

# A Declaration of Those Things Which Are Most Surely Believed Among Us

An Expository Study of **The Gospel According to Luke**

**Chapter 19- Luke 19:28-44**

299- Blessed Is the King Who Comes in the  
Name of the Lord- Part 2

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December 06, 2015

**Luke 19:28-44**

28 After He had said these things, He was going on ahead, going up to Jerusalem.

29 When He approached Bethphage and Bethany, near the mount that is called Olivet, He sent two of the disciples,

30 saying, "**Go into the village ahead of you; there, as you enter, you will find a colt tied on which no one yet has ever sat; untie it and bring it here.**

31 "**If anyone asks you, 'Why are you untying it?' you shall say, 'The Lord has need of it.'**"

32 So those who were sent went away and found it just as He had told them.

33 As they were untying the colt, its owners said to them, "Why are you untying the colt?"

34 They said, "The Lord has need of it."

35 They brought it to Jesus, and they threw their coats on the colt and put Jesus *on it*.

36 As He was going, they were spreading their coats on the road.

37 As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen,

38 shouting: "**BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!**"

39 Some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples."

40 But Jesus answered, "**I tell you, if these become silent, the stones will cry out!**"

41 When He approached *Jerusalem*, He saw the city and wept over it,

**42 saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.**

**43 "For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side,**

**44 and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation."**

To the Glory of God

Now I want you to try to imagine a scene with me. Suppose there is a young doctor back in the 1800's who has a wife and three small children. And this doctor volunteers to work on a life-saving project against a terrible disease in a foreign country. So this man has bravely volunteered to find a cure for a disease that is ravaging the lives of countless people.

But, in order to work on the cure- this doctor has to leave his home and leave the safety and love of his family and go to where the sick and dying are. And on top of the seriousness of the disease- this doctor will have to live among the other people of the village- who don't take too kindly to outsiders. And so on top of all the stress and danger of the disease itself- there is the very real danger that the people this doctor is trying to save will only see him as trying to interfere with their lives and try to kill him. So every day he is working among the sick and dying- trying to give them the cure- he is having to endure actions and words that are growing increasingly hostile and deadly.

And this doctor takes the assignment- because there was literally no one else who could do it. And the months pass slowly, and the kids really miss their daddy. And the wife does a valiant job of holding things together and trying to be both mom and dad.

But then one day- many months later- there is news that the doctor has found the cure and is on his way home! And it takes several days for the steam ship to bring him home and every day- the excitement of his return builds and builds.

Finally the day of his arrival is here and the whole family is full of excitement. Mom has butterflies in her tummy, and the kids race around the house shouting, *"Daddy's coming home! Daddy's coming home!"* They keep running to the window to look out to see if they can

see him. At three o'clock in the afternoon a horse and buggy pulls up to the house. And the kids charge out the front door screaming followed by mom with her heart beating so hard she can feel it. The door of the buggy opens up- and out steps dad- a good bit thinner than before, and bearded to conceal his hollow cheeks- but with a big smile across his weary face.

And he kneels down on the grass and is smothered with six clinging arms and legs. "*Hooray for daddy! Daddy's home!*" Each one gets his special hug and kiss while mom waits. Finally he pulls himself loose and the doctor embraces his lovely wife. "*Welcome home.*" She says. "*It's so good to see you.*"

And right now- in the middle of all this heartwarming scene- I want you to look carefully into this young doctor's eyes- because there is a very powerful message there. One that has a great contrast in it. And if you can see it- you will know something of what Jesus went through as He rode into Jerusalem to shouts of welcome and acclamation. Because what you can see in the doctor's eyes is something that *he* knows that his family *doesn't* know.

Yes, he is thrilled with all the adoration that is going on. Yes, he is glad to be where he belongs. But you see, this isn't a normal celebration. Because while he was there- literally saving the lives of all those people- this doctor caught the dreaded disease he went to heal- and has only one week to live.

