

PM Luke 19:28-44

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Date: 28 March 2021

Preacher: Mr Allan Thomson

[0 : 00] our service of evening worship. Just a few announcements to make just prior to the service.

Obviously we're glad to be back worshipping together after a number of months not being able to be here together. Later this week, Wednesday at 7 o'clock, we'll have our prayer and Bible study here and that will be led by our own brother Robert Dale here. And that will take place in the lower hall downstairs with the entrance from the car park. The missionary prayer notes for April have been forwarded to around the congregation I believe, but some copies have been printed out and they're at the back in the porch there for uptake.

Just to say also that obviously there's been large scale works going on downstairs with regards to dry rot and a donation or a number of donations amounting to £770 have been received and the redecoration work will commence quite soon with regards to the downstairs.

Next Lord's Day, the services are at the usual time of 11am and 6pm and the speaker on that occasion will be Douglas Cranston. Can I just say thank you to the congregation here, those who provided for the food and the hospitality today downstairs for Ruth and myself.

Now let's come together to worship God and our opening hymn, Psalm of Praise is a hymn in fact. Praise to the Lord, the Almighty, the King of Creation.

[2 : 03] O my soul, praise Him, for He is thy health and salvation. All ye who hear, brothers and sisters draw near, join me in glad adoration. Praise to the Lord, who will prosper your work and defend you. Surely His goodness and mercy shall daily attend you. Ponder anew what the Almighty can do if with His love He befriends you. Well, listen to this praise to God.

Praise to the Lord, the Almighty, the King of Creation.

Praise to your army, the army is your army, the Lord. What the Almighty is, their lucky indice and mercy shall Praise to the Lord All His wise and free reign He may not say At His side As the gentles of sin How can you not sing All you have needed us to be Yes bisquehn's gracious or ja Family Praise to the Lord And ■■■ Caesar and the Epcot

Ass Brooklyn is new In healing, delivered us All I know All the hope that we can do In this moment we have lost Christ in the Lord Let all that in city of glory O God, let all that in city of glory Lord, let all that in city of glory Amen Amen Amen

His blessing to be upon us as we meet together to remember and to worship him. Let's pray together.

[5 : 08] Father, we remember the words of the hymn writer and of the psalmist that said How pleased and blessed was I to hear the people cry Come, let us seek our God today Father, we thank you that we come into your presence The almighty God, the creator of heaven and earth And for your people, our redeemer And we come to praise you this evening Praise to the Lord, the almighty The king of creation Father, we come to gather our thoughts and our worship And our thanks to offer to you this evening For who you are and for what you have done You are the one who has made us You have made us For yourself

You have made us so that we might know you You have made us that we might have communion with you And be in accord with you And to serve you and to be obedient to you That was your design at the creation of this world When you created our forefathers Adam and Eve And yet, Father, as our minds go back to that scene in the garden We are reminded of how it all went wrong And how there was disobedience there to your word and to your law And so, sin entered into our world And as your word says, death by sin And Father, we are all sinners in your sight by nature And by practice But Father, we thank you that in your grace and in your mercy

You had a plan to bring us sinners back to yourself So that once again in a future day And even today that we might have communion with you That we might be at peace with you That we might be reconciled to you And no longer be enemies to you And you have devised a plan And you have devised a plan Enacted by your son, the Lord Jesus Whereby we might be adopted into your family As your sons and daughters That we might be brought into the kingdom Of your son Father, for many of us There was a time For all of us There was certainly a time When we were outside of that kingdom But for some of us now We are inside And we have been able to see the beauty of your son, the Lord Jesus

As a saviour As a redeemer As one who can bring us back to yourself And Father, as we think of this week especially In the run up to Good Friday as we know it When we remember especially When we remember especially As it were The death of your son, the Lord Jesus We are so glad that He came And he came to Not to be served But to serve And to give his life A ransom For many Father, we thank you this evening And to give us And to give you the truth As we think of your son And his life And his death That he came for sinners like ourselves To make us clean And to make us righteous In your sight So that we can stand And have communion

And fellowship And know you And have eternal life Father, we thank you For your great plan We thank you for your son We thank you for your Holy Spirit Who For those of us who are believers Is in us And is for us And Father, we ask that as we come together To worship you this evening And to think of your son The king The savior The redeemer We pray that your Holy Spirit Might come And help us In our understanding And in our appreciation And that he might warm our hearts So that we might respond In faith And in worship And in praise to you Father, we confess that so often We forget you We forget you We forget your benefits And everything that you have

