

“Your Redemption Is Drawing Near”: Jesus’ Words on the End of the World (Part 3)

Introduction

The Text

⁵ And while some were speaking of the temple, how it was adorned with noble stones and offerings, he said, ⁶ “As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down.” ⁷ And they asked him, “Teacher, when will these things be, and what will be the sign when these things are about to take place?” ⁸ And he said, “See that you are not led astray. For many will come in my name, saying, ‘I am he!’ and, ‘The time is at hand!’ Do not go after them. ⁹ And when you hear of wars and tumults, do not be terrified, for these things must first take place, but the end will not be at once.”

¹⁰ Then he said to them, “Nation will rise against nation, and kingdom against kingdom. ¹¹ There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven. ¹² But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name’s sake. ¹³ This will be your opportunity to bear witness. ¹⁴ Settle it therefore in your minds not to meditate beforehand how to answer, ¹⁵ for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. ¹⁶ You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death. ¹⁷ You will be hated by all for my name’s sake. ¹⁸ But not a hair of your head will perish. ¹⁹ By your endurance you will gain your lives.

²⁰ “But when you see Jerusalem surrounded by armies, then know that its desolation has come near. ²¹ Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, ²² for these are days of vengeance, to fulfill all that is written. ²³ Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people. ²⁴ They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled. (Luke 21:5–24)

A Few Things Up Front

A. We are making our way now through what has been called “The Olivet Discourse” which shows up here in [Luke 21](#), but also in [Matthew 24](#) and [Mark 13](#).

1. This is now part 3. We’ve looked more thoroughly in weeks past at [vv. 5-19](#) and this morning we come to focus our attention now on [vv. 20-24](#) in particular.

B. But there are a few things we must say up front again to get us back in the flow . . .

The End of the World?!

- A. For one thing, I've said for a few weeks now that 2020 has us all, I imagine, thinking a bit more about the end of the world—wondering when it will be, what sorts of things it will be marked by, and whether, perhaps, given the turmoil of recent days, we are actually in the middle of it all right now?
 - 1. And it just so happens, that, even as we are considering amongst ourselves these very issues, we come to a text in Luke's gospel where Jesus' disciples are, for all intents and purposes, wondering about the very same sorts of things.

- B. Jesus overhears them adoring and doting on the temple structures, as it were, but Jesus doesn't join in with them does He? No. In fact, He quickly and almost matter-of-factly tells them: "Oh you like that do you—all the stones and the fancy decorations? Well, get ready. Because it's all coming down!"
 - 1. And this prediction triggers for the disciples questions about when such a tragedy will occur and what sign will alert them to its near approach (v. 7).

- C. And, remember, for them, the fate of the temple and the fate of the world were interwoven, the two went hand in hand. They just assumed the destruction of the temple would mean the end of time. Certainly, these would be synchronous realities. How could life go on if God's dwelling and corresponding presence were removed?!
 - 1. And, therefore, we must be aware, they are not merely inquiring about the destruction of a building here, but ultimately about the end of the world.

"Prophetic Telescoping"

- A. But what we have found thus far is that it's not quite as simple as they anticipated.
 - 1. Jesus is going to talk to them about the destruction of the temple with its accompanying signs, and He is going to talk to them about the end of the age with its accompanying signs . . .
 - a. . . . but, while the two events are certainly related and both are eschatologically charged, we might say, they are at the same time distinct.

- B. In other words, the destruction of the temple which we know happened historically in 70 A.D. was not to be synchronous with the end of the age, but was instead intended to be a symbolic picture, a foreshadowing, a foretaste, a preview of it.
 - 1. When we look at the judgment that befalls Jerusalem at the hands of Rome under God's sovereign superintendence, we do indeed have a picture of the judgment that is soon to befall the world at Christ's second coming.

- C. Because, in this discourse, Jesus weaves in and out of these two horizons, the near future (70 A.D.) and the distant future (end of the age), and because the former is a pattern and picture the latter, I said it can be a bit challenging to know which one or the other Jesus is referring to at any given point in His answer here (or maybe both?!).

