

The dealings of the Lord with the individual peoples of mankind, as well as the nations of mankind, is substantially the same. Moreover, the principles governing those dealings are substantially the same, and are communicated to all mankind in substantially the same way, by His prophets, His providences, nature, vestiges of the original light of creation, etc. So that, when we read in the Bible about God's dealing with this or that man, or this or that nation, we are warranted in the belief that those divine dealings are applicable – in large measure – to all men, and all nations.

The United Nations says there are some 196 nations in the world today. In Jeremiah's day there were fewer – at least 22+ – the largest being Babylon. And it is obvious from the Great Commission that the Lord Jesus – "*that great Shepherd of the sheep*" (Heb. 13:20) – intended His parish to be the world; to wit:

**“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.” (Matt. 28:18-20)**

**“And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” (Mk. 16:15,16)**

What the Old Testament prophets preached about the damnation of backslidden Israel and Judah, New Testament preachers are entitled – nay, obliged – to preach about the damnation of backslidden America. Never was a nation more filthy from wallowing in sodomite slime and corruption. Jesus once said – near the end of His earthly ministry, and in response to a demand by the Pharisees that He rebuke His disciples for rejoicing over His sovereignty – etc. – that "*if these should hold their peace, the stones would immediately cry out.*" (Luke 19:40). It was at the time of the so-called Triumphal Entry, when the dear Lord Jesus was headed for the Last Supper and the Crucifixion. His last parable had ended ominously with these words; to wit:

***“But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. And when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you, in the which at your entering ye shall find a colt tied, whereon yet never man sat; loose him, and bring him hither. And if any man ask you, Why do ye loose him? Thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus; and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord; peace in Heaven, and glory in the highest.”(Luke 19:27-38)***

Beloved, I have rarely seen any preacher or expositor get this passage right (or what I thought was right).

It begins with the Old Testament passage from which it is taken. And I just don't see how you can get away from the proposition that the crowd following Jesus that day was as genuinely happy, and for all the right reasons, as it is possible for a poor mortal being to be in this world; to wit:

***"And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more; for now have I seen with mine eyes. Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem; behold thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."***(Zech. 9:8,9)

Now take another look at how Dr. Luke saw the sheer happiness of the crowd following Jesus that eventful day; to wit:

***"And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest."***(Lk. 19:36-38)

(Bang! Says the demon-possessed Pharisee! Blasphemy! Rebuke 'em, Jesus! They're having too much fun praising the Lord!) To wit:

***"And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."***(Lk. 19:39,40)

Beloved, what do you think triggered the urgency in the Savior's tone and action? Only one Passover feast (the last) separated Him and the solemn institution of His beloved Lord's Supper. The crowd that followed Jesus that day made the air to ring with their shouts, and acclamations of praise to God. It was not only the whole multitude of the disciples and the apostles, but the large company that followed Christ out of Galilee, and were joined by many more in Judea, as they came along, some going before him, and others behind him.

Then the whole body of people that were with the Lord Jesus began to rejoice and praise God with a loud voice for all the mighty works that they had seen; calling to mind the many miracles He had wrought in Galilee, at Cana, Capernaum, and other places, and now, as He passed through Judea, particularly about Jericho, where He had restored sight to two or three blind men; and especially the miracle He had lately wrought at Bethany; in raising Lazarus from the dead; from all which they might strongly conclude that He must be the Messiah; and being filled with joy and gladness, at the remembrance of these things, and with thankfulness to God, that He had raised up the glorious Savior and Redeemer, they lifted up their voices together, and exerted them to the uttermost in thunderous applause and shouts of joy.

Now it is clear why the Pharisees who were standing by and witnessing such adulations and praise heaped upon the Lord Jesus, ordered Him to rebuke the cheering crowd. They simply could not bear such high encomiums of praise for our dear Lord Jesus. It became Him to check such a disorderly, noisy, evil, and dangerous practice; to wit:

***"And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."***(Lk. 19:39,40)

Comes now the Lord Jesus and weeps over Jerusalem in a most sorrowful passage, which the Arminians have taken cheap debate advantage of, to their doom. See how Dr. Gill puts it; to wit:

***"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not (!)"(Matt. 23:37)***

*"Nothing is more common in the mouths and writings of the Arminians than this Scripture, which they are ready to produce on every occasion at the drop of a hat;"* and, again I say, to their everlasting doom. To the humble saints at the Westboro Baptist Church, this is deadly business, and not a matter for cheap debating points.

