

Bible Commentary on Lamentations

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Bible Commentary on Lamentations

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Introduction

This is not your typical commentary, so I'd like to give a few words of explanation before you begin. As a child I was taught to read the Word of God on a daily basis. Our goal as a family was to read through the Bible once a year, and that is what we did. When I became an adult I kept reading the Bible from cover to cover.

One day, however, I realized that I wanted something more. Reading the Bible was good, but I wanted to actually *study* it. Could I explain what each verse meant? Did I really understand what each chapter was saying? I decided to start writing daily commentary instead of just reading the Word.

This commentary was put together to help me study the Bible. I have no plans to release it, for there are far better commentaries out there that were written by much wiser men. This document is simply a tool to help me understand what the Word of God has to say.

Jon Cooper
4/14/2019

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Introduction to Lamentations

The chapters in Lamentations were originally in the book of Jeremiah. A long time ago they were taken out of Jeremiah and put into their own book. I'm not convinced that was a good idea, but it's what happened.

The events that are described in this book correspond to the time when Nebuchadnezzar besieged Jerusalem. According to the timeline that I put together (see Resource 2, "Timeline"), that took place from 588 BC to 586 BC.

6/23/2018, 7/24/2019

Lamentations 1

"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!" (Lamentations 1)

This is talking about the fall of Jerusalem. These lamentations are a lament over what happened to Jerusalem and the Jews. Notice that there's an entire book dedicated to mourning the judgment of the Jews and the terrible things that happened to them! That in itself speaks volumes of God's love – the Lord is showing great compassion here. These are not Jeremiah's words; they are God's words. God clearly loves His people and cares for them. This book doesn't say "You deserved it; too bad for you". This is a book of deep grief.

"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." (Lamentations 1)

Judah chose to love the surrounding pagan and idolatrous nations instead of God. The Lord warned her against this. In the end, God cared for her and her lovers abandoned her.

"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. 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." (Lamentations 1)

As I said earlier, this is speaking of the fall and conquest of Judah and Jerusalem. You can see the great pain that God's judgment has caused. The Lord warned about this in advance and urged the nation to repent so it wouldn't face this judgment, but the people refused.

"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. 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." (Lamentations 1)

This book (and the book of Jeremiah) makes it clear that the things which happened to her weren't just random chance. They happened because of her sin. God judges nations for the sins that they commit. We saw at the end of Jeremiah that God pronounced judgment upon more than just Judah; He also called out other nations for their sin as well and pronounced judgment upon them too. God is no respecter of persons or nations when it comes to judging sin.

"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." (Lamentations 1)

It's going to be a *very* long time before Jerusalem is prosperous, at peace, and not under someone else's control. Even when the Jews returned to the land after 70 years it was still ruled by someone else. They lost the kingdom, and they wouldn't get an independent nation back until the 20th century.

"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. 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." (Lamentations 1)

Why did all of these things happen? It wasn't because she had "bad luck", as some claim. No, it was because of her sin. Jerusalem did terrible things and refused to repent, so God judged her for all her wickedness. The Lord offered to pardon her sin and forgive her if only she would repent, but she refused. That's why she is afflicted and that's why she has no comforter. She brought this upon herself.

"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." (Lamentations 1)

The Mosaic Law said that people from certain nations were not allowed to enter into the temple (Deuteronomy 23:3). Yet because of Judah's sin, God turned the temple over to them and destroyed it. God warned Israel in advance that He would do this if they didn't repent, but would not listen.

"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." (Lamentations 1)

The judgment is so severe that people are starving. As we will see later in this book, this is going to lead to cannibalism. This is what God's judgment on sin looks like – and this sort of judgment is not reserved for just Israel. During the seven-year tribulation period the Lord will pour out this sort of judgment upon the whole world. The Lord gives nations a time to repent,

but once that time is over He brings His wrath down upon them.

"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." (Lamentations 1)

Does anyone have compassion on the Jews? No. Does anyone care? No. Is anyone offering to help? No. The Lord offered to save them, but they turned away from Him and worshiped idols and made alliance with pagans. In the day of God's wrath they are discovering that their idols cannot save them and the nations they made alliances with betrayed them. They should have turned to God before it was too late.

"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. 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. 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." (Lamentations 1)

You may think that you are strong and mighty and invincible, but God can easily destroy you and replace your

strength with weakness and pain in the day of His wrath. You may think that your transgressions are making your life easier, but in reality they are a yoke that is going to lead you to your destruction.

The church often talks about the love of God, but somehow they've forgotten about the wrath of God and the justice of God. The Lord does offer love, mercy, and compassion to all who repent – but those who refuse to repent will face His wrath, and His wrath is a dreadful and horrifying thing that no one can endure.

"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." (Lamentations 1)

As was said earlier, this is *not* a book that says "You people sinned and are getting exactly what you deserved. Let's revel in the misery of these wicked people! Isn't it great to laugh at their pain?" No, this is a book of mourning and anguish over what the Jews were suffering. They may have deserved it, but God commands us to have compassion and mercy, not to rejoice when our enemy falls (Proverbs 24:17).

"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." (Lamentations 1)

In other words, Jerusalem is looking for help and no one

is willing to help her. The nations see her as an unclean thing. (Under the Mosaic Law a menstruous woman had to be set apart as being unclean. No one could touch her. Not only was she unclean, but so was everything that she touched.)

"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."
(Lamentations 1)

Was the Lord righteous to pour out His wrath in this manner upon the wicked? Yes, He was. Everyone who sins (which is *everybody*) deserves to suffer the wrath of God, which includes death and eternal condemnation in the lake of fire. I realize it may seem to us that sin isn't really that bad, but that's because we live in a fallen world where sin is commonplace. Do you know how to tell how serious sin really is? All we have to do is look at the way the perfect, just, and all-wise God treats it. If this is how God judges sin then that tells us something about the horrifying nature of sin! Don't judge sin by how other people view it; instead judge sin by how God pours out His wrath upon the wicked.

"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." (Lamentations 1)

Do you remember the wicked and idolatrous elders and priests from the book of Jeremiah, who refused to listen to Jeremiah and instead persecuted him and tried to get him killed?

Jeremiah's life was spared and they starved to death in the city. Those wicked men thought they were winning and had the upper hand, but they were very wrong.

"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." (Lamentations 1)

I think these first-person verses are speaking from the perspective of Judah. Judah was the one who sinned, Judah was the one who was guilty, and Judah was the one who was punished and greatly troubled. That makes the most sense to me.

"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. 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." (Lamentations 1)

Yes, these verses call for Judah's enemies to receive the same treatment that she did. But we need to remember that God had already pronounced judgment upon those nations and said He would punish them for their sins. These verses are only asking God to fulfill the promises that He made. They are praying for God's revealed will to be done, for surely it's God's will for Him to do the things He already said He would do! It's not evil to

pray that God would bring His own word to pass and fulfill the prophecies He made.

6/25/2018, 7/24/2019

Lamentations 2

"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!" (Lamentations 2)

The wrath of God is a real and terrible thing. God offered Israel mercy, but when they did not take it – when they refused it for *years* and persecuted His prophets and wouldn't repent no matter what – then they did not receive mercy. Instead they received His wrath, and the wrath of an angry God is exceedingly terrible. God's mercy and compassion is great, but His wrath is great as well.

"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." (Lamentations 2)

As we saw in Jeremiah, God offered the people mercy. He had compassion and offered to save the nation, but they refused. So when the wrath of God came (because the people would not accept forgiveness), it came without pity and without

compassion and without mercy. Those who refuse mercy will be judged without mercy.

"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. 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."
(Lamentations 2)

It's true that the Babylonians were the ones who destroyed Jerusalem and carried its people away captive. However, this book makes it clear that they were just the tool that God used to carry out His wrath. The Lord was the one who fought against Israel. The Lord was the one who destroyed her city and her temple. It was the wrath of God, not the wrath of men.

"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. 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." (Lamentations 2)

As we saw in the last chapter of Jeremiah, Nebuchadnezzar's army destroyed the temple. God told the people this would happen if they didn't repent, and it happened. God did exactly what He said He was going to do. It would be many years before the Israelites would have a functioning temple and sacrificial system again. Sin has serious consequences.

"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." (Lamentations 2)

The Babylonian army did indeed destroy the wall around Jerusalem, which rendered the city defenseless. It would be rebuilt, but not until the days of Nehemiah.

After the Jews spent years persecuting and killing the prophets, God stopped sending prophets to them. This would not last forever. If you read the book of Daniel you will see that he was given a number of visions – and there were even prophets that came after the 70 year exile was over. The Lord did extend mercy to His people once the time of wrath was over.

"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." (Lamentations 2)

If you read through the book of Jeremiah you will see just how wicked and evil these people were. The elders, princes, and leaders richly deserved this judgment; they were extremely guilty and refused to repent. But notice that there's no gloating here! There is no rejoicing that these wicked people finally got what was coming to them. Instead there is deep sadness. There is mourning and anguish over what happened to them. That is something to take to heart. God takes no pleasure in the death of the wicked (Ezekiel 33:11), and we shouldn't either.

"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."
(Lamentations 2)

Where is the corn and the wine? It's all gone, and it will not be back for a long time.

"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?" (Lamentations 2)

Only the Lord could fix this – the very same Lord that the Jews hated and rejected and rebelled against. To this very day the Jews are still in rebellion against God, for they have rejected the Messiah that He sent to them. In spite of their constant rebellion, though, the Lord still loves them and one day will save all of Israel (Romans 11:26). They are still His people and He has not cast them away (Romans 11:1-2). The Lord poured out His wrath upon them, but He did not utterly make an end to them. Better days are coming, and they will come because of the faithfulness of God (who always keeps His promises).

"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." (Lamentations 2)

If you read the book of Jeremiah you will see that false prophets told the people that nothing bad was going to happen to them – that God was going to bless them and protect them, and only good things would come. Since those false prophets told lies to the people, that encouraged them not to repent. Since they didn't repent, all of this destruction came upon them. The lies of the false prophets sounded good at the time, but in the end the lies paved the way for their destruction and death.

"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? 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." (Lamentations 2)

The land of Judah was so filled with pride that they refused to listen to God or the many prophets that He sent to them! They refused to humble themselves, so God used His wrath to humble them. The people who were once filled with pride are now widely mocked by everyone. God resists the proud but gives grace to the humble (James 4:6).

"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." (Lamentations 2)

The Lord offers mercy and forgiveness to the wicked, and His compassion is indeed great. However, if that compassion is rejected and people refuse to repent, then they will receive the wrath of the Lord – and when He pours out His wrath He will do so without any mercy or compassion or pity. That is something to take to heart: there is no pity in the wrath of God.

What else does verse 17 say? That God kept His promises and did what He said He was going to do.

