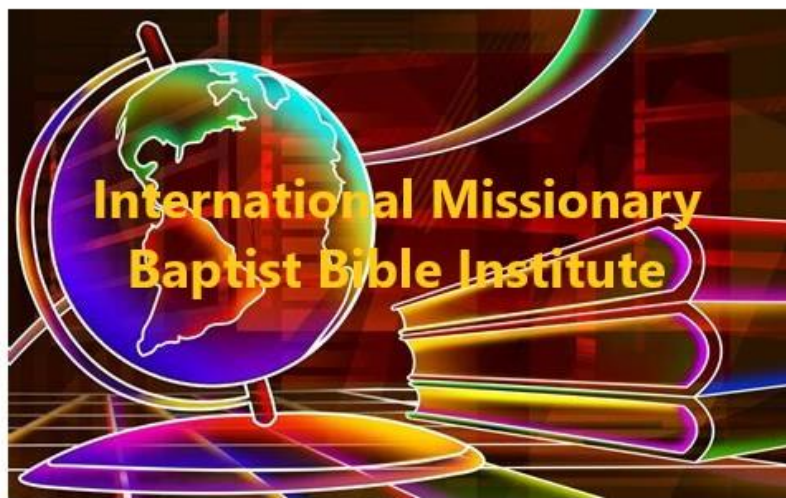


[2020]

An Introduction to the Book of Lamentations

An Expose' On Hope
Much More Than A Poignant Story



Written by John Teague

Edited by Joseph F. Roberts

INTERNATIONAL MISSIONARY BAPTIST BIBLE INSTITUTE

A Study Guide for The Book of Lamentations
Written by John Teague
Edited by Joseph F. Roberts
Published by International Missionary Baptist Ministries Publications
271 Mayfield Drive
Smyrna, TN 37167

www.imbmpodcasts.com

© 2020 International Missionary Baptist Ministries Publications

All rights reserved. Permission is granted to copy for use in Jail or Prison Ministries or for group Bible Study or for personal Bible Study. For any other use permissions contact:

director@imbmpodcasts.com

Table of Contents

Table of Contents.....	2
Instructions.....	3
Lesson 1.....	4
Introduction.....	4
Conclusion.....	7
Lesson 2.....	8
Introduction.....	8
Conclusion.....	25
Lesson 3.....	26
Introduction.....	27
Conclusion.....	29
Lesson 4.....	30
Introduction.....	30
Conclusion.....	33
Lesson 5.....	34
Introduction.....	34
Conclusion.....	39
Lesson 6.....	40
Introduction.....	41
Conclusion.....	44
Lesson 7.....	45
Introduction.....	45

Conclusion.....	54
Lesson 8.....	55
Introduction.....	55
Conclusion.....	58
Lesson 9.....	59
Introduction.....	59
Conclusion.....	81
Source Material.....	82

Instructions

This *Study Guide for the Book of Lamentations* is a self-study course for the student to use for his/her own knowledge. To receive a Certificate of Completion the student must write an Introduction and conclusion to each part based on what is learned from the part finished. If an introduction is already in place, ignore the instruction to write one. If a conclusion is already in place, then the student should write a summary of what was learned in the study of that part.

When the course is finished, turn it into the instructor for grading. Upon satisfactory passing, a Certificate of Completion will be issued.

A Study Guide for The Book Of Lamentations

An Expose' On Hope

Much More Than A Poignant Story

Lesson 1

A Few Important Words About Prophets

Introduction:

I. The Descriptive Words Of Identification Given To Prophets.

- A. Prophets were described or referred to by a number of terms due to the nature of their ministry and calling.
- B. They were called prophets, seers, watchmen, men of God, messengers, and servants of the Lord.

II. Their Directives or Messages.

- A. As a mouthpiece or spokesman for God, the prophet's primary duty was to speak forth God's message to God's people in the historical context of what was happening among God's people.
- B. The broadest meaning is that of forth telling; the narrower meaning is that of foretelling.
- C. In the process of proclaiming God's message, the prophet would sometimes reveal that which pertained to the future, but, contrary to popular opinion, this was only a small part of the prophets' message.
 - 1. Forth telling involved insight into the will of God; it was exhortative, challenging men to obey.
 - 2. Foretelling entailed foresight into the plan of God; it was predictive, either encouraging the righteous in view of God's promises or warning in view of coming judgment.
- D. The prophet was the divinely chosen spokesman who, having received God's message proclaimed it in oral, visual, or written form to the people.

