

Sermon Outline on Lk. 19:41-47, Trinity X

Theme: HE THAT BELIEVETH NOT SHALL BE DAMNED

Introduction: The attitudes and destruction of the Jews are a stern warning to us. Rom. 15:4 tells us: "Whatever things were written before were written for our learning." We should learn from what was written about the fate of the people under the first covenant.

I-THE ATTITUDES OF THOSE WHO REJECTED JESUS.

A-Jesus says that they did not recognize the things which belong to peace. That means that they rejected the Gospel. When Herod was told that the Messiah was born he did not direct the people to Him. When Jesus preached His first sermon in His home-town the people wanted to kill Him. When He performed a miracle in Jerusalem, Jn. 5, already then they sought to kill him, Jn. 5:18. This became the story of His life. He came to His own but His own did not want Him. Jn. 1:11 Already at Deut. 32:38-42 the unbelieving attitude of the covenant people is described. They could not enter the promised land because of their unbelief, Heb. 3:7-19. It is true that many were saved. See Heb. 11. But the majority simply would not believe. Vs. 42 of our text summarizes what had been going on for 1500 years. Though the Lord wanted to gather them as a hen gathers her chicks, the Jews killed and stoned the prophets, Mt. 23:37.

Is. 6

B-As a result the Gospel was hidden from them. Vs. 42. This was happening already in Isaiah's day. What was his message to the people who refused to believe? "Go and tell this people: 'Keep on hearing but do not understand; keep on seeing, but do not perceive.' Make the heart of this people dull, and their ears heavy, and shut their eyes." Did God hate His people? No. Why then this message? It was a just punishment on their unbelief. This repeated itself in Jesus' day. Read Jn. 9:39-41. When the Pharisees asked: "We aren't blind too, are we?" He said: "If you were blind (penitent), you would have no sin. But now you say 'We see' (we don't need you), your sin remains." See also Jn. 12:37-50, Jesus' final words. A few of them came to faith but the majority continued in unbelief.

II-THE PUNISHMENT OF THOSE WHO REJECTED JESUS.

A-It was foretold and happened the first time in the OT. Read Is. 29:1-8. This happened when Sennacherib of Assyria invaded Judah (II Kings 18:13-19:36) and also when Nebuchadnezzar, the Babylonian, invaded and destroyed Jerusalem, II Kings 25, and carried the people into captivity. Is. 29:9-24 seems to include also the NT times.

B-It was foretold by Jesus Himself in the NT. This is recorded for us in our text, Lk. 19:41-44; Mt. 24:15-22; Mk. 13:14-20; Lk. 21:20-24. Jesus called it history's most severe judgment. Mt. 24:21. It was more severe than the flood at the time of Noah. It was much more severe than the dropping of the bomb over Hiroshima. It was history's most severe judgment. Why? Because the Covenant people had rejected the Lord and His mercy from the time of Moses until the time of Jesus. That does not mean that Jews cannot be saved. God is still inviting all men, including Jews, to repent and to come to the knowledge of the truth. We know from Rom. 9-11 that, though the Jews rejected Christ, the elect are still found among them. Think for example of Felix Mendelssohn, the great German musician. He was a Jew. He was brought to faith through the religious works of J.S. Bach. The Lord has not rejected His people. It was they who rejected Him.

Conclusion: Since Christ came and took sin away, sin no longer damns. But it is unbelief that damns. "He that believeth not shall be damned." Could it happen to us? It could. It comes to many people gradually, like a slow leak of a tire. It's usually not a blow-out, but a slow leak. Satan pulls people away from the Lord very gradually until it is too late. Let us examine ourselves.

