

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

- Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)
- Chp. 3 The Forerunner of the King and the King’s baptism.
- Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)
- Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)
- Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)
- Chps. 11-12 The Rejection of the King.
- Chp. 13 The Parables of the King.
- Chps. 14-16 The Revelations of the King.
- Chps. 17-20 The Instructions of the King.
- Chps. 21-23 Formal Rejection of the King.**
- Chps. 24-25 The Predictions of the King.
- Chps. 26-27 The Passion of the King.
- Chp. 28 The Resurrection of the King.

For years the tension had been rising between Israel’s religious leaders and the Lord Jesus Christ. These religious leaders liked the dominant position over God’s people – they liked Lording it over them and using “religion” for selfish purposes. In contrast was the true LORD – the Lord Jesus Christ. And ironically as Lord He was here to serve. The religious leaders had “religion” (legalistic religion) but Jesus had reality. As Jesus gained in popularity among the common people the religious leaders felt more and more threatened and determined to try and destroy Him. It all came to a head on Passion Week that culminated in the crucifixion. And that’s where we are in our study today.

On Sunday there was tension over the Triumphal entry as the Pharisees called on Jesus to rebuke those who were saying to Him, “**Blessed is the King who comes in the name of the LORD!**” (Lk. 19:38-39).

Then on Monday when Jesus drove the money changers and merchants out of the temple followed by Jesus healing the blind and lame in the temple and the children crying out, “**Hosanna to the Son of David**”, the religious leaders were indignant (Mt. 21:15).

On Tuesday there was a series of challenges put forth to Jesus at the temple by the religious leaders. They first challenged His authority to do these things. Jesus then responded with a series of 3 parables (21:28 - 22:14) indicting these religious leaders in which the chief priests and Pharisees “**perceived that He was speaking of them.**” (Mt. 21:45). And in this they were right.

Then the religious leaders tried to entrap Jesus with a series of “**gottcha questions**”. They asked him about taxes; a hypothetical question about marriage, and then about the greatest commandment. In each case Jesus silenced them with the profound wisdom of His answers (22:15-40).

Then it was Jesus’ turn and He asked them about Psalm 110 which all readily acknowledged was a Messianic Psalm. He asked them how David could call the Son of David His Lord and after that no one dared ask Jesus any more questions (22:41-46). Jesus wins – as He always does!

But Jesus was not done with them. Jesus then proceeded in an extended treatment in Matthew 23 to pronounce 7 woe judgments on the scribes and Pharisees for their hypocrisy.

Slide # 2

Matthew 23 – The Woe Chapter

Mt. 23:13 “But woe to you, scribes and Pharisees, hypocrites!”

Mt. 23:15 “Woe to you, scribes and Pharisees, hypocrites!”

Mt. 23:16 “Woe to you, blind guides...”

Mt. 23:23 ““Woe to you, scribes and Pharisees, hypocrites!”

Mt. 23:25 ““Woe to you, scribes and Pharisees, hypocrites!”

Mt. 23:27 ““Woe to you, scribes and Pharisees, hypocrites!”

Mt. 23:29 ““Woe to you, scribes and Pharisees, hypocrites!”

Slide # 3

Outline of Matthew 23

- 23:1-12 – Jesus Exposes the Scribes and the Pharisees
- 23:13-36 – Seven woes of Judgment Pronounced on the Scribes and the Pharisees
- 23:37-39 – The Fate of Jerusalem

This brings us to the end of the chapter which ends with a lament by Christ over Jerusalem. Matthew 23 which is one of the most severe chapters in the Bible ends on a lament of pathos (evoking pity or sadness). This shows that the “woes” were not spoken out of hatred. In spite of everything, Jesus still loved and cared for them and grieved over their rebellion.

Someone has said you are only qualified to speak of severe judgment if you do so with tears. The story is told of William Booth (the founder of the Salvation Army). Two workers were very discouraged, and they wrote to him wanting him to do something about it. Booth sent a telegram back with two words: “**Try tears**”.

Jeremiah the prophet wrote some of the strongest things recorded in the OT Scriptures. From Jeremiah 2-45 he warned of coming judgment on Judah and Jerusalem. He prophesied of the coming Babylonian Captivity (Jer. 25:11). He prophesied of the coming fall of Jerusalem (Jer. 39). And yet he is known as “**the weeping prophet**” as he also wrote the book of Lamentations. Jeremiah was a tender-hearted prophet who was called by God to deliver one of the harshest messages in the Bible, and yet he did it through tears of love (cf. Jer. 13:17). This is also the example of Christ as seen here in Matthew 23:37-39.