1. For this reason the prophets “modus operandi” (common method, procedure, approach, technique, protocol) or basic way to address the hearer used by the prophets was, “Thus says the Lord.”
2. Prophets were God’s spokesman and their message was received the way it was received, as the communication of God from God. Unlike most preachers and false pastors today, they never said “my message”, “my sermon”, “my church” or my anything else. They delivered that which God told them to deliver. Most church problems today may well be traced to men of extreme arrogance, thievery and self-righteousness. This ought not to be. The message and the church belong to the LORD not to a foolish preacher who stole it and then began to call it “my.”
 - a. That communication or message from God was given to the prophets to deliver to the people.
 - b. This communication was delivered by the prophets usually in one of the three-fold Old Testament functions the prophet’s had with the people.
 - c. Their three-fold Old Testament roles saw them as preachers who expounded the law of God, predictors who announced coming events and watchmen over the people of Israel or Judah.
 - d. Now let us look in more detail at their three-fold functions, roles, operations or tasks.

III. Their Functions.

- A. First, they functioned as preachers who expounded and interpreted the Mosaic Law to the nation.
 1. It was their duty to admonish, reprove, denounce sin, threaten with the terrors of judgment, call to repentance, and bring consolation and pardon.
 2. Their activity of rebuking sin and calling for repentance consumed far more of the prophets’ time than any other feature of their work.
 3. The rebuke was driven home with predictions about the punishment that God intended to send on those failing to heed the prophet’s warning given to him of the LORD and delivered as being from the LORD, (cf. Jonah 3:4).
- B. Second, they functioned as predictors who announced coming judgment, deliverance, and events relating to the Messiah and His kingdom.

1. Predicting the future was never intended merely to satisfy man's curiosity, but was designed to demonstrate that God knows and controls the future, and to give purposeful revelation regarding that future.
 2. The prediction given by a true prophet would be visibly fulfilled.
 - a. The failure of the prediction to be fulfilled would indicate that the prophet had not spoken the word of Yahweh (cf. Deut. 18:20-22).
 - b. In 1 Samuel 3:19 it is said of Samuel that the Lord was with him and let none of his prophetic words fail (lit., "fall to the ground").
- C. Third, they functioned as watchmen over the people of Israel (Ezek. 3:17).
1. Ezekiel stood as a watchman on the walls of Zion ready to trumpet a warning against religious apostasy.
 2. He warned the people against political and military alliances with foreign powers, the temptation to become involved in idolatry and Canaanite cultic worship, and the danger of placing excessive confidence in religious formalism and sacrificial ritual.

IV. Their major role.

- A. While the prophets functioned in various ways as they communicated God's message, they occupied one major role in Israel's religious system.
- B. The prophets in Israel occupied the role of a royal diplomat or prosecuting attorney, indicting (accusing, charging) the nation for violations of the Mosaic covenant.

V. Prophets of the poetical and prophetical books.

- A. In the Poetical Books there was always spiritual aspiration for Christ with the moral foundation being laid in the Law and the national framework being developed in the books of History.
- B. Through the Prophetical Books we have a good picture of how God used the prophets to speak to the nation of Israel as the prophets were looking forward with great expectation to Christ. Examples of how this was done is listed in the following notes about what the prophets did and the ways they did it. These ways are very important. Please do not minimize them.
 1. The earlier prophets (Hosea, Joel, Amos) expected a national restoration by the Messiah.

2. Isaiah and Micah predicted international salvation through the coming of Christ.
3. Obadiah, Jonah, Nahum, Habakkuk and Zephaniah warned of God's retribution on the nations.
4. Jeremiah in Lamentations grieved over God's retribution on His people but he looked for a covenantal (Mosaic Covenant) reaffirmation in Christ.
 - a. Christ as seen in Lamentations.
 - b. Lamentations includes two elements that portray the Savior.
 - 1) It portrays Him as the Man of Sorrows who was acquainted with grief, who was afflicted, despised, and scorned by His enemies, (cf. 1:12; 3:19; 2:15-16; 3:14, 30).
 - 2) Jeremiah's weeping over the destruction of Jerusalem is perhaps also a portrayal or picture of Christ who wept over Jerusalem, (see Matt. 23:37-38).
5. Ezekiel expected the nation's religious restoration.
6. Daniel predicted the nation's political restoration.
7. Haggai and Zechariah, after the Babylonian captivity, exhorted the people in their religious reconstruction.
8. Malachi exhorted the people in their social and moral reconstruction, as they awaited the coming of the "sun of righteousness [that] shall rise, with healing in His wings", (Mal. 4:2).

Conclusion For Lesson 1:

A Study Guide For The Book Of Lamentations

An Expose' On Hope

Much More Than A Poignant Story

Lesson 2

Different outline possibilities for the Book of Lamentations.