## Sermon Notes on Lk. 19:41-47, Trinity X

1. This text divides itself into three paragraphs: Vss. 41-44, the prophecy about the destruction of Jerusalem; 45-46, the second cleansing of the Temple; and 47-48, the attitudes of Jesus' friends and enemies during the last week of His life.
2. All four Evangelists describe Jesus' entry into Jerusalem on Palm Sunday. But only Lk. gives us the information found in vss. 41-44. Many years ago a church was built on the Mt. of Olives to commemorate our text. It is called Dominus Flevit, the Latin for "Jesus wept."
3. Vss. 41-44 are not to be confused with Lk. 13:34-35 which took place during Jesus' Perea Ministry nor with Mt. 23:37-39 which came later during Holy Week. The three incidents of Jesus' grief vividly show that the coming destruction of Jerusalem weighed heavily on Jesus.
4. Vss. 41-44 clearly depict Jesus as human and divine. His weeping shows His humanity. His exact knowledge of the future proves His divinity.
5. Is. 29:1-4, written about 800 B.C., already foretold the final destruction of Jerusalem. It happened in 70 A.D. Josephus, the Jewish historian, describes it in his The Wars, books IV-VI. We summarize what he wrote: The Jews always proved to be the most rebellious people in the Roman Empire. During the days of the apostles they were warned never again to rebuild the walls of Jerusalem or to fortify their city. But during the 60's of the first century, while Rome experienced internal troubles, the Jews rebuilt their walls and fortified the city. In the year 66 the Emperor Nero sent Gessius Florus and his legions to subdue the city. The Jews killed him and 5000 of his men. This angered Rome very much. They sent Flavius Vespasianus with his legions to deal with the city. Vespasian and his troops moved onto Jerusalem. But Vespasian was recalled to Rome because he was elected Emperor. Titus, his son, took over as commander of Vespasian's men. At the time of the Passover in the year 70 about 1,000,000 Jews gathered in Jerusalem. During the next five months Jerusalem was totally overcome and destroyed. They destroyed themselves. There were three parties in the city who were jealous of each other and did not trust each other. They destroyed each others' food supplies and homes. Thus the Jews were their own worst enemies. Jerusalem was circled by three strong walls. With great effort and at great expense the Romans conquered wall after wall. Then they went after the Temple. It was burned to the ground August 10, 70 A.D. Then 900,000 Jews were killed, starved or sold as slaves. Only about 100,000 survived. So desperate did they become that they killed and ate their own babies. Others ate their own excrement or cow dung. Some were found dead with hay in their mouths. After the city was conquered a soldier detected a Jew extracting gold coins from his own excrement. This gave birth to the rumor that the starving Jews had swallowed their gold. Thousands of Jews were cut open alive for the gold. Thus the most beautiful city of the east was destroyed just as our Lord had repeatedly foretold it. He Himself wept over the city because of its unbelief and rejection of God, His Son and the Covenant. The destruction of Jerusalem is the severest of judgments of God upon man. We should heed Jesus' warning. It could happen to us too.
6. Vs. 42 is an exclamation of grief: "If only you had recognized at this time the things of peace!!!" They had killed the prophets. They had rejected the Messiah. They despised the way of salvation. Jesus adds: "But as it is (the things of peace) are hidden from your eyes." The Jews had blinded themselves. See Jn. 9:39-41. And we know that the natural man cannot perceive the things of the Spirit of God. They are foolishness to him. I Cor. 2:14. Unbelief leaves a person in utter darkness. Is. 1:3 says that Israel had become more stupid than the ox who knows his master and the donkey which knows where its feed comes from. Jn. 1:11 tells us: "He came to His own (people) but His own did not receive Him." He was despised and rejected by His own.

7. Now we move on to vs. 43 of our text. Jesus is foretelling what the historian Josephus recorded forty years later. The Romans are called "your enemies". That was a judgment of God. The Jews and the Romans hated each other intensely. The Romans built a palisade around the city so that the Jews could not escape. The Jews burned it down. The Romans rebuilt it of stone so that no one could escape.
8. Vs. 44 foretells the total destruction of the city. The Romans left a few towers standing so that people would know where the city had been. Why would this happen? Jesus says: "Because you did not recognize the opportunity of your visitation." By "visitation" He means the preaching of the Gospel to the Jews since the days of Abraham, 2000 B.C. Again and again God had sent prophets with the Word but the Jews rejected it just as they rejected the Son of God.
9. Vss. 45-46 tell us about the cleansing of the Temple during Holy Week, the second cleansing. This is described also at Mt. 21:12, 13 and Mk. 11:15-18, the parallel accounts. But this is not the same incident as Jn. 2:13-16 which happened two years earlier at the beginning of Jesus' ministry. Jesus speaks a combination of Is. 56:7 and Jer. 7:11. Already in the days of the prophets Israel had misused the Temple which was built to be a place of forgiveness of sins and worship. Turning a place of worship into a hideout for robbers shows us how far Israel had departed from the Lord. He visibly drove the merchants out of the Temple twice in His career. They resented this. At Lk. 20:2 they asked Him: "By what authority do you do this? Who gave you this authority?" Their questions imply that they did not receive Him as the very Son of God.
10. Vss. 47-48 are a summary of Jesus' teaching in Jerusalem during the last week of His earthly life. The Synoptic Gospels (Mt., Mk., Lk.) explain this in detail. They describe how Jesus boldly but simply testified to the Truth. But all of the Jewish authorities, both religious and secular, were trying to destroy Him. "The chief priests and scribes" in vs. 47 means the religious council, the Sanhedrin. Only Lk. uses the expression "and the chiefs of the people". That must mean the political authorities among the Jews.
11. But God did not permit the Jews to kill Jesus until His hour had come. Vs. 48 tells us that God used the people to protect Jesus. They were fascinated by His teaching. No one forced Jesus to die. Read Jn. 10:17-18. His Father willed that He lay down His life. No one took His life from Him. He laid it down of His own accord. And He took it again of His own accord. He even knew the plans of His enemies long before they made the plans. A year before it happened Jesus knew that Judas would betray Him, Jn. 6:7. In the Garden of Gethsemane He did not run from the enemy. He gave Himself up.
12. This text warns us about the terrible danger of unbelief. The unbeliever finally destroys himself. In his madness he despises religion as did the Jews. And in his madness he proves himself to be a coward, not a courageous man. Lord I believe, help my unbelief!
13. Tuesday afternoon of Holy Week, Jesus and His disciples sat on the Mt. of Olives overlooking Jerusalem. There He foretold again the destruction of Jerusalem. See Mt. 24:15-22; Mk. 13:14-20; Luk. 21:20-24. Jesus called it history's most severe judgment. Mt. 24:21.
14. St. Paul also grieved over the apostasy of the Jews. See Rom. 9:1-5 and Rom. 10:1-3.