[10 : 24] And do for us Help us to be thankful And as we come to your word Help us to hear what you have To say Father, we pray not only for ourselves But we pray for everywhere Where your word is opened And Christ is proclaimed And we pray that We pray that This might be a day of Good and glad tidings And that people might come in faith And trust to your son The Lord Jesus And that they might find in him A savior from their sins So be with us Father We need your Holy Spirit To be amongst us And to build us up So be with us For we ask this in Jesus name Amen Now our second

Note of praise And Sam is taken from Sing Sam's Psalm 146 again Verses 1 to 6 On page 191 Of sing Sam's We did sing this this morning That's my mistake And nobody alerted me to it But never mind We're going to sing it again Because it's the word of God And it's good to sing praise So praise the Lord O my soul O praise him While I live To God my savior From my heart I will sing praise Do not put your trust In princes Or mortal men Who cannot save All their plans Will come to nothing When they perish In the grave Blessed is the one Who truly looks for help To Jacob's God Blessed is the one

Who places all his hope Upon the Lord He who made the earth And heaven And the seas With all their store He who keeps His every promise Every promise Who is faithful Ever more We'll listen to this psalm Psalm 146 To God's praise Praise the Lord My soul Praise the Lord My soul O praise him I have stolen All my days While I live To God my savior Savior From my heart I will sing I will sing I will sing To the world Your trust in graces For the men

Who cannot sing All their plans And still come to nothing Where they perish in the grave
Yes it is The one who truly looks for help To Jacob's God Yes it is The one who places All
his hope Upon the Lord He who may be earth and heaven And the seas And all their
strong He who meets His every promise

Who is faithful Ever more Now if you have your Bibles with you this evening Can I invite
you to turn back to Luke's Gospel And chapter 19 We have seen the passage that we
read this morning And as I intimated this morning We are going to look at verse 41 Down
to the end of Luke's account Of Christ In his Passion Week Going up to Jerusalem So
Luke chapter 19 And we are going to read the passage again From verse 28 down to
verse 44 Luke's account Luke's account is recorded thus Hear the word of God And when
he that is Jesus Christ had said these things

[15 : 39] He went on ahead Going up to Jerusalem When he drew near to Bethphage and Bethany
At the mount that is called Olivet He sent two of his disciples Saying Go into the village In
front of you Where on entering you will find a colt tied On which no one has ever sat Untie
it And bring it here If anyone asks you Why are you untying it?

You shall say this The Lord has need of it So those who were sent Went away And found
it Just as he had told them And as they were untying the colt The owner said to them Why
are you untying the colt?

And they said The Lord has need of it And they brought it to Jesus And throwing their
cloaks on the colt They set Jesus on it And as he rode along They spread their cloaks on
the road As he was drawing near Already on the way down the Mount of Olives The whole
multitude of his disciples Began to rejoice And praise God With a loud voice For all the
mighty works That they had seen Saying The king Who comes in the name of the Lord
Peace in heaven And glory in the highest And some of the Pharisees In the crowd Said to
him Teacher Rebuke your disciples He answered I tell you If these were silent The very
stones Would cry out

And when he drew near And saw the city He wept over it Saying Would that you Even you
had known on this day The things that make for peace But now they are hidden from your
eyes For the days will come Upon you When your enemies When your enemies will set up
a barricade Around you And surround you And hem you in on every side And tear you
down to the ground You And your children Within you And they will not leave one stone
upon another in you Because you did not know the time Of your visitation Amen And may
God Add a blessing to the reading Of his words

Now before we come to look at that That passage Or at least verses 41 To the end We
are going to sing again Another psalm Psalm 67 From Sing Psalms That is on page 84 Of
your psalmody Psalm 67 These words are penned by the psalmist God be merciful And
bless us Shine upon us With your face That the earth may know your actions And all lands
Your saving grace O God May the peoples praise you May all peoples sing your praise
For your judge The nations justly Ruling over Every race May they sing with joy And
gladness May they all rejoice As one O God May the peoples praise you As they all unite

[19 : 39] In song Then The land Will yield its harvest God will pour His gifts abroad God our God
Will surely bless us All the earth Will fear Our God Those verses Verses 1 to 7 And we'll
listen to God's praise That the earth may know your God God.