- Introduction: A. The Book of Lamentations is a series of “laments” (mourning, grief, weeping, sorrow, anguish, pain).
1. The lamentations progress from one level of grief to other levels.
 - a. First, there is Grief at arm’s length. Jeremiah saw the grief in denial and as an onlooker.
 - b. Second, there is grief up close and personal. Jeremiah saw the grief affected him on a close and personal basis.
 - c. Third, there is grief shared in community. Jeremiah sees that his grief is also the grief of the nation. They lost as much as he lost.
 2. Throughout the Book of Lamentations, the memories of the recent events in Jerusalem play counterpoint to issues that the author was forced to confront.
 - a. Sometimes our first explanation of an event has to change when actually confronted with the real reason rather than what we first gave.
 - b. This point counterpoint confrontation is something like a action and reaction drama playing fast before us causing us to understand the whys only after we have seen the whole picture from other perspectives.
 3. As Jeremiah sought to find meaning in his life over what was, is and will occur, he found the basis for what he and we really need, and that is discovering hope that does not go away.

- a. He at first wanted to distance himself from the harshness of what he had to ultimately conclude. Though God brought judgment, it was judgment out of love rather than pure wrath.
- b. Though Jeremiah hid himself under a veil or covering of denial, he had to conclude that both judgment and hope are in the control of God. He understood that the judgment was of short duration but the hope of long duration; therefore he individually and the nation collectively could look to the God of judgment also as the God of hope.

B. Lamentations Or Tears of Grief.

1. Lamentations begins with one concise, to the point statement that seems to tell it all.
 - a. It captures, confines and holds our attention and draws us in as though we have been locked up and are not able to escape the Book even from the first verse in the Book to the last verse of it.
 - b. This short statement of disaster is a profound opening for the Book because it begins a process of grieving over the lost city and the lost temple.
2. Quickly look at this beginning in Lamentations 1:1-2 KJV

How does the city sit solitary, 1	or	How lonely sits the city
That was full of people! 1	or	That was once full of people!
How has she become as a widow! 1	or	She has become like a widow
She that was great among the nations, 1	or	Who was once great among the nations
And princess among the provinces, 1	or	She who was a princess among the provinces
How is she become tributary! 1	or	Has become a forced laborer!
She weepeth sore in the night, 2		
And her tears are on her cheeks: 2		
Among all her lovers she hath none to comfort her: 2		

All her friends have dealt treacherously with her, 2

They are become her enemies. 2

I. Outline for the Book of Lamentations.

- A. Judah's desolation and sorrow, Lamentations 1:1-22.
- B. The vindication of God, Lamentations 2:1-22.
- C. Judah's hope in God's mercy, Lamentations 3:1-66
- D. Judah's future glory, Lamentations 4:1-22.
- E. A final prayer, Lamentations 5:1-22.

II. Outline for the Book of Lamentation. Source from Bible.org An Argument of the Book of Lamentations.

A. Some interesting information.

- 1. The Book of Lamentations has a definite structural balance.
- 2. Chapters 1-2 and 4-5 parallel each other and are arranged in a chiasm pattern.
- 3. What is a chiasm? Learn this term and the information about it well because understanding this will help you understand and appreciate the Lamentations so much more.
 - a. A chiasm is a natural result of the social need to package a difficult message in a way that prepares one for its force and provides encouragement after the delivery.
 - b. Letter writing involves chiasms with an odd number of lines, while poetry often uses chiasms with an even number of lines.
 - 1) The odd number identifies the inner-most, unpaired element with the message.
 - 2) It becomes the "focus" of the letter.
 - a) All other elements of the letter exist to help deliver that message.

- b) They may convey information but they are subordinate to the main message.
- 4. Chiasms as used in the Book of Lamentations have what is called a "climactic centrality" because they focus on their center or the innermost layer that contains the "meat" of the sandwich. In the Book of Lamentations, this "climactic centrality" contains the meat of the book. The meat of the book is chapter 3 and is supported by the other four chapters with chapter 5 being a most blessed ending of hope offered as a response to the suffering.
 - a. Thus chapters 1 and 5 focus on the people. These are A and A.
 - b. Chapters 2 and 4 focus the Lord. These are B and B.
 - c. Chapter 3 provides the pivot for the book, pointing to Jeremiah's response in the midst of affliction. This is C or the central important part that all the other parts develop.
- B. In many ways chapter 5 breaks the mold established in the other chapters and offers a response to the suffering.
 - 1. It is no accident that the chapter begins and ends as a prayer ("Remember, O Lord," 5:1; "Restore us to Yourself, O Lord," v. 21).
 - 2. In chapter 5 Jeremiah presented the response that the remnant needed to make to God.
 - 3. Chapter 5 thus forms a fitting ending to the book. God's chastisement was intended to lead to repentance"
- III. Outline for the Book of Lamentation with some notes concerning the Chiastic structure of the Book. I feel it is important to review some things concerning the Chiastic structure of the Book.
 - A. The term Chiastic is explained in Section II of this Lesson.
 - B. The following outline demonstrates the structure of a Chiastic poem.
 - C. The A B C B A outline as follows is correct. The letters A B C B A are used in Section V beginning on page 10 of this lesson. You will see this as: I A. II B. III C. IV B. and V A. Using this outlining technique is an acceptable way to indicate that the Chiastic structure of the Book is in use. Learn the Chiastic information well and your learning of the Book of Lamentations will be greatly enhanced.

