

Luke 13C

- Today, we dive back into the end of Chapter 13 to conclude the 3-Act drama represented in chapters 11-13 of Luke's gospel
 - So far in chapter 13 Luke has moved the reader along a line of thought beginning with...
 - Jesus' call to the nation of Israel to wake up and recognize that they would face judgment for rejecting Him – for failing to bear fruit
 - And secondly, Luke relates the story of Jesus' healing in the synagogue as a simple but effective way to illustrate that Jesus was the one sent to free them from their bondage
 - He alone could heal them, free them from the enemy and enable them to bear the fruit God intended – if only they would receive Him
 - Finally, we saw the leader of the synagogue follow in the footsteps of the other leaders when he rejected Jesus and continued to place impediments between Jesus and the people
- Add this to what Luke revealed in his preceding chapters where Jesus proves his deity time and again, and yet time and again the leaders and the crowd refused to acknowledge what they saw, and now the stage has been set
- So now, Luke takes a turn for the home stretch and brings us to the conclusion of this repeated rejection
 - Remember, the whole point of Chapters 11-13 is to illustrate in detail the way the nation of Israel came to the point of rejecting their Messiah
 - Luke is working carefully to explain to his Gentile, Greek audience why God would be rejected by His creation and eventually put to death
 - That apparent contradiction had to be explained to a potentially skeptical audience
 - So Luke has been walking the reader patiently through a description of the deceit and hypocrisy of the people and their

leaders, so that when rejection comes, it's understood to be a mistake, to be a result of sin and evil

- And now as Luke prepares to conclude this part of the Gospel, he introduces Jesus' discussion of the kingdom
 - Because after all, that's what Jesus has been offering to Israel – the kingdom on Messiah
 - But as we enter into that part of his discussion, I want you to understand how Jesus presents His discussion of the kingdom
 - Jesus knows that one of the reasons why the crowd has been unwilling to accept him is that they share the Pharisees' mistaken view of the kingdom and who will enter it
 - We'll examine that issue in detail tonight, but as we begin, it's important that we note how every description Jesus offers of the kingdom is counterintuitive
 - The descriptions of the kingdom are all opposite or reversed from what the Jewish nation expected and from what they had been taught
- So it seems only fair that Jesus would include in his teaching references to the very kingdom He was prepared to establish for the sake of Israel
 - So as the offer comes to a close, Jesus begins to offer commentary on the nature of the thing He was offering - on the kingdom itself

[Luke 13:18](#) ¶ So He was saying, "What is the kingdom of God like, and to what shall I compare it?"

[Luke 13:19](#) "It is like a mustard seed, which a man took and threw into his own garden; and it grew and became a tree, and THE BIRDS OF THE AIR NESTED IN ITS BRANCHES."

[Luke 13:20](#) ¶ And again He said, "To what shall I compare the kingdom of God?"

[Luke 13:21](#) "It is like leaven, which a woman took and hid in three pecks of flour until it was all leavened."

- Jesus begins with a rhetorical question
 - He asks what is the kingdom like?
 - More specifically, he says what is the kingdom of God like?

- What is the kingdom of God?
- Well there is a wealth of scripture available in the Bible, especially in the OT to give us understanding of what God means by His kingdom
 - The OT had promised to the nation of Israel a Messiah who would rule of them during a time of peace and He would usher in a kingdom of righteousness
 - In fact, virtually all that we may know about the nature of the kingdom except duration comes from the OT
 - The NT adds only a few missing details, most notably the length of one stage of the kingdom – 1,000 (Rev 20:4)

[Rev. 20:4](#) ¶ Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years.

- But in fact, the 1,000 years is not the entirety of God's kingdom, but rather it's a demarcation between two stages of the kingdom

[Luke 1:31](#) “And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus.

[Luke 1:32](#) “He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;

[Luke 1:33](#) and He will reign over the house of Jacob forever, and His kingdom will have no end.”

[Rev. 11:15](#) ¶ Then the seventh angel sounded; and there were loud voices in heaven, saying, “The kingdom of the world has become *the kingdom* of our Lord and of His Christ; and He will reign forever and ever.”