"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. 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." (Lamentations 2)

If you read the book of Jeremiah you will discover that after the wrath of God came upon Jerusalem and the city was destroyed, the Lord told the surviving remnant who was still in the land to remain there. He said that the time of His wrath was over and He was going to bless the people if only they would remain in the land and be obedient. If the people had obeyed then things would have been well for them – but they didn't. Instead of being obedient they rebelled and did exactly what God told them *not* to do, so God's wrath fell upon them yet again. (You can find the story in Jeremiah 42-43.)

You see, there are two types of sorrow over sin. If you experience God's wrath and that leads you to repent of your sin and turn from it, then that is a good thing. If you cry out to God in repentance and seek His mercy and forgiveness then you will find it. However, some people experience sorrow and guilt and then do *not* repent. That kind of sorrow is worthless.

It would have been much better if the Jews had listened and cried out to God in repentance after experiencing this judgment. However, that is not what they did.

How bad were things in the city? Children were literally starving to death in the streets. Did that lead to repentance? Sadly, no, it did not.

"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?" (Lamentations 2)

Babylon surrounded Jerusalem for several years, which led to an intense famine. The famine was what caused the city to fall; once food ran out there was nothing left to do. It seems that while the famine was happening people started eating each other – specifically, they started eating their own children. That is every bit as horrifying and awful as it sounds. These were very wicked people.

"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." (Lamentations 2)

God shows no pity or mercy toward those who do not and will not repent. God said He would kill them and He did. This is exactly what God said was going to happen. He even told them about these things in advance so they could avoid this fate, and yet they still refused to repent!

"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." (Lamentations 2)

As bad as all of these things are, there is another day of the Lord's anger coming. I suspect that the days of the seven-

year tribulation will be far worse than what we find written in Lamentations. God is going to pour out His anger upon the world once again, but this time He will do it on a global scale – and like we find here, He will not display any pity. He will save all who call out to Him, and damn all who do not.

6/26/2018, 7/24/2019

Lamentations 3

"1 I Am the man that hath seen affliction by the rod of his wrath." (Lamentations 3)

The key to understanding this chapter is to know the identity of "the man". We know what the context is – the wrath of God against Israel and the fall of Jerusalem. However, there are echoes in this chapter of the Messiah: "I Am", the suffering, giving His cheek to the smiters, and so forth.

On the one hand you can definitely interpret this chapter to be talking about the suffering that the nation of Israel was going through. The problem is that in the Old Testament, whenever Israel or Jerusalem was referred to symbolically it was always as a woman, not a man (for example, see Isaiah 37:22). It seems unlikely that this is talking about Jeremiah because God didn't pour out His wrath upon Jeremiah. After all, he wasn't the one who had sinned! God had turned against *Israel*, not Jeremiah. It would also be really odd if this is talking about the suffering of some random, unnamed person.

That doesn't give us a lot of options. All I can say for sure is that *someone* was experiencing the rod of God's wrath, so let's go with that. (The other thing we know is that if Judah had repented then none of this wrath would have fallen upon them, so keep that in mind. There was a way to escape all of this, and that road was not taken.)

"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." (Lamentations 3)

The first part of the chapter can't be talking about the Messiah because none of His bones were broken (John 19:36). That being said, the wrath that God poured out upon Israel for her sin is very similar to the wrath God poured out upon the Messiah for our sin. It's not exactly the same (for none of Christ's bones were broken) but there are parallels.

Regardless of the identity of the person who is suffering, if you want to know what the wrath of God is like then here you go. It is darkness, and not light. It is pain and suffering and disease and brokenness. The wrath of God is real and terrible, and all people ought to tremble before Him.

"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. 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." (Lamentations 3)

The wrath of God is a terrible thing, isn't it? Do you see how different the chastisement of the Lord is from His wrath? I think you will know it when God's hand is against you – when He sets you in dark places and you cannot get out, when He refuses to hear your prayers, and when He makes your life unbearable.

Notice how God is actively working against this person. His wrath is not something passive.

"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."
(Lamentations 3)

Those of you who think you can endure the wrath of God and it's no big deal: you are very wrong. God will attack you from the shadows when you least expect it, and rip you and your life apart. He will force your life to places you do not want to go, and once you are there He will utterly destroy you. That is the fate that awaits those who do not repent. God offers mercy and forgiveness, but those who continue on in their sins and never come to God for forgiveness will face His wrath. (Would Judah have experienced all this suffering if they had repented? No, they would not. That was the reason God sent Jeremiah to Judah for *40 years*: so that they would repent and be spared.)

"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. 14 I was a derision to all my people; and their song all the day. 15 He hath filled me with bitterness, he hath made me drunken with wormwood."
(Lamentations 3)

Do you see the all-encompassing nature of the wrath of God? Every part of this man's life was painful. His life was full of bitterness, his bones were broken, he was left desolate and

ruined, and all those around him mocked him. This is the rod of God's wrath, and it is what awaits those who do not repent. Those who mock God are fools, for it is only His mercy that prevents Him from instantly destroying all sinners. What will the wicked do once God removes His mercy and pours out His wrath (as we see in this book)?

"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." (Lamentations 3)

This is brutal, isn't it? The church talks so often of the love of God that many people only have a very vague idea of God's wrath (if they know anything about it at all). In this chapter we see what God means when He talks about pouring out His wrath upon the wicked without mercy and without pity. There are many songs about the love of God and the forgiveness of God. There aren't quite as many songs about God breaking people's teeth and taking peace away from their soul.

This ought to strike fear in our hearts! It ought to drive us to repentance and mercy, so we can escape these horrible things. God isn't saying "This is what awaits you and there's nothing you can do about it." He also isn't saying "Isn't it wonderful watching wicked people suffer?" Instead He is saying "Repent today, while there is still time, lest you suffer this horrible fate". God is still offering forgiveness to those who seek it – and we *desperately* need it, for all of us have sinned. Do not make the mistake of taking God lightly!

"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." (Lamentations 3)

This man was in so much misery that he fell into despair. He thought there was no hope left, but then he remembered something:

"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. 23 They are new every morning: great is thy faithfulness." (Lamentations 3)

This really should stand out to us! I bet you didn't expect to see *that* verse in *this* chapter, did you? I sure didn't.

In what part of the Bible are we told that His compassions fail not and are new every morning? In what book of the Bible are we told about God's great faithfulness? It is here, in the book of *Lamentations*, in a chapter full of grief and pain and the wrath of an angry God. Isn't that amazing?

This whole book is about the judgment of God and the terrible things that happened to Israel, but in the midst of all that suffering and wrath we find these verses of great hope. When this man's life was full of unimaginable pain and all hope was lost, that is when he remembered the mercy of God. Israel could have been utterly destroyed, but they weren't. They could have been killed down to the last person, but they weren't. God showed them compassion even in the midst of His judgment. God didn't make an utter end of Israel, nor did He cast her off forever. This person looks around and sees the great faithfulness of God – and he sees it once he realizes what could have happened but didn't. He still has hope because he chooses to hope in the Lord. All of the suffering doesn't drive him *away*

from God; instead it drives him closer to God.

It's completely unexpected to find this verse in Lamentations, of all places. This is a cry of great faith. Can you imagine going through all of this pain and then praising God for His great 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. 27 It is good for a man that he bear the yoke in his youth." (Lamentations 3)

The New Testament also tells that our trials shouldn't take us by surprise, as if they were something unexpected or unusual (1 Peter 4:12). Our trials are meant for good and God is going to work through them to accomplish His will (Romans 8:28).

This man looks at all the suffering he was going through and said it was *good* for him to wait upon the Lord. He is suffering and in terrible pain, but he is content to wait upon the Lord. Yes, it is a hard thing to do, but that longsuffering builds hope. Those who wait upon the Lord and hope in Him will not be ashamed. Those who look to Him for salvation will be saved. Those who endure to the end will be saved. Those who wait upon the mercy of the Lord will find mercy.

The Bible speaks a great deal of waiting upon the Lord (Psalm 27:14, Psalm 33:20, Psalm 37:7 and 9, Psalm 40:1, Isaiah 40:31, etc.). That is something we must do! The saints had to do it – why, look at how long Abraham had to wait for Isaac. When King Saul failed to wait on the Lord he was punished for it (see 1 Samuel 13). Waiting is one of the key things God requires of

Christians because it is a test of faith.

"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."
(Lamentations 3)

Do you see the subtle shift that has happened? Earlier we are told that *I* was suffering, *I* was in pain, *I* was miserable – it was all in the first person. Now we are told that *he* is silent and *he* gives his cheek to those who smite him. The change in pronouns tells me that this is someone different. This part of the chapter might actually be talking about the Messiah, especially since the next few verses are talking about the salvation of Israel:

"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." (Lamentations 3)

How will God have compassion on Israel? By sending His Son Jesus, the Messiah, who will suffer and die for our sins. Verses 28 to 32 fit the Messiah very well. Jesus suffered tremendously for us, didn't He?

Sometimes we think that we deserve a good life. We think that God should intervene and give us everything we want, when God never promised that at all. Jesus led a life of *enormous* suffering. Can we say that we deserve a life that was better than His? We are *not* greater than Him; the servant is not greater than his master (John 13:16). Since the Lord Jesus led a life of suffering and pain (doesn't Isaiah 53:3 call Him the man of

sorrows?) then how can we say that we deserve something better?

It's very possible that our lives may be full of pain. For some, like Job, that pain may end one day and turn into a life of great wealth and prosperity (Job 42:12-17). For others, like Jeremiah, the pain might last for their entire life. Regardless of how things turn out we must still have hope because the Lord will have compassion on us. One day we will find God's mercy, and our time of grief will end. One day we will step into a better country and live there forever (Revelation 21:1-4). Things will not always be as they are now! We must hold on to our hope and wait upon the Lord, and not give up when life becomes unfair and hard.

"33 For he doth not afflict willingly nor grieve the children of men. 34 To crush under his feet all the prisoners of the earth." (Lamentations 3)

Jesus said in the New Testament that it was necessary for offenses to come (Luke 17:1). Although it's necessary, God doesn't do it because He enjoys watching us suffer. There is a reason for it, just as there was a reason for the suffering and death of Christ. Just because we can't see it doesn't mean it's not there.

God will not grieve the children of men forever! There is a better world coming, and in the world to come all sorrow and pain will be done away with forever (Revelation 21:1-4). That is a truly magnificent promise, and one that we should hold on to and treasure.

"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." (Lamentations 3)

Some people do terrible things to others. Although this does happen (look at how the Jews treated Jeremiah!), that doesn't mean God approves of it. It doesn't mean that those who do such evil things have the approval of God. We cannot judge the person and character of God by the actions of the wicked.

"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?" (Lamentations 3)

This is a difficult truth, but it's true all the same. The Lord brings both blessings and trials into our life. The Lord gives and the Lord takes away. Just look at the book of Job for an illustration of this truth! God was the one who blessed Job with riches, and God is the one who removed His protection and took away all of Job's riches.