1. This text occurs again at Lk. 10:13-15 in a different context. Jesus plainly used the same lessons again and again. Any good teacher does that. In our text, the context is about the people rejecting John the Baptist because people said he was too strict and they also rejected Jesus because they said He lived too freely. In Lk. 10 this text is used in connection with sending out the seventy missionaries. Missionaries should expect to be rejected. But they should comfort themselves with the words of Jesus: "He who hears you, hears Me and he who despises you despises Me. And he who despises Me, despises Him Who sent Me."
2. Chorazin and Bethsaida were thriving cities near the Sea of Galilee at Jesus' time. Tyre and Sidon were ancient cities northwest of the Sea of Galilee on the Mediterranean coast. Read the prophecies of Tyre and Sidon in Is. 23. They were wealthy, arrogant, godless cities. They were finally conquered by Alexander the Great in about 300 B.C. They did not witness Jesus' many and great miracles as did Chorazin and Bethsaida. If they had witnessed those many miracles they would have confessed their sins long ago. Therefore, in the final judgment, their punishment will be lighter.
3. Capernaum was a thriving city on the Sea of Galilee at Jesus' time. It is mentioned frequently in the Gospels. There was a synagogue in which Jesus frequently taught. Jn. 6:59. Roman soldiers and a centurion were posted there. Lk. 7:1. There was also a customs station there for collecting taxes. Mt. 9:9. Jesus moved from Nazareth and made Capernaum His home. Mk. 2:1. Here He chose Matthew as a disciple. Mt. 9:9. It was the home of Peter and Andrew. Mk. 1:29. Here Jesus healed the centurion's servant, Mt. 8:5, healed Simon's mother-in-law, Mt. 8:14, the paralytic, Mt. 9:1, and drove out a demon, Mk. 1:32. Here Jesus preached the discourse of John 6. The doom pronounced on Capernaum has happened. Its remains is a mass of ruins. Jesus' hometown people complained that He did many miracles in Capernaum but not in Nazareth. Lk. 4:23. The people of Capernaum thought they would rise to heaven by their own efforts but Jesus says they will go down to hell. He compares Capernaum with ancient Sodom. Ancient Sodom was destroyed in a great conflagration, Gen. 19:23-28. It lies at the bottom of the Dead Sea. Its wickedness and moral depravity became proverbial, Rom. 9:29; I Cor. 6:9. It was destroyed 2000 years before Jesus' time. It would have remained to exist in Jesus' day if it had witnessed the miracles which Capernaum witnessed. They would have confessed their sins.
4. The people of Chorazin, Bethsaida and Capernaum marvelled, were amazed and astonished at Jesus' miracles and teaching. They proclaimed Him a wonder. They eagerly welcomed Him as a Savior from diseases of the body. BUT, they did not confess their sins. They were no better off than if He had never come. Their punishment in the great judgment will be greater than that of Sodom.
5. The people of Chorazin, Bethsaida and Capernaum were blessed far beyond the people of Tyre, Sidon and Sodom. Therefore, their responsibility is also greater. To whom much is given, much is expected. And those who receive more, if they reject, will receive the greater punishment.
6. Luther said: "The believers look upon the invisible only and not upon the visible, they adhere with simple, pure faith to the Word. And it is true also in regard to temporal things, as we said above, that the goods we have from God are more important and more excellent than temporal misfortune can be. But how much more is this true in the Church, where this word is sounded: My burden is light, namely, for those that believe My words." Kretzmann Commentary, N.T., vol. 1, page 65.
7. Luther often said: "Better to be a damned heathen than to be a damned Christian." The Christian who rejects Christ will be punished more.
8. The Law of God is very severe and frightening. The Gospel of Christ is very sweet and inviting. Only God's goodness causes us to confess our sins and to believe in our Savior. Acts 5:31; 11:18; 26:20; Rom. 2:4; II Tim. 2:25. Now is the time to repent.

