

THY KINGDOM COME: MESSIANIC PROPHET, PRIEST AND KING LUKE 19:28-48

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Introduction

As the camel slips through the eye of the needle and a rich “sinner” named Zacchaeus enters the Kingdom of God (19:1-10), Jesus finally approaches Jerusalem, His divine destination (after a lengthy travel narrative in Dr. Luke’s Gospel that began in chapter 9 verse 51). Zacchaeus enters the Kingdom of God by faith in Jesus because God has made what is virtually impossible- -possible by His grace.

In our passage from Dr. Luke’s Gospel this week we see that the Kingdom of God has indeed come not only to a rich “sinner’s” home, but also to Jerusalem, the Holy City. Sadly, in contrast to Zacchaeus and other believers before him, Jerusalem will reject her Messiah-King rather than receive Him as He ascends God’s Holy Hill (John 1:10-11). In this passage, Jesus reveals himself as the Great Prophet, Priest and King of God who was foreshadowed and spoken of in the prophetic word of the Old Covenant (Luke 24:25-27, 44). Our passage today is pregnant with Old Testament fulfillment in Christ.

Dr. Luke tells us that Jesus “went on ahead” and is “going up to Jerusalem” (v. 28). The designation of “going up” to Jerusalem is not merely topographical-geographical in its description, but theological as well (Jerusalem is indeed at a higher elevation than where Jesus has been). As many of the “Ascension Psalms” declare about who is worthy and righteous to go up to God’s Holy Hill:

Who shall ascend the hill of the LORD? And who shall stand in his holy place? ⁴ He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully. ⁵ He will receive blessing from the LORD and righteousness from the God of his salvation. – Psalm 24:3-5

Jesus Christ, the person with clean hands and pure heart is now entering Jerusalem in our passage with salvation as well as judgment to offer blessing from the LORD and righteousness from the God of His salvation as Psalm 24 teaches. Psalm 24 is being partially fulfilled as the Lord will stand in “his holy place”. This passage today is a prelude to the Passion that we are to study in the next few chapters of Luke’s Gospel (D.V.).

Jesus reveals himself as Messianic King of the Kingdom

In Luke 19:28-40, Jesus ascends the Holy Hill in Jerusalem the Holy City to partially fulfill Psalm 24 as God’s Messianic King (the full realization of the Psalm will be in Christ’s ascension and made manifest in the restoration-regeneration of all things in the New Creation). Jesus would first suffer and die in Jerusalem as the king who offers peace, then take his rightful throne in his ascension-enthronement at God’s right hand after his resurrection. Jesus would enter the city and temple “not made with hands”

where God is in heaven and thus fulfill Psalm 24 (cf. Heb. 9-10; 12:18-25; cf. Mark 14:58; 2 Cor. 5:1; Heb. 9:11).

What we must remember in our passage, and in the next few sermons, is that Jesus knows what he will face in Jerusalem:

ESV Luke 9:22 saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised."

ESV Luke 18:31 And taking the twelve, he said to them, "See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. ³² For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. ³³ And after flogging him, they will kill him, and on the third day he will rise."

Jesus trusts His Father that he will rise from the dead and be vindicated, but first it is necessary by divine commission (*dei*) for him to suffer first and be rejected and killed! In fact, Jesus and His true Kingdom Disciples are boldly brave because there is actually a hunt that is on for Jesus by the Pharisees- -word on the street is that if anyone knows his whereabouts, they are to tell the teachers of Israel- -and Jesus is sovereignly walking right into their hands. Remember John 11:57?

ESV John 11:57 Now the chief priests and the Pharisees had given orders that if anyone knew where he [Jesus] was, he should let them know, so that they might arrest him.

Up until now, Jesus had discouraged people from making known who he was as Messianic King (Luke 5:14; 8:56; 9:21); but NOW (an "eschatological NOW") as he approaches Jerusalem, it is time to reveal himself as King of Israel in Jerusalem. Jesus' revelation of himself as Messianic King will not be as expected and anticipated by many (cf. 19:11), nevertheless Jesus will reveal himself as Prophet, Priest and King to those who have eyes to see and ears to hear (8:8-10).

A Donkey's Colt

As Jesus prepares to ascend God's Holy Hill as King to be eventually enthroned, he sends his disciples to Bethphage and Bethany at the Mount of Olives requesting a donkey's colt that he will use for his coronation ceremony as king (vv. 28-34). Bethphage was a small suburb outside of the southeastern walls of Jerusalem. Bethany was a village about two miles from Jerusalem at the foot of the Mount of Olives (sometimes "Bethany" refers to the whole south-east slope of Olivet; see Geldenhuys, pg. 482).

It is significant to note that Jesus on the Mount of Olives should be understood as the anticipated partial fulfillment of Zechariah's prophecy that taught the people (Dr. Luke purposely tells us twice about the location which is very significant! – "At the mount that is called Olivet" (v. 29) and "As he was drawing near—already on the way down the Mount of Olives" (v. 37; it is also important to note that the Mount of Olives was the place of Christ's ascension to God's right hand where the angels imply to his disciples that he will return to "will come in the same way"- Acts 1:11):

On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward. –Zechariah 14:4

This passage from Zechariah's prophecy is significant because it describes the coming of Messiah at the Mount of Olives as bringing division! (More on this later in the sermon).

Two of the disciples go in response to Jesus' instructions and find the colt that Jesus said that they would find (as he had knowledge of exactly what he was to do on his Divine Messianic Mission). Jesus has knowledge of the precise colt that he would be riding into Jerusalem, a reality that was rooted in eternity past in the sovereign will of God. The disciples "found it just as he had told them" (v. 33).

In response to Jesus' new found coronation animal, the royal parade is made ready!