1. The image I gave us last week to help, and this time I didn't forget to bring up my prop, was that of a telescope. I'm calling what Jesus is doing here "prophetic telescoping." (It's something we see quite regularly featured in biblical prophecy.)
- D. But here's the idea: Jesus is, in our text, taking two separate but related events and telescoping them together. What looks to our interpretive eyes at times to be just one event truly comes to be, in the course of time, two—an unfolding of events.
1. Can you picture it? The one is tucked into the other and unfolds out from it. It's, therefore, in this discourse, hard to know precisely where one ends and the other begins.
- E. This actually a pretty helpful illustration, I think, because telescopes themselves are used to help one see, right?
1. But the thing is, if you don't know how the thing works, if you don't know how to use it properly, it actually makes things worse—everything's all fuzzy. When all the tubes are smashed together, you can't see anything well at all.
 2. It's only as you draw the one out of the other and get them into proper alignment that things come into focus.
 - a. And I think that's really the same sort of thing we're trying to do here. We want to see what Jesus is saying about 70 AD in Jerusalem and about the end of the world. And in a sense, again, He's always somewhat talking about both.
- F. So with [vv. 20-24](#) now we're going to do something similar to what I did last time. We'll first consider them with regard to 70 A.D. and the destruction of the temple, but then we'll broaden out our horizon and see what they also might teach us about the end of the age and the coming of Christ.
1. I'll be organizing my thoughts here under two headings: (1) Desolation; and (2) Deliverance. Let's get to work!

(1) Desolation

70 A.D.

- A. I'm thinking that we should just proceed here verse by verse, bit by bit, and see what these five verses have to teach us. And again our focus immediately up front here will be the near future for these disciples and the destruction of the temple and Jerusalem.

Verse 20

- A. So look at [v. 20](#) again: "But when you see Jerusalem surrounded by armies, then know that its desolation has come near."

1. “If you want a sign, I’ll give you a sign, perhaps not all that helpful, it’s quite obvious, you don’t have to think too hard about this. When you see the holy city surrounded by armies, you know, destruction is coming.”
- B. Indeed, this is precisely what took place when the Roman army under Titus laid siege to Jerusalem. They surrounded it. They imprisoned the Jews within their own city walls. And then they pressed in for the kill.
1. “Desolation” = Gk. erēmōsis: “the state of being made uninhabitable; devastation, destruction, depopulation” (BDAG). That’s what it means. That’s what Rome did.

Verse 21

- A. Now v. 21: “Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it . . .”
- B. In times of war, those out in the country usually came into walled cities for protection and things. But Jesus says it must not be so in this case.
1. There is nothing that can protect you when God is the one dropping the hammer.
- C. And it’s very interesting, if you recall what we saw last week.
1. In the verses preceding these, Jesus seems to be saying: “When you are persecuted and things, when people hate you and deliver you up to the authorities, Jewish or Gentile, hold your ground. Don’t flee. Don’t try to protect yourself. I’ll be there with you. I’ll give you words to speak. This will be ‘your opportunity to bear witness’ (v. 13).”
 2. But here now He says: “When you see this . . . run!”
- D. I think the essence of the matter is something similar to what we see with Abraham and Sodom and Gomorrah. There’s a time for intercession and prayer and witness. But God will not standby and wait indefinitely for people to repent.
1. At one point or another the time of patience and opportunity, the offer of amnesty will be pulled and judgment will come. “When you see that happening, My servants have to get out.”
- E. So, historically, that’s what they did. Christians there in Jerusalem fled North to Pella a city in Decapolis just south of the Sea of Galilee.
1. The ancient historian Eusebius says they went in response to “an oracle given by revelation before the war” (Historia Ecclesiastica III.v.3) which may, in fact, be a reference to Jesus’ words here.

Verse 22

- A. So now v. 22: “for these are days of vengeance, to fulfill all that is written.”

