

The Lamentations of Jeremiah

Index

| | |
|----------------------|-----------|
| Index | 1 |
| Introduction | 2 |
| Chapter One | 5 |
| Chapter Two | 16 |
| Chapter Three | 26 |
| Chapter Four | 32 |
| Chapter Five | 38 |
| Tests | 46 |

**All scripture quotations are from the 1611 King James Bible
which is in the public domain.**

Introduction

Lamentations is written by Jeremiah, the weeping prophet, concerning the captivity of Judah and Jerusalem for their sins against the LORD. It was very possibly the scroll that King Jehoiakim had burned in Jeremiah 36:23-36

They were warned not to follow in the footsteps of the ten tribes known as the house of Israel to the North 100 years earlier, but they did not heed God's word.

When Sennacharib came to take Judah captive and to destroy Jerusalem the LORD would not allow Jerusalem to be taken, so he delivered them for his own sake, and for David's sake.

The angel of the LORD however destroyed a large part of Sennacharib's army while they slept by the angel of the LORD (185,000 men).

Isaiah 37:33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. 34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. 35 For I will defend this city to save it for mine own sake, and for my servant David's sake. 36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

Lamentations is a lament of God because he did not want to punish Judah, but he wanted their repentance, because God showed mercy to them when Sennacharib came to take them, but it is also a letter to Judah to remind them that God keeps his word.

Lamentations is laid out in a most unique fashion as an Acrostic Poem. Chapters one, two, four, and five, all have twenty-two verses in them.

Chapters one, two, and four, have each verse start the first word off with a different Hebrew letter of their aleph-bet (Hebrew Alphabet). Chapter five however does not.

The Hebrew aleph-bet has twenty-two consonants, and no vowels. Chapter three, which of course is in the middle of the other four chapters, has sixty-six verses. In each separate poem Jeremiah says all that needs to be said from Alef to Tav (or as we would say in English: From A to Z).

The first three verses all start with the Aleph, and the next three verses each start with Bet, and so on all that way through the chapter, and the aleph-bet. How many books of the Bible are there? Sixty-six. Interesting.

Why is this? I believe it is because God is sending Israel an "I told you so" letter, to remind them that God said he would be forced to do these things to Israel if they would not obey his word.

So, the LORD uses the aleph-bet that make up the very word of God to cause Judah to wonder at this little and unique lamentation and allow it to cause them to wonder why it was written so.

It is like God is saying all throughout this lamentation, and especially in the middle of it, A, A, A, B, B, B, etc., Judah you need to follow my word, and my word is made up of the aleph-bet, which I must teach you from the beginning again as I would have to teach a child, i.e., repetition, repetition, repetition.

God's desire is for Judah and Israel to repent, and return to Him, because they had forgotten the one who gave them the very language they spoke, and which they read, and with which the scriptures were written.

* Very little commentary will be given in this book for most of it is repetitious, and it speaks for itself.

In 586 BC Solomon's Temple was destroyed on the 9th of Av on the Jewish Calendar, and this book is read every 9th of Av in synagogues to commemorate the destruction of it, and the people were to weep on this day.

Five chapters designed by God, each having the number twenty-two prevalent in it, and one of those chapters being three times as long as the others. Could it be twenty-two verses for each member of the Godhead? (Trinity). Possibly.

The word of God in Lamentations is a three-fold witness to Israel, and Judah, that God said he would punish them for the turning away from him, and now he was doing it.

Chapter One

The day of his fierce anger

Aleph 1 How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!

How doth the city sit solitary: This is speaking about the city of Jerusalem.

How is she become as a widow: Notice that Jeremiah personifies the city as a woman that has become as a widow. This would imply that her husband is not dead, but that he has left her alone like a widow, and he will return one day.

Israel, however, is the adulterous wife of Jehovah, and she no longer receives the protection and provision from the husband of her youth because she has played the harlot going after other gods.

Jerusalem is like a widow, but she does not deserve the honourable title of a widow. Widows, that are widows indeed (1st Timothy 5:3 and 16), were to be looked after by Israel, as commanded in God's word, but the religious devoured widows houses even in Jesus' day.

Matthew 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

In contrast in the last book of the Bible, we read about the city of new Jerusalem coming down as a bride adorned for her husband which is believing Israel, or as the apostle Paul calls them: the Israel of God.