As the colt is brought to Jesus he climbs up upon the animal and as he rode, they spread their cloaks on the road before the king (v. 36). This was an ancient Near Eastern way of rolling out the red carpet for a royal dignitary on parade (Bock, pg. 1557). Spreading their cloaks was symbolic of the treatment of a royal dignitary or part of a coronation service that many of the disciples had perhaps been witness to before in their lives- -but this one is much different in two ways: (1) A donkey's colt is the king's choice and (2) the normal pomp and circumstance of a coronation is veiled and seemingly insignificant and humble.

A donkey's colt was our Lord's choice because it was necessary as Messiah in completing His mission to fulfill the prophecy of Zechariah that told of the Messianic King who would ride up to Jerusalem to take his throne and offer peace in order that Jerusalem might be restored:

ESV Zechariah 9:9-12: Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.*¹⁰ *I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth.*¹¹ *As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit.*¹² ***Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double.**

The fact that Israel "missed" this visitation of Messiah as we will look at a bit later is because of divine veiling; God prevented some from seeing God in Christ and the clear fulfillment of Zechariah's prophecy. As Jesus taught earlier in his ministry:

ESV Luke 10:21 In that same hour he rejoiced in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will.

Jesus the Messianic King was born into humble circumstances with no outward glory to be seen except a baby wrapped in swaddling clothes (Luke 2:11-14). During the reign of powerful Caesar Augustus THE KING OF KINGS is born (Luke 2:1ff) and yet the outward display of royalty was kept veiled.

At one point in Jesus' ministry he unveiled himself and revealed his glory to three of his closest disciples on the "Mount of Transfiguration" (Luke 9:28ff). As Jesus approaches the glorious city of Jerusalem his glory is again veiled as he rides into the city on a donkey's colt- -yet he is also clearly revealed as he fulfills Zechariah. Only those who have eyes to see and understand that in the Person and Work of Christ is being fulfilled all that was written in the Old Covenant prophets!

We are told that as they approach Jerusalem the disciples began to praise God with a loud voice for all the mighty works that they had seen (v. 37). We should appreciate the focus of Dr. Luke's recording of the events.

In contrast to Matthew, Mark and John (see John 12:12ff) there is less of a focus on the setting of the annual Feast of Tabernacles and other symbolic practices such as the waving of the palm branches and cries of "Hosanna" probably because Dr. Luke's predominantly Gentile audience would not understand these things as readily as Matthew, Mark and John's audience would. Also, Luke's focus has been on focusing on Jesus as King and the revelation-manifestation of God's Kingdom in Jesus!

Many had indeed seen the Kingdom of God present in the works and miracles of Jesus Christ! Some in the crowd had believed and been saved. As we have learned in our previous sermons, the seeing and entering of the Kingdom and the recognition-reception of the Messianic King gives cause for people to praise joyfully to the LORD (cf. Luke 2:13,20; 18:43; 19:6; Acts 2:47; 3:8). The content of the crowds' praise was the recognition of Jesus as Messiah-Lord of Glory:

"Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" (v. 38)

Again, a Psalm is used, particularly a Psalm of Thanksgiving is sung during Jesus' triumphal entry and eventual coronation as king (Psalm 118). This Psalm was used by pilgrims at the Feast of Tabernacles as they entered the Holy City to come and worship the LORD.

This is the day that the LORD has made; let us rejoice and be glad in it.²⁵ Save us, we pray, O LORD! O LORD, we pray, give us success!²⁶ Blessed is he who comes in the name of the LORD! We bless you from the house of the LORD.²⁷ The LORD is God, and he has made his light to shine upon us. Bind the festal sacrifice with cords, up to the horns of the altar!²⁸ You are my God, and I will give thanks to you; you are my God; I will extol you.²⁹ Oh give thanks to the LORD, for he is good; for his steadfast love endures forever! – Psalm 118:24-29

Jesus had soberly spoken to Jerusalem for her failure to praise and recognize him as Messianic King earlier in Dr. Luke's Gospel (13:34-35):

O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!³⁵ Behold, your house is forsaken. And I tell you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord!'"

Although the nation of Israel will reject Jesus as Messianic King, the point of the crowds' praises being recorded here is to say that many in Israel, particularly the apostles themselves, ***do indeed recognize the Lord Jesus as heir to God's Kingdom*** and so they partially fulfill Jesus' earlier words: "And I tell you, you will not see me until you say, 'Blessed is he who comes in the name of the LORD!'"

Although the nation of Israel rejects Christ, some in Israel receive him as their rightful king by faith.

In contrast, as has been their "normal sinful" practice the Pharisees in the crowd oppose Jesus again and tell the LORD to rebuke the disciples for using a Messianic Psalm of Thanksgiving to refer to his riding into Jerusalem (v. 38). The teachers of Israel are still rejecting God's Messianic King ("Anointed One" – Psalm 2); they will not receive Jesus as a prophetic messenger nor as their Messiah. It is obvious to them that Jesus' disciples are using Psalm 118, a specifically Messianic Psalm, to say that it is fulfilled in Christ!

Our Lord's reply (rebuke!): ***"I tell you, if these were silent, the very stones would cry out!"*** (v. 40). Dumb and dead inanimate rocks realize who Jesus is but not the teachers of Israel. Jonathan Edwards said that "nothing" is "what sleeping rocks dream of". Rocks are lifeless even when "awake" yet they can and will praise God and recognize God's Messiah in Jesus; what does that say about the teachers of Israel who cannot even muster praise when it seems that they are alive and able to think and act- - unlike inanimate rocks? Yet sadly, the teachers of Israel are dead, inanimate, lifeless before God.

We should remember that God gives his people the privilege to praise him, but it is not a necessity for him to have us praise him! God is sufficient in Himself and His great holiness- -he has no need of us- -yet he commands us to come into His presence and give Him the praise that is due His Holy Name and character.

