

THE WORD OF THE PROPHETS

LUKE 10:1-24

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In our passage today from Luke 10, Jesus has set his face toward Jerusalem, and he is traveling south (9:51, 53). Jesus is on his journey to Jerusalem to suffer, die and be raised on the third day as he has twice told his disciples (Luke 9:21-22, 44-45):

^{ESV} **Luke 9:22:** "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 9:44-45:** "Let these words sink into your ears: The Son of Man is about to be delivered into the hands of men." ⁴⁵ But they did not understand this saying, and it was concealed from them, so that they might not perceive it. And they were afraid to ask him about this saying.

As Jesus continues his journey toward Jerusalem, he appoints seventy-two (some texts say seventy) prophets to declare that the long anticipated Kingdom of God has dawned in Jesus. Jesus gives these latter day prophets the words to speak, the power and authority to heal and to reveal the Kingdom, and they are so closely identified with Jesus as his messengers, that how the people respond to them, reveals their true relationship to God (10:16).

The people in our passage either respond with faith showing themselves to have been truly called by God, and there are some who reject the word of the prophets, revealing their unbelief.

Here in our passage this Lord's Day from Luke 10:1-24, Dr. Luke records a pre-Pentecost foretaste of the Kingdom of God extending to the ends of the earth and to all the nations through the preaching-proclamation of Jesus' appointed ambassador-prophets. The LORD knows those who are his elect, and so Jesus tells them that "the harvest is plentiful, but the laborers are few."

As the ambassador-prophets go in Jesus' Name declaring the Kingdom, the people of God are released from bondage to death, hell and the devil through faith in Christ. In fact, Jesus tells the disciples that through their proclamation of the Kingdom of God, the ancient and evil foe of God and his people has been conquered, when he says to them: "I saw Satan fall like lightning from heaven." In this passage, Jesus reveals the sovereignty of God in salvation, and glorifies and praises God for his wisdom and grace in salvation.

Theologically, this is a passage that teaches us a distinction between an external call of God to sinners, and the inward, internal, effectual call of God to sinners as they respond by faith to the message and Messenger of the Kingdom. In this passage, Jesus reveals the sovereignty of God in salvation, and glorifies God for his wisdom and grace in salvation.

We should understand that these prophets are sent “into every town and place where he himself [Jesus] was about to go” (v. 1). As God sent and appointed the prophets of the Old Testament with his power and authority to go to Israel before him to prepare the way, so Jesus is sending these prophets to call men to repentance. Even Gentiles will hear the message and respond, while many predominantly Jewish areas will reject once again the Word of the Prophets, as they have many times before in redemptive-history.

The area of the Transjordan is the location of Jesus’ sending the 72 prophet-preachers (Jesus has left Galilee and Samaria- chapter 9; Galilee was the territory Jesus and his disciples ministered in during the last six months of his ministry). The inhabitants of the Transjordan were treated at that time with much indifference by Israel’s teachers and leaders and were neglected spiritually. Jesus is sending out the disciples to minister in His Name and proclaim to them the Kingdom that had been kept from them by the current religious leaders in Israel. See map:



^{ESV} **Luke 10:1-12:** After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. ² And he said to them, "The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. ³ Go your way; behold, I am sending you out as lambs in the midst of wolves. ⁴ Carry no moneybag, no knapsack, no sandals, and greet no one on the road. ⁵ Whatever house you enter, first say, 'Peace be to this house!' ⁶ And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. ⁷ And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house. ⁸ Whenever you enter a town and they receive you, eat what is set before you. ⁹ Heal the sick in it and say to them, 'The kingdom of God has come near to you.' ¹⁰ But whenever you enter a town and they do not receive you, go into its streets and say, ¹¹ 'Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.' ¹² I tell you, it will be more bearable on that day for Sodom than for that town.

The Seventy-Two Prophet-Preachers of God (10:1-12)

The Bible teaches us that God knows those who are his (2 Tim. 2:19). That is why Jesus says in v. 2 that “the harvest is plentiful, but the laborers are few.” Jesus sends these seventy-two prophets out (v. 1) to give many people a chance to hear and respond to the Word of God and to repent of their sins, turning to Christ by faith.

Many crowds have been following Jesus has Dr. Luke has told us numerous times (3:10; 5:15; 8:45; 9:11). They had heard Jesus’ message and some who were fit by God’s grace for the Kingdom (see last sermon, Luke 9:62), who had put their hands to the plow, and not looked back were still following him and hearing him (see Parable of Sower, 8:1-15). Those who had ears to hear him were following him close behind.

But as Jesus nears Jerusalem (9:53) like God in the Old Covenant he sends his prophetic messengers out for one last time before his suffering, death and resurrection to proclaim that the long-anticipated Kingdom of God had come.

In chapter 10, verses 1-12 we learn the following things about these prophetic messengers of Jesus:

- 1) There were seventy-two and they preached two by two in every town and place where Jesus was about to go (v. 1). Like John the Baptist, these were to prepare the way for Messiah as he entered each town. They were to lay the red carpet if you will, declaring the message of the Kingdom, proclaiming that the King would be in their midst soon, and to be prepared as they humble themselves in repentance and await his arrival.
- 2) Good manuscripts witness to both the number 70 and 72 referencing the number of disciples Jesus sent out. There is problem no way of knowing which is correct. However, both the numbers make sense in the larger biblical record. Most Bible scholars think this specific number is a reference to Genesis 10 that gives 70 nations of the world (this number is 72 in the Septuagint LXX and 72 is confirmed in *The Book of 3 Enoch* 17:8 (Intertestamental non-canonical Jewish book) that teaches that 72 is the number of princes and languages in the world).