Revelation 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Israel had become spiritually dead to her people, and because of it, Jerusalem became as a widow, meaning, her partner would not enter her walls because he was dead to her, and it would not be until the resurrection that she would have the opportunity to see her husband again in the kingdom.

Isaiah 47:8 Therefore hear now this, *thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:* 9 But these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, *and for the great abundance of thine enchantments.*

Princess among the provinces: This is the only time this phrase is found in the bible. The term “princes of the provinces” is found five times, four of them are found in 1st Kings 20:14-19.

How is she become tributary: Jerusalem at her Zenith had nations giving tribute unto her, and now it was all reversed. She will in the kingdom return to her exalted status, and she will reach heights that no kingdom has ever attained when she recognizes her husband as he who is also her King.

Beit 2 She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

Among all her lovers she hath none to comfort her: Jerusalem's many lovers are the nations around her, and those nation's gods that she trusted in over the God of the bible. See Jeremiah 3:1, 4:30, 23:20-22, 30:14, Lamentations 1:10, 19, Ezekiel 16:33-37, 23:5-22, and Hosea 2:5-13.

Gimmel 3 Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

Judah is gone into captivity: See Jeremiah 13:17.

God had promised Judah and Israel that she would be taken away into captivity and her cities destroyed if she forsook God, and if she would not turn at his reproofs. When God keeps his promises, we sometimes think he is unfair. See Leviticus 26.

It was Israel and Judah that played the harlot, not God. God had always been faithful, even now he was faithful to keep his word to her, to punish her so that one day he could restore her in her kingdom.

Between the straits: Between two high places.

Dalet 4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

The ways of Zion do mourn: The ways of Zion were the precepts taught in the law of Moses and her feasts. These ways were to go forth out of Zion. See Isaiah 2:3 and Micah 4:2.

Who is mourning here? The Word itself. The word is personified in the Messiah because Israel was not in the land because of her idolatry to come to the feasts that God had given to her. See John 1:1 and 14.

Hey 5 Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. Vav 6 And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

For the multitude of her transgressions: See Jeremiah 30:14-15.

The daughter of Zion: This title is used 26 times in the old testament, and it refers to the city of Jerusalem, its temple, the mount of Zion itself, and the nation.

The daughters of Zion is a reference to what was given birth to in the land that God gave unto the children of Israel. These are the literal women born in Israel. See the Song of Solomon 3:11, Isaiah 3:13-14 and 4:4.

Just as the God's city of Jerusalem is called a virgin, so is Satan's city of Babylon also called a virgin daughter.

Isaiah 37:22 This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

Isaiah 47:1 Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is no throne*, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

Notice also that New Jerusalem is seen in the book of the revelation as chaste (virgin) bride adorned for her husband, while Babylon in the same book is seen as the great whore that sitteth upon many waters. She is called mystery Babylon, the mother of harlots. See Revelations 17 and 19.

Zain 7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths. Cheth 8 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

They mocked at her sabbaths: This was while they were captive that they were mocked for trying to keeping the sabbath day while in exile when they were not keeping it while they were in their own land.

She is removed: Jerusalem played the harlot, with Judah, just as Israel had done, and for that they were removed like a harlot was to be removed for her sin. See Deuteronomy 28:25.

They have seen her nakedness: See Jeremiah 13:21-22.

Teth 9 Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified himself.

Her filthiness is in her skirts: Just like white robes will be the righteousness of the saints in the tribulation period, so the skirts were filthy in Jerusalem because of her whoredoms. See Revelation 7:9-14.

She had no comforter: See verse two above, and verse sixteen below.

Yod 10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen *that the heathen entered into her sanctuary*, whom thou didst command *that they should not enter into thy congregation*.

Her pleasant things: This is speaking about the sanctuary, and everything in it used to worship the LORD, all the scrolls and instruments of worship.

The heathen entered into her sanctuary: There was a middle wall of partition erected between the circumcised and the uncircumcised (heathen) and now that Judah was taken the heathen entered the place that was abandoned by the circumcision. See Ephesians 2:14.

They should not enter into thy congregation: See Numbers 18:4 and Deuteronomy 23:3-4.

Caph 11 All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

They have given their pleasant things for meat: The land was called pleasant. God's word was called pleasant, and the sanctuary was also called pleasant with all of its items for worship, but they traded them for provisions from the nations.

