

The Teachings of Lamentations

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The Teachings of Lamentations

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Introduction

One of the ways I've been studying the Word of God is by making a list of everything that each book of the Bible teaches. This has resulted in more than a thousand pages of material. Although it's interesting and I've learned a lot from writing it, that's a lot of bullet points to read through!

This isn't intended to summarize each book of the Bible because that's what my "Chapter Summary of the Bible" is for. It's also not intended to offer in-depth commentary because that's what my regular commentary is for. This book is simply a collection of points that I found interesting.

I hope there's some material here that you find edifying.

Jon Cooper
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Lamentations 1

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!"

- Before God's judgment on Jerusalem, the city was full of people.
- After God's judgment on Jerusalem, the city was empty.
- Before God's judgment on Jerusalem, the city was a princess
- After God's judgment on Jerusalem, the city was a widow.
- Before God's judgment on Jerusalem, the city was great among the nations.
- After God's judgment on Jerusalem, the city had become a tributary. It was no longer great.

Lamentations 1:2: "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."

- Jeremiah said that the city of Jerusalem weeps in the night. The city was now full of tears.
- Jeremiah said that her lovers (the nations she committed adultery with) were now gone. The nations Israel depended on for strength had abandoned her.
- The nations that Jerusalem depended on to save her didn't save her. The Jews put their faith in other nations

instead of in God, but in the end those other nations abandoned her and didn't help her.

- The nations that had once claimed to be the friend of Judah ultimately turned against the Jews and became their enemies.
- It was very foolish for Judah to abandon God and look to other nations for salvation. In the end that led to national destruction.

Lamentations 1:3: "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."

- The nation of Judah had been carried away into captivity.
- The Jews were afflicted.
- The Jews were turned into servants.
- The Jews were scattered among the heathen.
- The Jews couldn't find rest.
- The Jews had now fallen into the hands of their persecutors.

Lamentations 1:4: "The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness."

- The roads of Zion mourned.
- No one went to Jerusalem to celebrate the solemn feasts of the Lord anymore.
- The gates of Jerusalem were desolate. No one sat at them

anymore.

- The priests of Jerusalem sighed.
- The virgins of Jerusalem were afflicted.
- The city of Jerusalem was in bitterness.

Lamentations 1:5: "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."

- The adversaries of the Jews now had authority over the Jews.
- The enemies of the Jews prospered.
- All of these afflictions came from the hand of the Lord. He was the one who caused them to take place.
- The reason God afflicted the Jews was because of their transgressions. All of these things were punishments for their sins.
- The children of the Jews had been carried away into captivity.
- The Jews hadve been humiliated before their enemies.

Lamentations 1:6: "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."

- The beauty of Zion was gone.
- The princes of Judah were compared to animals that couldn't find pasture.

- The princes of Judah no longer had any strength.
- The princes of Judah didn't go untouched in the judgment. They were taken as well.
- The judgment affected everyone – young and old, priest and prince.

Lamentations 1:7: "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."

- When the Jews were afflicted, they remembered the pleasant things they had in former times.
- The Jews had fallen into the hands of their enemies.
- When Jerusalem fell, no one helped the Jews. Instead everyone was against them.
- The adversaries of the Jews saw when the city fell.
- The adversaries of the Jews mocked their sabbaths.

Lamentations 1:8: "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."

- Jerusalem had grievously sinned against God.
- 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.
- In the past, Jerusalem had been held in honor.

- When the judgment came, those who once honored Jerusalem despised the city instead.
- This judgment took away honor from Jerusalem. Now the nations despised her.

Lamentations 1:9: "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."

- Jerusalem had become filthy.
- The Jews had no comforter.
- The Jews had been greatly humbled, and brought very low.
- The enemy of the Jews had magnified themselves against them.
- Jeremiah prayed that God would see his affliction.

Lamentations 1:10: "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."

- The adversary of the Jews had plundered all of their pleasant things.
- The heathen had entered into the sanctuary. The holy temple of God had fallen into their hands.
- God said in the Mosaic Law that the heathen weren't allowed to enter into His holy sanctuary. However, when Jerusalem fell they did exactly that.

Lamentations 1:11: "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."

- All of the Jews sighed. They were greatly distressed.
- All of the Jews looked for bread. They were starving.
- The Jews sold what few possessions they had left in order to buy food.
- The Jews wanted food to relieve their soul.
- The soul is distressed when it lacks food. Eating food relieves the soul.
- The Jews had become vile.
- Jeremiah prayed that God would see what had happened to the Jews and would consider it.

Lamentations 1:12: "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."

- Jeremiah begged those who passed by Jerusalem to care about what had happened to it.
- Jeremiah said that the sorrow of the Jews after the fall of Jerusalem was exceedingly great – greater than any other sorrow.
- 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).

- 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 of Jerusalem desolate, it turned the people over to their enemies, and it filled the people with sorrow.
- There are times when God afflicts nations because of their sin.
- There are times when God has fierce anger against cities and nations.

Lamentations 1:13: "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."

- God sent fire into the bones of the people, and it had prevailed against them. God was consuming them from the inside.
- God had spread a net to capture the Jews, and had caught them.
- God had made the Jews desolate.
- God had made the Jews faint. They were suffering greatly.

Lamentations 1:14: "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."

- God had tied the transgressions of the Jews to their neck.

- God had made the strength of the Jews fail.
- God had delivered the Jews into the hands of their enemies.
- God had cast the Jews down, and they weren't able to rise up.
- God has the power to lift up, and to cast down.
- God has the power to raise up cities, and to destroy them.
- God has the power to deliver cities from their enemies, and to turn them over to them.
- There are severe consequences for sin.

Lamentations 1:15: "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."

- God had trodden under foot all the mighty men of Judah. The mighty men had been defeated.
- God had gathered an assembly to crush the young men of Judah. The young men had been defeated.
- God had trodden under foot the Jews. They had been trodden down, as grapes are trodden down in a winepress.
- The mighty men of Judah were unable to save the city.
- God didn't spare the young men of Judah.

Lamentations 1:16: "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."

- Jeremiah wept over the destruction of Jerusalem and the suffering of the Jews.
- Jeremiah calls the Jews his children.
- Jeremiah wept because the comforter was far from him.
- The suffering of the Jews afflicted Jeremiah's soul.
- It's possible for the suffering of others to weigh on our soul.
- The enemy of the Jews had prevailed against them.

Lamentations 1:17: "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."

