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## Blessed Is He that Comes ...

by David Sielaff, April 2010

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There are two interesting prophecies in Matthew 23:36–39 and Luke 13:31–35. They are almost identical and are spoken by Jesus to different audiences, at different times and places, but the message is identical in the concluding words.

These are examples of **Space Prophecies** that occur at a particular location. The location is the city of Jerusalem. They are also **Time Prophecies**. They occur within a particular time frame. In these passages certain events must happen before the prophecies take place and other events will occur after they take place.<sup>1</sup> At some unknown time future to us at Jerusalem, prophesied events will take place that will surprise the world. Begin with Luke:

**“The same day there came certain of the Pharisees, saying unto him, ‘Get you out, and depart hence: for Herod will kill you.’ And he said unto them, Go you, and tell that fox, ‘Behold, I cast out devils, and I do cures to day and tomorrow, and the third day I shall be perfected.’ Nevertheless I must walk to day, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.”**

• **Luke 13:31–33**

Jesus said these words in public to a crowd, but He directed His words to the Pharisees who told Him about Herod’s threat. Their motives are suspect. He was three days walk away from Jerusalem (13:33). Jesus began His lament:

**“O Jerusalem, Jerusalem, which kill the prophets, and stone them that are sent unto you; how often would I have gathered your children together, as a hen does gather her brood under her**

<sup>1</sup> See the first pages to Dr. Martin’s presentation “The Megillot in Prophecy” where the concepts of **Space Prophecy**, **Time Prophecy**, and **Design Prophecy** are discussed. A **Space Prophecy** deals with location and not “outer space.”

wings, and you would not! Behold, your house is left unto you desolate: and verily I say unto you, You shall not see me, until the time come when you shall say, 'Blessed is he that comes in the name of the Lord.'

• *Luke 13:34–35*

In the Gospel of Matthew, in a different context, Jesus says very similar words:

**“O Jerusalem, Jerusalem, you that kill the prophets, and stone them which are sent unto you, how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not! Behold, your house is left unto you desolate.**

**For I say unto you, You shall not see me henceforth, till you shall say, 'Blessed is he that comes in the name of the Lord.'”**

• *Matthew 23:37–39*

Jesus directly quotes Psalm 118 in both Luke and Matthew. Let me give some context first:

**“The stone which the builders refused is become the head stone of the corner [meaning Jesus<sup>2</sup>]. This is YHWH's doing; it is marvelous in our eyes. This is the day which YHWH has made; we will rejoice and be glad in it. Save now, I beseech you, O YHWH: O YHWH, I beseech you, send now prosperity. Blessed be he that comes in the name of YHWH: we have blessed you out of the house of YHWH [in Jerusalem].”**

• *Psalm 118:22–26*

### *In Jerusalem before Passover*

What then are Luke 34–35 and Matthew 21:37–39 saying? First, they both prophesy the destruction of Jerusalem which occurred in 70 AD. Then the focus changes from the destruction of 70 AD to a prophetic event that takes place later. The separation between the former prophecy of destruction and that later event is indicated when Jesus says, **“Verily I say unto you ...”** (Luke 13:35) and **“For I say unto you ...”** (Matthew 21:39). The words that follow are future to us:

**“... verily I say unto you, You shall not see me, until the time come when you shall say, 'Blessed is he that comes in the name of the Lord.'”**

• *Luke 13:35*

**“For I say unto you, You shall not see me henceforth, till you shall say, 'Blessed is he that comes in the name of the Lord.'”**

• *Matthew 23:39*

Note these important points:

- Who is the one **“Blessed”** who **“comes in the name of the Lord”**? It is Christ Jesus.
- Who will speak those words? It is the people of “Jerusalem, Jerusalem.”
- These passages do not predict the Second Coming of Christ. Nor do they refer to a time after Christ returns. That is not their purpose. Christ's coming and aftermath are foretold in other prophecies.
- In these passages Jesus prophesies future people of Jerusalem will recognize who Jesus was when He first came in the 1<sup>st</sup> century.
- Then they will announce their recognition by publicly declaring that He is the “Blessed” one “that comes in the name of the Lord.”

<sup>2</sup> Jesus states that Psalm 118:22 refers to the Messiah (Himself) in Matthew 21:42:

**“Jesus said unto them, Did you never read in the scriptures, 'The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes'?”**

See also Mark 12:10–11; Luke 20:17; Acts 4:11; Ephesians 2:20–22; and 1 Peter 2:4–8. DWS

- The people of Jerusalem will make that declaration before Christ returns to this earth.
- Christ will not return until they make that declaration and call Him **“Blessed.”**

### ***Jesus Triumphal Entry into Jerusalem***

The people of Jerusalem in the future will repeat the words made at the time of His triumphal entry into Jerusalem before Passover. At that time they made specific reference to the same verse in Psalm 118:26:

