

**Book:** The Gospels  
**Series:** *Following Jesus*  
**Lesson:** *A Coronation Conflict*  
**Text:** Luke 19:28-44  
**Date:** Sunday, December 16, 2012

*Colonial Hills*  
**ABE**  
*Baptist Church*

#### Key



= Teacher Information



= Discussion Starter

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#### TEACHING TIP

Be sure to take the time to evaluate your own life through the discussion questions provided.

#### NEXT WEEK'S LESSON

John 6:1-15

#### INTRODUCTION

**Illustration:** 1 Kings 16:8-20 records the bloody rise and brief reign of King Zimri. In fact, according to some sources, Zimri's reign was the 16<sup>th</sup> shortest known reign in all of human history. Zimri was a chariot commander under King Elah, but conspired against and murdered him, and then succeeded him as king. However, Zimri ruled only seven days, because the army elected Omri as king, who with its support laid siege against Zimri. Finding his position untenable, Zimri set fire to the palace and perished within it. Such conflicts of succession are frequently found throughout the annals of history, and many kings have found their reign cut short due to a conflict of interests.

When we turn in our Bible to Luke 19, we read of another King and another conflict. This conflict, however, did not immediately involve weapons and armies, but it actually started in the hearts of those crowning Him. This King is Jesus, and His reign in the capital city of Jerusalem would last only five days, for less than a week later the inner conflict of his subjects gave way to betrayal and overthrow.

This morning, we consider the initial coronation and the conflict that was evident within the participants. But, because this King is unlike any other King—indeed, ***because He is the divine King***—we learn from this coronation conflict that ***we must fully crown Him as Lord of our lives***. This story has three different scenes, each of which depicts Jesus' sovereign kingship in a new way and addresses the conflict in our own hearts.

## JESUS' PREPARATION: SOVEREIGN RIGHT (vv. 28-34).

As Jesus prepares to enter Jerusalem, He exercises two divine perogatives.

### 1. *Divine knowledge (vv. 28-32)*

This is evident immediately. As Jesus approaches the Jerusalem suburbs of “Bethphage and Bethany,” where His friends Mary, Martha, and Lazarus lived (John 11:1, 18), He sends two of His disciples ahead into the city to make preparations. He tells them exactly what to expect and what to do. Basically, they were to enter a certain village, where they would immediately find an unbroken colt; then, they were to untie it and bring it to Jesus. Furthermore, anticipating that they would be asked about what they were doing, Jesus instructs these two disciples to simply answer, “The Lord needs it.”

Verse 32 records that when these disciples went on this mission, they “found [everything] even as [or exactly as] He had said unto them.” The story teller here emphasizes Jesus divine knowledge—He had predicted the immediate future, and what He predicted came to pass down to the minor detail. This is more than mere planning, research, conniving, etc.; this is divine omniscience, a byproduct of the sovereignty of this King.

### 2. *Divine authority (vv. 33-34)*

Another detail of Jesus' sovereign right must not be overlooked here. The two ambassadors experience what Jesus anticipated, as they are questioned regarding the colt. They simply answer, “The Lord hath need of him,” and the narrative abruptly ends there. Apparently, the answer was sufficient, and the “owners” submitted themselves to the “need” of “the Lord.” The original language actually helps us discover the point that the story teller making here. The word “owner” is actually

“masters” (Gk. pl. *kurioi*) and is the same word as “Lord” (Gk. sing. *kurios*) So, after the “masters” questioned these two disciples, they immediately submitted when they learned of the need of “the Master.” Luke is here contrasting these owners with “the One who is supreme Lord (*kyrios*) and rightful owner of all we possess (v. 34).”<sup>1</sup> In other words, the story illustrates the divine authority of Jesus over all things, for He is the creator and possessor of all (cf. Colossians 1:15ff).



What other demonstrations of divine right has Jesus presented throughout Luke's gospel? *cf. most recently, while Jesus has been traveling to Jerusalem—Luke 13:10–17; 14:1–6; 17:11–19; 18:35–43. Other demonstrations—Luke 4:14, 36; 5:17; 6:17–19; 8:46; 9:1; 10:13, 19*

Before He's even formally recognized as King in this story, Jesus continues to reveal His credentials. His miraculous birth began a chain of situation-after-situation in which Jesus' sovereign right was affirmed. That's because Jesus is King!



