusalem by Titus in A.D. 70. (Concordia Pulpit Resources – Volume 5, Part 2)

ἀφίεται ... οἶκος—This theological passive indicates that Jerusalem’s “house” is forsaken to judgment *by God*. “House” could mean Jerusalem as the house of God’s people, or it could refer specifically to the Jerusalem temple. (CC p. 557)

I TELL YOU – On λέγω ὑμῖν, see comments at 4:24. This expression highlights the significance of these final words about Jerusalem. (CC p. 557)

The final statement (A’—13:35), like the first one (A—13:32b), contains “behold” (ἰδοῦ). This is significant because it is Jesus’ pronouncement on Jerusalem concerning her future: “Behold, your house is being abandoned [ἀφίεται] to you.” Jesus is engaging in an extraordinary play on words here, one that the Greek-speaking hearer would readily recognize. This verse speaks of abandonment to judgment and condemnation. But elsewhere throughout the gospel, ἀφίημι, “to forgive, release, let,” and ἄφεσις, “forgiveness, release,” are customarily used to describe the ministry of release in forgiveness. (Lk 1:77; 3:3; 4:18, 39; 5:11, 20, 21, 23, 24; 7:47, 48, 49; 11:4; 12:10; 13:8; 24:47) Jesus comes to bring release to the captives, but those who are not receptive to his ministry will be “released”—abandoned, forsaken, separated from God. They forfeit the new status of freedom and forgiveness. Jesus described exactly this in the previous passage: “There will be weeping and gnashing of teeth” when “Abraham and Isaac and Jacob and all the prophets in the kingdom of God” recline with those who enter the kingdom through Jesus, the open narrow door, but those who refuse God’s portal will be “thrown outside” (13:28). “Is being abandoned,” ἀφίεται (13:35), is a theological passive: it is God who forsakes Jerusalem’s house. The destruction of Jerusalem’s temple is already determined, since Jesus’ atonement will render further sacrifices gratuitous and insulting to God. Yet for Jerusalem’s inhabitants, the narrow door (13:24) remains open even while Jesus warns that those who refuse to be gathered under his outstretched arms will be forsaken. (CC pp. 564-565)

*not see me again until.* See Zec 12:10; Rev 1:7; cf. Isa 45:23; Ro 14:11; Php 2:10–11. (CSB)

The rejection of Jesus by Israel builds throughout Jesus’ ministry and will eventually lead to the destruction of Jerusalem in A.D. 70 (19:43–44; 21:5–24). Thus, there is both a present and a future aspect to Jerusalem’s forsakenness. It is open to debate whether “house” (οἶκος; 13:35) refers to the temple or the people of Jerusalem/Israel. Ultimately, whether it is “temple” or “people,” the meaning is similar because Israel derived her identity from God’s call to be his people and God’s promise to dwell in her midst. By the time the temple is razed, Israel has ceased to be the people gathered around God’s means of grace. The new temple is Christ himself, and all those—Jews and Gentiles—gathered around Jesus receive grace and mercy through him; they constitute the true Israel (Rom 9:6–33; 11:25–26), the “Israel of God” (Gal 6:16). They will inhabit the new Jerusalem (Revelation 21–22). (CC p. 565)

Jesus closes with an enigmatic saying, introduced by another significant marker, “I say to you.” Jesus prophesies that Jerusalem’s children “will surely not see me until you



say, ‘Blessed [εὐλογημένος] the Coming One [ὁ ἐρχόμενος] in the name of the Lord’ ” (Lk 13:35). This is not a beatitude (μακάριος), but a blessing (εὐλογέω). Blessedness is a *condition* for which God alone is responsible and which is given as a gift of God’s grace. “The Coming One” is a messianic title (see 7:19–20). The Messiah Jesus is blessed as he comes “in the name of the Lord,” that is, as the Lord’s representative and spokesman, the one on whom the Lord has put his name, as voiced at Jesus’ baptism and transfiguration. This is a citation of v 26 of Psalm 118, a psalm that figures prominently in Luke-Acts, particularly v 22: “The stone that the builders rejected, this has become the head of the corner” (cf. Lk 20:17; Acts 4:11). The blessedness of the Coming One who enters in the name of the Lord must be seen in the context of his rejection by Israel herself (“the stone *that the builders rejected*”). (CC p. 565)

But *on the third day* God exalts “the Coming One” to the highest place of honor (“the head of the corner”). In Luke’s gospel, the day when Jesus is acclaimed as the blessed Coming One is Palm Sunday, when Jesus enters Jerusalem and the disciples use similar words: “Blessed the Coming One, the King, in the name of the Lord” (Lk 19:38). On this triumphant day of entrance, Jesus is brought to the brink of reaching his goal. Jerusalem, Jerusalem, who kills the prophets and stones the apostles, will receive the eschatological prophet with triumphant words on the first day of that final week in which he will be brought to the goal of God’s eternal plan of salvation. (CC pp. 565-566)

In Matthew’s gospel, Jesus laments over Jerusalem *after* his entrance on Palm Sunday (Mt 23:37–39). In that context, the occasion on which they shall “see him again” when they say, “Blessed ...” would be the parousia. But does not this saying indeed apply both to Jesus’ triumphant entry into Jerusalem and to his coming again in glory? And could not Luke have intended the verse to point both to Jesus’ first entry into Jerusalem and to his second coming? Once Christ has ushered in the kingdom by his death and resurrection, the parousia may arrive today, tomorrow, or the next day. The kingdom is already present wherever the church gathers around Jesus’ Word and the Sacraments he has instituted: Baptism and the Lord’s Supper. (CC p 566)

BLESSED IS ...COMES IN THE NAME OF THE LORD – Jesus quotes Psalm 118:26 here. He thereby identifies Himself as the cornerstone who upholds the entire house. (Concordia Pulpit Resources – Volume 5, Part 2)

**13:31–35** Jesus repeats His determination to press toward Jerusalem and God’s will for Him there. Unfortunately, the impenitence mentioned in this passage continues today, keeping people out of God’s kingdom. That makes the imagery of this episode all the more poignant, for the Lord still reaches out to His wayward children, earnestly seeking to gather them under His protective wing. • “Delay not, delay not! Why longer abuse The love and compassion of Jesus, your God? A fountain is opened; how can you refuse To wash and be cleansed in His pardoning blood?” Amen. (LW 349:5) (TLSB)