Now normally the coronation of a new king would be a very splendid and spectacular event. No expense would be spared and the best and brightest would be in attendance for the coronation of the new king. The brightest colors, the most exquisite music, the best singers, the richest and most powerful people on earth would be in attendance as the new king would walk triumphantly up to the front to receive his crown.

Even in *our* country- which was fashioned specifically *not* to have a king or a ruling family or even an aristocratic leadership- even we have a very splendid event at the Inauguration of the new President.

And yet these kings and Presidents are just mere men- who are all rank sinners- who are all patently unworthy of such adoration and attention- who have ascended into a position of leadership of a nation through the Providence of God.

So the event that Brother Andy just read to you here in **Luke 19**- has to be the strangest coronation of a king- ever. Because *this* Man is the King of all other kings and the Lord of all other lords. *This* Man is the Owner and Creator of the Universe. And yet His Coronation as King and His entrance into the Capitol City of all Israel is very, very humble- it is very clumsy, and it is even ridiculous.

And the fact is- that this Coronation is humble and unique and set apart from all other coronations precisely because by definition- coronations are ornate and *not* humble. They are grand- not clumsy. They are opulent- *not* opaque. Coronations are bombastic- *not* simple. But go past the uniqueness of this Coronation- and notice the stunning contrast between the *commendation* of Jesus by the people and the Divine Condemnation of the people by Jesus.

Look at this scene and see that on the one hand- it is large and enthusiastic. The air in Jerusalem as Jesus enters in- is filled with acclamation and adoration. The people are all clamoring about Jesus and calling out His Name and reaching out to touch Him and throwing their clothes down in front of Him.

And yet on the other hand- this celebration is very shallow- it is paper thin and very hypocritical. Because these very same people will call for Jesus to die by the end of the week. Just as soon as these people- who are all calling out Jesus' Name- realize that Jesus is *not* going to vanquish the Roman army, that He is *not* going to rid the nation of their pagan rulers, and as soon as they realize that He is *not* going to restore the Kingdom back to Israel that they enjoyed under the beloved King David- they all will turn against Jesus in a heartbeat and they will throw in with the Pharisees and they will cry for His Life to be taken from Him

So, on the one hand- this scene is generated by the people's joyful hope of an immediate victory over their enemies. And on the other hand- it is met by Jesus' sorrowful pronouncement of utter Disaster and Doom in their cataclysmic defeat at the hand of their enemies.

On the one hand it is the people's eager desire to enjoy the glories of total triumph and the arrival of the Kingdom of God. On the other hand, our Lord pronounces on them the agonies of total conquest in the arrival- not of the Kingdom of God- but the fiery Judgment of God.

So the contrast between what these people expect and want- and what they will receive is huge. The contrast between the attitude of the

people and the Attitude of Jesus couldn't be more distinct. They are expecting one thing- but He is promising them something very different.

The words of the people are words of celebration and great rejoicing. But the Words of Jesus are words of Condemnation and Destruction. The people here are expecting the best. And yet Jesus pronounces the very worst. They want great triumph and He promises them great devastation. They have their future all planned out- yet Jesus plans to sovereignly interrupt all their plans and install His Own. They expect a conquering Messiah. But instead they get a condemning Judge.

Surely there has never been a coronation like this where at the very event itself- the King looks at what is being offered Him- and not only refuses to accept it- but turns against the very people who are trying to give it to Him.

So I want you to look closely at Jesus' Face as He gets closer and closer to Jerusalem. And you can see that, yes, He is smiling. But He is also looking very intently as He passes by each person. He looks deeply into their faces as they all are so happy and so thrilled. And Jesus is *receiving* their adoration and worship because He knows He is God and He knows that He is *entitled* to their worship. And you can see that in His Eyes.

But that's not all you see. Yes, in one Eye you can see the sparkle: *"Yes, I am the King Who comes in the Name of the Lord. This is My city. And these are My subjects."* But look again- because in the other Eye- you can see great sadness. And you can even see tears streaming down His Face in between the nods of accepting their worship.

