

Foothills Christian Assembly Sermon October 18, 2020

Luke 19: 41 – 44 “The Tears and Thunder of Jesus”

36 And as He went, many spread their clothes on the road. 37 Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, 38 saying: "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" 39 And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples." 40 But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."

41 Now as He drew near, He saw the city and wept over it, 42 saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. 43 For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, 44 and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation." 45 Then He went into the temple and began to drive out those who bought and sold in it, 46 saying to them, "It is written, 'My house is a house of prayer,' but you have made it a 'den of thieves.'" 47 And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him, 48 and were unable to do anything; for all the people were very attentive to hear Him.

I. Introduction

- a. Josephus relates the story of Mary of Bethzuba, during the Roman siege of Jerusalem “There was a certain woman that dwelt beyond Jordan, her name was Mary; her father was Eleazar, of the village Bethzob, which signifies the house of Hyssop. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon, such I mean as she had brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a very great passion, and by the frequent reproaches and imprecations she cast at these rapacious villains, she had provoked them to anger against her; but none of them, either out of the indignation she had raised against herself, or out of commiseration of her case, would take away her life; and if she found any food, she perceived her labors were for others, and not for herself; and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with any thing but with her passion and the necessity she was in. She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, she said, "O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves. This famine also will destroy us, even before that slavery comes upon us. Yet are these seditious rogues more terrible than both the other. Come on; be thou my

food, and be thou a fury to these seditious varlets, and a by-word to the world, which is all that is now wanting to complete the calamities of us Jews." As soon as she had said this, she slew her son, and then roasted him, and eat the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them, and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight, when she said to them, "This is mine own son, and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also." After which those men went out trembling, being never so much afrighted at any thing as they were at this, and with some difficulty they left the rest of that meat to the mother. Upon which the whole city was full of this horrid action immediately; and while every body laid this miserable case before their own eyes, they trembled, as if this unheard of action had been done by themselves. So those that were thus distressed by the famine were very desirous to die, and those already dead were esteemed happy, because they had not lived long enough either to hear or to see such miseries."

- b. Jesus weeps over Jerusalem v41
 - c. Jesus speaks over Jerusalem v42-44
 - i. The visitation day of Jerusalem v42,44
 - ii. The peace of Jerusalem v42
 - iii. The blindness of Jerusalem v42
 - iv. The enemies of Jerusalem v43
 - v. The siege of Jerusalem v43
 - vi. The destruction of Jerusalem v44
 - vii. The blood of Jerusalem v44
 - d. Questions to know, love and obey God
- II. Jesus weeps over Jerusalem v41
- a. 41 Now as He drew near, He saw the city and wept over it,
 - b. Still mounted upon the colt's back, as He was drawing near to Jerusalem, Jesus sees the city and His tears flow as He weeps over the city of Jerusalem. He knows the suffering and desolation that is to come upon them, and He mourns for them.
 - i. Henry "What a tender spirit Christ was of; we never read that he laughed, but we often find him in tears. In this very place his father David wept, and those that were with him, though he and they were *men of war*.

There are cases in which it is no disparagement to the stoutest of men to melt into tears.”¹

- c. “Wept” – to mourn, to lament, of those who mourn for the dead
- d. B&C (Prophetic weeping in the OT) – “In 19:41 Jesus’ weeping at the sight of the city is a prophetic sign for the destruction of Jerusalem, which is predicted in the following verses. Weeping as a prophetic sign has parallels in 2 Kings 8:11; Jer. 9:1.”²
 - i. 2 Kings 8 (Elisha/Syria) “Then he set his countenance in a stare until he was ashamed; and the man of God wept. 12 And Hazael said, “Why is my lord weeping?” He answered, “Because I know the evil that you will do to the children of Israel: Their strongholds you will set on fire, and their young men you will kill with the sword; and you will dash their children, and rip open their women with child.”
 - ii. Jeremiah 9 “Oh, that my head were waters, And my eyes a fountain of tears, That I might weep day and night For the slain of the daughter of my people!”
 - iii. Also, Jeremiah 14:17 “17 “Therefore you shall say this word to them: ‘Let my eyes flow with tears night and day, And let them not cease; For the virgin daughter of my people Has been broken with a mighty stroke, with a very severe blow.’”
 - iv. So, throughout the history of the people of Israel, from time to time, prophets had wept over the destruction and suffering of the people of Israel. The Last Prophet, Jesus Christ, the Son of God, weeps over Jerusalem as He approaches, the Last Prophetic Tears this covenant nation will know before it is totally cut off. They will reject and murder the Son of God, and they will go on to experience His judgment, but at this moment, Jesus Christ’s compassion swells before our eyes. He weeps over the coming suffering of His cruel enemies.
 - 1. What is your heart toward your enemies who mock you and insult you because of your love for God? How do you respond when you observe wickedness underway? When you see the Most High God scorned and His Holy Law slandered and cast aside?
 - 2. Romans 12:17-21 “17 Repay no one evil for evil. Have regard for good things in the sight of all men. 18 If it is possible, as much as depends on you, live peaceably with all men. 19 **Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, “Vengeance is Mine, I will repay,” says the Lord.** 20 Therefore “If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his

¹ Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1895). Peabody: Hendrickson.