- A. Jerusalem's Desolation, (Lam 1). Acrostic, frequently uses the qinah or limping meter, chapter one begins with 'ekah.
- B. God's Judgment, (Lam 2). Acrostic, frequently use the qinah or limping meter, chapter two begins with 'ekah.
- C. Jeremiah's Response, (Lam 3). Acrostic, frequently use the qinah or limping meter, chapter three is the only exception among the acrostic chapters that does not begin with 'ekah.
- B. The Lord's Anger, (Lam 4). Acrostic, frequently use the qinah or limping meter, chapter 4 begins with 'ekah.
- A. Remnant's Response, (Lam 5). Not Acrostic, does not use the qinah or limping meter, chapter 5 does not begin with 'ekah.
- D. The phrase "limping meter" mentioned in the Chiastic structure just considered is used in Lamentations chapters 1-4. The usage of limping meter is found by carefully reading each verse. Limping meter occurs when the latter part of each line is shorter than the first part of the line.

IV. Outline for the Book of Lamentation.

- A. The Destruction of Jerusalem, (1:1-22).
 - 1. The lament of the Prophet, (1:1-11).
 - 2. The lament of the city of Jerusalem, (1:12-22).
- B. The Lord's Anger Against His People (2:1-22).
 - 1. The anger of God, (2:1-10).
 - 2. The author's lament, (2:11-22).
- C. The Distraught Prophet, (3:1-66).
 - 1. His lament, (3:1-18).
 - 2. His hope (3:19-42).
 - 3. His suffering, (3:43-54).
 - 4. His prayer, (3:55-66).
- D. The Defeated People of Jerusalem, (4:1-22).

1. The siege of the city, (4:1-12).
 2. The reasons for the siege, (4:13-20).
 3. The hope for the future, (4:21-22).
- E. The Prayer for Restoration, (5:1-22).
1. Confession, (5:1-18).
 2. Petition, (5:19-22).

V. Outline for the Book of Lamentation.

- I A. Chapter One is known as The First Dirge or Funeral Poem and is a vivid, dramatic description of the desolation of Jerusalem and her misery because of Her Sin, Through the voices of the prophet and a personified city, Jerusalem's desolation is described as being both physical and covenantal because of the sin of the people, but throughout the descriptions are repeated calls for Yahweh to deliver them 1:1-22.
- A. The Prophet's Description of the Desolate City. Jeremiah laments the fall of Jerusalem from a position of a prominence to one of servitude and covenant cursing, and yet pleads for Yahweh's deliverance 1:1-11.
1. The Fall a Prominent City: 1:1-9.
 - a. Description of the fall, 1:1-9a.
 - b. Refrain - A call for Yahweh to look at their distress, 1:9b.
 2. The Loss of Covenant Blessings, 1:10-11.
 - a. Description of the loss, 1:10-11a.
 - b. Refrain - A call for Yahweh to look at their distress: 1:11b.
- B. The People's (Zion's) Description of the Desolate City. A personified city (Zion) describes her judgment as just from Yahweh, laments that there are no comforters, confesses their guilt in misplaced trust, and cries to Yahweh for deliverance 1:12-22.
1. A Just Judgment from Yahweh, 1:12-15.
 2. There Are No Comforters, 1:16-17.