And Dr. Luke captures this great contrast for us as we read **Luke 19:36-44**:

**36 As He was going, they were spreading their coats on the road.**

**37 As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen,**

**38 shouting: "BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!"**

**39 Some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples."**

**40 But Jesus answered, "I tell you, if these become silent, the stones will cry out!"**

**41 When He approached *Jerusalem*, He saw the city and wept over it,**

**42 saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.**

**43 "For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side,**

**44 and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation."**

So right in the middle of all this celebration- Jesus knows that there will be no reign for Him in Jerusalem. He is coming into the city to die. He is coming into the city to be finally rejected and to be tortured and to be murdered- as He will sovereignly and passively allow evil men to do to Him- what is already in their hearts to do anyway.

And Jesus knows that there will be no peace for the City of Peace. Jesus knows that the betrayal by one of His Own Apostles against Him at the end of this very week will result in Judas going to his very own special place in hell. And Jesus knows right now- that this final act of rebellion and blasphemy that the leaders of the Jews will enact upon Him- the unspeakable Sin of murdering the Prince of Life- will result in Divine Retribution that will end the Jewish way of life, destroy their worship of God, and forever eliminate the ruling capacity of the Old or the First Covenant.

Because you see, Jesus is going to *become* what He was sent to destroy. Jesus knows right now as He rides into the great city- that at the end of this very week- His Father is going to take every sin that all of the elect have ever or will ever commit and God is going to impute those sins onto Him. And at that moment- Jesus will legally become pure sin. So Jesus is beginning to be infected with the very disease of sin that He was sent to eliminate. And He knows that He has only one more week to live. And Jesus knows that the result of Him being infected with the disease of sin is that the full Fury and Vengeance of the Righteous Wrath of God is going to be poured out on Him and there will be no Mercy.

Now the big difference between the death of the young doctor and the Death of Jesus Christ is that the doctor's wife and children don't

want him to die, and they stuck by him all the way to the end. But many of those who cried "*Hosanna!*" to Jesus here at this "triumphal" entrance cried "*Crucify him!*" just a few days later. And the allegiance of every single one of Jesus' Apostles vanished in the Garden of Gethsemane, and they all utterly abandoned Him- every one of them.

So, here as Jesus begins His descent into the City from the Mount of Olives- with all of this going on around Him and with all of this going on in His Mind- What will He do? What will He say? According to **Luke 19:41–44**,

**41 When He approached *Jerusalem*, He saw the city and wept over it,**  
**42 saying, "*If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.*"**  
**43 "*For the days will come upon you when your enemies will throw up a***  
***barricade against you, and surround you and hem you in on every side,***  
**44 *and they will level you to the ground and your children within you, and***  
***they will not leave in you one stone upon another, because you did not***  
***recognize the time of your visitation."***

Now, the way that the Greek is worded here in verse 42 lets us know that the literal way that Jesus spoke here was:

"O that you knew today the terms of peace! But now they are hid from your eyes."

Now the phrase "terms of peace" is the language of war- not peace. And the fact that the "terms of peace" have to be decided upon shows us that there is currently a war going on now- and that there is *no* peace at all. And *this* is what conquering armies do to those who have been vanquished. They dictate the "terms of peace".

Another way of looking at this is when an army has been thoroughly defeated they "sue" for peace. And that means that they send a delegation out to the conquerors and they ask under what terms the conquering army will cease their warring and accept peace.

And most of the time- the "terms of peace" made by the conquering army is always the same:

Unconditional surrender

No negotiation, no terms, no bargaining, no quibbling, no discussion. The defeated army will accept unconditional surrender or else the conquering army will utterly annihilate them. So you surrender or die. You lay down your arms or you perish. You cease your rebellion or you cease to exist.

But Jesus says here that the enemies of God- those who have rebelled against the Almighty, those who have waged war against God, those who have refused to bow to King Jesus, those who reject Jesus' Lordship Demands over their lives, those who call Jesus "satan", those who seek to do what is right in their own eyes, those who fight against God's Law- do *not* "know" the terms of peace. They don't have clue as to what the terms of peace that God has made upon them- is. In fact- it's really *worse* than that- because Jesus says here that God has "hidden the terms of peace from their eyes".