Isaiah 64:11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

For I am become vile: Now Jeremiah speaks as if he is the city of Jerusalem to give it a voice, and he keeps this up through verse 16.

Lamed 12 Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.

The day of his fierce anger: The LORD'S anger is mentioned ten times in the first four chapters of the book of Lamentations. Jeremiah most likely wrote these lamentations sitting outside the destroyed walls as the people passed by mocking the once great city.

There is a place in the hill called Golgotha known as Jeremiah's grotto where it is believed Jeremiah wrote these laments. It is in one of the caves that make up the skull formation that the hill is named after.

If Judah thought they had it bad, they could just look at Jeremiah and all that he had to suffer at this time and he was righteous. Remember him being cast into the muddy cistern? See Jeremiah 38.

Mem 13 From above hath he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day.

He sent fire into my bones: See Jeremiah 20:9.

Jeremiah 20:9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.

He hath spread a net for my feet: See Ezekiel 12:13 which is speaking of Judah's king directly, but also to the nation indirectly.

Nun 14 The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up.

The yoke of my transgressions is bound by his hand: See Deuteronomy 28:48.

From whom I am not able to rise up: Jeremiah had to be rescued, not by his fellow countrymen, but by an Ethiopian Eunuch (not the one in Acts 8) who tied clothes together to pull him out of the cistern. See Jeremiah 38.

Samech 15 The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a winepress.

The Lord hath trodden under foot: The Messiah will one day do this when he returns to set up his kingdom. It is like someone crushing grapes in a winepress. See Isaiah 63:3.

Jeremiah is speaking about Judah being taken captive for not listening to God's word through him. The priests opposed Jeremiah, the son of a priest, and had him cast into a muddy cistern. See Jeremiah 38:1-28.

The Lord hath trodden the virgin, the daughter of Judah, as in a winepress: The Babylonian captivity was a punishment for Judah's sins,

but it was only a dress rehearsal for what is to come, the time of Jacob's trouble (Jeremiah 30:7). See also Isaiah 60:3.

***Ain 16* For these *things* I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.**

The comforter that should relieve my soul is far from me: Jeremiah is a perfect example of the righteous suffering because sins of others. Jeremiah told Judah to surrender to Babylon because God had brought the Babylonians to punish Judah for their sin against God.

The comforter was far from all of Judah, because of her sin. God was not going to make exceptions in Judah just for Jeremiah's sake. Judah had not listened to God's word and Jeremiah suffered alongside of his disobedient countrymen, and often at their hands. See Jeremiah 13:17.

***Pe 17* Zion spreadeth forth her hands, and there is none to comfort her: the LORD hath commanded concerning Jacob, that his adversaries should be round about him: Jerusalem is as a menstruous woman among them.**

Zion spreadeth forth her hands: See Jeremiah 4:31.

There is none to comfort her: See verse 2 and 9 above.

Jerusalem is as a menstruous woman among them: Jerusalem was unclean to the Babylonians because of her yoking up with Egypt for protection that would not be given to her. God was the one Judah should have trusted for her deliverance, but she did not.

Tsadi 18* The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity. ***Kof 19* I called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.*

I have rebelled against his commandment: Again, after one verse, Jeremiah speaks on Jerusalem's behalf. It wasn't Jeremiah that rebelled against the LORD's commandments, Judah and Jerusalem did.

I called for my lovers, but they deceived me: Egypt did not come to Judah's rescue.

Resh 20 Behold, O LORD; for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death.

Abroad: In their captivity they were often a prey to their enemies.

At home: Those that remained in the land there was death from starvation.

Shin 21 They have heard that I sigh: there is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done it: thou wilt bring the day that thou hast called, and they shall be like unto me. Tau 22 Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

In these last verses Jeremiah identifies himself with Judah, and he says to the LORD what Judah should have said a long time ago, but they did not.

Chapter Two

The LORD was as an enemy

1 How hath the Lord covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

The beauty of Israel: Is the daughter of Jerusalem which housed the sanctuary of the LORD, but now it would be cast down by the Babylonians for their rebellion against the LORD.

The Lord covered the daughter of Zion with a cloud: God had covered himself from Israel's view as he led them in the wilderness for their protection because of his holiness, but now he was covering Judah with a cloud so that he did not have to look at their wickedness.