But yet in all this we cannot complain. Isn't God our maker? Doesn't He have the right to do with us as He chooses? If the Lord chooses to give great wealth to one person and great suffering to another, isn't that His right? If God punishes us for our sins then how can we say it's unjust, when we are getting what we deserve? We have no standing before God to tell Him that He's wrong!

The truth is that God loves us and is merciful and kind to us, and He has offered us hope and a future. Yes, we must wait upon the Lord, and that's hard. But that is where faith and endurance comes in.

"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." (Lamentations 3)

In this part of the chapter the focus has returned to Israel. God commanded them to repent, but they didn't repent. He sent prophets to them for many years, and they killed the prophets and increased their sins. So God judged them – and when He judged them He showed no mercy and no pity. Yet even then He did not make a full end of them.

Jeremiah is urging them to repent and seek the Lord, so that they may be pardoned and blessed.

"44 Thou hast covered thyself with a cloud, that our prayer should not pass through."
(Lamentations 3)

Why would God do this? It's actually discussed in Jeremiah 7:16 (and 11:14 and 14:11). These people refused to repent, so God would not hear their prayers. When these people asked God to save them He wouldn't do it because they had rejected His commands and refused to repent of their wickedness. If they had repented then God would have saved them. He would have heard those prayers – but since those prayers never came, God refused to listen to any others.

"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. 47 Fear and a snare is come upon us, desolation and destruction." (Lamentations 3)

Why did this happen? Why did God hand them over to their enemies? Why did God fill their lives with fear? Because they refused to repent. God would have spared them from all these things if only they had repented, but they refused to turn from their sins! They rejected God, so God punished them for their wickedness.

"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." (Lamentations 3)

This is something we saw multiple times in the book of Jeremiah. Do you see how different Jeremiah is from Jonah, who wanted to see the Ninevites slaughtered and sent to Hell? Jeremiah desperately wanted to see his nation repent so they might be saved. Watching the pain and suffering that was all around him greatly upset him and moved him to tears. He truly did love his enemies! He had compassion on those who hated and persecuted him.

With the exception of Jonah, the prophets of God did *not* go around saying "God is going to pour out His wrath upon you and I can't wait to see it! I'm really going to enjoy watching you wicked people burn in Hell. It can't happen soon enough!" God has no pleasure in the death of the wicked (Ezekiel 33:11), and Jeremiah didn't either.

"50 Till the LORD look down, and behold from heaven. 51 Mine eye affecteth mine heart because of all the daughters of my city." (Lamentations 3)

How long was Jeremiah going to cry out to God and weep for Judah? Until God looked down from Heaven and had mercy upon them.

"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." (Lamentations 3)

This is not figurative. Remember, Jeremiah was literally thrown into a pit (Jeremiah 38:1-13). He cried out to the Lord to save him, and God raised up an Ethiopian (a Gentile!) to intercede before Zedekiah the king and save Jeremiah.

"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." (Lamentations 3)

When God saved him, Jeremiah gave thanks to God. The prophet knew exactly who was responsible for saving his 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." (Lamentations 3)

Jeremiah asks God to judge those who condemned him and tried to kill him by throwing him into the pit. Notice that Jeremiah doesn't take matters into his own hands, but instead turns it over to God. That is what God commands us to do. We are to look to the Lord for justice, and not avenge ourselves.

Is there anything wrong with Christians crying out to God so that He might avenge them? Definitely not! Even the martyrs in Heaven are doing this (Revelation 6:9-10). If the souls of the martyrs in Heaven are crying out to God for vengeance then I think we can safely say this sort of thing honors God.

6/27/2018, 7/25/2019

Lamentations 4

"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." (Lamentations 4)

This literally came to pass. One of the things the Babylonian army did was destroy the temple in Jerusalem (Jeremiah 52:13). God warned Israel that He would do this if they didn't repent (see Jeremiah 7), and He always keeps His promises. The Jews were convinced that God would never destroy the temple because they refused to believe the prophets He sent to them.

"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!" (Lamentations 4)

Many people died during this time. A few survived, but many did not.

"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. 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." (Lamentations 4)

As bad as it is to leave your own children to starve, that wasn't the worst part. We saw earlier in this book that some people actually ate their children. During this judgment people didn't have compassion on one another. They looked out only for themselves, and let the weak and the young die.

Who refused to give food to children? *Everyone*. Did

anyone sacrifice themselves so that the children might live?
Nope.

"5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills." (Lamentations 4)

The elite thought that this judgment wouldn't touch them, but this time they suffered along with everyone else. There was no escape for anyone.

"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." (Lamentations 4)

The story of Sodom is not a fairy tale; it really happened! How was Jerusalem's fate worse than that of Sodom? Well, Sodom was destroyed in a matter of moments, just as is written in Genesis 19:24-25. However, the siege and suffering of Jerusalem lasted for several years. It was long, drawn-out, and painful.

"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: 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." (Lamentations 4)

Nazarites were people like Samson who had taken a special vow from the Mosaic Law (see Numbers 6 for details). They were set apart and holy, but that didn't make them immune from the wrath of God. As we can see, they were caught in the judgment and suffered terribly. God spared no one – not even children or Nazarites. Everyone was punished.

"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." (Lamentations 4)

In other words, those who were killed by the sword were fortunate because their suffering ended quickly. Starving to death takes a long time and is brutally painful.

"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." (Lamentations 4)

Here's another reference to people eating their own children. You can see why verse 3 calls the people cruel! This is a horrific thing to do. Parents weren't sacrificing themselves in order to save their children; instead they were eating them to save themselves.

"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." (Lamentations 4)

Why did all of this happen? It wasn't because of Babylon; it was because of God. The Lord poured out His wrath upon Judah and Jerusalem in order to punish them for centuries of horrific sin. He sent prophet after prophet to warn them to repent and tell them that judgment was coming, but they refused to listen. In the end judgment really did come. What we see in this book is a graphic picture of the wrath of God.

This material ought to terrify us and drive us to fear the Lord and come to Jesus for salvation. The wrath of God is an awful thing that you do *not* want to face. It is far better to find forgiveness!

"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." (Lamentations 4)

The Jews thought this would never happen. Judah believed it was invincible. The people listened to false prophets who told them that peace was coming and nothing bad would happen. They ignored the prophets of God who said that judgment was on the way.

"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." (Lamentations 4)

The sins of the false prophets have finally been judged. The iniquities of the priests, who refused to repent and who led the people into sin, have been judged. Those who murdered the innocent have been judged. That's why all this happened.

Priests weren't allowed to be around the dead because it would defile them (Leviticus 21:1). However, Jerusalem was now full of dead bodies and the priests were covered in blood. That meant the priests were no longer set apart and holy; now they were unclean and defiled. They had always been unclean on the inside (which could be seen by the way they hated the prophets of God); now they were unclean on the outside as well. Their defilement may have been hidden before but now it was obvious to everyone.

"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." (Lamentations 4)

Children were not spared. Nazarites were not spared. The elite were not spared. The wicked priests (who persecuted Jeremiah and refused to repent) were not spared either.

If the judgment of God doesn't move you to fear Him then you really are a fool! God is merciful and loving, but He shows no mercy to those who refuse His offer of forgiveness. The wrath that God poured out upon Jerusalem was terrible – but the wrath God is going to pour out upon the entire world during the seven-year tribulation period will be much worse. Now is the time to repent and be saved, so you can be spared that awful time.

"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." (Lamentations 4)

Israel refused to look to the Lord for salvation. Instead they depended on other nations to save them. But when the time came those other nations were unable to deliver them from the wrath of God.

The same thing is going to happen during the tribulation. Israel is going to make a deal with the antichrist that they believe will save them (Isaiah 28:14-18), but in the end they will be betrayed and discover they made a deal with the devil (Daniel 9:27). Israel has still not learned to look to God alone for salvation.

"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." (Lamentations 4)

The Israelites were literally hunted down in the streets by their enemies – who were incredibly fast and skillful. There were enemies in the streets and enemies in the wilderness. No matter how fast they ran, their enemies were faster. Not only did the Babylonians hunt them down and kill them, but the book of Obadiah tells us that Edom played a part in this as well.

False prophets had told them that peace and safety was coming. Israel should now be able to see what a huge lie that

was! They should have listened to Jeremiah and repented before it was too late.

"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." (Lamentations 4)

Did the Jews want to be captured and thrown into pits? Definitely not. They thought the Lord would save them because they were His chosen people. The prophets told them that God would judge them if they refused to repent, but they thought they didn't need a Savior. It looks like they were shocked when judgment came. They really shouldn't have been because God always keeps His promises.

"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. 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." (Lamentations 4)

Israel's judgment, for the time being, is over. Now it's Edom's turn to be punished for their sins. The book of Obadiah goes into a lot of detail about Edom's sins during this time of judgment, and how God is one day going to punish her for them.

Was Israel ever carried away into captivity again? It's true that Jerusalem was destroyed by the Romans in 70 AD, but they didn't round up all the Jews and march them off to Rome. The

Jews were scattered in several judgments after the Babylonian exile, but nothing like this particular judgment ever happened to them again. (I'm not saying that the Roman destruction of Jerusalem was *better*, only that it was different.)

6/28/2018, 7/25/2019

Lamentations 5

"1 Remember, O Lord, what is come upon us: consider, and behold our reproach."
(Lamentations 5)

It's true that the Lord is the one who brought all of this upon them, but the Lord is also the only one who can save them. If the Lord doesn't have pity on them then all is lost. The Lord is their only possible hope and their refuge! There is no one else to turn to who can deliver them.

"2 Our inheritance is turned to strangers, our houses to 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. 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." (Lamentations 5)

The Jews lost their prosperity and wealth. They were kicked out of the promised land. Their possessions were given to their enemies. They lost fathers, mothers, children, and friends. They were turned into slaves, working for people who hated and abused them.

Who can save them from these terrible burdens? Only the Lord.

"7 Our fathers have sinned, and are not; and we have borne their iniquities." (Lamentations 5)

The generation who was alive at the time of the Babylonian exile were wicked idolaters who refused to repent, so they were ejected from the promised land. That meant their children were raised in a foreign land under an oppressive nation. The children weren't raised in Judah.

This verse is telling us that the sins of the fathers had consequences on future generations. The actions of one generation can have a huge impact on the life of the next generation.

"8 Servants have ruled over us: there is none that doth deliver us out of their hand."
(Lamentations 5)

The Jews are so oppressed and beaten down that they are being ruled over by *servants*. Even servants outrank them! That is how far they have fallen.

"9 We gat our bread with the peril of our lives because of the sword of the wilderness."
(Lamentations 5)

We don't usually think of the outside world as being dangerous, but things were different back then. There was less law and order, there were dangerous animals, and people didn't

have powerful weapons to defend themselves. On top of that the Jews had to worry about invading armies. In a siege or invasion you couldn't just go to the grocery store to get food! You couldn't even grow it yourself. You had to forage for it, and there was very little food available and it was dangerous to obtain.