Now the only reason why a conquering army would hide the terms of surrender from the vanquished army is because the conquerors don't really *want* them to surrender. In other words- the reason you hide the terms of surrender from the other people is because you *want* to *annihilate* them. It is because you have no desire whatsoever to spare them- you want them all to be destroyed. So you're not trying to make peace with the other people- you want them to cease to exist.

And what Jesus wants to cease to exist is not the people- but the First Covenant.

So this shows us three logical levels:

1. The bottom level is Jerusalem's Ignorance: in verse 44 they are ignorant of the time of their visitation, and in verse 42 they are ignorant of the things that make for peace.
2. The second level, based on the first, is that Horrific Judgment is coming upon Jerusalem: the city will be leveled and its people dashed to the ground (vv. 43, 44).
3. The third level is Jesus' Response to all this: He weeps and expresses His willingness to bring forth the Judgment- which is the Will of God, and yet He also shows that He grieves over the fact that they would not repent.

So let's look at each of these three levels and their application to our situation.



## 1. The Ignorance of Jerusalem

**Luke 19:44**

**and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation."**

So Judgment is coming upon Jerusalem **"because you did not recognize the time of your visitation."** So just what is this **"visitation"**?

Many times when we read the Scriptures today- we read them with a Western 20<sup>th</sup> and 21<sup>st</sup> Century mentality and an American thought pattern. And many times- we get off base because the Bible was not originally written in English and does not use the language or the logic of 21<sup>st</sup> Century America. That is why we need to take heed to ourselves to always use the Bible to interpret the Bible.

And a good example of what I'm talking about is the issue of the phrase:

The "Coming of the Lord"

or

The "Lord's Visitation"

Many times- we read phrases like that and automatically consider that to mean a *physical* "Coming" of Jesus Christ, or a *physical* "Visitation" of the Lord- but that is not always true. There are many examples in the Bible of a "Coming" or a "Visitation" of God that is *metaphoric* in nature. In other words- God "comes" to His people or He "visits" His people in ways that are real and serious- but they are *not* physical or tangible.

For example- in the Old Testament the term "visitation" was used to describe God coming to His people for one of two reasons:

- A. To judge them
- B. To save/rescue/deliver them

For example, in **Isaiah 29-** the Prophet says to the rebellious people:

**Isaiah 29:5&6**

**5 But the multitude of your enemies will become like fine dust, And the multitude of the ruthless ones like the chaff which blows away; And it will happen instantly, suddenly.**

**6 From the Lord of hosts you will be punished with thunder and earthquake and loud noise, *With* whirlwind and tempest and the flame of a consuming fire.**

Now the "suddenness" of this Judgment is likened to a "visitation" or a "coming"- which is exactly the way the King James and ESV renders it. So God "came" here, or He "visited" His people here- not merely *physically*- but *metaphorically* in Judgment. So there are times when the Bible says that God's people are "visited" by the Lord, or when God "comes" to His people- it sometimes means that God is judging them.

Now, sometimes God sovereignly judges them in His "visitation" or His "coming" all by Himself. But even then He usually doesn't *physically* come down and walk among them- He uses part of His Creation- like a flood, or a famine, or a disease.

And then there were times in the Bible- like right here in **Isaiah 29-** that the "visitation" of the Lord or the "coming" of the Lord was carried out by *other* people- other invading armies or other conquering nations that carried out God's Will to judge them.

So in either case- whether God did it sovereignly Himself using part of His Created Universe, or whether He used other sinful people- God's "Visitation" or God's "Coming" was in Judgment.

But then back in **Genesis 50:24** Moses was moved upon by God the Holy Spirit to write down this exchange with Joseph and his brothers in Egypt,

**Genesis 50:24**

**Joseph said to his brothers, "I am about to die, but God will surely take care of you and bring you up from this land to the land which He promised on oath to Abraham, to Isaac and to Jacob."**

Now the Hebrew word that was translated here into English as “**take care of**” also means: “*to visit*”. So Joseph was prophesying to his brothers that after he was dead- God would “visit” them or “come” to them or “take care of” them at some point in the future to bring them up out of Egypt and give them the land that God had promised to Abraham, Isaac, and Jacob.

