

Luke 19:41-44. Christ Weeps Over Jerusalem.

by Favell Lee Mortimer

Christ's weeping over Jerusalem serves as a warning to every city and individual to trust in God's strength and obey His commands.

Scripture: Matthew 5:44, Matthew 24:35, Luke 19:41, Romans 12:15, 2 Peter 3:9

Topics: "Divine Compassion", "Godly Sorrow"

Description

Favell Lee Mortimer preaches about the different types of tears we shed, distinguishing between sinful tears like mortified pride and discontent, and natural tears like disappointment and grief. Jesus shed tears of sympathy and generous love for his enemies, exemplifying divine compassion. He wept over Jerusalem, foreseeing the calamities that would befall the city due to its refusal to obey Christ. Christ knows the fate of every city and individual, urging people to spread the Gospel and not be deceived by temporary worldly pleasures.

Transcript

The world in which we live has been often called a "valley of tears." Each of us has shed tears, and will shed them again. But what are the circumstances which draw forth our tears? Do we not often weep for some trifling cause, some selfish reason, some sinful feeling? There are the tears of mortified pride, the tears of discontent, the tears of rebellion. All these are sinful tears. There are the tears of disappointment, of anxiety, of pain, and of grief. These are natural tears. There are the tears of sympathy. Jesus shed those when accompanying the mourners to the tomb of Lazarus. There are the tears of penitence--these the Savior could not shed, for he was not a sinner; but he delights in these tears, and with them he once permitted a weeping penitent to wash his blessed feet.

But the tears that he shed over Jerusalem were the tears of generous love--love for his enemies. Have we ever shed such tears? There are Christians who have so imbibed the Spirit of their Master, that they retire to pray, and even to weep for those who hate and revile them, and who will not pray, nor weep for themselves. But all true Christians have not attained to this height of divine compassion.

How strange it must have appeared to those who were singing his praises, and adorning his path with green and flowery branches, to see the Redeemer stop and gaze and weep! In the midst of their joyful hosannas, the sorrowful tones of his voice were heard, saying, "If you had known, even you, at least in this your day, the things which belong unto your peace!" Thus he spoke to the daughter of Zion, (for cities are often compared to women in Scripture, and the inhabitants are called their children.) Truly we may say,

"Behold how he loved her!" He did not weep because he saw, from the top of Olivet, the place of his own sufferings; because he saw at its foot Gethsemane, that doleful garden where the first drops of his blood would fall; nor because he saw beyond the city, Calvary, that dismal spot, where the last drops would flow at the touch of the soldier's spear. He wept because he foresaw the calamities that would overtake his murderers. Though now the city sat majestically upon her seven hills, yet soon he knew she would lie prostrate in the dust. How grand and beautiful she appeared when viewed from the heights of Mount Olivet! Her lofty rocks, her massive towers, and, above all, the glittering dome of her snow-white temple, generally excited admiration; but now they called forth lamentation. It was in these defenses she trusted, instead of in the living God. But neither her rocks nor her towers, nor even her holy temple, could save her when the Romans came and besieged the city. Her God had departed from her. Then her walls were thrown down, her temple burnt, and more than one million of her inhabitants destroyed by famine and pestilence, by fire and sword.

At this moment the Savior knows the fate of every city upon earth. He knows what will befall London, and Paris, and Rome. Every city that, like Jerusalem, trusts in her own strength, and refuses to obey Christ, must fall, as she has done. Those who love their native land ought to use every effort to spread the Gospel among their countrymen.

But Christ not only knows the fate of every city; he knows also the fate of every individual in every city, and village, and hamlet. Sometimes, perhaps, when we see a person in the enjoyment of riches, and health, and honor--surrounded by smiling children, and admiring friends--we are ready to cry, "If I were in your place, I should be happy." But is this person forgetful of his Savior? Then it may be that Christ is saying to him, "If you had known, even you, at least in this your day, the things which belong to your peace." We behold the present scene, but Jesus beholds the future also. He sees--not only the table amply spread, but the dying bed that will succeed; he hears--not only the voice of merriment that now prevails, but the faint groan that will close the scene. Can he count those happy, whose misery is every hour drawing nearer? Surely the compassionate Savior feels for all who soon will exclaim, in another world, "If I had known, even I in that my day, the things which belonged unto my peace, but now--they are hidden from my eyes!"

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