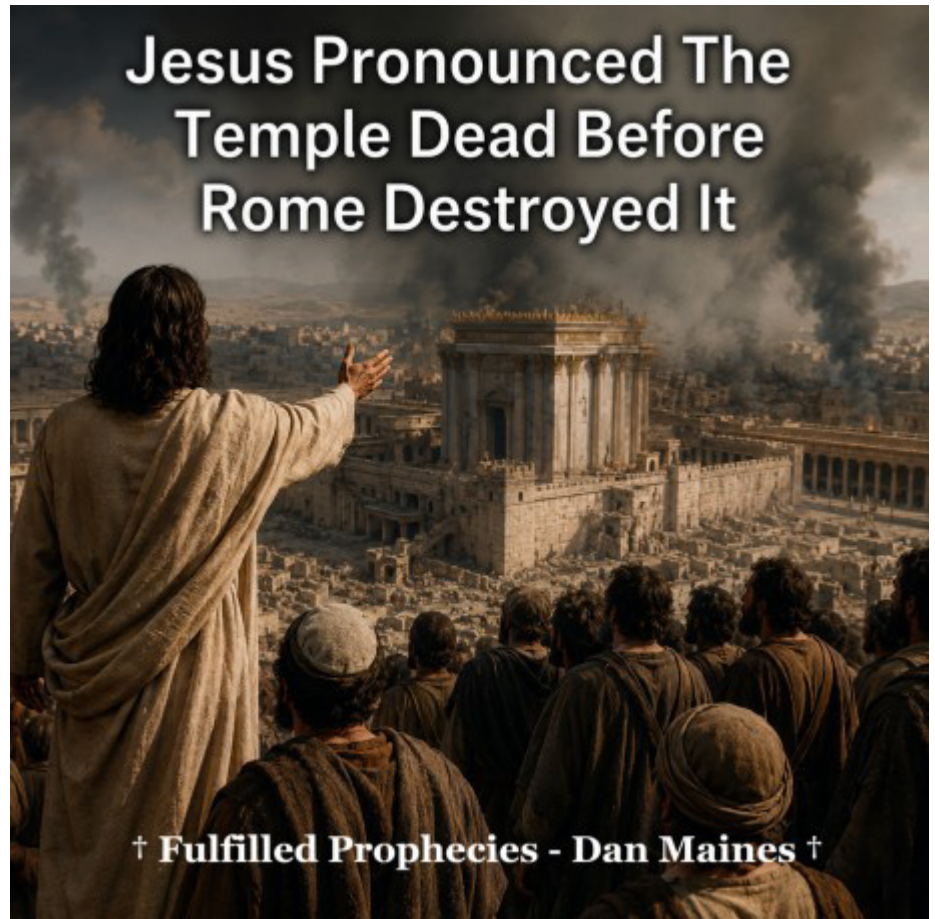


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**Covenant - Jesus
Pronounced The
Temple Dead
Before Rome
Destroyed It**



By Dan Maines

**Jesus Pronounced The Temple Dead Before Rome
Destroyed It**

Introduction

† Rome destroyed the Temple in AD 70, but Rome didn't make the Temple obsolete. Jesus had already pronounced judgment upon it.

† Before a Roman soldier entered Jerusalem, before the Temple burned, and before one stone was thrown down, Jesus declared, your house is left unto you desolate.

† That distinction matters. Rome wasn't the author of the

Temple's rejection. Rome became the historical instrument through which Christ's already pronounced judgment was carried out.

† Matthew 23 flows directly into Matthew 24. Jesus pronounced the house desolate, walked out of it, and then foretold its physical destruction.

† The Temple was still standing physically, but its covenantal judgment had already been announced by Israel's Messiah.

† This is the wow moment. The Temple didn't become rejected because Rome destroyed it. Rome destroyed it because judgment had already been pronounced upon it.

Matthew 23:37-39

"Jerusalem, Jerusalem, who kills the prophets and stones those who have been sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. Behold, your house is being left to you desolate! For I say to you, from now on you will not see Me until you say, 'Blessed is the One who comes in the name of the Lord!'"

† Notice the change in ownership. Jesus didn't call it My Father's house here. He called it your house. The covenantal significance of that change is enormous.