So, in *this* case- the “visitation of the Lord” or the “coming of the Lord” or the “taking care of” God’s people was *not* Judgment but was Divine *Deliverance* of God’s people out of 400 years of slavery. But even then- God still used somebody else in His stead.

So is the “visitation” here in **Luke 19:44** a “visitation” to deliver or save or rescue the people, or is it a “visitation” to judge them? All we have to go on is the fact that there are only three places throughout Luke’s Gospel where this term “visitation” occurs:

- ✓ **Luke 1:68** (The Prophecy of Zacharias)
- ✓ **Luke 7:16** (The Miracle at Nain)
- ✓ **Luke 19:44** (Jesus’ Entry into Jerusalem)

... and they are all used the same way- God is visiting them to deliver or save or rescue them.

#### **Luke 1:68-79**

**68 "Blessed *be* the Lord God of Israel, For He has visited us and accomplished redemption for His people,**

**69 And has raised up a horn of salvation for us In the house of David His servant —**

**70 As He spoke by the mouth of His holy prophets from of old —**

**71 Salvation *FROM OUR ENEMIES*, And *FROM THE HAND OF ALL WHO HATE US*;**

**72 To show mercy toward our fathers, And to remember His holy covenant,**

**73 The oath which He swore to Abraham our father,**

**74 To grant us that we, being rescued from the hand of our enemies, Might serve Him without fear,**

**75 In holiness and righteousness before Him all our days.**

**76 "And you, child, will be called the prophet of the Most High; For you will go on *BEFORE THE LORD TO PREPARE HIS WAYS*;**

**77 To give to His people *the* knowledge of salvation By the forgiveness of their sins,**

**78 Because of the tender mercy of our God, With which the Sunrise from on high will visit us,**

**79 *TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH*, To guide our feet into the way of peace."**

Now here- John Baptist's father is prophesying about Jesus and he says here in verse 68:

**Blessed *be* the Lord God of Israel, For He has visited us...**

.. and *this* "visitation" is God Himself taking on human flesh and rescuing God's people from the horrific Wrath of God through the finished Work of the Messiah and the bringing in of the infinitely superior New Covenant. And somehow Zacharias knew all this by looking at his own baby boy- John. So this is a "visitation" or a "coming" of the Lord to save them.

Likewise over in **Luke 7:16** after Jesus had just raised up a widow's son from the dead, Dr. Luke tells us that the people in the village of Nain:

**Luke 7:16**

**Fear gripped them all, and they *began* glorifying God, saying, "A great prophet has arisen among us!" and, "God has visited His people!"**

And again- the great miracle that Jesus did in raising up the widows only son shows us that the "visitation" or the "coming" of the Lord in this case was also to save them- not judge them.

So from that we can deduce that the "visitation" here in **Luke 19:44** is also a "visitation" or a "coming" of God to save His people- specifically to save them through the Messiah, Jesus Christ.

But the difference here in **Luke 19:44** is that Jesus said that they did *not* recognize the day of their visitation. And so that means that the entry into Jerusalem by Jesus was a "coming" or a "visitation" of the Lord that *could* have saved them. But this "visitation" or this "coming" of the Lord did *not* save them. It could have saved them- but it did not save them because they didn't believe. And so this "visitation" or this

"coming" of the Lord became a means by which they would all be judged.

Therefore, when Jesus says to Jerusalem, "**You did not recognize the time of your visitation,**" He was saying, "*You did not recognize that My 'coming' to you or My 'visitation' to you- was the 'Coming of God' for your Redemption- your Salvation.*"

In other words- you *missed* your "visitation". You *squandered* this "coming" of God into your midst. And that means that the City of Peace- the very center of all of Jewish life and religious practice- was completely ignorant of *the* single most important event in her entire history. In other words, the only reason why Jerusalem existed in the first place was to be the place or the city or the habitation where the Peace of God would rule supreme. And yet when the Prince of Peace entered in- they rejected Him.

