

about Jerusalem's destruction; the last blow against Jerusalem. This caused the depletion of Judaism once for all. Many died—one said 1,000,000! Many others were taken captive.[8] The walls were destroyed and the city depleted. Jesus wept because He told them of the coming judgement (Luke 21:8-28) but they rejected it. It is the truth that often causes some to be offended and unfortunately for some, their rejection leads to their destruction.

Jesus is grieved when men are lost and is determined to save their souls (Matthew 9:36-38). We ought to be saddened at lost souls and desire their salvation (Romans 10:1). Every day, multiple souls enter eternity unprepared. Lost souls ought to bring our souls discomfort (cf. Romans 9:2-3). Truly, "Each sin demands a tear." [9]

The Cry for Himself (Hebrew 5:7).

Some of the hardest tears are our own. Jesus' cry for Himself was one of the deepest types of suffering He faced. The Jews had three different levels of crying: prayers, crying, and tears; "Jesus knew even the desperate of tears." [10]

The Hebrews' writer probably is made reference to Jesus' suffering in the garden (Luke 22:41-44). As He left His apostles to watch and pray, Mark records that He fell to the ground (Mark 14:35). He was in intense mental anguish (Matthew 26:37-38) and asked His Father if there was another way to accomplish the saving of mankind. His mental anguish may have led to hematomia; a hemorrhage of blood mixed with sweat. [11] What was the purpose for His mental anguish?

The scourging. Roman scourging was no small bout. In fact, Romans perfected such a torment by carrying their target to near death. Their weapon consisted of straps with broken pieces (glass, bones, etc.) at the end of them. The tormentor would continuously lay a beating upon the back of the person (who was without clothes), causing rips and tears through the skin, even reaching to the deep muscles. Could Jesus "feel" the whips scrape across His back as He prayed to His Father in the garden?

The crucifixion. [12] Roman crucifixion was a perfected way for the inflicted to die with as much pain as possible. The person crucified would be obligated to carry the top beam of his cross, weighing about 75-125 pounds. The person would then be attached to the cross with 5-7 inch nails that would have been pounded into the wrists and the feet. The pain of the nail in the bundle of nerves would have caused extreme pain through the arms. Breathing would have been painful too, as the inflicted would hang perhaps more at a slant, having their lungs being pressed down upon. Every time a breath would occur, the crucified person would have to lift himself up, causing extreme pain throughout the body. Did Jesus "feel" this pain as He expressed His grief to His loving Father?

Jesus overcame sadness because He looked at the joy that the cross brought (Hebrews 12:2).

The three times Jesus shed a tear are specifically recorded for a specific purpose. Each one reveals a specific part of Jesus: (1) His compassion, (2) His concern, and (3) His commission. We like Jesus cry when in pain, but we can look forward to the day when there will be no tears.

Endnotes

[1] Tom Wacaster, *The Magnificence of Jesus*, Gospel Light Publishing Company, p. 18-19.

[2] Adam Clarke, John 11:30, eSWORD Module.

[3] Tom Wacaster, *The Magnificence of Jesus*, Gospel Light Publishing Company, p. 19.

[4] Tom Wacaster, *The Magnificence of Jesus*, Gospel Light Publishing Company, p. 20.

[5] Robert J. Morgan, *Preacher's Sourcebook of Creative Sermon Illustrations*, Thomas Nelson, 2007, p. 723.

[6] <https://www.family-times.net/illustration/Weeping/202811> (Changed wording by Noah Olson)

[7] Strong's Concordance, wept, eSWORD Module.

[8] https://bible-history.com/jerusalem/destruction-of-jerusalem-in-70-a-d#google_vignette

[9] Albert Barnes, Hebrews 5:7, eSWORD Module.

[10] The whole sentence comes from: Tom Wacaster who quotes Barclay, *Studies in Hebrews*, Sain Publications, 2009, p. 176.

[11] William D. Edwards, MD; Wesley J. Gable, MDiv; Floyd E. Hosmer, MS, AMI, *On the Physical Death of Jesus Christ*, Handout JAMA March 21, 1986—Vol 255, No. 11, page 1456.

[12] This information is taken from the source in endnote 11. Noah Olson has just taken it and put it into his own words.

When Jesus Cried

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WORDS WRITTEN
ON THE HEART

Proverbs 3:3

M.R. DeHaan said, “From infancy to old age the record of every man’s life is written in letters of tears.” Herbert Lockyer observed, “Tears are liquid pain.” The Psalmist wrote, “I water my couch with my tears” (Psalm 6:6).

Crying is a normal part of life. Men cry, women cry, children cry, and animals cry. Crying is an essential part of life. Ever felt better after shedding a tear? Crying is the great equalizer of life. All humans have cried. Crying leads to another showing us sympathy and compassion. Jesus equalized Himself with man as He became a man (Hebrews 2:17-18). As a human, He shed some tears of His own.

The Cry for the Bereaved (John 11:35).