The significance of Jesus riding on a donkey's colt as prophesied by the Prophet Zechariah is that he would proclaim a time of peace (which included in the larger context of Zechariah's judgment as well; Zech. 9:9ff). The focus of Dr. Luke upon Jesus riding a donkey's colt is to show that Jesus is indeed fulfilling the Old Testament prophecy, but his becoming king through humility offering a time of peace and salvation to those who would believe. ***Jesus does not ride into Jerusalem on a white steed or war horse to conquer with great power, but a humble donkey's colt to proclaim peace to all who believe.***

The Kingdom of God that was anticipated immediately by many in Israel (19:11) was to be delayed for a period so that peace and salvation might be offered to all who believe the Gospel of the Kingdom (19:11-27). Peace in heaven (v. 38) or peace with God was made possible because of the perfect life, sacrificial death, powerful resurrection, and enthronement-ascension at God's right hand because of the love of God in Christ.

As the crowd rejoices upon Jesus' triumphal entry into Jerusalem as God's Messiah, Jesus begins to weep!

Jesus Christ as Prophet

We should be reminded of Dr. Luke's recording of Jesus' words earlier in His ministry:

ESV Luke 13:33 Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.'

Like Jeremiah the Prophet before him, now Jesus weeps as prophet in a "prophetic lament" over Jerusalem because of her sin and lack of love for God (for other prophetic laments see Jeremiah 9:1; 13:17; 14:17; Lamentations; Amos 5:1-3 for examples).

Jerusalem is not the Holy City she should be; she will become the city of unrighteousness and blood when the Messianic King is handed over to the Gentiles (9:22ff; 9:51ff; 18:34ff). For Jesus to weep over Jerusalem means as a prophetic sign that the destruction of Jerusalem is imminent for rejecting her Messianic King. As Jeremiah wept in prophetic lament over Israel many years before Jesus:

ESV Jeremiah 9:1-2: Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the desert a travelers' lodging place, that I might leave my people and go away from them! For they are all adulterers, a company of treacherous men.

ESV Jeremiah 14:17 "You shall say to them this word: 'Let my eyes run down with tears night and day, and let them not cease, for the virgin daughter of my people is shattered with a great wound, with a very grievous blow.

As Jesus weeps as the Great Prophet of God he cries out in prophetic lament:

"Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. For the day will come upon you, when your enemies surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation" (vv. 42-44).

Jesus says basically: ***"Jerusalem: If you only knew..., but you do not"*** (Bock, Vol. II, pg. 1561). Jesus' words are full of the broken-hearted sadness, pain, and deep disappointment like that sadness that comes upon leaders in Christ's Church or parents who witness the foolish rebellion of those who have had covenant privileges and decide to apostatize and seek fulfillment and salvation in the world and flesh (cf. Heb. 6:4ff). Jerusalem is practically apostate.

"Wept" [e; klausen] in verse 41 may be translated and rendered that Jesus "wailed" (Morris, pg. 306). The picture is one of Jesus weeping with heaving of his bosom and sobs and cries of a soul in agony (Geldenhuys, pg. 484). If the "City of God" was full of sin and unbelief what would that say for the "Cities of Men" throughout the rest of the world? When the Lord comes will he find faith on the earth? (cf. Luke 18:8).

Jesus has had a perfect view of all Jerusalem when he was standing on the Mount of Olives, but now Jesus peers deeply into the hearts of the people of Israel who are in Jerusalem and sees nothing but unbelief (Manson wrote in *The Mission and Message of Jesus* that from the Mount of Olives the holy city lies below spread out map-like, and every object of the plateau can be clearly distinguished). The sin and unbelief of Jerusalem causes Jesus to weep- -so much special revelation Israel has received in being included in the covenant and having the scriptures, but they are not able to see and recognize their Messianic King (cf. Rom. 9:1-6; 10:1ff).

Like Jeremiah before him, who prophesied against Israel, so Jesus speaks in prophetic fulfillment:

To whom shall I speak and give warning, that they may hear? Behold, their ears are uncircumcised, they cannot listen; behold, the word of the LORD is to them an object of scorn; they take no pleasure in it. ¹¹ Therefore I am full of the wrath of the LORD; I am weary of holding it in.

This is Israel sealing her fate as she formally rejects her Lord as Jesus has already said that she was destined to do:

“Behold, your house is forsaken.” – Luke 13:35a

This prophetic woe of Jesus the Great Prophet is pregnant with much theological truth. Jesus pronounces a permanent woe upon the earthly City of Jerusalem and what is also included implicitly in this woe and curse of God is also the future destruction of Jerusalem’s Temple where God was worshipped under the Old Covenant period.

As Professor Green points out: “The city of Jerusalem and the Jerusalem temple are virtually equated in Lukan thought, so that Luke can record Jesus’ arrival in the city as Jesus’ entry into the temple” (19:45ff; NICNT, pg. 692).

Rather than blessings for covenant obedience “in the land” as Moses taught the people of God in the Old Covenant (Deuteronomy 27-28), the land of God will receive the curses for covenant disobedience. Moses said particularly in the Book of Deuteronomy:

And Jesus is saying as the Prophet Greater than Moses that these curses are being fulfilled as Messiah enters Jerusalem to be humiliated, suffer and die. As Isaiah and Micah the Prophet prophesied:

^{ESV} Isaiah 29:1-3: Ah, Ariel, Ariel, the city where David encamped! Add year to year; let the feasts run their round. ² Yet I will distress Ariel, and there shall be moaning and lamentation, and she shall be to me like an Ariel. ³ And I will encamp against you all around, and will besiege you with towers and I will raise siegeworks against you.

^{ESV} Micah 3:9 Hear this, you heads of the house of Jacob and rulers of the house of Israel, who detest justice and make crooked all that is straight, ¹⁰ who build Zion with blood and Jerusalem with iniquity. ¹¹ Its heads give judgment for a bribe; its priests teach for a price; its prophets practice divination for money; yet they lean on the LORD and say, "Is not the LORD in the midst of us? No disaster shall come upon us." ¹² Therefore because of you Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.