So, this "coming", this "visitation" was unlike any other. God, in Jesus Christ, had come into the world to announce His Lordship and to gather His subjects into a new Community of the sons of Abraham. And it would *not* be the nation of Israel- it would be the Church. And people would enter this new Community of believers- not through their *natural ethnic* birth as Jews- but by being born *again*. So they would not be born from the seed of sinful Jewish fathers who would die- they would be born of an incorruptible seed that is eternal. And those who would make up this new Community of believers would *not* be of the natural bloodline of father Abraham- but would have been given the *faith* of Abraham that rejoiced to see Jesus.

Never before had God "come" or "visited" Man in this way, and never again would He approach the world like this. This time was unique and the people who should have recognized this the best were, by and large, completely blind to just how serious this visitation was. So we need to ask a question here:

### **Why Were They Ignorant?**

Now way back in **Luke 12:54–56** Jesus said to the crowds:

**54 ... When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it turns out.**

**55 "And when you see a south wind blowing, you say, 'It will be a hot day,' and it turns out *that way*.**

**56 "You hypocrites! You know how to analyze the appearance of the earth and the sky, but why do you not analyze this present time?"**

Now notice here that Jesus didn't say that they were merely *ignorant* of not being able to analyze the present time- but they were *hypocritical* for not doing so. He didn't call them "stupid"- He called them hypocrites. Why? Why did Jesus call them "hypocrites" rather than "ignoramuses" or "dumbos"? It is because their inability to be able to analyze the present time was *not* because of a lack of information or because they had a mental problem. They couldn't analyze the present time because they didn't want to- because their hearts were evil. So sin had deceived them and made them ignorant of the time of the coming of the Lord. They were blind to their day of visitation.

So that's an important question for us to answer: *Why* does Jerusalem *not* know the time of its visitation? And it is important to answer because someone might say, "*How can God destroy them for not knowing something? How can God hold people responsible for what they are ignorant of? That isn't fair!*"

And it's important to answer, too, because there are many people today who think they know everything they need to- and they are perfectly content in what they think they know- and yet they do not have true knowledge at all.

So why did Jerusalem *not* know that the King had come? There is a clue in verse 42. Jesus said,

**If you had known in this day, even you, the things which make for peace!**

Now there is one other place in Luke where these terms translated "things that make for peace" occur, namely, in the parable of **Luke 14:31-32** where Jesus said:

**31 "Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand *men* to encounter the one coming against him with twenty thousand?"**

**32 "Or else, while the other is still far away, he sends a delegation and asks for terms of peace.**

So the picture we should have in our minds as Jesus approaches Jerusalem for the last time is that a King is *not* coming to the "City of Peace"- but to a rebellious city- a hotbed of resistance against God's rightful Authority- a city that is in full blown celestial treason against God. And yet the King is willing to make peace! But only on *His* terms- which is- unconditional surrender!

So when Jesus says Jerusalem does not know these terms of peace- He does not mean that He never told them what they were. Remember Jesus had already cried out in **Luke 13:34&35**,

**34 "O Jerusalem, Jerusalem, *the city* that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not *have it*!**

**35 "Behold, your house is left to you *desolate*; and I say to you, you will not see Me until *the time* comes when you say, '**BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!**'"**

So there's the answer: the terms of peace had already been spelled out again and again, as affectionately and as firmly as a hen goes after her chicks to protect them. So Jerusalem knew the terms of peace- and they consciously and repeatedly rejected them.

So, had they not been told and shown that the King had come? Indeed they had. In **Luke 17:20b-21** it says,

**20 ..."The kingdom of God is not coming with signs to be observed;**

**21 nor will they say, 'Look, here *it is*!' or, 'There *it is*!' For behold, the kingdom of God is in your midst."**

Jesus went to great lengths to clarify that the expectations that the Jew had for a political, warrior Messiah were completely misguided. We have to understand that the Jew of that day was completely wrong about his eschatology. They had twisted the Scriptures to invent a vision of "last things" that wasn't true- God never said it. And when things didn't work out the way they thought Messiah would act- instead of repenting for being wrong about God's Word- they turned against Jesus. And we need to take heed to ourselves that we don't do the very same thing.