**Application:** What strikes you about the divine knowledge of Jesus? *it is specific, thorough, mundane; it was timely in its revelation, etc.*

How should this aspect of His rule affect our response to Him?

- (1) *repentance of and freedom from worry (cf. Matthew 6:31-33);*
- (2) *confidence in and comfort from His plan (e.g., the disciples should have learned from this to believe His prediction to rise from the dead—so, what promise are you not believing/resting in that this story should strengthen your confidence in?)*
- (3) *submission and obedience to His calling (e.g., when He says “go and you will find...” we must go and we will find...—apply that specifically)*
- (4) *etc.*

What principle should we glean here from verse 34? *The reason, “The Lord needs it,” ought to suffice for us, too (NOTE: parting with a young colt a rather significant sacrifice in that day); we shouldn’t question or bargain with “the Lord.”*

**Transition:** The next scene in this story is Jesus’ coronation, in which we witness Jesus receiving sovereign recognition.

### JESUS’ CORONATION: SOVEREIGN RECOGNITION (vv. 35-40).

In this scene, Jesus leaves the suburbs and begins His descent down the Mount of Olives towards the city of Jerusalem. As He travels, the crowd grows and uniformly recognizes Him as the promised messiah. MacArthur describes what the scene may have been like:

*When the Lord left Bethany, He was accompanied by part of the “large crowd of the Jews” ([John 12:9]) who had come there to see Him and Lazarus (v. 17). They would soon be joined by others of the large crowd of pilgrims who had come to Jerusalem for the feast (Passover). When they heard that Jesus was coming to Jerusalem, they came pouring out of the city to meet Him. The two great tides of people, fueled by the resurrection of Lazarus [John 11], flowed together to form a massive throng (some histories estimate that there may have been as many as one million people there for the Passover feast) that escorted Jesus into Jerusalem. (The accounts of the triumphal entry in the Synoptic Gospels also suggest that there were two crowds that converged around Jesus [Matt. 21:9; Mark 11:9].)<sup>2</sup>*

**Illustration:** The last royal coronation in Great Britain was on June 2, 1953, when Elizabeth II was formally crowned. Such lavish preparations have rarely been observed. On that day, Her Majesty wore the George IV State Diadem with its 1,333 diamonds and 169 pearls. She was anointed with a special recipe of orange, rose, cinnamon, musk, and ambergris, a recipe that was almost lost in a May 1941 bombing. Elizabeth’s crown, the 1661 St. Edward’s Crown, weighs just under 5 pounds and is made

of solid gold, and her velvet robe, edged with ermine and heavily embroidered around the border in gold, took a total of 3,500 hours to complete by a team of 12 seamstresses from the Royal School of Needlework. Over 29,000 officers and 16,000 other participants took part in the two hour, 4.5 mile long procession. While only 8,251 guests attended the coronation at Westminster Abbey, an estimated 27 million people in Britain watched the ceremony on TV and 11 million listened on the radio. It is estimated that the total cost of that event was 1 million pounds, which by some calculations would be equivalent to between 35 and 94 million dollars today (<http://bit.ly/YEesWX>).

While Jesus’ coronation as Israel’s King lacked such majesty and extravagance, it nonetheless provoked the same emotion and atmosphere. There are numerous details in this passage and its parallels (Matthew 21:1-11, Mark 11:1-10, and John 12:12-15) that underline the messianic excitement of that royal day.

- V. 35—“colt”: In 1 Kings 1:33, we learn that it was a customary act of homage to mount and parade a ruler through the streets. This is what the disciples do here. However, the significance of a colt is discovered in Zechariah 9:9, which pictures Israel’s triumphant King as “humble and mounted on a donkey, even on a colt, the foal of a donkey” (NASB). The Israelites would have recognized the significance of Jesus’ choice of transportation as the fulfillment of that prophecy (cf. Matthew 21:4). The fact that this colt had never been ridden (v. 30) made it more suitable to the holy purposes of its rider (cf. Numbers 19:2; Deuteronomy 21:3; 1 Samuel 6:7).
- V. 36—“coats”: According to 2 Kings 9:13, the spreading of garments in the street was an ancient act of homage reserved for royalty. This further reveals that the people recognize Jesus’ claim to be the King of the Jews.
- John 12:13—“palm branches”: This, too, was a nationalistic tradition that symbolized the fervent hope that a messianic liberator was arriving on the scene (cf. Revelation 7:9).