- The Jews looked for someone to comfort them, but no comforter was found.
- The nations viewed Jerusalem as a city that was utterly unclean and vile.
- The reason so many adversaries had gathered around Judah was because the Lord had commanded it.
- The Lord has control over the nations. He can protect a nation from evil, and He can also raise up evil against it.

Lamentations 1:18: "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."

- Jeremiah said that all of these judgments from the Lord were righteous. Jeremiah didn't accuse God of error, or say that He had done anything wrong.
- God's judgments against Jerusalem were justified. God sent them because the Jews had rebelled against His commandments and broken the covenant they made with Him, and therefore they deserved the punishment He sent against them (which God warned would happen if they broke His covenant).
- It's just and righteous for God to destroy cities and nations that rebel against Him.
- God holds cities and nations accountable for their actions.
- The virgins of Jerusalem had been carried away into captivity.
- The young men had been carried away into captivity.
- Jeremiah was very sorrowful over everything that happened to the Jews.

Lamentations 1:19: "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."

- The Jews called for the nations to help her, but they didn't. Although the Jews rejected God and put their faith in other nations, those nations didn't help her or save her.
- The priests in Jerusalem died.
- The priests in Jerusalem starved to death while looking for food to eat.
- The elders in Jerusalem died.

- The elders in Jerusalem starved to death while looking for food to eat.
- People in Jerusalem were starving to death. There was no food.

Lamentations 1:20: "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."

- The Jews were in great distress.
- The reason the Jews were in great distress was because they had rebelled against God.
- The Jews were being killed in other nations. They weren't safe there.
- The Jews were being killed in Jerusalem. They weren't safe there.
- There was no safe place for the Jews.
- Jeremiah prayed that God would see the distress of His people.

Lamentations 1:21: "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."

- There was no one to comfort the Jews. They longed for comfort but there was no comforter.
- The enemies of the Jews had heard about their trouble and affliction.

- The enemies of the Jews rejoiced over their affliction.
- The enemies of the Jews were glad that God had afflicted the Jews.
- One day the enemies of the Jews would be afflicted as well. They would suffer the same things that the Jews had suffered.

Lamentations 1:22: "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."

- Jeremiah prayed that God would see all the wickedness of the enemies of the Jews.
- 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.
- Jeremiah said that his sighs were many.
- Jeremiah said that his heart was faint.

Lamentations 2

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!"

- This book is talking about the day of the Lord's anger against Israel.
- Israel is called the Lord's footstool.
- In the day of the Lord's anger, God covered Israel with a

cloud.

- In the day of the Lord's anger, God cast down Israel's beauty.
- Israel's beauty once reached to heaven, but God had cast it down to the earth.
- There are times when God is angry.
- There are times when God is angry with nations.
- The terrible things that happened to Israel were the result of God's anger. The Lord was the one who caused them.

Lamentations 2:2: "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."

- God's judgment came upon all the cities of Israel.
- In the day of God's anger He showed no pity to the Israelites.
- In the day of God's wrath He threw down the strongholds of Judah.
- In the day of God's wrath He polluted the kingdom of Judah.
- In the day of God's wrath He polluted the princes of Judah.
- God's wrath fell upon the cities of Judah.
- God's wrath fell upon the strongholds of Judah.
- God's wrath fell upon the leadership of Judah.

- God can cast down the strongholds of nations.
- God can bring judgment upon the leadership of a nation.

Lamentations 2:3: "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."

- God's anger against Israel was fierce.
- In the day of God's anger He cut off Israel's horn. (In the Bible, horns are symbolic of power.)
- In the day of God's anger His wrath burned against Israel like a devouring fire.
- In the day of God's anger He withdrew His hand from Israel's enemy, allowing them to devour Israel.
- There are times when God protects nations from their enemies, and there are times when God turns nations over to their enemies.

Lamentations 2:4: "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."

- In the day of God's anger He came against Israel like an enemy.
- In the day of God's anger He was an adversary of Israel.
- In the day of God's anger He killed all those who were "pleasant to the eye".
- In the day of God's anger He poured out His fury like fire.

Lamentations 2:5: "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."

- In the day of God's anger He was Israel's enemy.
- In the day of God's anger He swallowed up all her palaces.
- In the day of God's anger He destroyed Israel's strongholds.
- The day of God's anger caused mourning among the Jews.
- The day of God's anger caused lamentation among the Jews.

Lamentations 2:6: "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."

- In the day of God's anger He violently took away his tabernacle. (This is a reference to the destruction of the first temple.)
- In the day of God's anger He destroyed the places where the Jews assembled. (This is a reference to the places where the Jews assembled to worship God.)
- God put an end to the solemn feasts the Jews once celebrated. The solemn feasts of the Mosaic Law were forgotten.

- God put an end to the Sabbaths that the Jews had celebrated. The Sabbaths of the Mosaic Law were forgotten.
- In the day of God's anger He despised the king.
- In the day of God's anger He despised the priest.
- The king wasn't safe from God's anger.
- The priests weren't safe from God's anger.
- The temple wasn't safe from God's anger.
- God was the one who came against the temple and destroyed it. That was His doing.

Lamentations 2:7: "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."

- In the day of God's anger He cast off His altar.
- In the day of God's anger He abhorred His sanctuary.
- God's judgment came against His own altar and His own sanctuary. He didn't spare those places in His wrath.
- In the day of God's anger He turned Judah's palaces over to her enemies.
- In the day of God's anger He turned the temple over to Judah's enemies.
- The enemies of God made noise in the temple, just as the Jews once did during the solemn feasts.

Lamentations 2:8: "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."

- God has purposed to destroy the wall of Zion. (This is a reference to the wall around Jerusalem.)
- God was the one who tore down the wall around Jerusalem.
- God was the one who destroyed the rampart of Jerusalem. (The rampart was a defensive wall.)

Lamentations 2:9: "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."

- In the day of God's anger He destroyed the gates of Jerusalem/
- In the day of God's anger He sent the king of Judah into captivity.
- In the day of God's anger He sent the princes of Judah into captivity.
- The law was no more. (Jerusalem was in a state of anarchy. Those who once enforced the law were gone, and the priests who carried out the levitical sacrifices were dead.)
- The prophets no longer received visions from the Lord.

Lamentations 2:10: "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."

- In the day of God's anger the elders of Judah sat upon the ground.
- In the day of God's anger the elders of Judah were silent.
- In the day of God's anger the elders of Judah cast dust upon their heads.
- In the day of God's anger the elders of Judah wore sackcloth.
- In the day of God's anger the virgins of Judah hung their heads to the ground.
- In the day of God's anger the elders of Judah were full of grief.
- In the day of God's anger the virgins of Judah were full of grief.