Listen, I can almost guarantee you that things are *not* going to work out the way you planned for them to. They will work out- to God's Glory and ultimately your "good"- but they probably *won't* work out the way you planned. And that's *not* because your bad or stupid- it is because God's Ways are *not* like our ways.

So both the King and His Kingdom had already arrived. And it was crystal clear in the Power of Jesus' Words and Deeds and Person. For example, Jesus said in **Luke 11:20b**,

**... if I cast out demons by the finger of God, then the kingdom of God has come upon you.**

So did they not know the time of their visitation? Yes, they did. They knew full well that they had been visited by God- because no mere man spoke or did what Jesus spoke and did. And that means that they were fully aware of God's terms of peace. Therefore, when Jesus says,

**If you had known in this day, even you, the things which make for peace!...**

... He uses the word "know" in a completely *different* sense than we normally do. And yet it is very common throughout the Bible. For example, in **Matthew 7:22-23**, Jesus says:

**22 "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?'**

**23 "And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'**

Now since Jesus is God- He *knows* all the facts there are to know about everything because God is Omniscient and knows everything about everything. So what He means here is:

"I never approved of you; I never acknowledged your rightness; I never accepted your work. You have never at any point in time ever belonged to Me"

... that's the sense in which "know" is used in **Luke 19:42-44**. So the phrase:



**If you had known in this day, even you, the things which make for peace!...**

means,

"O that you valued these terms- that you acknowledged their rightness and trusted in them as to what governs your conduct."

## **2. Horrific Judgment**

So the reason that Jerusalem is guilty and liable to Judgment is *not* because they never heard of God's visitation or was ignorant of God's terms of peace- but because, to use Paul's words,

the people "**suppressed the truth in unrighteousness**" (**Romans 1:18**).

But why? *Why* did Jerusalem reject the King's terms of peace? The answer that we find at the end of verse 42 is:

**"but now they have been hidden from your eyes."**

So God has blinded them. And *this* blindness is the worst of all possible Judgments of God. There is no way around this- because they will *never* repent if they can't see. And that means that God has turned them over to their own sin- and will no longer deal with them to bring them to repentance- for the precise reason that He intends to damn them. So it's all over for Jerusalem as they know it. Because in blinding them- God has *already* passed sentence upon them. This is *another* example of the "Judgment of Abandonment" that we found in **Romans 1**. And in **Matthew 23:37&38** Jesus said to Jerusalem:

**37 "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.**

**38 "Behold, your house is being left to you desolate!**

So God has forsaken Jerusalem and turned them over to their own sin. And so they are irreparably blind, and all the terms of peace are now hidden from their eyes.

Now in this Passage- Jesus reveals to us here something very deep about His Own Heart. On the one hand- He expresses His grief that Jerusalem rejected His peace proposal. And He weeps and cries out,

"O that you knew the terms of peace!"

... and yet in the same breath- He bows before the sovereign Decree of His Father in Heaven: God has hidden these things from their eyes.

So from this we see that the Divine Mind is not simple; it is breathtakingly complex. And with Jesus here- we get a glimpse into the very Heart of God. Viewing reality from one perspective- we see Jesus weeping over God's rejection of Jerusalem. But viewing reality from a larger, all-encompassing perspective- this same Jesus deems it right and praiseworthy sometimes to hide the terms of peace and to shut Man up to his own sin and bring him into Judgment.

And for Jerusalem- the *historical* form of that Judgment came in 70 AD at the hands of the pagan Romans- and is described in verses 43 and 44:

#### **Luke 19:43&44**

**43 "For the days will come upon you when your enemies will throw up a  
barricade against you, and surround you and hem you in on every side,  
44 and they will level you to the ground and your children within you, and  
they will not leave in you one stone upon another, because you did not  
recognize the time of your visitation."**

And just forty years later- this Prophecy came true, and the Roman army besieged Jerusalem, conquered it, and leveled the Temple to the ground.