- V. 37—“rejoice and praise God”: Luke may have chosen this particular wording to more vividly highlight the fulfillment of Zechariah 9:9—“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem.” The word “praise” recalls to mind the worship this King received when He was first incarnate (cf. Luke 2:13, 20).
- V. 37—“for all the miracles”: The Old Testament regularly affirmed that the coming messiah would be marked by demonstrations of gracious, yet supernatural power (Isaiah 35:5-6; 26:19; 29:18-19; 61:1). “All the miracles” performed by Jesus authenticated His Person and message (cf. Luke 7:18-23).
- John 12:13—“Hosanna”: This word means literally, “Save now, I pray,” and transliterates a Hebrew word discovered in the Hallel Psalms of Psalm 113-118. Every Jew was familiar with these Psalms, as they were sung at the major Jewish feasts. Specifically, the term references the messianic prayer of Psalm 118:25—“Save now, I beseech thee, O Lord.”
- V. 38—“Blessed be the King that cometh in the name of the Lord”: The people directly quote Psalm 118:26 and affirm their hope that Jesus was the messiah they were expecting (cf. “King of Israel” in John 12:13 and “Son of David” in Matthew 21:9).
- V. 38—“peace in heaven and glory in the highest”: This phrasing is almost identical to the adoration of the angels in Luke 2:14. The Prince of Peace is acknowledged here.
- V. 40—“the stones would immediately cry out”: This is a claim to deity, as the OT frequently describes inanimate objects as praising the God of heaven (cf. Psalm 96:11; 98:7-9; 114:7; Isaiah 55:12; Matthew 3:9). It is also interesting to note Matthew 27:51 in light of Jesus’ words here.

What an incredible moment! A vast multitude greets Jesus as the promised messiah, praising God and refusing to be silenced, insofar as the religious leaders exclaimed, “The world is gone after Him” (John 12:19). Whereas Jesus had previously avoided confrontation and invited an element of isolation (Matthew 12:14-15; 8:4, 58-59; 10:39; 16:20; Luke 4:30; John 4:1-3; 7:1, 10; 11:53-54), now He “assert[s] before gathered Israel that He was their King” and “make[s] a last appeal” for them to receive Him.<sup>3</sup> Jesus was indeed the promised King of the Jews (Luke 23:3), but He is also the King of Creation (John 18:33-38; Philippians 2:11; Colossians 1:15-17; Revelation 19:16) and we should receive him with sovereign recognition, too.



**Application:** What elements of this sovereign recognition strike you and are applicational for us? *It was lavish, it was public, it was excited and celebratory, it was hope-filled, it was sacrificial, it was unstoppable, it was not apathetic (and they didn’t even trully “get” Jesus!), etc.*

How should this passage affect the way you worship on Sundays? *open discussion*

How should this passage affect the way you worship with your family throughout the week? *open discussion*

How should this passage affect the way you relate to Jesus in prayer and Bible reading? *open discussion*

Does Jesus command your respect? Does He provoke your praise? Does His divine power, knowledge, and authority excite your emotions, loose your lips, and arouse your worship? Alexander MacLaren speaks to our unmoving hearts when we contemplate the worship of this crowd:

*High-wrought emotion is a poor substitute for steady conviction. But cool, unemotional recognition of Christ as King is [just] as unnatural. If our hearts do not glow with loyal love, nor leap up wot welcome Him; if the contemplation of His work and its issues on earth and in heaven does not make our dumb tongue sin—we have need to ask ourselves if we believe*

*at all that He is the King and Savior of all and of us....Note that these Pharisees, mingling in the crowd, have no title for Jesus but "Teacher." He is no king to them.*<sup>4</sup>

But as He demonstrates here, Jesus is God's promised King of the Old Testament, and we must crown Him as such with our lips and with our lives.