**“All this was done, that it might be fulfilled which was spoken by the prophet, saying, ‘Tell you the daughter of Sion, Behold, your King comes unto you, meek, and sitting upon an ass, and a colt the foal of an ass [quoting Zechariah 9:9<sup>3</sup>].’**

**And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way.**

**And the multitudes that went before, and that followed, cried, saying, ‘Hosanna to the Son of David: Blessed is he that comes in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, ‘Who is this?’ And the multitude said, ‘This is Jesus the prophet of Nazareth of Galilee.’”**

• ***Matthew 21:4–11***

**“And many spread their garments in the way: and others cut down branches off the trees, and strewed them in the way. And they that went before, and they that followed, cried, saying, ‘Hosanna; Blessed is he that comes in the name of the Lord: Blessed be the kingdom of our father David, that comes in the name of the Lord: Hosanna in the highest.”**

• ***Mark 11:8–10***

**“Saying, ‘Blessed be the King that comes in the name of the Lord: peace in heaven, and glory in the highest.”**

• ***Luke 19:38***

**“On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, ‘Hosanna: Blessed is the King of Israel that comes in the name of the Lord.”**

• ***John 12:12–13***

The people of Jerusalem will make the same cry again at some future time. In Luke 13:35 and Matthew 23:39 Jesus says that Jerusalem will not see Him again until (1) they acknowledge Him as their Messiah, and (2) call Him **“Blessed.”** He will not come before that time. He will not be seen by the people of Jerusalem until that happens. Before they acknowledge and declare for Him, they must seek after Him. Jesus’ triumphal entry into Jerusalem, citing Zechariah 9:9 fits perfectly with what is written in Hosea:

**“For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek YHWH their God, and David their king; and shall fear YHWH and his goodness in the latter days.”**

• ***Hosea 3:4–5***

Not only will Israel seek YHWH and fear YHWH, but they shall find Him and acknowledge Him who can legally use the name “YHWH,” as YHWH’s representative and as His Messiah. YHWH is the name above every other name, which the Father gave to Christ, the Messiah (Ephesians 1:21; Philippians 2:9).

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<sup>3</sup> Zechariah 9:9 (Concordant Version, read the KJV for yourself):

**“Exult exceedingly, daughter of Zion! Shout, daughter of Jerusalem! Behold! your King shall come to you! Righteous and endowed with salvation is He. Humble and riding on an ass, and on a colt, the foal of a she-ass.”**

This is a **Time Prophecy** future to us. It is a **Space Prophecy** future to us. Watch Jerusalem. Watch for a conversion of the inhabitants of Jerusalem (Jews, Christians, and Muslims) receiving God's spirit of grace and supplication upon them so that they will call Jesus "Blessed" as they did at the time of Jesus' entry into Jerusalem. Jesus said He will not be seen until the people of Jerusalem quote Psalm 118:26 and mean it!

It will be a time of the outpouring of God's Holy Spirit similar to the time of Pentecost in 30 AD. It may not begin in one day like Pentecost; it may happen more gradually. But Jerusalem will be in an uproar when it happens. There will be great opposition as there was in the 1<sup>st</sup> century, but large numbers will be converted, their hearts changed, as it happened in the 1<sup>st</sup> century. How will it happen? The Jews, starting at Jerusalem, will have the veil removed from their eyes and they will begin to **"seek after YHWH their God."**

**"But their minds were blinded: for until this day remains the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it [their heart] shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."**

• **2 Corinthians 3:14–17**

This change will spread from Jerusalem to the entire world, again as in the 1<sup>st</sup> century. They will **"turn to the Lord"** and have a proper **"zeal for God,"** but this time they will have the knowledge of God and it will make sense to them.<sup>4</sup> The great desire of the apostle Paul will be fulfilled:

**"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believe."**

• **Romans 10:1–4**

This Romans passage is packed with information. Read it slowly, read it carefully. Israel's **"zeal of God"** will be **"according to knowledge"** in the future. They will believe and no longer be **"ignorant of God's righteousness."** Israel will submit itself to God's righteousness, who is Christ (1 Corinthians 1:30). We can even know how the change of mind and heart will come about upon the inhabitants of Jerusalem:

**"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon."**

• **Zechariah 12:10–11**

Luke 13:35, Matthew 23:39, Psalm 118:22–26, Hosea 3:4–5, and Zechariah 12:10–11, all refer to an event or series of events to happen in the future. It will not be a time of false conversion. The realization and recognition by the inhabitants of Jerusalem of **"He who comes"** and Him **"whom they have pierced"** will take time. It will not happen immediately for everyone. God's changing hearts and minds of Jerusalem's people will seem natural as it comes to fruition. They will need (and God will grant them) time to study and learn about Him and their Messiah Jesus. They will discard erroneous teaching of Judaism, Christianity, and Islam and doctrines and commandments of men (Zechariah 2:9–13; Colossians 2:22). It took time for you; it will take them time also.