Last words are important words and Matt. 23:37-39 are Christ’s last recorded public words to Israel. He didn’t go out “bitter” but rather with a lament of pathos.

Matthew 23:37–39 (NKJV)

37 “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!

Repeating the name “Jerusalem” as in “**O Jerusalem, Jerusalem**” signifies deep emotion. We see Jesus doing this on occasion such as when He said to Martha, “**Martha, Martha**” as He corrected her regarding that which is most important (Lk. 10:41); or when He said, “**Simon, Simon**” to Peter who was full of himself and self-confidence (Lk. 22:31); and again, when He said to the misguided Saul on the road to Damascus, “**Saul, Saul**, why are you persecuting Me?” (Acts 9:4)

Even more poignantly some have compared the sense here to David when he wept over his rebel son Absalom who died in his folly saying, “**O my son Absalom, my son Absalom**” (2 Sam. 18:33).

Just a couple of days before this on Sunday as Jesus approached the city of Jerusalem in what is called “The Triumphal Entry” this was His response.

Slide # 4

Luke 19:41–44 (NKJV)

41 Now as He drew near, He saw the city and **wept over it,**
42 saying, “**If you had known, even you,** especially in this your day, the things that make for your peace! But now they are hidden from your eyes.
43 For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side,
44 and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, **because you did not know the time of your visitation.**”

The church must be challenged to love even those who reject Christ and blaspheme Him, having the same compassion as Jesus Himself.

– ***Ed Glasscock***

Jerusalem has a special place in the heart of God. Israel is said to be the epicenter of the world, and the epicenter of Israel is Jerusalem, and the epicenter of Jerusalem is the Temple Mount.

Consider these Biblical facts...

Slide # 5

- Jerusalem is named more than any other city in Scripture (817 times)
- Jerusalem is positioned in the center of the world (cf. Ezek. 5:5)
- Jerusalem is called the apple of God’s eye (cf. Zech. 2:8)
- Jerusalem is called “the city of the great King” (Ps. 48:2)
- Jerusalem will be called “The Throne of the LORD” in the kingdom (Jer. 3:17)
- Jerusalem is spoken of in reference to “the God of Jerusalem” (2 Chron. 32:19)
- Jerusalem will be fought against by all the nations in the last day (cf. Zech. 14:2)

Last Day's Prophecy swirls around two major themes: Namely the **Messiah** and **Israel**, and within Israel Jerusalem is prominent. Jerusalem is called by the Jews "***the eternal capital of Israel***". As such Jerusalem is representative of the whole of Israel. So goes Jerusalem – so goes the nation of Israel.

God has glorious plans for Jerusalem in the future but up to this point it has been a major disappointment in history. Jerusalem literally means "***city of peace***" but Jesus here described it as "***the one who kills the prophets and stones those who are sent to her!***"

At this point it stood for anything but PEACE! Instead, it had become a KILLER city. And in particular it was known for killing God's messengers who came with a message from God. It was the "city of God" consistently rejecting God's servants.

Jerusalem at this point really had a problem with God. To reject God's messengers is really to reject the God behind them who has sent them.

Jesus had just previously mentioned how Israel epitomized the killer spirit that had killed God's righteous people from Abel to Zechariah as seen in verse 35.

As Jesus indicated in the parable of the vineyard grower in chapter 21 the religious leaders from Jerusalem (the representatives of the people) had killed the servants (prophets) sent to them and they were also going to kill the Son (cf. 21:33-46). And then as Jesus has just indicated they will go on to persecute and kill prophets, wise men, and scribes He is sending to them (Mt. 23:34).

Both "***kills***" and "***stones***" are in the present tense indicating ongoing activity. Truly this murderous pattern of God's servants was the history of religious Israel which was headquartered in Jerusalem.

In spite of their killer-rebellion Jesus says, "***How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!***"

Here Jesus spells out the problem and it wasn't Him! I take it Jesus (as God- as the God-Man) is speaking in relation to the long term rebellion of the nation in reference to the long term pattern He has just cited. Down through the years Jesus as God had wanted to draw them close and be Israel's protector but they consistently were unwilling.