3. A Confession of Misplaced Trust in People and Foreign Alliances, 1:18-19.
 4. A Petition for Yahweh to See Their Distress and Judge Their Enemies, 1:20-22.
- II B. Chapter Two is known as the Second Dirge or funeral poem and is a description of the city's desolation from the vantage points of Yahweh and the Prophet (Jeremiah): The Lord describes the desolation of Jerusalem as that which He has actively done against His own, and the prophet confirms that her desolation is due to her sin, but he urges the people to seek the Lord in prayer, and the Lord to look upon the tragic state of His people 2:1-22.
- A. The City's Desolation from Yahweh's Vantage Point is like a master against his possessions, and the Covenant God against His covenantal institutions. The conclusion is that the Lord has caused the destruction of Jerusalem so that no one knows what to do, 2:1-10.
 1. The Lord against His Possessions. God (Adonai, yn*da , "Lord") has turned against his own possessions as an owner/enemy, 2:1-5.
 2. The Lord against His Institutions. God (YHWH, hwhy) has turned against His covenantal Institutions and no one knows what to do, 2:6-10.
 - a. The Temple and Theocratic Administrators, 2:6.
 - b. The Altar and Feasts, 2:7.
 - c. The Covenant City, 2:8-9a.
 - d. No one knows what to do, 2:10.
 - B. The City's Desolation from the Prophet's Vantage Point. The prophet laments over the devastation of the city which was brought upon her by her sin, exhorts the people to cry to the Lord for help, and calls upon the Lord to look upon them in their inhumane state of death, 2:11-22
 1. The Prophet Laments over the City. The prophet cries over the city whose suffering is typified in the suffering of little children, who were led astray by false prophets, whose enemies are now in control, and who are experiencing the fulfillment of Yahweh's word in judgment, 2:11-17.
 - a. The Suffering of Little Children, 2:11-12.
 - b. The Deceit of False Prophets Who Led the Nation Astray, 2:13-14
 - c. Enemies Are Now In Control, 2:15-16.

- d. God's Word Has Been Fulfilled in Judgment (cf. Deuteronomy 28), 2:17.
- 2. A Call for the People to Cry Out to God: The Prophet urges the people to cry out in prayer to God because all of their lives are dependent upon this, 2:18-19.
 - a. Exhortation to Constantly Pray, 2:18.
 - b. All of Their Lives Depend on Their Praying, 2:19.
- 3. A Call upon God to See the State of the Nation. The prophet urges the Lord to see the tragic state of affairs in the city as dead children are eaten, and priests, prophets, and the people of God are slaughtered, 2:20-22
 - a. An Exhortation for the Lord to See the Nation's Inhumane State of Affairs, 2:20a.
 - b. An Exhortation for the Lord to See the Slaughter of Those Who Administer the Covenant (Priests and Prophets), 2:20b.
 - c. An Exhortation for the Lord to See the Slaughter of the Covenantal People, 2:21-22.

III C. Chapter Three is known as the Third Dirge or funeral poem and is the response of the Prophet (Jeremiah) to the destruction of Jerusalem. As a representative of the community, the prophet laments or grieves over God's judgment upon him, yet Jeremiah expresses his hope in God and urges the nation to repent and confess their sins. The prophet is also found praying for vengeance upon his and their enemies in view of their present suffering, 3:1-66.

- A. Personal Suffering: The Prophet, as a representative of the people, laments God's judgment upon him, 3:1-19.
 - 1. Suffering at God's Hand, 3:1-3.
 - 2. The Life of Suffering and Hardship, 3:4-7.
 - 3. Ineffective Prayers, 3:8.
 - 4. No Escape, 3:9-13.
 - 5. Total Humiliation, 3:14-15.
 - 6. Total Depression, 3:16-18.

7. A Call for the Lord to Remember His Afflictions, 3:19.
- B. Consolation and Hope of Grace in God. The prophet expresses his hope in God in the face of dark suffering, 3:20-39.
1. He has been humbled, 3:20.
 2. Hope Because of the Lord's Loyal Love, 4 3:21-23.
 3. A Remembrance of the Promise of Restoration through Yahweh, 3:24-38.
 - a. Yahweh Inspires Hope, 3:24.
 - b. Yahweh Is Good to a Seeker, 3:25.
 - c. Suffering Can Be Good, 3:26-27.
 - d. The Endurance of Suffering Is Necessary, 3:28-30.
 - e. Suffering Is Not Forever, 3:31-38.
 4. A Need to Suffer in Silent Faith, 3:39.
- C. Exhortation of the Nation to Penitence. The prophet confirms that confession and repentance are proper for the nation to do, 3:40-42.
1. An Exhortation for the Nation to Examine Itself: 3:40.
 2. A Reminder that the Nation is Rebellious, 3:41-42.
- D. An Imprecatory Prayer for Vengeance in View of Desolation. The prophet returns to the desolate state of the people and prays for vengeance on the enemy, 3:43-66.
1. An Affirmation of the Nation's Just Judgment for Her Sin, 3:43-51.
 2. An Affirmation of Personal Deliverance by the Lord, 3:52-58.
 3. A Plea for the Lord to Bring about Judgment upon His/Their Enemies, 3:59-66.
- IV B. Chapter Four is known as the Fourth Dirge or funeral poem and is an account of the Lord's anger in view of Zion's former glory and present misery. The unstoppable judgment from Yahweh made the blessed people of Judah into a suffering people because of the sins of the religious leaders. Jeremiah points out too that the nation of Edom who mocked them in their captivity will also be destroyed, 4:1-22.