"10 Our skin was black like an oven because of the terrible famine." (Lamentations 5)

The famine was terribly severe. It effected everyone, young and old and rich and poor. It was a terrible and painful way to die.

"11 They ravished the women in Zion, and the maids in the cities of Judah." (Lamentations 5)

God said this would happen, and it did. All of these terrible things were completely avoidable if the people had only repented. But they would not do that.

"12 Princes are hanged up by their hand: the faces of elders were not honoured." (Lamentations 5)

Those who used to be honored were killed. Notice that these were the *very same people* who not only refused to listen to Jeremiah, but who clamored to have him killed! These people violently opposed the message of God, and the Lord killed them. There were serious consequences to their rebellion and idolatry.

"13 They took the young men to grind, and the children fell under the wood." (Lamentations 5)

Even the children weren't spared. They, too, were abused and killed. The judgment was every bit as bad as Jeremiah had warned. Yet even when this terrible judgment came the people *still* refused to repent (see Jeremiah 43). Instead they held onto their idols even tighter.

Does God spare children in the time of His wrath? As you can see from the book of Lamentations, He does not. If the nation falls into terrible sin and refuses to repent then the consequences of that sin will not just fall upon the parents. It will impact the children as well. (That's the whole point of verse 7.)

"14 The elders have ceased from the gate, the young men from their musick. 15 The joy of our heart is ceased; our dance is turned into mourning." (Lamentations 5)

God warned the Jews years earlier that His judgment would be so awful that He would utterly remove joy and gladness from the land (Jeremiah 7:34, 16:9). As you can see, that is exactly what He did. The Lord knows how to give joy and how to take it away.

"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." (Lamentations 5)

That was the whole problem: the Jews had sinned. If only they had repented! But that was the one thing they would not

do. If this experience had taught them a lesson and turned them to God then that would have been wonderful, but they learned nothing and to this day they continue their rebellion.

Idols can be more than statues. They are anything that people serve instead of God. I fear that idols are still rampant – not only in the modern nation of Israel, but in nations all over the world. What people is there that serves the Lord? Even in many churches God has been removed (which can be seen by those who preach that you don't need Jesus to be saved).

The crown had indeed fallen from their head. Even after the 70 year exile was over they would still find themselves under foreign rule. With the exception of a few short-lived rebellions, Israel would not exist as an independent nation again until 1948.

"18 Because of the mountain of Zion, which is desolate, the foxes walk upon it." (Lamentations 5)

The holy places of Israel are now filled with wild animals. Where are the people? Enslaved, exiled, or dead.

"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? 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." (Lamentations 5)

These verses are full of pain, but God had not forgotten them. God said they would be captive for 70 years, and they were captive for 70 years. God didn't forget about them! The

Lord brought them back right on time. God wasn't angry with them forever; He was only angry with them for exactly the length of time He said He would be. God had not forgotten or abandoned Israel! He still loves her, and one day all Israel will be saved (Romans 11:26).

Resource 1: Chapter Summary

Lamentations

Lamentations 1

- SHE WHO WAS GREAT AMONG NATIONS HAS BECOME A TRIBUTARY
- JUDAH IS GONE INTO CAPTIVITY; SHE FINDS NO REST
- THE LORD HAS AFFLICTED US BECAUSE OF OUR SINS

Lamentations 2

- THE LORD HAS NOT PITIED JUDAH, BUT HAS BROUGHT THEM DOWN
- HE HAS SWALLOWED UP ISRAEL AND DESTROYED HER STRONGHOLDS
- JERUSALEM'S ENEMIES MOCK HER
- SHALL WOMEN EAT THEIR CHILDREN? SHALL PRIESTS BE SLAIN IN THE TEMPLE?

Lamentations 3

- HE HAS TURNED AGAINST ME AND BROKEN MY BONES
- HE HAS FILLED ME WITH BITTERNESS
- THE LORD'S MERCIES ARE NEW EVERY MORNING; GREAT IS HIS FAITHFULNESS
- THE LORD IS MY PORTION; I WILL HOPE IN HIM
- IT IS GOOD THAT A MAN SHOULD QUIETLY WAIT FOR HIS SALVATION
- THE LORD WILL NOT CAST OFF FOREVER; HE DOES NOT WILLINGLY AFFLICT THE CHILDREN OF MEN
- MY EYES RUN WITH RIVERS OF WATER FOR THE DESTRUCTION OF MY PEOPLE

Lamentations 4

- ISRAEL'S PUNISHMENT IS GREATER THAN THAT OF SODOM
- MOTHERS HAVE EATEN THEIR CHILDREN
- OUR PERSECUTORS ARE SWIFTER THAN EAGLES

Lamentations 5

- O LORD, CONSIDER OUR REPROACH
- THE NATION'S SUFFERINGS – FAMINE, PERSECUTION, SLAVERY
- GOD HAS REJECTED US AND IS VERY ANGRY WITH US

Resource 3: The Teachings Of The Bible

Lamentations 1

- Before God's judgment on Jerusalem, the city was full of people (v1)
- After God's judgment on Jerusalem, the city was empty (v1)
- Before God's judgment on Jerusalem, the city was a princess (v1)
- After God's judgment on Jerusalem, the city was a widow (v1)
- Before God's judgment on Jerusalem, the city was great among the nations (v1)
- After God's judgment on Jerusalem, the city had become a tributary; it was no longer great (v1)
- Jeremiah said that the city of Jerusalem weeps in the night; the city is now full of tears (v2)
- Jeremiah said that her lovers (who she committed adultery with) are now gone; the nations that she depended on for strength have abandoned her (v2)
- The nations that Jerusalem depended on to save her did not save her; the Jews put their faith in other nations instead of in God, but in the end those other nations abandoned her and did not help her (v2)

- The nations that had once claimed to be the friend of Judah ultimately turned against Judah and became her enemies (v2)
- It was very foolish for Judah to abandon God and look to other nations for salvation; in the end that led to her destruction (v2)
- The nation of Judah had been carried away into captivity (v3)
- The Jews were afflicted (v3)
- The Jews were turned into servants (v3)
- The Jews were scattered among the heathen (v3)
- The Jews could not find rest (v3)
- The Jews had now fallen into the hands of their persecutors (v3)
- The ways (roads?) of Zion mourn (v4)
- No one goes to Jerusalem to celebrate the solemn feasts of the Lord anymore (v4)
- The gates of Jerusalem are desolate; no one sits at them anymore (v4)
- The priests of Jerusalem sigh (v4)
- The virgins of Jerusalem are afflicted (v4)
- The city of Jerusalem is in bitterness (v4)
- The adversaries of the Jews now have authority over the Jews (v5)
- The enemies of the Jews prosper (v5)

- All of these afflictions come from the hand of the Lord; He is the one who has caused them to take place (v5)
- The reason God afflicted the Jews was because of their transgressions; all of these things are punishments for their sins (v5)
- The children of the Jews have been carried away into captivity (v5)
- The Jews have been humiliated before their enemies (v5)
- The beauty of Zion is gone (v6)
- The princes of Judah are compared to animals that cannot find pasture (v6)
- The princes of Judah no longer have any strength (v6)
- The princes of Judah did not go untouched in the judgment; they were taken as well (v6)
- The judgment affected everyone - young and old, priest and prince (v6)
- When the Jews were afflicted, they remembered the pleasant things they had in former times (v7)
- The Jews had fallen into the hands of their enemies (v7)
- When Jerusalem fell, no one helped the Jews; instead everyone was against them (v7)
- The adversaries of the Jews saw when the city fell (v7)
- The adversaries of the Jews mocked their sabbaths (v7)
- Jerusalem had grievously sinned against God (v8)
- The reason all these terrible things happened to the Jews was because of their grievous sins; their afflictions were a

punishment from God for their sin (v8)

- In the past, Jerusalem had been held in honor (v8)
- When the judgment came, those who once honored Jerusalem despised the city instead (v8)
- The judgment took away honor from Jerusalem; now the nations despised her (v8)
- Jerusalem had become filthy (v9)
- The Jews had no comforter (v9)
- The Jews had been greatly humbled, and brought very low (v9)
- The enemy of the Jews had magnified himself against them (v9)
- Jeremiah prayed that God would see his affliction (v9)
- The adversary of the Jews had plundered all of their pleasant things (v10)
- The heathen had entered into the sanctuary; the holy temple of God had fallen into their hands (v10)
- God commanded in the Mosaic Law that the heathen could not enter into His holy sanctuary, but when Jerusalem fell they did exactly that (v10)
- All of the Jews sighed; they were greatly distressed (v11)
- All of the Jews looked for bread; they were starving (v11)
- The Jews had sold what few possessions they had left in order to buy food (v11)
- The Jews wanted food to relieve their soul (v11)

- The soul is distressed when it lacks food; eating food relieves the soul (v11)
- The Jews had become vile (v11)
- Jeremiah prayed that God would see what had happened to the Jews and would consider it (v11)
- Jeremiah begged those who passed by Jerusalem to care about what had happened to it (v12)
- Jeremiah said that the sorrow of the Jews after the fall of Jerusalem was exceedingly great - greater than any other sorrow (v12)
- The reason all these terrible things happened to the Jews was because of the Lord; He was the one who did these things to them, and He did them because of His fierce anger against them (which was caused by their grievous sin) (v12)
- The sins of the people caused God to be angry, and His anger led to Him pouring out judgment upon that wicked city; it made the city desolate, and turned the people over to their enemies, and filled the people with sorrow (v12)
- There are times when God afflicts nations because of their sin (v12)
- There are times when God has fierce anger against cities and nations (v12)
- God had sent fire into the bones of the people, and it had prevailed against them; God was consuming them from the inside (v13)
- God had spread a net to capture the Jews, and had

caught them (v13)

- God had made the Jews desolate (v13)
- God had made the Jews faint; they were suffering greatly (v13)
- God had tied the transgressions of the Jews to their neck (v14)
- God had made the strength of the Jews fail (v14)
- God had delivered the Jews into the hands of their enemies (v14)
- God had cast the Jews down, and they were not able to rise up (v14)
- God has the power to lift up, and to cast down (v14)
- God has the power to raise up cities, and to destroy them (v14)
- God has the power to deliver cities from their enemies, and to turn them over to them (v14)
- There are severe consequences for sin (v14)
- God had trodden under foot all the mighty men of Judah; the mighty men had been defeated (v15)
- God had gathered an assembly to crush the young men of Judah; the young men had been defeated (v15)
- God had trodden under foot the Jews; they had been trodden down, as grapes are trodden down in a winepress (v15)
- The mighty men of Judah were unable to save the city (v15)