This cloud was also a cloud of darkness for Israel

Lamentation 3:44 Thou hast covered thyself with a cloud, that *our* prayer should not pass through.

His footstool: The temple is called the footstool of the LORD. See 1st Chronicles 28:2. The earth is also called the LORD'S footstool in Isaiah 66:1.

2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong

holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

The habitations of Jacob: The houses of Jacob's descendants.

The strongholds of the daughter of Judah: See Jeremiah 48:41.

He hath polluted the kingdom: This is talking about the kingdom of Judah (not the millennial kingdom), that was coming to an end with the captivity of Judah, the millennial kingdom will never end. Judah's kingdom and leadership ceased in one night.

3 He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about.

The horn of Israel: This is related to the kingdom of Israel, with their kings. Remember the visions in Revelation of a beast with ten horns?

Notice that it says that he (the LORD) hath cut off all the horn of Israel, not Babylon, because it was the LORD that used Babylon to bring all of Israel, Judah was a part of Israel, into captivity because of her sin against him.

He hath drawn back his right hand: The hand of God was withdrawn from their protection. Who is seated today on God's right hand? Jesus Christ.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. 5 The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

He hath bent his bow like an enemy: When you put a string on a bow it must be bent first. His bow was to be used against his own people because of their sin.

In the tabernacle of the daughter of Zion: The LORD'S temple in Jerusalem.

6 And he hath violently taken away his tabernacle, as *if it were of a garden:* he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

He hath violently taken away his tabernacle, as if it were a garden: It was stripped clean as a vine in a garden. Israel is referred to as the LORD'S vineyard or garden.

7 The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.

The Lord hath cast off his altar: It was rejected and taken away because of their grievous sins against the LORD.

The Ammonite and the Moabite celebrated in it concerning its destruction, like Israel once did in its glory during their feast days.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. 9 Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD.

The wall of the daughter of Zion: The LORD had taken down the hedge of protection he had placed around his people.

Circumcision was an advantage when Israel was obedient to the covenant they made with the LORD, but when they were disobedient, their circumcision was made uncircumcision.

They may have been direct descendants of Israel (Jacob), but they were not all the Israel of God, unless they were circumcised in their heart.

The LORD did all of these things in response to all the things that his people did unto him in turning their back on him and following after the gods of their Gentile neighbors.

Her king and her princes are among the Gentiles: They were taken captive.

The law is no more: The law could not be administered without a tabernacle or a temple which they did not have while in captivity.

Her prophets also find no vision from the LORD: While Israel was in their final stage of punishment (See Leviticus 26) the heavens would be silent. The captivity actually gave birth to the beginning of Synagogues.

The destruction of the daughter of my people

10 The elders of the daughter of Zion sit upon the ground, *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground. 11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city. 12 They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

The daughter of my people: The city of Jerusalem. See also Micah 4:8.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee? 14 Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

False burdens: False prophecies that lead to greater burdens.

O, Daughter of Jerusalem: The city of Jerusalem. See verse 15 below:

O virgin daughter of Zion: This speaks of Israel in all her glory, and is compared here with the daughter of Jerusalem which had defiled herself.

The perfection of beauty

15 All that pass by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, Is this the city that *men* call The perfection of beauty, The joy of the whole earth?

Psalm 48:2 Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

Psalm 50:2 Out of Zion, the perfection of beauty, God hath shined.

Their enemies speak out against her

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this is the day that we looked for; we have found, we have seen it.

The enemies of Judah believe they have caused her destruction, but the LORD had covenanted this very thing with his people if they chose not to respond to all of his previous chastening.

This is the day that we looked for; we have found, we have seen it:

This is speaking of what Leviticus 26:25 warned them would happen:

Leviticus 26:25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

17 The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.

The horn of thine adversaries: This is a reference to the kingdoms of the Gentiles that ruled over Israel for a time like Egypt, Babylon, Assyria, and Rome. See Leviticus 26.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

Their heart cried unto the Lord: The word Lord is used here to describe God, and not LORD, because the word Lord is the word Adoni, while LORD is Jehovah. The word Adoni (Lord) is only used in the first three chapters of Lamentations, not the last two, while LORD is used throughout the book.

O wall of the daughter of Zion: The LORD had taken down the hedge of protection he had placed around his people.

Let not the apple of thine eye cease: Israel is the apple of God's eye.

