

A Determined Savior for an Unwilling People

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[0 : 00] The life of Christ. We've already seen several things. He tried to kill him when he was born.

! Later they accused him.

Not just his particular town. But many of Israel accused Jesus of blasphemies. Said he was the friend of wicked people.

He was a law breaker. He was a Sabbath breaker. He was in league with Satan. And even as we've continued our journey through the book of Luke.

We've seen the religious leaders. And even non-religious leaders. Begin to be more and more in their open hatred.

[1 : 10] Of the Lord Jesus. And as he gets down to the last weeks. And days of his life. Nothing changes.

The crowds had grown. Now they were in the thousands. And people were in wonder and awe. But religious leaders just kept getting more and more antagonistic to Jesus.

And it won't be long. It won't be long at all. When not only will the religious leaders be antagonistic to Jesus. Pretty much everybody will be.

They'll all turn on him. Eventually all will forsake him. What would you do if you had to get up every morning.

And you knew that that's what your job was going to be like. Would you keep going? Would you love those people?

[2 : 15] Who are making your life like this? Let's start reading in Luke chapter 13. I want to read just verses 31 to 35.

31 to 35. Follow on as I read. At that very hour. Some Pharisees came and said to him.

Get away from here. For Herod wants to kill you. 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 finish my course. Nevertheless. I must go on my way. Today and tomorrow. And the day following.

For it cannot be. That a prophet should perish. Away from Jerusalem. Oh Jerusalem. Jerusalem. The city that kills the prophets. And stones those who are sent to it.

[3 : 13] How often. Would I have gathered. Your children together. As a hen gathers her brood under her wings. And you were not willing. Behold.

Your house. Is forsaken. And I tell you. You will not see me. Until you say. Blessed is he who comes. In the name of the Lord.

Let's pray together. Father I thank you. For this passage. I thank you. For all the things. That you revealed. Throughout this passage.

This. This gospel. Thank you. For all that you've revealed. Throughout scripture. Even back into the Old Testament. We've seen. How people would receive Jesus.

And as we think. Of Jesus. And. Contemplate. We know him. Our relationship with him. And. How we hate. That it's that way.

[4 : 11] And thank you father. That you have shown. The truth. To be evident. That mankind. Does not like. The savior. And Lord. Even though.

That's a truth. That. Is uncomfortable. It's a truth. That's a huge blessing. You pray. That you would reveal. More of Christ. To us. This morning.

And that you. Would stir us. To love and action. In light of that. In Jesus name. Amen. So as we come to this.

Jesus has been talking to the crowds. As I mentioned. And they've gotten very big. And he's been making his way. Down towards Jerusalem. And we saw last time. In verse 22.

He made his way through towns and villages. Teaching and journeying towards Jerusalem. That's the second phrase. In this section of scripture. That it has been mentioned.

[5 : 05] That he is actually making. His way towards Jerusalem. And that's important. Because of what he's going to do in Jerusalem. It's important. Because of the heart of Jesus. In going there. And Luke will make more of that.

In just a moment. So he's on his way. But no. Many have not liked him. Many have resisted him. And it must have been difficult.

To get up every day. And continue on that journey. But Jesus. Determined. That he would not be deterred. Deterred. By anything. Because he had his face.

Set. To Jerusalem. We mentioned last week. That in saying he had his face. Set to Jerusalem. We were talking. And we had mentioned this earlier. We were talking about.

Not just that. He wanted to go for one of the feasts. He was going to Jerusalem. For the specific purpose. Of giving his life. For his people. And he wasn't going to be deterred.

[6 : 04] Satan tried many things. He tried the attitude of people. And tried some of their accusations. Here. Here he tries a threat from a ruler. A threat from Herod.

Herod Antipas. Sent through the Pharisees. Remember Herod Antipas. Is that one. That John said. You shouldn't have your brother's wife.

And Herod being the cruel ruler. That he was. Very whimsical. Very cruel. He had. John the Baptist. Arrested. And then in the course of.

His daughter-in-law. Dancing for him. He gave permission. For his head. To be cut off. And he was cruel. And he was mean. And everyone knew it.