Funerals, visitations, and memorials are often events with much crying. Such is an expression of love and compassion toward the hurting. Jesus loved those close to Him. Throughout His ministry, Jesus made special relationships, some of which were like family. Lazarus, Mary, and Martha were likely of this group (John 11:5). Compassion is the force that prompts another to see love. Jesus’ compassion showed that He loved His friends.

The three siblings (Mary, Martha, and Lazarus) lived in Bethany, a town southeast of Jerusalem only about 2 miles away. At this time, Jesus was in Perea (John 10:40) and was sent news of Lazarus’ illness from the sisters. Jesus did not immediately go to Bethany, but remained in Perea for another two days, for a specific purpose (John 11:4, 15). He eventually made His trek toward Bethany. Beautifully, Jesus is one among the many that arrive to comfort the family, for many Jews came to offer their hearts (John 11:19).

Jesus told His apostles that Lazarus was asleep. Of course, they thought of physical unconsciousness, while the Lord meant that He was dead. It had been four days since he died, so decomposition would have begun to set in. Martha came out to meet Him, outwardly expressing her grief telling Jesus, “if you had only been here, he would have not died.” Jesus

assured her that He was the resurrection and the life (John 11:25-27). He assured her that her brother would live again (John 11:23). Christ is the source for all resurrections either past (1 Corinthians 15:23), present (Romans 6:4), and future (John 5:28-29).

Mary came to Jesus too, after Martha secretly informed her of His coming. She came quickly to Jesus, where she would utter the same cry as her sister, but she fell down at His feet (John 11:32). While she and the other Jews were wailing aloud, Jesus is said to have “groaned in the spirit” and “was troubled.” Jesus was agitated at the sin that death had caused and the pain that the prince of darkness inflicted.[1] Jesus likely was very close to the place where Lazarus was buried, for the Jews usually put the dead outside the cities.[2] He asked where Lazarus was laid, and others lead Him to the tomb. This tomb was in a cave with a big stone that laid against it (John 11:38). Before Jesus arrived at the tomb, He shed His tear. This was not an audible cry, but a silent one. Perhaps he wept because:

- Lazarus was going to leave paradise and return to face the sorrows of life.[3]
- Many of the people present did not believe He would raise up Lazarus.
- He saw the pain that was caused by the death of Lazarus.[4]

Jesus the mighty became Jesus the lowly by sympathizing with the hurting at the funeral of Lazarus and the people recognized it (John 11:36). No other gods of any other religion would have stooped so low as to mourn for the loss of one of their creation, but Jesus did. He would raise Lazarus from the dead (John 11:38-44), which caused some to believe in Him (John 11:45).

We should learn to be sympathetic like Jesus (Romans 12:15). Letting someone know you care, leads to comforting countenances. “A little girl was once late coming home from play. When her mother asked her where she had been, she explained that her friend had fallen and broken her very special doll. ‘And,’ said the little girl, ‘I stayed to help her.’ ‘How

did you help her?’ asked the mother. ‘I just sat down and helped her cry.’”[5]

The Cry for the Lost (Luke 19:41).

“A woman went to her preacher and said, ‘I’ve been a Christian for 20 years. I’ve read books on how to win souls. I’ve memorized scripture. I’ve taken courses on how to win the lost. And yet I haven’t won one person to the Lord. Why?’ The preacher’s answer surprised her. He said, ‘It is because your eyes are dry.’”[6] Jesus’ eyes were not dry for the lost.

Prior to Jesus’ cry in Luke 19:41, just 31 verses earlier, He is recorded Jesus’ as having given His purpose for coming to humanity (Luke 19:10). This goal guided His steps, words, and actions. He was on His way to Jerusalem (Luke 19:28) and He commanded two of His disciples to bring Him a colt from the village of Bethpage. Jesus was placed on the colt as others put their clothes in the way and praise Him (Luke 19:35-38). Even palm branches were laid on the path (John 12:13). With perhaps an envious and angry eye, some of the Pharisees commanded Jesus to stop His disciples, but such would not be done, for even if they ceased their praise, other parts of creation would shout in worship to Him. As He entered the city, He did something quite unusual. He looked at the city, sadness overcame Him, and He wept over it. This weeping was much different than in John 11:35. Jesus wept audibly.[7] Why did Jesus weep?

Because of man’s ignorance. Jesus observed the Jews’ ignorance. Ignorance is a cause for upsettendness (Hosea 4:6). This ignorance though was not innocent. Jerusalem willfully rejected the Messiah (Matthew 13:13-15). Jesus weeps today over this same disposition. Those who do not believe in Jesus are condemned already (John 3:18). Ignorance is no excuse for sinfulness, but it is a cause for sadness.

Because of man’s pridefulness. The Jews’ attitude toward Jesus, toward others, and about themselves was arrogance. While zealotness for God is good, when men become arrogant in their service to God, it equalness sinfulness (Romans 10:1-3).

Because of man’s destruction. Jesus prophesied