A key to understanding this passage is the opening line, “at that very hour” because it is a reference back to Jesus’ sayings in vs. 22-30. Jesus’ ministry signals the overthrow of those who are regarded as “first.” Whether the “first” are Herod or the Pharisees, the holders of the “first” seats will surely react vehemently to Jesus’ word.

The warning of the Pharisees may be genuine or deceitful, but Jesus’ response dismisses it in either case. Whatever the Pharisees or Herod may have planned for Jesus, those plans will fail because Jesus’ own plans (or God’s) have priority. The time references here suggest not specific amounts of time, but rather its shortness. It is only a brief time that Jesus can continue with teaching, healing and exorcisms. Probably all Christian readers hear in the reference to the third day the day of Jesus’ resurrection.

Taking the Pharisees’ warning at face value, we can point to Luke’s positive treatment of the Pharisees, as contrasted to their treatment by Mark and Matthew. It is possible that the Pharisees were neutral concerning Jesus. They report their warning to Jesus in order to protect him from the cruelty of Herod. We can also interpret the Pharisees’ report as a strategy for ridding themselves of Jesus’ troublesome presence.

In this text Luke returns to the familiar motif of necessity. “I must be on my way” (13.33), could be translated as “it is necessary.” This is a phrase that Luke uses other places to characterize the divine plan (Luke 24.7, 44; Acts 1.22). He speaks of the necessity that a prophet of Israel dies in Jerusalem. The line suggests both the necessity of Jesus’ death and the necessity of Jerusalem’s involvement in his death. The solemn tone of v. 35 implies judgment on Jerusalem for its treatment of this prophet. Ironically and tragically, the city that houses the Temple of God also houses a persistent refusal to hear God’s word.

The word of judgment against the city and its people is heard in the line, “Your house is left to you” (13.35). Understated as it is, the implications are chilling. Jerusalem is handed over to its own devices. There are similar sayings in the Hebrew Scriptures that remind us of the desolation that befalls the city without God’s protection (1 Kings 9.7-8; Ps. 69.25-26; Jer. 12.7; 22.5).

From a literary point of view, a warning and a lament are of a different texture. Normally one would not place them together. Here they are joined by the word “Jerusalem.” The theme of “death” also joins the two. Herod threatens a death that Jerusalem will provide. You will remember that there are two Herods in the Jesus story. The first is Herod the Great who was the Roman-appointed king when Jesus was born. Herod Antipas is the next generation, reduced to tetrarch (a minor official) of Galilee. Herod Antipas is the one who beheaded John the Baptist. When he heard the reports concerning Jesus, he was curious and wanted to see Jesus (9.7-9). At this point in the narrative, Herod wishes to cure his perplexity concerning this disturbing prophet by killing Jesus. Of course, we know that we will hear from Herod again (23.6-12).
Jesus response to the Pharisees’ warning about Herod as “that fox” is unclear. The Hebrew scripture consistently uses the fox as destructive. Greek literature uses the fox as clever. In either case, Jesus is neither intimidated nor deterred by the threat.

Over against the word of judgment stands Jesus’ poignant lament. Jesus applies the imagery of protection that the Hebrew scripture often applies to God (Deut. 32.11; Ruth 2.12; Ps. 17.8; 36.7; 91.4; Isa. 31.5). “How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing!” For Luke, Jerusalem is central for both the Gospel and Acts. Luke refers to Jerusalem 90 times; the remainder of the New Testament only 49 times.

This passage closes with the ironic note that Jerusalem will indeed see Jesus on the day “when you say, ‘Blessed is the one who comes in the name of the Lord’.” Jesus is quoting Ps. 118.26. This quote again appears in Luke 19.38 when Jesus enters Jerusalem to the accolades of the crowd. The added irony in the second usage of this quote from Psalms is that again the Pharisees warn Jesus, this time to stop the reaction of the crowd, and there Jesus weeps over the fate of Jerusalem.

A close reading of this text raises some questions of timing. Jesus’ lament over Jerusalem implies that he has already ministered and been rejected in Jerusalem. It also implies that he will soon enter the city. The obvious question is, how can he have ministered if he has not yet entered the city? There are several possibilities. From Luke’s perspective as author, the ministry and rejection are accomplished facts. It could be that in this particular instance Jesus is prophesying. Another possibility is that Jesus had made a prior trip to Jerusalem that Luke does not record. Compare Luke’s story to John’s where most of Jesus’ ministry takes place in or around Jerusalem. It is also possible that Jesus is referring to God in his lament, found in the Apocryphal book of 2 Esdras 1.28-30, where God says to Israel, “I was to you as a father to sons, as a mother to daughters, as a hen gathering her brood under her wings.” The interpretation that I prefer is that Luke places this premature lament in this story as a way of saying that there is still time to repent, to receive pardon and to welcome the reign of God. That offer will continue to be made following Jesus’ death, resurrection and ascension, an offer not only to Jerusalem but also to the entire world (24.47; Acts 1.8).

References:
add a comment | 14. 0. You can use comments like in regular JavaScript: TypeScript syntax is a superset of EcmaScript 5 (ES5) syntax. 

[...] This document describes the syntactic grammar added by TypeScript. Other than that, I only found this about comments in the language specs: TypeScript also provides to JavaScript programmers a system of optional type annotations. These type annotations are like the JSDoc comments found in the Closure system, but in TypeScript they are integrated directly into the language syntax.