

Luke 13:31-35

"A Lament for Jerusalem"

October 5, 2025

1. Intro

- a. Typically, this is where I would have you turn to our passage for this morning in Luke 13... and we WILL get there eventually
 - i. But for now, go ahead and turn in your Bibles to 1 Kings, chapter 9
 - b. It can be argued, certainly from a Christian perspective, but I think much of the world would agree...
 - i. The city of Jerusalem has been one of the most important cities in the world, throughout all of history
 1. If you've been with us in our Sunday School class, as we've been walking through the book of Genesis
 - a. You'll remember that Jerusalem made its first appearance way back in Genesis chapter 14
 - i. Centuries before the people of God would inhabit the Promised Land, Abraham – then known as Abram, would win a great battle over an army led by four kings
 1. As Abram was traveling back to his home after the battle, he arrived in the Valley of Shaveh, which was also known as The King's Valley
 - a. And there in the King's Valley, another King would come down to meet Abram, and to bless him for his victory
 - ii. But as the writer of the book of Hebrews reminded us, that was kind of the point
 1. For this Melchizedek would serve as a foreshadow of the great Priest-King who was to come, our Lord Jesus Christ
 - a. Melchizedek's name itself means King of Righteousness
 2. And he reigned as King of Salem
 - a. Or, as the Hebrews would say it, King of Shalom...
 - i. King of Peace
 2. Now, we could dwell on Melchizedek for hours upon hours, but he is not the main point for this morning
 - a. The point is, he was King of Salem, which would later be known as Jerusalem
 - i. We know these places are one in the same from Psalm 76, which says,
 1. ¹In Judah God is known; His name is great in Israel. ²His abode has been established IN SALEM, His dwelling place in Zion. ³There he broke the flashing arrows, the shield, the sword, and the weapons of war.
- c. Salem, or Jerusalem, shows up early in the history of the Scriptures

- i. But it won't show up again until some 500 years later, when it is mentioned in the tenth chapter of the book of Joshua
 - 1. Here in the book of Joshua, a new king obviously reigns in Jerusalem
 - a. Instead of Melchizedek, the king of righteousness, we now encounter Adoni-zedek, the king of justice
 - i. And unfortunately for Adoni-zedek and the inhabitants of Jerusalem, the time of God's justice had indeed come upon the sinful inhabitants of the land of Canaan
 - 1. So Joshua led the Israelites into battle against Adoni-zedek and four other kings
 - a. And in a mindblowing display of supernatural power, the Lord God made the sun stand still in the land of Gibeon for an entire day
 - b. And the king of Jerusalem was routed
- ii. A few years later, as the land of the Canaanites is being divided up among the twelve tribes of Israel, the allotment for the tribe of Judah comes up
 - 1. And within that allotment is a place referred to as "the southern shoulder of the Jebusites,"
 - a. This southern shoulder of the Jebusites was referring to the city of Jerusalem
 - i. On a bit of a somber note, Joshua 15 ends with these words,
 - 1. *⁶³But the Jebusites, the inhabitants of Jerusalem, the people of Judah could not drive out, so the Jebusites dwell with the people of Judah at Jerusalem to this day.*
 - ii. Some time later, in Judges, chapter 1, the men of Judah finally captured the city of Jerusalem
 - 1. They struck it with the sword
 - 2. And then they set the city on fire
 - a. But we read later in the chapter that somehow, the Jebusites still remained
 - 3. So the people of the tribe of Judah left Jerusalem to the tribe of the Benjaminite's
- iii. Now the most famous of the Benjaminite's would be the very first king over the people of Israel, a man named Saul
 - 1. Saul would set up the headquarters of his government in the city of Gibeah, which was about 3 miles north of Jerusalem
 - a. But then a young shepherd named David showed up on the battlefield and killed a giant named Goliath
 - i. Young David came from the little town of Bethlehem, just outside the city of Jerusalem
 - 1. But apparently, he must have had some kind of affinity toward the bigger city, because, after he killed Goliath,
 - a. He took Goliath's head to Jerusalem, where it presumably stayed as a trophy of war
- iv. For the next few years, David would serve under King Saul at Gibeah
 - 1. Saul would eventually be killed in battle
 - a. And David, by God's anointing, would become king over the tribe of Judah
 - i. Where he would serve for seven years in the city of Hebron
- v. But then, finally, at the end of those seven years, David went to Jerusalem, he defeated the Jebusites who had been a thorn in Israel's side for decades,