Lamentations 2:11: "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."

- Jeremiah's eyes were full of tears.
- Jeremiah was deeply troubled. The destruction of Judah greatly upset him and filled him with pain and sorrow.
- In the day of God's anger the children were fainting in the street.
- In the day of God's anger the infants were fainting in the street.

- In the day of God's anger He didn't spare the children or the infants. They suffered along with everyone else.

Lamentations 2:12: "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."

- In the day of God's anger the children were starving.
- In the day of God's anger the infants were starving.
- The children asked their mothers for corn.
- The children asked their mothers for wine. (Apparently children drank wine in those days.)

Lamentations 2:13: "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?"

- Jeremiah wanted to comfort Judah but he didn't know how to do that, because their injury was too great to heal.

Lamentations 2:14: "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."

- The prophets had been prophesying lies to the people.
- The lies which the prophets had proclaimed didn't cause

the people to turn away from their iniquity.

- Because the people didn't turn away from their iniquity, God sent His judgment against them and sent the people into captivity.
- The lies that the prophets proclaimed didn't help the people. Instead they did great harm.
- The prophecies of the false prophets were false. They contributed to the problem because they didn't cause the people to turn away from their sin.

Lamentations 2:15: "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?"

- Those who passed by the ruined city of Jerusalem clapped their hands against the city.
- Those who passed by the ruined city of Jerusalem hissed at the city.
- Those who passed by the ruined city of Jerusalem wagged their head against the city.
- Before the judgment, Jerusalem was called the perfection of beauty.
- Before the judgment, Jerusalem was called the joy of the whole earth.
- After the judgment, Jerusalem was an object of ridicule. Those who passed by the ruined city mocked it.

Lamentations 2:16: "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."

- After the judgment, the enemies of the Jews spoke against Jerusalem/
- After the judgment, the enemies of the Jews hissed against Jerusalem.
- After the judgment, the enemies of the Jews gnashed their teeth against Jerusalem.
- After the judgment, the enemies of the Jews took credit for swallowing up the city. The day they had longed for had finally come to pass.
- God's judgment against Judah caused the enemies of the Jews to rejoice. They took credit for its destruction.

Lamentations 2:17: "The LORD hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries."

- The judgment of Judah was from the Lord. He did what He said He would do, and He carried out His plan.
- God said that He would destroy Judah, and He did. He kept His promise that He had made long ago.
- God threw down the cities of Judah. He destroyed them, and in that day didn't take pity on the Jews.
- God caused the enemies of the Jews to rejoice.
- God empowered the enemies of the Jews.

Lamentations 2:18: "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."

- God is called the wall of the daughter of Zion. He is compared to the protective wall around Jerusalem.
- The heart of the Jews cried out to God in the day of their distress.
- The Jews are called the apple of God's eye. They are precious to the Lord.
- Jeremiah prayed that God wouldn't completely wipe out the Jews. He prayed that the Jews wouldn't cease to exist.
- Jeremiah sought for people to cry before the Lord day and night, for the terrible things that had befallen the Jews.
- It's appropriate to weep when God's judgment comes.
- Even though the people who God was punishing were exceedingly wicked, Jeremiah still wept when God's judgment fell.

Lamentations 2:19: "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."

- Jeremiah sought for people to arise and cry out to God over the judgment.
- Jeremiah sought for people to pour out their heart like water before the Lord.
- 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.

- Jeremiah sought for people to pray that God would spare their children, who were starving to death.
- There were many children who were starving to death. Jeremiah said that they were fainting from hunger "in the top of every street".

Lamentations 2:20: "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?"

- The Jews had turned to cannibalism. Since there was no food left, they were killing and eating each other.
- Mothers were murdering and eating their own infants.
- Priests were killed in the sanctuary of the Lord.
- Prophets were killed in the sanctuary of the Lord.

Lamentations 2:21: "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."

- Young men were killed.
- Old men were killed.
- Virgins were killed.
- The corpses of young men were lying unburied in the streets.

- The corpses of old men were lying unburied in the streets.
- The corpses of virgins were lying unburied in the streets.
- In the day of God's anger He killed both young and old.
- In the day of God's anger He didn't pity anyone.

Lamentations 2:22: "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."

- God was the one who sent terrors upon Judah.
- In the day of God's anger no one escaped.
- In the day of God's anger no one remained.
- In the day of God's anger the enemies of the Jews killed them and their children.

Lamentations 3

Lamentations 3:1: "I AM the man that hath seen affliction by the rod of his wrath."

- This passage is about an individual who was afflicted by the wrath of God. It's 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 that this is talking about things that Jeremiah suffered.
- Jeremiah was afflicted by the wrath of God.
- Even though Jeremiah had done nothing wrong, and even

though he was a faithful prophet who told the truth, he still suffered and was afflicted.

Lamentations 3:2: "He hath led me, and brought me into darkness, but not into light."

- Jeremiah was led by God out of the light and into darkness.
- Even though Jeremiah was faithful, he was still led into the darkness and he still suffered.

Lamentations 3:3: "Surely against me is he turned; he turneth his hand against me all the day."

- Jeremiah said that God had turned against him.
- Jeremiah said that God's hand was against him.
- Even though Jeremiah had done nothing wrong, the hand of God was still against him.

Lamentations 3:4: "My flesh and my skin hath he made old; he hath broken my bones."

- Jeremiah's skin was damaged. It became prematurely old.
- Jeremiah's bones were broken. (This confirms that this passage isn't about the Messiah, because none of his bones were broken.)
- Jeremiah suffered along with his people, even though he was righteous and they weren't. Jeremiah's righteousness didn't allow him to escape the time of suffering and anguish that God poured out upon the Jews.

Lamentations 3:5: "He hath builded against me, and compassed me with gall and travail."

- Jeremiah said that God had come against him.
- Jeremiah said that God had filled his life with bitterness.
- Jeremiah said that God had filled his life with pain and suffering.
- Even though Jeremiah was faithful, God still filled his life with suffering.
- God never promised that the righteous wouldn't suffer.

Lamentations 3:6: "He hath set me in dark places, as they that be dead of old."

- God set Jeremiah in dark places.
- Jeremiah compared his life to being dead.
- The reason Jeremiah suffered so much was because of God. The Lord was the one who broke his bones, who filled his life with pain, and who brought great bitterness into his life. The Lord was the one who put him in the darkness, even though Jeremiah was righteous and faithful.
- It's not true that if we live a good life we won't suffer.
- It's not true that all suffering is a result of sin.