† Earlier Jesus had called the Temple My Father's house (John 2:16). Now, after exposing Jerusalem's rejection of God's messengers and its coming judgment, He called it your house.

† Jesus pronounced the sentence before Rome carried it out. The declaration came from Christ, not Caesar.

† The physical building remained standing, but Jesus had announced its desolation and immediately began describing the judgment that would bring that declaration to its historical conclusion (Matthew 24:1-2).

Matthew 24:1-2

Jesus left the temple area and was going on His way when His disciples came up to point out the temple buildings to Him. But He responded and said to them, "Do you not see all these

things? Truly I say to you, not one stone here will be left upon another, which will not be torn down."

† The movement of the text is powerful. Jesus pronounced the house desolate, then He went out from the Temple.

† The disciples were impressed by the buildings, but Jesus directed their attention away from their beauty and toward their approaching destruction.

† He didn't predict the destruction of some distant temple thousands of years later. He pointed to the buildings directly in front of them and said that those stones would be thrown down.

† Matthew 23 and Matthew 24 belong together. First came the covenantal sentence, then came the prophecy describing how that sentence would be historically executed.

Luke 19:41-44

When He approached Jerusalem, He saw the city and wept over it, saying, "If you had known on this day, even you, the conditions for peace! But now they have been hidden from your eyes. For the days will come upon you when your enemies will put up a barricade against you, and surround you and hem you in on every side, and they will level you to the ground, and throw down your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation."

† Jesus connected Jerusalem's destruction directly with its failure to recognize the time of its visitation.

† The siege wasn't an unrelated Roman political event. Jesus presented it as judgment upon the city that rejected Him.

† He described enemies surrounding Jerusalem, enclosing it, destroying its people, and tearing down its stones.

† Rome later supplied the armies, but Jesus had already explained why the judgment was coming and what it would accomplish.

Matthew 21:42-44

Jesus said to them, "Did you never read in the Scriptures, 'A stone which the builders rejected, This has become the chief

cornerstone; This came about from the Lord, And it is marvelous in our eyes'? Therefore I say to you, the kingdom of God will be taken away from you and given to a people producing its fruit. And the one who falls on this stone will be broken to pieces; and on whomever it falls, it will crush him."

† The judgment of the Temple can't be separated from the rejection of Christ. The builders rejected the very stone God established as the cornerstone.

† Jesus said the kingdom would be taken from those rejecting leaders and given to a people producing its fruit.

† The center of God's redemptive purpose wasn't going to remain a stone building in Jerusalem. Christ Himself was the cornerstone of what God was building (Ephesians 2:19-22).

† This is why the destruction of the Temple wasn't God's plan failing. It was judgment upon a system whose leaders rejected the Messiah to whom that system pointed.

John 2:19-21

Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "It took forty-six years to build this temple, and yet You will raise it up in three days?" But He was speaking about the temple of His body.

† Jesus redirected attention from the physical Temple to Himself.

† The Jewish leaders were thinking about Herod's building, but Jesus was speaking about His body.

† The true meeting place between God and humanity wasn't ultimately a building made of stone. It was Christ.

† Once the reality had come, the shadow couldn't remain the center of covenant life forever (Colossians 2:16-17).

Hebrews 8:13

When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is about to disappear.

† Hebrews shows the same transition from another direction. The old covenant had become obsolete and was approaching

its final disappearance.

† The writer didn't say Rome had the authority to make God's covenant obsolete. God established the new covenant through Christ, making the former covenant old.

† The Temple continued functioning during this transition, but continued activity didn't mean continued covenantal authority.

† AD 70 publicly and historically removed the Temple order that Christ's finished work had already surpassed.

Hebrews 9:8-10

The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing, which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, since they relate only to food, drink, and various washings, regulations for the body imposed until a time of reformation.

† The earthly sanctuary belonged to a temporary arrangement that pointed beyond itself.

† Its sacrifices couldn't perfect the conscience. They were signs pointing toward the greater work accomplished through Christ.

† The text speaks of a time of reformation. The old sanctuary wasn't God's final destination for His people.

† The physical Temple could continue operating for a time after the cross without reversing what Christ had accomplished. Its continued existence during the transition didn't restore its former covenantal purpose.