When Jesus says, ***“I wanted”*** God’s desire is reflected in the ongoing ministry of the many prophets who were sent to Israel calling them to repentance.

Slide # 6

Jeremiah 7:25–26 (NKJV)

25 Since the day that your fathers came out of the land of Egypt until this day, I have even **sent to you all My servants the prophets, daily rising up early and sending them.**

26 Yet they did not obey Me or incline their ear, but stiffened their neck. They did worse than their fathers.

The imagery of God providing protection under His wings is often used in reference to God’s protection for His own in the OT (cf. Deut. 32:11; Ps. 17:8; 36:7; 61:4; 91:4; Jer. 48:40).

Slide # 7

Psalm 36:7 (NKJV)

7 How precious is Your lovingkindness, O God! Therefore the children of men put their **trust under the shadow of Your wings.**

Psalm 91:4 (NKJV)

4 **He shall cover you with His feathers, And under His wings you shall take refuge;** His truth shall be your shield and buckler.

This imagery is a picture of refuge, of a safe place of protection.

In the OT the idea of coming to trust in God or (what we might call saving faith) is spoken of in terms of placing oneself under the wings of God for refuge. As such it a beautiful picture of God-honoring TRUST (cf. Ps. 36:7; 57:1).

Slide # 8

Ruth 2:12 (NKJV)

12 The LORD repay your work, and a full reward be given you by the LORD God of Israel, **under whose wings you have come for refuge.**”

It is noteworthy that Christ here Himself is assuming the position of God as only He can ultimately provide this sort of refuge as seen in the OT Scriptures. By applying Scripture to Himself in this way in desiring to be the sovereign protector of God’s people, Jesus in effect was claiming to be God.

Again, it would seem that in saying, “**How often**” Jesus is looking back over Israel’s history and identifying Himself with “God’s transcendent, historical perspective” that desired to care for God’s people (cf. Jn. 8:58).

Slide # 9

By rejecting Jesus, Jerusalem rejected God’s protection. The image implies Jesus’ identity as Yahweh. - **HCSB**

As sovereign Lord Jesus wanted to protect them and prevent any harm from coming to them, but alas since they would not have it they would reap the consequences of being forsaken by God and not have His protection – at least on some level.

Slide # 10

“How often **I wanted**” (Jesus/God)

“but **you were not willing!**” (Jerusalem/Israel)

Slide # 11

Romans 10:21 (NKJV)

21 But to Israel he says: “All day long I have stretched out My hands To a disobedient and contrary people.”

This long term consistent rebellion against God’s gracious invitation has characterized Israel as led by her religious leaders. For good reason over and over they are referred to as a “stiff-necked people” (Ex. 32:9; Acts 7:51).

The opposite of being stiff-necked is to be yielded to God. This was willful rebellion for which there was no excuse.

God can’t be blamed for this. The onus was squarely on them and human responsibility. They were not willing (cf. Jn. 5:40).

Nothing in Scripture is more certain than the truth that God is sovereign over all things; but God’s Word nowhere teaches determinism, as this verse makes clear. God was abundantly willing for Israel and all men to receive and follow His Son, but most of them were unwilling. They did not turn from Christ because of fate, but solely because of their own unwillingness. When a person rejects Christ, it is never God’s desire or God’s fault but always his own.

– **John MacArthur**

Slide # 12**Ezekiel 33:11 (NKJV)**

11 Say to them: ‘As I live,’ says the Lord GOD, **‘I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.** Turn, turn from your evil ways! For why should you die, O house of Israel?’

38 See! Your house is left to you desolate;

Here are the consequences of not being willing to take refuge in the Lord. So much is said in this short little verse. It is profoundly sobering and has proven true in Israel’s experience.

Commentators grapple with what “house” here specifically means. The various ideas put forward include...

Slide # 13

- The Davidic Dynasty
- Israel as a nation
- The city of Jerusalem
- The Temple

Most probably the combination of the Temple and the city of Jerusalem are in view, but in truth all these are very closely related. What affects the temple affects Jerusalem and what affects Jerusalem affects the nation and what affects the nation affects the Davidic Dynasty.

Jesus has just said, **“O Jerusalem, Jerusalem”** but this is all happening at the Temple which was the nerve center of the city. And beyond that Jerusalem as the capital of Israel represented the nation as a whole. And then here was Jesus the rightful Davidic King of Israel Who was being rejected.

