



The Final Withdrawal

"... His Face Set Toward Jerusalem"

1. **John 11:52** Escape to Ephraim
2. **Luke 17:11** North to Galilee
Lu 17:12—18:1-14 Teaching in Galilee
3. **Mt 19-20 // Mk 10 // Lu 18:15-43**
Teaching on the way to Passover
4. **Luke 19:1-28**
The arrival in Jericho

Lk 17:12-37 Is **THIS** the Kingdom?

We can't see it!

Lk 18:1-14 Will I find **FAITH** on the earth?

Persistent and Repentant Dependence

Mk 10:1-12 The Divorce Question

What does God REALLY say?

Mk 10:13-13 "Children are **NOT** allowed!"

"REALLY? The Kingdom is THEIRS!"

Mk 10:14-31 "Rich men are **NOT** allowed"

"REALLY? Then who CAN get in?"

Mk 10:32-45 "I am on My way to **DIE**!"

"Who will be greatest in the Kingdom?"

Lk 19:1-28 Wait! Rich men **ARE** Allowed!

Even wicked ones...

"Rejoice in Heaven over a man who repents!"

Is it REAL, or Not?

The Pharisees knew well that Jesus had been offering the nation of Israel a kingdom. He had presented Himself as Messiah-King. The Pharisees came to ask when the kingdom of God would come (Luke 17:20). This seems to have been a “challenge” question. The Pharisees were implying that if Jesus was who He had been claiming to be for so long, He should prove His claim and bring the kingdom without further delay. It is evident from their question that they were asking about the literal, physical kingdom promised in the Old Testament. But Jesus’ reply has confused many. He said, “*The kingdom of God does not come visibly*” (v. 20). Some have understood this to mean that the Pharisees were mistaken. There is no “literal” fulfillment of the promises given to David (2 Sam. 7:16). In order to understand His reply, we must remember that Jesus was introduced by John the Baptist as Israel’s Messiah with the promise that the kingdom of heaven was “at hand”—very near (Matt. 3:2). Jesus said the same thing (4:17). Many in Israel clearly understood who Jesus claimed to be and eagerly wanted Him to start His kingdom. But the leaders rejected Jesus and called Him a blasphemous impostor—an agent of Beelzebub. Because of their rejection, Jesus postponed the kingdom until some future time when He would return to sit as the rightful heir to David’s throne.

Jesus was not saying that the kingdom He had come to institute was only “spiritual rule” in the hearts of people, but because of Israel’s rejection, the kingdom would not come literally and visibly *at that time*. Jesus said in 17:21 “The kingdom is “in your midst.” “The King is present.” The Pharisees’ question implied that the kingdom under Him was impossible because He is not really the Messiah.

Jesus revealed to His disciples that the kingdom anticipated by the prophets would be postponed, but it would come. Until it did, many false Messiahs would appear, but Jesus warns the disciples not to be deceived (v. 23). When the time arrived for the institution of the future kingdom, people will know it.

Jesus said, “The Son of Man in his day will be like the lightning” (v. 24). Lightning cannot be hidden. It shows itself across the span of the sky. But as a reminder, He tells them again that He first “has to suffer many things and be rejected by this generation” (v. 25). But in the future, when He returns, people will be as they were in the days of Noah. Back then, they heard Noah’s message of judgment and ignored it, being occupied with the cares of life, “eating, drinking, marrying and being given in marriage” (v. 27). When judgment came they were totally unprepared. Jesus said people will be like people in the days of Lot (vv. 28–29). The Lord announced judgment on the cities of Sodom and Gomorrah, but His warning was also ignored. The people of Sodom were also occupied with the cares of life. This is what it will be like when Jesus comes as a Judge to remove unbelievers from His kingdom and receive believers into His kingdom. (vv. 28–29). People will be occupied with their normal activities. ignore the warnings, and be totally unaware and unprepared.

The second Coming of Christ will mean blessing to all believers who have come to Him during the tribulation, both Jewish and gentile, and they will be rescued and welcomed into His kingdom. Jesus cited Lot’s wife as a lesson to that future generation (v. 32). Her heart was so tied to Sodom, to her “life” there, that she looked back. In her desire to keep her life she lost everything. She came under judgment, and was destroyed—turned to salt. Jesus warns, “Whoever tries to keep his life will lose it, and whoever loses his life will save it” (v. 33). Sacrifice any and everything to be on the side of Jesus. The cost of hanging on to your own life is total loss and destruction. Remember Lot’s wife!

When Jesus returns, there will be a separation of saved from unsaved. Two people will be in one bed, and one will be taken away in judgment and the other left to enter the kingdom (v. 34). Two women who are grinding grain together will be separated, one being taken away in judgment, and the other left to go into the kingdom (v. 35). Only those who have identified themselves with Jesus will escape the judgment to come. The disciples want to know “*Where, Lord?*” Where are they taken? “*Where the corpse is, the vultures will gather*” (v. 37). They are taken to a place of death and destruction.

Jesus viewed the nation of Israel in His day as a lifeless corpse. Judgment will fall on the nation, and that judgment came in 70 AD when Titus destroyed the city of Jerusalem. And from that time until now, due to the rebellion of those leaders, the people of Israel will suffer discipline until the King returns to rescue them—and restore them. The kingdom that John and Jesus proclaimed and offered is *real*!

May He come quickly!

Adapted from: Pentecost, J. Dwight. ***The Words and Works of Jesus Christ:***
A Study of the Life of Christ (p. 350). Zondervan.