

## O JERUSALEM // Luke 13:31-35

*Message from the series, The Gospel of Luke*

The New Testament word for Christian is disciple—*mathētēs* in Greek. It means a learner, student, or pupil, someone who follows Jesus' teachings. Discipleship is a journey of following Jesus for a lifetime, becoming more and more like him and less like ourselves. This "followship" implies leadership. Jesus is the leader, and we see his leadership on display in this passage in Luke 13—he is committed, confident, concerned, and compassionate. Jesus' invitation to follow him is an invitation to follow him to the cross—to come and die. If we desire resurrection life, we will find it on the other side of death.

It is his own death on the cross that Jesus has in view throughout his journey to Jerusalem, and it is with a threat of death that Herod tries to divert Jesus from his mission. Although the language of "some Pharisees" in Luke 13:31 may indicate that a few Pharisees were trying to protect Jesus, it is probable that these Pharisees were actually in league with Herod, and this is part of a plot to remove Jesus. But Jesus will not be diverted from his mission, either by friends like Peter, to whom Jesus says, "Get behind me, Satan" when Peter tries to persuade him that he does not need to die (Matthew 16:23), or by enemies like Herod, who Jesus calls "that fox."

**Main Idea: Jesus is obsessed with Jerusalem. Why?**

### 1. Jesus always finishes what he starts.

Philippians 1:6 points to the fact that "he who began a good work in you will bring it to completion." Jesus is not going to be controlled by any man. There is a sense of holy rebuke in Jesus' words. He sets the example for a courageous attitude of "business as usual." He came not to teach and serve, but to die—on purpose. He is elbowing his way to Jerusalem with a people on his mind—you and me.

### 2. Jesus has a cross to bear for sinners.

The phrase "today and tomorrow and the day following" is a poetic, first-century way of saying that Jesus is moving on. He *must* go to Jerusalem. He is assuming the role of a prophet, and as he dies, he will be serving you—by purchasing you. He didn't just die; he fought to die, to accomplish what was required to purchase you.

Being on mission with Jesus always leads to a cross. The Christian experience is not "your best life now." It is the end of you, the death of the sinner. The life we live is life in Christ and for Christ—the crucified life.

### 3. Jesus knows the potential of every city.

There is a transition from verse 33 to verse 34, from getting to a place to loving and lamenting a people. When God calls you on mission, he often puts places and people on your heart. The life application here is to serve Christ and expect to be rejected—they rejected him and will reject you as well. Jerusalem has a track record of killing the prophets God sends (2 Kings 21:16, 2 Chronicles 24:21, Jeremiah 26:20, Nehemiah 9:26). Jesus knows he will die, but he will be obedient—he sees the spiritual potential in the people.

Jesus uses "ready to receive them" language, speaking of gathering the people like chicks under his wings, imagery also used in the Psalms (36:7, 57:1, 63:7, 91:4). The compassion of Jesus reveals the heart of God the Father, with motherly nurture and fatherly protection and leadership. He wants churches to do the same.

## DISCUSSION QUESTIONS

1. How do we see the love of Christ demonstrated in his refusal to be diverted from his mission?
2. How does Jesus' example help us to reject the "your best life now" mentality and embrace the cross?
3. How does Jesus' lament over Jerusalem model a missional attitude for cities?