Either the numbers 70 or 72 disciples would represent a prophet-preacher for each nation of the world, a foretaste of the Church made up of every tribe and language and people and nation:

^{ESV} **Revelation 5:9** And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from *every tribe and language and people and nation*...

The great significance of this is twofold (1) The division of the nations that occurred in Genesis 11 at Babel is being unified by faith in Jesus Christ; (2) The Lord's mission is for not merely for Israel, but the nations of the world and this prefigures the gospel extension to the ends of the earth that happens in Dr. Luke's second volume *The Book of Acts*. God spoke in the Old Covenant (regardless of how well the Jews understood this great eschatological scope) that the harvest of his people would include the nations. Remember that Abraham was named by God because he was to be the "father of many nations" (Gen. 12; Rom. 4:17-18):

^{ESV} **Isaiah 66:19-20:** ...and I will set a sign among them. And from them I will send survivors to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to the coastlands afar off, that have not heard my fame or seen my glory. *And they shall declare my glory among the nations.* ²⁰ *And they shall bring all your brothers from all the nations as an offering to the LORD, on horses and in chariots and in litters and on mules and on dromedaries, to my holy mountain Jerusalem, says the LORD, just as the Israelites bring their grain offering in a clean vessel to the house of the LORD.*

This passage is also an allusion-fulfillment of what happened to Moses in Numbers 11:16-30, especially in light of Dr. Luke's context in chapter 9 and Jesus is the One Greater than Moses who is here:

^{ESV} **Numbers 11:16-30:** Then the LORD said to Moses, "*Gather for me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them, and bring them to the tent of meeting, and let them take their stand there with you.*" ¹⁷ *And I will come down and talk with you there. And I will take some of the Spirit that is on you and put it on them, and they shall bear the burden of the people with you, so that you may not bear it yourself alone.*" ¹⁸ And say to the people, 'Consecrate yourselves for tomorrow, and you shall eat meat, for you have wept in the hearing of the LORD, saying, "Who will give us meat to eat? For it was better for us in Egypt." Therefore the LORD will give you meat, and you shall eat. ¹⁹ You shall not eat just one day, or two days, or five days, or ten days, or twenty days, ²⁰ but a whole month, until it comes out at your nostrils and becomes loathsome to you, because you have rejected the LORD who is among you and have wept before him, saying, "Why did we come out of Egypt?"' ²¹ But Moses said, "The people among whom I am number six hundred thousand on foot, and you have said, 'I will give them meat, that they may eat a whole month!' ²² Shall flocks and herds be slaughtered for them, and be enough for them? Or shall all the fish of the sea be gathered together for them, and be enough for them?" ²³ And the LORD said to Moses, "Is the LORD's hand shortened? Now you shall see whether my word will come true for you or not." ²⁴ *So Moses went out and told the people the words of the LORD. And he gathered seventy men of the elders of the people and placed them around the tent.* ²⁵ *Then the LORD came down in the cloud and spoke to him, and took some of the Spirit that was on him and put it on the seventy elders. And as soon as the Spirit rested on them, they prophesied. But they did not continue doing it.* ²⁶ Now two men remained in the camp, one named Eldad, and the other named Medad, and the Spirit rested on them. They were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. ²⁷ And a young man ran and told Moses, "Eldad and Medad are prophesying in the camp." ²⁸ And Joshua the son of Nun, the assistant of Moses from his youth, said, "My lord Moses, stop them." ²⁹ ***But Moses said to him, "Are you jealous for my sake? Would that all the LORD's people were prophets, that the LORD would put his Spirit on them!"*** ³⁰ And Moses and the elders of Israel returned to the camp.

From this passage, again Jesus is revealing himself as the Prophet Greater than Moses (Deut. 18:15-18); there are 70 elders that is an allusion (and even 72 if you count Eldad and Medad, another reason why good manuscripts have both numbers). Jesus will be the one who here places his Spirit on the disciples and makes them prophets, as he will do for all His Church after his resurrection-ascension on the Day of Pentecost as the Prophet Joel declared:

^{ESV} **Joel 2:28-32:** "And it shall come to pass afterward, *that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy*, your old men shall dream dreams, and your young men shall see visions." ²⁹ Even on the male and female servants in those days I will pour out my Spirit. ³⁰ "And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. ³¹ The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes. ³² *And it shall come to pass that everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.*

^{ESV} Acts 2:17-21: "***And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy***, and your young men shall see visions, and your old men shall dream dreams; ¹⁸ even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy. ¹⁹ And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; ²⁰ the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. ²¹ ***And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.***'

Here in Luke 10 we have a foretaste of what will occur for all of the Church on Pentecost when all of the Lord's people will have His Holy Spirit and prophecy and engage in spiritual warfare against the evil forces in heavenly places (Ephesians 6:12-20).

- 3) Jesus tells the prophetic messengers that there ***is a harvest*** (v. 2a). They must be prepared for many to receive the message, and to rejoice because God's Kingdom is growing. They must pray (v. 2b) that God the "Lord of the harvest" (cf. 10:21ff) would continue to send out laborers. This reminds us of the important theological balance of understanding both God's sovereignty and man's responsibility. The implication of the great harvest is that seventy-two will just not be enough (but this is a "cliff-hanger" that will be resolved later in Acts). They are the prophet-preacher-messengers, but because of God's great grace to his people, there will be many more needed for the task. ***The imagery of harvest throughout the Bible is that of gathering God's people through salvation in the midst of God's judgment*** (cf. Matthew 13:36-43; Revelation 14:15)

Because the Transjordan area was particularly neglected, Jesus is telling the disciples that there will be a great response to hearing the message of the Kingdom, but there will be judgment on those who reject the message! There ***will be a great harvest*** however. Jesus as the Great Shepherd is fulfilling the prophecy of Ezekiel 34 where Israel's shepherds were neglecting the flock, and YHWH promises that one day he would come as shepherd and lead the people into life and righteousness for his Name's sake!

