

O JERUSALEM, JERUSALEM!

The rejection of Jesus and His promise to return

The Son of God was sent to “lost sheep of the house of Israel” (Matthew 15:24), to offer them an everlasting kingdom. He came preaching the kingdom of God (Luke 4:43). In order to prepare the way for the Messiah, God raised up the prophet John (the baptist). He was “The voice of one crying in the wilderness...” (Luke 3:4). John had a tough job ahead of him for he was dealing with a “generation of vipers” (Luke 3:7). And the only way they, the Jews, would be prepared to enter the kingdom was to “Bring forth therefore fruits worthy of repentance” (Luke 3:8). To prepare for and receive the kingdom, it was all about “doing.”

- Repent (Luke 3:8).
- Bring forth good fruit (Luke 3:9).
- Give your clothing to the needy (Luke 3:11).
- Give your food to the needy (Luke 2:11).
- Treat people fairly financially (Luke 3:13).
- Do violence to no man (Luke 3:14).
- Don't accuse people falsely (Luke 3:14).
- Don't complain about wages (Luke 3:14).
- Be baptized (Luke 3:21).

In other words,
follow the Law
of Moses.

This is
not Grace

When Messiah appeared, the nation would be ready for Him. But from the very beginning of His public ministry, Jesus was up against the workings of the devil who would try and stop Him from fulfilling His ministry and bringing in His kingdom.

Since Genesis 3:15, the Jews had waited for a Messiah to rescue them from the grip of Satan. After Jesus was baptized by John (Luke 3:21,22) He faced temptation by the devil (Luke 4:1-13). Satan departed, but only for a season. It was then that Jesus began his public ministry announcing He was the one they were looking for: Luke 4:14-21; 28-30. He came to Nazareth and spoke a prophecy from Isaiah 61:1,2, and proclaimed that “This day is this Scripture fulfilled in your ears.” For this, they wanted to kill him. Their hatred for him would spread over the next three years and be echoed by the Jewish leaders in Jerusalem. Once Jesus began healing on the Sabbath, the cauldron of hatred began to boil (Matthew 12:14).

Jesus was accused (Luke 11:14-15) of doing the work of Satan (Beelzebub, Lord of the flies, or lord of the manure pile). Their hatred for Jesus grew as he pronounced many “Woes” unto the Pharisees and lawyers (Matthew 23:13-29) and, echoing John, calling them a “generation of vipers” (Matthew 23:33). Jesus was not a popular figure among the religious leaders of the Jews. Rejecting Him as Messiah and attributing his miracles to Satan they wanted him out of the city of Jerusalem (and ultimately dead), but Jesus countered that He was not filled with the devil, rather He casts out devils. (Luke 13:31-31). This opposition continued for three years.

After three years of preaching, Jesus prepared to enter Jerusalem in what is called The Triumphal Entry, the occasion we celebrate on Palm Sunday, Jesus expressed His grief and

sorrow over His rejection as Messiah from the Jewish leaders. In effect, Jesus told them they had lost their chance of the Kingdom being established (Luke 13:34,35). Their only hope would be for the nation's leaders as a whole to proclaim, “Blessed is He that cometh in the name of the Lord.”

Jesus entered the city the week before his crucifixion. This event was prophesied in the Old Testament book of Zechariah (9.9), and this prophecy is found in all four gospels. In Matthew, Mark, and John we read nearly identical accounts, but in Luke we gain more insight. (Matthew 21:8-9; Mark 11:8-10; Luke 19:28-40; John 12:12-13); The people were shouting “Blessed is He who cometh in the name of the Lord” why didn't Jesus set up His kingdom like He promised in Luke 13:35? The answer is found in Luke 19:39; the Pharisees (the leaders) refused to believe in Him. Thus, Jesus' prophecy was not fulfilled at that time, Jerusalem was destroyed in A.D. 70 and left desolate.

When will Israel finally say, “Blessed is He that cometh in the name of the Lord”?

First, they must endure the Great Tribulation of seven years which was also prophesied in the Old Testament. There are three main purposes for the Great Tribulation.

1. To Make an End of Wickedness and Wicked Ones. There are two key passages that express this purpose. The first is found in Isaiah 13:9, which is to destroy *wicked ones* out of the land. It is further described in Isaiah 24:19-20, in which the *wickedness* or transgression of the world will fall and not rise again.

2. There will be a worldwide revival. We do not have time to examine this in detail today, but the gospel of the Kingdom (not the grace gospel) will be preached in the whole world (Matthew 24:14).

3. To break the power (stubborn will) of the holy people (the Jews). (Daniel 12:5-7). This is the final event that will bring about Christ's return. Until this happens, the Tribulation will not end. John, in the book of Revelation records the return of Jesus. In Revelation 19:11-16 we have the prophecy of Jesus's return which must take place after He is acknowledged as Messiah, according to Lk. 13:36. Is there a Scripture that records the fulfillment of Luke 13:36?

In Revelation 19:1-10, John heard the voice of much people in heaven. This “much people” may be saints already with the Lord. But, in Revelation 19:6 John identifies another group of people, “**And** I heard as it were the voice of a great multitude.” This is another multitude separate from the “much people” in 19:1. One group is “in heaven” and the other is not. “Many waters” often refers to nations on earth in Scripture.

My assumption is that this “multitude” is the nation of Israel, on earth, finally crying “**Alleluia**: The Lord God omnipotent reigneth... **be glad and rejoice**...For the marriage of the Lamb is come, and his wife (Israel) hath made herself ready.” The fulfillment of Luke 13:35,36 culminates in Revelation 19:11-16 where Jesus makes his glorious return to set up his kingdom. He was rejected when He entered Jerusalem the first time, but He will reign as King of kings and Lord of lords when He returns.

♦ Blessed=*eulogeo* in Greek, to praise/celebrate.