We've ■■■ distinct holesES By the redodefort F Defendo Yes That the earth may know
your■■ High.

Give us voltar And all of us, your saving grace. Oh, Lord, may the peoples praise you.

May all peoples sing your praise. For you just a nation's just name.

Ruling over every race. May they sing with joy and gladness.

[21 : 03] May they all rejoice as one. Oh, Lord, may the peoples praise you.

As they all unite in song. May the love and yield its harvest.

God will pour his gifts abroad. Father God will surely bless us.

All the earth will fear our God. I invite you to turn back to God's word that we read just a moment ago to Luke chapter 19.

Luke's account of the Lord Jesus in his passion week, in his final week of his life, as he makes his way on this occasion, at least one occasion, back up to Jerusalem.

[22 : 14] If you want a title, hopefully, for this sermon, here it is. They missed it. The king who offers peace.

They missed it. The king who offers peace with God. Now, for those of you who are with us this morning, you will know that we looked at the verses 28 to 40 of this same chapter, with regards to the Lord Jesus, his triumphal entry up to Jerusalem as the king.

Those events we saw take place at, or in the last week, we believe, of Jesus' life. At the end of this week, he will be crucified on a cross just outside this city of Jerusalem itself.

Now, whilst he will be taken by wicked hands and crucified, we need to understand that Christ's death was no accident.

It had been planned before the world began. His death would be no accident. Everything in his life would deliberately culminate at Jerusalem.

[23 : 43] And he, of all people, knew that. And he knew why he was making his way up to Jerusalem.

He knew that he was going there to be rejected, to be spat upon, and to be refused by the people, and to be crucified.

But all of that, we need to understand, was part of God's plan. Everything had been prepared.

And everything that took place, we saw, and as we shall see, had in fact been prophesied many years before the events actually took place.

And we saw two things, hopefully, this morning, with regards to this king, the Lord Jesus, going up to Jerusalem. We saw this morning, hopefully, that the Lord Jesus was the king promised in the Old Testament prophecies.

[24 : 52] All the events that we read contained in verses 28 to 38, we saw, were a fulfillment of Old Testament prophecies.

And we saw that, specifically, with regards to the prophecy that you can find in Zechariah chapter 9 and verse 9. And we touched upon that this morning.

So he was the king promised in prophecy. But the second thing that we saw this morning in these verses 28 forwards was that he was the king who was worthy to be praised.

We saw that he was, as he went, went his way up to Jerusalem, we saw that a crowd surrounded him. They had come out to meet him. They were in front of him.

They were behind him. They came to welcome him. And the crowd were singing and praising and worshipping who they thought was going to be their great saviour and king.

[25 : 55] hailing him as their saviour. And the Lord Jesus didn't stop them in their praise. The Pharisees wanted the Lord Jesus to stop and wanted the disciples to stop the people giving him praise.

But on this occasion, the Lord Jesus didn't stop them. And as they ascended up to Jerusalem, they were all singing those songs, those psalms of ascent. one of which was in Psalm 118 verse 26, repeated here in Luke's gospel.

Blessed is the king who comes in the name of the Lord. This crowd that surrounded the Lord Jesus recognized and wanted to see this one who had done so many great things.

Amazing miracles. They wanted him to be their king. The one who would rule triumphantly, freeing them, saving them from their political oppressors, the government of the day, the Roman rulers.

And so in their praise and in their worship, as it were, they rolled out, we saw, the red carpet. Well, as somebody else said recently, it was really the green carpet that they put out for him with all the palm branches and then their clothes laid and strewed in front of him as he went up to Jerusalem.

[27 : 25] They thought he was a long-promised Messiah. And he was. And the Lord Jesus was presenting himself to the nation of Israel for the very last time here.

So they lined the streets. The scene is one of joy, of praise. you can just imagine it, all the singing going on.

But you know, when we come to verse 41 that we're going to look at this evening, the tone changes, doesn't it? The singing and the praising of the crowds is left behind.

And the focus moves from the crowds to Christ himself. I tend to think of it as if Luke was a photographer as he narrates these words.