¹¹ "For thus says the Lord GOD: Behold, I, I myself will search for my sheep and will seek them out. ¹² As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. ¹³ And I will bring them out from the peoples and gather them from the countries, and will bring them into their own land. And I will feed them on the mountains of Israel, by the ravines, and in all the inhabited places of the country. ¹⁴ I will feed them with good pasture, and on the mountain heights of Israel shall be their grazing land. There they shall lie down in good grazing land, and on rich pasture they shall feed on the mountains of Israel. ¹⁵ I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord GOD. ¹⁶ I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice.- Ezekiel 34:11-16

- 4) Jesus tells the prophetic-preacher-messengers that they are to be wise and warned that they go into a very hostile world (v. 3). As they preach and proclaim the Kingdom, they must understand that they are like weak and helpless sheep among ravenous wolves. Wolves hunt, eat, and devour sheep to satisfy their own appetites, and the world of sinful man is full of wolves who will oppose the message as well as the Messenger.

The imagery of sheep among wolves reminds us of the Prophetic Writings that teach us that Jesus Christ the Great Shepherd will tend his flock, gathering his lambs and carrying them as he leads them even in the midst of opposition and persecution.

^{ESV} **Isaiah 40:11** He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those that are with young.

^{ESV} **Jeremiah 50:6-7**: "My people have been lost sheep. Their shepherds have led them astray, turning them away on the mountains. From mountain to hill they have gone. They have forgotten their fold. ⁷ All who found them have devoured them, and their enemies have said, 'We are not guilty, for they have sinned against the LORD, their habitation of righteousness, the LORD, the hope of their fathers.'

- 5) Jesus tells them that they are to depend totally on God's provision for them and so they must travel light because of the urgency of the message; this also teaches the disciples that they must have faith in a strong Christ (cf. Luke 9:1-6). Much of what Jesus says to the seventy-two is also what he told the disciples earlier in Luke 9 (see previous sermon on chapter 9). They prophet-preachers are to stay in the house that receives them and remain there receiving the hospitality that is provided, not going from house to house (vv. 5-7).
- 6) As they enter each town, Jesus tells them to accept the hospitality that is offered to them, no matter how humble (or great! And even Gentile! The food may not be familiar, and it may be ceremonial unclean according to Jewish dietary laws).

Geldenhuis wrote: "The Old Dispensation of outward ceremonies was passing away and there was no longer time or room for fastidiousness in connection with [Old Covenant ceremonial dietary laws]" pg. 300). The workman is worthy of his wages (1 Timothy 5:18), so they are to be taken care of by those who receive the Kingdom word of promise. As Professor Darrell Bock writes: "The spiritual benefit the worker brings with the kingdom message is worthy of support" (*Luke*, pg. 999).

As they live among the people in the towns, they are to heal the sick in the town and declare that *the Kingdom of God has come near to you* (vv. 8-9). Jesus tells them essentially that like the Old Covenant prophets, they are to declare-proclaim in Word and Deed that God is among his people.

The message of the prophets: *The Kingdom of God has come near to you.* This does not merely express proximity, but more importantly the urgency of receiving the message while the Lord is near; as Isaiah the Prophet preached and called to Israel:

"Seek the LORD while he may be found; call upon him while he is near; ⁷ let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have compassion on him, and to our God, for he will abundantly pardon. – Isaiah 55:6-7

Application: It is important to note that the Kingdom is present to people through preaching. In Jesus' time as well as in our time, when the Gospel of the Kingdom is faithfully preached and proclaimed, Jesus Christ is held out to us in the Gospel to be received by faith- -while he is near- -while there is opportunity. The Apostle Paul said in a passage concerning the salvation of men through preaching that the word is near to you (Romans 10:6-11):

But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'"(that is, to bring Christ down) ⁷ or "'Who will descend into the abyss?'"(that is, to bring Christ up from the dead). ⁸ But what does it say? *"The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); ⁹ because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.* ¹⁰ For with the heart one believes and is justified, and with the mouth one confesses and is saved. ¹¹ For the Scripture says, "Everyone who believes in him will not be put to shame."

- 7) As blessings are pronounced on those who receive the prophet-preachers, so a curse or a woe is pronounced on those who reject the Word of the prophets. Despite this rejection, the disciples are to be faithful to proclaiming the truth that the Kingdom of God has come near, even while wiping their feet off in response to those who reject the life-giving message, as we learn in v. 11.

This is an urgent message for each town; they are to receive the Word of the prophet-preachers as if they were God himself (cf. v. 16).

^{ESV} Luke 10:16 "The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me."

They are to repent and believe NOW, lest it be too late. The evil City of Sodom (v.12), full of heinous sinfulness, inhospitality, lust and evil grotesqueness will fair better on "that day", (that is the eschatological Day of Judgment), than for the town that has rejected these latter day prophets! (v.12). Bock writes: "On judgment day, Sodom, the most despicable of ancient Gentile cities and a symbol of unrighteousness, will fare better than the city that rejects the kingdom message" (*Luke*, pg. 1002).

