

The Rejection of the King and His kingdom

The King come proclaiming His Kingdom offer to Israel upon condition of her national repentance – **SEE Mark 1:15**

This good news of the Kingdom was initially announced to Israel alone –
SEE Mat. 10:5-6

SEE Luke 10:1 (of the 70 sent ahead to towns and villages in Israel)

SEE Mat. 15:21-28, esp. v.24

- 1) To Israel alone belonged the special covenanted rights of the Davidic Kingdom
- 2) If Gentiles were to receive any of its blessings, she models the humble faith required

It was a real, legit offer and laid upon the whole Nation a demand for a decision.

The demand was immediate and urgent.

The offer came via His presence, words and works as He offered Himself to Israel as their Messiah of OT prophecy with all the appropriate signs and authority.

We must understand this offer was made to Israel as a Nation.

This free offer was met with opposition and resistance from the very beginning.

What about the general public? Tons of enthusiasm and popularity but ...

- JN 2:23-25
- Luke 4:16-30
- JN 6:26

As opposition grew, Jesus announced some startling changes in the make-up of the citizens of His coming kingdom

The tide of opposition rose steadily to a definite crisis moment

Matthew moves toward the moment in chapters 11 and 12 (parallel passages are Mark 3:19-35 and Luke 7:18 – 8:39)

SEE Mat. 11:20-30

The moment of official rejection comes in **Mat. 12:22-32, esp. v.24 and 31-32**

This unforgivable sin involved at its core a rejection of the regal credentials of the Christ as required by OT prophecy and therefore a rejection of His right to reign over them.

Given the historical context, this statement in Mat. 12:24 and Mark 3:22 was no off the cuff, spur of the moment comment but a studied, reasoned, unified decision. It was an official verdict from the scribes coming down from Jerusalem.

But what about the general population's culpability?

After the formal rejection by leadership comes parables to hide the truth from unbelievers and reveal truth to believers (Mat. 13).

Their house would become desolate in A.D. 70 and remain under Gentile domination or oppression, without a Temple to this very hour.

Their last state would be worse than the first.

Though generations of Jews will suffer and are lost eternally, yet the nation itself could not irrevocably lose their ancient rights and promises guaranteed by the God of Israel in the Abrahamic covenant – a people, a blessing thru them to the whole world and a land.

At the end of the discussion we are left to grapple with the mysterious compatibility between God's sovereign plan of the rejection and death of Christ and Israel's/ man's responsibility and moral decision that brings it about.

It was a real and legitimate offer for which they were responsible, evidenced by God's judgment for their failure in A.D. 70, yet the Cross was ordained and had to take place as God had predetermined.

We could say it this way: The kingdom came upon Israel in its power in the person of the King, though not yet received and established. That required their national repentance, which never came (compare to Ninevah!).

So where are we right now? Christ is away on a long journey. He will return and receive His kingdom (cf. Luke 19:11-27; we look at this next time in detail).

So, with this rejection firmly established, what would Jesus do and teach between that moment and His death many months away?

In summary, He made a major shift to prepare His disciples both for His death and for the critical period between his death and return in glory.