

Luke 19:28-44 *Worship and Weeping*¹

Good morning...

Rather *sombre* passage today. Whilst it is about Jesus approaching Jerusalem and people worshipping, the central teaching of the passage is actually about Jesus weeping over Jerusalem, because of their rejection of him, and because of that rejection the judgement people would face.

The rejection of the truth of Jesus, we read about here, has only gathered speed/pace since this time, to the levels of rejection we see today. The question the text asks of us, is: **if Jesus looked out on Jerusalem and wept, do we think he looks over NZ and weeps?** I believe so. It is a sombre and serious passage, but, because we know the end of the story, one filled with enormous hope.²

What I believe today's text teaches us, is *Worship Jesus* as our true Lord and King, and *Weep with Jesus* – be moved by Jesus' response. Weep over our sin, weep for those who reject him, weep with him because, like Jesus we are full of love and grace and mercy, for people.

(READ) ²⁸ After Jesus had said this, he went on ahead, going up to Jerusalem. ²⁹ As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, ³⁰ "Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden.

Untie it and bring it here. ³¹ If anyone asks you, 'Why are you untying it?' say, 'The Lord needs it.'" ³² Those who were sent ahead went and found it just as he had told them.

³³ As they were untying the colt, its owners asked them, "Why are you untying the colt?" ³⁴ They replied, "The Lord needs it." ³⁵ They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. ³⁶ As he went along, people spread their cloaks on the road.

³⁷ When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

³⁸ "Blessed is the king who comes in the name of the Lord!" "Peace in heaven and glory in the highest!" ³⁹ Some of the Pharisees in the crowd said to Jesus, "Teacher, rebuke your disciples!"

⁴⁰ "I tell you," he replied, "if they keep quiet, the stones will cry out." ⁴¹ As he approached Jerusalem and saw the city, he wept over it ⁴² and said, "If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. ⁴³ The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. ⁴⁴ They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because **you did not recognize the time of God's coming to you.**"

¹ <https://www.desiringgod.org/messages/palm-sunday-tears-of-sovereign-mercy>

² Heb. 9:26b-28 But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself. ²⁷ Just as people are destined to die once, and after that to face judgment, ²⁸ so Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

This is the traditional palm Sunday text, which you'll find in all the gospel accounts,³ and it marks the beginning of the last week of Jesus' earthly ministry and mission.

I cannot speak to everything this text teaches us, so I want *us to hear* just 2 things:

Worship Jesus and Weep with Jesus

WORSHIP JESUS

³⁷ When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen: ³⁸ "Blessed is the king who comes in the name of the Lord!" "Peace in heaven and glory in the highest!"

Though there is praise and *worship* of Jesus here, and that is a great thing, there is also tied up in the people's praise and *worship* of Jesus some misconceptions. They'd seen what Jesus had done, they believed in what he could do. They believed Jesus could speak to the storm and it be stilled, catch fish when there weren't any fish to be caught, heal the sick, blind, the lame. Jesus did it all.

The evidence was there! And they joyfully praised God with loud voices for this man Jesus. **Why?** Because if he did all that, surely this king would speak the word and Pilate would bow his knee? Surely Jesus, this King would wipe out the Romans with a single command? That's the expectation the people gathered had of Jesus. That's why they shouted praise. That's awesome. After all Isaiah prophesied...

Isa. 9:7 Of the greatness of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever.

But...how Jesus came, was not according to how the people expected him to. And because they had an ingrained image of how he would come they (general they, with the exception of those that would go on and give birth to the church - Acts) they, rejected Jesus. They were expecting more, and were badly disappointed. But because Jesus is Sovereign he came as he wanted to, to do what he needed to do⁴, and will come again when he wants to, how he wants to, because *he is sovereign*.

Worship Jesus for his sovereignty

What do I mean "*sovereign*..."? Jesus is in control of all things and rules over all things. He orchestrates and determines everything that is going to happen in our lives. He has power and authority over all creation, earthly kings and world authorities, power over the past, present and future – he is the Alpha and what? Omega.⁵

³ Matt. 21:1-9; Mark 11:1-10; and a noticeably abridged version in John 12:12-15.