- A. A People of Contrast: Judgment from Yahweh has made the people of Judah a people of contrast in that they were blessed, but are now suffering severely 4:1-11
 1. People Once Honored, Now Humbled, 4:1-2.
 2. Unnaturally Cruel and Uncaring Mothers, 4:3-4.
 3. Once Rich, Now Destitute, 4:5.
 4. Once Strong and Healthy, Now Weak and Sickly, 4:6-8.
 5. Longing for Death Due to Hunger, 4:9.
 6. Once Compassionate, Now Cannibalistic, 4:10.
 7. The Judgment Is from the Lord, 4:11.
- B. The Sin of Leaders. Although all used to consider Jerusalem impregnable, it was the sin of the religious leaders that caused God to bring judgment, and the leaders are despised, 4:12-16.
 1. Impregnable Jerusalem, 4:12.
 2. The Sins of the Religious Leaders Brought Destruction, 4:13.
 3. The Religious Leaders Are Now Despised, 4:14-15.
 4. The Judgment Is from the Lord, 4:16.
- C. The Completion of Judgment. Although no one could have helped Judah because of Babylon's readiness, and this became evident with the capture of their king, the nation of Edom who mocked Judah will itself experience judgment, 4:17-22.
 1. No Ally Could Have Helped the Nation, 4:17.
 2. Babylon's Stalking: Destruction was certain as the Babylonians patiently waited until the fall, 4:18-19.
 3. The King Captured. When the king was captured it was proof that the nation was being judged for breaking the covenant, 4:20.
 4. The Mockery of Edom. Although the nation of Edom laughed at Judah's complete destruction, they too will be destroyed, 4:21-22.
- V A. Chapter Five is known as the Fifth Dirge or funeral poem and is the account of the repentant remnant pleading with Yahweh for a merciful remembrance of them. Jeremiah

once again reminds the Lord of the condition of His people, and he confesses trust in Yahweh's sovereignty and asks that He might restore them, 5:1-22.

A. A Final Description of Desolation & Prayer for Remembrance. The prophet urges the Lord to remember and see His people who are extremely downcast because of their condition which occurred as a result of their sin, 5:1-18.

1. Introductory Petition: The prophet urges the Lord to Remember and See what has occurred to His people in the land, 5:1.
2. First Lament.
 - a. No Property, 5:2.
 - b. Helpless People, 5:3.
 - c. Only Necessities of Life in the Land, 5:4.
 - d. Oppressed People, 5:5.
 - e. A Dependent People to Survive, 5:6.
 - f. Confession of Sin as the Cause, 5:7.
3. Second Lament, 5:8-16.
 - a. No Hope of Deliverance, 5:8.
 - b. Constant Famine and Hunger, 5:9.
 - c. Women Are Raped, 5:11.
 - d. Leaders Are Humiliated, 5:12.
 - e. Endless Work for the Strong, 5:13.
 - f. No Joy in the City, 5:14-15.
 - g. Confession of Sin as the Cause, 5:16.
4. The Result of the Lament: The people are depressed because Zion is destroyed, 5:17-18.

B. A Tribute and Plea to Yahweh. Confessing that Yahweh is sovereign, the prophet also requests that He will not abandon the nation, but restore them, 5:19-22.

1. Confession of Trust, 5:19-20.

- a. Yahweh Is Sovereign, 5:19.
 - b. Why is Yahweh forsaking His Covenant People so Long, 5:20?
- 2. Petition of Yahweh.
 - a. Asks for Restoration, 5:21.
 - b. Trust that Yahweh Has Not Totally Rejected the Nation, 5:22.

V. Outline for the Book of Lamentation, Chapter by Chapter.

- A. Chapter 1 - Lamentations flows from grief at arms length to up front and personal.
 - 1. The first chapter talks about the recent events in Jerusalem in a detached manner.
 - 2. It may well be imagined that chapter 1 was a breaking news event of the day.
 - a. Verses 1 through 11 can be made to sound like an on-scene reporter describing the recent events.
 - b. Verses 12-16 is in typical news fashion where the microphone is presented to devastated Jerusalem herself to speak firsthand of her suffering.
 - c. Verse 17 is a picture of the camera as it moves back to show the outstretched arms of Jerusalem in grief.
 - d. Verses 18-22 are a continuation of Jerusalem as she continues to speak of her sorrows.
 - e. Though this is an odd look and somewhat a musing tongue-in-cheek outlook, it connects with some realities about chapter 1.
 - 1) The tone of Lamentations 1 is factual.
 - 2) Some commentators believe that the author, or observer, may or may not have been part of the events.
 - 3) Though chapter 1 invokes sympathy in the reader, personal grief is largely kept away by the author.

