



To Weep or Not To Weep

“But Jesus turning unto them said, ‘Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.’”

(Luke 23:28)

Introduction: *Should they have been weeping?*

“And there followed him a great company of people, and of women, which also bewailed and lamented him.” (Luke 23:27)

I. “Weep for your children!”

*“But Jesus turning unto them said, ‘Daughters of Jerusalem, weep not for me, but **weep** for yourselves, and **for your children.**” (Luke 23:28)*

II. “Weep for yourselves!”

*“But Jesus turning unto them said, ‘Daughters of Jerusalem, weep not for me, but **weep for yourselves**, and for your children.’ (Luke 23:28)*

III. “Weep not for me!”

“But Jesus turning unto them said, ‘Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.’ (Luke 23:28)

IV. Weep for the “Daughters of Jerusalem!”

*“But Jesus turning unto them said, ‘**Daughters of Jerusalem**, weep not for me, but weep for yourselves, and for your children.’ (Luke 23:28)*

Conclusion: *Jesus is turning to you, now!*

“But Jesus turning unto them said, ‘Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.’” (Luke 23:28)

- **To weep or not to weep?**
 - **Weep over your sins!**
 - **Weep over your judgement that comes quickly and then lasts forever!**
 - **Weep and turn to him who has so mercifully and lovingly turned to you... now!**

Reference:

***Reading From The Works Of Josephus,
Volume 1, Pages 467 - 469***

Introduction to the following reading:

Many of you have never had someone read to you from the actual pages of the famous historian named Josephus. Now, in these next few moments, you will forever be able to say that you have. Listen then now to what Josephus recorded. The following are the facts of what took place in 70 A.D., seventy years after Jesus had been rejected and crucified by the nation of Israel!

“So the Romans being now become masters of the wars, they both placed their ensigns upon the towers, and made joyful acclamations for the victory they had gained, as having found the end of this war much lighter than its beginning; for when they had gotten upon the last [wall], without any bloodshed, they could hardly believe what they found to be true; but seeing nobody to oppose them, they stood in doubt what such an unusual solitude could mean. But when they went in numbers into the lanes of the city, with their swords drawn, they slew those whom they overtook, without mercy, and set fire to the houses wither the Jews were fled, and burnt every soul in them, and laid waste a great many of the rest; and when they were come to the houses to plunder them, they found in them entire families of dead men, and the upper rooms full of dead corpses, that is of such as died by the famine; they then stood in a horror at this sight, and went out without touching anything.

“But although they had this commiseration for such as were destroyed in that manner, yet had they not the same for those that were still alive, but they ran every one through whom they met with, and obstructed the very lanes with their dead bodies, and made the whole city run down with blood, to such a degree indeed that the fire of many of the houses was quenched with these men’s blood. And truly so it happened, that though the slayers left off at the evening, yet did the fire greatly prevail in the night, and as all was burning, came that eighth day of the month Gorpieus [Elul] upon Jerusalem; a city that had been liable to so many miseries during the siege, that, had it always enjoyed as much happiness from its first foundation, it would certainly have been the envy of the world. Nor did it on any other account so much deserve these sore misfortunes, as by producing such a generation of men as were the occasions of this its overthrow.

“Now, when Titus was come into this [upper] city, he admired not only some other places of strength in it, but particularly those strong towers which the tyrants, in their mad conduct, had relinquished; for when he saw their solid altitude, and the largeness of their several stones, and the exactness of their joints, as also how great was their breadth, and how extensive their length, he expressed himself after the manner following: “We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men, or any machines, do towards overthrowing these towers!” At which time he had many such discourses to his friends; he also let such go free as had been bound by the tyrants, and were left in the prisons. To conclude, when he entirely demolished the rest of the city, and overthrew its wars, he left these towers as a monument of his good fortune, which had proved his auxiliaries, and enabled him to take what could not otherwise have been taken by him.

“And now, since his soldiers were already quite tired with killing men, and yet there appeared to be a vast multitude still remaining alive, Caesar gave orders that they should kill none but those that were in arms, and opposed them, but should take the rest alive. But, together with those whom they had orders to slay, they slew the aged and the infirm; but for those that were in their flourishing age, and who might be useful to them, they drove them together into the temple, and shut them up within the walls of the court of the women; over which Caesar set one of his freed men, as also Fronto, one of his own friends; which last was to determine every one’s fate, according to his merits.

“So this Fronto slew all those that had been seditious and robbers, who were impeached one by another; but of the young men he chose out the tallest and most beautiful, and reserved them for the triumph; and as for the rest of the multitude that were above seventeen years old, he put them into bonds, and sent them to the Egyptian mines. Titus also sent a great number into the provinces, as a present to them, that they might be destroyed upon their theaters, by the sword and by the wild beasts; but those that were under seventeen years of age were sold for slaves. Now during the days wherein Fronto was distinguishing these men, there perished, for want of food, eleven thousand; some of whom did not taste any food, through the hatred their guards bore to them; and others would not take in any when it was given them. The multitude also was so very great, that they were in want even of corn for their sustenance.

“Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand, as was the number of those that perished during the whole siege eleven hundred thousand, the greater part of whom were indeed of the same nation [with the citizens of Jerusalem], but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army, which, at the very first, occasioned so great a traitness among them that there came a pestilential destruction upon them, and soon afterward such a famine, as destroyed them more suddenly.” (Josephus, Flavius. Translated by William Whiston, A.M. *The Works of Flavius Josephus*, Vol. 1: *The Wars of the Jews*, Baker Book House, Grand Rapids, MI, 1984, pp. 467-469.)

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