⁴ Die a conquering death upon a cross

⁵ (see [Psalm 103:19](#); [Jer. 32:17](#); [Rom. 11:33](#); [Col. 1:16](#)).⁵

So, to worship Jesus for *his sovereignty* simply means to trust that he has everything in control! Because he is sovereign, Jesus has and will conquer the enemy and enemies of the world. *His way, in his time.*

And Jesus has done this, **not by** riding into Jerusalem on a white stallion, dressed in battle regalia with legions of armies and wiping out people. **But by** riding into Jerusalem on a colt, prophesied in Zechariah centuries earlier (9) *'Behold, your king is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.'* Incidentally riding a colt in ancient times symbolised peace, and as the prophecy indicates, symbolised the carrying of burdens⁶.

Jesus has done this⁷ – **not with** a mighty army **but** through his death on a cross

Col. 2:15 ¹⁵*And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.*

The people who rejected Jesus didn't see it, didn't see him, didn't see he was in fact THE *promised* and *prophesied* Messiah⁸. And those ones, who worshipped Jesus as he rode into Jerusalem, rejoicing, gathering branches and laying them down with their cloaks on the path, were, *for the most part*, the same people who only a few days later would cry out *"Crucify him, crucify him"*

Look in your bibles at what Jesus says to the people...⁴²*"If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes...."*⁴⁴ *you did not **recognize the time** of God's coming to you."*

We worship him as sovereign king, because we *see him*. We recognise him. We trust him who has his plan over all creation. Job 38:4f ⁴*"Where were you when I laid the earth's foundation? Tell me, if you understand. ⁵ Who marked off its dimensions? Surely you know! Who stretched a measuring line across it? ⁶ On what were its footings set, or who laid its cornerstone—⁷ while the morning stars sang together and all the angels shouted for joy?"*

Our images of Jesus and who we think he should be, what we think he should do, how we think he should fit in with our expectations, ultimately, must always give way to his sovereign plan. *Worship Jesus for his sovereignty...*⁹

WORSHIP Jesus, so stones don't have to

³⁹*Some of the Pharisees in the crowd said to Jesus, "Teacher, rebuke your disciples!"*

The Pharisees didn't want to hear it, because the claims they were making of Jesus were offensive to them. *"No, don't give praise to this man. In fact, Jesus, tell them to stop it"*

⁶ That he came the way he did, and died the way he did, in no way diminishes Jesus' sovereignty. It reinforces it!

⁷ Conquering...

⁸ They didn't see he was the suffering servant as we see for e.g. [Isa. 53](#)

⁹ Rev. 19:15, 16 *Coming out of his mouth is a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.* As King he may not have come then in a way the people expected, but make no mistake he is, king. The irony is, that he will do, in the end, when he comes again, something closer to what Jerusalem were expecting, except on a global scale. Read Daniel, Zechariah, 1 and 2 Thess. and Revelation, for starters, for a clearer yet sobering picture of what happens when Jesus the King returns. *"KING OF KINGS AND LORD OF LORDS"* (king of kings = sovereign; Lord of Lords = Absolute owner) Not just any old king. When we refer to Jesus as King, call him King, our lives reflect him being King, we are saying *"Lord you are superior, supreme and owner of our lives, and over any and all other loves and allegiances we have"* He is Sovereign King over all sovereign kings and authorities on the planet. All bow, rather all will bow...

But then Jesus says in v.40 *"I tell you...if they keep quiet, the stones will cry out."* A metaphor that means Gods inanimate creation knows more about worship than the Pharisees do.¹⁰

What does it mean for us to worship Jesus, so our worship is not replaced by stones worshipping? Jesus gives us the answer in John 4:23, 24 *Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth."*

Worship him in truth - There is a voice that calls out to the Christian Church today, *"be quiet. We don't want that message. Don't want to hear it. Don't want to know the truth of who Jesus is"*, but despite enormous and growing pressure on truth, and to speak the truth, if we keep quiet, 'the stones will cry out'

Bock - *The church's message to a culture that does not believe that God speaks truth...is to call that culture to consider the responsibility they undertake if they are wrong. (Because) it is a tragic, even permanent, mistake to misjudge what God has revealed.*¹¹

¹²In the same way that speaking the truth, in worship, is important, the church needs to also be a community that's not just about words, but words matched with compassion, grace and mercy. And on occasion no words¹³, but compassion, grace and mercy because those things 'speak' more than we realise.