1. And 2 Samuel 5:7 says,
 - a. *⁷Nevertheless, David took the stronghold of Zion, that is, the city of David.*
- vi. From that day onward, Jerusalem, the city of Zion, would become the heart of the nation of God's people
 1. As God Himself said in Psalm 2:6,
 - a. *⁶"As for me, I have set my King on Zion, MY holy hill."*
 - i. The throne of David would be established in Jerusalem
 - ii. The Ark of the Covenant would eventually be brought to Jerusalem
 2. And at the peak of Israel's glory and prosperity under King Solomon, Jerusalem would become the place where God's own Temple would be built
 - a. Nearly five hundred years after the people of Israel came out of the land of Egypt
 - i. The Temple was completed in Jerusalem
 - ii. The Ark of the Covenant was brought into the Temple
 - iii. And 1 Kings 8:11 tells us that the priests couldn't even enter the Temple, because...
 1. *"the cloud... the glory of the Lord filled the house of the Lord"*
- vii. And then, as you can now see in 1 Kings chapter 9, starting in verse 3,
 1. The Lord God Himself speaks, and he says to Solomon,
 - a. *³"I have heard your prayer and your plea, which you have made before me. I have consecrated this house that you have built, by putting my name there FOREVER. My eyes and my heart will be there FOR ALL TIME."*
 - i. God Himself consecrated His house in Jerusalem
 - ii. He vowed to put His name there FOREVER
 - iii. And HE told Solomon that, FOR ALL TIME, His eyes and His heart would be there...
 1. Upon His House
 2. Upon Jerusalem
 - b. How incredible is that???
 - i. This isn't just some tribal deity like Dagon the god of the Philistines,
 - ii. Or Ra, the god of the Egyptians
 - c. This is THE God
 - i. The God who is far above all gods
 - ii. The God who created the heavens and the earth in six days
 - iii. The God who dwells OVER EVERYTHING in majestic holiness in unapproachable light
 - d. THIS God, came to sinful, finite man, and He said, my name will be HERE
 - i. In THIS Temple
 - ii. In THIS city of Jerusalem
 - iii. And it will be so, FOREVER!!
 1. Well, that is indeed an absolutely amazing covenant promise...
 - a. But God isn't done talking to Solomon, is He?
- viii. Let's continue reading in verse 4...
 1. *⁴And as for you, if you will walk before me, as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping my statutes and my rules, ⁵then I will establish your royal throne over Israel forever, as I promised David your father, saying, 'You shall not lack a man on the throne of Israel.'* *⁶But if you turn aside from following me, you or your children, and do not keep my commandments and my statutes that I have set before*

you, but go and serve other gods and worship them, ⁷then I will cut off Israel from the land that I have given them, and the house that I have consecrated for my name I will cast out of my sight, and Israel will become a proverb and a byword among all peoples. ⁸And this house will become a heap of ruins. Everyone passing by it will be astonished and will hiss, and they will say, 'Why has the Lord done thus to this land and to this house?' ⁹Then they will say, 'Because they abandoned the Lord their God who brought their fathers out of the land of Egypt and laid hold on other gods and worshiped them and served them. Therefore, the Lord has brought all this disaster on them.'"

- a. Sadly, that's exactly what happened, wasn't it?
 - i. Just two chapters later, we read of King Solomon marrying 700 wives, and having 300 concubines
 - 1. The Bible says that he CLUNG to these women, and these women turned his heart away from God
 - ii. The Lord then raised up the Edomites and the Syrians against the people of Israel
 - 1. And in the very next generation, the Kingdom of the people of God fell into civil war
 - a. Solomon's son, Rehoboam, fled to Jerusalem to rule over the two tribes of Judah and Benjamin
 - b. And all the rest of Israel stood in rebellion against the house of David, as they made Jeroboam their king
- ix. For the next two hundred years, the northern kingdom of Israel warred against the southern kingdom of Judah
 - 1. Until the northern kingdom was finally destroyed by the invading armies of Assyria
- x. The southern Kingdom would limp a little while longer, as the Bible tells us that there was the occasional good and godly king in Jerusalem
 - 1. But for the most part, the general drift in Jerusalem... was towards idolatry
 - a. And as a result, God's judgment fell upon Zion in the year 586AD, when the Babylonian army invaded Jerusalem,
 - i. They burned down the city
 - ii. They destroyed the Temple of God
 - 1. As God had promised to Solomon back in 1 Kings 9:9,
 - a. The House of God became a heap of ruins
 - b. Israel was cut off from the land
 - c. And the people of God were once again taken into slavery
 - i. The Lord their God had abandoned them...
 - ii. For they had abandoned the Lord
- xi. But God was gracious to His people, wasn't He?
 - 1. In the midst of their exile and captivity in Babylon, God made a promise to them...
 - a. Seventy years
 - i. In seventy years, I will once again bring you up out of your captivity
 - 1. And I will bring you BACK to Jerusalem
 - a. You will seek Me and you will find Me
 - b. I will gather you out of the nations
 - c. And I will bring you back to the city of Zion
- xii. We see all of this played out in the hymnbook of God's people, the book of the Psalms...
 - 1. Just listen to the progression...