Now I say this is the *historical* form of God's Judgment upon Jerusalem because the destruction of a city and even the massive loss of life in physical death is *not* the end- but only the *beginning* of Divine Judgment. What the Jew- who rejected their day of visitation- faced *after* they were annihilated in 70 AD was *infinitely* worse than anything the Roman army could do to them. The fury of Rome was nothing compared to the Fury of Almighty God.

And no one in the Bible warned of hell as often or as vividly as Jesus did. And one of those warnings came to Jerusalem a few days

after the triumphal entry. Jesus says to the Pharisees (according to **Matthew 23:31–36**):

**31 "So you testify against yourselves, that you are sons of those who murdered the prophets.**

**32 "Fill up, then, the measure *of the guilt* of your fathers.**

**33 "You serpents, you brood of vipers, how will you escape the sentence of hell?**

**34 "Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city,**

**35 so that upon you may fall *the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.***

**36 "Truly I say to you, all these things will come upon this generation.**

So the loving Hen with outspread and beckoning wings has become a fierce and roaring Lion. And that tells us that there is a "too late" in dealing with God. He may stretch out His Wings to you and beckon you again and again to take refuge in His Mercy- but there will come a point when the beckoning ceases, and the sentence is passed, and it is too late.

### **3. Jesus' Response**

Now all of this is very bleak and sober and fearful. But now we come to the third logical level in our text and conclude with words of great hope. Because I believe with all my heart that the main reason we are told to speak about hell so vividly and hard- is to motivate people to hope in God and cherish in His Mercy more intensely. And those who think of themselves more highly than they do Jesus- and who *refuse* to preach about the frightening reality of everlasting damnation are only robbing people of the gift of knowing the magnificence of the Grace and Mercy that keeps us out of it.

So I say to you that Dr. Luke did not record this Passage here in **Luke 19** to merely inform us about Jerusalem's doom- but more importantly to encourage us that Jesus Christ is always eager and

willing to make peace with anyone who will trust in the terms of His unconditional surrender. Luke tells us in verses 41&42:

**41** When He approached *Jerusalem*, He saw the city and wept over it,  
**42** saying, "**If you had known in this day, even you, the things which make for peace!**"

And even *after* Jesus had died and risen from the dead and returned to His Father in Heaven- He *continued* His peace offer to the world through His ambassadors. Paul describes his own ministry in **2Corinthians 5:19&20** like this:

**19 ...God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.**

**20 Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.**

And that is just another way of saying, "*O that you would accept God's terms of peace!*" And that's the main message of *every* Palm Sunday: The King has come to His rebel subjects and offered peace terms- while the time lasts. And the terms of peace are simple: unconditional surrender. Lay down your arms- especially the weapons of self-righteousness and self-sufficiency, admit your defeat, and receive your full and free pardon (total amnesty), and then swear your allegiance to the new King and labor for His Glory.

I tell you- there is nothing more satisfying in all the world than to be the believing subject of a King like Jesus! Picture Him riding toward Jerusalem, the rebel city. A multitude praises him: "*Hosanna, blessed is the king who comes in the name of the Lord.*" And He knows the praise is shallow because in just a few days it will all vanish away. But does He rebuke them? No. He defends them against the criticism of the Pharisees. So when they say,

**Teacher, rebuke your disciples!**

Jesus responds by saying:

**"I tell you, if these become silent, the stones will cry out!"**

So He knew His Days were numbered. And like that young doctor- His case was terminal. But there was not a trace of self-pity in Jesus. Isn't that the kind of King you want for your Ruler and Defender? O that today you would take His terms of peace! I beseech you on behalf of Christ: Be reconciled to God!

Amen. Let's pray

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The Grace of our Lord Jesus Christ be with your spirit. Amen. Be watchful and quicken your pace. Soli Deo Gloria. For the Glory of God alone.