- God did not spare the young men of Judah (v15)
- Jeremiah wept over the destruction of Jerusalem and the suffering of the Jews (v16)
- Jeremiah calls the Jews his children (v16)
- Jeremiah wept because the comforter was far from him (v16)
- The suffering of the Jews afflicted Jeremiah's soul (v16)
- It is possible for the suffering of others to weigh on our soul (v16)
- The enemy of the Jews had prevailed against them (v16)
- The Jews looked for someone to comfort them, but no comforter was found (v17)
- The nations viewed Jerusalem as a city that was utterly unclean and vile (v17)
- The reason so many adversaries had gathered around Judah was because the Lord had commanded it (v17)
- The Lord has control over the nations; He can protect a nation from evil, and He can also raise up evil against it (v17)
- Jeremiah said that all of these judgments from the Lord were righteous; Jeremiah did not accuse God of error, or say that He had done anything wrong (v18)
- God's judgments against Jerusalem were justified; God sent them because the Jews had rebelled against His commandments, and therefore they deserved the punishment that God sent against them (v18)
- It is just and righteous for God to destroy cities and

nations that rebel against Him (v18)

- God holds cities and nations accountable for their actions (v18)
- The virgins of Jerusalem had been carried away into captivity (v18)
- The young men had been carried away into captivity (v18)
- Jeremiah was very sorrowful over everything that happened to the Jews (v18)
- The Jews called for the nations to help her, but they did not; although the Jews had rejected God and put their faith in other nations, those nations did not help her or save her (v19)
- The priests in Jerusalem died (v19)
- The priests in Jerusalem starved to death while looking for food to eat (v19)
- The elders in Jerusalem died (v19)
- The elders in Jerusalem starved to death while looking for food to eat (v19)
- People in Jerusalem were starving to death; there was no food (v19)
- The Jews were in great distress (v20)
- The reason the Jews were in great distress was because they had rebelled against God (v20)
- The Jews were being killed in other nations; they were not safe there (v20)
- The Jews were being killed in Jerusalem; they were not

safe there (v20)

- There was no safe place for the Jews (v20)
- Jeremiah prayed that God would see the distress of His people (v20)
- There was no one to comfort the Jews; they longed for comfort, but there was no comforter (v21)
- The enemies of the Jews had heard about their trouble and affliction (v21)
- The enemies of the Jews rejoiced over their affliction (v21)
- The enemies of the Jews were glad that God had afflicted the Jews (v21)
- One day the enemies of the Jews would be afflicted as well; they would suffer the same things that the Jews had suffered (v21)
- Jeremiah prayed that God would see all the wickedness of the enemies of the Jews (v22)
- Jeremiah prayed that God would treat the enemies of the Jews the same way that He had treated the Jews, and would afflict them for their sins as well (v22)
- Jeremiah said that his sighs were many (v22)
- Jeremiah said that his heart was faint (v22)

[Last updated 11/22/2022]

Lamentations 2

- This book is talking about the day of the Lord's anger against Israel (v1)
- Israel is called the Lord's footstool (v1)
- In the day of the Lord's anger, God covered Israel with a cloud (v1)
- In the day of the Lord's anger, God cast down Israel's beauty (v1)
- Israel's beauty once reached to heaven, but God had cast it down to the earth (v1)
- There are times when God is angry (v1)
- There are times when God is angry with nations (v1)
- The terrible things that happened to Israel were the result of God's anger; the Lord is the one who caused them (v1)
- God's judgment came upon all the habitations (cities) of Jacob (Israel) (v2)
- In the day of God's anger He showed no pity to the Israelites (v2)
- In the day of God's wrath He threw down the strongholds of Judah (v2)
- In the day of God's wrath He polluted the kingdom of Judah (v2)
- In the day of God's wrath He polluted the princes of Judah (v2)
- God's wrath fell upon the cities of Judah (v2)

- God's wrath fell upon the strongholds of Judah (v2)
- God's wrath fell upon the leadership of Judah (v2)
- God can cast down the strongholds of nations (v2)
- God can bring judgment upon the leadership of a nation (v2)
- God's anger against Israel was fierce (v3)
- In the day of God's anger He cut off Israel's horn; (in the Bible horns are symbolic of power) (v3)
- In the day of God's anger His wrath burned against Israel like a devouring fire (v3)
- In the day of God's anger He withdrew His hand from Israel's enemy, allowing them to devour Israel (v3)
- There are times when God protects nations from their enemies, and there are times when God turns nations over to their enemies (v3)
- In the day of God's anger He came against Israel like an enemy (v4)
- In the day of God's anger He was an adversary of Israel (v4)
- In the day of God's anger He killed all those who were "pleasant to the eye" (v4)
- In the day of God's anger He poured out His fury like fire (v4)
- In the day of God's anger He was Israel's enemy (v5)
- In the day of God's anger He swallowed up all her palaces (v5)

- In the day of God's anger He destroyed Israel's strongholds (v5)
- The day of God's anger caused mourning among the Jews (v5)
- The day of God's anger caused lamentation among the Jews (v5)
- In the day of God's anger He violently took away his tabernacle; (this seems to be a reference to the destruction of the temple) (v6)
- In the day of God's anger He destroyed the places where the Jews assembled; (this seems to be a reference to the places where the Jews assembled to worship God) (v6)
- God put an end to the solemn feasts that the Jews had celebrated; the solemn feasts were forgotten (v6)
- God put an end to the Sabbaths that the Jews had celebrated; the Sabbaths were forgotten (v6)
- In the day of God's anger He despised the king (v6)
- In the day of God's anger He despised the priest (v6)
- The king was not safe from God's anger (v6)
- The priests were not safe from God's anger (v6)
- The temple was not safe from God's anger (v6)
- God was the one who came against the temple and destroyed it; that was His doing (v6)
- In the day of God's anger He cast off His altar (v7)
- In the day of God's anger He abhorred His sanctuary (v7)
- God's judgment came against His own altar and His own

sanctuary; He did not spare those places in His wrath (v7)

- In the day of God's anger He turned Judah's palaces over to her enemies (v7)
- In the day of God's anger He turned the temple over to Judah's enemies (v7)
- The enemies of God made noise in the temple, just as the Jews once did during the solemn feasts (v7)
- God has purposed to destroy the wall of Zion; (this seems to be a reference to the wall around Jerusalem) (v8)
- God was the one who tore down the wall around Jerusalem (v8)
- God was the one who destroyed the rampart of Jerusalem; (the rampart is a defensive wall) (v8)
- In the day of God's anger He destroyed the gates of Jerusalem (v9)
- In the day of God's anger He sent the king of Judah into captivity (v9)
- In the day of God's anger He sent the princes of Judah into captivity (v9)
- The law is no more; (this could refer to the teaching of the Law, or that Jerusalem was in a state of anarchy, or that those who once enforced the law are gone, or that the priests are dead) (v9)
- The prophets no longer received visions from the Lord (v9)
- In the day of God's anger the elders of Judah sat upon the ground (v10)

- In the day of God's anger the elders of Judah were silent (v10)
- In the day of God's anger the elders of Judah cast dust upon their heads (v10)
- In the day of God's anger the elders of Judah wore sackcloth (v10)
- In the day of God's anger the virgins of Judah hung their heads to the ground (v10)
- In the day of God's anger the elders of Judah were full of grief (v10)
- In the day of God's anger the virgins of Judah were full of grief (v10)
- Jeremiah's eyes were full of tears (v11)
- Jeremiah was deeply troubled; the destruction of Judah greatly upset him and filled him with pain and sorrow (v11)
- In the day of God's anger the children were fainting in the street (v11)
- In the day of God's anger the infants were fainting in the street (v11)
- In the day of God's anger He did not spare the children or the infants; they suffered along with everyone else (v11)
- In the day of God's anger the children were starving (v12)
- In the day of God's anger the infants were starving (v12)
- The children asked their mothers for corn (v12)
- The children asked their mothers for wine; (apparently

children drank wine in those days) (v12)

- Jeremiah wanted to comfort Judah but he did not know how to do that, because their injury was too great to heal (v13)
- The prophets had been prophesying lies to the people (v14)
- The lies which the prophets had proclaimed did not cause the people to turn away from their iniquity (v14)
- Because the people did not turn away from their iniquity, God sent His judgment against them and sent the people into captivity (v14)
- The lies that the prophets proclaimed did not help the people; instead they did great harm (v14)
- The burdens (prophecies) of the false prophets were false; they contributed to the problem because they did not cause the people to turn away from their sin (v14)
- Those who passed by the ruined city of Jerusalem clapped their hands against the city (v15)
- Those who passed by the ruined city of Jerusalem hissed at the city (v15)
- Those who passed by the ruined city of Jerusalem wagged their head against the city (v15)
- Before the judgment, Jerusalem was called the perfection of beauty (v15)
- Before the judgment, Jerusalem was called the joy of the whole earth (v15)
- After the judgment, Jerusalem was an object of ridicule;

those who passed by the ruined city mocked it (v15)

- After the judgment, the enemies of the Jews spoke against Jerusalem (v16)
- After the judgment, the enemies of the Jews hissed against Jerusalem (v16)
- After the judgment, the enemies of the Jews gnashed their teeth against Jerusalem (v16)
- After the judgment, the enemies of the Jews took credit for swallowing up the city; the day that they had longed for had finally come to pass (v16)
- God's judgment against Judah caused the enemies of the Jews to rejoice; they took credit for its destruction (v16)
- The judgment of Judah was from the Lord; He did what He said He would do, and He carried out His plan (v17)
- God said that He would destroy Judah, and He did; He kept His promise that He had made long ago (v17)
- God threw down the cities of Judah; He destroyed them, and in that day did not take pity on the Jews (v17)
- God caused the enemies of the Jews to rejoice (v17)
- God empowered the enemies of the Jews (v17)
- God is called the wall of the daughter of Zion; He is compared to the protective wall around Jerusalem (v18)
- The heart of the Jews cried out to God in the day of their distress (v18)
- The Jews are called the apple of God's eye; they are precious to the Lord (v18)

- Jeremiah prayed that God would not completely wipe out the Jews; he prayed that the Jews would not cease to exist (v18)
- Jeremiah sought for people to cry before the Lord day and night, for the terrible things that had befallen the Jews (v18)
- It is appropriate to weep when God's judgment comes (v18)
- Even though the people that God was punishing were exceedingly wicked, Jeremiah still wept when God's judgment fell (v18)
- Jeremiah sought for people to arise and cry out to God over the judgment (v19)
- Jeremiah sought for people to pour out their heart like water before the Lord (v19)
- Even though God was the one who sent the judgment, and even though God's anger against the Jews was fierce, Jeremiah still sought for people to cry out to God and pour out their heart to Him (v19)
- Jeremiah sought for people to pray that God would spare their children, who were starving to death (v19)
- Apparently there were many children who were starving to death, for Jeremiah said that they were fainting from hunger "in the top of every street" (v19)
- The Jews had turned to cannibalism; since there was no food left, they were killing and eating each other (v20)
- Mothers were murdering and eating their own infants (v20)