Lamentations 3:7: "He hath hedged me about, that I cannot get out: he hath made my chain heavy."

- God put a hedge around Jeremiah so that he couldn't

escape. God trapped him in a life of bitterness and pain, even though Jeremiah was faithful and good.

- Jeremiah was unable to escape the pain and suffering of his life. God trapped him.
- God put a heavy chain on Jeremiah. (Since Jeremiah spent time in prison, this may be literal.)
- God brought tremendous suffering into Jeremiah's life and didn't give him a way to escape it. God did this even though Jeremiah was faithful.

Lamentations 3:8: "Also when I cry and shout, he shutteth out my prayer."

- Jeremiah cried out to God, but the Lord refused to hear his prayers.
- Jeremiah shouted out to God, but the Lord refused to hear his prayers.
- Even though Jeremiah was faithful, and even though Jeremiah was suffering terribly, God refused to hear his prayers.
- There are times when God won't hear our prayers, even though we've done nothing wrong.
- There are times when God will trap us in suffering and give us no way out, even though we've done nothing wrong.
- God doesn't always hear us when we cry out.

Lamentations 3:9: "He hath inclosed my ways with hewn stone, he hath made my paths crooked."

- Jeremiah said that God walled up his path with stone so that he couldn't escape. Jeremiah was trapped in a terrible circumstance and God wouldn't allow him to be freed from it.
- Jeremiah said that God was the one who made his paths crooked. God put him on a painful path and wouldn't let him escape it. God did this even though Jeremiah was faithful and righteous.
- 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.

Lamentations 3:10: "He was unto me as a bear lying in wait, and as a lion in secret places."

- Jeremiah compared God to a bear who was lying in wait to tear him apart.
- Jeremiah compared God to a lion who was lying in wait to tear him apart.
- Jeremiah said that God had come against him like a lion or a bear. God did this even though Jeremiah was righteous and faithful.

Lamentations 3:11: "He hath turned aside my ways, and pulled me in pieces: he hath made me desolate."

- Jeremiah said that God had turned him aside and pulled him apart.
- Jeremiah said that God had made him desolate.
- Serving God didn't improve Jeremiah's life. Instead it brought him terrible pain and sorrow, because God

tormented him and made him desolate.

- There are times when God tears the righteous to pieces and makes them desolate.

Lamentations 3:12: "He hath bent his bow, and set me as a mark for the arrow."

- Jeremiah said that he was a target for God's arrows.

Lamentations 3:13: "He hath caused the arrows of his quiver to enter into my reins."

- Jeremiah said that God was firing arrows at him, and those arrows were piercing him and causing him great pain and distress.
- The person who had afflicted Jeremiah so greatly was God.

Lamentations 3:14: "I was a derision to all my people; and their song all the day."

- All of the people derided Jeremiah.
- The people mocked Jeremiah.
- The hand of God was against Jeremiah, and the hand of the people was also against him. He had no one to turn to for comfort or help, because God didn't hear his prayers and the people mocked him.

Lamentations 3:15: "He hath filled me with bitterness, he hath made me drunken with wormwood."

- God filled Jeremiah's life with bitterness.
- Even though Jeremiah was faithful, God didn't fill his life with joy. Instead He filled it with bitterness and pain.

Lamentations 3:16: "He hath also broken my teeth with gravel stones, he hath covered me with ashes."

- God broke Jeremiah's teeth with gravel.
- God covered Jeremiah with ashes.
- God put Jeremiah through enormous pain.

Lamentations 3:17: "And thou hast removed my soul far off from peace: I forgot prosperity."

- God took peace away from Jeremiah.
- God took prosperity away from Jeremiah.
- The soul of Jeremiah wasn't at peace. This is because God took His peace away.
- God didn't give Jeremiah peace through this suffering. Instead God took His peace away.

Lamentations 3:18: "And I said, My strength and my hope is perished from the LORD:"

- Jeremiah said that his strength was gone.
- Jeremiah said that his hope was gone.
- God took away Jeremiah's strength.
- God took away Jeremiah's hope.

Lamentations 3:19: "Remembering mine affliction and my misery, the wormwood and the gall."

- God greatly afflicted Jeremiah.
- Jeremiah was miserable.
- Even though Jeremiah was faithful, God afflicted him and made him miserable.

Lamentations 3:20: "My soul hath them still in remembrance, and is humbled in me."

- Jeremiah's soul remembered his affliction.
- Jeremiah's soul remembered his misery.
- Jeremiah's soul was humbled.
- Souls can remember things.

Lamentations 3:21: "This I recall to my mind, therefore have I hope."

- Jeremiah remembered something that gave him hope in spite of all the things he had suffered: he remembered the mercies of the Lord.
- Jeremiah didn't respond to all of this suffering by cursing God or turning away from Him. Instead he remembered the mercies of the Lord.

Lamentations 3:22: "It is of the LORD's mercies that we are not consumed, because his compassions fail not."

- The reason God didn't utterly destroy the Jews was because of His mercies.

- God had compassion on the Jews and didn't utterly destroy them. The reason they survived as a people was because His compassion didn't fail.
- God showed mercy to the Jews in their time of suffering. He spared them from being utterly destroyed and annihilated.

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

- The mercies of God are new every morning.
- God is faithful.
- The faithfulness of God is great.
- Jeremiah found hope in the mercies of God. He found this hope even though he was suffering greatly and there was no way out.
- When Jeremiah was suffering, he chose to hope in the mercies of God.

Lamentations 3:24: "The LORD is my portion, saith my soul; therefore will I hope in him."

- Jeremiah said that God was his inheritance.
- Jeremiah said that he would hope in God.
- 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.

Lamentations 3:25: "The LORD is good unto them that wait

for him, to the soul that seeketh him."

- God is good to those who wait for Him.
- God is good to the souls who seek Him.
- When we suffer and are afflicted, we must wait on God. The answer to suffering and misery is patience.
- When we suffer and are afflicted, we must seek God.
- We must seek God.
- We must wait for God.
- We must learn patience so that we can endure times of suffering.

Lamentations 3:26: "It is good that a man should both hope and quietly wait for the salvation of the LORD."

- It's good to hope for the salvation of the Lord.
- It's good to wait for the salvation of the Lord.
- It's good to quietly wait.
- The salvation of the Lord may tarry a long time. We must wait for it.
- We must learn to quietly wait for the day when the Lord will save us out of our troubles.
- We must learn to hope, even in times of affliction.
- We must learn to wait, even in times of affliction.
- One day the Lord will save us out of our afflictions.