And you didn't trifle. With Herod Antipas. Now it wasn't that he was this. Great ruler. We'll see how. Jesus puts him in his place. In just a moment. But it wasn't that he was this.

[7 : 05] Great ruler. He was just ruthless. And cruel. And so. When a threat came to Jesus. It wasn't like. The neighborhood. Soft spoken boy.

Giving you some sort of threat. This was the meanest bully in town. Threatening you. And the bully that you knew.

Didn't let his words. Stand idle. And so as. As Jesus is there. Making his way towards Jerusalem. It says in verse 31. At that very hour.

In the midst of him. Talking about what we looked at last week. One runs up. And says. Get away from here. For Herod wants to kill you. Now.

This isn't Herod himself saying it. It is the Pharisees. And you have to stop. And wonder. Because you look at this passage. You look at this statement. This man makes. And you think.

[8 : 01] Oh. Here's a nice guy. He's letting Jesus know. That Herod's out to get him. Letting him know he should get on the run.

Let him know that he should move on from here. But the Pharisees have never been Jesus's friend. From the moment that Jesus began his ministry. The Pharisees began at that moment.

To turn against Jesus. And just became more and more resolved. Resolved. Throughout the ministry of Jesus. To be against him. If they were trying to help Jesus.

This would be the only time they ever did. If they were trying to help Jesus. This was the only act of kindness. They ever showed. And by Jesus's reaction.

And the words that he says. They really weren't trying to be kind to Jesus. Now the Pharisees didn't like Herod. He was mean.

[8 : 59] And do things on a whim. There had to be some mutual evil. That would be true of both Herod and the Pharisees.

I think for them to work together. And of course the mutual evil. Was they both wanted Jesus gone. So pretending to look out for Jesus.

They did Herod's bidding. By going to Jesus and saying. You need to run. Herod says he's going to kill you. Now.

It was the Pharisees that brought the word. It was Herod that sent the message. Both of them wanted the same thing.

Herod wanted Jesus gone. Remember back in Luke 9. He wondered who Jesus was. He wondered if Jesus was John the Baptist. Risen from the dead.

[10 : 01] And John the Baptist was a problem. When he was alive. Before he was arrested. He's going around telling people. He's doing something that is wrong. And it was obviously wrong. But

Herod couldn't have that.

He arrested John. How. How. How desperate. How. How uncomfortable would you feel. If the person who was told you was sinning. You chopped off their head.

And you thought they were back to life. And so. Herod wanted Jesus gone. Because he thought that John the Baptist. Was risen from the dead.

So Herod conveyed. Conveyed to the Pharisees. That it would be better if Jesus just left. I don't think Herod really wanted to deal with him. I think he just wanted. Jesus to be gone quietly.

And he thought if he threatened him. He could scare him. And that Jesus. Would leave. But there's a problem. Because Jesus is making his way.

[11:00] To Jerusalem. And. He was going through the towns. And cities. Journeying towards Jerusalem. And what he was doing.

Was preaching the gospel. As he went. The gospel of the kingdom. Saying the kingdom is near. He's pointing to himself. And he's pointing to what he's about to do. And if he listened to Herod. And ran. He would leave off. The responsibility. His father had given him. To go through the area. And let them know.

Who he was. And what he was doing. And so. Herod is trying to get him to leave. Tries to get him. To scare him to leave. And so. As these Pharisees come.

And say. Herod's trying to kill you. You better run. Jesus turns around. In verse 32. And says. Go. And tell that fox. He knows.

[11:58] That the Pharisees will go back. Because he knows. That they're in league with him. And so. He sends a message back. Go. And tell that fox.

Jesus knew. That Herod was being sly. We think of a fox. We think of a sly fox. We have that. Kind of. Phraseology. That we use.

A sly fox. We think about somebody. Who's doing something. You know. It's getting done. But you can't see who's doing it. It's getting done. Something's being accomplished. But it's all behind the scenes.

It's all sly. And Herod thought. He was. Getting his will done. Behind the scenes. Jesus knew. That Herod. Was being sly.

It's interesting. The word fox. And I. This is nothing. I thought of. Saw it in many commentaries. Most kings. Whether they were Jewish. Or otherwise. In that area.