3. Notice how this meshes with the perfect acrostic structure in chapter 1. It is like what anyone would expect in such a situation.
 - a. No reversed letters to signify chaos and things not being as should be expected.
 - b. It is as though the author is trying to keep himself together by pushing the events away.
 - c. It may appear that his rather factual (honest) account in chapter 1 is an indication that he is in denial.
4. Lamentations 1 provides hints at the reasons for the destruction, but wait until you study the second chapter. It is descriptive of that destruction by way of sharp focusing.
 - a. First there is focusing on what the Lord has done:
 - b. And second there is focusing on what the author has seen.

B. Chapter 2 - Connecting with Reality.

1. Chapter 2 changes the situation for the author.
 - a. The realization that it was the Lord, Himself, that brought such destruction breaches the walls of the author's defenses, and he is once more in the thick of personal memories.
 - b. The first ten verses describe what the Lord has done to the city.
 - c. Verse 11 marks the point where we know that the author was there, "My eyes fail because of tears, and my spirit is greatly troubled; my heart is poured out on the earth because of the destruction of the daughter of my people." For the remainder of this chapter, the author is pressed by the memories of what he saw as the city went down.
 - d. The first ten verses are very significant.
 - 1) They ascribe to the Lord all the devastation that has come upon the land. It is the Lord who has "swallowed up," "thrown down," "profaned," "cut off," "burned," "bent His bow," "destroyed," "rejected," "despised," "abandoned," etc.
 - 2) Verse after verse tells of the terrible wrath from the Lord that has befallen the city and its people.

- a) But not one word is mentioned of Babylon or Nebuchadnezzar.
 - b) These verses do not describe the permissive will of God, but the direct determined will of God.
 - c) The author is working to deal with such knowledge.
- e. Remember the last thing mentioned in the preceding chapter 1 outline how that chapter 1 provided hints at the reasons for the destruction, but the second chapter is descriptive of that destruction by first focusing on what the Lord has done, and second, by focusing on what the author has seen.
- f. There is an old saying, “You ain’t seen nothing yet.” This is a most wonderful and usually overlooked, forgotten or minimized book. Please do not rob yourselves or rob others. Learn all you can.

C. Chapter 3 - Grief Becomes Personal.

- 1. In this chapter 3, the author succumbs to the events, and the full weight of his grief crashes on top of him.
- 2. As you read the first 18 verses of chapter 3, you can see Jeremiah sinking into despair and depression until he says in Lamentations 3:18:

 “So I say, ‘My strength has perished, and so has my hope from the Lord.’”
 Like chapter 2, the author sees his personal affliction as being from the direct hand of the Lord.
- 3. Immediately after crying out that his strength and hope are gone, the author speaks a simple and short prayer, “Remember my affliction and my wandering, the wormwood and bitterness.”
 - a. The response in his spirit could not be more profound or dramatic.
 - b. The Lord both remembers and visits to bring hope. The words that have been part of great hymns and songs come from the answer to this prayer, “The Lord's loving kindness indeed never cease, for His compassions never fail, they are new every morning; great is your faithfulness.”
- 4. In verses 19 through 26 there is a reconnection with the essential character of the Lord that is incredibly significant.

- a. “Remember my affliction and my wandering, the wormwood and bitterness. Surely my soul remembers and is bowed down within me. This I recall to my mind, therefore I have hope. The Lord’s loving kindness indeed never cease, for His compassions never fail. They are new every morning; great is Your faithfulness.”
 - b. “The Lord is my portion,” says my soul, “Therefore I have hope in Him. The Lord is good to those who wait for Him, to the person who seeks Him. It is good that he waits silently for the salvation of the Lord”, (Lamentations 3:19-26).
- 5. The contrast between verses 18 and verses 21-22 could not be greater.
 - a. The author’s self-pity and self-centeredness dissipates.
 - b. He begins to turn his attention first to the next generation as shown in (verses 40 – 47).
 - c. And then he turns his attention to community as written in (verses 48 – 66).
- 6. What the author comes to know in chapter 3 is that the Lord prefers to show mercy.
 - a. It is the Lord's terrors that are only for a moment.
 - b. Therefore, the immediate events that he is facing are the abnormality, not the days of grace and mercy because they are not for only a moment.
 - c. He realizes the Lord had shown great mercy in the past and that He will show great mercy in the future.
 - d. This, by the way, is exactly what Jesus demonstrated during His earthly ministry.
 - 1) Although He never compromised His message and never glossed over sin, he always welcomed a sinner in need of mercy and forgiveness.
 - 2) Lamentations 3 gives us a core truth. That truth is that though champions fall, they can rise again.
- 7. There is a way you may be able to connect with this further. Listen closely and follow these instructions.