² Pao, D. W., & Schnabel, E. J. (2007). [Luke](#). In *Commentary on the New Testament use of the Old Testament* (p. 356). Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos.

head." 21 Do not be overcome by evil, but overcome evil with good."

3. When is the last time you wept because of the coming suffering of God's enemies? Does your gratitude for God's holiness and justice against His enemies keep you from being filled with grief as you ponder their suffering?

III. Jesus speaks over Jerusalem v42-44

- a. 42 saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. 43 For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, 44 and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."
- b. As He weeps, displaying His holy grief, Jesus speaks of the coming destruction and suffering of Jerusalem, which will engulf all of Israel. These words are not spoken with an air of indignation and wrath, but rather with a tone of mourning. The Lord describes His coming wrath upon His apostate people, but the highlight of His prophetic word is not upon His anger, but upon His grief and sadness at their coming suffering.
 - i. Bock "These are the tears of one who knows that the people have already turned their backs on God's messenger. Much like a parent watching a child make a foolish decision, Jesus mourns a city sealing its fate (cf. 13:34). His crying recalls similar reactions by the prophets... Jesus is not indifferent toward the nation. The term for tears (*κλαίω, klaiō*) is strong, referring to full sobbing or wailing."³

IV. Jesus speaks over Jerusalem: The visitation day of Jerusalem v42,44

- a. v42 "saying, "If you had known, even you, especially in this your day..."
- b. v44 "because you did not know the time of your visitation."
- c. Bock "Jesus gives the reason for the tragic destruction: the nation missed the opportunity to respond to the eschatological moment, that is, to his visitation. Both 19:42 and 44 note that the nation did not know the time of Messiah's eschatological coming"⁴
- d. Visitation day: investigation, inspection, visitation
 - i. that act by which God looks into and searches out the ways, deeds character, of men, in order to adjudge them their lot accordingly, whether joyous or sad
 - ii. oversight
 1. overseership, office, charge, the office of an elder
 2. the overseer or presiding officers of a Christian church
 - iii. Note the personal, imminent, tender aspect of this inspection. It is not a paperwork audit from on high, impersonal and cold. No, Christ walked in

³ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1560). Grand Rapids, MI: Baker Academic.

⁴ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1563). Grand Rapids, MI: Baker Academic.

their midst, ate with them, suffered, cried, and struggled through all the burdens and joys of being human. His visitation was motivated by His patience and mercy toward His people, seeking their best good, peace with God.

- e. Our gracious Heavenly Lord sent His only Son to His beloved people Israel in order to seek restoration and a return to happy communion with God and one another. His vast mercy and abounding patience came forth in perfect focus as Christ walked this earth from His lowly incarnation to glorious ascension. But, alas, they rejected Him, not knowing that their God was visiting them in their midst.
 - f. How do you respond to God's visitation? Do you welcome Him, knowing His love and kindness always accompany His conviction?
 - g. What does Christ as the Overseer of His Church teach us?
 - i. 1 Peter 2:25 "For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls."
 - 1. Overseer: Episkopos – same root as the "visitation" of 19:42
 - a. Same as the word for bishop used to describe church leaders in the NT.
 - h. What does it teach us that the Lord entitles His Church leaders "bishops"?
 - i. 1 Timothy 3:1,2 "This is a faithful saying: If a man desires the position of a bishop, he desires a good work. 2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach..."
 - ii. Titus 1:7 "For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money"
 - iii. Hebrews 13:17 "Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you."
 - iv. Jesus Christ came and visited with His people as their bishop, in love and kindness for their good, and they rejected Him and killed Him, incurring God's wrath. The Lord Jesus Christ has appointed His Church leaders to represent Him here and now on earth as those who watch out for the souls of His people, visiting them regularly, walking with His people in mercy, patience and kindness, feeding God's people via God's Word, worship, sacraments and advice. To reject God's Church by rejecting His Church leaders whom He has appointed as His under-shepherds is a dangerous thing, because it may very well represent a rejection of Christ Himself.
- V. Jesus speaks over Jerusalem: The peace of Jerusalem v42
- a. "If you had known... the things that make for your peace!"
 - b. Christ had come to bring peace to His people, not destruction. Mercy, not wrath. His entire earthly ministry can be thought of as "the things that make for your

peace.” Even the people had cried in verse 38 “Peace in heaven and glory in the highest!” Yet, they missed heaven’s peace by rejecting the Prince of Peace.