**Transition:** In verse 41, we watch a striking third scene in this story. In the midst of this messianic moment, Jesus weeps and rebukes the city for "missing the point." And here, the conflict of this coronation is seen in stunning clarity.

#### **JESUS' DECLARATION: SOVEREIGN REBUKE (vv. 41-44).**

In Mark 8:22-28, the storyteller weaves together two different incidents (i.e., Jesus' gradual healing of a blind man and His discussion with Peter) to illustrate a theme that reoccurs over and over again in the Gospels—people following Jesus, even passionately at times, but for the wrong reasons and with misunderstanding. Simply put, oftentimes His followers correctly recognized who He was (i.e., His identity), but misunderstood His mission (i.e., why He came) and calling (i.e., what He expects of those who follow Him). In other words, the crowds see Jesus as they want to see Him, but don't accept Him for who He really is and what He stands for (cf. Mark 7:6). Their excited hearts and praising mouths are superficial; they've accepted a king of their own making, but rejected Jesus. Here, they crown Him with thanksgiving; five days later, they will crown Him with thorns (Luke 19:14; 23:18-23).

MacLaren perceptively writes regarding the conflict between their hymn and their heart:

*Their song was wiser than they knew, and touched the deepest, sweetest mysteries of the unity of the Son with the Father, of reconciliation by the blood of His Cross, and of the new lustre accruing to God's name thereby, even in the sight of principalities and powers in heavenly places. They meant*

*none of these things, but they were unconscious prophets. Their shouts died away, and their faith was almost as short-lived. With many of them, it withered with the branches which they waved.*<sup>5</sup>

So, Jesus weeps for these people. He cries with compassion and concern over these blind followers. Wiersbe describes the bitterness of His soul:

*No matter where Jesus looked, He found cause for weeping. If He looked back, He saw how the nation had wasted its opportunities and been ignorant of their "time of visitation" [cf. Luke 1:78-79; 20:13-16; John 1:10-11]. If He looked within, He saw spiritual ignorance and blindness in the hearts of the people. They should have known who He was, for God had given them His Word and sent His messengers to prepare the way. As He looked around, Jesus saw religious activity that accomplished very little. The temple had become a den of thieves, and the religious leaders were out to kill Him. The city was filled with pilgrims celebrating a festival, but the hearts of the people were heavy with sin and life's burdens. As Jesus looked ahead, He wept as He saw the terrible judgment that was coming to the nation, the city, and the temple.*<sup>6</sup>

These people have been visited from on high with true and eternal peace (Luke 1:78-79; 2:10-14; 19:42, 44c), but they merely want temporal and physical help. The crowds that gathered on that day crowned Jesus as their messiah, but they claimed Him as a messiah of their own making and they completely missed the point (i.e., "now they are hid from thine eyes"—v. 42).<sup>7</sup>

#### **1. Some wanted a political messiah.**

Many people in the crowd misunderstood the Old Testament prophecies and were more concerned about a physical messiah who would lead a political revolt and establish a earthly kingdom, which would restore their national pride and create a reign of righteousness. Thus, they completely overlooked the more obvious signs in

Jesus' ministry that pointed to Him as first and foremost a personal and spiritual Deliverer. His name, after all, meant "salvation," and Joseph was told that it promised the salvation from sin for God's people (Matthew 1:21). Furthermore, both His miracles and His message was interlaced with themes of pardon, grace, and restoration to God. In John 6:14-15, the people force themselves upon Jesus to make Him their king, but in tragic irony, "He departed again into a mountain Himself alone."

## 2. ***Some wanted a performing messiah.***

Verse 37 has already provided us with a sneak peak into the hearts of this energized multitude. They were rejoicing on this day because of "all the mighty works that they had seen." Here, they follow Jesus because of His power, most recently His raising of Lazarus (John 12:9, 17-18). Elsewhere, they followed Him because of His miraculous ability to provide (John 6:26). The crowds loved the miracles and the "Miracle Man," but they would eventually reject His mission and message.