- We could spend all Spring talking about the kingdom and it's nature as described in scripture, but the essential points for today's teaching are these:

- First, the term kingdom can mean slightly different things in scripture at different times, so we use context to understand which aspect or which period of God's kingdom is in view
- I want to go to Matt 13 for a short time to examine a great series of verses that parallel the ones we read today from Luke
- In these verses, we get a chance to see the term kingdom of God used in a variety of ways to help illustrate what I'm talking about

[Matt. 13:24](#) ¶ Jesus presented another parable to them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field.

[Matt. 13:25](#) "But while his men were sleeping, his enemy came and sowed tares among the wheat, and went away.

[Matt. 13:26](#) "But when the wheat sprouted and bore grain, then the tares became evident also.

[Matt. 13:27](#) "The slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'

[Matt. 13:28](#) "And he said to them, 'An enemy has done this!' The slaves *said to him, 'Do you want us, then, to go and gather them up?'

[Matt. 13:29](#) "But he *said, 'No; for while you are gathering up the tares, you may uproot the wheat with them.

[Matt. 13:30](#) 'Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn."'"

- After Jesus gives this description of the kingdom, He interprets this parable for the Disciples later in verses

[Matt. 13:37](#) And He said, "The one who sows the good seed is the Son of Man,

[Matt. 13:38](#) and the field is the world; and *as for* the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*;

[Matt. 13:39](#) and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels.

[Matt. 13:40](#) "So just as the tares are gathered up and burned with fire, so shall it be at the end of the age.

[Matt. 13:41](#) "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness,

[Matt. 13:42](#) and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.

[Matt. 13:43](#) “Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Father. He who has ears, let him hear.

- Here Jesus tells us that the kingdom of God (heaven) is comparable to the way Jesus plants seeds in the world (i.e., He brings men and women to faith) even as the enemy is busy sowing seeds by bringing up unbelievers
 - Then in the last days as Christ returns, the wicked are gathered from the four corners of the earth and removed from the earth as Jesus ushers in His 1,000 year reign on Earth
 - So note what learn here
 - The kingdom is not merely the point of Christ’s return
 - It actually begins at Christ’s first coming as the citizens of his kingdom are planted like seeds, one by one
 - Now look at verses 31 & 32 in Matt
- Here we see the same parable we just read in Luke
 - But in Matt, it comes right after Jesus declares that the kingdom of God begins with the making of the first believers,
 - Then we hear that one characteristic of the kingdom is that it will start very small
 - But despite all expectations and against all odds, it will grow remarkably big
 - In fact, it will grow to the point where birds nest in the tree
 - Or said literally, to the point where strangers will find a home in the kingdom
 - Those strangers, of course, are the gentile nations – you and I
 - In fact, if you want further confirmation that the birds represent that gentile nations, you only have to look at Daniel 4
 - In Dan 4 you see Nebachanezzer experience a dream where a tree fills the earth a tree that has birds nesting in it and beast resting in its shade

- And Daniel tells the king that the tree represents his kingdom, and therefore the animals that inhabit the tree are the various nations of the world that make up the kingdom and depend on him
- It's a great parallel to help us understand the picture being given here
 - The point of the mustard seed parable, therefore, is to illustrate that it will be a remarkable, unexpected sight to watch the kingdom of God grow from such meager, humble beginnings to such a dramatic final state
 - And that point is reiterated in the parable in Matt 13 verse 33 (leaven)
- So now we understand how the term Kingdom of God is being used in these verses as well as our in original verse from Luke
 - When Jesus teaches to the Kingdom of God in these verses, He is referring to the growth of the Church
 - In fact His reference to the birds nesting in the tree is a reference to the way the kingdom (i.e, the Church) will ultimately draw in people from all the nations (not just Jews)
 - And it's growth will be complete only when Christ returns and removes the remaining unbelievers from the world and sets up his kingdom on earth
 - Among many places we can go in the Bible, Jeremiah gives us the picture of that kingdom on earth in Jer 23

[Jer. 23:2](#) Therefore thus says the LORD God of Israel concerning the shepherds who are tending My people: "You have scattered My flock and driven them away, and have not attended to them; behold, I am about to attend to you for the evil of your deeds," declares the LORD.

[Jer. 23:3](#) "Then I Myself will gather the remnant of My flock out of all the countries where I have driven them and bring them back to their pasture, and they will be fruitful and multiply.