Lamentations 3:27: "It is good for a man that he bear the yoke of his youth."

- It's good to bear the yoke while we're young.
- There's value in suffering. There's value in being afflicted and bearing the yoke.

Lamentations 3:28: "He sitteth alone and keepeth silence, because he hath borne it upon him."

- Someone (possibly the Messiah) sits alone.
- Someone (possibly the Messiah) keeps silence.
- Someone (possibly the Messiah) has born something (possibly our sin).

Lamentations 3:29: "He putteth his mouth in the dust; if so be there may be hope."

- Someone (possibly the Messiah) puts his mouth in the dust.
- Someone (possibly the Messiah) suffers so that there might be hope.

Lamentations 3:30: "He giveth his cheek to him that smiteth him: he is filled full with reproach."

- Someone (possibly the Messiah) gives his cheek to those who smite him.
- Someone (possibly the Messiah) is filled with reproach.

Lamentations 3:31: "For the LORD will not cast off for ever:"

- The Lord won't cast off forever.

- The hand of the Lord won't always be against the Jews.
- The Lord won't always be angry with the Jews.

Lamentations 3:32: "But though he cause grief, yet will he have compassion according to the multitude of his mercies."

- There are times when the Lord brings grief into our life.
- God brought tremendous grief into the lives of the Jews.
- There would be a time when God would have compassion on the Jews.
- God won't always bring grief to the Jews. One day He will have compassion on them.
- God is compassionate.
- God is merciful.

Lamentations 3:33: "For he doth not afflict willingly nor grieve the children of men."

- God doesn't willingly afflict people.
- God doesn't willingly grieve people.
- God doesn't desire to afflict people, or to bring pain into their life.
- There are times when God afflicts people, but He doesn't do it willingly.
- There are times when God grieves people, but He doesn't do it willingly.

Lamentations 3:34: "To crush under his feet all the prisoners

of the earth."

- 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.)

Lamentations 3:35: "To turn aside the right of a man before the face of the most High,"

- God doesn't approve of those who deprive people of their rights.
- God doesn't approve of those who do evil.
- God sees all that's done in this world. He sees the wickedness of the wicked.
- God is the most High. There are none higher than Him.

Lamentations 3:36: "To subvert a man in his cause, the LORD approveth not."

- God doesn't approve of those who do evil to others, and who deprive them of what they're due.
- God doesn't approve of those who attack others, and who wickedly come against them and thwart them.

Lamentations 3:37: "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?"

- God is in control of everything that happens.
- The things that happen are of the Lord. Nothing comes to pass that He doesn't command.
- No one can make something come to pass that's against

the will of the Lord.

- No one can thwart God or defeat Him.

Lamentations 3:38: "Out of the mouth of the most High proceedeth not evil and good?"

- God is the one who brings evil things into our lives (such as suffering and pain).
- God is the one who brings good things into our lives (such as blessings).
- God is the source of our pain.
- God is the source of our blessings.
- God is the most High. He has the power to send us good things, or evil (painful) things.
- God is in control of the things that we receive. Our blessings and our problems all come from Him.

Lamentations 3:39: "Wherefore doth a living man complain, a man for the punishment of his sins?"

- God punishes people for their sins.
- People have no right to complain about the punishment that God sends upon them for their sin.
- God is the most High. People have no right to complain about the things that He does.
- There are people who complain about the punishments that God has inflicted upon them for their sins.
- 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 because God's punishment upon them was just.

Lamentations 3:40: "Let us search and try our ways, and turn again to the LORD."

- We must search our ways and see if they're acceptable to God.
- We must try (test) our ways, and see if what we're doing is right.
- We must turn to the Lord.
- When God afflicts us for our sins, we must do what's right and turn to Him. We must turn away from our sins.
- 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.

Lamentations 3:41: "Let us lift up our heart with our hands unto God in the heavens."

- We must lift up our heart to God.
- We must lift up our hands to God.
- God is in the heavens.
- When we're being afflicted for our sins, we must lift up our heart and our hands to God.
- When we're being afflicted for our sins, we must seek God.
- 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.

Lamentations 3:42: "We have transgressed and have rebelled: thou hast not pardoned."

- The Jews had transgressed against God.
- The Jews had rebelled against God.
- God hadn't pardoned the sins of the Jews.

Lamentations 3:43: "Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied."

- God was angry with the Jews.
- The reason God was angry with the Jews was because of their transgressions and their rebellion.
- God had persecuted the Jews.
- God had killed many of the Jews.
- God hadn't pitied the Jews.

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

- God covered Himself with a cloud. (This was an act of judgment.)
- God refused to hear the prayers of the Jews.
- God withdrew Himself from the Jews and refused to hear their prayers.

Lamentations 3:45: "Thou hast made us as the offscouring and refuse in the midst of the people."

- God poured shame upon the Jews. He caused other nations to look upon them as garbage.
- God is the one who gave the Jews a bad reputation among the nations. He did this as punishment for their idolatry and rebellion.
- God has the ability to give people and nations a bad reputation.
- There are times when God punishes peoples and nations by bringing shame upon them.

Lamentations 3:46: "All our enemies have opened their mouths against us."

- All of the enemies of the Jews speak against them.
- The reason the enemies of the Jews can speak against them is because of the judgment that God poured out upon them.
- One of the ways that God can punish nations is by giving their enemies the ability to speak out against them.

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

- God sent fear upon the Jews.
- God sent a snare upon the Jews.
- God sent desolation upon the Jews.
- God sent destruction upon the Jews.

Lamentations 3:48: "Mine eye runneth down with rivers of water for the destruction of the daughter of my people."

- Jeremiah cried because of the destruction of his people, the Jews.
- Jeremiah didn't rejoice over the judgments that God poured out upon the Jews, who persecuted and imprisoned him. Instead Jeremiah wept.

Lamentations 3:49: "Mine eye trickleth down, and ceaseth not, without any intermission."

- Jeremiah continually wept because of the judgments that God poured out upon the Jews.
- The desolation and destruction of the Jews caused Jeremiah great pain and sorrow. He didn't rejoice over it.

Lamentations 3:50: "Till the LORD look down, and behold from heaven."

- Jeremiah wanted God to see the destruction of the Jews and put a stop to it.
- God is in Heaven.

Lamentations 3:51: "Mine eye affecteth mine heart because of all the daughters of my city."

- Jeremiah was in great pain because of the suffering of the Jews.
- Jeremiah refers to Jerusalem as his city.

- 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.