We should remember that the evil City of Sodom was guilty before God because they did not show hospitality to God's messengers in Genesis 19:1-23. We later

learn from the Prophet Ezekiel that the greatest sin of Sodom was an unwillingness to receive God's messengers and offer them hospitality:

^{ESV} **Ezekiel 16:49-50:** Behold, this was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy. ⁵⁰ They were haughty and did an abomination before me. So I removed them, when I saw it.

Isaiah the Prophet wrote:

^{ESV} **Isaiah 3:9** For the look on their faces bears witness against them; they proclaim their sin like Sodom; they do not hide it. Woe to them! For they have brought evil on themselves.

As Sodom rejected messengers (and the message) and suffered an intrusion of God's Last Day Judgment wrath, so those who reject the message, reject not merely the messenger, but God the Father and Jesus Christ our Lord!

The rejection of the Gospel message is a rejection of God's Kingdom, placing yourself in opposition to the LORD and His Anointed One (cf. Psalm 2), making yourself a sworn enemy of God, and ally of Satan and his minions, and sentencing yourself to the wrath of God and an eternity of doom and suffering!

¹³ "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴ But it will be more bearable in the judgment for Tyre and Sidon than for you. ¹⁵ And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades. ¹⁶ "The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me." ¹⁷ The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in your name!" ¹⁸ And he said to them, "I saw Satan fall like lightning from heaven. ¹⁹ Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. ²⁰ Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

Jesus the Great Prophet of Blessing and Woe

As the Kingdom of God looms nearer in the Person and Work of Jesus Christ, Jesus the Great Prophet cries out a prophetic woe against Chorazin, Bethsaida, and Capernaum (vv. 13-14)! Chorazin and Bethsaida were two towns in Galilee predominantly made up of Jews; these were commercial centers and had rejected the prophets of the Old Covenant and the dawn of the Kingdom in the ministry of word and deed that Jesus had performed in their midst. Mighty works of the Kingdom had been revealed in Jesus; mighty works that were greater than the days of Elijah and Elisha and they did not repent.

Jesus contrasts (offensively!) these predominantly Galilean Jewish towns with two predominantly pagan Gentile cities: Tyre and Sidon (these two cities carry a lot of Old

Testament prophetic allusions, like Babylon). Jesus had not revealed the Kingdom through Word and deed in these cities as he had in Chorazin, Bethsaida, and Capernaum.

Tyre in Sidon in the Old Testament Prophets, particularly Isaiah, Jeremiah and Ezekiel are cities to be condemned because of gross idolatry (Isaiah 23; Ezekiel 26-28; Joel 3:4-8; Amos 1:9-10).

^{ESV} **Ezekiel 28:2** "Son of man, say to the prince of Tyre, Thus says the Lord GOD: "Because your heart is proud, and you have said, *'I am a god, I sit in the seat of the gods, in the heart of the seas,' yet you are but a man, and no god, though you make your heart like the heart of a god...*

Jesus says that if the Kingdom-Gospel had been preached there in idolatrous cities like Tyre and Sidon, there would have been great repentance (thus the ancient practice of sitting in "sackcloth and ashes" was an outward sign of an inward repentance). He asks the question: ***"Will you Capernaum [because you are a predominantly Jewish town] be exalted to heaven?" "Will you Capernaum [just because I have ministered in your midst and I have even called this my own city (Matthew 9:1)] are you to be exalted to heaven?"***

Jesus answers by saying that because of their continued stiff-neck-ness and unbelief that they will NOT be exalted or given preferential treatment, but rather they will be sentenced to Hades, or Hell. Eternal judgment awaits those who have rejected the Word of the Prophets because if they were appointed and sent by the Great Prophet Jesus himself, then they are rejecting not only their words, but Jesus' Word, as well as the word of the Father (v. 16; cf. 9:35: "This is my Son, my beloved; listen to him!").

What does this mean here? Jesus is saying that as God in the Old Covenant sent the prophets to reform Israel and call her to repentance, many, many times, she responded only in unbelief. For many in Israel, they honored God with their lips but their hearts were far from him although there was always a faithful elect remnant! Jesus is giving Israel one more chance to repent by crying out this woe as he approaches Jerusalem; this is the last chance if you will for Israel to repent before Jesus' suffering, death and resurrection.

We should not overlook the severity of Jesus' condemning woes on the Jews who have perhaps marveled at his Word and Deed in Galilee, but have not responded to him in faith and so have rejected the Message and the Messenger of the Kingdom!

What Jesus is saying is that the Jews in these Galilean towns where he had done most of his Kingdom ministry and activity have essentially shown themselves to be like the idolatrous Gentiles of the cities of Sodom, Tyre and Sidon, and thus the reason why they do not repent is because they are worshipping and serving idols - -rather than the True and Living God and Father of the Lord Jesus Christ! The cities that rejected Jesus and his Kingdom message are worse off than these wicked Old Testament cities! Bock writes: "These ancient cities exhibit more sense than the total lack of spiritual discernment of these current cities" (pg. 1004).

Jesus is using the language of the Old Covenant Prophets Isaiah 14:13-15 and Ezekiel 28:2-10 when he says that Capernaum will be judged by being brought down to Hades (v. 15).