Worship Jesus with all of life...our entire life, and everything we are and do and think and speak. *"It's more than a song"* as Matt Redman wrote. Worship isn't limited to a space or our outward appearance, or restricted to certain days or specific areas of our lives.

Paul gives us a great definition of all-of-life worship in Rom. 12:1, *2 I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.*

Jesus, will, be worshipped, whether we worship him or not. The worship he means to get, he will get. Despite whoever it is and whatever it is that would say to us "stop blessing the Lord. Stop your praise of the Lord. Stop your truth-telling" The worship that must constantly come from our hearts and lips and that we must not be silenced in, is... *"Blessed is the king who comes in the name of the Lord!" "Peace in heaven and glory in the highest!"*

Worship Jesus...and now **WEEPING** with Jesus

¹⁰ We see those same metaphors in: Ps. 69:34 *Let heaven and earth praise him, the seas and all that move in them;*; Isa. 49:13 *Shout for joy, you heavens; rejoice, you earth; burst into song, you mountains!*

¹¹ Bock, Darrell L. "Contemporary Significance" In *NIV Application Commentary, New Testament: Luke*. By Darrell L. Bock, 498. Grand Rapids: Zondervan, © 1996.

¹² The truth of Jesus doesn't flex and mould to whatever direction our world might be heading in.

¹³ Better to be silent and be thought a fool than to speak up and remove all doubt!

Wept over Jerusalem

As Jesus approached Jerusalem (v. 41) and saw the city, he wept over it. A journey we've been on since Luke 9:51 *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* As he approached Jesus would have seen the temple, with the curtain that in a few days would be torn in two. He sees the crowds of people, knowing what he's done, knowing he loves them, knowing what they'll do, knowing they'll reject him. This is exactly what's happening.

And as he enters Jerusalem it is with the words of the Pharisees ringing in his ears, as they attempted to shut down those who were *worshipping* him: "*Teacher, rebuke your disciples!*"

And it is with the knowledge that the same people worshipping him, in only a few days would be the ones calling for his death.

And it is because Jesus knows he will die a few days later and 40 years from this point (Vv.43-44) Jerusalem would be destroyed under the leadership of Titus in 70AD. Historians record that not one stone stood on top of another, 1m people were killed and around 97,000 taken captive.¹⁴

Jesus saw it all, and he wept. Pause here... and acknowledge any false notions that Jesus was not human. He was, every bit flesh and blood as us...*He wept...*

This wasn't just a few drops running down Jesus' cheeks, as Jesus looked out on Jerusalem, his grief was on a completely different scale. Take a look at the word in your bibles there: wept is actually, *uncontainable audible grief*.¹⁵ He's not just a little sad, he was deeply mourning something lost and what could have been.

Remember riding the colt was symbolic of Jesus bearing the peoples burden, and in his weeping he was bearing the weight of knowing people's rejection of him as Lord, rejection of the *truth*, rejection of the peace they could have known in him. And yet the sacrifice he would make, for them – *Jesus wept over their decisions and he wept over that city*. Not, just a few tears, *uncontained audible grieving*, because his own people did not recognise him and worship him as Saviour of the world.

John 1:11 *He came to that which was his own, but his own did not receive him.*

Luke 19 ⁴² ... *"If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes.*

They didn't hear him; they didn't see him and their hearts didn't turn to him, they had blinded themselves to the truth of who Christ is.