[Jer. 23:4](#) "I will also raise up shepherds over them and they will tend them; and they will not be afraid any longer, nor be terrified, nor will any be missing," declares the LORD.

[Jer. 23:5](#) ¶ "Behold, *the* days are coming," declares the LORD,

"When I will raise up for David a righteous Branch;
And He will reign as king and act wisely

And do justice and righteousness in the land.

[Jer. 23:6](#) “In His days Judah will be saved,
And Israel will dwell securely;
And this is His name by which He will be called,
‘The LORD our righteousness.’

- So although the phrase “kingdom of God” can mean several different things, in these verse in Luke it specifically refers to the period of time when Christ is building His church one believer at a time
 - And it is being used by Jesus to dispel a myth in the minds of the Jewish crowd present around Him
 - As I introduced today’s teaching, I mentioned that Jesus’ teaching on the kingdom was counterintuitive to the crowd
 - It was nonsensical or at least paradoxical
 - It defied their conventional teaching
 - And here you can see one example of how that’s true
 - While the Jews had been taught that the kingdom of God would come suddenly, all at once, in a moment
 - And it would only come for the Jews
 - Jesus just taught that it would start modestly, almost imperceptibly and it would grow to include representatives from all the nations of the world
 - In fact, once Jesus returns, the kingdom on earth will be established with 100% believers,
 - Because all unbelievers we are told will have been removed from the earth at Christ’s appearing (second coming)
 - So the people have prepared to reject Jesus as their Messiah because the kind of Kingdom He was in the process of establishing looked nothing like the kind of kingdom they were expecting
- Look how Jesus continues this paradoxical teaching moving forward in Chapter 13

[Luke 13:22](#) ¶ And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem.

[Luke 13:23](#) And someone said to Him, “Lord, are there *just* a few who are being saved?” And He said to them,

[Luke 13:24](#) “Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able.

[Luke 13:25](#) “Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, ‘Lord, open up to us!’ then He will answer and say to you, ‘I do not know where you are from.’

[Luke 13:26](#) “Then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets’;

[Luke 13:27](#) and He will say, ‘I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU EVILDOERS.’

- Before we dive into these verses, notice how it begins
 - Jesus is walking and teaching as He heads toward Jerusalem
 - We’re still talking about Jesus heading ever steadily toward the city of His death
 - He remains steadfast in His mission, and though He is teaching along the way, His travel is purposeful
 - What a haunting feeling it must have been for Him to know what lay ahead and yet to keep walking without hesitation
 - The other thing to note about that opening verse is that it means what Luke records next happened at a later time
 - So we can infer that Luke places it here to make a connection for us between what’s happened earlier in chapter 13 and what is said now
- Looking at the teaching itself, hopefully by now we’re a;; starting to see the pattern emerge more clearly
 - Jesus is asked are just a few being saved?
 - And for a Jew, being saved meant entering the kingdom of God
 - But notice how backward this teaching on the kingdom would sound to a Jew
 - It’s even remarkable that someone would think to ask the question

- Because the typical Jewish teaching and thinking was that all good Jews were going to the kingdom
 - That's why God even promised the kingdom
 - For the Jew, for all Jews
 - So when Jesus is asked if just a few are being saved, you need to realize that the questioner was only thinking about Jews
 - No one in the Jewish culture expected Gentiles to be saved
 - Even after Christ was resurrected, Peter himself struggled with the thought that the Gentiles might be intended to participate in God's plan for salvation
 - So when Jesus is asked if just a few are being saved, the implication is are a few being saved or are all Jews being saved?
 - That was a debate of the day among religious leaders
 - And the likely reason the question was even asked was because of disputes between Sadducees and Pharisees over what things were required of a Jew to be saved
- But Jesus answered in a surprising way
 - He first confirms that only a few are being saved – but then He goes even further
 - Strive to enter through a narrow gate, He says
 - Which is a euphemistic way of saying that there is a narrow path that grants entrance into the kingdom
 - Major cities in Jesus day had high walls to protect the city and naturally they had gates to permit entry
 - Cities like Jerusalem had a variety of gates,
 - Some were large and elaborate, very inviting and very easy to pass through
 - These wide, inviting doors obviously allowed the greatest number of people to pass through and so they were by far the most popular entry points into the city

