

**JESUS SET HIS FACE TO GO TO JERUSALEM:  
DISCIPLESHIP LESSONS FROM THE CALVARY ROAD  
THE PRINCE OF PEACE WEEPS FOR JERUSALEM  
CAMPBELL BAPTIST CHURCH (04/05/2020)**

If you have a Bible handy, please open it to Luke chapter 19. We're going to fast forward a bit in our study of Luke so that we can consider his account of the Triumphal Entry on this Palm Sunday. So, I will be reading from Luke chapter 19 verses 28 to 44:

*<sup>28</sup>And when he had said these things, he went on ahead, going up to Jerusalem. <sup>29</sup>When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, <sup>30</sup>saying, "Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. <sup>31</sup>If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.'" <sup>32</sup>So those who were sent went away and found it just as he had told them. <sup>33</sup>And as they were untying the colt, its owners said to them, "Why are you untying the colt?" <sup>34</sup>And they said, "The Lord has need of it." <sup>35</sup>And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. <sup>36</sup>And as he rode along, they spread their cloaks on the road. <sup>37</sup>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, <sup>38</sup>saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" <sup>39</sup>And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." <sup>40</sup>He answered, "I tell you, if these were silent, the very stones would cry out."*

*<sup>41</sup>And when he drew near and saw the city, he wept over it, <sup>42</sup>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. <sup>43</sup>For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side <sup>44</sup>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."*

Here we see the Prince of Peace arriving at and weeping for Jerusalem. As we read in verse 41, “[W]hen 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!’” Jesus was coming to Jerusalem to make peace, peace for man with God. As Thabiti Anyabwile says, “In Jerusalem Luke reveals that Jesus is the King of peace ... in three ways.”

FIRST WE GET A HINT AT THE THEME OF PEACE IN THE CITY NAME, “JERUSALEM.” SOMETIMES CITIES HAVE NICKNAMES FOR THEMSELVES. PHILADELPHIA IS THE “CITY OF BROTHERLY LOVE”—WHICH YOU CANNOT TELL FROM ITS SPORTS FANS! PITTSBURGH BOASTS THAT IT IS “STEEL CITY.” DETROIT IS KNOWN AS “MOTOR CITY” ... THE NAME *JERUSALEM* LITERALLY MEANS “FOUNDATION OF PEACE”

THE LORD’S KINGSHIP OF PEACE IS ALLUDED TO IN A SECOND WAY. IN VERSES 29-35 THE LORD INSTRUCTS HIS DISCIPLES TO ENTER A NEARBY VILLAGE. THEY WILL FIND A NEVER-RIDDEN COLT THERE. HE TELLS THEM TO UNTIE THE COLT AND BRING IT TO HIM. IF ANYBODY ASKS, “WHY ARE YOU UNTYING IT,” THEY ARE TO ANSWER, “THE LORD NEEDS IT” ...

ZECHARIAH HELPS US UNDERSTAND THE BUSINESS WITH THE COLT THAT HAD NEVER BEEN RIDDEN.

*REJOICE GREATLY, DAUGHTER ZION!  
SHOUT IN TRIUMPH, DAUGHTER JERUSALEM!  
LOOK, YOUR KING IS COMING TO YOU;  
HE IS RIGHTEOUS AND VICTORIOUS,  
HUMBLE AND RIDING ON A DONKEY,  
ON A COLT, THE FOAL OF A DONKEY. (ZECH 9:9)*

ZECHARIAH PREDICTED THAT THE TRUE KING OF ISRAEL WOULD COME TO JERUSALEM ON A YOUNG, UNUSED COLT. WHEN KINGS CAME TO CITIES IN TIMES OF WAR, THEY CAME ON MIGHTY WARHORSES, TERRIBLE STEEDS. BUT WHEN KINGS CAME ON A DONKEY, IT MEANT THEY WERE COMING IN PEACE ...

IF ZECHARIAH’S PROPHECY AND JESUS’S RIDING ON A DONKEY WERE TOO SUBTLE, NOTICE WHAT THE CROWDS SAY. A PRAISE PARADE BREAKS OUT IN VERSE 37. THE CROWDS SEEM TO FULFILL ZECHARIAH’S PROPHECY AS THEY “REJOICE GREATLY, DAUGHTER ZION.” THEY PROCLAIM “HOSANNA!” (MATT 21:9) AND LAY THEIR CLOAKS BEFORE THE LORD. HAVING WITNESSED JESUS DO GREAT THINGS AMPLIFIED THE PRAISE OF

THE CROWDS. THEY DISCERN THAT THE LORD'S COMING HAS SOMETHING TO DO WITH PEACE. "PEACE IN HEAVEN AND GLORY IN THE HIGHEST HEAVEN," THEY PROCLAIM (v. 38). THEIR WORDS IN VERSE 38 HARK BACK TO LUKE 2:14, WHERE OUR SAVIOR'S BIRTH TOOK PLACE. THE ANGELS CRIED, "GLORY TO GOD IN THE HIGHEST HEAVEN, AND PEACE ON EARTH TO PEOPLE HE FAVORS!"