The people feared they had gone too far, and that God would allow them to be destroyed, but God covenanted to never allow them to be destroyed. See Leviticus 26:16-17 & Jeremiah 14:17.

Deuteronomy 32:10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

Psalms 17:8 Keep me as the apple of the eye, hide me under the shadow of thy wings,

Zechariah 2:8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street. **20** Behold, O LORD, and consider to whom thou hast done this. **Shall the women eat their fruit, and children of a span long?** shall the priest and the prophet be slain in the sanctuary of the Lord?

Arise, cry out in the night: in the beginning of the of watches pour out thine heart: Those that seek God early shall in the future tribulation period will find him.

Hosea 5:15 I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

Shall the women eat their fruit, and children of a span long: This is speaking about women eating the fruit of their womb, even newborns of a span long, because of their hunger.

Leviticus 26:29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

See Lamentations 4:10, Leviticus 26:29 and 2nd Kings 6:24-30 (concerning Israel).

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied. **22** Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD'S anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

Terrors: See Leviticus 26:16.

Those that I have swaddled and brought up: See 1st Samuel 10:18, 2nd Samuel 7:6, and 1st Chronicles 17:25.

Isaiah 1:2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

Chapter Three

Three in One

Chapter three is the longest of the five chapters, or laments. It has three times as many verses as each of the four other chapters.

The first letter of the first word in each of the first three verses all begin with the same Hebrew letter “Aleph,” and the next three verses first word all begin with the Hebrew letter “Beth” and on and on it goes all the way through all sixty-six verses with the sixty-fourth-sixty-sixth verses first word all starting with the twenty-second letter of the Hebrew alphabet, “Tav.”

1 I am the man that hath seen affliction by the rod of his wrath. 2 He hath led me, and brought me into darkness, but not into light. 3 Surely against me is he turned; he turneth his hand against me all the day. 4 My flesh and my skin hath he made old; he hath broken my bones. See Isaiah 38:13.

I am the man that hath seen affliction by the rod of his wrath: The other generations had the tabernacle and the temple but Jeremiah saw the temple destroyed in his days.

He hath led me, and brought me into darkness, but not into light: Jeremiah suffered what other Israelites before him only read about as in the future if Israel rebelled.

5 He hath builded against me, and compassed me with gall and travail. 6 He hath set me in dark places, as *they that be dead of old.*

And compassed me with gall: Gall is a poisonous plant, like wormwood.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy. 8 Also when I cry and shout, he shutteth out my prayer.

He shutteth out my prayer: He shutteth up the windows of heaven. See verse 3:44 below:

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked. 10 He *was* unto me as a bear lying in wait, and as a lion in secret places. 11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate. 12 He hath bent his bow,

and set me as a mark for the arrow. **13 He hath caused the arrows of his quiver to enter into my reins.**

He hath bent his bow: To put a string on it to use it in battle against him.

14 I was a derision to all my people; and their song all the day.

I was in derision: His own people laughed at him and sang songs deriding him (ridiculed him).

15 He hath filled me with bitterness, he hath made me drunken with wormwood. 16 He hath also broken my teeth with gravel stones, he hath covered me with ashes. 17 And thou hast removed my soul far off from peace: I forgot prosperity. 18 And I said, My strength and my hope is perished from the LORD: 19 Remembering mine affliction and my misery, the wormwood and the gall. 20 My soul hath *them* still in remembrance, and is humbled in me.

He hath broken my teeth with gravel stones: See Psalm 3:7.

My strength and my hope is perished from the LORD: See Psalm 22:15 and 19.

21 This I recall to my mind, therefore have I hope. 22 It is of the LORD'S mercies that we are not consumed, because his compassions fail not.

Notice how verse twenty-two ends above, and see how verse twenty-three continues the context, which lets us know that there are not three separate poems/laments in this section, but one three times as long as the other chapters/laments.

It is of the LORD'S mercies that we are not consumed: God made a covenant with Israel that they would never cease from being a people.

Malachi 3:6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

His compassions fail not: See Psalm 78:38.

23 They are new every morning: great is thy faithfulness. 24 The LORD is my portion, saith my soul; therefore will I hope in him. 25 The LORD is good unto them that wait for him, to the soul *that* seeketh him. 26 *It is good that a man* should both hope and quietly wait for the salvation of the LORD.

