

**Luke 19:37-44 (NIV)**

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.”

42-19-01-Who Is This King of Glory

Palm Sunday, triumphal entry, praise, compassion

Luke 19:37-44

Jesus is the King whose heart is broken over those whose heart is not.

**INTRODUCTION: (text as the Scripture reading)**

–**Text:** last part of *The Triumphal Entry*, which was anticipated by such OT passages as **Psa 24:7-10**, Lift up your heads, O you gates; be lifted up, you ancient doors, that the King of glory may come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O you gates; lift them up, you ancient doors, that the King of glory may come in. Who is he, this King of glory? The LORD Almighty—he is the King of glory. (*But were the gates open in the hearts of those to whom Jesus came riding that day?*)

–In **ch.18** is the *story of Bartimaeus, healed of physical blindness*. Ch.19 begins with the *story of Zacchaeus, healed of spiritual blindness*. Then, before this *Triumphal Entry* is Christ’s parable of *The Talents*, which is *prophetic of the postponed Kingdom*– **Luke 19:11**, ...he went on to tell them a parable, because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once. They were *blind* to Who this King of glory was! **He wasn’t** the *earthly King* they anticipated, but a *spiritual King with far different concerns* on His mind: **HOM.idea**. Let’s listen to the *Cry of the Crowd*, the *Cry of Critics*, and then the *Cry of the Christ!*

**I. Hear the Cry of the Crowd!**– **v.38**, “*Blessed is the king who comes in the name of the Lord!*” “*Peace in heaven and glory in the highest!*”

A. **This was a crowd of the poor**, probably gathered for the Passover from places like Galilee, where they’d seen His many miracles.

1. **They were so ecstatic**–**Luke 19:36** (KJV), as he went, they spread their **clothes** in the way [**Clothing** was like money in ancient times; a poor person **might have just one garment** or *no garment!* So, those who didn’t want to be naked, or who already were naked, were probably the ones casting the palm branches in front of Jesus as He came.] (As best they could, they were rolling out ‘*the red carpet*’ to welcome this *Messiah-King!*)
2. **They were celebrating!**– If this *poor* rabbi-carpenter was **running** as a political candidate, they were **casting a vocal vote** for Him!

B. **Imagine** being in *abject poverty*, but *one of your own* had arrived, heading for the throne! **Their expectation was in high gear!**

1. **They cried**, “*Blessed is the king who comes,*” **expecting**, “*We’ve lived to see the day when the Messiah is to bring justice for the poor!*”

2. They cried, “*Peace in heaven*,” expecting that God’s highest wish is to see the Roman enemy ousted from the land of Palestine.

**TRANS:** The *cry of the crowd* fell short of reality, as it does today when people look to politicians to rescue them from life’s problems. Did they really know *this King and His concern*? Does today’s crowd know **Jesus, the King whose heart is broken over those whose heart is not**. They were looking for an earthly ruler, a political champion, not a God-incarnated Messiah brokenhearted over human sin. Then....

**II. Hear the Cry of the Critics!**– v.39, *Some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples!”*

A. This *cry of the religious leaders* was a confession of fear. **It was...**

1. **political fear:** “*Will Jesus blow our position and power with the Romans?*” (Today: “*Is it ‘politically correct’ to accept Christ?*”)
2. **personal fear:** “*Where would I fit in a radical Messiah’s reign?*” (Today: “*Do I want a religious King in charge?*”)
3. **religious fear:** “*These ignorant poor are blaspheming! They’re calling Him the King in Psalm 24, ‘The LORD Almighty—he is the King of glory.’*” (Today: “*Jesus never actually claimed to be God.*”)

B. When Jesus said in v.40, “*I tell you*,” he replied, “*if they keep quiet, the stones will cry out*,” He not only confirmed the Pharisees’ fears, but was confronting, in advance, much of modern skepticism –

1. His words, “*if they keep quiet*,” affirmed the crowd’s *emotional cry*: **they were right! He was the “King of glory... The LORD Almighty.”**
2. His words that “*the stones will cry out*,” claims that creation knows her Creator, and would be the first to welcome “the King of glory!”

**TRANS:** While affirming the cry of the crowd, Jesus rebuked the cry of the critics. But the motive for His rebuke is in His own cry as a King whose heart was broken over those whose hearts were not!

**III. The Cry of the Christ** begins in v.41, *As he approached Jerusalem and saw the city, he wept over it...*

A. This tearful cry echoes the *grief in God’s heart* in the Garden....

1. Pursuing *the fallen Adam* who was trying to flee from Him, God asked, “*Where are you?*” (“*As [Jesus] approached Jerusalem*”– **John 1:11** (NKJV), He came to His own, and His own did not receive Him.)

2. When Jesus “*saw the city*” **not in peace** [“*Jerusalem*”=‘*city of peace*.’], He saw it under Satan’s power. (When God saw Adam *afraid of being the naked embodiment of His image*, He said, “*Who told you that you were naked?*” knowing he’d fallen for a devil’s deception!)
  3. And when “*he wept over it*” (over the *sin and rebellion* in ‘the city of peace’) Jesus was echoing God’s grievous cry to Adam, “*Have you eaten from the tree that I commanded you not to eat from?*” (God’s plan was for our peace, but *our sin turns God’s plan into God’s pain!*)
- B. Jesus “*wept over it*,” because **His heart is broken over hearts in a condition of blind indifference**– v.42, “*If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes.*”
1. **Spiritual indifference can blind us to the ultimate results of the**
    - a. **enemy’s attack**– v.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.* (This is preventable when hearts are broken over sin.)
    - b. **enemy’s damage**– v.44a, *They will dash you to the ground, you and the children within your walls. They will not leave one stone on another.* (By Satan’s effort to “*dash you to the ground*” personally, he can get to “*the children within your*” influence generationally, and “*not leave one stone on another*,” as a legacy to leave behind institutionally.)
  2. **Spiritual indifference can blind us to the hidden disaster of**
    - a. **allowing erosion** of the soul’s spiritual progress in salvation (*spiritual apathy*, not caring anymore if we grow *spiritually*....)
    - b. **ignoring Christ’s presence**, when He calls for us to follow Him– v.44b, “*...you did not recognize the time of God’s coming to you.*”

### **CONCLUSION:**

–Was Jesus the expected “*King of glory*”? **Yes!** But He was **the King whose heart is broken over those whose heart is not**. He came to a city meant for *peace* and wept, because He sought more than temporary emotional responses about *earthly hopes*. He wept and still weeps over those whose hearts reject the spiritual Kingdom He came to bring.

–The true Triumphal Entry is when Jesus enters the hearts of those broken-hearted over sin– **Psa 24:9-10**, Lift up your heads, O you gates; lift them up, you ancient doors, that the King of glory may come in. Who is he, this King of glory? The LORD Almighty—he is the King of glory. Let’s open our heart-gates and let this King of glory come in! Then, let us open our mouths to proclaim the victory of His personal Triumphal Entry into our hearts.