So, I tend to think we have the essence of a package that ties into all four of these realities. Both the city of Jerusalem and the Temple were destroyed in 70 AD which had a desolating effect on the entire nation.

The word “desolate” means to be barren, empty, abandoned, or left alone and can have the sense of **“abandoned to enemies”** which would seem to be the case here (cf. Jer. 22:5; 1 Kg. 9:7).

Since the nation led by its religious leaders would not have Jesus, then He would leave the temple site and with Him God's hand of protection would be removed. Thus, they would be in a condition of desolation.

Slide # 14

Jeremiah 12:7 (NKJV)

7 "I have forsaken My house, I have left My heritage; I have given the dearly beloved of My soul into the hand of her enemies.

The sons of Eli the priest in the OT were very wicked and corrupt. In that context God allowed the ark of the covenant (which uniquely symbolized God's presence) to be taken by the Philistines. The response was "***Ichabod***" meaning "***the glory has departed***" (1 Sam. 4:21-22).

Just prior to the fall of Jerusalem and the Temple in 586 B.C. Ezekiel 8-11 chronicles the departure of God's glory. It is pictured first as leaving the Most Holy Place (8:4) and then proceeding to the threshold of the Temple (10:4) then to the Eastern Gate (10:19) and then finally to the Mount of Olives on the East side of the city (11:23). The glory having departed allowed the Babylonians to then come in and destroy both the city and the temple.

In Christ the glory of God was supremely on display and when He departed from the temple the glory of God went with Him. Thus once again the protection was removed. And according to pattern having left the temple He proceeded to the Mount of Olives (cf. Mt. 24:1-3). And in fact, later ascended to heaven from there (Acts 1:10-12) and will one day return to step down on the Mount of Olives (Zech. 14:4).

Having abandoned the temple which the Lord called "My house" in Matt. 21:13, He now called it "Your house" which is left to them in desolation.

"Your house left to you desolate" indicates coming desolation for Jerusalem which came to be fully realized with the destruction of the city by the Romans in A.D. 70. At that time many Jews were crucified – 500 at a time. It was so bad that the Romans ran out of wood. Some Jews on the run were cut open alive looking for gold they were suspected of swallowing.

The temple was burned to the ground and the Temple completely destroyed. It is estimated that somewhere between 1.1 and 1.3 million Jews were killed in the destruction of Jerusalem and the Temple.

When the siege was all over the Romans had 97,000 captives on their hands. They proceeded to kill the old and the sick and then put the healthy and strong in the Roman general Titus's triumphal return to Rome.

On return home the General received a triumphal parade through the city of Rome ending up at the capital.

First came the state officials and the Roman Senate. **Then** came the trumpeters. **This** was followed by those carrying the spoils taken in battle. **Then** followed a white bull which would be sacrificed in the General's honor. **Then** came the Jewish captives in chains, many of whom would shortly be executed. **Then** came the musicians playing a variety of instruments. Along the sides would walk incense bearers and priests swinging censers with the burning of sweet-smelling incense.

After that came the General himself who stood in a chariot drawn by 4 horses. He was clad in royal purple. He held a scepter in his hand and had a crown on his head. Following him were members of his family; and behind them was the army all decorated up in their finest and shouting TRIUMPH, TRIUMPH, TRIUMPH! To be in this train of triumph was the greatest of honors, but to be one of these Jewish captives was to experience the greatest of horrors!

Indeed, their house was left to them desolate. To be God forsaken is "hell"!

The last lone hold out for the Jews was at Masada. This was a great place of refuge built by Herod the Great which he built as a secure place of security in case of revolt against him.

Masada is a fortress built way up high which had a number of barracks, armories, defense structures, and huge storehouses of water and food. The only way up to the top of Masada was a narrow "snake path" which made the fortress very easy to defend from anyone attacking from below.

Slide # 15



Slide # 16



Slide # 17



In the revolt against Rome a large group of Jewish Zealots congregated at Masada. It took a while for the Romans to get to them. Using slaves the Romans built a huge siege ramp up the backside the mountain. It took several months to do this. But finally the Romans breached the fortress only to find a ghastly scene. The Zealots chose death over capture and committed mass suicide. In total 953 men, women, and children died in defiance of Rome.

Indeed, their house was left to them desolate!