They are new every morning: great is thy faithfulness: This is a song that is sung in churches today by Christians but it is a lament of Israel for their sins against the LORD.

27 *It is good for a man that he bear the yoke in his youth.* 28 He sitteth alone and keepeth silence, because he hath borne *it* upon him. 29 He putteth his mouth in the dust; if so be there may be hope.

30 He giveth *his* cheek to him that smiteth him: he is filled full with reproach.

He giveth his cheek to him that smiteth him: This is most likely a prophecy about Jesus being beaten before he was crucified.

31 For the Lord will not cast off for ever: 32 But though he cause grief, yet will he have compassion according to the multitude of his mercies. 33 For he doth not afflict willingly nor grieve the children of men.

For the Lord will not cast off for ever: Jeremiah tells Israel not to think all hope is lost because God is merciful and he has promised the will redeem Israel.

34 To crush under his feet all the prisoners of the earth, 35 To turn aside the right of a man before the face of the most High, 36 To subvert a man in his cause, the Lord approveth not. 37 Who is he *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not? 38 Out of the mouth of the most High proceedeth not evil and good? 39 Wherefore doth a living man complain, a man for the punishment of his sins? 40 Let us search and try our ways, and turn again to the LORD. 41 Let us lift up our heart with *our* hands unto God in the heavens. 42 We have transgressed and have rebelled: thou hast not pardoned. 43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied. 44 Thou hast covered thyself with a cloud, that *our* prayer should not pass through.

Thou hast covered thyself with a cloud: See also Lamentations 2:1.

45 Thou hast made us *as* the offscouring and refuse in the midst of the people. 46 All our enemies have opened their mouths against us.

Thou hast made us as the offscouring and refuse in the midst of the people: Refuse is trash. It was they who forced God's hand in this, God did not make them an offscouring, they did it to themselves. See 1st Corinthians 4:13.

47 Fear and a snare is come upon us, desolation and destruction.

Jeremiah's lament for himself

48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people. 49 Mine eye trickleth down, and ceaseth not, without any intermission, 50 Till the LORD look down, and behold from heaven. 51 Mine eye affecteth mine heart because of all the daughters of my city. 52 Mine enemies chased me sore, like a bird, without cause. 53 They have cut off my life in the dungeon, and cast a stone upon me. 54 Waters flowed over mine head; *then* I said, I am cut off. 55 I called upon thy name, O LORD, out of the low dungeon. 56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry. 57 Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not. 58 O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life. 59 O LORD, thou hast seen my wrong: judge thou my cause. 60 Thou hast seen all their vengeance *and* all their imaginations against me. 61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me; 62 The lips of those that rose up against me, and their device against me all the day. 63 Behold their sitting down, and their rising up; *I am* their musick. 64 Render unto them a recompence, O LORD, according to the work of their hands. 65 Give them sorrow of heart, thy curse unto them. 66 Persecute and destroy them in anger from under the heavens of the LORD.

Sorrow of heart:

Leviticus 26:16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

Chapter Four

The daughter of my people

1 How is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

The most fine gold: This phrased is used one other time as a reference to the Messiah of which the sanctuary was a picture of his dwelling among them.

Their sin made the gold dimmer, so that they could not see the beauty of the LORD in the sanctuary. See Song of Solomon 5:11.

The stones of the sanctuary are poured out in the top of every street: Every house on every street was responsible for the loss of the sanctuary and their captivity, it was not for the sin of any one person.

The stones were literally tore down and broken up and spread out all over the city.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

The precious sons of Zion: See Isaiah 29:16 and Zechariah 9:13.

3 Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness.

The daughter of my people: This exact title is used fourteen times in scripture, one time by Isaiah in the same context as Jeremiah's uses it. The book of Isaiah was written about 100 years before the book of Jeremiah was written. See Isaiah 22:4.

Jeremiah uses this title thirteen times in his two books, four of which are in the book of Lamentations chapters three and four.

Cruel, like the ostriches in the wilderness: They care more for themselves than the little ones.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them. 5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

Desolate in the streets: See Jeremiah 33:10 and 44:6.

They that were brought up in scarlet: Those that lived in luxury.

2nd Samuel 1:24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

1st Samuel 2:8 He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory:

See Psalm 113:7 and Luke 14:33-35.

6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

The sin of Sodom: The people of Sodom were destroyed in an instant, whereas the children of Judah suffered the rest of their lives.