- But most cities might also have smaller, cramped and difficult entry points built into the walls at various points in the wall
 - These narrow gates were off the beaten path
 - They were unpopular and rarely used
 - They didn't allow you to bring much baggage, so they were typically used only by solitary travelers
- So Jesus says they should strive to enter by the narrow gate
 - They should strive to enter through the gate that few others are willing to take
 - They should ignore the attractive, easy options others chose to take in hope of entering the Kingdom
 - Because he goes on to describe what will happen to those people
 - One day in the future when their moment of judgment arrives, they will expect to receive their reward in the form of the kingdom
 - And they will come before Jesus, and they will be surprised to learn that the path they chose to gain entry will have been the wrong path
- In verse 25 we see Jesus saying I do not know where you are from, or as Matt records it in Matt 25 , Depart from me, I do not know you
 - And these people will appeal to Jesus on the basis of a loose association
 - We know you! We ate and drank with you (referring to the Pharisees)
 - We listened to you teach in our streets (referring to the crowds)
 - And He responds with depart from me evildoers
- In other words, they could enjoy Jesus' company all day long, but remember His earlier teaching
 - Those who are not form Him are against Him

- You can't be a friend and not receive Him for who He said He was
 - No matter how cordial their relationship was while He was on earth, when it comes time for judgment, they will either be in or out – there is no in between
- We know there were many people choosing the wide gates in Jesus day and equally today
 - We are surrounded by people who are looking for the easy, popular way to secure their future with God
 - Of course, many of those wide, easy paths are paths that have nothing to do with Jesus and the gospel message (
 - Beliefs like Islam, New Age mysticism, Buddhism, Taoism, Wicca, you name it)
 - Paths that offer a variety of ways to earn God's praise and to earn entry into the kingdom they imagine exists
 - And these paths are easy not because they don't involve sacrifice on the part of the individual
 - Not because they don't involve effort (they usually involve lots of effort)
 - No, they are wide and easy because they do not involve a work of God
 - They are easy because they don't involve a changed heart
 - And they are easy because they don't depend on the suffering death of God's only Son
 - They easy in the sense that they are cheap, and meaningless
 - They are the road to destruction
- But what's even sadder to consider is that for many who sit in the pews of Christian churches every week, the same can be said
 - There are many in the church – perhaps many in our church- who are like these people represented in Jesus' parable

- They are regularly eating and drinking with the savior, during communion or during fellowship with other Christians
- They are regularly sitting under his teaching, anytime the Word of God is taught in their presence
- But when it comes to their ticket into the kingdom, they have chosen a wide, popular door
 - Perhaps they have come to Christianity through a false Gospel like the Prosperity Gospel
 - Or perhaps they have been pulled into one of the many false churches like the Mormon church which preach a distorted and false view of Jesus and the salvation He brings
 - Or perhaps they have merely never believed anything, and they just fill a spot in the pews for reasons we don't even understand
 - Those are the wide gates of our day – the easy way in, the painless and popular way to enter the kingdom
- But whatever the reason, the Word they have heard concerning Christ and the gospel is like the seed falling on the worn path of their hard hearts
 - And it never takes root and it is stolen away by the enemy
 - Or it is like the seed that gives a quick appearance of life only to disappear forever at the first testing
- These people know about Jesus
 - They spent time in the company of His children
 - And they feel safe and secure
- But one day when they reach the end of their life journey, and they stand before Jesus, they are surprised to learn their fate
 - They wonder how they could be excluded from the kingdom
 - But despite their surprise, they will be excluded because Jesus never knew them
 - The security that you and I enjoy as Christians (knowing that we will be a part of God's kingdom both today and forever) comes not because of what we do, but because of who we know

- We know Jesus as our savior, and we trust that He will save us because we believe he has already bought our ticket
- And we know we have decided to enter into must enter into that relationship through the narrow gate, through the door that is Jesus Himself
- Jesus declares he is that door for entry

[John 10:9](#) “I am the **door**; if anyone enters through Me, he will be saved, and will go in and out and find pasture.

- To be saved is to have turned our back on the wide gates promising entry into the kingdom and to have placed our trust in the small, insignificant gate that most people are overlooking or rejecting outright
- And returning to the moment when Jesus spoke these words, can’t you see the counterintuitive message here again for the Jew? Not all Jews are being saved
 - In fact, look at the punctuation point Jesus adds at the end

[Luke 13:28](#) “In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out.

