

The Red-Letter Words of Yeshua ~ Part 108

The Perea Ministry ~ Part 2

In our last post, we followed **Yeshua** as He left **Yerushalayim** to go to **Perea**. In this post, we continue to examine **His Perea Ministry** as He **Laments Over Yerushalayim**.

Yeshua Laments Over Yerushalayim

³¹ Just at that moment, some P'rushim came up and said to Yeshua, "Get out and go away from here because Herod wants to kill you!" ³² He said to them, "Go, tell that fox, 'Pay attention: today and tomorrow I am driving out demons and healing people, and on the third day I reach my goal.' ³³ Nevertheless, I must keep traveling today, tomorrow, and the next day; because it is unthinkable that a prophet should die anywhere but in Yerushalayim.

³⁴ "Yerushalayim! Yerushalayim! You kill the prophets! You stone those who are sent to you! How often I wanted to gather your children, just as a hen gathers her chickens under her wings, but you refused! ³⁵ Look! God is abandoning your house to you! I tell you; you will not see me again until you say, 'Blessed is he who comes in the name of Adonai!'" ¹

Some interpreters believe these **P'rushim** were trying to frighten **Yeshua** into **Judea** so that the **Sanhedrin** could exercise control over Him. Compare the attempt of **Amaziah**, priest of the golden calf at **Beit-El**, to scare the prophet, **Amos**, out of **Isra'el** into **Judea**; he too failed (Amos 7:10–17). But such devious motivation need not have been present, for not all **P'rushim** wanted to do Him in; these may have thought enough of Him to warn Him. Some were *"not far from the Kingdom of God"* (Mark 12:34), and some came to faith in **Yeshua** and remained **P'rushim** (Acts 15:5), among them **Sha'ul** (Acts 23:6).

The threat of **Herod Antipas** (Mattityahu 14:1) was real. Although he wanted to see **Yeshua** perform a miracle (23:8), he regarded Him as a dangerous leader like **Yochanan the Immerser** (Mark 6:14–16), whom he had killed. **Yeshua's** answer, like **Sha'ul's** to **Agav** (Acts 21:13), is that negativism will not dissuade Him from following **God's** plan.

To refute the theology developed later by the Church, which teaches that **God** is no longer interested in the **Jewish** people, **Yeshua** here gives the condition for the salvation of national **Isra'el**, as distinct from the salvation of individual **Jews** and **Gentiles**. In these verses, at the end of His ministry, He addresses the nation of **Isra'el**, speaking to its capital, **Yerushalayim**, and thus continues the **Tanakh's** tradition of corporate salvation, which will come when **Isra'el** as a country *blesse*s the **Messiah, who comes in the name of Adonai**. The fact that **Yeshua** will not return until **Isra'el** receives national salvation is a powerful motivator for evangelizing **Jewish** people; in fact, **Jewish** evangelism can hasten His coming.

In our next post, **Yeshua Continues to Minister in the Perea Province**.

¹ Luke 13:31–35 (see also Mattityahu 23:37–39).