

many who have misery stamped upon them as with a red hot iron. There are children who are never able to smile. They have no shoes or clothes because the parents enjoy drink. It is a sin, as the (prophet) described years before, "lamentations, mourning and woe". Jesus could see the hungry boy on the street looking through the window at the food which he had no one to get him and he dared not touch. He starves in the midst of abundance. If he (knew the Bible) or if he had someone to teach it to him or if he could be led into a prayer meeting. It was a famous Scotch preacher who told of a God-less mother whose son went the ways of disgrace. He was drawn into the habits of intemperance. He was crushed by this vice. He was drawn as a magnet to this evil. Even when he came in to view the body of his dead mother he could not refuse the vice and was found on the bed drunk. He goes on to explain what a different story might have been told had there been the proper love, but he says we cannot hate these people. There must be some way to help them. But this vice is charged with the

THE SINS AND TEARS OF THE CITY

Luke 19:41-42

Introduction: We have heard compassion in the midst of triumph. He beheld the city and wept over it. The (cause) of his sorrow could be narrowed down to two things. First, the (greatness of the calamity) and the fact that (all remedy had disappeared.) The fulfillment of the prophet, "The day will come upon thee when thy enemies shall cast a trench about thee and compass in on every side and shall lay thee even with the ground and thy children within thee and they shall not leave not even one stone upon another." There was no chance of preventing this. And Jesus says in verse 42, "if thou hadst known," and again he said, "thou knowest not the time of thy visitation".

*Jer. 9:1 "Oh that my head were waters, & mine eyes a fountain of tears, that I might weep day & night for the slain of the daughter of my people!"*

I. The Sins

1. Through the eyes of Jesus (we see the city.) We look out upon the economical, moral and religious aspects of the city and he sees (whole streets) from one end to the other where decency used to prevail, now turned into misery and sin. As in our modern cities, the (farmland) disappears and is occupied by people. Jesus see unfurnished floors, naked walls,



and dusty windows. He sees the ragged, the sad-faced children, the wretched women. He sees a place that was once a beautiful place, now turned into the opposite. There are crowded rooms; there are people who have known better days, but we discover there are none who are (reading their Bible), or perhaps who even have a Bible to read. There is no prayer being offered, there is no peace. We see over the (doorway) of some of these homes scripture texts, "Peace be to this house", "Except the Lord build the house they labor in vain that build it", "Fear God", or "Love your neighbor". This but speaks of the past. Jerusalem was sealed to ruin, (doomed beyond redemption). We should see (our cities) as Jesus looked upon Jerusalem and weep. We should have tears as (Jesus beside the tomb of Lazarus). He bid the bystanders roll away the stone and they anticipated the moment when the grave would give up its dead. We should also shed such tears of anticipation and work harder.

2. The (leading vice), I am certain, as Jesus looked upon the city of Jerusalem there, was a great deal of intemperance.

We think of the (people of Sparta) who once each year assembled their slaves, compelled them to drink to intoxication and turned them out into a great arena, reeling and staggering. They filled the benches with youth as spectators that they might see the damage, and once a year this was an annual affair. We (do not need) in our day to employ such, for we have more than an annual show raging on our streets daily. We see them broken in body and burning within with a passion to follow this vice. If we could but see the (mothers' anxieties) and the (fathers' concern) for the youth today. There are some who sacrifice their position, their character, the cause of religion, the bread of the family, the interest of his children, the happiness of his wife, his soul, that he might indulge.

When (Paul) walked into Athens, the Scripture says, that his soul was stirred within him. He looked upon the idolatry. If we could look into the hearts of the people who walk the pavements of our city, and discover their poverty, their misery, then we, like Jesus, would be found weeping. There are



to the peace of people living under the Gospel. They knew the difference between living under the Gospel and living outside. They had looked forward to the coming of the Messiah definitely. They had known of their duty and the means whereby they might obtain peace, but God now has removed this opportunity from them.

(D) The city understood their standing before God. They knew of their degenerate nature and that they had rebelled against their rightful Lord. The Gospel revealed plainly as a clear light that they were sinners. They refused to open their eyes, however, to this light and they knew also that they were in need of reconciliation. They knew of the outrages of their passions and that they would receive according to the things done in the body as to what they had done, and what they have sowed, the same also they are to reap. They had known of a mediator in the Gospel. Peace had been preached to them through Jesus Christ. The Gospel had let them see God in Christ, reconciling the world unto himself.

murder of many souls. In our country of freedom, it causes almost all the poverty, all the crime, all the misery, and as Paul said, "I am not mad, most noble Festus, I speak the words of truth and soberness".