Footnote: In 1948 Israel, after almost 1900 years of not being a nation, once again formally became a nation. The fall of Masada still lingers in the Jewish consciousness. As part of defending their country all Israeli men and women have to serve in the Israeli Defense Forces.

Upon their completion of basic training, new IDF soldiers climb the “snake path” to Masada at night and are sworn in during a torch-lit ceremony at the top of Masada. Their final declaration of the night before descending the mountain as full-fledged soldiers is “Masada shall not fall again.” – **Gotquestions.org**

After the fall of Jerusalem in AD 70 a man by the name of Bar Kochba led a final attempt at revolt against Rome in AD 132. This revolt was totally crushed in AD 135. Then the Roman banished all Jews from the land completely. They changed the name of land to Palestine in honor of the Jews historic foes the Philistines and they changed the name of Jerusalem to Aelia Capitolina.

Indeed, their house was left to them DESOLATE!

Even though back in their land today, still the times of the Gentiles continue and the temple Mount is still run by the Muslims with the Dome of the Rock still donning the top of it.

Every summer the Jews have a holiday called the Tisha B'Av which is Hebrew for the ninth day of the month of Av. It more simply is referred to as the 9th of Av.

On this day in 586 BC their first temple was destroyed; on this exact same day in AD 70 their second temple was destroyed; and also on this exact same date in AD 135 the Romans killed Bar Kochba and crushed the Jewish revolt once and for all. So on this date (the 9th of Av) the Jews commemorate these dates of tragedy. It is a day of sadness and denial of physical pleasures. The book of Lamentations is read.

Indeed, the house of Israel was left to them desolate and the effects continue.

On Oct. 1, 2015 Israeli Prime Minister Benjamin Netanyahu addressed the General Assembly of the United Nations. He was very bothered by the ABSENCE of criticism of Iranian DEATH threats against Israel. Iran constantly to this day is threatening to wipe Israel off the map. Netanyahu said to the assembly of nations: "If Iran's terror proxies were firing thousands of rockets at your cities, perhaps you'd be more measured in your praise." This built to his climactic line: "And yet the response from every one of you here is UTTER SILENCE! DEAFENING SILENCE!" Benjamin Netanyahu then proceeded to GLARE in SILENCE at the UN delegates for 45 seconds to communicate his displeasure for their DEAFENING SILENCE!

Such are the consequences of being all ALONE in the times of the Gentiles. Indeed, their house is left to them desolate and the worst is yet to come as quite literally the end times build to the world versus Israel as noted in the prophets.

Footnote: Even though the nation of Israel has experienced severe discipline yet God has been faithful to preserve them as a nation.

Slide # 18

Jeremiah 30:11 (NKJV)

11 For I am with you,' says the LORD, 'to save you; Though I make a full end of all nations where I have scattered you, **Yet I will not make a complete end of you.** But I will correct you in justice, And will not let you go altogether unpunished.'

Although the Jews have suffered terribly in their time of “desolation” yet God has always had a remnant of them who come to true faith and so it is today as well (cf. Isa. 10:22; Jer. 23:3; Ezek. 6:8; Zech. 8:12; Rom. 9:27; 11:1-5).

39 for I say to you, you shall see Me no more till you say, ‘Blessed is He who comes in the name of the LORD!’ ”

Note the flow of thought. They were not willing to accept Christ so they were left desolate which involves the removal of Christ from the scene leaving them alone to fend for themselves.

Christ the source of blessing was going off the scene. In a matter of 3 short days He would be gone and they would see Him no more during this whole time of coming desolation.

This was fulfilled to the letter. After His resurrection no unbelievers either saw nor had interaction with Him.

Slide # 19**Acts 10:40–41 (NKJV)**

40 Him God **raised up on the third day,** and **showed Him openly,**
41 not to all the people, but to **witnesses chosen before by God,**
even to us who ate and drank with Him after He arose from the dead.