[12:56] Thought themselves. To be lions. And. In Jesus. Addressing. Herod. As a fox.

He was using. The kind of idiom. That was sometimes. Said of kings. When they. Thought they were something. When really. They were. Nothing. That they thought they were.

Herod thought himself. A lion. He thought he could do. What he wanted. Thought he could roar. And people would run. But Jesus says. No. You're no lion. You're just a fox.

So Herod didn't. Or Jesus didn't. Acknowledge. Herod's. Opinion. Of himself. But as. These people had come. And told. Jesus.

What. What Herod had said. Jesus says. Go tell that fox. Behold. I cast out demons. And perform. Perform cures. Today and tomorrow.

[13:53] And the third day. I finish my course. Get up in the morning. Do you do your work well? Do you.

Do your work to the end? Do you make sure. That you carry out. All your responsibilities. Jesus says. I will finish. My. Course. It's an interesting word.

It's an interesting phraseology. That Jesus said. He will finish. His. His course. It's the idea. That he will do. The work of the Messiah. Remember.

Not far into. Our. Exposition. Of the book of Luke. We read from Luke 4. 19 and 20. And that was a place. When Jesus was quoting.

Back to those people. From his hometown. To them. A section. From Isaiah 61. And he says. In. In your ears. Today. This phrase.

[14:48] Or this scripture. Is being fulfilled. Luke 4. 19. 18 and 19. The spirit of the Lord. Is upon me. Because he has anointed me. To proclaim. Good news to the poor. He has sent me.

To proclaim. Liberty. To the captives. And recovery of sight. To the blind. To set at liberty. Those who are oppressed. And to proclaim. The year. Of the Lord.

Lord. Now when he told. Those Pharisees. Go back. To Herod. And tell that fox. He says. Behold. I cast out demons. I perform cures.

Today. And tomorrow. And the third day. He came. To be. The Messiah. He declared. Himself. The Messiah. As he began. His ministry. In Luke 4. And he's telling. Herod. I'm going. To finish. What I have started.

[15:44] As far. As the father. Wants me to go. I will go. To the places. The father. Wants me to go. I will go. To the people. The father. Wants me. To.

To cure. And to deliver. I will go. And I will perform. Those cures. And those deliverances. Because he's going.

To complete. His course. It speaks. Of his determination. To do his job. To the end. And Herod. Speaking.

To him. Was not going. To thwart that. Was not going. To scare him off. He was given. The responsibility. Sent. From his father.

To be the one. Who delivers. His people. And these. Outward signs. Were a sign. Of the deliverance. He was going. To provide. In Jerusalem. But they were signs.

[16:39] That he was indeed. The Messiah. And so. Jesus says. I will do my work. Today. And tomorrow. And the next day.

I will finish. My course. He will finish. The course. He will do all. That the father. Calls him to do. He will fulfill.

All righteousness. Now. It. It. It. He ties together. Some of these things here. Back with Luke 4. That we've already mentioned. But he also does. All kinds of things.

That are part of him. Sharing. His message. Of his. Messiahship. His message. Of. Christ. Coming to save. People. He will do all.

The father. Father calls him to do. He will fulfill. All righteousness. He will fulfill. His course. It's the idea. Also. That. He will do. All the things.

[17:35] He will live. In perfect. Obedience. To the father. Every day. Of his life. Through the whole course. He will never say. Well. That's 364 days.

That's good enough. He will fulfill. All righteousness. He will live. That perfect life. And then.

He will continue. On. Into Jerusalem. And there. He will become. That sacrificial lamb. That Isaiah 53. Portrays him as. That one who is silent.

Who has. The sins of his people. Placed upon him. And he will continue. And finish. His course. It's interesting. The word. Finish his course.

Is from a word. That's used. Several places. But one of the most significant. That we see. Is from Jesus. On the cross. You see this. In the book of John. The idea.

[18:31] Of finishing his course. That word. Is the same word. As when Jesus says. Or a form of the same word. When Jesus says. It is finished.

As he hung on the cross. He not only lived. A perfect life. He had told everyone. He was supposed to tell. He had delivered. Everyone he was supposed. To deliver. He had obeyed.