Lamentations 3:52: "Mine enemies chased me sore, like a bird, without cause."

- Jeremiah's enemies chased him.
- Jeremiah was chased by his enemies, even though they had no reason to chase him.
- Jeremiah had enemies.
- Jeremiah was persecuted.
- Jeremiah compared the way people chased him to the way people chase after a bird.
- In ancient times, people chased after birds.

Lamentations 3:53: "They have cut off my life in the dungeon, and cast a stone upon me."

- Jeremiah's enemies cast him into a dungeon.
- Jeremiah's enemies cast a stone upon him. (This may be a reference to sealing him in a dungeon.)
- Jeremiah was put in prison, even though he had done nothing wrong.
- There are times when the righteous are unjustly put in prison.
- Jeremiah's enemies intended to kill him.

Lamentations 3:54: "Waters flowed over mine head; then I

said, I am cut off."

- When Jeremiah was put into the dungeon, he started to drown. He sank beneath the water.
- Jeremiah thought that he was going to die. He thought he would drown.

Lamentations 3:55: "I called upon thy name, O LORD, out of the low dungeon."

- When Jeremiah was in prison and thought that he was going to die, he called out to the Lord to save him.
- Jeremiah was imprisoned in a low dungeon.

Lamentations 3:56: "Thou hast heard my voice: hide not thine ear at my breathing, at my cry."

- When Jeremiah cried out to God to save him, the Lord heard his prayer. God saved Jeremiah from drowning in prison.
- Jeremiah prayed that God would hear his cries, just as God had heard him when he was drowning in the dungeon.

Lamentations 3:57: "Thou drewest near in the day that I called upon thee: thou saidst, Fear not."

- God saved Jeremiah when he cried out to Him.
- God told Jeremiah to not be afraid.
- God provided comfort to Jeremiah when he was afraid.
- God provided salvation to Jeremiah. He saved him from

drowning in the low dungeon.

- There are times when God comforts His people.
- There are times when God saves His people from death.
- There are times when God hears our prayers.
- There are times when God responds to our prayers by drawing near.

Lamentations 3:58: "O LORD, thou hast pleaded the causes of my soul; thou hast redeemed my life."

- God saved Jeremiah's life.
- Jeremiah said that God redeemed him.
- Jeremiah said that God fought for him. God saw what his soul needed and He provided it.

Lamentations 3:59: "O LORD, thou hast seen my wrong: judge thou my cause."

- Jeremiah knew that God had seen the way he was unjustly persecuted and imprisoned.
- God sees it when we're persecuted. He knows when we've been treated unjustly and are suffering.
- Jeremiah prayed that God would judge his case and provide him justice. Jeremiah prayed that God would judge the wicked who had afflicted him.
- It's good for us to put our case in the hands of God, and pray that He would bring justice upon those who afflict us.
- It's not wrong to ask God to judge those who do us

wrong.

Lamentations 3:60: "Thou hast seen all their vengeance and all their imaginations against me."

- God had seen all the wicked things that evildoers had done to Jeremiah.
- God knew all the wicked thoughts that evildoers had thought against Jeremiah.
- God knows the actions of the wicked.
- God knows the thoughts of the wicked.

Lamentations 3:61: "Thou hast heard their reproach, O LORD, and all their imaginations against me;"

- God had heard all the evil words that evildoers had spoken against Jeremiah.
- God knew every wicked thing that evildoers had imagined against Jeremiah.
- God knows what the wicked are saying.
- God knows what the wicked want to do.
- Evildoers had spoken against Jeremiah.
- Evildoers had imagined doing evil things to Jeremiah.
- 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.

Lamentations 3:62: "The lips of those that rose up against me, and their device against me all the day."

- Wicked people had risen up against Jeremiah.
- Wicked people had spoken against Jeremiah.
- Wicked people came up with plans to hurt Jeremiah and oppose him.
- It's wrong to unjustly speak against the righteous.
- It's wrong to come up with wicked plans to hurt the righteous.

Lamentations 3:63: "Behold their sitting down, and their rising up; I am their musick."

- 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.
- The wicked mocked Jeremiah.

Lamentations 3:64: "Render unto them a recompence, O LORD, according to the work of their hands."

- Jeremiah prayed that God would punish the evil people who had unjustly persecuted him.
- It's not wrong for Christians to pray that God would punish those who unjustly persecute us.
- Jeremiah prayed that God would judge the wicked for the things they had done.
- It's not wrong for Christians to pray that God would hold the wicked accountable for their actions.

Lamentations 3:65: "Give them sorrow of heart, thy curse unto them."

- Jeremiah prayed that God would send sorrow upon the wicked.
- Jeremiah prayed that God would curse the wicked.
- It's not wrong to pray that God would send sorrow upon the wicked.
- It's not wrong to pray that God would curse the wicked.
- Jeremiah wanted God to punish the wicked for the things they had done, and to bring pain and suffering into their lives.

Lamentations 3:66: "Persecute and destroy them in anger from under the heavens of the LORD."

- Jeremiah asked God to persecute those who had persecuted him.
- Jeremiah asked God to destroy the wicked.
- Jeremiah asked God to pour out His anger upon the wicked.
- The heavens belong to the Lord.
- Jeremiah asked God to utterly destroy the wicked, and to remove them from this world. Jeremiah wanted God to kill the wicked.
- It's not wrong for Christians to pray that God would pour out His anger upon those who persecute the righteous.
- It's not wrong for Christians to pray that God would kill the wicked.

Lamentations 4

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."

- When God judged Jerusalem, the gold of the temple became dimmed.
- When God judged Jerusalem, the temple was destroyed.
- When God judged Jerusalem, the temple was torn apart and its stones were scattered throughout the city.
- God didn't spare the temple when He judged Jerusalem.

Lamentations 4:2: "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!"

- Before the judgment, the Jews were compared to fine gold.
- 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.
- Jeremiah compared the Jews to pots who are made by the potter.
- Jeremiah said that the Jews were precious.

Lamentations 4:3: "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."

- Jeremiah spoke of sea monsters who nursed their young. This appears to be a reference to a real creature, and not something figurative.
- When God judged Jerusalem, mothers stopped nursing their own infants.
- Jeremiah said that the Jews had become lower than animals, because even animals nurse their young. Jewish mothers stopped doing that.
- When God judged Jerusalem, mothers stopped caring about their own infants.
- When God judged Jerusalem, mothers became cruel.
- It's cruel for a mother to refuse to take care of her own child.
- Jeremiah said that ostriches are cruel.
- In the days of Jeremiah, ostriches lived in the wilderness.
- Mothers are supposed to take care of their children and provide for them.