[Luke 13:29](#) “And they will come from east and west and from north and south, and will recline *at the table* in the kingdom of God.

[Luke 13:30](#) “And behold, *some* are last who will be first and *some* are first who will be last.”

- Jesus makes the point even further by noting that while the patriarch will be there – just as every Jew would expects
 - But then Jesus drops the bomb
 - Yourselves will be thrown out
- And to add insult to injury, Jesus teaches that the table set in the kingdom will include people from east, west, north and south
 - This is a clear reference to the other nations of the world – the Gentiles – being accepted at the kingdom table
 - This is virtually heresy to a Jew in Jesus day, and even to orthodox Jews today

- He tells them that some are last who will be first and vice versa
 - Referring to the Gentiles and Jews alluded to in the previous verse
 - Though the Jews assumed that all Jews would be first in God's eyes and all Gentiles would be last, or excluded in other words
 - Jesus reverses that, saying some who are last in the Jews' eyes will be first in God's plan
 - And many who assume they are first because of their Jewish birthright are doomed to be last in God's eyes
- Jesus illustrates why He has been rejected by the leaders and ultimately but the crowds
 - He is not who they expected the Messiah to be
 - He is not like they expected the Messiah to be
 - And He is has not brought the kind of kingdom they expected the Messiah to bring
- So then Luke records the Pharisees telling Jesus to stay away from Jerusalem
 - And they use the scare tactic that Herod wants to kill Him

[Luke 13:31](#) ¶ Just at that time some Pharisees approached, saying to Him, "Go away, leave here, for Herod wants to kill You."

[Luke 13:32](#) And He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third *day* I reach My goal.'

[Luke 13:33](#) "Nevertheless I must journey on today and tomorrow and the next *day*; for it cannot be that a prophet would perish outside of Jerusalem.

[Luke 13:34](#) "O Jerusalem, Jerusalem, *the city* that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen *gathers* her brood under her wings, and you would not *have it*!

- The Pharisees try to get Jesus to retreat from Jerusalem with a ploy that Herod was after Him
 - We know from Luke 9 that Herod wanted to meet Jesus and when he finally does in Chapter 23 he asks Jesus to perform a miracle, as if he sees Jesus as little more than a magician
 - Finally he mocked Jesus when Jesus refused to play his games

- But it seems unlikely that Herod had any desire to kill Jesus
- It's unlikely he ever saw Jesus as a threat
- But even if he had, Jesus wasn't about to be swayed by this comment by the Pharisees
 - And I love his response, because built into it is a significant jab at the Pharisees
 - Jesus says go tell that fox what I think say
 - In other words, he was treating the Pharisees as if they were Herod's messengers
 - Since they had taken it upon themselves to deliver a warning to Jesus, He turns to them and gives them a message to deliver back to Herod
 - Obviously Jesus didn't expect them to actually take that message back to Herod
 - He was insulting them by treating them as if they were in Herod's employment
 - Like a tax collector who was working for the Romans
 - It was a terrible insult to the pious and proper Pharisees
 - Then the message Jesus delivers is actually a message for the crowd who is listening around
 - He says tell Herod I cast out demons, I perform cures and on the third day I will reach my goal
 - In that declaration, Jesus reminds the Pharisees and the crowd that He has proven Himself to them
 - They have witnessed the proof
 - They know Jesus has met any test they could conceive to prove He was the promised one
 - And regardless of who might oppose Him...
 - Whether it be the crowd, or the Pharisees or Herod himself

- Jesus will not be denied His goal – his goal of reaching Jerusalem where He was appointed to die
 - By the way, Jesus’ reference to “today, tomorrow and the third day” is not a literal description of the length of time remaining before He dies or even until he enters Jerusalem
 - We can know from all the remains in the telling of Luke’s gospel that Jesus has more time remaining before he reaches Jerusalem than just three days
 - So Jesus’ meaning here is that he will reach his goal on the appointed day
 - And then Jesus comments that a prophet cannot perish outside Jerusalem
 - Not that prophets have never been killed outside Jerusalem
 - But more likely Jesus is referring to the inevitable destiny of all true prophets sent to a disbelieving and rebellious Israel
 - They were rejected and killed because they spoke a convicting truth
 - Jesus was no different, and what’s more, as the Messiah he was appointed to die in Jerusalem, so he couldn’t avoid that outcome
- Finally, Luke concludes the Chap 13 with the climatic verses of these three chapters
 - Jesus ends his commentary on Jerusalem by lamenting her history as well as her future
 - He says this is the city that kills its prophets, stones those sent to her by God to bring her to an awareness of how distant her people were from the one they professed to follow
 - Jesus says how often He wanted gather her children, the Jews of Jerusalem like a Mother hen with her chicks
 - To protect and guide them and help them grow
 - But so often they would not have it