- B. “Days of vengeance”—who’s taking vengeance here?
1. The Romans, because of national uprising and the zealot movement and things, they’re getting back at them by hitting them where it hurts most? No I don’t think so.
 2. Certainly the play-by-play on the ground probably looked as such, and no doubt this was part of the story, but there is something more going on here. This is not merely the Romans taking vengeance on the Jewish people. It is ultimately God who is doing so.
- C. Which is why Jesus goes on to say that such a thing is “to fulfill all that is written.”
1. “What you will witness in 70 A.D. when Rome razes the temple and city, is nothing less than the fulfillment of God’s word and warnings to you through the years.”
 - a. It’s His administration of the covenant curses outlined in many places throughout the OT, but no place more vividly perhaps than [Deut 28](#).
- D. In Deuteronomy, remember, Moses is addressing the people of Israel right before they’re about to enter the Promised Land which will ultimately culminate in Jerusalem and the construction of the temple and things.
1. And he’s saying: “Listen up. If you walk with God in humility, faithfulness, and obedience, you will experience great blessing. But if you don’t, you won’t. It’s going to get really bad.”
- E. I mean the chapter just goes on and on, but I want read some of it to you, beginning in v. 45 and reading all the way down to v. 68 . . . fasten your seatbelts: “⁴⁵ All these curses shall come upon you and pursue you and overtake you till you are destroyed, because you did not obey the voice of the LORD your God, to keep his commandments and his statutes that he commanded you.⁴⁶ They shall be a sign and a wonder against you and your offspring forever.⁴⁷ Because you did not serve the LORD your God with joyfulness and gladness of heart, because of the abundance of all things,⁴⁸ therefore you shall serve your enemies whom the LORD will send against you, in hunger and thirst, in nakedness, and lacking everything. And he will put a yoke of iron on your neck until he has destroyed you.⁴⁹ The LORD will bring a nation against you from far away, from the end of the earth, swooping down like the eagle, a nation whose language you do not understand,⁵⁰ a hard-faced nation who shall not respect the old or show mercy to the young.⁵¹ It shall eat the offspring of your cattle and the fruit of your ground, until you are destroyed; it also shall not leave you grain, wine, or oil, the increase of your herds or the young of your flock, until they have caused you to perish.⁵² They shall besiege you in all your towns, until your high and fortified walls, in which you trusted, come down throughout all your land. And they shall besiege you in all your towns throughout all your land, which the LORD your God has given you.⁵³ And you shall eat the fruit of your womb, the flesh of your sons and daughters, whom the LORD your God has given you, in the siege and in the distress with which your enemies shall distress you.⁵⁴ The man who is the most tender and refined among you will begrudge food to his brother, to the wife he embraces, and to the last of the children whom he has left,⁵⁵ so that he will not give to any of them any of the flesh of his children whom he is eating, because he has nothing else left, in the siege and in the distress with which your enemy shall distress you in all your towns.⁵⁶ The most tender and refined woman among you, who would not venture to set the sole of her foot on the ground because she is so delicate and

tender, will begrudge to the husband she embraces, to her son and to her daughter, ⁵⁷ her afterbirth that comes out from between her feet and her children whom she bears, because lacking everything she will eat them secretly, in the siege and in the distress with which your enemy shall distress you in your towns. . . .

⁶³ And you shall be plucked off the land that you are entering to take possession of it.

⁶⁴ And the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods of wood and stone, which neither you nor your fathers have known.

⁶⁵ And among these nations you shall find no respite, and there shall be no resting place for the sole of your foot, but the LORD will give you there a trembling heart and failing eyes and a languishing soul. ⁶⁶ Your life shall hang in doubt before you. Night and day you shall be in dread and have no assurance of your life. ⁶⁷ In the morning you shall say, 'If only it were evening!' and at evening you shall say, 'If only it were morning!' because of the dread that your heart shall feel, and the sights that your eyes shall see. ⁶⁸ And the LORD will bring you back in ships to Egypt, a journey that I promised that you should never make again; and there you shall offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer." (Deut. 28:45-57, 63–68)

1. These are words that, in similar fashion to Jesus' words back in [Luke 21](#), have had a sort of telescopic dynamic when it comes to their fulfillment, finding partial fulfillments here or there throughout Israel's history—if you know anything about their run-in with Babylon and Assyria and things.
 - a. But they certainly also point forward to the sort of thing that happened in an even more devastating way in 70 A.D.