## 3. ***Some wanted a public messiah.***

How the crowds grew on that day until it was as if the whole world had gone after Him. Public opinion was favorable towards Christ, insomuch that the religious leaders could do nothing to stem it. What a fun, exciting, pride-filled day for these nationalistic Jews! Their messiah had come, but they didn't want to consider any personal implications of that.

## 4. ***Some wanted a patronizing messiah.***

The response of the Pharisees in verse 39 typifies this group. They don't want the religious norms to be upset; they don't want the traditional forms to be violated. They don't want their own prestige and position to be rendered meaningless in the face of a true and lasting Leader. They

want Jesus to maintain the status quo, conform to their agendas and customs, and to perpetuate the empty ritualism they had created.

Over all these kinds of followers, Jesus weeps. He recognizes the blindness and deception of their hearts, for they have completely missed the point of His ministry in their midst.

**Application:** Someone has poetically started the application for us:

*Do you worship the Babe in the manger,  
But reject the Christ of the Cross?  
Your redemption comes not by the manger,  
But the death of Christ on the Cross.*

*If you worship the Babe in the manger,  
But ignore the blood of God's Son,  
To you Christ is only a stranger,  
Til you trust the work He has done.*

So, the application is obviously and primarily for unbelievers, but especially specifically for those professing followers, that will forsake Him when they are scandalized by Him (John 6:66; 12:37-43). Dear friend, If Jesus is just a crutch, a solution, a miracle worker, a cultural norm, etc. (i.e., someone who provides comfort, hope, peace, ease; someone who makes the day better; someone to blame/forget when things go poorly; someone to lean on when things are impossible; someone to talk to when you feel spiritual; someone to make you fit in with the current situation, etc.), then you'll be crying, "Crucify Him!" in five days, and your punishment may be complete.

Furthermore, application should also be considered for those of us who, like the twelve, will follow Jesus for the rest of our lives, but sometimes struggle following Him for who He really is.



**Application:** What would each group of people (i.e., those who want a political messiah, etc.) look like today? *open discussion*

What kind of a messiah are you inclined to make of Jesus? *open discussion*

In verses 41-44, Jesus evaluates the understanding and acceptance of the people. How would Jesus evaluate your understanding and acceptance of Him? *open discussion*

How would you answer the following questions to demonstrate that you understand and are following Jesus as He presents Himself to the world: *open discussion*

- (1) What is His identity? (Who is He?)
- (2) What is His mission? (Why did He come?)
- (3) What is His calling? (What does He expect from those who follow Him?)

**Transition:** For our final point, we must add confidence to our convicting considerations and look forward to a scene from another, soon-to-pass story. We fast-forward to chapter 23 and discover another feature of Jesus' sovereign kingship.

### **JESUS' CRUCIFIXION: SOVEREIGN REDEMPTION (23:18-23, 33-34).**

The remarkable reality is that after He rebukes these ignorant and misguided followers, who would soon identify their real position as His enemies (Luke 23:18-23; cf. Romans 5:10), He still died for them. He was unerring in His mission, even when they rejected Him for it. In fact, Luke records His prayer from the cross, "Father, forgive them; for they know not what they do" (Luke 23:33). In so doing, Jesus paved the way for these initial, partial, fake followers-turned-enemies to indeed become the "children of God" (John 1:12) throughout the book of Acts (Acts 2:37-41, 47).

What kingly grace is this! What regal redemption does Jesus display! When despised and rejected, He turned not from the path that would enable His foes to become His family. When He was misunderstood, or understood and abandoned still, He "despised [to count lightly] the shame" (Hebrews 12:1) so that His

rescue mission would be successful in giving sight for blindness, light for darkness, and truth for deception.