His father. In every way. He had not taken. Any day off. That the father. Did not want him to take.

He did not resist. Doing anything. The father had told him to do. He was obedient. Yes.

Doing all these things. That showed him. To be the Messiah. He was obedient. Even as he walked. Walked into Jerusalem. He was obedient. Even as the rulers. Took him captive.

And began to. Beat and bruise him. He was obedient. When his hands. Are stretched on the cross. And the nails. Are driven into his hands. And into his feet.

[19:24] He was obedient. When he hung there. Willingly. With the power. In himself. To be able to deliver himself. He was obedient. To the father. To stay there. As the. As the sins. Of his people.

Were placed upon him. And then he was obedient. As he hung there. And the wrath. Of his father. Against our sins. That were now. Upon him.

He was obedient. To stay there. He determined. To stay there. He was the obedient son. Who was willing. To finish his course. And when he had done that.

He said. It is finished. So even here. Pointing forward. When Herod's trying to scare him off course. Trying to scare him out of fulfilling.

All the responsibilities. He is to do. He says. Go tell that fox. I'm continuing. My course. And I will finish it.

[20:22] No one. Would keep Jesus. From being. Our. Messiah. But it's interesting. Jesus doesn't say.

Now. There's actually. Two temptations here. A temptation. That may not be as obvious. But was certainly. In Jesus's mind. We know of it. There was a temptation. To run. When Herod's. Tried to scare him. And there was a temptation. To not go to Jerusalem. There was a temptation. To sit still. And Jesus.

Goes on to say. He won't do that either. He says. I will perform cures today. And tomorrow. And on the third day. I will finish my course. Nevertheless. I must go on.

My way. And tomorrow. And the day following. For it cannot be. That a prophet. Should perish. Away from Jerusalem. Jesus will not. Run from Herod.

[21 : 18] Nor will he sit still. Going back to Luke. 9. 51. When the days drew near. For him to be taken up. He set his face.

To go. To go. To Jerusalem. He set. His face. To go. And to do. That job. To give himself. To go. To Jerusalem. Jerusalem. We saw.

Back in verse 22. He's still on his way. To Jerusalem. He's still heading there. He's going to all these towns. Fulfilling all his obligations. But all that is part of him.

Going to Jerusalem. And he knew. What would face him. In Jerusalem. Luke 17. 25. 25. He knew. But he first. But first. He must suffer. Many things. And be rejected. By this generation. He knew he would suffer.

[22 : 13] He knew that he would die. We've already read. Or looked at this verse. Luke 2. 9. 22. Saying. The son of man. Must suffer many things. And be rejected. By the elders. And the chief priests.

And scribes. And be killed. And on the third day. Be raised. He wasn't going to be scared off. From his work. Run someplace else.

Nor was he going to stand still. And say. I'm not going there. He says. I'm going. And nothing. Will keep me. From going.

To Jerusalem. And then he begins. To. Talk about. What he knows. He'll face. Before that.

Let me mention. That time is growing. Going short. I was. All excited. Actually. I kind of saw. Hints of this. Last week. In my study. And then this week.

[23 : 07] As I began. My study this week. I got. Oh boy. I've got some timetable here. He says. Today. Tomorrow. The next. Is Jesus. Just three days. Before entering.

Jerusalem. Well. It could be. But I want you. To know. That. It was a common. Phrase. In that day. Today. Today.

Tomorrow. And the next day. It was a common. Phrase. That indicated. A short amount. Of time. We would say. I'll be over. In a couple days. Does that mean.

Two days? Does that mean. Three days? What happens. If it goes to four? Have you broken your word? Three days. And I'm not trying to say. That it wasn't three days. I'm just saying. We can't say. Specifically. That it was. Just three days. But think about that. The time was short. And here. Is our Lord.

[24 : 03] On his way to Jerusalem. Knowing all. He would face. You know. These things. Come closer.

That you begin to dread. The days. That. That are closest. Often. The dread grows. The greatest. Oh yeah. I don't know.

Maybe you love. Having a tooth pulled. Oh. I'm not going to have one. But oh. I've got to have a tooth pulled. Next week. Oh. I've got to have a tooth pulled. A couple days.