Verse 23

- A. Here's why Jesus goes on to say in [v. 23](#): "Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth [or 'land] and wrath against this people."
- B. Normal signs of blessing and joy will, in this day, become burdens and occasions for sorrow. As we read, even mothers will be tempted in their distress and desperation to eat their own young just to survive.
 1. And Jewish historian Josephus tells us this is precisely the sort of thing that happened. In his description of it all he mentions, perhaps hyperbolically, that over a million Jews were killed and that some 97,000 others were taken captive. And he makes specific note that even children were cooked for food in the midst of the siege ([Jewish War 6.3.4](#)).

Verse 24

- A. Hence Jesus concludes, [v. 24](#): "They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled."
 1. It happened just as Jesus said.

- B. It's not heartwarming, I know, but it's true.
 - 1. You can still go to Rome today and visit what's called the Arch of Titus, a work commemorating the triumphal procession of Titus into Rome with prisoners captured from the fall of Jerusalem.
 - 2. You can still go stand beside the Wailing Wall in Jerusalem—one of the only things that remains of this once magnificent temple.
 - a. Here is evidence of God's unmistakable condemnation of sinful rebellion, empty religion, systemic corruption, and the like.
- C. And the frightening thing is, again, really what we have there in Jerusalem 70 A.D. is a picture, a preview, of what's coming for all at the end of the age. And it's to this we must turn quickly now . . .

The End of the Age

- A. Here is where we pull out our trusty "prophetic telescope" again and broaden things out a bit to consider that far off horizon also in view here in Jesus' words.
 - 1. What I will try to do is show you how the two pictures overlap, how the elements of this first localized judgment find their way into what is predicted of the grand and cosmic catastrophe coming at the end of days.
- B. So Jesus says Jerusalem shall be "[surrounded by armies](#)" (v. 20).
 - 1. Well, we find that same sort of thing described again when John is given vision of the end of the world in [Rev 20](#). So He says: "[7 Satan will be released from his prison⁸ and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea.⁹ And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city . . .](#)" (vv. 7–9).
 - a. Now to show my cards a bit, I don't think we're talking about a literal Jerusalem here, I think we're talking about the saints, the church in some form or fashion, being surrounded by enemy forces—perhaps spiritual, perhaps physical, maybe both.
- C. When Jesus talks about the "[desolation](#)" of Jerusalem (v. 20), you must know that is a loaded word.
 - 1. Luke veils what it's referring to a bit here, but Matthew and Mark's account of the Olivet Discourse are more pointed on the matter. They make plain the reference here is to what's been called the "[abomination of desolation](#)" (cf. [Matt 24:15](#); [Mark 13:14](#))—a reference to prophecies in Daniel that speak about one who will come and desecrate the temple and deceive God's people and things (cf. [Dan 9:27](#); [11:31](#); [12:11](#)).
 - a. Again, pulling out our prophetic telescope, we see numerous partial fulfillments throughout history with men like Antiochus IV Epiphanes during the days of the Maccabees or Titus of Rome.

1. But it seems it shall find ultimate fulfillment in a yet more significant figure, referred to in other places as the “antichrist” (1 John 2:18), the “deceiver” (2 John 7), the “man of lawlessness” and “son of destruction” (2 Thess 2:3), perhaps even pictured in the “beast” from the book of Revelation (Rev 13). Paul says whoever this is will “[oppose] and [exalt] himself against every so-called god or object of worship, [and take] his seat in the temple of God, proclaiming himself to be God” (2 Th. 2:4).