But I think of him that if he was a photographer, he is in the process of changing his wide-angle lens on his camera. And you can tell how old I am because you don't use these, you use phones nowadays to take all your pictures.

[28 : 36] But if you have a single lens reflex camera with all the attachments, Luke takes off his wide-angle lens that's been viewing the crowd and he puts on his zoom lens now and he zooms in on Christ the King.

And the focus is on Christ now, not the crowd. Look at verse 41. When he approached, when Christ approached Jerusalem, he saw the city and he wept over it.

You see, the mood of joy and praise and singing is now for Luke replaced with tears and sorrow and judgment.

But before we think of that, let's just back up a little and picture the scene. They have come from Bethany, they have come through Bethphage where they have got this colt, the disciples have got this colt and the Lord Jesus has now sat on it.

And as they go from these two places towards Jerusalem, they then descend down into the Mount of Olives, descend the side of the Mount of Olives into a hollow.

[30 : 04] And Jerusalem as a city is hidden from their sight at that point. But after a few moments of walking or of riding on this colt, Jerusalem comes back into view.

And the whole city could be seen at that point from the ridge above it. The Lord Jesus could see the temple courts.

He could see the great temple mount. and when Christ saw it, he began to weep. These were not tears of joy.

They were tears of sorrow. You know sometimes when you are confronted with a magnificent view, there is this wow factor. But the Lord Jesus as Jerusalem looms up in front of him, there are no tears of joy, there are tears of sorrow and lament.

These were not quiet tears, as the Lord Jesus had shed when he was at Lazarus' tomb. with the whole city before his eyes.

[31 : 24] In the middle of the road, the stunned crowd cease to hosannas, and they're singing, and the Lord wails, as it were, over Jerusalem.

Luke records his words as Jesus gazes through his tears at the city and the temple. The very centre of Jewish religion and worship was at Jerusalem.

The place where God should have been known. The place that this crowd cherished and loved and venerated and hoped in.

and the Lord Jesus as he sees it, he begins to weep. But that weeping turns into a lament that is recorded for us by Luke.

A prophetic lament. He begins to say what is going to happen to that city in the future. Because this king is also the great prophet promised from long ago also.

[32 : 45] And he prophesies here in Luke chapter 19. Look at these words in verses 41 to 44. Now as he drew near, he saw the city, he wept over it, but he did more than that.

He began to say something about it. He said, as he looks over, almost with pleading hands probably, if you had known even you, as he looks at this city, especially in this your day, the things that make for your peace, but now they are hidden from your eyes.

We've got to ask the question, why did Jesus Christ weep bitterly at the very moment when men would have hailed him as his most magnificent hour?

Why the tears? Why the lament? Well the answer to that is that the Lord Jesus saw something that others couldn't see.

He foresaw in these verses the coming destruction of that very city that he was looking at. And he knew at that very point that all of his efforts to avert this tragedy for the nation of Israel had been repulsed and had been rejected by that nation.

[34 : 29] As he thinks of that future, of what will happen to the city that is before him, that's the reason he weeps. As he views the city, he thinks of the lost opportunities and the opportunities for peace that the nation of Israel had missed.

They had spurned it. He says in verse 42, would that you had known on this day the things that make for your peace.

Or another translation says if only you had known. If only. These are tragic words aren't they?

We've all had those moments in our own life haven't we? Where we've thought if only, if only I had done this or if only I had known that then I wouldn't find myself in this situation.

And that's what the Lord Jesus is doing as he views over Jerusalem. He's saying if only you had known the things that make for your peace and prosperity, then things could have been all so much more different.

[35 : 55] I just want to touch on two if only's. Firstly, if only they had known their privileged position as a nation.

You see, the nation of Israel was actually epitomized by the center here of Jerusalem. Ironically, Jerusalem means the city of peace.

peace. Jeru means city. Shalem or Shalom means peace. They had enjoyed, the nation of Israel had enjoyed special privileges at the hand of God through their history.

If you go back into the Old Testament, you would have found that God had chosen them to be his people. He had covenanted his presence to be with them.

But it was conditional in one sense for them to enjoy those covenant blessings on their obedience and their repentance.

[37 : 11] And his presence would be, he promised, with them. It was there in the Old Testament, in the tabernacle. temple, and when that temporary structure was taken away and replaced by the temple, he promised to be there.