What is significant to note is that in the same way that Israel rejected the message of the prophets in the Old Covenant and suffered exile away from the land, so now that Messiah has come and the people reject the message so Israel will now suffer final destruction and ruin; God has brought the typological significance of Israel's land and temple to an end with the coming of Messiah "in the fullness of the times" (Gal. 4:4).

Professor Bock writes: "The judgment on Jerusalem will be like that experienced earlier by the pagan nations and like the exilic judgment on Israel [in the Old Covenant] (Psa. 137:9; Jer. 6:6-21; 8:18-22; Isaiah 29:1-4; Nahum 3:10, Bock, Vol. II, pg 1562).

The Fall of Jerusalem the Rise of the Heavenly City

In 70 A.D. the armies of Rome under the powerful and competent leadership of General Titus caused Jerusalem to collapse. The Jewish historian Josephus says that Titus particularly built a barricade or wall around the entire city (*Jewish War*, 5.11.4; 5.12.2) which is precisely what Jesus predicted would happen as the judgment of God.

Furthermore, the Romans did so thoroughly surrounded the wall of Jerusalem in their siege in A.D. 70 that there was no possibility for the Jews of getting outside reinforcements. What resulted was that thousands within Jerusalem both young and old died of hunger before the final destruction of the city and thus were "torn down to the ground" (Luke 19:44; Josephus, *Jewish War*, chapters 5-6).

The Jewish historian Josephus describes the destruction of Jerusalem in this way: "Caesar had already commanded the entire city and the temple to be razed to the ground, leaving only the towers which projected higher than the others to stand, Phasel, Hippicus, and Mariamme, and that part of the wall which enclosed the city on the west. This was to be an encampment for the troops which would be left behind, and the towers were to reveal to posterity how great a city Jerusalem had been and what sort of fortifications Roman prowess had dominated. All the rest of the wall which encompassed the city the demolition teams leveled so that no one who would come there in the future would ever believe that the spot had been inhabited" (Quoted in Joseph Fitzmyer, *The Gospel According to Luke*, Vol. II, pg. 1259).

We should be reminded as we have learned before in Dr. Luke's gospel that Israelite citizenship does not necessarily mean citizenship in God's Kingdom. Being associated with the "city of God" in Jerusalem did not mean that you were truly by faith a citizen of the Heavenly City that Jerusalem pointed to in heaven! Jews today still annually mourn the destruction of the temple, but do not mourn in repentance for their sins because Messiah has come! They still (like in Jeremiah's day) say "the temple of the LORD, the temple of the LORD, the temple of the LORD" (Jer. 7:4) thinking that their hope is found in a typological temple in Jerusalem rather than in Jesus Christ!

Remember how in past sermons we have learned that true sons of Abraham do what Abraham did in believing the promises of God found in Jesus Christ (John 8:31-59;

Romans 4:11-16). As Dr. Luke has pointed out in Jesus' teaching prior to our passage not all of Israel are truly Israel:

ESV Luke 2:34-35: And Simeon blessed them and said to Mary his mother, "Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed³⁵ (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed."

ESV Luke 3:8 Bear fruits in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you, God is able from these stones to raise up children for Abraham.

Jesus' Visitation

Why will Israel suffer total devastation and judgment? Because Jerusalem "did not know the time of her visitation" (v. 44). This is an extremely sad saying of Jesus. This "visitation" refers to nothing less than the Messiah's eschatological coming. The long-anticipated Messianic hope of Israel was missed because they did not have eyes to see or ears to hear the Kingdom of God revealed in Jesus Christ of Nazareth. The "visitation" that was the inbreaking of God's Kingdom into history to bring salvation to those who would believe in Messiah, now becomes the basis for divine judgment in the future (Beale and Carson, pg. 357).

What is the significance of Israel's missing the time of Messianic "visitation" by Jesus? The word "visitation" or *evpiskoph/j* in Greek is also used in 1 Peter 2:12 and describes God's intruding into history as the prophets foretold. Dr. Luke has used this terminology before in his gospel describing the advent of God's salvation in Jesus Christ:

ESV Luke 1:68 "Blessed be the Lord God of Israel, for he has visited and redeemed his people.

ESV Luke 7:16 Fear seized them all, and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited his people!"

To better understand more fully the idea of the visitation of God, we should be reminded that one thing that made the City of Jerusalem special covenantally in redemptive-history (contrasted to Babylon or Cush or Nineveh) was that "this" was the place God had sovereignly chosen to send His Son, or the Messianic King, to bring salvation and judgment upon the people (It was also special because of the Temple where the Living God dwelt was we will focus on in a few moments in our study). Jerusalem was the special place God had chosen to "visit" in history.

Jerusalem was only special because God had sovereignly appointed "this city" as the place where His Son would visit in history to make known and fully manifest the Gospel of the Kingdom.

Israel has missed the time of their visitation by God in the flesh ("God's eschatological moment") of intruding into history. Here Jesus is describing Israel as missing blindly the prophet greater than Moses who was to come (Deut. 18:15ff), the son of David who would sit on David's throne forever (2 Sam. 7), the "comfort-consolation-peace" that Isaiah spoke of (Isaiah 40), the New Covenant that God would make with Israel because

Israel had broken the Old Covenant that Jeremiah spoke of (Jeremiah 31:31ff), the day that Messiah's feet would stand on the Mount of Olives that Zechariah spoke of (Zechariah 14:4), the king who would ride on a donkey's colt and proclaim peace that Zechariah spoke of (Zechariah 9:9ff), the Great Shepherd who would unite God's people that Micah spoke of (Micah 5:2-4), the day that the glory of the LORD would return to Jerusalem that Ezekiel spoke of (Ezekiel 40:1ff), and so much more! We should never forget that all of what the prophets spoke about was fulfilled in Jesus Christ and His Messianic Ministry:

ESV Luke 24:25-27, 44: And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! ²⁶ Was it not necessary that the Christ should suffer these things and enter into his glory?" ²⁷ And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself... Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled."