Remember the pronouncement of Jesus against the cities of Chorazin, Capernaum and Bethsaida?

Matthew 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. **22** But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. **23** And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. **24** But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

Her Nazarites: Those Israelite men who had taken the vow of a Nazarite to separate themselves from this world and to serve the LORD. See Numbers chapter six and Judges 13:5-7 and 16:17.

8 Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.

The Nazarites at this time have done a complete 180 from serving the LORD to serving self and religion, and they are no longer recognizable by the LORD as his servants.

9 *They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field.*

They that be slain with the sword are better than they that be slain with hunger: Hunger is a slow painful death.

10 The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people. See Lamentation 2:20.

The hands of the pitiful women have sodden their own children: As in the story of the two women who agreed to eat their own children? See 2nd Kings 6:26-30, Deuteronomy 28:55, and Ezekiel 5:10.

Leviticus 26:29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

11 The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. 12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

In Solomon's reign Israel was a type of the future reign of the Messiah in some sense because there was peace in those days because David had fought the battles of the LORD.

Solomon however did not fear the LORD as David did, and the kingdom began to become like all the other kingdoms of the world by the end of his life, until it was too late to turn it around.

Jeremiah 17:24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; 25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. 26 And they shall come from the cities of Judah, and from

the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. 27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

13 For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her, 14 They have wandered *as blind men* in the streets, they have polluted themselves with blood, so that men could not touch their garments. 15 They cried unto them, Depart ye; *it is unclean*; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn *there*.

For the sins of her prophets: The prophets prophecied for profit, not for the LORD.

Ezekiel 13:3 Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

Jeremiah 5:13 And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.

The iniquities of her priests, that have shed the blood of the just:
See Isaiah 59:1-9.

16 The anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders. 17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that could not save us*.

The anger of the LORD hath divided them: The people of Judah who were now hoping that Egypt would now save them from Babylon. It did not happen.

18 They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come. 19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness. 20 The breath of our nostrils, the anointed of the

LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

The anointed of the LORD: This is speaking of Jeremiah when he was cast into the miry pit. See Jeremiah 38:6.

The king has been described as the anointed of the LORD, or the LORD'S anointed in scripture. See Jeremiah 52:9. The king went with the captives into captivity, but he was blinded and never saw the city with his eyes.

21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

The land of Uz: Where Job was from. See Job 1:1 and Jeremiah 25:20.

The cup also shall pass through unto thee: The cup of the LORD'S fury. See Isaiah 51:17.

22 The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.

O daughter of Edom: This is the second and last time this phrase is used in the bible. The first time it was used was in the preceding verse. See also Jeremiah 25:15-21.

Chapter Five

We have Sinned

Chapter five is its own separate poem/lament, which is easy to be seen in Hebrew, but not so much in English because this chapters doesn't begin the first word in verse one with the first letter in the Hebrew Alefbet. Why is that?

I believe it is because chapters one through four tell the Hebrew reader that the LORD told them systematically in his word that if they did not obey the covenant they made with the LORD at Sinai, then all these things would happen to their nation.

Chapter five which is also twenty-two verses long is the remedy for the reason they are lamenting, which can be summed up best in the following verse:

2nd Chronicles 7:14: If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn

from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

1 Remember, O LORD, what is come upon us: consider, and behold our reproach. 2 Our inheritance is turned to strangers, our houses to aliens.

Our inheritance is turned to strangers: Gentiles are commonly referred to as strangers. See Acts 13:17.

Israel was also called strangers when they were scattered among the Gentiles. See 1st Peter 1:1.

Our houses to aliens: The word Aliens here refers to Gentiles as well.

Ephesians 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

Hebrews 11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

3 We are orphans and fatherless, our mothers *are* as widows. 4 We have drunken our water for money; our wood is sold unto us.

We have drunken our water for money: The Gentiles ruled over them and their possessions, and they sold them the basic things they needed to survive that were originally theirs by inheritance, because of their rebellion against the LORD.

5 Our necks *are* under persecution: we labour, *and* have no rest. 6 We have given the hand to the Egyptians, *and* to the Assyrians, to be satisfied with bread. 7 Our fathers have sinned, *and are* not; and we have borne their iniquities. 8 Servants have ruled over us: *there is* none that doth deliver us out of their hand. 9 We gat our bread with *the peril of* our lives because of the sword of the wilderness.