Oh. I have a tooth pulled. Tomorrow. It's very easy. For the looming. Knowledge. Of what we will face. It's very easy.

For that to cause. There to be anxiety. Time is growing short. None of that. Kept Jesus. Standing. Still. He kept moving.

[25 : 02] He will continue. To make his way. To Jerusalem. He will not run. He will not stand still. He is going. To Jerusalem. But as he mentions here.

It's the place. Where the prophets. Are killed. Oh. Jerusalem. Jerusalem. Now that kills. The prophets. And stones.

Those who are sent. To it. Now. You might say. Were all the prophets. Of Israel. Killed. In Jerusalem. No. No.

Not all of them were. Some were. Jerusalem. Is standing in. As part for the whole. Israel. Often. Killed.

Its prophets. The ones. That God. Sent. To her. Many of them. Died. Many of them. Were persecuted. Jesus.

[25 : 55] Is going. To Jerusalem. And. Israel. Is known. For killing. Its prophets. Jesus. Has been established. As a prophet. Of the Lord. But he's much. More.

He's not only prophet. He's priest. And king. He is the Messiah. And he's going. To Jerusalem. And he's going. To Jerusalem. The place. Where they kill. The prophets. Jesus. Jesus.

Would not be deterred. From accomplishing. His father's. Will. Even though. Israel. Was about to kill. Their greatest. Prophet.

Actually. The one. They had been looking for. For. Millennia. But they were ready. To kill him. But the thing.

I find most. All this passage. Is great. This passage. Is such a blessing. But the thing. I find. Most endearing. Is. In this passage. Is verse 34. He says.

[26 : 55] Oh Jerusalem. Jerusalem. The city. That kills. The prophets. And stones. Those who are sent to it. How often. Would I have gathered. Your children. Together. As a hen. Gathers her brood.

Under her wings. And you. Were not willing. I put this all. Under the thought. Or the. The subject. Jesus declares.

His love. For people. Who refuse him. And I see. This is dear. I see. This is sweet. There are several.

Things that really. Really draw. Out. The understanding. That Jesus. Really loved. These people. First. Is that idea.

Of. Oh Jerusalem. Jerusalem. It's a way. Of expressing. Deep affection. Back in Luke 10. Martha. Martha.

[27 : 49] When they were serving. Together. And Mary. Was sitting. At Jesus's feet. And Martha. Was all upset. Because Mary. Wasn't doing anything. And Martha. Says. Lord. Tell her to serve me.

And out of. Deep love for her. He says. Martha. Martha. Martha. Another place. I think this shows. It even deeper. Is Luke 22.

Verse 31. Jesus. Speaking to his disciples. And says. You're all going to. Forsake me. Peter says. I'll never forsake me.

Everyone. May forsake you. But I. Won't forsake you. And to a boastful. Peter. Who claimed. He would never forsake Christ. Jesus.

Simon. Simon. This love. For a man. He'd grown close to. And this love. Who. Who gave his. Unpledging.

[28 : 43] Or his. Undying allegiance. Who. Jesus knew. Was about. To forsake him. Deny that he. No. Knew him. And Jesus.

Says. Simon. Simon. Or even. In the Old Testament. When David's son. Absalom. Had. Rebelled against him.

And. Sought to usurp. The kingdom. Joab. Finally goes out. And. Absalom. Is killed. News. Comes back. To David.

And you read. That passage. You can't. As a parent. Read that passage. Without heartache. Where David. In agony. Of grief. Because his son. Has died.

He says. Oh. Absalom. My son. My son. Oh. Absalom. My son. Oh. That I would. That I had died. Instead of you. These terms.

[29 : 38] Of endearment. Jesus. Is not speaking. Coldly. And glibly. Here. Jesus. Is speaking. Out of great love. Towards his people.

A people. Who hated him. Oh. Jerusalem. Jerusalem. His love for them. Was real. He was not. Pretend. He literally. Cared for them. It was not. Show. Well. God is love. So we got to say that. Jesus loved Israel.

No. It's that. That. Those terms of endearment. Go out. And he. Truly. Loved them. It was real. It was intense.