Implied in the "not knowing the time of their visitation" is Israel's blindness and sinful idolatry and the reality that not much has changed in Jerusalem since when God had previously sent his prophets, and the people killed them rather than listening and obeying their message from God (cf. Matthew 23). Now Jerusalem will be guilty of killing God's Messianic Prophet who has come to save, redeem, restore from exile and give long life in the land (eternal life!) to those who believe.

Israel is guilty for not receiving Christ because they have the Scriptures that tell them of him. As Jesus points out to the Teachers of Israel elsewhere:

ESV John 5:39-40: You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, ⁴⁰ yet you refuse to come to me that you may have life.

ESV John 8:45 But because I tell the truth, you do not believe me.

What is hard for us all to grasp is that Israel did indeed know the truth that Jesus was who he said he was, but was suppressing this truth and reality in unbelief (Rom. 1:18-25). Jesus says clearly that *because I tell you the truth, you do not believe me* (He doesn't say in John 8:45 *because you don't understand or know the truth- -but because I tell you the truth (cause) you do not believe me (effect).*

In other words, Israel had missed Messiah and the day of visitation because they suppressed the truth that had been made clearly known to them in the scriptures and exchanged it with a lie. Israel has missed the great praise and glory of the angels that we learned about earlier in Luke's Gospel who say at Jesus' birth:

"Glory to God in the highest, and on earth peace among those with whom he is pleased!"- Luke 2:14

The peace that is promised to all those who believe is rejected by the leaders in Jerusalem who seek to destroy Jesus rather than to believe in Him and find peace with God.

ESV Luke 19:38 saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!"

Although Jesus brings peace to Jerusalem this peace is presently available only in the spiritual realm of heaven because of the unbelief in Jerusalem. Peace is found only in Christ (see Beale and Carson, pg. 356). That is why the text specifically says “Peace in heaven and glory in the highest!” (v. 38b)

Ironically the city is named *Jerusalem* because peace or *shalom* is part of the meaning of the name (“Jeru-shalom”). Yet this city does not know the peace that is found in reconciliation with God in Christ. Jesus specifically weeps that Jerusalem did not know “the things that make for peace” that is found in Christ alone (v. 42a).

Jesus as High Priest

The Great High Priest enters the Temple in Jerusalem (v. 45)! God in the flesh (God incarnate) enters his house where he should find humble and contrite worshippers and sacrifices from the heart- - and not merely from the lips. God incarnate enters his house and should find obedience that is better than mere sacrifice. Jesus fulfills Malachi’s clear prophecy as He enters the Temple:

ESV Malachi 3:1-4: "Behold, I send my messenger and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. ² But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap. ³ He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the LORD. ⁴ Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.

On this day, as Jesus enters “His Father’s house”, the Glory of the LORD returns to the Temple (only to depart from the Temple permanently)! In the days of Ezekiel the glory had departed from the Temple of God and had never returned (see Ezekiel 1). Now the Glory of God incarnate in Jesus of Nazareth has returned! But Israel was not prepared for the visitation of the glory of God in Christ Jesus (“*Who can endure the day of his coming, and who can stand when he appears?*”- Mal. 3:2).

We should understand that Jesus is being revealed here as the only priest worthy to serve in God’s Temple. Although many priests have preceded him, now that the Final and Perfect Priest of God has come, all those before Him who foreshadowed him are irrelevant in God’s redemptive plan (the new wine that you cannot put into old wineskins, cf. Luke 4). Because Jesus has the authority as God’s priest, he uses that authority to speak more prophetic judgment against unbelieving Israel.

As Great High Priest Jesus rebukes the people for sinning against God and loving and serving Mammon rather than God (v. 46). In the place where God should be loved, worshipped and served is rather the idol of Mammon (“You cannot have two masters! You will love the one and despise the other- -you cannot serve both God and Mammon”; remember Luke 16:14: “The Pharisees who were lovers of money...”).

Jesus observed that the court of the Gentiles in the temple had been desecrated and secularized because tables had been set up for buying and selling under the approval of

the temple authorities (“Those who sold”, v. 45b). Israel had made a place for profiteering rather than a place for prayer for the Gentiles who desired to seek God and join the Church of Israel by faith in God’s promises as the Old Covenant prophets foretold.

As Geldenhuis wrote: “Instead of using the temple as a place consecrated to God where He could be worshipped in spirit and in truth, the Jews, through all kinds of business transacted in the courts of the temple, were degrading it to a den of thieves –a place where people who were carrying on their businesses in a dishonest manner, and were robbing other people, could enjoy a safe refuge” (*Luke*, NICNT, first edition, pg. 489).

Jesus rebuked the people by saying: “It is written, ‘My house shall be a house of prayer’.” Instead of being a house of prayer where men are seeking first the Kingdom and all of its righteousness (Matt. 6:33), it has become a den of robbers! The temple had become a sinful and heinous place because of Israel’s idolatry!