- Priests were killed in the sanctuary of the Lord (v20)
- Prophets were killed in the sanctuary of the Lord (v20)
- Young men were killed (v21)
- Old men were killed (v21)
- Virgins were killed (v21)
- The corpses of young men were lying unburied in the streets (v21)
- The corpses of old men were lying unburied in the streets (v21)
- The corpses of virgins were lying unburied in the streets (v21)
- In the day of God's anger He killed young and old (v21)
- In the day of God's anger He did not pity anyone (v21)
- God was the one who sent terrors upon Judah (v22)
- In the day of God's anger no one escaped (v22)
- In the day of God's anger no one remained (v22)
- In the day of God's anger the enemies of the Jews killed them and their children (v22)

[Last updated 11/28/2022]

Lamentations 3

- This passage is about an individual (a man) who was afflicted by the wrath of God; it is not talking about the

Messiah because it says his bones were broken (v4), and none of the Messiah's bones were broken; it therefore seems to be talking about things that Jeremiah suffered (v1)

- Jeremiah was afflicted by the wrath of God (v1)
- Even though Jeremiah had done nothing wrong, and even though he was a faithful prophet to told the truth, he still suffered and was afflicted (v1)
- Jeremiah was led by God out of the light and into darkness (v2)
- Even though Jeremiah was faithful, he was still led into the darkness and he still suffered (v2)
- Jeremiah said that God had turned against him (v3)
- Jeremiah said that God's hand was against him (v3)
- Even though Jeremiah did not sin and did nothing wrong, the hand of God was still against him (v3)
- Jeremiah's skin was damaged; it became prematurely old (v4)
- Jeremiah's bones were broken; (this confirms that this passage is not about the Messiah, because none of his bones were broken) (v4)
- Jeremiah suffered along with his people, even though he was righteous and they were not; Jeremiah's righteousness did not allow him to escape the time of suffering and anguish that God poured out upon the Jews (v4)
- Jeremiah said that God had come against him (v5)

- Jeremiah said that God had filled his life with gall (bitterness) (v5)
- Jeremiah said that God had filled his life with travail (pain and suffering) (v5)
- Even though Jeremiah was faithful, God still filled his life with suffering (v5)
- God never promised that the righteous would not suffer (v5)
- God set Jeremiah in dark places (v6)
- Jeremiah compared his life to being dead (v6)
- The reason Jeremiah suffered so much was because of God; the Lord was the one who broke his bones, and filled his life with pain, and brought great bitterness into his life; the Lord was the one who put him in the darkness, even though Jeremiah was righteous and faithful (v6)
- It is not true that if we live a good life we will not suffer (v6)
- It is not true that all suffering is a result of sin (v6)
- God put a hedge around Jeremiah so that he could not escape; God trapped him in a life of bitterness and pain, even though Jeremiah was faithful and good (v7)
- Jeremiah was unable to escape the pain and suffering of his life; God trapped him (v7)
- God put a heavy chain on Jeremiah; (given that Jeremiah spent time in prison, this may be literal) (v7)
- God brought tremendous suffering into Jeremiah's life

and did not give him a way to escape it; God did this even though Jeremiah was faithful (v7)

- Jeremiah cried out to God, but the Lord refused to hear his prayers (v8)
- Jeremiah shouted out to God, but the Lord refused to hear his prayers (v8)
- Even though Jeremiah was faithful, and even though Jeremiah was suffering terribly, God refused to hear his prayers (v8)
- There are times when God will not hear our prayers, even though we have done nothing wrong (v8)
- There are times when God will trap us in suffering and give us no way out, even though we have done nothing wrong (v8)
- God does not always hear us when we cry out (v8)
- Jeremiah said that God walled up his path with stone so that he could not escape; Jeremiah was trapped in a terrible circumstance and God would not allow him to be freed from it (v9)
- Jeremiah said that God was the one who made his paths crooked; God was the one who put him on a painful path, and who would not let him escape it; God did this even though Jeremiah was faithful and righteous (v9)
- There are times when God may put us on a painful path, through no fault of our own; God may even trap us there and give us no way out (v9)
- Jeremiah compared God to a bear who was lying in wait to tear him apart (v10)

- Jeremiah compared God to a lion who was lying in wait to tear him apart (v10)
- Jeremiah said that God had come against him like a lion or a bear; God did this even though Jeremiah was righteous and faithful (v10)
- Jeremiah said that God had turned him aside and pulled him apart (v11)
- Jeremiah said that God had made him desolate (v11)
- Serving God did not improve Jeremiah's life; instead it brought him terrible pain and sorrow, because God tormented him and made him desolate (v11)
- There are times when God tears the righteous to pieces and makes them desolate (v11)
- Jeremiah said that he was a target for God's arrows (v12)
- Jeremiah said that God was firing arrows at him, and those arrows were piercing him and causing him great pain and distress (v13)
- The person who had afflicted Jeremiah so greatly was God (v13)
- All of the people derided Jeremiah (v14)
- The people mocked Jeremiah (v14)
- The hand of God was against Jeremiah, and the people were against Jeremiah as well; he had no one to turn to for comfort or help, for God did not hear his prayers and the people mocked him (v14)
- God filled Jeremiah's life with bitterness (v15)
- Even though Jeremiah was faithful, God did not fill his life

with joy; instead He filled it with bitterness and pain (v15)

- God broke Jeremiah's teeth with gravel (v16)
- God covered Jeremiah with ashes (v16)
- God put Jeremiah through enormous pain (v16)
- God took peace away from Jeremiah (v17)
- God took prosperity away from Jeremiah (v17)
- The soul of Jeremiah was not at peace; this is because God took His peace away (v17)
- God did not give Jeremiah peace through this suffering; instead God took His peace away (v17)
- Jeremiah said that his strength was gone (v18)
- Jeremiah said that his hope was gone (v18)
- God took away Jeremiah's strength (v18)
- God took away Jeremiah's hope (v18)
- God greatly afflicted Jeremiah (v19)
- Jeremiah was miserable (v19)
- Even though Jeremiah was faithful, God afflicted him and made him miserable (v19)
- Jeremiah's soul remembered his affliction (v20)
- Jeremiah's soul remembered his misery (v20)
- Jeremiah's soul was humbled (v20)
- Souls can remember things (v20)
- Jeremiah remembered something that gave him hope in

spite of all the things he had suffered: he remembered the mercies of the Lord (v21)

- Jeremiah did not respond to all of this suffering by cursing God or turning away from Him; instead He remembered the mercies of the Lord (v21)
- The reason God did not utterly destroy the Jews was because of His mercies (v22)
- God had compassion on the Jews and did not utterly destroy them; the reason they survived as a people was because His compassions did not fail (v22)
- God showed mercy to the Jews in their time of suffering; He spared them from being utterly destroyed and annihilated (v22)
- The mercies of God are new every morning (v23)
- God is faithful (v23)
- The faithfulness of God is great (v23)
- Jeremiah found hope in the mercies of God; he found this hope even though he was suffering greatly and there was no way out (v23)
- When Jeremiah was suffering, he chose to hope in the mercies of God (v23)
- Jeremiah said that God was his portion (his inheritance) (v24)
- Jeremiah said that he would hope in God (v24)
- Jeremiah hoped in God, in spite of all the afflictions that God had brought into his life; his hope rested in God even as he suffered (v24)

- God is good to those who wait for Him (v25)
- God is good to the souls who seek Him (v25)
- When we suffer and are afflicted, we must wait on God; the answer to suffering and misery is patience (v25)
- When we suffer and are afflicted, we must seek God (v25)
- We must seek God (v25)
- We must wait for God (v25)
- We must learn patience, so we can endure times of suffering (v25)
- It is good to hope for the salvation of the Lord (v26)
- It is good to wait for the salvation of the Lord (v26)
- It is good to quietly wait (v26)
- The salvation of the Lord may tarry a long time; we must wait for it (v26)
- We must learn to quietly wait for the day when the Lord will save us out of our troubles (v26)
- We must learn to hope, even in times of affliction (v26)
- We must learn to wait, even in times of affliction (v26)
- One day the Lord will save us out of our afflictions (v26)
- It is good to bear the yoke while we are young (v27)
- There is value in suffering; there is value in being afflicted and bearing the yoke (v27)
- He (the Messiah?) sits alone (v28)
- He (the Messiah?) keeps silence (v28)

- He (the Messiah?) has born something (our sin?) (v28)
- He (the Messiah?) puts his mouth in the dust (v29)
- He (the Messiah?) suffers so that there might be hope (v29)
- He (the Messiah?) gives his cheek to those who smite him (v30)
- He (the Messiah?) is filled with reproach (v30)
- The Lord will not cast off forever (v31)
- The hand of the Lord will not always be against the Jews (v31)
- The Lord will not always be angry with the Jews (v31)
- There are times when the Lord brings grief into our life (v32)
- God brought tremendous grief into the lives of the Jews (v32)
- There would be a time when God would have compassion on the Jews (v32)
- God would not always bring grief to the Jews; one day He will have compassion on them (v32)
- God is compassionate (v32)
- God is merciful (v32)
- God does not willingly afflict people (v33)
- God does not willingly grieve people (v33)
- God does not desire to afflict people, or bring pain into their life (v33)

- There are times when God afflicts people, but He does not do it willingly (v33)
- There are times when God grieves people, but He does not do it willingly (v33)
- Jeremiah speaks of a time when God will crush all the prisoners of the world under His feet; (this seems to be speaking of a time of judgment upon the wicked) (v34)
- God does not approve of those who deprive people of their rights (v35)
- God does not approve of those who do evil (v35)
- God sees all that is done in this world; He sees the wickedness of the wicked (v35)
- God is the most High; there are none higher than Him (v35)
- God does not approve of those who do evil to others, and who deprive them of what they are due (v36)
- God does not approve of those who attack others and who wickedly come against them and thwart them (v36)
- God is in control of everything that happens (v37)
- The things that happen are of the Lord; nothing comes to pass that He does not command (v37)
- No one can make something come to pass that is against the will of the Lord (v37)
- No one can thwart God or defeat Him (v37)
- God is the one who brings evil things into our lives (suffering and pain) (v38)

- God is the one who brings good things into our lives (blessings) (v38)
- God is the source of our pain (v38)
- God is the source of our blessings (v38)
- God is the most High; He has the power to send us good things, or evil (painful) things (v38)
- God is in control of the things that we receive; our blessings and our problems all come from Him (v38)
- God punishes people for their sins (v39)
- People have no right to complain about the punishment that God sends upon them for their sin (v39)
- God is the most High; people have no right to complain about the things that He does (v39)
- There are people who complain about the punishments that God has inflicted upon them for their sins (v39)
- The Jews were suffering greatly because of their sins; since they were suffering because of their sins, they had no right to complain about it, for God's punishment upon them was just (v39)
- We must search our ways, and see if they are acceptable to God (v40)
- We must try (test) our ways, and see if what we are doing is right (v40)
- We must turn to the Lord (v40)
- When God afflicts us for our sins, we must do what is right and turn to the Lord; we must turn away from our sins (v40)