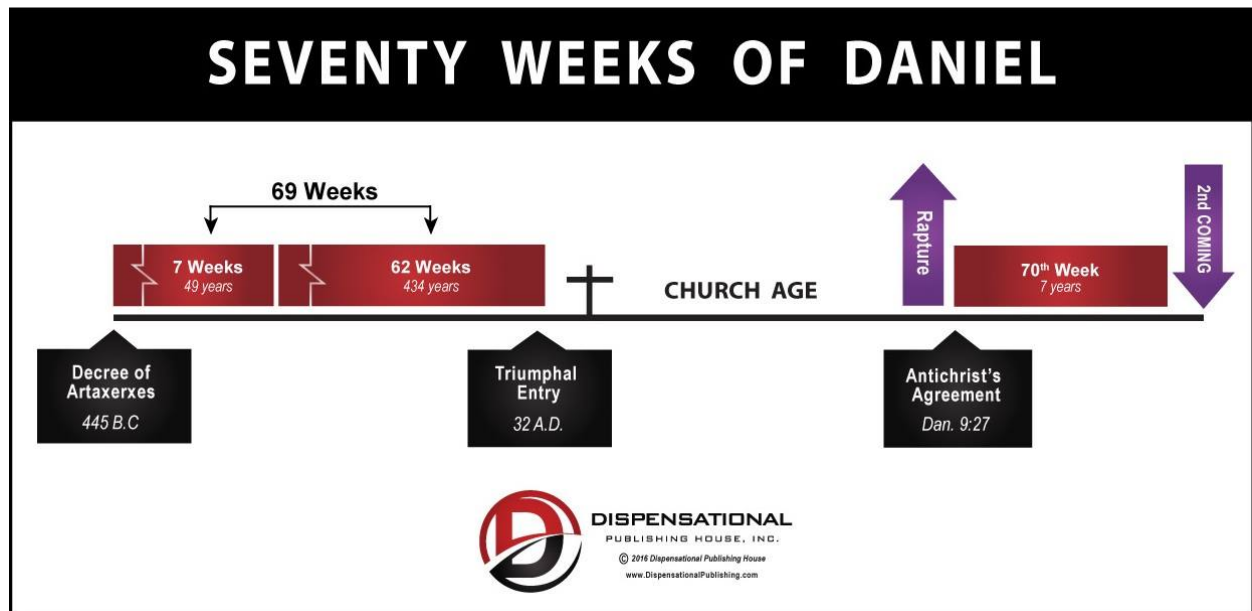
What Jesus had to say was fulfilled literally to the letter. Israel saw Him no more after His resurrection. They heard about Him through apostolic testimony, but they no longer saw Him. And that is true to this very day.

This pattern of not seeing Jesus and the continuing experience of desolation continues on throughout the time when Jesus is gone as also prophesied in Daniel 9:26.

Daniel 9:26 speaks of a GAP PERIOD or PARENTHESIS TIME between the time of the Triumphal Entry when Christ was rejected by the nations leaders and the 7 year Tribulation Period. This gap period is defined by ongoing desolations for Israel.

Slide # 20**Daniel 9:26 (ESV)**

26 And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. **Desolations are decreed.**

Slide # 21

During this entire gap period Jesus is gone and the experience of Israel will be ongoing desolations.

But note it very carefully – this time of desolation will not go on forever – only UNTIL Israel says to Jesus, “Blessed is He who comes in the name of the LORD!”

This quote comes from the Messianic Psalm of 118 and verse 26.

Slide # 22**Psalm 118:26 (NKJV)**

26 Blessed is he who comes in the name of the LORD! We have blessed you from the house of the LORD.

“Blessed is He who comes in the name of the LORD” was clearly recognized as a Messianic designation.

It is a praise declaration and recognition of the Messiah Who comes in the power and authority of God. To come in the name of the LORD is to come representing Him and fulfilling God's plan. This is what Messiah will do at His Second Coming and Israel will finally recognize that Jesus is this person. Finally, they will see Him as the fulfillment of all the Messianic prophecies and bless or praise Him for Who He is.

In the "Triumphal Entry" the multitude full of emotionalism chanted "Blessed is He who comes in the name of the LORD" but for the most part they didn't really understand or appreciate Who Jesus truly was (cf. Mt. 21:9). It was all just a bunch of emotional and Messianic hype that missed the real point. Crowds can be so fickle.

But there will come a time when Israel finally gets it. Finally they will come to appreciate and recognize Jesus as the true Messiah and then Israel will see Him again.

Really, what we have outlined here is the BIG PICTURE of what will happen with Israel. They will experience desolation climaxing in the ultimate time of tribulation which will bring them to faith in Christ and then upon recognizing Jesus as their Messiah He will come to their rescue – and then they will see Him.

