

Lesson 25
The Preparation For the Interregnum
Part III

I. Introduction

In a new series of parables, a final conflict with Israel's rulers and through our Lord's lament over the nation's rejection of Him, Christ continues to prepare his disciples for the coming period of His _____.

During this period, both in His teaching to the crowds and His responses to the Pharisees, Jesus ever more clearly presents the fact that His present advent is a preparation for a _____. Matt 25:31-32 *31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: KJV.*

II. A New Series of Kingdom Parables

- a. It is significant that after His triumphal entry into Jerusalem that the teaching of Jesus is mostly parabolic. In at least _____ parables, He drives home certain facts concerning His Messianic Kingdom.
- b. The first three are directed primarily _____ the ecclesiastical rulers who had challenged His divine authority. Matt 21:45 *And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. KJV*
 1. The parables of the _____ Matt 21: 28-32
 2. The wicked _____ Matt 21:33-41
 3. The king's _____ feast. Matt 22:1-14
- c. The other four, were given to His _____ Matt 24:3 *And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? KJV*
 1. The budding _____ Matt 24:32-35
 2. The faithful and unfaithful _____ Matt 24:43-51
 3. The _____ virgins Matt 25:1-13
 4. The _____ Matt 25:14-30
- d. The final six of these seven parables present a _____ picture of the Kingdom as something future, associated with the glorious advent of the King with great power; that its establishment will be a sudden, catastrophic, judgment.
- e. Jesus unfolds in detail, a picture of the Messianic judgment of living nations on earth which will take place not in heaven but at the _____ of the Millennial Kingdom, not at its close. This accords with John's vision in Rev 20:1-5 *And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. KJV*
- f. The implication is clear: the Mediatorial Kingdom of OT prophecy, which was announced in our Lord's early ministry as "at hand" was not established because of Jewish unbelief, and its arrival is definitely set for the _____.
- g. Further, instead of the fullness of _____ promised to the people of Israel who should have welcomed the Kingdom, this nation must now suffer a period of judgments for its unbelief. Matt 21:43-44 *Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. KJV*

III. The Final Conflict With Israel's Rulers

- a. The first three parables were so pointedly spoken against the rulers of Israel that they were moved to find _____ for accusing Him of some kind of crime. Matt 22:15 *Then went the Pharisees, and took counsel how they might entangle him in his talk. KJV*
- b. Our Lord, in His condemnation of the rulers, would not allow them to escape being confronted by the question of the _____ of the Messiah. Matt 22:41-42 *While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.*
- c. He then posed a question to them which they refused to answer because their answer would force them to agree with His claim that God's Messiah must be _____ human and divine. Matt 22:43-46 *43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. KJV*
- d. Our Lord then goes on to _____ the rulers for shutting both themselves and all that generation of Israel out of His promised Kingdom. Matt 23:13 *But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. KJV*

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- e. Not only was that generation held accountable for all the blood of all the prophets shed in the historic past, but they also were judged accountable for the _____ that would be shed among His disciples.
Matt 23:34-36 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. KJV
- f. This righteous judgment is justified because by rejecting the King and His Kingdom, that generation is _____ in all the future violence and misery of generations of people who have suffered because the reign of Christ has not begun. *Ps 72:12-14 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. 13 He shall spare the poor and needy, and shall save the souls of the needy. 14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. KJV*
- g. Thus the rejection of Christ by that generation of Israel becomes a gigantic crime against _____, a crime, of which it might be said, has gone unrepented of for the last 2000 years.
- h. In the end our Lord laid clearly before the rulers of Israel His claim of Messianic _____, for which He would be put to death. *Matt 26:63-66 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, He is guilty of death. KJV*

IV. The Final Lament Over Jerusalem

- a. In this brief and moving lament our Lord presents in summary the entire _____ of Israel, past and future, in relation to the Mediatorial Kingdom of God on earth. *Matt 23:37-39 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. KJV*
- b. It is, in fact, a statement of **THE** philosophical problem of all human history. The Creator God stands in the presence of His people; He identifies Himself and states the grand purpose of His redemptive history only to be _____. *Matt 23:37 and ye would not! KJV*
- c. These words bear clear witness to the moral freedom and responsibility of the nation. What they did in rejecting their King, they were free to choose and yet they were, as God's covenant people, bound morally _____.
- d. The tears of our Lord over Jerusalem's perverseness are a witness of the natural man's _____ the goodness and grace of God and is an exact replication of Adam's exercise of his moral freedom to choose in the Garden.
- e. Note too, that it is no longer only the Pharisees and scribes, but _____ and her children which are identified in the words of our Lord. In that day, all Israelites were considered children of Jerusalem.
- f. Jerusalem, the city which should have been a blessing to all nations is here designated as a habitual _____ of the prophets, stoner of the messengers of God and is now guilty of the murder of her own divine King.
- g. The words of Jesus, in a figure, picture the divine _____ often used in the OT of God's merciful protection and may also refer to the cherubim of the tabernacle which "covered the mercy seat with their wings". *Ps 91:4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. KJV*
- h. The judgment of desolation in V38, while it includes the city and the nation itself, refers primarily to the temple. As He leaves the temple, it is no longer "my house" but "_____". *Matt 21:13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. KJV* cp *Matt 23:38 Behold, your house is left unto you desolate. KJV*
- i. The Glory of God, in the Person of the Messiah, had been present in the temple, but the nation had rejected Him. By reason of His rejection and withdrawal, Israel's house is left "_____".

V. Application

- a. As our Lord clearly held that generation of Israel accountable for all the misery and death of succeeding generations; it may also be said that in some sense we are complicit in the sins of people who encounter us in our sinful ways on a day to day basis. *2 Sam 12:14 Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die. KJV*
- b. From God's perspective, how can that be a righteous judgment?
- c. What is the available remedy for the believer that will protect him/her against such a charge?
- d. How are you doing on that score?