- a. In Psalm 137, verses 1-3, we read,
 - i. *¹By the waters of Babylon, there we sat down and wept, when we remembered Zion. ²On the willows there we hung up our [instruments]. ³For there our captors required of us songs, and our tormentors, mirth, saying, "Sing us one of the songs of Zion!"*
 - 1. The people entered into their captivity with tears of mourning and hopelessness over what had happened to Jerusalem
 - b. But in Psalm 146, the tone begins to shift, starting in verse 5...
 - i. *⁵Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God, ⁶who made heaven and earth, the sea, and all that is in them, who keeps faith forever; ⁷who executes justice for the oppressed, who gives food to the hungry. The Lord sets the prisoners free; ⁸the Lord opens the eyes of the blind. The Lord lifts up those who are bowed down; the Lord loves the righteous. ⁹The Lord watches over the sojourners; he upholds the widow and the fatherless, but the way of the wicked he brings to ruin. ¹⁰The Lord will reign forever, your God, O Zion, to all generations. Praise the Lord!*
 - 1. The people of God, who had been oppressed and hungry as sojourners in their exile...
 - a. They now seemed to be remembering WHO their God was
 - i. He is OUR God, O Zion
 - ii. And HE keeps faith FOREVER!
 - c. And then in Psalm 147, the people of God have returned home, and they sing to God...
 - i. *¹Praise the Lord! For it is good to sing praises to our God; for it is pleasant, and a song of praise is fitting. ²The Lord builds up Jerusalem; He gathers the outcasts of Israel. ³He heals the brokenhearted and binds up their wounds.*
 - d. In Psalm 149, the people sing,
 - i. *¹Praise the Lord! Sing to the Lord a new song, His praise in the assembly of the godly! ²Let Israel be glad in his Maker; let the children of Zion rejoice in their King!*
 - 2. Under the leadership of men like Jeremiah and Daniel, the people of God were reminded of God's promises regarding Jerusalem
 - 3. Through the courage of people like Esther and Mordecai, the people of God were preserved in all the nations in which they had been scattered
 - 4. And through the discipline and dedication of men like Ezra and Nehemiah, the people of God finally returned to the city of Jerusalem
 - a. The walls of the great city were rebuilt
 - b. Even the Temple of God Himself was rebuilt
 - i. The children of Zion had much to rejoice about again
- xiii. But then we're left with a problem, aren't we?
- 1. The Old Testament closes with the book of Malachi
 - a. And in the book of Malachi,
 - i. We find that the altar of the Lord is once again being despised, as the people were bringing unacceptable sacrifices before the Lord
 - ii. We find that the priests of God had once again become corrupted, as they were causing the people to stumble and leading them astray