Slide # 23

Zechariah 12:10 (NKJV)

10 "And I will pour on the house of David and on the inhabitants of Jerusalem the **Spirit of grace and supplication**; then **they will look on Me whom they pierced**. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

Peter indicated that the condition for Israel's restoration is that they must first come to repentance and then they will see the blessing of God in the coming of Christ.

Slide # 24

Acts 3:19–21 (NKJV)

19 Repent therefore and be converted, that your sins may be blotted out, **so that times of refreshing may come** from the presence of the Lord,

20 and **that He may send Jesus Christ**, who was preached to you before,

21 whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.

The prerequisite for the Second Coming of Christ in blessing for Israel is that they as a nation first come to repentance whereby they recognize Jesus and truly accept Him as their Messiah.

Note Jesus did not say, **“unless”** but rather **“until”** making this a certain reality that in due time will come to pass.

Slide # 25

Romans 11:25–27 (NKJV)

25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel **until** the fullness of the Gentiles has come in.

26 And so all Israel will be saved, as it is written: “The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;

27 For this is My covenant with them, When I take away their sins.”

Eventually Israel will come to repentance and saving faith in Jesus as Messiah, but this won't happen until the Day of the Lord judgment which involves the time of Jacob's trouble.

Slide # 26

Jeremiah 30:7 (NKJV)

7 Alas! For that day is great, So that none is like it; And it is **the time of Jacob's trouble**, [then repentance takes place] But he **shall be saved out of it**.

Consistently the prophets show the pattern of great trouble and tribulation for Israel but then in the end they are saved and restored. This is the consistent testimony of Scripture (cf. Jer. 25:5-6; 30:1-11; 31:1-14, 27-37; Isa. 65:18-25; 66:10-22; Zech. 8; 12:10-13; 14:1-11, 25-36; Rom. 11:25-36; Rev. 14:1-5).

The tragic note of desolation that is the emphasis at the end of Matthew 23 segues into the great prophecy of the end of the age in Matthew 24-25 which Jesus gave privately to His disciples.

And it would seem that Jesus' words about desolation perhaps evoked the disciples' two-pronged question in Matthew 24:3 that led into the Olivet Discourse concerning end time events.

By way of application one thing we can take from this text is that before God people are accountable for what they do with Jesus Christ. There are those who welcome His invitation to find shelter in Him, and then there are those who are not willing. They have a problem with the will – they are not willing.

In the end there are those who accept Christ as Lord and Savior and there are those that refuse Him.

Slide # 27

John 1:11–12 (NKJV)

11 He came to His own, and His own **did not receive Him.**

12 But as many as **received Him,** to them He gave the right to become children of God, to those who **believe** in His name:

Slide # 28

John 3:17–18 (NKJV)

17 For God did not send His Son into the world to condemn the world, **but that the world through Him might be saved.**

18 “He who **believes in Him is not condemned;** but he who does **not believe is condemned** already, because he has not believed in the name of the only begotten Son of God.

The last invitation of the Bible in Rev. 22:17 says...

Slide # 29

Revelation 22:17 (NKJV)

17 And the Spirit and the bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. **Whoever desires,** let him take the water of life freely.

The problem is not that there is no invitation. The invitation to come is broadcast far and wide wherever the gospel is shared, and then the issue becomes what people will do with it. People have to DESIRE to take what is offered. They have to want it. “Ya gotta wanna” and no one can do it for you.

Elizabeth Barrett was severely hurt in a childhood accident. This caused her parents to unduly make over her. When she decided she wanted to marry Robert Browning in 1846 her parents disapproved.

After the wedding the Brownings sailed for Italy where they lived the rest of their lives. Even though her parents disowned her, Elizabeth continued to write to them almost every week. After 10 years she received a large box in the mail. Inside were all the letters she had sent to her parents and not one had been opened. Today those letters are considered among the most beautiful in classical English literature.

If only her parents had been open to read them; but alas they were unwilling. And eventually the door closed on that relationship forever because they were unwilling.

And so it is with God! How persistently He reaches out but if He is persistently spurned there comes a time when it is too late.

That is why the Bible says, “now is the accepted time; behold now is the day of salvation” (2 Cor. 6:2). That is why the Bible says, “Today if you will hear His voice do not harden your hearts” (Heb. 3:7-8).

As the gospel invitation has gone out – what is your response. Will you accept Christ as Lord and Savior or are you unwilling?

Whoever desires, let him take of the water of life freely! Come!