Then it will take time for them to teach others. When the Jews (the Israel of God) are energized with a proper and biblical **"zeal of God,"** they will strive to educate and teach others, just as the apostles and disci-

<sup>4</sup> This understanding will not have trinitarian theology, the teaching of the immortal soul, or the doctrine of hell as taught by orthodox and evangelical Christianity. It will be a biblical Christianity.

ples did in the 1<sup>st</sup> century.<sup>5</sup> Israel will begin to fulfill their very reason for God’s separation of them into a nation: to be a kingdom of priests.<sup>6</sup>

God’s Spirit will be poured out among the nations (Ezekiel 29:21; Joel 2:28–29; **“in the last days,”** Acts 2:17). These converts from Jerusalem will repeat Christ’s commission, starting from Jerusalem in the future. Here is a chart of events for clarification:

	<b>Luke 13:34–35</b>	<b>Matthew 23:36–39</b>
<b>Where spoken?</b>	In Galilee	In Jerusalem
<b>When spoken?</b>	<u>Before</u> going to Jerusalem, <u>before</u> His triumphant entry into Jerusalem	<u>After</u> leaving the Temple, <u>after</u> His triumphant entry into Jerusalem
<b>Events before the prophecy</b>	Taught throughout cities and villages, spoke parables to the people, argued with Pharisees	Spoke to multitudes and disciples, denounced scribes and Pharisees
<b>Before Passover</b>	Jesus’ triumphal entry when the people of Jerusalem proclaim <b>“Blessed is he that comes in the name of the Lord”</b> (Matthew chapter 21 and Luke chapter 19).	
<b>Events after the prophecy</b>	Jesus heals a man with dropsy on the Sabbath; Jesus’ crucifixion	Temple’s destruction prophesied; Jesus’ crucifixion
<b>Jesus’ resurrection</b>	Disciples see Jesus after His resurrection. The people of Jerusalem <u>do not</u> see Him.	
<b>Prophecy future</b>	God <b>“will pour ... upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced,”</b> (Zechariah 12:10). <u>Then</u> , Jerusalem will proclaim again: <b>“Blessed is he that comes in the name of the Lord”</b> (Luke 13:35; Matthew 23:39). This will occur <u>before</u> Christ returns.	

These verses allow us to add knowledge about the sequence of events, particularly what happens after **“the Spirit of grace and of supplications”** is poured out upon the inhabitants of Jerusalem. Jesus said the people of Jerusalem will not see Him and He will not return until Jerusalem acclaims Him as **“He that comes in the name of the Lord.”** Jerusalem’s public acclamation of Him as Lord, just as they did before Passover, will be an event that we can “check off” on a list of fulfilled prophecies. Jesus came in the name of the Lord. That name is YHWH, which Jesus is allowed to use and call Himself. He is God’s representative to the nations on earth. He is our mediator. He is the Messiah of Israel. He is our Savior. He is Lord.

There will be a period of time before Christ’s Second Coming when people of the world will think that the 1,000 year reign of Christ has begun. That is just before the true Second Coming. The knowledge of God, true knowledge, will go around the world. The world will seemingly enter a golden age. Then those “good times” will be misappropriated by the Antichrist who will take advantage of true belief in God and Christ. God will allow the Antichrist to pervert the truth and turn it into a lie.

The truth must be proclaimed, then comes God’s blinding the people of the world so they will believe the lie of the Antichrist (2 Thessalonians 2:10–12). Finally, God’s judgment comes upon those who pervert the truth. Luke wrote down the account of what the apostles witnessed, and what they heard Christ say:

<sup>5</sup> This effort will be largely leaderless, guided by Christ and the Scriptures, although the two witnesses will certainly be leaders. Their work will center at Jerusalem, but have worldwide impact. See Dr. Martin’s [“The Two Witnesses – Who Are They?”](#)

<sup>6</sup> **“And you shall be unto me a kingdom of priests, and an holy nation”** (Exodus 19:6, as is the *ekklesia*, 1 Peter 2:9). To be a nation that is **“holy”** means that Israel is sacred and set apart for a purpose. One purpose is to teach the Gentiles about God (Zechariah 8:33–23). Another is to preserve the Word of God (**“unto them were committed the oracles of God,”** Romans 3:2). **“Salvation is of the Jews”** (John 4:12). This means salvation both from Christ and through Christ through Israel to the world.

**“Then opened he their understanding, that they might understand the scriptures, And said unto them, ‘Thus it is written, and thus it behoved [was necessary for] Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And you are witnesses of these things.’”**

• **Luke 24:45–48**

What began with the apostles, disciples, and early *ekklesia*, many of them witnesses of the resurrection, Israel (those calling themselves Jews today) shall fulfill. Our job is to make ready the understanding of the truth of Scripture, to “hand off” the whole counsel of God to them, so that His Will may be fulfilled through Israel and us Gentiles of the *ekklesia* together.

David Sielaff, April 2010