Our passage in Luke 19 started with a phrase reminiscent of the sovereign and gracious knowledge of Christ in John 4:4—"After He had said these things, He was going on ahead, going up to Jerusalem" (NASB). Jesus is knowingly headed toward His own slaughter in Jerusalem, and now that "the hour" is drawing nigh, His unwavering step doesn't hesitate, but advances boldly. MacArthur, commenting on the parallel passage in John 12, writes of Jesus' sovereignty even in the week of His death:

*The divinely ordained time had come for Him to die (v. 23; cf. 13:1), but He would do so on His own terms. The Jewish leaders, fearful of how the large, volatile crowds in Jerusalem might react, wanted to put Jesus to death, but not during the Passover celebration (Matt. 26:3-5; cf. Luke 22:2). Their plan was to seize and execute Him after the feast was over and the people dispersed. But regardless of His enemies' desires, the Lord would die at the precise time foreordained in God's eternal plan (cf. 10:17-18; 19:10-11; Acts 2:23; 4:27-28; Gal. 4:4-5); fittingly, the Lamb of God would be sacrificed on the same day that the Passover lambs were being sacrificed, because He is "Christ our Passover" sacrifice (1 Cor. 5:7). Therefore Jesus prepared to publicly enter Jerusalem to force the issue of His death. He knew that the accolades of the crowds would infuriate the Jewish leaders, and make them all the more desperate to kill Him. As always, God would use the foolishness and wickedness of evil men to accomplish His own purposes (cf. Gen. 50:20; Ps. 76:10; Acts 4:26-28).<sup>8</sup>*

It was this final act of sovereign kingship that ultimately possessed eleven disciples to "turn the world upside down" (Acts 17:6) in loyal pursuit of and proclamation for this King.

**Application:** And may it ever be, for those who struggle with this coronation conflict. When we wrestle with accepting Jesus' calling, even though we're convinced about His identity, may we look at the cross and be empowered. When we love the kindness

of Jesus but shudder at His commission, may we look into the face of Calvary's King and take up our own cross.

*What grace is mine that He who dwells in endless light  
Called through the night to find my distant soul,  
And from His scars poured mercy that would plead for me,  
That I might live and in His name be known.*

*So I will go wherever He is calling me;  
I lose my life to find my life in Him.  
I give my all to gain the hope that never dies;  
I bow my heart, take up my cross, and follow Him.*

*What grace is mine to know His breath alive in me;  
Beneath his wings my wakened soul may soar;  
All fear can flee for death's dark night is overcome;  
My Saviour lives and reigns forevermore.  
So I will go wherever He is calling me;*

*I lose my life to find my life in Him.  
I give my all to gain the hope that never dies;  
I bow my heart, take up my cross, and follow Him.<sup>9</sup>*



**Application:** What have you been challenged by regarding Jesus' kingship? *open discussion*

What have you been challenged by regarding following Jesus? *open discussion*

What are you actively and regularly doing to allow your redemption by Jesus to quiet your inner conflict and to compel you to follow this King (cf. 1 Timothy 1:12-17)? *open discussion*

## CONCLUSION

Jesus is the sovereign, divine, redemptive King over all. Therefore, let us not be conflicted, but let us fully crown Him as Lord of our lives.



## ENDNOTES

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<sup>1</sup> Walter L. Leifeld, "Luke" In , in *The Expositor's Bible Commentary, Volume 8: Matthew, Mark,*

<sup>2</sup> John F. MacArthur, Jr., *John 12–21*, MacArthur New Testament Commentary (Chicago, IL: Moody Publishers, 2008), 15.

<sup>3</sup> MacLaren, Alexander, *Expositions of Holy Scripture: St. Luke Chaps. I–XII*, (Grand Rapids: Baker Book House, 1984), 184.

<sup>4</sup> *Ibid.*, 186.

<sup>5</sup> *Ibid.*

<sup>6</sup> Warren W. Wiersbe, *The Bible Exposition Commentary* (Wheaton, IL: Victor Books, 1996), Lk 19:28. Wiersbe explains that terrible future judgment: “In A.D. 70, the Romans would come and, after a siege of 143 days, kill 600,000 Jews, take thousands more captive, and then destroy the temple and the city.”

<sup>7</sup> Matthew Henry makes application here to the unbeliever (Matthew Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1994), Lk 19:41–48):

*What he says lays all the blame of Jerusalem's impending ruin upon herself. Note, [1.] 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. [2.] 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. [3.] 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. [4.] 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. [5.] 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.*

<sup>8</sup> MacArthur, 14.

<sup>9</sup> “What Grace is Mine” by Kristyn Getty.