

Luke 19:41-44

Introduction: Jesus stands on the western slope of the Mount of Olives and sees the city of Jerusalem below Him. As J. Dwight Pentecost tells us: It seems as though Christ's ears were deaf to the Hosannas of the multitude, for instead of seeing momentary **recognition** of His person, He saw, rather, the **rejection** of His person by the nation. Moved to tears, "He wept over it." (emphasis added)

- 1) Jesus's public expression of lament—19:41-42
 - a) When did this take place? Sunday, March 29, 33 AD
 - i) This was the day the Passover lamb was selected.
 - b) What did Jesus do?
 - i) Final anticipation—⁴¹ *Now when He approached,*
 - (1) This is Luke's final travel-note (NET)
 - ii) Obvious compassion—*having seen the city, He wept [κλαίω] over it,*
 - (1) This is not a silent dropping of tears (Danker) (cf. John 11:35), nor the silent tears in the Garden of Gethsemane later (cf. Heb. 5:7).
 - (2) Much like a parent watching a child making a fooling decision. One weeps that they will miss the blessing God is willing to provide them.
 - (3) Darrell Bock reminds us: Jesus finds no joy in rebuking sin and declaring its dire consequences.
 - (4) Cf. Jer. 8:18-9:1
 - c) What did Jesus say to Jerusalem? ⁴² *saying,*
 - i) *If* (2nd class condition, assumed contrary to the fact) *you had known* (and you obviously did not), *even you, especially in this your day* (the time of Jesus's ministry), *the things that make for peace* (with God)!
 - (1) Jerusalem is spoken of in the 2nd person singular, personifying Jerusalem. Ironically Jerusalem means "City of Peace."
 - (2) They had missed the exact time of Messiah's coming that was revealed through the prophet years before in Daniel 9:24-27. Jesus came as the Prince of Peace.
 - ii) Doom—*But now it is concealed from your eyes.*
 - (1) Jesus refers to the Father's judicial blinding of the Jews. Their opportunity for peace with God has come and gone.
 - (2) Because they *would* not see Him, they *could* no longer see Him. (MacDonald)
 - (3) "There own preconceptions and self-generated expectations about who the Messiah would be and what he would do prevented them from seeing the Messiah in Jesus and kept them from recognizing the time of their visitation." (Zuber, MBC)

2) Jesus's public expression of impending judgment—19:43-44

 - a) The 70 AD siege described—19:43
 - i) The reason why Jesus was openly sobbing—⁴³ *Because [ὅτι] ...*

- ii) It is guaranteed—*the days will come upon you*
 - (1) Similar to Israel going into Exile because of their sin
 - iii) It will be normal Roman siege tactics—*and your enemies ...*
 - (1) *will build [περιβάλλω] an embankment around you,*
 - (2) *and surround [περικυκλώ] you,*
 - (3) *and restrict you on every side [παντοθεν],*
 - iv) It will be total devastation (the cost of sin is great)
 - (1) Death—⁴⁴ *and they will level you to the ground, you and your children within you,*
 - (2) Destruction—*and they will not leave in you one stone upon another*
 - v) Listen to the words of the Roman general Titus that he spoke as he entered the devastated city, as recorded by Josephus (an eyewitness): “⁴⁰⁹ Now when Titus was come into this [upper] city, he admired not only some other places of strength in it, but particularly those strong towers which the tyrants, in their mad conduct, had relinquished; ⁴¹⁰ for when he saw their solid lofty mass, and the size of their various stones, and the exactness of their joints, as also how great was their breadth, and how extensive their length, he expressed himself after the manner following:—⁴¹¹ **We have certainly had God for our assistant in this war, and it was none other than God who ejected the Jews out of these fortifications; for what could the hands of men, or any machines do toward overthrowing these towers?**” (Wars, 6:409-411, emphasis added)
 - vi) Jerusalem was destroyed by the Romans again in 135 AD.
- b) The cause of the 70 AD siege explained—19:44
 - i) *Because [ἀντὶ ὅς] you did not recognize (and commit yourselves to) the time of your visitation (from God).*
 - (1) They have rejected the Messiah.
 - (2) God’s visitation in the person of Christ (cf. Luke 1:68-79; 7:16)
 - 3) Things for us to remember:
 - a) Another Day of Visitation (investigation, inspection) is coming, not for Jerusalem, but for us. (1st Pet. 2:12)
 - b) Are we prepared? It is a fearful thing to be responsible before God for the rejection of Jesus. In fact, the rejection is fatal. It costs everything to reject Jesus. The loser is not Jesus, but those who reject Him.
 - c) God calls us, through Jesus, to repentance and faith.
 - d) Watching people make sinful choices is heartbreaking for parents, no question. But it is equally hard for a pastor as well. To watch people (to whom you have ministered intensely for months or even years) make selfish, sinful choices and walk away from Christ is equally heartbreaking.