He should have been there. His presence should have been known in the temple at Jerusalem. They had enjoyed tremendous privileges that no other nation had enjoyed.

You remember in the Old Testament, God said to them, you only have I known. You only as a nation have I loved in all the earth.

The Apostle Paul, later on, as he writes in the book of Romans, he says of the people of Israel, the nation, listen to these words of their privileges, he says, the people of Israel, theirs is the adoption to sonship, theirs the divine glory, the covenants, the receiving of the law, the temple worship, and the promises, Romans 9 verse 4.

You see, God had given them the temple, and that was where God had promised to meet them, to be with them, but they had abused that privilege and that position.

[38 : 39] they had presumed upon God to be with them, but the temple had become a place of sterile, cold religion.

God's presence, as I've said, was dependent upon their obedience, and they had been unobedient, or disobedient, I should say.

Jerusalem had become a place where there was lots of formality, but no power. Lots of religion, but no power.

For God had forsaken it. What should have been, the Lord Jesus said, should have been a house of prayer.

What had they done? They had turned it into a den of robbers, a place of injustice, a place of greed, a place of corruption, a place of injustice and sinfulness.

[39 : 50] If only they had known their privileged position. But then secondly, his lament over Jerusalem, if only, they had known the great opportunities that they had had also, as his people.

You see, the Lord Jesus knows that the nation and its leaders had had many opportunities to repent, to turn to God. God had sent them prophet after prophet, but in their pride, they rejected those prophets.

They rejected the call to repent and to obey God. And now Christ himself, the very son of God, who should have been revered by them, has come but the nation has rejected him also.

What is it John in his opening chapter in his gospel says that the Lord Jesus came unto his own, but his own received him not.

They rejected him. They didn't want him. In a few days, they will get their way, won't they?

[41 : 20] They will hang him on a cross as we thought this morning. They will hang him on a tree. They've rejected the prince of peace.

And he knows how often, how often he had called the Jewish leaders to turn, and not only the leaders, but the people to turn, to be reconciled to God, to be at peace with God.

But they had spurned it, and rejected it, the offers of grace and mercy throughout his ministry, in their pride, and in their hardness.

And as he stands, not as he stands, as he sits on that colt, and as he looks over Jerusalem, he knows how often he had pled with the people.

He had spent his life telling them parables, and stories, and teaching, of how to be right with God. Listen to what he said in Matthew 23 verse 37.

[42 : 31] As he looks over Jerusalem, he says, O Jerusalem, Jerusalem, who kills the prophets, and stones those sent to her, how often, how often, I have longed to gather your children together, as a hen gathers her chicks under her wings.

But you would not. But you were unwilling. In love, he's told them time and time again, of how they can have peace with God, how they as sinners can be reconciled to God.

How often, he had told them. He had longed that they would come to him. They've had opportunity, but now the opportunity has gone.

They were unwilling in their hardness and in their obstinate heart. He had told them numerous parables, even in Luke's gospel.

If we think of going back to Luke 15, where we have the parable of the lost son, and the lost coin, and the lost sheep, all speaking of God's tender care, looking out for people, caring, seeking, and wanting to save them, the lost coin, the lost sheep, the lost son.

[44 : 04] He's told them all these, of how he cares, his kindness, his longing to welcome them back, to find them, to save them. But now, he weeps over Jerusalem.

He weeps great sobs. The idea is, of a heaving chest, not just a little snuffle, as it were, we might say, but he's deeply grieved, and he laments, for the people who have rejected him.

For these very people who were singing the loudest, at the moment, in less than a week, they'll crucify him. And so he says, if only you had known the things that make for your peace, verse 42, if you'd only known what I was really about, bringing you peace, but now it's too late.

It's too late. He says, now, these things, verse 42, have been hidden from your eyes.

God's judgment has fallen upon them as a nation. And as he weeps, and as he laments, he sees into the future, doesn't he?

[45 : 34] And he foretells them the consequences of their rejecting him. he sees the future destruction of the city that is there right in front of him.

Look at verse 43, for there is a day coming, the days will come upon you when your enemies will put up a barricade against you and surround you and hem you in on every side and tear you down to the ground, you and your children within you, and they will not leave one stone unturned because you did not know, you did not understand the time of your visitation.