In stating “It is written” (v. 46) as cleanses the temple, Jesus is referring to the Old Testament scriptures, and Jesus is quoting specifically from the passage in Isaiah (chapter 56) that reveals that God’s Kingdom will be made up of Gentiles, and the Temple of God will be called a house of prayer:

ESV **Isaiah 56:1-7: Thus says the LORD: "Keep justice, and do righteousness, for soon my salvation will come, and my deliverance be revealed. ² Blessed is the man who does this, and the son of man who holds it fast, who keeps the Sabbath, not profaning it, and keeps his hand from doing any evil." ³ Let not the foreigner who has joined himself to the LORD say, "The LORD will surely separate me from his people"; and let not the eunuch say, "Behold, I am a dry tree." ⁴ For thus says the LORD: "To the eunuchs who keep my Sabbaths, who choose the things that please me and hold fast my covenant, ⁵ I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off. ⁶ "And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant- ⁷ these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples."**

The reason why Jesus quotes the passage from Isaiah is to declare that those who were now far from the covenant promises to Abraham are now to be included (Isaiah’s prophecy is being fulfilled now that Messiah has come); those who had been formally excluded to the covenant privileges in Israel (the Gentiles) will now be united together with all of God’s people as they believe by faith in Him. As Isaiah says later in his prophecy (56:8):

ESV **Isaiah 56:8 The Lord GOD, who gathers the outcasts of Israel, declares, "I will gather yet others to him besides those already gathered."**

The Eschatological Temple of the New Reformed and Reconstituted Israel

The point that Dr. Luke is making in quoting Jesus here is that the newly reformed and reconstituted-post-exilic Israel in Christ would be made up of both Jews and Gentiles.

The reformed Jewish Church that Jesus came to reconstruct on the basis of the New Covenant in His blood will be a Temple of believers made up of believing Jews and

Gentiles! Remember Jesus came to fulfill the Old Testament and to reform and purify Church of Israel according to the will of God.

Jesus did not come to replace Israel, but to reform and rebuild her from a heap of idolatrous ruins!

The physical temple in Jerusalem where the Israelites worshipped for centuries would be destroyed eventually in 70 A.D. (cf. 19:43-45) as Jesus prophesied earlier. When the temple is destroyed forty years after Jesus' predictive judgment, it is also a picture of the destruction of the wall of separation that kept Gentiles and Jews apart in the Temple and that was broken down in Christ:

ESV Ephesians 2:13-16: But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. ¹⁴ For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility ¹⁵ by abolishing the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, ¹⁶ and might reconcile us both to God in one body through the cross, thereby killing the hostility.

The Eternal and Perfect Eschatological Temple that would be built not merely Jerusalem but upon the cornerstone of Christ Jesus, the apostles and the prophets would never be destroyed as God's people are united to Christ the Glorious True Temple (John 2:14-21; 1 Cor. 6:19; 2 Cor. 6:16; Eph. 2:19-22; cf. Isaiah 2:2-4; 28:16; Ezekiel 40; Revelation 21:22). In Christ, one new man is created, making peace and reconciling both Jews and Gentiles to God through the cross of Jesus. The Apostle Paul goes on to say where the new temple is found:

So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, ²⁰ built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, ²¹ in whom the whole structure, being joined together, grows into a holy temple in the Lord. ²² In him you also are being built together into a dwelling place for God by the Spirit. – Ephesians 3:19-22.

In fact, the crowds later during Jesus' passion of suffering and death would recall that Jesus said he would build a temple "not made with hands" which was quite true! (cf. Heb. 9:11):

ESV Mark 14:58 "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'"

As we compare Jesus' quotation from Isaiah, we should also be instructed by the interpretation of other New Testament scriptures (some would say that my interpretation is "spiritualizing" Isaiah's and Jesus' teaching, but this is the teaching of the larger scriptures as well!):

ESV 1 Corinthians 6:19 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own,

ESV 2 Corinthians 6:16 What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people.

ESV Revelation 3:12 The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name.

It is important to say in light of this passage, that a literal physical temple should never be attempted to be rebuilt in Jerusalem as the place of God's presence. If a temple in the future is indeed built in Jerusalem (or wherever it might be located), it will still remain an idolatrous house and "den of robbers" –and not the dwelling place of God with man! It is important to note that even in the New Creation no literal physical temple will be rebuilt (Rev. 21:22).

ESV Revelation 21:22 And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.

Type and shadow have given way to anti-type or reality and fulfillment in Jesus Christ - -we should never seek to go eschatologically in reverse; there is no "reverse" mode in God's progressive revelation that sovereignly seeks to create a New Heavens and New Earth (see Hebrews 9-11; Isaiah 65-66).

Let us be reminded that the temple in Jerusalem was a temporal type in God's redemptive plan to point forward to the Christ who would come and to show a picture of what it will look like to worship God in spirit and truth (cf. John 4:21ff). As Stephen understood about the temple in his first sermon (and the truth that caused him to lose his life), let us be reminded:

ESV Acts 7:44-49: "Our fathers had the tent of witness in the wilderness, just as he who spoke to Moses directed him to make it, according to the pattern that he had seen.⁴⁵ Our fathers in turn brought it in with Joshua when they dispossessed the nations that God drove out before our fathers. So it was until the days of David,⁴⁶ who found favor in the sight of God and asked to find a dwelling place for the God of Jacob.⁴⁷ But it was Solomon who built a house for him. Yet the Most High does not dwell in houses made by hands, as the prophet says,⁴⁹ "Heaven is my throne, and the earth is my footstool. What kind of house will you build for me, says the Lord, or what is the place of my rest?"

As one scholar who teaches clearly about this temple fulfillment in Christ wrote (in the context of why Jesus is quoting Isaiah 56 as High Priest in the temple): "The temple, then, would have a role not only in Israel and for history but for the whole world at time's end in the reign of God (Isa. 2:2-4; 56:1-8). This would be the last and eternal-- the eschatological- -temple, located on a Zion (Isa. 2:2-4; 28:16) rebuilt in carnelians and sapphires (Isa. 54:11)...This temple no one could build but God himself—or the Messiah transcendentally enthroned at God's right hand" (Meyer, 1979, pg. 184, quoted in Beale and Carson, pg. 358).

Jesus unites (links) the passage of Isaiah 56 with a quotation from Jeremiah's prophecy where he stands in the gate of the temple warning the people of Judah of their idolatry before God:

ESV Jeremiah 7:11 Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it, declares the LORD.