In Isaiah 14, Babylon and Tyre are warned that she will be judged; in Luke 10, unbelievers are warned likewise that they will be judged:

^{ESV} **Isaiah 14:13-14:** You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; ¹⁴ I will ascend above the heights of the clouds; I will make myself like the Most High.' ¹⁵ ***But you are brought down to Sheol, to the far reaches of the pit.***

^{ESV} **Ezekiel 28:2-10:** "Son of man, say to the prince of Tyre, Thus says the Lord GOD: ***"Because your heart is proud, and you have said, 'I am a god, I sit in the seat of the gods, in the heart of the seas,' yet you are but a man, and no god,*** though you make your heart like the heart of a god-³ you are indeed wiser than Daniel; no secret is hidden from you; ⁴ by your wisdom and your understanding you have made wealth for yourself, and have gathered gold and silver into your treasuries; ⁵ by your great wisdom in your trade you have increased your wealth, and your heart has become proud in your wealth- ⁶ therefore thus says the Lord GOD: Because you make your heart like the heart of a god, ⁷ therefore, behold, I will bring foreigners upon you, the most ruthless of the nations; and they shall draw their swords against the beauty of your wisdom and defile your splendor. ⁸ They shall thrust you down into the pit, and you shall die the death of the slain in the heart of the seas. ⁹ Will you still say, 'I am a god,' in the presence of those who kill you, though you are but a man, and no god, in the hands of those who slay you? ¹⁰ ***You shall die the death of the uncircumcised by the hand of foreigners; for I have spoken, declares the Lord GOD."***

We should note the fact that Jesus the Great Eschatological Prophet of God is now directing the woes not at Israel's Gentile enemies as found in the Old Covenant, but now he is pronouncing the Last Days woes on Israel herself. As Israel's idolatrous neighbors did not heed the Word of the Prophets, so Israel herself is refusing to acknowledge the Word of the Prophets – and the Prophet Himself, who is Christ.

Application: We learn theologically here in verses 13-16 that in some ways for unbelievers, it is better that they never hear the prophetic-Word of the gospel than to hear it and reject it, and so suffer greater judgment from God for what they know. When Jesus contrasts the predominantly Jewish towns who had received God's Word and Deed revelation with the predominantly Gentile towns that did not receive God's Word and Deed revelation, he says one will suffer a greater judgment *because they did indeed have the opportunity to hear, and yet they rejected the message (and the Messenger who is Christ!)*.

This woe to Israel is much like the Apostle Paul when he reminds the Israelites of the greater special revelation that they have received and yet God is blasphemed among the Gentiles because of their sinfulness, and lack of repentance:

Romans 2:17-29: But if you call yourself a Jew and rely on the law and boast in God ¹⁸ and know his will and approve what is excellent, because you are instructed from the law; ¹⁹ and if

you are sure that you yourself are a guide to the blind, a light to those who are in darkness,²⁰ an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth-²¹ you then who teach others, do you not teach yourself? While you preach against stealing, do you steal?²² You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?²³ You who boast in the law dishonor God by breaking the law.²⁴ ***For, as it is written, "The name of God is blasphemed among the Gentiles because of you."***²⁵ For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision.²⁶ So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision?²⁷ Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law.²⁸ For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical.²⁹ ***But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.***

In other words, a true Jew, or a child of God's covenantal promises is the one who has an inward heart that has been regenerated by the Spirit. A Jew is not merely one who outwardly descended from Abraham, and has the Bible and the outward signs and seals that God has granted to his people (Rom. 9:1-6). A true Jew is a believer in Jesus Christ.

Satan the Conquered Foe of God

When the prophet-preachers return they rejoice because of their power over evil forces and are amazed that even demons are subject to the Lordship of Christ (v. 17). Jesus teaches us an important eschatological lesson when he says in response: "I saw Satan fall like lightning from heaven" in verse 18 (Greek: Imperfect tense; literally: "I was seeing Satan as lightning from heaven falling").

What this means is that Satan is bound or suspended from heaven through the proclamation-preaching of the Word of God. The Word of God binds him as it releases sinners from his bondage and grip upon them. As sinners repent and respond to the Kingdom promises found in Christ, they find that they are no longer under his dominion or reign, but ***are now released to be servants of Christ through the power of God's Word*** (cf. Eph. 2:1-10; Romans 6:1-14; Heb. 2:14-18; 4:14-16).

As Martin Luther wrote in his great Reformation hymn:

*And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us.
The prince of darkness grim,—
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,—
One little word shall fell him.*

*That word above all earthly powers—
No thanks to them—abideth;
The Spirit and the gifts are ours
Through him who with us sideth.
Let goods and kindred go,
Let goods and kindred go,*

*This mortal life also;
The body they may kill:
God's truth abideth still,
His kingdom is forever.*

New Testament Professor Joel Green adds helpfully here: “Jesus had just used Isaianic imagery to describe the descent of Capernaum [into Hades/Hell]; the same imagery is now used with reference to Satan, whose claim to glory and allegiance is antecedent to, even mandates, his fall...To reject God is to align oneself with Satan, and to align oneself with Satan is to place oneself in the position of being cast down in judgment” (*Luke*, NICNT, pg. 418).

Additionally, this means that Satan has fallen from his access to heaven because of the nearly accomplished Work and Ministry of Jesus Christ for his people. As Satan appears in the Old Testament as the accuser of the brethren (Job 1-2; Zech. 3:1ff), here through the proclamation of the proximity of the Kingdom in Christ, he is cast down from heaven and no longer given access to God the Father, because soon Christ Jesus will die in the place of sinners (and therefore he will have nothing more to accuse them of, Rom. 8:31ff), Jesus will be vindicated and resurrected as the victorious Son of God (whom the devil could not stop), and Christ will be ascended-enthroned at God's right hand as the only Mediator between God and man, ruling and praying in heaven on behalf of God's people, pleading his blood as our Advocate before the Father (1 John 2:1-2).

