

Empire Church of the Brethren
Sunday Service Sermons

24 March 2024

The Weeping King

Text: "As he approached Jerusalem and saw the city, he wept over it 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." *Luke 19:41-42*

How do you view Jesus?

Yes, as the Son of God.

But in addition to that is he your Lord?

Is he your King?

Is he your friend?

He is our brother, friend, Lord, and King.

I seldom see him as King even though I know he is King of all, for he created all.

I think I like him best as brother and friend.

Pretty wonderful to have the King of All as a brother and friend.

That friend concept for me might have come from Kathy's father.

His favorite hymn was What a Friend we have in Jesus.

In his difficult upbringing he needed a friend and he found that friend in the Lord Jesus who is The Christ.

I have been close to God all of my life.

Over time I came to realize that it is through Jesus that we have the right to approach God.

I pray to God through Jesus the Son.

Some people pray to Jesus.

I talk to Jesus but it is the Father that gets things done.

Jesus has the ear of the Father so I ask for help from Jesus to make sure Father knows where I am and what I need.

Jesus was born king.

The magi came searching for the child that was born king of the Jews.

Over his head on the cross was written: Jesus of Nazareth, the King of the Jews.

So he was a king from birth to his death.

In his temptation experience, Jesus was offered the kingdoms of this world on the Devil's terms, but he rejected kingship on that basis.

In the Sermon on the mount, Jesus described the nature of his kingdom and the characteristics of the citizens of his kingdom.

Throughout his ministry, Jesus demonstrated kingly authority over the demonic, over disease, and over death.

There were times when his disciples wanted to make him a king.

They wanted him to be a political and national king of God's people and run Rome out of their country.

Jesus rejected that idea of him as king.

In his triumphal entry into Jerusalem, at the beginning of the Passion Week, Jesus boldly and compassionately offered himself as the King of love and grace.

This entry into the city is recorded in all four of the Gospels and is a declaration of his messiahship and his claim to be the Christ of God.

He came into Jerusalem not to assert his sovereign rights to the throne of David's political

kingdom, but to declare his kingship in the hearts of those who would trust and follow him.

William Barclay has described this most beautifully and significantly:

He came lowly and riding upon a donkey. We must be careful to see the real meaning of that. In western lands the donkey is a despised beast; but in eastern lands, the donkey could be a noble animal. Often a king came riding upon a donkey; but when he came upon a donkey, it was the sign that he came in peace. The horse was the mount of war. The donkey was the mount of peace. So when Jesus claimed to be king, He claimed to be the king of peace. He showed that He came, not to destroy, but to love; not to condemn, but to help; not in the might of arms, but in the strength of love.

Luke describes one experience in connection with the triumphal entry that is not recorded by the other apostles.

As Jesus approached Jerusalem and saw the city, he wept over it 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.

Here we see the King weeping over the city.

The King was not weeping for himself.

These were not tears of self-pity, remorse, or personal failure.

They were the tears of a King suffering for his people.

The King was weeping because of his perfect knowledge.

Jesus' heart was filled with compassion for his people.

He was experiencing the pain of a shallow acceptance that did not deceive him into believing that the people were willing to accept a King of love, grace, mercy and righteousness.

He had a perfect knowledge of the situation in the past, present, and future; and this knowledge caused his heart to break with compassionate concern.

The King was weeping because of the blindness and deafness of the people.

Throughout his earthly ministry, Jesus restored sight to the blind and hearing to the deaf on many occasions.

He did that to help the people see the need for really using their eyes for seeing and their ears for hearing.

Jesus sought to minister to a group of people whose minds were filled with conceit and complacency.

They had a feeling of spiritual superiority when they considered those around them.

They were preoccupied with their own ways and goals and were unwilling to open up their minds to new truth about God as Jesus was trying to communicate it.

They were spiritually and morally blind and deaf and would not permit themselves to see and hear.

This caused the King to weep on their behalf.

The King was weeping because the city was passing up its opportunity forever.

Once opportunity comes to us, if it is not recognized and seized, we miss it and it is gone forever.

Jesus knew that his people would never know what they were missing because of their unwillingness to believe and respond to him as the Messiah of love.

He wept because they were passing up their unique opportunity.

The King was weeping because the city was on a collision course with disaster.

Jesus could foresee that the nation was veering toward political disaster.

He describes this in *Matthew 24*, in which he foretells the destruction of the temple and the calamity that would befall the city.

His prediction became reality in AD 70, when the Roman general Titus captured and destroyed the city.

The tears of a weeping King gave us insight into his character.

Jesus came to reveal God's nature and character to people.

He came to reveal that God is not cold, distant, removed, and unconcerned.

He came to reveal that God loves people and wants to save them from their self-destructiveness.

Paul describes the compassion of this King who, though he existed in the form of God, did not hold on to the prerogatives of that position, but instead poured himself out into the form of a man so that he might come and rescue humans from sin.

This God-appointed King submitted to the humiliation and pain of crucifixion so that he might reveal God's concern for his people.

The tears of the King reveal the heartbreak of God.

The tears of the weeping King reveal the divine helplessness.

The King was omnipotent in creation.

The King is omnipotent in keeping the machinery of the universe in perfect coordination.

The King has no omnipotence in human hearts until he is invited to come in and take the place of authority.

It is easy for us to be critical of those who rejected the claims of the King during his earthly ministry. Before we condemn them, however, we need to inquire as to whether we have rejected or ignored the claims of him who conquered death and the grave and who will someday come as the King of Glory.

When we look at the world and see how few have even heard the good news of Christ, we must admit that we have either rejected or ignored the king's command to carry the good news to the ends of the earth.

As Jesus' disciples, we need to recognize that we have robbed ourselves of the promise of his companionship when we have neglected to recognize his authoritative command to evangelize the world.

Jesus was born to be our King.

We need to make him the Lord of our lives.

We need to let him be the Lord of love in our homes.

We need to let him be Lord in our vocations.

We need to let him be Lord in our decision-making process.

Jesus would have us to do the will of God in the present even as it is done by the angels in heaven.

Let us crown him King in our hearts this day and reign with him as we bring in his kingdom. On earth as it is in heaven.