(1) Bottom line: This great uprising and rebellion we see in Rev 20 and spoken of in 2 Thess 2 and other places is led, it would seem, by a singular rebel par excellence, summed up under this idea of the “abomination of desolation.”

- D. That the end of the age shall be rightly characterized as a “day of vengeance” (v. 22) is made plain by what Paul says of it. He says that it shall be the day when “the Lord Jesus is revealed from heaven with his mighty angels⁸ in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus” (2 Thess 1:7).
- E. With regard to even the pregnant being at disadvantage on that day (v. 23), Jesus Himself in Luke 23 turns to certain women who were weeping for Him and He says: “^{28b} Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. ²⁹ For behold, the days are coming when they will say, ‘Blessed are the barren and the wombs that never bore and the breasts that never nursed!’ ³⁰ Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us’” (vv. 28b-30).
1. Now, He could just be referring to the coming judgment in 70 A.D. But it seems quite likely He also has in view the day of His return at the end of the age where we’re told the kings of the earth and all those who have exalted themselves over and against God will be crying out with the very words Jesus gives here lest they have to face “the wrath of the Lamb” (Rev 6:16).
- F. And finally, regarding this idea that there will be “great distress” upon the land (v. 23), well Jesus says in Matthew’s account of this that “then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be” (Matt 24:21).
1. And, again, this will not just be localized there in Jerusalem and Judea. It will, as Jesus says down in Luke 21:35, “come upon all who dwell on the face of the whole earth.”

Three Quick Reflections

- A. Now, before I move us towards heading number two and the idea of Deliverance, we must pause and quickly reflect on what we’ve learned thus far. There are three things I want you to see regarding the end of the age, the return of Christ, the day of the Lord, however you may refer to it.

Reflection #1: The Certainty of It

- A. We've already said that what happens in 70 A.D. is a picture of what's coming at the end of the age, that is true.
 - 1. But there is more to it than that. The destruction of the temple and Jerusalem does not just foreshadow what's coming, it guarantees it, it's a sort of sign and seal of the certainty of it.
- B. There are some, as Peter mentions, who like to scoff at the idea that Jesus is coming again. *"Where is the promise of his coming?"* they say (2 Pet. 3:4). "Jesus isn't coming. Judgment isn't on its way. Everything will just carry on as it always has." Maybe some of you are saying just this even now.
 - 1. But what we must see here is that, if God has made an historical fact of His word regarding the temple in Jerusalem, that ought to alert us to the fact that His word about the end of the age is just as sure, however far off and distant it may feel to us now.
- C. There is a day of judgment fixed and coming. Are we ready?
 - 1. We see those commercials from PG&E, get a plan for what you will do in case of a fire or earthquake and things. Well, what's your plan for this?

Reflection #2: The Severity of It

- A. God is holy. He makes no apologies for it. He is unswervingly righteous and just and He better be so or the world is imperiled.
 - 1. We may be prone to look at all that's been outlined here and say, "Well, what a cosmic overreaction this is?! God is like some tantruming bully in the sky!"
 - a. But, if that's how we feel, we betray the fact that we have no idea how deep our sin truly goes and how pure His holiness truly is.
- B. I read in Ps 7:11 just the other day: *"God is a righteous judge, and a God who feels indignation every day."*
 - 1. If you were perfectly righteous, perfectly just, looking down on the world the way that it is, how would you feel? The evil in fallen man is running rampant. And it is God's prerogative alone to right the scales of the universe.
 - a. The only question for us is which side will we be on?

Reflection #3: The Kindness of It

- A. This, perhaps is not what you would expect me to say at this point. "All I see in these verses is the foretelling of mass destruction? Kindness? How are you going to pull this rabbit out of your hat, Nick? Where are you seeing that?"
 - 1. Well, I'm glad you asked. Because this really sets up where we're going next . . .