- Jeremiah called the nation to repentance; he said the Jews should respond to the terrible things that had happened to them by searching their ways, repenting of their sins, and doing what was right (v40)
- We must lift up our heart to God (v41)
- We must lift up our hands to God (v41)
- God is in the heavens (v41)
- When we are being afflicted for our sins, we must lift up our heart and our hands to God (v41)
- When we are being afflicted for our sins, we must seek God (v41)
- Jeremiah told the Jews to respond to their suffering by lifting up their heart and hands to God; he told them to repent of their sins, change their ways, and seek God (v41)
- The Jews had transgressed against God (v42)
- The Jews had rebelled against God (v42)
- God had not pardoned the sins of the Jews (v42)
- God was angry with the Jews (v43)
- The reason God was angry with the Jews was because of their transgressions and their rebellion (v43)
- God had persecuted the Jews (v43)
- God had killed many of the Jews (v43)
- God had not pitied the Jews (v43)
- God covered Himself with a cloud; this was an act of judgment (v44)

- God refused to hear the prayers of the Jews (v44)
- God withdrew Himself from the Jews and refused to hear their prayers (v44)
- God poured shame upon the Jews; He caused other nations to look upon them as garbage (v45)
- God is the one who gave the Jews a bad reputation among the nations; He did this as punishment for their idolatry and rebellion (v45)
- God has the ability to give people and nations a bad reputation (v45)
- There are times when God punishes peoples and nations by bringing shame upon them (v45)
- All of the enemies of the Jews speak against them (v46)
- The reason the enemies of the Jews can speak against them is because of the judgment that God poured out upon them (v46)
- One of the ways that God can punish nations is by giving their enemies the ability to speak out against them (v46)
- God sent fear upon the Jews (v47)
- God sent a snare upon the Jews (v47)
- God sent desolation upon the Jews (v47)
- God sent destruction upon the Jews (v47)
- Jeremiah cried because of the destruction of his people, the Jews (v48)
- Jeremiah did not rejoice over the judgments that God poured out upon the Jews, who had persecuted and

imprisoned him; instead Jeremiah wept (v48)

- Jeremiah continually wept because of the judgments that God poured out upon the Jews (v49)
- The desolation and destruction of the Jews caused Jeremiah great pain and sorrow; he did not rejoice over it (v49)
- Jeremiah wanted God to see the destruction of the Jews and put a stop to it (v50)
- God is in Heaven (v50)
- Jeremiah was in great pain because of the suffering of the Jews (v51)
- Jeremiah refers to Jerusalem as his city (v51)
- Jeremiah was greatly affected by the judgment of the Jews; he wept over it and he longed to see God rescue the Jews and bring them peace again (v51)
- Jeremiah's enemies chased him (v52)
- Jeremiah was chased by his enemies, even though they had no reason to chase him (v52)
- Jeremiah had enemies (v52)
- Jeremiah was persecuted (v52)
- Jeremiah compared the way people chased him to the way that people chased after a bird (v52)
- In ancient times, people chased after birds (v52)
- Jeremiah's enemies cast him into a dungeon (v53)
- Jeremiah's enemies cast a stone upon him; (this may be a reference to sealing him in the dungeon) (v53)

- Jeremiah was put in prison, even though he had done nothing wrong (v53)
- There are times when the righteous are unjustly put in prison (v53)
- Jeremiah's enemies intended to kill him (v53)
- When Jeremiah was put into the dungeon, he started to drown; he sank beneath the water (v54)
- Jeremiah thought that he was going to die; he thought he would drown (v54)
- When Jeremiah was in prison and thought that he was going to die, he called out to the Lord to save him (v55)
- Jeremiah was imprisoned in a low dungeon (v55)
- When Jeremiah cried out to God to save him, the Lord heard his prayer; God saved Jeremiah from drowning in prison (v56)
- Jeremiah prayed that God would hear his cries, just as God had heard him when he was in the dungeon (v56)
- God saved Jeremiah when he cried out to the Lord (v57)
- God told Jeremiah to not be afraid (v57)
- God provided comfort to Jeremiah when he was afraid (v57)
- God provided salvation to Jeremiah; He saved him from drowning in the low dungeon (v57)
- There are times when God comforts His people (v57)
- There are times when God saves His people from death (v57)

- There are times when God hears our prayers (v57)
- There are times when God responds to our prayers by drawing near (v57)
- God saved Jeremiah's life (v58)
- Jeremiah said that God redeemed him (v58)
- Jeremiah said that God fought for him; God saw what his soul needed and God provided it (v58)
- Jeremiah knew that God had seen the way that he was unjustly persecuted and imprisoned (v59)
- God sees it when we are persecuted; He knows when we have been treated unjustly, and are suffering (v59)
- Jeremiah prayed that God would judge his case and provide him justice; Jeremiah prayed that God would judge the wicked who had afflicted him (v59)
- It is good for us to put our case in the hands of God, and pray that He would bring justice upon those who afflict us (v59)
- It is not wrong to ask God to judge those who do us wrong (v59)
- God had seen all the wicked things that evildoers had done to Jeremiah (v60)
- God knew all the wicked thoughts that evildoers had thought against Jeremiah (v60)
- God knows the actions of the wicked (v60)
- God knows the thoughts of the wicked (v60)
- God had heard all the evil words that evildoers had

spoken against Jeremiah (v61)

- God knew every wicked thing that evildoers had imagined against Jeremiah (v61)
- God knows what the wicked are saying (v61)
- God knows what the wicked want to do (v61)
- Evildoers had spoken against Jeremiah (v61)
- Evildoers had imagined doing evil things to Jeremiah (v61)
- Wicked imaginations are a sin; if the action is evil then the desire to commit that action is also evil, even if that plan is never carried out (v61)
- Wicked people had risen up against Jeremiah (v62)
- Wicked people had spoken against Jeremiah (v62)
- Wicked people came up with plans to hurt Jeremiah and oppose him (v62)
- It is wrong to unjustly speak against the righteous (v62)
- It is wrong to come up with wicked plans to hurt the righteous (v62)
- Jeremiah prayed that God would look upon the wicked, and see when they sat down and when they rose up; he wanted God to see the evil acts of the wicked and to punish them for what they had done to him (v63)
- The wicked mocked Jeremiah (v63)
- Jeremiah prayed that God would punish the evil people who had unjustly persecuted him (v64)
- It is not wrong for Christians to pray that God would punish those who unjustly persecute us (v64)

- Jeremiah prayed that God would judge the wicked for the things they had done (v64)
- It is not wrong for Christians to pray that God would hold the wicked accountable for their actions (v64)
- Jeremiah prayed that God would send sorrow upon the wicked (v65)
- Jeremiah prayed that God would curse the wicked (v65)
- It is not wrong to pray that God would send sorrow upon the wicked (v65)
- It is not wrong to pray that God would curse the wicked (v65)
- Jeremiah wanted God to punish the wicked for the things they had done, and to bring pain and suffering into their lives (v65)
- Jeremiah asked God to persecute those who had persecuted him (v66)
- Jeremiah asked God to destroy the wicked (v66)
- Jeremiah asked God to pour out His anger upon the wicked (v66)
- The heavens belong to the Lord (v66)
- Jeremiah asked God to utterly destroy the wicked, and to remove them from this world; Jeremiah wanted God to kill the wicked (v66)
- It is not wrong for Christians to pray that God would pour out His anger upon those who persecute the righteous (v66)
- It is not wrong for Christians to pray that God would kill

the wicked (v66)

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Lamentations 4

- When God judged Jerusalem, the gold of the temple became dimmed (v1)
- When God judged Jerusalem, the temple was destroyed (v1)
- When God judged Jerusalem, the temple was torn apart and its stones were scattered throughout the city (v1)
- God did not spare the temple when He judged Jerusalem (v1)
- Before the judgment, the Jews were compared to fine gold (v2)
- When God judged Jerusalem, the Jews were no longer highly esteemed; instead of being compared to gold, they were compared to pots made of dirt (v2)
- Jeremiah compared the Jews to pots who are made by the potter (v2)
- Jeremiah said that the Jews were precious (v2)
- Jeremiah spoke of sea monsters who nursed their young; this appears to be a reference to a real creature, and not something figurative (v3)
- When God judged Jerusalem, mothers stopped nursing their own infants (v3)

- Jeremiah said that the Jews had become lower than animals, because even animals nurse their young; Jewish mothers stopped doing that (v3)
- When God judged Jerusalem, mothers stopped caring about their own infants (v3)
- When God judged Jerusalem, mothers became cruel (v3)
- It is cruel for a mother to refuse to take care of her own child (v3)
- Jeremiah said that ostriches are cruel (v3)
- In the days of Jeremiah, ostriches lived in the wilderness (v3)
- Mothers are supposed to take care of their children and provide for them (v3)
- When God judged Jerusalem, infants began starving to death (v4)
- When God judged Jerusalem, no one had compassion on children; people were unwilling to feed them and instead left them to starve (v4)
- When God judged Jerusalem, mothers became cruel; they let their own children starve to death, and did nothing to help them (v4)
- It is an evil thing to feed yourself while letting young children starve to death (v4)
- It is an evil thing to feed yourself while letting your own children starve to death (v4)
- When God judged Jerusalem, the rich did not escape; their wealth did not save them (v5)

- When God judged Jerusalem, even the rich were made desolate (v5)
- When God judged Jerusalem, even the rich were cast into the street (v5)
- When God judged Jerusalem, even the rich were cast onto the dunghill (v5)
- When God judged Jerusalem He humbled the rich and brought them low (v5)
- The judgments that God poured out upon the Jews were because of their sins; God was punishing the Jews for their iniquity (v6)
- The punishment that God poured out upon the Jews was worse than the punishment that God poured out upon Sodom (v6)
- Sodom was a real city that actually existed (v6)
- The destruction of Sodom, as recorded in Genesis, is true history (v6)
- The reason God destroyed Sodom was to punish it for its sins (v6)
- There are times when God destroys entire cities in order to punish them for their sins; this applies to both Jew and Gentile cities (v6)
- The city of Sodom was overthrown in a moment; it was destroyed extremely quickly (v6)
- The destruction of Sodom was very quick; the destruction of the Jews was very slow, and the pain lasted for a long time (v6)