- You see every time a prophet when to Israel and brought God's word, it was Jesus coming to Israel
- Every time God delivered his word through a famine or a pestilence or drought on a stubborn Israel
- Every time He brought destruction through Israel's enemies, it was Jesus speaking through the creation to Israel
 - Because Jerusalem here is merely the representative for the entire nation
 - Jesus uses Jerusalem figuratively to mean the whole nation of Israel
 - And they would have nothing of God's word, neither when it came by the prophets nor when it came in the flesh
- So now the moment arrives for Jesus to declare His rejection of this generation of Israel for their rejection of Him
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[Luke 13:35](#) "Behold, your house is left to you *desolate*; and I say to you, you will not see Me until *the time* comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"

- Jesus declares that Israel's house is being left to her desolate
 - This is a reference to physical destruction of the temple and the city, which we know occurs when the Roman army breaches the walls of the city in AD 70 and puts down a Jewish rebellion
 - In that assault the temple is destroyed and the city burned and literally millions of Jews are murdered
 - This is the harsh reality of the judgment that came upon the city for the nation's rejection of their Messiah
 - Daniel prophesied this when he wrote

[Dan. 9:26](#) "Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end *will come* with a flood; even to the end there will be war; desolations are determined.

- Then Jesus adds the last comment he directs to the nation as a whole
 - He says they will not see Him again until they say Blessed is He who comes in the name of the Lord
 - This is a very important phrase
 - In fact, all our understanding eschatology (the doctrine of end times events) rests on this phrase
 - Jesus has just declared that the nation of Israel
 - The nation that God promised a Messiah
 - That nation will set eyes on their Messiah again until the day arrives when that nation will have a change of heart concerning Jesus
 - The entire nation of Israel on some distant future day will need to reverse the decision made in Jesus day on earth
 - Since they rejected Him while He walked the earth offering the kingdom, He will never return to establish that kingdom for them until they reverse that decision

- Corporately, the nation of Israel will need to admit their sins, recognize their Messiah and when that happens,, He will return to them
 - This is the basis of Christ's second coming
 - But what could possible propel the entire nation of Israel to come to that conclusion?
 - Scripture shows us how and when

[Zech. 12:9](#) “And in that day I will set about to destroy all the nations that come against Jerusalem.

[Zech. 12:10](#) ¶ “I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

- Zech goes on in Chap 14 to add that on that day

[Zech. 14:5](#) ... Then the LORD, my God, will come, *and* all the holy ones with Him!

[Zech. 14:6](#) ¶ In that day there will be no light; the luminaries will dwindle.

[Zech. 14:7](#) For it will be a unique day which is known to the LORD, neither day nor night, but it will come about that at evening time there will be light.

[Zech. 14:8](#) ¶ And in that day living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter.

[Zech. 14:9](#) ¶ And the LORD will be king over all the earth; in that day the LORD will be *the only* one, and His name *the only* one.

- To summarize the end of Chap 13, the offer of the kingdom has now been irrevocably withdrawn from the nation of Israel because they have refused to accept Jesus as their Messiah
 - And just as Jesus taught in earlier, the patience of the master is run out
 - It's time to cut down the worthless tree that won't show fruit
 - And Jesus declares that they will not see Him again until that repent and call out for Him
 - And not just some Jews, as is happening every day even now

- But rather, the entire nation of Israel as it exists on a future day determined by God must have this response
- And therefore, only by God's hand, by His power can that day ever come to pass
- And on a day to come, at the end of tribulation, the Jewish nation finally comes to understand and believe in their Messiah and receive Him
- And He returns for them together with us, the Saints, to rule with him for a 1,000 years