New Testament scholar Geldenhuys wrote: “Throughout the Savior's public ministry this victory [over the devil] was revealed in the liberation of those possessed of the devil and in other manifestations of his power. And especially in the grand offensive by the seventy against the might of Satan it could plainly be seen how Satan had already lost his exalted position of power. Satan is a conquered enemy, and where action is taken in the name of Jesus, the Conqueror, victory is gloriously assured” (pg. 302).

Joel Green wrote: “The theme of this narrative unit...concerns the experience of the mission as the arena of conflict and eschatological engagement with diabolic forces” (NICNT, pg. 411).

Satan is cast down even though Christ has not fully accomplished his mission, his Kingdom has dawned and his mission will be accomplished because of God's sovereign promises and infinite love for his Son and the people Christ will redeem - but the proclamation-promise-preaching of the Kingdom even NOW causes Satan to lose the battle and be conquered! In fact in two of the Apostle John's writings, we have this revealed. In the Gospel of John, as Jesus is headed for Jerusalem to die for sinners, he says:

^{ESV} **John 12:31** Now is the judgment of this world; now will the ruler of this world be cast out.

In Revelation 12, we have a picture of this reality of Satan's being cast down from heaven like lightning through preaching and the proclamation of the Kingdom:

^{ESV} **Revelation 12:9-10:** And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world- he was thrown down to the earth, and his angels were thrown down with him. ¹⁰ And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God.

At the very moment on the cross when the devil thought he had succeeded through evil men in the crucifixion of God's Son, Christ was triumphing over him in weakness in that he was securing the redemption of his people, and laying down his life so that they might be saved from sin, death, and hell. The Apostle Paul says that on the cross, Jesus paid for the sins of his people, and he disarmed the powers of evil, and triumphed over them:

^{ESV} **Colossians 2:15** He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

Even though the prophet-preachers rejoiced in the power of Jesus' name, Jesus tells them to rejoice that their names are written in heaven (v. 20). The greatest blessing that any person can ever receive is the knowledge that their names are written in heaven because they have trusted in Christ alone for the salvation of their souls! What does it profit a person if he/she gains the whole world (of riches, honor, respect, fame) and yet loses his/her soul because of rejecting the Word of the Prophets? (cf. 9:25).

Book of the Living/Lamb's Book of Life

^{ESV} **Exodus 32:32** But now, if you will forgive their sin- but if not, please blot me out of your book that you have written."

^{ESV} **Psalms 69:28** Let them be blotted out of the book of the living; let them not be enrolled among the righteous.

^{ESV} **Isaiah 4:3** And he who is left in Zion and remains in Jerusalem will be called holy, everyone who has been recorded for life in Jerusalem...

^{ESV} **Daniel 12:1** "At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book.

^{ESV} **Hebrews 12:23** and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect,

^{ESV} **Philippians 4:3** Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.

^{ESV} **Revelation 3:5** The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels.

^{ESV} **Revelation 13:8** and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb that was slain.

^{ESV} **Revelation 17:8** The beast that you saw was, and is not, and is about to rise from the bottomless pit and go to destruction. And the dwellers on earth whose names have not been written in the book of life from the foundation of the world will marvel to see the beast, because it was and is not and is to come.

^{ESV} **Revelation 20:12** And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done.

^{ESV} **Revelation 20:15** And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

^{ESV} **Revelation 21:27** But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life.

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. ²² All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him." ²³ Then turning to the disciples he said privately, "Blessed are the eyes that see what you see! ²⁴ For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it."

In verse 21 we have a mystery of God's sovereignty that is revealed that can be hard for some of us to grasp, but it is in no way irrational or unreasonable. Jesus rejoices in the Holy Spirit, that is, he exults or worships God for his sovereign grace in election! The word that describes Jesus' exaltation or joy is **ἠγαλλίασεν** [be extremely joyful or glad] in Greek, and it literally means "thrilled with joy" (Moffatt) or "exceptional rejoicing and exultation" (Geldenhuys).

Praise to God for His Fatherly Sovereignty

That may seem strange to some, especially evangelicals today who cringe at the thought of God sovereignly electing some to faith and not making salvation available to all. For anyone who has a hard time accepting that they are mere clay in the hands of the Potter (Rom. 9:20-21), this will not be a favorite Bible memorization passage. But with Jesus, we should learn to rejoice in God's sovereign grace- -even if we don't fully comprehend it!


In verse 21b, Jesus addresses God as "Father" revealing God's tender mercies and grace to his children, as well as "Lord of heaven and earth" revealing God's sovereignty and rule as God the Creator. This should help all Christians to understand that God's fatherly goodness and his sovereign grace and will go hand in hand and should never be disconnected or misunderstood. To ever speak of God's sovereignty as merely his

arbitrary will is to misunderstand his fatherly goodness and a failure to understand the whole revelation of God's character.

In verse 21, Jesus says clearly in his rejoicing that God has hidden "these things" - - what things? "These things" are the realities of the Kingdom of God found in the Person and Work of Christ that the 72 have experienced in their preaching; God has hidden these things, yet they have been fully revealed? What?!

Think about it! All people who saw Jesus' miracles and Kingdom power knew he was something special, but they did not necessarily have eyes to see. Many who heard Jesus' proclamation of the Kingdom and the proclamation-preaching of those he appointed and sent who *heard* the message, *but did not truly hear* (because they did not have eyes to see and ears to hear, cf. Isaiah 6:8-10, Luke 8:1-15).