Historical References

† Josephus describes the Roman siege of Jerusalem under Titus, the famine inside the city, the burning of the Temple, and the devastation that followed in AD 70. His account gives historical detail to the catastrophe Jesus had foretold decades earlier (Josephus, Wars of the Jews, Books 5-6).

† Josephus reports that Titus initially wanted the sanctuary preserved, yet the Temple was consumed during the fighting. Whatever the intentions of individual Roman commanders, the

destruction Jesus had predicted came to pass (Josephus, Wars of the Jews 6.4).

† Josephus describes Jerusalem's destruction as so extensive that later observers could scarcely believe the city had once been inhabited. The physical devastation matched the seriousness of the judgment Jesus had announced (Josephus, Wars of the Jews 7.1).

† Tacitus also records the Roman campaign against Jerusalem and the siege under Titus, providing a Roman historical witness to the first century conflict that ended with Jerusalem's fall (Tacitus, Histories 5.10-13).

† Eusebius later connected Jerusalem's catastrophe with the judgment that followed the rejection of Christ, preserving the early Christian understanding that the destruction of the city belonged to the consequences Jesus had foretold (Eusebius, Ecclesiastical History 3.5-7).

How It Applies To Us Today

† We don't need another earthly Temple to restore something Christ fulfilled. Our access to God is through Jesus Christ, not through a building in Jerusalem (Hebrews 10:19-22).

† We shouldn't look at modern events and expect God to rebuild the covenant system Christ surpassed. The New Testament directs believers toward Christ and His everlasting kingdom.

† God's dwelling isn't centered in one geographical sanctuary. His people are being built together as a dwelling of God in the Spirit (Ephesians 2:19-22).

† We don't stand outside an earthly sanctuary waiting for access to God. Through Christ we have access to the Father (Ephesians 2:18).

† The lesson of AD 70 isn't that Rome defeated God's Temple. The lesson is that God's judgment removed the old order after Christ established the better covenant.

† Rome didn't make the Temple obsolete. Jesus had already pronounced the house desolate, the new covenant had already been established, and the old order was approaching its

appointed end.

† The Roman army destroyed the stones. Christ had already pronounced the sentence.

Q & A Appendix

Q: Did Rome make the Temple obsolete?

A: No. Jesus pronounced the house desolate before its destruction, and Hebrews says the establishment of the new covenant made the former covenant old (Matthew 23:38; Hebrews 8:13).

Q: Why did the Temple continue operating after Jesus pronounced judgment upon it?

A: Because there was a transition between the establishment of the new covenant through Christ and the historical removal of the old Temple order. Its continued physical operation didn't mean that Christ's finished work had failed (Hebrews 8:13; 9:8-10).

Q: Was Jesus talking about the actual first century Temple in Matthew 24?

A: Yes. The disciples pointed out the Temple buildings directly in front of them, and Jesus said those stones would be thrown down (Matthew 24:1-2).

Q: Did the destruction of Jerusalem happen because Rome was stronger than Israel's God?

A: No. Jesus foretold the siege and destruction before it happened and connected it with Jerusalem's failure to recognize the time of its visitation (Luke 19:41-44).

Q: Does God need another physical Temple in Jerusalem to complete His plan?

A: No. Christ is the foundation and cornerstone of God's covenant dwelling, and believers are built together in Him as God's dwelling in the Spirit (Ephesians 2:18-22).

Q: What is the major point of Matthew 23 flowing directly into Matthew 24?

A: Jesus first pronounced the house desolate, then left the Temple and predicted the destruction of its buildings. The sentence came before the destruction (Matthew 23:38; 24:1-2).

Q: What is the wow moment in this teaching?

A: Rome didn't make the Temple obsolete. Christ had already pronounced judgment upon it. Rome destroyed the stones in AD 70, but Jesus had already declared what was coming and why it was coming (Matthew 23:38; 24:1-2; Luke 19:41-44).

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Matthew 23:37-39; Matthew 24:1-2; Luke 19:41-44; Matthew 21:42-44; John 2:19-21; Hebrews 8:13; Hebrews 9:8-10

† Josephus, Wars of the Jews, Books 5-7; Tacitus, Histories 5.10-13; Eusebius, Ecclesiastical History 3.5-7

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