He says. How often. I would. I would have gathered you together. As a hen gathers her chicks. I love to protect you. I would love to be the one. Who watches over you. I would love to be the one.

[30 : 34] That you see. Loves you. It says. But they wouldn't. They refused his love. And he.

At that moment. At any point in history. Could have said. Well. If that's the way. You want to be. See ya. But he didn't. Never did.

He still goes to Jerusalem. The place that kills the prophets. And he doesn't guess. At what the outcome is going to be. He doesn't wonder. If this time will be different. He doesn't. He just knows. That he's going there to die. And he's going to die at their hand. Had his. His heart towards them is.

Oh Jerusalem. Jerusalem. How I would pull you to myself. And show you my love. And watch over you. And protect you. But you won't. Praise God.

[31 : 35] That Jesus did not treat Jerusalem. As they deserved. Praise God. That Jesus has not. Treated. Us.

As we deserved. The people of Israel. Were God's people. But they lived as God's enemy. They would have said. They served God. But they lived as God's enemy. And for all intents and purposes. Really. Because of the way they acted. Because of the way they served. They were enemies. Jesus loved them. Even though they were enemies. And we can rejoice in that today.

Because. Romans 3. 10 through 18. Talk about how we are all. Just as bad. As Israel's attitude towards God. We are all people who would kill God.

[32 : 34] Before we knew him. We would kill him if we could. We all hated him. We wanted nothing to do with him. Praise God. That Jesus didn't look down through the centuries. That were in the millennia.

That were in front of him. And see you. And see me in our sin. And say. If that's the way you want to be. Forget it. But rather. He still went to Jerusalem.

Romans 5. 6 through 11. Has become one of my favorite passages in scripture. While we were enemies. Christ reconciled us to himself.

And we were all enemies. Think about that.

As you think about this account. He went to Jerusalem. Because he loved you. And a question I'd like for you to consider.

[33 : 34] As we think about our calling here. Does Jesus love Hazleton. Hazleton. As he did. Jerusalem. Would Jesus stand.

Outside of Hazleton. On some hill. Overlooking Hazleton. And say. Oh Hazleton. Hazleton. How it would gather you together. As a hen gathers her chicks.

You say that's. Hazleton's pretty far. From Jerusalem. Hazleton. Hazleton doesn't have a history. In the Old Testament. Of being God's people. Does Jesus have a love for Hazleton.

As he did for Jerusalem. Yes he does. You say. How can you prove that. For God so loved the world. That he gave his only beloved son. Begotten son.

That whoever believes in him. Should not perish. But have everlasting life. 2 Peter 3. 9. The Lord is not slow to fulfill his promises.

[34 : 38] Some count slowness. But is patient to you. Not wishing that any should perish. But that all should reach repentance. Jesus.

Has a love. For people. That is earnest. That is zealous. Do we have a real love for people.

Do we have a real love. For our city. Do we see it for the streets. Or some of the.

Whatever infrastructure. That structure that we don't like. The long stoplights. And all that. Do we see it for. Crowdedness. Or some kinds of inconvenience.

Or do we see. Hazleton. Has a city that Christ. Loves. And do we love it. I would venture to you.

[35 : 44] That seeing Christ's love for you. When you. When you were an enemy. And he was willing to go to Jerusalem. For you. Should cause you to know.

And should cause you to love. Those. Others. For whom Christ was willing to go. To Jerusalem for. Seeing Christ's love for you.

Is how you will love. This city. And how your love. For their need of Christ. Will grow. Seeing Christ's love for the city. Is how your love for this city.

Will grow. I really challenge you. Think about this fact. That. Jerusalem hated Christ.

Israel. Had hated Christ. And yet. Christ. Passionately loved to them. And was willing to go to his death. For them. That is true. For all who don't know.

[36 : 42] Those. Those who don't know. In Hazleton. And finally. In verse 35. Jesus makes two. Declarations. To those.

Who would not be gathered. To him. Verse 35. Behold. Your house is forsaken. And I tell you. You will not see me. Until you say. Blessed is he.

Who comes. In the name. Of the Lord. God. And these are sobering thoughts. Now. There's a whole.

