

The Weeping King

Luke 19: 28-44 *And when he had said these things, he went on ahead, going up to Jerusalem.*

29 When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples,

30 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.

31 If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.'"

32 So those who were sent went away and found it just as he had told them.

33 And as they were untying the colt, its owners said to them, "Why are you untying the colt?"

34 And they said, "The Lord has need of it."

35 And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it.

36 And as he rode along, they spread their cloaks on the road.

37 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,

38 saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!"

39 And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples."

40 He answered, "I tell you, if these were silent, the very stones would cry out."

41 And when he drew near and saw the city, he wept over it,

42 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."

43 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

44 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."

Luke 20: 9-19 And he began to tell the people this parable: "A man planted a vineyard and let it out to tenants and went into another country for a long while.

10 When the time came, he sent a servant to the tenants, so that they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed.

11 And he sent another servant. But they also beat and treated him shamefully, and sent him away empty-handed.

12 And he sent yet a third. This one also they wounded and cast out.

13 Then the owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will respect him.'

14 But when the tenants saw him, they said to themselves, 'This is the heir. Let us kill him, so that the inheritance may be ours.'

15 And they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them?

16 He will come and destroy those tenants and give the vineyard to others." When they heard this, they said, "Surely not!"

17 But he looked directly at them and said, "What then is this that is written:

"The stone that the builders rejected has become the cornerstone'?"

18 Everyone who falls on that stone will be broken to pieces, and when it falls on anyone, it will crush him."

19 The scribes and the chief priests sought to lay hands on him at that very hour, for they perceived that he had told this parable against them, but they feared the people.

Introduction: (An article by Jon Bloom, Desiring God Staff writer)) The shortest verse in the Bible is **John 11:35: "Jesus wept."** But for all its grammatical simplicity, it's packed with unfathomable complexity.

Jesus wept after speaking with Lazarus's grieving sisters, Martha and Mary, and seeing all the mourners. That seems natural enough. Except that Jesus had come to Bethany to raise Lazarus from the dead. He knew that in a few short minutes all this weeping would turn to astonished joy, and then tearful laughter, and then worship.

So, one would think that Jesus would be a confident, joyful calm in that storm of sorrow. But he was **"greatly troubled"** (**John 11:33**), and **He wept**. Why?

1. Compassion for Suffering

One reason is simply the deep *compassion* that Jesus felt for those who were suffering. It is true that Jesus let Lazarus die. He delayed coming, and he did not speak healing from a distance like he did for the centurion's servant (**Matthew 8:13**). His reasons were good and merciful and glorious. But this did not mean Jesus took the suffering it caused lightly. **"For he does not afflict from his heart or grieve the children of men"** (**Lamentations 3:33**).

Even though Jesus always chooses what will ultimately bring his Father the most glory (**John 11:4**) — and sometimes, as in Lazarus's case, it requires affliction and

grief — he does not take delight in the affliction and grief itself. No, Jesus is sympathetic (**Hebrews 4:15**). And as “the image of the invisible God” (**Colossians 1:15**), in Jesus at the tomb of Lazarus we get a glimpse of how the Father feels over the affliction and grief his children experience.

2. The Calamity of Sin

“Jesus’s tears give us a glimpse of how the Father feels over the grief of his children.

Jesus also wept over the *calamity* of sin. As God the Son who had come into the world to destroy the devil’s works (**1 John 3:8**), Jesus was about to deliver death its deathblow (**1 Corinthians 15:26**). But sin grieves God deeply, and so do the wages of sin: death (**Romans 6:23**). And ever since the fall of Adam and Eve, he had endured sin’s horrific destruction. Death had consumed almost every human being he had created (all except Elijah and Enoch). It had taken Lazarus, and it would take him again before it was all over. Tears of anger and longing were mixed with Jesus’s tears of grief.