Lamentations 4:4: "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."

- When God judged Jerusalem, infants began starving to death.
- When God judged Jerusalem, no one had compassion on children. People were unwilling to feed them and instead left them to starve.
- When God judged Jerusalem, mothers became cruel. They let their own children starve to death, and did

nothing to help them.

- It's an evil thing to feed yourself while letting young children starve to death.
- It's an evil thing to feed yourself while letting your own children starve to death.

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

- When God judged Jerusalem, the rich didn't escape. Their wealth didn't save them.
- When God judged Jerusalem, even the rich were made desolate.
- When God judged Jerusalem, even the rich were cast into the street.
- When God judged Jerusalem, even the rich were cast onto the dunghill.
- When God judged Jerusalem He humbled the rich and brought them low.

Lamentations 4:6: "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her."

- The judgments that God poured out upon the Jews were because of their sins. God was punishing the Jews for their iniquity.
- The punishment that God poured out upon the Jews was

worse than the punishment that God poured out upon Sodom.

- Sodom was a real city that actually existed.
- The destruction of Sodom, as recorded in Genesis, is true history.
- The reason God destroyed Sodom was to punish it for its sins.
- There are times when God destroys entire cities in order to punish them for their sins. This applies to both Jew and Gentile cities.
- The city of Sodom was overthrown in a moment. Sodom was destroyed extremely quickly.
- The destruction of Sodom was very quick. The destruction of the Jews was very slow, and the pain lasted for a long time.

Lamentations 4:7: "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire:"

- Before God judged Jerusalem, there were Nazarites among the Jews.
- Before God judged Jerusalem, the Nazarites were pure.
- Before God judged Jerusalem, the Nazarites were handsome. Jeremiah praises their great beauty.

Lamentations 4:8: "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."

- After God judged Jerusalem, the Nazarites lost their beauty.
- After God judged Jerusalem, the Nazarites became impossible to recognize.
- After God judged Jerusalem, the Nazarites began starving to death.
- The Nazarites didn't escape the judgment of God. It impacted them as well.

Lamentations 4:9: "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."

- Jeremiah said 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.
- When God judged Jerusalem, many people were killed by the sword.
- After God judged Jerusalem, many people starved to death.

Lamentations 4:10: "The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people."

- When mothers began starving, they murdered and ate their own children.
- After God judged Jerusalem, the people resorted to cannibalism.

- After God judged Jerusalem, people didn't protect and care for their children. Instead they murdered and ate them.
- Cannibalism is a very wicked thing.

Lamentations 4:11: "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."

- God accomplished His fury. He did what He set out to do.
- God poured out His fierce anger upon the Jews.
- God's anger against the Jews was fierce.
- God was the one who kindled a fire in Jerusalem. He was the one who destroyed the city and brought destruction upon it.
- There are times when God becomes angry with nations.
- There are times when God carries out His wrath against nations.
- There are times when God destroys nations.

Lamentations 4:12: "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."

- Jeremiah said that the kings of the world would never have believed that an enemy could conquer Jerusalem.
- Jeremiah said that the people of the world would never have believed that an enemy could conquer Jerusalem.

- When God judged Jerusalem, the city was conquered.
- When God judged Jerusalem, the adversary entered into the city.
- When God judged Jerusalem, the enemy entered into the city.
- God turned Jerusalem over to its enemies.
- The reason the enemies of the Jews were able to conquer Jerusalem is because God turned the city over to them.
- When the enemies of the Jews conquered Jerusalem, the city had gates.

Lamentations 4:13: "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,"

- The reason God punished Judah was because of the sins of the prophets.
- The reason God punished Judah was because of the sins of the priests.
- The wickedness of the prophets brought destruction upon their nation.
- Wicked prophets are a danger to the nation, because they can bring down God's judgment.
- The wickedness of the priests brought destruction upon their nation.
- Wicked priests are a danger to the nation, because they can bring down God's judgment.
- The wicked prophets had shed innocent blood.

- The wicked priests had shed innocent blood.
- It's very evil for the wicked to shed the blood of the just.
- God punishes cities and nations that shed the blood of the just.

Lamentations 4:14: "They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments."

- The wicked prophets and priests wandered as blind men in the streets.
- The wicked prophets and priests shed so much innocent blood that their garments were stained with it.
- The wicked prophets and priests had so much blood on their clothing that no one was willing to touch their garments.
- The wicked prophets and priests were literally stained with blood.
- The wicked prophets and priests had greatly polluted themselves.

Lamentations 4:15: "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."

- The wicked prophets and priests were so polluted that they told other people to depart from them, for they were unclean.
- The wicked prophets and priests fled from Jerusalem.

- The wicked prophets and priests wandered among the heathen. They left the land of Judah.

Lamentations 4:16: "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."

- Because of the sins of the priests, God would no longer respect them.
- Because of the sins of the elders, God would no longer respect them.
- The sins of the priests separated them from God.
- The sins of the elders separated them from God.
- God refused to overlook the sins of the priests. Instead He held them accountable for what they had done.
- God refused to overlook the sins of the elders. Instead He held them accountable for what they had done.
- God was angry with the wicked prophets.
- God was angry with the wicked priests.
- After God's judgment, people no longer respected the priests.
- After God's judgment, people no longer respected the elders.

Lamentations 4:17: "As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save us."

- The Jews looked for someone to help them, but they

found no one.

- The Jews watched for a nation to save them, but no nation saved them.

Lamentations 4:18: "They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come."

- Instead of helping the Jews, the nations hunted them.
- The Jews were afraid to go out into their own streets.
- The end of the Jews was near. The end had come upon them.

Lamentations 4:19: "Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness."

- Those who persecuted the Jews were swifter than eagles.
- The Jews were persecuted upon the mountains.
- The Jews were persecuted in the wilderness.
- There was no safe haven for the Jews. They were pursued by a relentless enemy who hunted them no matter where they went.

Lamentations 4:20: "The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen."

- The Jews are the anointed of the Lord.
- The enemies of the Jews took them and cast them into

pits, where they died.

- The Jews were removed from their land and scattered among the heathen.
- While the Jews lived among the heathen they were under the shadow of the Lord.
- The enemies of the Jews hunted them down and killed them.

Lamentations 4:21: "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."