You see, Christ had presented himself, he had visited them throughout his life and they didn't understand.

Forty years later, this prophecy of the Lord Jesus of the greatest of all prophets comes true. for in AD 70, the city was destroyed, it was razed to the ground by the Romans under General Titus.

And just like the disciples finding the donkey in verse 30 of where we read, the people of Jerusalem find the destruction just as he had said.

[47 : 11] He keeps his prophetic promises. The very city whose name is the city of peace would be destroyed in a bloody war.

Now, now he says, your opportunity is gone. They didn't know the time of their visitation.

They missed it. the king who promised peace with God. They missed it. They didn't recognize him.

They didn't receive him. They refused to have him. And God had been visiting them. peace from the eyes.

They could not see. Someone has said, what the blind beggar could see, the leaders of Jerusalem and the people could not and would not see.

[48 : 21] And so they are now under God's judgment. Peace is hidden from their eyes. peace. They were a people who were greatly privileged.

They were a nation who had had many opportunities. They had been exposed to the very son of God. They had the law.

They had the covenants. They had the promises. They had the oracles of God. They had God's presence promised. They had the temple. And they missed it.

what about us? This people heard the Lord Jesus and they rejected him.

And there came a point where God's grace ended and judgment came. I want to read just two verses of a poem by a man called Joseph Alexander Addison.

[49 : 33] He writes these words. There is a time we know not when, a point we know not where, that marks the destiny of men to glory or despair.

There is a line by us unseen that crosses every path, the hidden boundary between God's patience and God's wrath.

How far may you go on and sin? How long will God forbear? where does hope end and where begin the confines of despair?

An answer from the skies is sent. Ye that from God depart while it is called today, repent and harden not your heart.

you see there is an unseen line, there is a boundary for us all that separates between God's grace and God's wrath.

[51 : 03] And they had overstepped it. And now they were under God's judgment. You know it is the same for all of us. This is the truth of God's word.

There are eternal consequences for us all if we refuse God's Saviour Jesus Christ.

If you refuse the King who brings peace. Jesus Christ had visited them. They had today.

Now was the accepted time. But they missed it. The only day that all of us are promised is today.

Who knows what tomorrow will bring? What is it? 125,000 people have died in the last year through Covid alone?

[52 : 13] Some of those people might have said, well I'll put it off. I'll come another day. I will hear about this Saviour. There's plenty of time.

The only day we're promised is today. don't miss it. The king who offers salvation is passing.

He offers peace. He offers salvation. Don't presume and cross that line and be under God's judgment for all eternity.

Come to Christ Christ and receive him as the king of peace. Think about that good Friday that's coming up and accept his offer.

May it be so for his namesake. Let's pray together. Father, we are solemnized when we think of this scene that we have thought about of your son looking over Jerusalem.

[53 : 32] If only, if only they had turned, if only they had listened, if only they had really understood why your son had come to be their saviour from sin.

Father, we ask that we might not miss the greatness of that prophet and the greatness of that king, the one who is the Lord Jesus, the only one who can save and bring us into peace with you.

Father, help us not to put things off, things that we can do today. Help us all not to harden our hearts and help us to come to your son as our saviour.

Father, we ask these things just now in Jesus' name. Amen. now let's sing in closing. Our closing psalm is psalm 103 from the Scottish Psalter, page 369.

O thou my soul, bless God the Lord, and all that in me is, be stirred up his holy name to magnify and bless.

[55 : 02] Verse 3 says, stanza 3 says, All thine iniquities, who doth most graciously forgive, who thy diseases, all and pains, doth heal and thee relieve, who doth redeem thy life, that thou to death mayst not go down, who thee with loving kindness doth, and tender mercies crown.

To God's praise, Psalm 103, these verses 1 to 4. O thou my soul, bless God the Lord, and all that in me I tēm me great I can■■■ ■■■■■■ tofurzi■ name and all to my ill■■■ Let soul my soul, the Lord my Lord, and not forget to be

Of all his gracious benefits, he hath restored on thee O find him, ready to die, most graciously forgive Who give thy■■■ Umunus to us, his love, and not forget to abuse Who doth redeem thy life and love, to death with sorrow now?

Who live with love in thine, yes God, and tender mercies come.

Amen.