You can. Get into this. And I've spent. Part of my week. Doing this. And it was very profitable. What Jesus said here. Oh Jerusalem. Jerusalem. You'll find in the book of Matthew. Much later.

In the account. In fact. It's after. The triumphal entry. Many of us would look at this. And say. Oh yes. They'll see him at the triumphal entry. Because in Luke. The triumphal entry. Is just in a few verses. But in Matthew.

[37 : 40] It's later. And it's after he's made the triumphal entry. And you can debate. Where that is. But I think. Luke put it here. To emphasize. How Christ. Is continuing to Jerusalem.

Even though. It will cost him. But in the end. Both places. Talk about. God's love for people.

And the. Dangerous situation. That can be. Taking place. If those people. Don't respond. He says. Behold. Your house is desolate. Now. For Israel. The temple. And the city. Will be destroyed. Israel is. Judged.

For their rejection. Of the Messiah. The city. Was destroyed. And the temple. Was. Flattened. No stone. Left.

[38 : 38] Upon another. Except for. Part of one wall. And Jesus. Says. Behold. Your house is desolate. Because you won't turn.

Thankfully. There were those. Who did turn. But as a nation. Your house is desolate. Your city is destroyed. And then he says.

You will not see me. Until you say. Blessed is he. Who comes. In the name of the Lord. What's he talking about? Now. There are different.

Interpretations. But I think. This application. Fits within. Both of those. Interpretations. And I think. Will help us. On that last day.

I. Personally. I think. He's referring. To the end of the world. There are other. Interpretations. As I mentioned. So. I'm going to go. Based on that. But my. My application.

[39 : 32] I think. Applies. To anyone. Whatever position. They take. On that last day. Some. Will rejoice. To see Jesus. And they.

Will vocally. Say. Blessed is he. Who comes. In the name of the Lord. We read. Last week.

Revelation 7. We read. Bits. Of verses 1. Through 12. In that passage.

It's sure. To mark out. That there are. A certain number. Of Israel. Who will be. Amongst that group. And then. There will be Gentiles. From all over the world.

Who will be part of that group. And we. Who know Christ. When he returns. Will just be. Overjoyed. With.

The fact that. Jesus has come back for us. Some. Some. Some will rejoice. Some. From the nation of Israel. People.

[40 : 30] From the whole world. But on that last day. There will be those. Who refused him. Both from Israel. From all.

The whole world. People. Who refused him. But will. By force of his sheer. Overwhelming glory. And righteousness. There will be people.

Over the whole world. Who will be forced to say. Blessed. Is he. Who comes in the name of the Lord. Revelation 1. 7. Says behold. He is coming with clouds.

And every eye. Will see him. Even those. Who pierced him. And all the tribes of the earth. Will wail. On account of him. Even so. Amen.

All will say it. All will say. Jesus is Lord. All will bow the knee. All will say. Blessed is.

[41 : 23] Is this one. Who's come. But will you say it. Because you're amongst those group. Who've received. What he's done. Or will you say it.

Because you're amongst those. In that group. They have to say it. Just because of how glorious. And wonderful. And righteous. As powerful he is. A glory and righteousness.

That would make people. Fall on their faces. A glory and righteousness. That would make people. Want to hide themselves. From the face of him. Who came. And gave his life.

I trust. That since the door. Is open. To look back. Just a couple verses. The door is still open. It's time now. To seek this one.

Who came. And was willing. To die. And then brothers and sisters. We have a whole world. Of people out here. And we can start right here.

[42 : 21] In Hazleton. A city that Jesus loves. Just as much as Jerusalem. And we can do our best. To show people. There is an open door. That they must strive to enter.

Before it's eternally too late. Let's be about our business. Thank you father. For your word. Thank you for the beautiful picture. Of Christ. A savior.

Who's willing to die. For those who reject him. And thank you. That he was. Because we all rejected him. Thank you for your grace. I pray that you'll be with us now. As we go into the Lord's Supper. In Jesus name. Amen. If the men will come. Who are going to help me serve. As they're coming. That reminds you. That the Lord's Supper. Is a picture. Of what Jesus did. It's a picture of him. Giving himself. For us. He took.