WHEREVER JESUS GOES, HE BRINGS PEACE. WHEN HE WAS BORN AND CAME TO EARTH, THE ANGELS CRIED, "PEACE ON EARTH." WHEN THE LORD WAS ABOUT TO BE CRUCIFIED AND ASCEND TO GOD, THEN MEN CRIED OUT, "PEACE IN HEAVEN." HERE IS THE KING OF PEACE ENTERING THE CITY OF PEACE ON A BEAST OF PEACE.<sup>1</sup>

Jesus came to make peace. As the Apostle Paul says, in Colossians 1 and verse 20, "Through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross." How can we get in on this peace? How can we be reconciled to God? Paul tells us in Romans chapter 5: "Therefore, since we have been justified by faith [that is declared righteous by God through faith and faith alone], we have peace with God through our Lord Jesus Christ." In other words, through faith in Jesus Christ and in what he did on the cross to reconcile all things to the Father, we have peace with God. God is no longer our enemy. This is good news because we go astray from the womb speaking lies, doing things we know to be wrong. We set our minds on what the flesh desires. And, as Paul says, in Romans 8, "the mind that is set on the flesh is hostile to[ward] God." It is hostile. But "if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life" (Romans 5:10). When Jesus died on the cross, he paid in full for all the sins of those who would trust in him. Three days later, he rose again from the grave. And now, the invitation is open: believe on the Lord Jesus Christ and you will have peace, *spiritual peace* with God, and the promise of everlasting life; but also *emotional peace* within in the here and now.

I think of Paul's words to the Philippians in Philippians 4, verses 6 and 7: "[D]o not be anxious about anything [COVID-19 included], but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding will guard your hearts and your minds

1 Thabiti Anyabwile, *Exalting Jesus in Luke* (Nashville, TN: Holman Reference, 2018), 287-288.

in Christ Jesus.” How will this peace of God come into your life so as to guard your heart and your mind? In Christ Jesus: that’s Paul’s answer. Jesus came to make peace, to bring peace. The question is, “Will you receive the peace he came to bring?”

In verse 42, Jesus weeps over Jerusalem, saying, “Would that you, even you, had known on this day the things that make for peace!”

*The “things that make for peace,” as Jesus called them, are faith and repentance—faith in Jesus such as the blind man had on the Jericho road, and repentance for sin such as Zacchaeus made when he climbed out of his sycamore tree. The things that make for peace are surrender and submission to the royal lordship of Jesus Christ.<sup>2</sup>*

If we will receive God’s peace, through repentance for sin and faith in Jesus, we will have great cause for rejoicing. We, too, will cry out, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” But, if we will not receive God’s peace with joyful praise, then we need to be prepared for two outcomes that Jesus promised would follow on the heels of our rejection.

### **First, the rocks will cry out in praise to Jesus for us.**

Look again at verses 39 and 40: “And some of the Pharisees in the crowd said to him, ‘Teacher, rebuke your disciples.’ [But] He answered, ‘I tell you, if these were silent, the very stones would cry out.’” Philip Ryken rightly notes that

BY SAYING THIS, JESUS WAS CLAIMING THAT HE DESERVED THE WORSHIP OF THE WHOLE CREATION. EVEN IF HUMAN BEINGS STOP SINGING HIS PRAISES, HE WILL STILL HAVE THE GLORY THAT HE DESERVES. JESUS WAS RIDING DOWN THE MOUNT OF OLIVES WHEN HE SAID THIS, AND IF NECESSARY, EVERY STONE ON THAT MOUNTAINSIDE WOULD JOIN HIS CHOIR. THE VERY STONES OF THE GROUND WOULD OPEN THEIR MOUTHS TO DECLARE THEIR MAKER’S PRAISE. THE BIBLE SAYS THAT THE CREATION “WAITS WITH EAGER LONGING” FOR THE DAY OF SALVATION WHEN IT WILL BE “SET FREE FROM ITS BONDAGE TO DECAY AND OBTAIN THE FREEDOM

<sup>2</sup> Philip Graham Ryken, *Luke Volume 2: Chapters 13-24 in the Reformed Expository Commentary* (Phillipsburg, NJ: P & R Publishing, 2009), 340.