God is not unfair however in hiding his revelation from some, although he shows to them clearly. God reveals himself in creation clearly, the Apostle Paul says (Rom. 1:20ff), and what does sinful man do? Sinful man suppresses the truth of God revealed and exchanges his revelation for idolatry and worships and serves the creation rather than the Creator who is forever praised. Man by nature is sinful and suppresses the knowledge of God in creation; how much more does sinful man suppress the knowledge of God that has been seen and revealed to them in Jesus Christ. There is no difference; man cannot and will not see and hear what God shows and says to them unless God first reveals it to them.

That is what Jesus goes on to say in verse 22. Jesus exults or rejoices in the Holy Spirit that God does indeed reveal himself to those who are like little children; those who are made humble by God's Law, and those who God has made ready by His Spirit to receive the revelation of the Kingdom. In fact, this is God's "good pleasure" or (Greek: , if good will, pleasure, favor; desire, purpose, choice). This means, even if this does not make full sense to sinful man, that God is pleased to reveal the Kingdom to some and is pleased not to reveal the Kingdom to others.

On some God shows justice; on some God shows mercy in Jesus Christ. This is God's "eudokia" (Gk.) or "good pleasure" or God's "desire" or "purpose" or "choice"- -and we must learn to rejoice in this as well. God is glorified both in his justice and mercy!

Jesus teaches the people that as the Father has sovereign authority over all things, and as the Father is sovereign in grace and election, so is the Son in verse 22.

^{ESV} **Luke 10:22** All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him."

How do we respond to this? In the larger context of redemptive-history, Jesus is making a distinction between Esau and Jacob as some respond with faith and some reject the message.

Some in Jesus' time are showing themselves to be true sons of Jacob, or those who receive the covenant promises to Abraham, while some are rejecting the promises to Abraham which is Christ like Esau, selling their birthright for a pot of stew. As the Apostle Paul explains God's justice and mercy in Romans 9:13-20:

As it is written, "Jacob I loved, but Esau I hated." ¹⁴ What shall we say then? Is there injustice on God's part? By no means! ¹⁵ For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." ¹⁶ So then it depends not on human will or exertion, but on God, who has mercy. ¹⁷ For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." ¹⁸ So then he has mercy on whomever he wills, and he hardens whomever he wills. ¹⁹ You will say to me then, "Why does he still find fault? For who can resist his will?" ²⁰ But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?"

So how do we respond? First, we must not talk back to God as Romans 9:19; that is, we must learn to rejoice with Jesus (and the Apostle Paul) in God's sovereign mercy as well as his sovereign judgment). Secondly, we must respond to Christ's Word by believing. We believe in Christ and take hold of all the promises of God to Abraham in Christ Jesus. Jesus is the Way, the Truth and the Life NO ONE COMES TO THE FATHER EXCEPT THROUGH HIM. We don't try and figure out whether God has elected us or not, we must believe- -and we must believe now in Christ before it is too late. Before woes are pronounced upon us like Chorazin, Bethsaida and Capernaum for their unbelief! Now is the favorable time of salvation whenever Christ and His Kingdom is preached- -do not delay! (2 Cor. 6:2).

***Unbeliever: Seek the Lord while he may be found; call upon him while he is near!
Pray that god would turn your heart toward him in regeneration; seek God for his
mercy found in Jesus Christ alone!***

***Christian: Have you learned to rejoice in God's sovereignty even if you do not fully
understand it simply because it is clearly revealed in God's holy Word?***

Jesus closes his message privately to his disciples in verses 23-24. He privately tells the disciples that they are blessed for seeing what they see in the coming of the Kingdom in Jesus Christ. He tells them that many Old Covenant kings and prophets longed for this day and did not see it; they longed to hear that the Kingdom had come, and did not hear it.

There is two-fold meaning here in verse 24 that we should appreciate. In the Old Covenant kings and prophets did see and hear the Kingdom in a certain way. They saw the Messiah-Christ represented in the ceremonial sacrifices for sin, and they heard that the good news of forgiveness of sins through God's mercy when Messiah-Christ shall come.

However, they did not see and hear the good news of the Kingdom as a present reality. They saw and heard in a typological way as anticipatory, but they did not see Messiah-

Christ revealed before their very eyes like many in Jesus' day did! In the Old Covenant there were prophets, priests and kings who God worked through mightily- -but as great as their Kingdom deeds were, they were not THE PROPHET, PRIEST AND KING who was yet to come!

^{ESV} **Hebrews 11:13** These [Old Testament saints] all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth.

The time of promise, or fulfillment, the end of the ages, the fullness of the times had come in Jesus. They were to rejoice in this good news! As the Apostle Paul teaches in Galatians 4:

But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, ⁵ to redeem those who were under the law, so that we might receive adoption as sons. ⁶ And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!"

At the same time the disciples are blessed for seeing and hearing, many are being judged by God for their prophetic message now just as it was in Isaiah the Prophet's ministry. In fact, when God called Isaiah to speak to Israel, he specifically told him preach to them so that they would not see and hear; again, we have here the mystery of God's sovereign grace and purposes revealed, and Dr. Luke is alluding to the Prophet Isaiah as this entire passage is a "fulfillment-exegesis" of the Prophets:

And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I! Send me." ⁹ And he said, "Go, and say to this people: "' Keep on hearing, but do not understand; keep on seeing, but do not perceive.' ¹⁰ Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed." ¹¹ Then I said, "How long, O Lord?" And he said: "Until cities lie waste without inhabitant, and houses without people, and the land is a desolate waste..."