3. (Is there a cure for this vice?) There is one grand remedy for all the evils of this world, -- the (Gospel of Jesus Christ) Many things may be important as (auxiliaries) to the remedy. In the day of his resurrection (Lazarus) owed his life to Christ, but they that day did good service who rolled away the stone. They were allies or auxiliaries. We can have legislature as a help. Many people feel no sympathy with the sufferers of the lowest class. They are not hard-hearted, but engrossed with their own affairs. They may be even ignorant of their temptations and trials. (Some offer) such remedies as better lodging or as education, and some seem to have no confidence in the preaching of the Gospel. But all of these could be combined to influence. There are many who must be helped with crutches until they acquire the power to walk alone. If we can help



to fence them in, then it is our responsibility, for the drunken parent transmits to his children the idea that drink is food, that the cup produces laughter and also self-respect. We may remove the temptation and it may not always cure, but it will certainly (check the growth) of his kind. It will prevent many from learning his habit. There are many who contend that to follow such a course would damage the (revenue). Years ago, China tried to make a deal with Great Britain to legalize trade in opium. It was a wise queen who in giving an address to the Lords and Commons said, "I will never consent to raise my revenue out of the ruin and vices of my people". This is the spirit that should prevail in our land, and until this comes to pass, there should be examples of (total abstinence). It is shocking to hear men attempt to prove by the Word of God that it is a duty to drink. There are some who feel they can use it without abusing effects.

## II. The Tears.

### 1. (Why?)

(A.) Judgement. - Jesus saw the (calamity) of the city about to take place. This had been a great place where the (king had reigned). Here had been the symbolical (dwelling place) of the Most High God. The House of Prayer was located here. The tribes of Israel had (assembled here) and now the prospect of desolation and ruin overwhelmed Jesus.

(B.) Prevention of judgement now impossible. They had had an opportunity. He was sent to the lost sheep of the house of Israel. He had visited Jerusalem before and it was a joyful place. Many of them had repented and believed and obeyed and these were the things that belonged to their peace, but now this is the day of visitation. They had lived under the shadow of the Gospel, had had a day of opportunity, but they had lost their opportunity for the things of their peace.

(C.) The city had enjoyed their opportunity. They knew what to do to obtain this peace. They were not in the class as a heathen nation without this privilege. They knew about its advantages. They knew about of the things which belonged to the



(E.) The things of peace are forever hid from

their eyes. This is true in the present instance. Jerusalem had had her day. Now it comes to the last day. The things of peace are hidden from her eyes. We realize that the Scripture speaks today, "if you hear my voice, harden not your heart". Also, "Seek the Lord while he may be found and call upon him while he is near." God now had withdrawn his proposal and the fears of destruction were to come in. The end of their days of grace are finished. This is why Jesus was weeping because the limit of the system of grace had been exhausted. The Gospel had been withdrawn. It had not made the desired impression upon their hearts and there was no more hope.

(F.) The day of grace had expired. I repeat this

to enforce upon your mind that this was a most deplorable case and much lamented by our Lord Jesus himself. Here are souls that are lost. They had been capable of following God. They had been near to the Kingdom of God but had been shipwrecked in the port. He beheld the city and wept over it.

Nov. 22 16-8 30th P.M.



2. What use can we make of the tears of Jesus? Shall

we ignore the opportunities which we have of reconciliation. Are we offended by the Gospel.

How will we feel when the terror of God befalls us.

Would any of these people in Jerusalem have given

the whole world for peace and for hope. The tears

should lead us to plead for his peace and to allow

the spirit to have his way. "Ask and you shall

receive, seek and you shall find, knock and it

shall be opened unto you". Your heavenly father

shall give his spirit to them that ask, more

readily than parents give bread to their children.

You must remember that it is your life, your soul,

your all that is involved.

Will we not be moved by this compassion. Will we

not (see Christ going) down into the pit and being

a ransom for us. Shall not the Redeemers tears

move us.

They mean that we have gone through depths of sin.

Jesus said, "Weep not for me, O daughters of

Jerusalem." He knows the value of souls, the

weight of guilt, the severity of God's justice,

and the power of his anger. If we would understand these needs, we would believe in the powers of Jesus.

They mean that he (loves us tenderly.) These were

not deceitful tears. He never knew sin and we

must remember that from the same fountain he also

shed blood. It was not to deceive us but this

was really compassion. Will we ignore these tears

until the days of our grace have passed?

Acts 20:31 - "By the space of 3 years I ceased not to warn every one night & day with tears"

First words Christ spoke after His resurrection

"Woman, why weepst thou" -

Take away our cause for weeping - Forgive our sins

Weeping & gnashing of Teeth