- iii. We find the Lord saying to the people of God, “You have wearied me with your words”
 - 1. So God tells them that a day of judgment is coming
 - 2. He tells them to remember the law of Moses
 - 3. He tells them that there will be one who will come like the prophet Elijah
 - a. And then God is SILENT for the next four centuries
 - xiv. Now, we know from historical records that there was still MUCH going on in Jerusalem during those four hundred years,
 - 1. But the silence of the Scriptures during this time sends a clear message:
 - a. God was no longer dwelling in Jerusalem
 - i. There was certainly a Temple in Jerusalem... and under the reign of Herod the Great, that Temple was turned into an absolutely beautiful building
 - 1. But God was no longer IN His Temple
 - ii. There was certainly a priesthood that had grown and evolved, and they’ve continued to maintain all the ceremonies of the sacrificial system
 - 1. But God was no longer IN their midst
 - b. The people of God are just another group of subjects under the reign of the Caesars
 - i. Jerusalem is just another occupied city in the vastness of the Roman Empire
 - 1. And so, when the Son of God Himself came to our world and robed himself in our humanity...
 - 2. When the Word took on flesh and the true light came into the world
 - 3. When Immanuel, God With Us, came once again to His chosen people in the city of Jerusalem
 - a. His own people did not receive him
 - i. For they knew not who he was
 - xv. This is where we find ourselves now in Luke chapter 13, so you can go ahead and turn there now in your Bibles
 - 1. We saw last week that verse 22 marked a significant shift in the Gospel of Luke and in the ministry of Jesus
 - a. For now, it was time for Jesus to begin his journey toward Jerusalem
 - i. It was time for him to begin to move toward that great city where his Father once dwelled
 - ii. It was time for him to move toward the city where God no longer spoke
 - 1. And there, in Jerusalem, Jesus would face the cross
 - b. Starting in verse 31, we read these words...

2. Luke 13:31-35

- a. *³¹At that very hour some Pharisees came and said to him, “Get away from here, for Herod wants to kill you.” ³²And 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. ³³Nevertheless, 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.’ ³⁴O 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! ³⁵Behold, 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!'"

3. Let's unpack this passage, and then we'll talk about some application for our day today
 - a. Now, if you were to take verse 31 in isolation from all the rest of the Scriptures, we might be able to say,
 - i. "Hey, these Pharisees seemed to have a pretty good heart, didn't they?"
 1. I mean, they made a point to come to Jesus SPECIFICALLY to warn him that Herod the Tetrarch – the man who had killed John the Baptist – now wanted to kill him
 - a. That sure SEEMS like a great thing that they're doing here... doesn't it?
 - i. Well, that is certainly NOT the overall impression that the Gospels give to us regarding the Pharisees...
 1. ESPECIALLY in Luke's Gospel
 - ii. And so we need to do a little more digging here, don't we?
 - b. We've talked about this before, but just a quick reminder that this is NOT the King Herod who tried to have Jesus murdered when he was a baby
 - i. THAT Herod had been dead for a long time
 1. THIS Herod was one of King Herod's sons
 - a. And in these days, the region was no longer ruled by one king, but instead it was ruled by four "tetrarchs", similar to a governor of our day
 - i. And each of these tetrarchs had a very specific area that they ruled over
 - b. Herod's region that he presided over was the region of Galilee and Perea
 - i. Now, Galilee we are pretty familiar with
 1. Jesus' hometown of Nazareth was in Galilee
 2. Cana, where Jesus performed his first miracle of turning the water into wine, was in Galilee
 3. Bethsaida and Capernaum, two cities where Jesus spent a LOT of time, were both in Galilee
 - ii. The other region of Herod's jurisdiction, Perea, is not so clear
 1. We don't get a lot of detail from the Scriptures about Perea,
 - a. But we know from the historian, Josephus, that this was the area on the other side of the Jordan river,
 - i. Where the tribes of Gad, Reuben, and the half-tribe of Manasseh had originally settled
 2. The region of Perea was important, because it allowed the Jews to travel from Galilee to Judea in the South,
 - a. Without travelling through the land of the Samaritans
 2. So Herod ruled over Galilee, and he ruled over Perea
 - a. But what is important to note is that he DID NOT rule over Judea, where the city of Jerusalem was located
 - i. Judea was first given to Herod's brother, Archelaus
 1. But apparently, Rome didn't care much for Archelaus
 2. So he was soon removed, and Pontius Pilate was instituted as governor over Judea
 - c. So now that all the pieces are put in place, we can start to make more sense of what was likely going on here
 - i. Jesus had spent the vast majority of his life and ministry under the rule of Herod in Galilee
 1. We know from Luke 9 that Herod was intrigued by Jesus' growing popularity
 - a. But we also know that Herod was probably a little fearful of Jesus as well