We have given the hand: They gave themselves into servitude by compromising their commitment to the LORD in exchange for bread. They would hide their wheat from their enemies just so they could survive.

10 Our skin was black like an oven because of the terrible famine. 11 They ravished the women in Zion, *and* the maids in the cities of

Judah. 12 Princes are hanged up by their hand: the faces of elders were not honoured. 13 They took the young men to grind, and the children fell under the wood. 14 The elders have ceased from the gate, the young men from their musick.

Our skin was black like an oven because of the terrible famine: See Song of Songs 1:5-6 and Jeremiah 8:21.

Princes are hanged up by their hand: This was a way to let the nation know that their previous leaders were no longer in charge.

They lost their positions because they left the LORD, and he allowed their enemies to rule over them.

The elders have ceased from the gate: Where they would sit to judge as in the story of Boaz wanting to marry Ruth.

15 The joy of our heart is ceased; our dance is turned into mourning.

The joy of our heart is ceased: The tabernacle and Jerusalem were where they went to praise the LORD, and now they were both destroyed and they were taken away because of their own sin.

Nehemiah 8:10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this* day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

See also Jeremiah 31:13.

16 The crown is fallen from our head: woe unto us, that we have sinned! 17 For this our heart is faint; for these *things* our eyes are dim. 18 Because of the mountain of Zion, which is desolate, the foxes walk upon it. 19 Thou, O LORD, remainest for ever; thy throne from generation to generation. 20 Wherefore dost thou forget us for ever, *and* forsake us so long time?

The crown is fallen from our head: This is a reference to the LORD taking the nation's king from them, as they now would be under a Gentile King.

The mountain of Zion: The place of the temple.

Lamentations chapter five is all about Jeremiah confessing their iniquities as a nation, and the iniquity of their fathers.

It is acknowledging that the LORD's chastening has humbled them as a nation, and it is a plea for the LORD to remember his covenant that he made with them at Sinai, that if they would repent then he would restore them to their land.

Leviticus 26:40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; 41 And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: 42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. 43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. 44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God. 45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD.

Judah came out of their captivity, but Israel never did. That is why there was an emphasis of Jesus and the twelve going to the lost sheep of the house of Israel.

21 Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old. 22 But thou hast utterly rejected us; thou art very wroth against us.

Turn thou us unto thee: Jeremiah knew that the LORD would have to turn his people's hearts back to the LORD because they were not going to do it on their own.

Thou hast utterly rejected us: During the time of their chastisement from the LORD they were chastised with as much punishment as was needed to bring them to their knees in dependance on their Creator, but once they had served their time in captivity, the LORD's protection would be waiting for them where it always was, in the center of his will for them.

The End

Tests

To submit a test for grading simply copy the test **with your answers in bold font** in the body of an email and send them to:

test@schoolofthebible.us

Lamentations Tests 1.25 Credit hours

Intro Test

1. How many verses are in Lamentations?
2. How many verses are in each chapter of Lamentations?
3. What is unique about the number of verses in each chapter in Lamentations?
4. What is the only other chapter in the bible that is like the book of Lamentations?

Chapter One Test

1. What is the reason that Judah was taken captive by Babylon?
2. What was the remedy for Israel?
3. What year was Judah taken into captivity in Babylon?
4. When were they released?
5. How long did does Jeremiah 25:11 say Israel must be held captive?

Chapter Two Test

1. What prophetic books are from the time of the captivity?
2. What prophetic books are after the captivity?
3. What title is mentioned six times in this chapter?
4. What does that title refer to?
5. What did the LORD violently take away from Israel as if it were a garden?
6. What was also destroyed from the daughter of Zion?
7. What was called the joy of the whole earth?

Chapter Three Test

1. When looking at the first twenty-two verses of chapter three what seems to be the recurring theme?
2. When looking at the second twenty-two verses how has the emphasis changed?
3. When looking at the third group of twenty-two verses how do they relate to the previous forty-four verses?

Chapter Four Test

1. Whose visage turn blacker than coal because of Israel's sin?
2. What did the pitiful women do with their children?
3. What two groups did Israel no longer respect, nor favour?

Chapter Five Test

1. What is chapter five all about?
2. What does Leviticus 26 say is the remedy for Israel's sins?