3. The Cost of Redemption

A third reason for weeping was the *cost* that he was about to pay to purchase not only Lazarus’s short-term resurrection, but his everlasting life. The cross was just days away, and no one really knew the inner distress Jesus was experiencing (**Luke 12:50**). Lazarus’s resurrection would look and be experienced by Lazarus and everyone else as a gift of grace. But, oh, it was not free. Jesus was going to die a horrific death to purchase it.

And the most horrific part was not crucifixion, as unimaginable as that alone would have been. He was dreading his Father’s wrath. Jesus, who had never known sin, was about to become Lazarus’s sin, and the sin of all who had or would believe in him, so that in him they would all become the righteousness of God (**2 Corinthians 5:21**). He was looking to the joy that was set before him (**Hebrews 12:2**). But the reality of what lay between was weighing heavily.

4. The Cause of His Own Death

A fourth possible reason for Jesus's tears was that he knew that raising Lazarus would actually *cause* the religious leaders to finally take action to put him to death (**John 11:45–53**). In this account, most of us probably marvel at Jesus's incredible trust that his Father would answer him. We have such little faith. If Jesus had any struggle that day, it would not have been *whether* his Father would answer, but what would result *when* his Father answered. Calling Lazarus out of the tomb would have taken a different kind of resolve for Jesus than we might have imagined. Giving Lazarus life was sealing Jesus's own death.

“Giving Lazarus life sealed Jesus's own death.”

Just these few reasons for Jesus's weeping at Lazarus's tomb give us a glimpse into how God views our suffering and death. His reasons for not sparing us these things are righteous and glorious. But in them he is full of compassion (**Psalm 103:13**). He hates the calamity sin brings, and he himself has suffered more than we will ever know in order to pay the full cost of our eternal redemption.

“Weeping may tarry for the night, but joy comes with the morning” (**Psalm 30:5**). And when that morning comes, “death shall be no more, neither shall there be mourning, nor crying, nor pain anymore” (**Revelation 21:4**).

On the way to Jerusalem . . .

I. Christ demonstrates His authority.

Luke 19: 28 - 34 *And when he had said these things, he went on ahead, going up to Jerusalem.*

29 *When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples,*

30 *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.*

31 If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.'"

32 So those who were sent went away and found it just as he had told them.

33 And as they were untying the colt, its owners said to them, "Why are you untying the colt?"

34 And they said, "The Lord has need of it."

We see a glimpse of his:

A. Omniscience –

He is all knowing.

Luke 19: 30 – 34 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.

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B. Omnipotence –

He is all powerful.

Luke 19: 35 - 36 And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it.

36 And as he rode along, they spread their cloaks on the road.

II. Christ authenticates His identity.

Luke 19: 35-38 35 And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it.

36 And as he rode along, they spread their cloaks on the road.

37 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,

38 saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!"

Zechariah 9: 9 Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.

This is one of over 100 prophecies about the first coming of Christ.

All of which were fulfilled:

A. Literally

Not figuratively.

B. Precisely

Right on time as predicted.



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III. Christ presents Himself in humility.

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The one who created all things and owns all things borrows a colt!

Col. 1: 15-16 *He is the image of the invisible God, the firstborn of all creation.*

16 *For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.*

IV. Christ weeps over His people.

Luke 19: 41-44 *And when he drew near and saw the city, he wept over it,*

42 *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.*

43 *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*

44 *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."*

A. His Tears:

He is deeply disturbed.

Matthew 23: 37 "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!"

B. His Words:

He gives a detailed description of judgement.

V. Christ illustrates Missed Opportunity.

Luke 20: 9-18 And he began to tell the people this parable: "A man planted a vineyard and let it out to tenants and went into another country for a long while.

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Conclusion: Three Take-Aways:

1. A Lesson:

The literal fulfillment of events surrounding the first coming of Christ provide a firm platform for understanding the prophetic statements about His second coming as literal.

2. A Picture:

What a humble Savior! He never forces His way into your life!

3. A Warning:

People who reject Christ are living in a window of time that is closing!