Look at the glorious, soul-saving doctrines which these foolish heretics would lightly cast away in vain and fruitless efforts to win cheap debating points; to wit: the doctrines of election and reprobation, particular redemption, irresistible grace, total depravity, and, the New Testament church. The Five Points of Calvinism and the church. At your peril, Mr. Arminian, do you seek to make cheap points over the tears of our dear Lord Jesus. But we are not surprised; to wit:

***"And when he was come near, he beheld the city, and wept over it, Saying over it, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."(Lk. 19:41-44)***

Finally, Beloved, one more point should be made from the dear Savior's agonizing prayer in the garden of Gethsemane, where His will (i.e., His human will as the God-man, Christ Jesus) seemed to clash with the will of His Father. To wit:

***"And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And He said, Abba, Father, all things are possible unto thee; take away this cup from me; Nevertheless NOT WHAT I WILL, BUT WHAT THOU WILT." (Mk. 14:32-36)***

NOTE: That the will of the dear Lord Jesus to avoid the agony of the Cross was not to be understood of His divine will, OR OF HIS WILL AS GOD; *"for who hath resisted His will?"* (Rom. 9:19.) This cannot be hindered nor made void. But of His human will, or of his will as man; which though not contrary to the divine will, but subordinate to it, yet not always the same with it, nor always fulfilled.

He speaks here as a man and a minister of circumcision, and expresses a human affection for the inhabitants of Jerusalem, and a human wish or will for their temporal good. Pay close attention. Whereas the divine will is one continued invariable and unchangeable will, is always the same, and never begins or ceases to be.

Therefore, such an expression as this is about gathering chickens, etc., is inapplicable. And therefore this passage of Scripture does not contradict the absolute and sovereign will of God in the distinguishing acts of it, respecting ELECTION and REPROBATION. That in order to set aside and overthrow the doctrines of election, reprobation and particular redemption (i.e., The Five Points of Calvinism), it should be proved that Christ, as God, would have gathered, not Jerusalem and the inhabitants thereof only, but all mankind, EVEN SUCH AS ARE NOT EVENTUALLY SAVED, and that in a spiritual saving way and manner to himself, of which there is not the least intimation in this text; and in order to establish the resistibility of God's grace, by the perverse will of man, so as to become of no effect, it should be proved that Christ would have savingly converted these persons, and they would not be converted; and that he bestowed the same grace on them he does bestow on others who are converted; whereas the sum of this passage lies in these few words, that Christ, as man, out of a compassionate regard for the people of the Jews, to whom he was sent, would have gathered them together under his ministry, and have instructed them in the knowledge of himself as the Messiah; which if they had only notionally received, would have secured them as chickens under the hen from impending judgments which afterwards fell upon them; but their governors, and not they, would not, that is, would not suffer them to be collected together in such a manner, and hindered all they could, their giving any credit to him as the Messiah; though had it been said and they would not, it would only have been a most sad instance of the perverseness of the will of man, which often opposes his temporal as well as his spiritual good.

Remember, that this is the favorite passage of Scripture to every Arminian in the world, whereby they hope to destroy the blessed Gospel doctrines of election, reprobation, particular redemption, and the irresistible power of God in conversion, in favor of the free-will and power of man; from the following declaration of Christ in the text; ***"How often would I have gathered thy children as a hen gathers her chickens, and ye would not."*** (Mat.23:37) Gill says:

*"The gathering here spoken of does not design a gathering of the Jews to Christ, internally, by the Spirit and grace of God, but a gathering to him EXTERNALLY by and under the preaching of them; so as that they might be brought to a conviction of and an assent unto him, as the Messiah; which, though it might fall short of saving faith in Him; would have been sufficient to have preserved them from temporal ruin, threatened to their city from temporal ruin, threatened to their city and temple in the next verse: Behold, your house is left unto you desolate; which is signified by the hen gathering her chickens."*

WHICH SHOWS THAT THE TEXT HAS NO CONCERN WITH THE CONTROVERSY ABOUT THE MANNER OF THE OPERATION OF GOD'S GRACE IN CONVERSION; FOR ALL THOSE WHOM CHRIST WOULD GATHER IN THIS SENSE WERE GATHERED NOTWITHSTANDING ALL THE OPPOSITION MADE BY THE RULERS OF THE JEWS. That the will of Christ to gather these persons is not to be understood of His divine will, nor of His will as God.

***"For who hath resisted His will?" (Rom. 9:19)***

God's secret will prevails over all.

I love you.

Amen.