Jesus combines (links) these two passages to teach the people as Prophetic High Priest that not only will formerly excluded Gentiles make up the Eschatological Temple in Jesus, but that this Temple in Christ would be a holy and righteous temple, a House that is cleansed or purified by God to be a House worthy to be called by His Name (Interpretive note: remember that when the New Testament quotes the Old, we should take into consideration the larger context of that verse quoted- -the larger picture in the original context sheds more light on the fulfillment in Christ)!

In Jeremiah's passage in 7:11 the larger context is a warning by the prophet that if the people do not listen to God's prophet and repent, then destruction and wrath will come:

ESV Jeremiah 7:13-15: And now, because you have done all these things, declares the LORD, and when I spoke to you persistently you did not listen, and when I called you, you did not answer, therefore I will do to the house that is called by my name, and in which you trust, and to the place that I gave to you and to your fathers, as I did to Shiloh. ¹⁵ And I will cast you out of my sight, as I cast out all your kinsmen, all the offspring of Ephraim.

Jesus is clearly teaching as High Priest and not only builder, but "cleanser" of the Temple of God that with salvation and the inclusion of the Gentiles, this also means judgment for unbelieving Jews and a revoking of their covenant privileges to be "cast out of God's sight" (Jer. 7:15; Romans 11:11-15; cf. Malachi 3-4). In fact, later in Jeremiah's prophecy, Judah will not listen and obey and so God says that he will leave his "house" (the glory shall depart):

ESV Jeremiah 7:27-28: "So you shall speak all these words to them, but they will not listen to you. You shall call to them, but they will not answer you. ²⁸ And you shall say to them, This is the nation that did not obey the voice of the LORD their God, and did not accept discipline; truth has perished; it is cut off from their lips.

ESV Jeremiah 12:6-7: For even your brothers and the house of your father, even they have dealt treacherously with you; they are in full cry after you; do not believe them, though they speak friendly words to you." ⁷ "I have forsaken my house; I have abandoned my heritage; I have given the beloved of my soul into the hands of her enemies.

It is important to note and to realize that when Jesus departed God's Temple in Jerusalem on this day, the glory of God had permanently departed. The glory of God that once resided in the temple was now made flesh and dwelt in Christ alone (John 1:1-18). What the temple of God symbolized at one time in temporal redemptive-history had now become a glorious reality in Christ alone where both Jews and Gentiles within His Church will witness faithfully to His Kingdom and learn to worship God in spirit and truth in reliance upon His grace.

What Jeremiah had later prophesied to covenant breaking Israel in chapter 31:31-34 that God would one day make a new covenant in Christ is coming to pass- -yet many in Israel would not receive the new covenant in Jesus' blood by faith!

ESV Jeremiah 31:31-34: "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, ³² not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. ³³ But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. ³⁴ And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

As the glory of God in Christ departs the temple there is still hope for Gentiles even if they do not find hope in the temple in Jerusalem. In God's grace and a sovereignly amazing turn of events, rather than the Gentiles coming to find salvation and prayer in the physical temple in Jerusalem, they find salvation and the True Temple in Christ as Jesus goes to them and sends his apostles to Jerusalem, Judea, Samaria, and to the "Gentilic" ends of the earth!

Even though Israel prevented the Gentiles the access in the typological temple because they were worshippers of Mammon, God in spite of His people still makes sure the Gentiles can worship God in spirit and truth in Jesus Christ! What amazing grace!

Israel is being taught by our Lord that God will now dwell in his people by His Spirit. In Christ, and in our union with Christ, we find all that the Temple of God in Jerusalem symbolized- -and so much more. We are not merely partakers of a physical building, but now have a spiritual union with the One to whom the Temple of God in Jerusalem pointed forward! Jesus tells later in His ministry that the temple would be permanently destroyed:

ESV Luke 21:5-6: And while some were speaking of the temple, how it was adorned with noble stones and offerings, he said, ⁶ "As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down."

Jesus Teaches as High Priest

After Jesus cleanses the temple, he uses it as a place to teach the people the true understanding and interpretation of the Old Testament Scriptures. As the High Priest, Jesus teaches and instructs the people about God and His Kingdom. Those who have ears to hear hang on to Jesus' words (The people were "spellbound" (Green, pg. 691); v. 48) - -they are immensely interested in what Jesus had to teach to them and he was greatly popular with many of the people (for now). But in contrast to this listening and obeying of some of the people, the chief priests and scribes (and even the "principal men of the people") were **seeking to destroy him**.

The teachers and now clearly the leading social class or "principal men of the people" plot to rid the world of God's Messianic King and prevent him from being enthroned on God's Holy Hill! (cf. Psalm 2).

What we should remember if the *Parable of the Minas* and the words of the delegation sent against the king in the parable:

“We do not want this man to reign over us”- Luke 19:14

Israel Divided!

We are left in our passage to ponder the fact that Israel has been split or divided within her own place of worship in the temple. Since Jesus has entered Jerusalem triumphantly as Prophet, Priest and King, the city and the temple are now divided:

ESV ***Luke 12:51 Do you think that I have come to give peace on earth? No, I tell you, but rather division.***

Now that Christ has come, Israel is now permanently divided: One part is unbelieving Israel or merely Israel according to the flesh (cf. Romans 2:25-29) and their circumcision means nothing; one part is believing Israel who is Israel according to the Spirit- ***-the True and Reformed Israel in Christ.***

One part of Israel rejects God’s Messianic King and the curses of the covenant and the wrath of God will abide upon them (John 1:9ff; 3:16-18)- -a rejection of Christ includes a rejection of not only the Old Covenant but also the New Covenant (Jeremiah 31:31-34). One part of Israel believes in God’s Messianic King and the blessings of the covenant and the eternal inheritance of Abraham will be theirs because of Jesus Christ and HIS covenant-keeping!