- c. Henry “There are things which *belong to our peace*, which we are all concerned to *know* and *understand*; the way how peace is made, the offers made of peace, the terms on which we may have the benefit of peace. The things that belong to our peace are those things that relate to our present and future welfare; these we must know with application.”⁵
 - d. The things that make for our peace are all in Christ and His Gospel.
 - i. Eph 2:14 “He Himself is our peace...”
 - ii. Eph 6:15 “the gospel of peace”
- VI. Jesus speaks over Jerusalem: The blindness of Jerusalem v42
- a. “But now they are hidden from your eyes.”
 - b. The people had closed their eyes to Jesus. And the Lord had hidden their peace from their eyes. Their blindness was final and complete, but this was not always so. They had a chance to see. They chose blindness and sin instead.
 - c. Henry “There is a *time of visitation* when those things which *belong to our peace* may be *known by us*, and known to good purpose. When we enjoy the means of grace in great plenty, and have the word of God powerfully preached to us—when the Spirit strives with us, and our own consciences are startled and awakened—then is the *time of visitation*, which we are concerned to improve....With those that have long neglected the time of their visitation, if at length, if at last, in this their day, their eyes be opened, and they bethink themselves, all will be well yet. Those shall not be refused that come into the vineyard *at the eleventh hour*. It is the amazing folly of multitudes that enjoy the means of grace, and it will be of fatal consequence to them, that they do not improve the day of their opportunities. The *things of their peace* are revealed to them, but are not minded or regarded by them; they *hide their eyes* from them, as if they were not worth taking notice of. They are not aware of the *accepted time* and the *day of salvation*, and to let it slip and perish through mere carelessness. None are so *blind* as those that will not *see*; nor have any the things of their peace more certainly hidden from their eyes than those that turn their back upon them. ... The sin and folly of those that persist in a contempt of gospel grace are a great grief to the Lord Jesus, and should be so to us. He looks with weeping eyes upon lost souls, that continue impenitent, and run headlong upon their own ruin; he had rather that they would *turn and live* than *go on and die*, for he is not willing that any should perish.”⁶
 - d. Is there a blindness you have laid upon your own eyes? Have you often come into this place of grace each Lord’s Day, where God’s Word and worship shine before your mind’s eye, where He visits you with His kind Presence, where He

⁵ Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1895). Peabody: Hendrickson.

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brings you before His Table of Peace, and yet you will not see Him? Oh, has it become so advanced that even now He is closing your eyes to His Presence? May it never be to any of our number here at Foothills!

- VII. Jesus speaks over Jerusalem: The enemies of Jerusalem v43
- a. 43 “For days will come upon you when your enemies...”
 - b. Who are these enemies? As we have discussed numerous times before, these are the Roman legions that will come upon Jerusalem and the nation, bringing total destruction, death and elimination as an identifiable nation of the tribes of Israel. The nation of Israel now, while in similar geography, cannot confidently trace its existence back to that time of erasure. And, apart from their repentance and faith in Christ, they will remain outside of God’s covenant love and mercy.
- VIII. Jesus speaks over Jerusalem: The siege of Jerusalem v43
- a. “will build an embankment around you, surround you and close you in on every side,”
 - b. Henry “Note, Neglecting the great salvation often brings temporal judgments upon a people; it did so upon Jerusalem in less than forty years after this, when all that Christ here foretold was exactly fulfilled. [1.] The Romans besieged the city, *cast a trench about it, compassed it round, and kept their inhabitants in on every side*. Josephus relates that Titus ran up a wall in a very short time, which surrounded the city, and cut off all hopes of escaping.”⁷
 - c. Jesus gives specific prophecy of how these people and this city will be besieged by their enemies. Within the lifespan of that very generation, this prophecy would be fulfilled. History has named these events the Jewish-Roman wars, the first of which began around 66AD and ended around 74AD.
- IX. Jesus speaks over Jerusalem: The destruction and blood of Jerusalem v44
- a. 44 **and level you, and your children within you, to the ground; and they will not leave in you one stone upon another,** because you did not know the time of your visitation.”
 - b. Henry “They *laid it even with the ground*. Titus commanded his soldiers to *dig up the city*, and the whole compass of it was levelled, except three towers; see Josephus’s history of the wars of the Jews, 5.356–360; 7.1. Not only the city, but the citizens were laid even with the ground (*thy children within thee*), by the cruel slaughters that were made of them: and there was scarcely one stone *left upon another*. This was for their crucifying Christ; this was because they *knew not the day of their visitation*. Let other cities and nations take warning.”⁸
 - c.
- X. Questions to know, love and obey God

⁷ Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1896). Peabody: Hendrickson.

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