- It seems that the Edomites played a role in the suffering of the Jews.
- In the days of Jeremiah, the Edomites lived in the land of Uz.
- Jeremiah said that the day was coming when the Edomites would suffer the way the Jews had suffered.
- God punished the Jews for their sins. One day He would punish the Edomites as well.
- Jeremiah said the day was coming when the Edomites would be drunk and naked. God would send shame and destruction upon them.

Lamentations 4:22: "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."

- The Jews had been punished for their sins.
- Jeremiah spoke of a day when the suffering of the Jews would be over, and God would no longer send them into captivity.
- Jeremiah spoke of a day when God would punish the Edomites for their sins.

Lamentations 5

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

- Jeremiah asked the Lord to remember the terrible things that had befallen the Jews.
- Even though God was the one who punished the Jews for their sins and brought pain upon them, Jeremiah still cried out to God and asked Him to remember their suffering.
- The Jews were under great reproach.

Lamentations 5:2: "Our inheritance is turned to strangers, our houses to aliens."

- The inheritance of the Jews (the promised land) was given to foreigners.
- The homes of the Jews had been given to foreigners.
- The land of Israel is called the inheritance of the Jews.
- God punished the Jews by giving their land to their enemies.

- God punished the Jews by giving their homes to their enemies.

Lamentations 5:3: "We are orphans and fatherless, our mothers are as widows."

- In this judgment, children lost their fathers and became orphans.
- In this judgment, wives lost their husbands and became widows.
- This judgment impacted children.
- This judgment impacted wives.
- When the Bible refers to orphans, it calls them "fatherless". The Bible teaches that children need a father.

Lamentations 5:4: "We have drunken our water for money; our wood is sold unto us."

- In this judgment, the Jews were charged for their own water.
- In this judgment, the Jews were charged for their own wood.
- Previously the Jews didn't have to pay for water, but after the judgment they did.
- Previously the Jews didn't have to pay for wood, but after the judgment they did.

Lamentations 5:5: "Our necks are under persecution: we

labour, and have no rest."

- In this judgment, the Jews were persecuted.
- In this judgment, the Jews were forced to work and were given no rest.
- In this judgment, the Jews were greatly oppressed.

Lamentations 5:6: "We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread."

- In this judgment, the Jews worked for the Egyptians in order to have bread to eat.
- In this judgment, the Jews worked for the Assyrians in order to have bread to eat.
- After this judgment, the Jews had to start working for other nations in order to have food.

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

- The ancestors of the current generation of Jews had sinned against God.
- The reason God poured out His wrath upon that generation of Jews was because of the sins of their ancestors.
- One generation of Jews sinned, and a subsequent generation was punished.
- The judgment didn't fall upon the generation that sinned. Instead it came much later.
- Sometimes God waits to punish a nation, and doesn't

punish them right away.

- Sometimes God's punishment falls upon a nation after the generation that triggered the judgment was already dead.

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

- In this judgment, servants were ruling over the Jews.
- It's bad for a nation or people to be ruled over by foreign servants.
- In this judgment, the Jews lost their national autonomy. They had become the servants of servants.
- In this judgment, no one delivered the Jews from their problems.

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

- 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).
- In this judgment, the Jews had to risk their lives to find food. Their lives were no longer safe.
- God used the dangers of the wilderness to punish the Jews.
- The dangers of the wilderness are referred to as a sword.

Lamentations 5:10: "Our skin was black like an oven because

of the terrible famine."

- In this judgment, the skin of the Jews was blackened. This happened because of the terrible famine.
- In this judgment, the Jews faced a terrible famine.
- In ancient times ovens were black.

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

- In this judgment, Jewish women were raped.
- In this judgment, Jewish maids were raped.
- In this judgment, Jewish women were raped throughout the cities of Judah.

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

- In this judgment, princes were hanged.
- In this judgment, the princes didn't escape. Instead they were killed.
- In this judgment, the elders weren't honored. Instead they faced the judgment along with everyone else.
- Elders should be honored.

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

- In this judgment, the young men were turned into servants.

- In this judgment, the young men were taken and forced to grind (most likely grains).
- In this judgment, the children were turned into servants.
- In this judgment, the children were taken and forced to carry wood.
- In this judgment, the young men didn't escape.
- In this judgment, the children didn't escape.

Lamentations 5:14: "The elders have ceased from the gate, the young men from their musick."

- In this judgment, the elders were removed from the city gate.
- Before this judgment, the elders sat at the city gate.
- In this judgment, the young men stopped playing music.
- Before this judgment, the young men played music.
- In this judgment, the leadership of Judah was removed from power.

Lamentations 5:15: "The joy of our heart is ceased; our dance is turned into mourning."

- In this judgment, the joy of the Jews was taken away.
- Because the joy of the Jews was taken away, their dancing stopped.
- Before this judgment, the joy of the Jews led them to dance.
- Dancing isn't a sin. Instead it's an expression of joy.

- In this judgment, the joy of the Jews was turned into mourning.

Lamentations 5:16: "The crown is fallen from our head: woe unto us, that we have sinned!"

- In this judgment, the crown was removed from the head of the Jews.
- In this judgment, the Jews were greatly cast down.
- In this judgment, the Jews were filled with woe.
- The reason this judgment fell upon the Jews was because of their sin.
- Sin leads to judgment.
- Sin leads to woe.
- Sin leads to a loss of joy.
- Sin leads to sorrow.

Lamentations 5:17: "For this our heart is faint; for these things our eyes are dim."

- In this judgment, the heart of the Jews was made faint.
- In this judgment, the eyes of the Jews was made dim.
- This judgment had an enormous emotional impact on the Jews.
- This judgment had an enormous physical impact on the Jews.

Lamentations 5:18: "Because of the mountain of Zion, which

is desolate, the foxes walk upon it."

- In this judgment, the mountain of Zion was made desolate.
- Before this judgment, the mountain of Zion was not desolate.
- Since the mountain of Zion was made desolate, foxes walked upon it.

Lamentations 5:19: "Thou, O LORD, remainest for ever; thy throne from generation to generation."

- God remains forever.
- God will never disappear or cease to exist. He will always exist.
- God's throne exists from one generation to the next.
- The throne of God will never be cast down or destroyed. It will always exist.

Lamentations 5:20: "Wherefore dost thou forget us for ever, and forsake us so long time?"

- Jeremiah was upset that God had seemingly forgotten the Jews and had forsaken them.

Lamentations 5:21: "Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old."

- Jeremiah prayed that God would turn back to the Jews and renew them, and save them from their troubles

Lamentations 5:22: "But thou hast utterly rejected us; thou art very wroth against us."

- In this judgment, God rejected the Jews.
- In this judgment, God was very angry with the Jews.