- Before God judged Jerusalem, there were Nazarites among the Jews (v7)
- Before God judged Jerusalem, the Nazarites were pure (v7)
- Before God judged Jerusalem, the Nazarites were handsome; Jeremiah praises their great beauty (v7)
- After God judged Jerusalem, the Nazarites lost their beauty (v8)
- After God judged Jerusalem, the Nazarites became impossible to recognize (v8)
- After God judged Jerusalem, the Nazarites began starving to death (v8)
- The Nazarites did not escape the judgment of God; it impacted them as well (v8)
- Jeremiah said that it was better to die of the sword than die of hunger; this is because those who die by the sword die quickly, while those who die of hunger have to suffer for a long time (v9)
- When God judged Jerusalem, many people were killed by the sword (v9)
- After God judged Jerusalem, many people starved to death (v9)
- When mothers became starving they murdered and ate their own children (v10)
- After God judged Jerusalem, the people resorted to cannibalism (v10)
- After God judged Jerusalem, people did not protect and

care for their children; instead they murdered and ate them (v10)

- Cannibalism is a very wicked thing (v10)
- God accomplished His fury; He did what He set out to do (v11)
- God poured out His fierce anger upon the Jews (v11)
- God's anger against the Jews was fierce (v11)
- God was the one who kindled a fire in Jerusalem; He was the one who destroyed the city and brought destruction upon it (v11)
- There are times when God becomes angry with nations (v11)
- There are times when God carries out His wrath against nations (v11)
- There are times when God destroys nations (v11)
- Jeremiah said that the kings of the world would never have believed that an enemy could conquer Jerusalem (v12)
- Jeremiah said that the people of the world would never have believed that an enemy could conquer Jerusalem (v12)
- When God judged Jerusalem, the city was conquered (v12)
- When God judged Jerusalem, the adversary entered into the city (v12)
- When God judged Jerusalem, the enemy entered into the city (v12)

- God turned Jerusalem over to its enemies (v12)
- The reason the enemies of the Jews were able to conquer Jerusalem is because God turned the city over to them (v12)
- When the enemies of the Jews conquered Jerusalem, the city had gates (v12)
- The reason God punished Judah was because of the sins of the prophets (v13)
- The reason God punished Judah was because of the sins of the priests (v13)
- The wickedness of the prophets brought destruction upon their nation (v13)
- Wicked prophets are a danger to the nation, for they can bring down God's judgment (v13)
- The wickedness of the priests brought destruction upon their nation (v13)
- Wicked priests are a danger to the nation, for they can bring down God's judgment (v13)
- The wicked prophets had shed innocent blood (v13)
- The wicked priests had shed innocent blood (v13)
- It is a very evil thing for the wicked to shed the blood of the just (v13)
- God punishes cities and nations that shed the blood of the just (v13)
- The wicked prophets and priests wandered as blind men in the streets (v14)

- The wicked prophets and priests shed so much innocent blood that their garments were stained with it (v14)
- The wicked prophets and priests had so much blood on their clothing that no one was willing to touch their garments (v14)
- The wicked prophets and priests were literally stained with blood (v14)
- The wicked prophets and priests had greatly polluted themselves (v14)
- The wicked prophets and priests were so polluted that they told other people to depart from them, for they were unclean (v15)
- The wicked prophets and priests fled from Jerusalem (v15)
- The wicked prophets and priests wandered among the heathen; they left the land of Judah (v15)
- Because of the sins of the priests, God would no longer respect them (v16)
- Because of the sins of the elders, God would no longer respect them (v16)
- The sins of the priests separated them from God (v16)
- The sins of the elders separated them from God (v16)
- God refused to overlook the sins of the priests; instead He held them accountable for what they had done (v16)
- God refused to overlook the sins of the elders; instead He held them accountable for what they had done (v16)
- God was angry with the wicked prophets (v16)

- God was angry with the wicked priests (v16)
- After God's judgment, people no longer respected the priests (v16)
- After God's judgment, people no longer respected the elders (v16)
- The Jews looked for someone to help them, but they found no one (v17)
- The Jews watched for a nation to save them, but no nation saved them (v17)
- Instead of helping the Jews, the nations hunted them (v18)
- The Jews were afraid to go out into their own streets (v18)
- The end of the Jews was near; the end had come upon them (v18)
- Those who persecuted the Jews were swifter than eagles (v19)
- The Jews were persecuted upon the mountains (v19)
- The Jews were persecuted in the wilderness (v19)
- There was no safe haven for the Jews; they were pursued by a relentless enemy who hunted them no matter where they went (v19)
- The Jews are the anointed of the Lord (v20)
- The enemies of the Jews took them and cast them into pits, where they died (v20)
- The Jews were removed from their land and scattered

among the heathen (v20)

- While the Jews lived among the heathen they were under the shadow of the Lord (v20)
- The enemies of the Jews hunted them down and killed them (v20)
- It seems that the Edomites played a role in the suffering of the Jews (v21)
- In the days of Jeremiah, the Edomites lived in the land of Uz (v21)
- Jeremiah said that the day was coming when the Edomites would suffer the way that the Jews had suffered (v21)
- God punished the Jews for their sins; one day He would punish the Edomites as well (v21)
- Jeremiah said the day was coming when the Edomites would be drunk and naked; God would send shame and destruction upon them (v21)
- The Jews had been punished for their sins (v22)
- Jeremiah spoke of a day when the suffering of the Jews would be over, and God would no longer send them into captivity (v22)
- Jeremiah spoke of a day when God would punish the Edomites for their sins (v22)

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Lamentations 5

- Jeremiah asked the Lord to remember the terrible things that had befallen the Jews (v1)
- Even though God was the one who punished the Jews for their sins, and had brought pain upon them, Jeremiah still cried out to God and asked Him to remember their suffering (v1)
- The Jews were under great reproach (v1)
- The inheritance of the Jews (the promised land) was given to strangers (foreigners) (v2)
- The homes of the Jews had been given to foreigners (v2)
- The land of Israel is called the "inheritance" of the Jews (v2)
- God punished the Jews by giving their land to their enemies (v2)
- God punished the Jews by giving their homes to their enemies (v2)
- In this judgment, children lost their fathers and became orphans (v3)
- In this judgment, wives lost their husbands and became widows (v3)
- This judgment impacted children (v3)
- This judgment impacted wives (v3)
- When the Bible refers to orphans, it calls them "fatherless"; it never refers to an orphan as someone who is "motherless"; the Bible teaches that children need a

father (v3)

- In this judgment, the Jews were charged for their own water (v4)
- In this judgment, the Jews were charged for their own wood (v4)
- Previously the Jews did not have to pay for water, but after the judgment they did (v4)
- Previously the Jews did not have to pay for wood, but after the judgment they did (v4)
- In this judgment, the Jews were persecuted (v5)
- In this judgment, the Jews were forced to work and were given no rest (v5)
- In this judgment, the Jews were greatly oppressed (v5)
- In this judgment, the Jews worked for the Egyptians in order to have bread to eat (v6)
- In this judgment, the Jews worked for the Assyrians in order to have bread to eat (v6)
- After this judgment, the Jews had to start working for other nations in order to have food (v6)
- The ancestors of the current generation of Jews had sinned against God (v7)
- The reason God poured out His wrath upon that generation of Jews was because of the sins of their ancestors (v7)
- One generation of Jews sinned, and a subsequent generation was punished (v7)

- The judgment did not fall upon the generation that sinned; instead it came much later (v7)
- Sometimes God waits to punish a nation, and does not punish them right away (v7)
- Sometimes God's punishment falls upon a nation after the generation that triggered the judgment was already dead (v7)
- In this judgment, servants were ruling over the Jews (v8)
- It is bad for a nation or people to be ruled over by foreign servants (v8)
- In this judgment, the Jews lost their national autonomy; they had become the servants of servants (v8)
- In this judgment, no one delivered the Jews from their problems (v8)
- In this judgment, the Jews had to risk their lives to get bread because the wilderness had become exceedingly dangerous (such as perils by wild animals) (v9)
- In this judgment, the Jews had to risk their lives to find food; their lives were no longer safe (v9)
- God used the dangers of the wilderness in order to punish the Jews (v9)
- The dangers of the wilderness are referred to as a "sword" (v9)
- In this judgment, the skin of the Jews was blackened; this happened because of the terrible famine (v10)
- In this judgment, the Jews faced a terrible famine (v10)
- Ovens in ancient times were black (v10)

- In this judgment, Jewish women were raped (v11)
- In this judgment, Jewish maids were raped (v11)
- In this judgment, Jewish women were raped throughout the cities of Judah (v11)
- In this judgment, princes were hanged (v12)
- In this judgment, the princes did not escape; instead they were killed (v12)
- In this judgment, the elders were not honored; instead they faced the judgment along with everyone else (v12)
- Elders should be honored (v12)
- In this judgment, the young men were turned into servants (v13)
- In this judgment, the young men were taken and forced to grind (most likely grains) (v13)
- In this judgment, the children were turned into servants (v13)
- In this judgment, the children were taken and forced to carry wood (v13)
- In this judgment, the young men did not escape (v13)
- In this judgment, the children did not escape (v13)
- In this judgment, the elders were removed from the city gate (v14)
- Before this judgment the elders sat at the city gate (v14)
- In this judgment, the young men stopped playing music (v14)

- Before this judgment the young men played music (v14)
- In this judgment the leadership of Judah was removed from power (v14)
- In this judgment, the joy of the Jews was taken away (v15)
- Because the joy of the Jews was taken away, their dancing stopped (v15)
- Before this judgment the joy of the Jews led them to dance (v15)
- Dancing is not a sin; instead it is an expression of joy (v15)
- In this judgment, the joy of the Jews was turned into mourning (v15)
- In this judgment, the crown was removed from the head of the Jews (v16)
- In this judgment, the Jews were greatly cast down (v16)
- In this judgment, the Jews were filled with woe (v16)
- The reason this judgment fell upon the Jews was because of their sin (v16)
- Sin leads to judgment (v16)
- Sin leads to woe (v16)
- Sin leads to a loss of joy (v16)
- Sin leads to sorrow (v16)
- In this judgment, the heart of the Jews was made faint (v17)
- In this judgment, the eyes of the Jews was made dim

(v17)

- This judgment had an enormous emotional impact on the Jews (v17)
- This judgment had an enormous physical impact on the Jews (v17)
- In this judgment, the mountain of Zion was made desolate (v18)
- Before this judgment, the mountain of Zion was not desolate (v18)
- Since the mountain of Zion was made desolate, foxes walked upon it (v18)
- God remains forever (v19)
- God will never disappear or cease to exist; He will always exist (v19)
- God's throne exists from one generation to the next (v19)
- The throne of God will never be cast down or destroyed; it will always exist (v19)
- Jeremiah was upset that God had seemingly forgotten the Jews and had forsaken them (v20)
- Jeremiah prayed that God would turn back to the Jews and renew them, and save them from their troubles (v21)
- In this judgment, God rejected the Jews (v22)
- In this judgment, God was very angry with the Jews (v22)

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