¹⁴ Preachers Outline, Luke, p370

¹⁵ Strong's Greek: 2799. κλαίω (klaiō) -- to weep (biblehub.com)

And that rejection, came with stark and sobering consequences, (v. 44) *because (they) did not recognize the time of God's coming to (them)"*

Let's not look at Jesus weeping as if he didn't know they would reject him. He knew. But his sovereign plan doesn't mean he's not sorrowful. Remember along the way Jesus had seen the needs of people and he was moved with compassion (Matt. 14:14). Matt. 23:37 *How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.*

"That's what I came for" he says. What happened then, is not so far removed from today. Rejection of Jesus, both from those who are yet to know Christ and those who say they do Sunday to Sunday, yet at the very core still reject the truth of Christ and don't live for his glory...

Is there anything about our lives, that is a rejection of Jesus as Lord and therefore would cause him to have *uncontained audible grief* over us? Borrowing from v.44, *recognize the time of God's coming to you."*

He knows now, in this very moment, who on this planet who have and who will reject him. But his sovereign plan was still to die upon the cross for those who would call him Lord. Rom. 5:8 *But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.*

Jesus felt something for his people. He felt their loss. The pain of them rejecting him. Can we hear the words Luke has given one last time, and think about how they apply to you, to church, to people: *As he approached Jerusalem and saw the city, he wept over it*

Behold, He weeps o'er Jerusalem! His soul with pity doth thrill; He would have saved them but "they would not," Thus He died on Calv'ry's hill. Weeping Jesus died for you, Weeping Jesus died for you, Weeping Jesus died for you, He died, He died for you.¹⁶

As I've tried to appreciate and feel the reasons for Jesus' weeping, I see two things: We're to: weep with Jesus in mercy *and* move toward the lost.

WEEP WITH JESUS IN MERCY

Despite the rejection of his people, despite the ongoing rejection of people, that didn't stop his heart being moved, sorrowfully for the people, and in his mercy he died. The heart of Jesus, then, and now.

To weep with Jesus in mercy is to first appreciate the mercy and grace that saved me, you, us. And only as we understand the depths of what lostness means, can we show that *enormous* mercy and grace, to others.

¹⁶ [Weeping Jesus | Hymnary.org](http://WeepingJesus.com)

When you see or hear of people suffering, hurting, or lost...what does your heart do? Do you judge? *"Serves them right? They deserve it?"* Or do we 'cry' out to God, *"in your mercy God save them!"*

Others' lostness and potential condemnation should cause us to weep. *Jesus weeps* over this city and over this community. *Do we?*

WEEP WITH JESUS and MOVE TOWARD THE SUFFERING

Charles Spurgeon famously said the *"Lord Jesus Christ wept over Jerusalem and you will have to weep over sinners if they are to be saved through you"*¹⁷

Weeping over the spiritual lostness of people and being sorrowful like Jesus comes from a burden of mercy for people, and when we have a burden of mercy – like Jesus had – we move toward the suffering, the hurting, the lost.

Shirley Murray captured beautifully the heart of Jesus from this text in her poem *God Weeps...*

God weeps at love withheld, at strength misused, at children's innocence abused, and till we change the way we love, God weeps.

God bleeds at anger's fist, at trust betrayed, at women battered and afraid, and till we change the way we win, God bleeds.

God cries at hungry mouths, at running sores, at creatures dying without cause, and till we change the way we care, God cries.

God waits for stones to melt, for peace to seed, for hearts to hold each other's need, and till we *understand the Christ*, God waits.¹⁸

I encouraged you to hear 2 things from this text:

Worship Jesus and Weep with Jesus

Weep over our sin, and our tendencies to reject Jesus, weep for those who reject him, knowing judgemental is inevitable. Weep with him because, like Jesus we are full of love and grace and mercy, for people.

Let's make our *worship of Jesus* loud, unstoppable, and not silenced as we sing *"Blessed is the king who comes in the name of the Lord!" "Peace in heaven and glory in the highest!"*

¹⁷ [jesus wept over jerusalem verse - Bing images](#)

¹⁸ [Discipleship Ministries | 'God Weeps': A Hymn for Times of War and... \(umcdiscipleship.org\)](#)