The leaders in Israel (a triumvirate of powerful men) the chief priests, the scribes and the principal men of the city reject and seek to destroy Christ; this is non-reformed Israel who has broken and rejected God’s covenant and who will experience a curse and the judgment of God for rejecting the Messianic Prophet, Priest and King! The city and the temple will undergo the curses of the Mosaic covenant (Deuteronomy 27-30).

Yet in contrast, many of the people in Israel hang on to, or are mesmerized or spellbound by Jesus’ words. ***Reformed Israel*** is learning the truth of God and the fulfillment of the Old Testament in Jesus Christ.

Reformed Israel is the remnant Church of True Sons of Abraham and True Heirs of the Old Covenant promises of eternal life in Christ Jesus (cf. Luke 19:1-10).

Let us be reminded that we too who have ears to hear Jesus’ words, who believe in Him, and seek to understand how he fulfills the Old Testament by “hanging on to his every word” (cf. Luke 24:24ff) are also part of ***The Reformed Israelite Church***. In Christ Jesus, Jews and Gentiles are being built up as a Holy Temple unto the Lord as they seek to worship Christ in spirit and truth, and as God conforms them to Christ’s glorious likeness!

Let us rejoice as those who still hear Christ teaching daily in His Holy Temple as we seek to better know and understand our Great Prophet, Priest and King!

There are only two kinds of people in the world: Those in Christ Jesus as His Holy Temple and those who oppose him and would seek to continually destroy him and His word!

Joy to the world! The Lord has come! Blessed is He who comes in the Name of the LORD!

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Scripture Lesson

^{ESV} **Psalm 118:** Oh give thanks to the LORD, for he is good; for his steadfast love endures forever! ² Let Israel say, "His steadfast love endures forever." ³ Let the house of Aaron say, "His steadfast love endures forever." ⁴ Let those who fear the LORD say, "His steadfast love endures forever." ⁵ Out of my distress I called on the LORD; the LORD answered me and set me free. ⁶ The LORD is on my side; I will not fear. What can man do to me? ⁷ The LORD is on my side as my helper; I shall look in triumph on those who hate me. ⁸ It is better to take refuge in the LORD than to trust in man. ⁹ It is better to take refuge in the LORD than to trust in princes. ¹⁰ All nations surrounded me; in the name of the LORD I cut them off! ¹¹ They surrounded me, surrounded me on every side; in the name of the LORD I cut them off! ¹² They surrounded me like bees; they went out like a fire among thorns; in the name of the LORD I cut them off! ¹³ I was pushed hard, so that I was falling, but the LORD helped me. ¹⁴ The LORD is my strength and my song; he has become my salvation. ¹⁵ Glad songs of salvation are in the tents of the righteous: "The right hand of the LORD does valiantly, ¹⁶ the right hand of the LORD exalts, the right hand of the LORD does valiantly!" ¹⁷ I shall not die, but I shall live, and recount the deeds of the LORD. ¹⁸ The LORD has disciplined me severely, but he has not given me over to death. ¹⁹ Open to me the gates of righteousness, that I may enter through them and give thanks to the LORD. ²⁰ This is the gate of the LORD; the righteous shall enter through it. ²¹ I thank you that you have answered me and have become my salvation. ²² The stone that the builders rejected has become the cornerstone. ²³ This is the LORD's doing; it is marvelous in our eyes. ²⁴ This is the day that the LORD has made; let us rejoice and be glad in it. ²⁵ Save us, we pray, O LORD! O

LORD, we pray, give us success! ²⁶ Blessed is he who comes in the name of the LORD! We bless you from the house of the LORD. ²⁷ The LORD is God, and he has made his light to shine upon us. Bind the festal sacrifice with cords, up to the horns of the altar! ²⁸ You are my God, and I will give thanks to you; you are my God; I will extol you. ²⁹ Oh give thanks to the LORD, for he is good; for his steadfast love endures forever!

^{ESV} **Isaiah 40:1-5:** Comfort, comfort my people, says your God. ² Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD's hand double for all her sins. ³ A voice cries: "In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God. ⁴ Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. ⁵ And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken."

^{ESV} **Jeremiah 9:1** Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

^{ESV} **Jeremiah 14:17** "You shall say to them this word: 'Let my eyes run down with tears night and day, and let them not cease, for the virgin daughter of my people is shattered with a great wound, with a very grievous blow.'

^{ESV} **Jeremiah 31:31-34:** "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, ³² not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. ³³ But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. ³⁴ And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

Zechariah 9:9-12: Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. ¹⁰ I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth. ¹¹ As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit. ¹² Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double.

^{ESV} **Isaiah 56:1** Thus says the LORD: "Keep justice, and do righteousness, for soon my salvation will come, and my deliverance be revealed. ² Blessed is the man who does this, and the son of man who holds it fast, who keeps the Sabbath, not profaning it, and keeps his hand from doing any evil." ³ Let not the foreigner who has joined himself to the LORD say, "The LORD will surely separate me from his people"; and let not the eunuch say, "Behold, I am a dry tree." ⁴ For thus says the LORD: "To the eunuchs who keep my Sabbaths, who choose the things that please me and hold fast my covenant, ⁵ I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off. ⁶ "And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant- ⁷ these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples."

Matthew 23:29-39: "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, ³⁰ saying, 'If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.' ³¹ Thus you witness against yourselves that you are sons of those who murdered the prophets. ³² Fill up, then, the measure of your fathers. ³³ You serpents, you brood of vipers, how are you to escape being sentenced to hell? ³⁴ Therefore I

send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town,³⁵ so that on you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar.³⁶ Truly, I say to you, all these things will come upon this generation.³⁷ "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!³⁸ See, your house is left to you desolate.³⁹ For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord.'"