- i. He had been told by some people that Jesus was John the Baptist, raised from the dead...
 - 1. That certainly wouldn't have been a good thing for Herod to hear
 - ii. He'd been told by others that Jesus was Elijah reborn...
 - 1. Elijah was a MASSIVE troublemaker in his day, so that wouldn't be good either
 - b. So Herod, as intrigued as he might have been about this man Jesus, was afraid of the trouble Jesus might cause as well
 - i. So he sought to have Jesus killed
- ii. Well, this played perfectly into the hands of the Pharisees, didn't it?
 - 1. For they wanted to do the exact same thing!
 - a. In fact, Mark records for us as early as chapter 3 in his Gospel, that,
 - i. *⁶The Pharisees went out and immediately held counsel WITH THE HERODIANS against [Jesus], [to try to figure out] how to destroy him.*
- d. So what we see here in Luke 13 is that they apparently believed that they had caught Jesus in a trap
 - i. If Jesus stayed in Galilee, then Herod would capture him and have him killed
 - ii. But if Jesus wanted to CONTINUE his ministry, the only other place he could go would be Judea
 - 1. And then he would fall into the hands of the Pharisees
 - a. For Judea was the seat of power for the religious authorities in Israel
 - i. Jerusalem was not only the place where the Temple was
 - ii. It was also the headquarters of the Sanhedrin
 - 1. And the Sanhedrin had a unique part of their job description
 - a. They were the only ones who could pass a guilty sentence against a false prophet in the land
 - 2. So when Jesus said in verse 33 that *"it cannot be that a prophet should perish away from Jerusalem,"* he was actually stating a literal fact
 - a. That was where every false prophet was REQUIRED to be tried and convicted
 - i. So Jesus knew exactly what was going on here
 - iii. Herod and the Pharisees thought they were skillfully weaving the net that would draw Jesus in
 - 1. But they were simply doing everything according to his Father's plan
 - a. Now, that didn't mean that Herod wasn't at fault, did it?
 - i. You can clearly hear the displeasure in Jesus' voice when he says to the Pharisees, *"Go and tell that fox... I have work to do, and I'll keep doing it until my course is finished..."*
 - 1. Jesus went about his ministry on HIS terms
 - a. He would not be threatened by Herod
 - b. And he would not be hurried by the Pharisees
 - 2. So Jesus said, "I will go on my way today and tomorrow... but have no doubt,
 - a. I WILL end up in Jerusalem"
 - i. For Jerusalem was the place where the prophets must be sentenced LEGALLY
 - ii. But Jerusalem was also the place where the people of God, throughout so much of their history, had rejected the prophets of God
 - 1. In Jerusalem, the people had persecuted the prophets for centuries

2. In Jerusalem, the people had stoned the prophets that had been sent by God
3. In Jerusalem, the people of God KILLED the prophets of God
- iv. And so Jesus, the culmination of all the prophets who had come before him, lamented over the tragic state of the city of Zion...
 1. *"O 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..."*
 - a. You can feel the sorrow in his heart, can't you?
 - i. Don't ever forget, friends, that we serve a Trinitarian God
 1. Throughout the history of Jerusalem, when the people of God rejected God and turned to worthless idols...
 - a. God the Son ALSO experienced their rejection
 - b. God the Holy Spirit ALSO was grieved by their idolatry
 2. For CENTURIES, Christ had LONGED to gather the children of Jerusalem together under the protection of his wings
 - a. And, for centuries, they had turned their backs on his Father
 2. And so, in the midst of his lament over the condition of their hearts, Jesus also pronounces his judgement in verse 35...
 - a. "Behold, your house is FORSAKEN."
 - i. God, in His grace, had allowed the people of Israel to return back to Jerusalem and rebuild the Temple, but He no longer dwelled in their midst
 1. And rather than turn back to Him with mourning and fasting and repentance, Malachi reminded us that the people of God continued in their wicked ways
 2. And now, their wickedness will come to its greatest depth, as the people of Jerusalem would soon crucify the very Son of God
 - e. So Jesus proclaimed their house forsaken...
 - i. And the promise of judgement that God gave to Solomon would once again be fulfilled
 1. Because the people of Jerusalem would soon kill the Son of God, their house would again become a heap of ruins
 - a. In the year 70 AD, this would indeed come to pass
 - i. Four decades after Jerusalem killed the Son of God, the armies of the Roman General Titus surrounded the city of Jerusalem
 1. In the month of August, they broke through the walls and captured the Temple Mount
 - a. The Temple was utterly destroyed
 - b. The city walls were torn down
 - c. And Jerusalem was set on fire
 2. Titus would be recognized in Rome as one of the Empire's greatest generals
 - a. You can still see the Arch of Titus in Rome, which was built to celebrate his victory over Jerusalem
 2. Sadly, this would not be the end of Jerusalem's woes, however
 - a. Fifty years later, the Jewish people had somewhat rebuilt the city, and many had returned after the destruction