Theme: TO WHOM MUCH IS GIVEN FROM HIM MUCH WILL BE REQUIRED

Introduction: Our text is a good example of what Jesus said at Lk. 12:48: "But he who did not know, yet committed things worthy of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed of him they will ask the more." Jesus compares the attitudes of the people of His day with those who lived thousands of years before. We compare our attitudes with both of these groups. Where do we stand?

### I-THE PEOPLE WHO LIVED IN CENTURIES BEFORE CHRIST

A-The people of Tyre and Sidon. These two cities, found on the coast of the Mediterranean Sea go back to about 1400 B.C. The prophets denounce Tyre for its idolatry and wickedness. Is. 23:1; Jer. 25:22; Ezek. 26, 27 and 28; Amos 1:9.10; Zech. 9:2.4. They were a prosperous sea-faring people. They were finally conquered by Alexander the Great in 300 B.C. The Sidonians were skilled in art, philosophy and astronomy. But they worshipped Baal and Ashtoreth. Queen Jezebel came from them and brought misery to Israel. I Kings 16:31-33. They too were conquered by Alexander the Great. They did not hear the Gospel nor witness Jesus' miracles. If they had, they would have dressed in sackcloth and repented. They will be beaten with fewer stripes than will Chorazin and Bethsaida.

B-The people of Sodom and Gomorrah. They lived where the Dead Sea is now found. See Gen. 13-14. At that time their land was very fertile. But they were guilty of sexual perversion, homosexuality and lesbianism. Their wickedness became proverbial. Rom. 9:29; I Cor. 6:9; II Pet. 2:6; Jude 7. God wiped them out with fire and brimstone from heaven. Gen. 19:23-28. They did not hear the Gospel nor witness Jesus' miracles. If they had, their cities would have remained in Jesus' day.

### II-THE PEOPLE WHO LIVED AT JESUS' TIME

A-The people of Chorazin and Bethsaida. They witnessed many of Jesus' miracles. Jesus performed miracles to prove that He was the Son of God and Savior of the world. Jn. 2:11; Jn. 20:30.31. He performed miracles which are not recorded. It is implied here that Jesus also taught the Word of God. These people were amazed. They marvelled at His miracles. They realized His divine authority. But they did not admit and confess their sins, the first step in repentance. He came to His own but His own did not receive Him. See Jn. 1:11. Jesus wept over His people. Lk. 13:34. St. Paul grieved over their unbelief. Rom. 9:1-3. Their punishment, in the judgment, will exceed that of Tyre and Sidon. Sin damns but unbelief, rejection of Jesus, is even more punishable.

B-The people of Capernaum. They thought they would be lifted up to heaven. But, says Jesus, they will go down to hell. They will be punished more than those cities at the bottom of the Dead Sea because they witnessed the very Son of God but did not even confess their sins. At the time when Jesus entered His public ministry He made Capernaum His home. There He preached often and performed many miracles. The people of Nazareth were jealous of the Capernaimites because <sup>Jesus</sup> performed so many miracles there. The Capernaimites did not confess their sins. They rejected the Son of God. That will increase their punishment.

### III-THE PEOPLE WHO LIVE TODAY

We have received even more than the people of Chorazin, Bethsaida and Capernaum. Now we have the whole New Testament, 27 books. Since their day Jesus has died for our sins, risen from the dead and ascended into heaven. On Pentecost He sent the Holy Spirit to carry the Word of God all over the world. Jesus compared the people of His time to the people of ancient times. We compare ourselves to both of them. We have been very highly favored. It is God's will that we repent of our sins, believe in Jesus and bring forth fruits.