(2) Deliverance

Two Observations

A. Admittedly, on the surface of our text all seems bleak and dreary. But if you look carefully you find glorious hints towards this idea of deliverance and of God's kindness that I'm here referring to. I've got just two observations I want to make on this and then we'll be done.

Observation #1: Jesus Is Not Done with the Week

A. You remember now where we are in Luke's gospel. This is the last week of Jesus' earthly life—presumably on Tuesday or Wednesday—and we know what's coming for Him at the end of the week, do we not?

1. "The cross," someone says, and that is true. But do we understand what the cross really is?
 - a. It's the final judgment come early for Jesus.
 - b. It's the last day and all the "wrath" that God has stored up for it, breaking in proleptically upon the Savior.
 - c. It's the preemptive strike of God's "vengeance", taken out not against you and I, but against His holy, righteous, perfect, sinless Son.
 - d. There He is "surrounded" by enemy armies.
 - e. There He is laid "desolate" before God and men.
 - f. There He is made to bear the full weight of the curse due our covenant unfaithfulness, as Paul says: "Cursed is everyone who is hanged on a tree" (Gal. 3:13).
 - g. There He experienced the "great distress" in Himself.
 - h. There He is struck by the "sword" of God's fury.
 - i. There He is "trampled" upon by Jew and Gentile alike.
 - j. And all of this to "fulfill" what has been written of Him in the Law and the prophets and the Psalms (Luke 24:44): namely, that "³² [the Son of Man] will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon.³³ And after flogging him, they will kill him . . ." (Luke 18:32–33).

B. Why? So that we can flee to Him by faith now and find refuge and shelter for that coming day. Judgment day breaks in early for Jesus so that it might go well for us on that day—so that God could count all my sin as paid for in Him and reckon all His righteousness as good as mine.

1. Here is your PG&E disaster plan. Run to Christ!
2. Here's how you get on the right side of the scales. It's not by trying to get your so-called "good deeds" to somehow outweigh your bad ones. That's a fool's errand.
 - a. No! You get on the right side of the scales by watching as the wrong side of the scales come crashing down on Jesus. He took it. For you. For me. And you turn away from yourself and you turn towards and embrace this God and His love and mercy and kindness for an unworthy sinner like yourself.

- C. [Luke 21](#) doesn't contain the words of some tantruming bully in the sky. Jesus is willing to do whatever it may take to save you from this. Even if that means taking it on Himself.

Observation #2: Jesus Is Not Done with the Jews

- A. One last thing to show you here and it really comes from that last verse in our text. Look at it again, [v. 24b](#): "Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled."
- B. Now there are various interpretations of this, but I'll tell you I see a glimmer hope in that word "until".
1. I think it means there's a fixed endpoint to God's judgment of Israel.
 2. I think it means even though they rejected and rejected and rejected Him through the millennia, the Jewish people are still in some way on God's heart.
 3. I think it leads us to anticipate some time of future blessing, when God will bring many Jews back to Himself, to the Messiah.
- C. It's the sort of thing hinted at in [Luke 13:35](#), when Jesus speaks of Israelites on some future day saying of Him: "Blessed is he who comes in the name of the Lord!"
- D. It's the sort of thing more explicitly taken up by Paul in [Rom 11](#) where he writes of the Jews: " ¹¹ So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous. ¹² Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!"
1. What is this "full inclusion" all about? I think it points towards some sort of end-time turning of Israel to Jesus.
- E. It means God still has love for His enemies, even for those who, in their rebellion, ran Him through with stakes and spears.
1. So we read in Zechariah: " ¹⁰ And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. . . . ¹ On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and uncleanness" ([Zech. 12:10, 13:1](#)).
- F. Someday soon, when the times of the Gentiles have been fulfilled, there are going to be people of Israel looking back at that cross, and they're going to weep, saying: "We did that to Him . . . and He did that for us! Blessed is He who comes in the name of the Lord!"
1. There's kindness in [Luke 21](#). God's saying, you're never too far gone. He still has you in His heart. His arms are still wide open. So come!