OF THE GLORY OF THE CHILDREN OF GOD (ROM. 8:19, 21). HERE JESUS GIVES US THE SENSE THAT IN THAT PAINFUL LONGING, THE CREATION IS ALMOST BURSTING TO SING ITS SONG. THE ROCKS ARE READY AT ANY MOMENT TO BREAK THEIR STONY SILENCE AND SHOUT FOR JOY THAT JESUS IS THE KING.<sup>3</sup>

As Darrell Bock says, Jesus' reply that, if the disciples do not praise him, the rocks will "is important, for [this reason] creation speaks when an injustice needs to be avenged (see Gen. 4:10; Hab. 2:11; James 5:4). It also contains an inherent rebuke, in that inanimate creation knows more about what is taking place than [those who keep silent] do."<sup>4</sup>

So receive God's peace with joyful praise because "God *will* be praised by his creation, even if inanimate rocks must give voice to his greatness (v. 40). The rocks will cry out. The trees will clap (Isa 55:12). The mountains will skip and sing (Ps 114:4, 6; Isa 55:12). The sky will proclaim his handiwork (Ps 19:1). Everything that has breath will praise the Lord (Ps 150:6)."<sup>5</sup> So praise the Lord. Receive his peace and praise the Lord because, if you don't, not only will the rocks cry out in praise to Jesus for you but ...

### **You will face certain judgment as well.**

Look, again, what Jesus says through tears as Jerusalem comes into view:

*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 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.*

As Jewish Historian Flavius Josephus tells us, all of these words came true when Jerusalem was conquered by the Romans in A.D. 70. The city was surrounded as the general Titus set up giant siege

<sup>3</sup> Ibid., 335-336.

<sup>4</sup> Darrell L. Bock, *Luke in The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 1998), 494.

<sup>5</sup> Anyabwile, 289.

works around its walls. The stones of the city were torn down, the temple was destroyed, and the streets ran red with the blood of women and children. So complete was the devastation that, when Titus saw it, he “threw his arms heavenward, uttered a groan, and called God to witness that this was not his doing.”<sup>6</sup>

Why? Because God is a God who judges evil. And that’s precisely what he was doing in A.D. 70 when the Romans conquered Jerusalem. He was judging Israel for her inability to see and respond to the offer of peace made through Jesus. And there’s a warning in there for men and women of every generation. If you will not respond to the offer of peace made through Jesus, then you too will face certain judgment. I think of what Jesus said when certain individuals told him about the Galileans whose blood Pilate had mingled with their sacrifices. He said to them, “Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way? No, I tell you; but unless you repent, you will all likewise perish. Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? No, I tell you; but unless you repent, you will all likewise perish” (Luke 13:1-5). Or, to bring it up to today, do you think that the million worldwide who have contracted the coronavirus are worse sinners than everyone else living on earth? No, I tell you; but unless you repent, you will all likewise perish.

As John Piper says,

ALL NATURAL DISASTERS—WHETHER FLOODS, FAMINES, LOCUSTS, TSUNAMIS, OR DISEASES—ARE A THUNDERCLAP OF DIVINE MERCY IN THE MIDST OF JUDGMENT, CALLING ALL PEOPLE EVERYWHERE TO REPENT AND REALIGN THEIR LIVES, BY GRACE, WITH THE INFINITE WORTH OF THE GLORY OF GOD. AND ... THAT’S THE MESSAGE OF JESUS TO THE WORLD AT THIS MOMENT IN HISTORY, UNDER THE CORONAVIRUS—A MESSAGE TO EVERY SINGLE HUMAN BEING. ME, AND YOU ... AND EVERY RULER ON THE PLANET, EVERY PERSON WHO HEARS ABOUT THIS, IS RECEIVING A THUNDERCLAP MESSAGE OF GOD, SAYING, “REPENT” ... REPENT AND SEEK GOD’S MERCY TO BRING YOUR LIVES ... INTO ALIGNMENT WITH HIS INFINITE WORTH.<sup>7</sup>

6 R. Kent Hughes, *Luke, Volume Two in Preaching the Word* (Wheaton, IL: Crossway Books, 1998), 243.

7 John Piper, “How Do We Make Sense of the Coronavirus?” Ask Pastor John segment, 28 February 2020 [www.desiringgod.org/interviews/how-do-we-make-sense-of-the-coronavirus] accessed 2 April 2020.

As Thabiti Anyabwile says, “Even today cities are full of people who do not know what things produce *shalom* peace. People try all kinds of things. We pass people along the way who are medicating themselves with drugs and alcohol. We see people trying to calm their raging hearts with sex and relationships, money and power. There are those seeking peace with God in false religions and cults. If you ask them why, they tell you that they are looking for peace. [But all of these] Peace substitutes will not fulfill or last.”<sup>8</sup> What we need to do is repent of our sinful peace substitutes and trust Jesus, the one who came to bring peace on earth to those who would believe in him because, if you don’t believe in him, if you won’t receive his peace, then the truth of the matter is that you will face a certain judgment greater even than the destruction of Jerusalem.

O but if you will receive his peace, if you will repent and believe in the gospel, then know this: the king who came humble and mounted on a colt, the foal of a donkey, has salvation and he shall cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth (cf. Zechariah 9:9-10).

He will bring you peace with God, the peace of God, and one day even peace on earth.

[So] *Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you.*  
[Say it with me now] *Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!*

Because, if we will not rejoice greatly at the coming of our peacemaking King, then the very stones are going to cry out and we don’t want to be shown up by stones.

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<sup>8</sup> Anyabwile, 290.