- i. There were talks of once again rebuilding the Temple of God, but instead, Emperor Hadrian decided that he would build a monument to the Roman god, Jupiter, on the Temple Mount instead
 - 1. This of course caused an uproar among the Jewish people
 - a. And a man named Simeon bar Koseva stood as the great leader of the Jewish Resistance
 - ii. As Simeon bar Koseva rose to power, and fought against the Roman oppressors,
 - 1. The people in Jerusalem began calling him Simeon bar KOKHBA instead
 - a. Bar KOKHBA means “son of the star”
 - b. And the people believed that the star of Jacob prophesied about in Numbers 24:17 had finally arrived
 - i. They believed that their MESSIAH had finally come
 - ii. The sin of Jerusalem had finally become complete
- ii. And so, in the city where God’s house had been forsaken, the people were now cut off from the land
 - 1. In 135 AD, Roman soldiers would again enter into Jerusalem
 - a. They would kill bar Kokhba and all of his followers... but the destruction would not stop there
 - i. Its estimated that nearly six hundred THOUSAND Jews in and around Jerusalem were killed
 - 1. The rest were deported as slaves and exiles
 - 2. And the city of Jerusalem would remain abandoned until the third century, when non-Jewish travelers began resettling in the region
- iii. Let me read to you again the words of 1 Kings 9:8-9,
 - 1. *⁸And this house will become a heap of ruins. Everyone passing by it will be astonished and will hiss, and they will say, ‘Why has the Lord done thus to this land and to this house?’ ⁹Then they will say, ‘Because they abandoned the Lord their God who brought their fathers out of the land of Egypt and laid hold on other gods and worshiped them and served them. Therefore the Lord has brought all this disaster on them.*
 - a. Brothers and sisters, we must think carefully in our day about the city of Jerusalem
 - i. Around the year 31, 32AD, the Lord Jesus declared the house in Jerusalem forsaken
 - b. He would enter into the city of Jerusalem a short time later to the cries of “Hosanna! Blessed is he who comes in the name of the Lord”
 - i. But it is evident by their actions a few days later that the people did not truly mean what they were saying
 - 1. Around 33AD, they would crucify the Son of God
 - 2. Around 70AD, the Temple would be destroyed
 - 3. Around 135AD, the people would declare their own Messiah
 - 4. And so, disaster would come upon them, and they would be removed from the land

- a. AND TO THIS DAY, they have not repented from their grievous sin
 - iv. We do not have time to read all the prophecies in the Old Testament concerning the restoration of the land of Israel, but we must understand, God will not restore Jerusalem until the people of Israel REPENT and return back to Him
 - 1. And the ONLY way that they can repent at this point, is to see Jesus Christ as the true Son of God, and to receive them as their TRUE Messiah
 - a. This is the reality that the Scriptures give to us, regardless of what we see or hear on the news
 - i. Until the Jewish people receive Jesus as the Christ, their house remains forsaken
 - 1. And therefore, the best way that we can pray for and support Israel – the BIBLICAL way that we can pray for and support Israel...
 - a. Is to share the Gospel with them!
 - 2. NOT just the 7.4 million Jews that are currently living in the geopolitical nation of Israel
 - a. But ALSO the 7.4 million Jews that live right here in the United States of America
 - 3. It is ONLY the GOSPEL that has the power to save the Jewish people
 - a. It is ONLY the GOSPEL that has the power to save the TRUE Israel that is currently dispersed all over the world
 - v. And when the fullness of the Gentiles have been brought in, and the hardening of the Jews has been lifted, THEN Jerusalem will be restored
 - 1. Not like any other city on the earth
 - a. But as THE City... The NEW JERUSELEM
 - i. THEN, the prophecy that we heard at the beginning of the service will finally come true...
 - 1. *For Zion's sake I will not keep silent, and for Jerusalem's sake I will not be quiet, until her righteousness goes forth as brightness, and her salvation as a burning torch. The nations shall see your righteousness, and all the kings your glory, and you shall be called by a new name that the mouth of the Lord will give. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed Forsaken, and your land shall no more be termed Desolate, but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married. For as a young man marries a young woman, so shall your sons marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you.*
 - 2. When Israel TRULY says "Blessed is He who comes in the name of the Lord,"
 - a. Then all of this will indeed come to pass!!