As Isaiah 52 teaches us about the Suffering Servant who will come to suffer, die and be resurrected, even kings will be surprised:

Isaiah 52:13-15: Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. ¹⁴ As many were astonished at you- his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind- ¹⁵ *so shall he sprinkle many nations; kings shall shut their mouths because of him; for that which has not been told them they see, and that which they have not heard they understand.*

^{ESV} **Romans 15:21** but as it is written, "Those who have never been told of him will see, and those who have never heard will understand."

But blessed are you today who still see and hear! The Church has a privilege to see and hear Christ's Kingdom Gospel as it is proclaimed and preached. Do you see? Do you hear?

Conclusion

Let us learn this Easter Sunday the importance of hearing the Word of God and more importantly receiving it as if it were from God the Father and Jesus Christ our Lord himself! Let us be reminded that as Christ's Church after Pentecost, we have indeed been given His Spirit so that we might continue to proclaim in our homes, our neighborhoods, our workplaces, our world the Gospel of the Kingdom in Word and Deed.

There is a distinction between the extraordinary office of Teacher-Pastor (Ordained office described in Ephesians 4:11-16), but all Christians are called to the ordinary office of the "Prophethood of all believers" because they have received the Holy Spirit as Moses hoped for, and the Prophet Joel foretold. All Christians are called to witness in Word and Deed to the truths of Scripture.

We too, should be encouraged that the Kingdom-Gospel has gone to the ends of the world, and that it continues by God's grace to save souls who believe in Jesus Christ. Until Christ's return, there is still a great harvest because the Lord knows those who are his, and we must pray earnestly to the Lord of the harvest that he will send out his prophet-preachers who are faithful to proclaim the gospel even today.

Let us be reminded that our message is Christ and him crucified for sinners. Christ died for our sins, and remained in the ground dead for three days, but on the third day he was resurrected and vindicated as the one who had completed and accomplished his mission for sinners to be saved, redeemed, and released from the bondage and servitude of the devil, and to be brought back into communion with God.

As this Gospel continues to be made know in Word and Deed, let us not merely rejoice that Satan is still bound (although that is a great reason to rejoice!), but let us rejoice that in God's grace and mercy toward us, we by responding to the Gospel of Christ, have realized that our names are written in the Lamb's Book of Life!

But let us all be warned and let us soberly consider the consequences for failing to believe His Word, and for rejecting him. It will be better for Sodom on that day than it will be for us! Just because we have had the Gospel clearly preached to us, and we have enjoyed the mercy of God clearly revealed and held out to us in the Gospel. We dare not reject it- -lest we suffer eternity under God's disfavor and wrath!

He is risen! And because he is risen, he has sent us as his people with His Spirit to rejoice in the fact that we have our names written in heaven, and that God has sovereignly revealed Christ to us by His Grace. This is no reason to boast, but it is every reason to rejoice in the Lord always!

Happy Easter- -He is Risen!

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Scripture Lesson

^{ESV} **Psalm 91:1** He who dwells in the shelter of the Most High will abide in the shadow of the Almighty. ² I will say to the LORD, "My refuge and my fortress, my God, in whom I trust." ³ For he will deliver you from the snare of the fowler and from the deadly pestilence. ⁴ He will cover you with his pinions, and under his wings you will find refuge; his faithfulness is a shield and buckler. ⁵ You will not fear the terror of the night, nor the arrow that flies by day, ⁶ nor the pestilence that stalks in darkness, nor the destruction that wastes at noonday. ⁷ A thousand may fall at your side, ten thousand at your right hand, but it will not come near you. ⁸ You will only look with your eyes and see the recompense of the wicked. ⁹ Because you have made the LORD your dwelling place- the Most High, who is my refuge- ¹⁰ no evil shall be allowed to befall you, no plague come near your tent. ¹¹ For he will command his angels concerning you to guard you in all your ways. ¹² On their hands they will bear you up, lest you strike your foot against a stone. ¹³ You will tread on the lion and the adder; the young lion and the serpent you will trample underfoot. ¹⁴ "Because he holds fast to me in love, I will deliver him; I will protect him, because he knows my name. ¹⁵ When he calls to me, I will answer him; I will be with him in trouble; I will rescue him and honor him. ¹⁶ With long life I will satisfy him and show him my salvation."

^{ESV} **Isaiah 6:1-14:** In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. ² Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. ³ And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!" ⁴ And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. ⁵ And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!" ⁶ Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. ⁷ And he touched my mouth and said: "Behold, this has touched your lips; your guilt is taken away, and your sin atoned for. ⁸ And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I! Send me." ⁹ And he said, "Go, and say to this people: "' Keep on hearing, but do not understand; keep on seeing, but do not perceive.' ¹⁰ Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed." ¹¹ Then I said, "How long, O Lord?" And he said: "Until cities lie waste without inhabitant, and houses without people, and the land is a desolate waste, ¹² and the LORD removes people far away, and the forsaken places are many in the midst of the land. ¹³ And though a tenth remain in it, it will be burned again, like a terebinth or an oak, whose stump remains when it is felled." The holy seed is its stump.

Isaiah 52:15-53:7: Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. ¹⁴ As many were astonished at you- his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind- ¹⁵ *so shall he sprinkle many nations; kings shall shut their mouths because of him; for that which has not been told them they see, and that which they have not heard they understand.* **53:1** Who has believed what they heard from us? And to whom has the arm of the LORD been revealed? ² For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. ³ He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. ⁴ Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. ⁵ But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. ⁶ All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all. ⁷ He was

oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.