

Luke 13:31-35

New Revised Standard Version

³¹At that very hour some Pharisees came and said to him, “Get away from here, for Herod wants to kill you.”

³²He said to them, “Go and tell that fox for me, ‘Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work. ³³Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.’

³⁴Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! ³⁵See, your house is left to you. And I tell you, you will not see me until the time comes when you say, ‘Blessed is the one who comes in the name of the Lord.’”

Common English Bible

³¹At that time, some Pharisees approached Jesus and said, “Go! Get away from here, because Herod wants to kill you.”

³²Jesus said to them, “Go, tell that fox, ‘Look, I’m throwing out demons and healing people today and tomorrow, and on the third day I will complete my work. ³³However, it’s necessary for me to travel today, tomorrow, and the next day because it’s impossible for a prophet to be killed outside of Jerusalem.’

³⁴“Jerusalem, Jerusalem, you who kill the prophets and stone those who were sent to you! How often I have wanted to gather your people just as a hen gathers her chicks under her wings. But you didn’t want that. ³⁵ Look, your house is abandoned. I tell you, you won’t see me until the time comes when you say, *Blessings on the one who comes in the Lord’s name.*”

The Voice

³¹Right then some Pharisees came and warned Him.

Pharisees: You’d better get out of here because Herod is plotting Your murder.

Jesus: ³²You can give that sly fox this message: “Watch as I cast out demons and perform healings today and tomorrow, and on the third day I’ll reach My destination. ³³But for today and tomorrow and the next day, I have to continue My journey, for no prophet should perish outside of Jerusalem.”

³⁴O Jerusalem! O Jerusalem! You kill the prophets and you stone the messengers who are sent to you. How often I wanted to gather in your children as a hen gathers in her chicks under her wings, but you were not willing to come to Me. ³⁵Look now, your house is abandoned and empty. You won’t see Me until you welcome Me with the words of the psalms, “Anyone who comes in the name of the Eternal One will be blessed!”

1. Verse 31: Who came to Jesus? Why? What does this say about Jesus’ relationship with the people who came to him? What does it say about the larger group to which they belong? (Note: Verse 22 says, “Jesus went through one town and village after another, teaching as he made his way to Jerusalem.”)
2. Verses 32-33: How does Jesus respond to the warning he receives? To what does he compare Herod? Why?
3. How does Jesus describe his work? What is the timeframe that Jesus uses to frame his description? Why do you think he chooses that timeframe? In hindsight, what does the timeframe portend?
4. What activities does Jesus use to describe his work for “today and tomorrow?” How are these activities the work of the church, either literally or metaphorically?
5. What activity(ies) does Jesus use to describe the third day? Compare versus 32 and 33 and how they talk about the third day. How do they mirror each other?

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6. What does Jesus say cannot happen outside of Jerusalem? How does this motivate him to go to Jerusalem? Why would this be a motivating factor for his activities? How do you viscerally respond to this 'motivation' for ministry? (For example, is it rational, irrational, wise, foolish, etc.)
 7. Verses 34-35: To whom is Jesus speaking? What is the role of "Jerusalem?"
 8. What does Jesus say he has desired to do? Why is he unable to do it? What is the role of "Jerusalem" in this case?
 9. What is the consequence to Jerusalem as a result of the roles it has played?
 10. At the end of verse 35, Jesus quotes from Psalm 118:26, "Blessed is the one who comes in the name of the LORD. We bless you from the house of the LORD." What is the role of "Jerusalem" in this case? How does this role for Jerusalem attract Jesus? How does verse 34 foreshadow what will happen to him?
 11. What are some ways in which the metaphor of Jerusalem in these verses plays out in the world today? Have there been times when you have played the role of Jesus in this metaphor? Have there been times when you have played the role of Jerusalem?
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12. Optional food for thought: Given that the original text did not contain punctuation marks, do you agree with the translators who include verse 33 as part of the message that Jesus tells the Pharisees to give to Herod? How might your understanding of this passage change if only verse 32 is intended for Herod and verse 33 become part of the lamentation in verses 34 and 35 (i.e., verses 33-35 are a single thought unit)?

Pope Francis

By Timothy Hicks

Pope Francis's belief in the Almighty has been brought to serious question, when, on his speech on Origins, the Bible received nary a mention - save for a passing glance at Genesis. His credibility has dwindled rather perilous it seems - considering, of course, Catholicism's typical rep of condemning holy writ to ostracism. The acolytes "explode" with his acceptance of Naturalism, Evolution and Bigbangerism. In a pinch he waved his magician's wand and pronounced all prior blasphemies - gone! God - he stated - has no such pointy stick of which to create all, with a simple flick of his wrist. The Almighty has limits and shall conform to Francis's rigid interpretation, thereof. He tips his hat in one last show of priestly decorum: I wish you all a most bless-ed *novus ordo seclorum*.

(The term "novus ordo seclorum" is Latin for "New World Order")

Much Madness is divinest Sense

By Emily Dickinson

Much Madness is divinest Sense -
To a discerning Eye -
Much Sense - the starkest Madness -
'Tis the Majority
In this, as all, prevail -
Assent - and you are sane -
Demur - you're straightway dangerous -
And handled with a Chain -