- a. Close your eyes.
 - b. Picture yourself standing in the smoking rubble of the ruin of the World Trade Towers right after the dust settled on September 11, 2001.
 - c. Say to yourself, “The Lord's loving kindnesses indeed never cease, for His compassions never fail. They are new every morning; great is Your faithfulness.”
 - d. Do not feel that this exercise crazy? There is a good purpose for it.
 - 1) How much more did the author of Lamentations overcome to find hope in this truth?
 - 2) He is at Ground Zero in Jerusalem, his home city is gone, his people are gone, he has seen inexpressible horrors, and he knows that the Lord did it!
 - 3) If this truth rescued him from despair, how much more can it rescue us from the situations that we face?
8. Jeremiah made a sudden reversal from despair to hope and the recognition of the preeminence of God's mercy. I am struck by the suddenness of Jeremiah's abrupt (rapid, quick) reversal.
- a. I am inclined to believe that the author experienced the presence of the Lord in response to his prayer.
 - b. He was in a situation that was beyond all logic. To come to him as an “instructor” and say, “Cheer up, God is merciful,” would hardly bring a change of attitude.
 - 1) Such truths as these require the manifested presence of the Lord to cause this to be carried out.
 - 2) In other words, it was not logic that brought these amazing thoughts into his head and caused such a turn for hope.
 - 3) It was his apprehending the presence and character of the Lord that made it sink in.

D. Chapter 4 - National Confession.

- 1. Chapter 4 does not have the energy of the previous chapters.

- a. Chapter 4 is not like chapters 1 and 2 with their 22 triplet verses or like chapter 3 with its' 66 single verses. Chapter 4 contains 22 doublets.
 - b. The first 16 verses is another recapping of the last days in Jerusalem.
 - c. The last verses contain words of national confession and national hope.
 - 1) The emotional energy that drove chapter 3 is dissipating.
 - 2) The tears of chapter are beginning to dry out.
 - 2. Chapter four is unlike the first three chapters.
 - a. The first chapter show a man that is on the outside looking in.
 - b. The second and third chapters show a man that is the man alone in his grieving.
 - c. But this fourth chapter contains the confession of the nation and does not speak of the man alone.
 - d. Chapter four is a look at the need for communal response to their need for and expected result of national confession.
- E. Chapter 5 - National Prayer.
- 1. Lamentations' last chapter is a national appeal.
 - 2. Like the fourth chapter, it is exclusively communal.
 - a. It is a chapter of humility.
 - b. The nation asks the Lord to turn His face to them and see their condition, and then they ask for restoration.
 - c. To this day, the last verses represent the plea of the children of Israel in exile. In these last verses can be seen some wonderful and important truths.
 - 1) We can see both hope and impatience.
 - a) Hope is a hallmark of the sovereignty of God.

- b) Impatience suggests not only a tirelessness for the ways things have been but a earnest desire to the better change under another's power to come.
- 2) And we can see a certain lack of certainty about the future.
 - a) Is my sin so great that God will not really restore me?
 - b) I have failed so miserably, if I do so again, will be forgiveness and restoration again?
 - c) Will He really grant us a returning to Himself?

Conclusion For Lesson 2:

A Study Guide For The Book Of Lamentations

An Expose' On Hope

Much More Than A Poignant Story

Lesson 3

General Background Material For Lamentations

Introduction:

I. THE AUTHOR OF THE BOOK IS JEREMIAH THE PROPHET.

A. Internal Evidence.

1. Jeremiah and Lamentations both convey a similar tone and employ similar vocabulary.
2. The main basis for rejecting Jeremiah as the author of the book is style.
 - a. Some would argue that since its poetic style is different than that of Jeremiah that it should be assigned to “an unknown eyewitness of the fall of Jerusalem because the text itself records nothing of authorship.” An important question is “why could Jeremiah not be capable or able to write in a poetic style?”
 - b. Arguments which affirm that Jeremiah and Lamentations do not share a similar view point are not built upon sound exegesis. The truth is that both books share similar view points regarding judgment upon sin and restitution because of hope and repentance.

B. External Evidence.

1. The Greek Septuagint identified with the following signature (LXX) ascribes the book to the prophet Jeremiah. Listed here is that verification of Jeremiah being the author, “QRHNOI IEREMIOU.”
2. Jewish tradition ascribed the book of Lamentations to the prophet Jeremiah. There is no doubt apparent in this sector.
3. The Latin Vulgate ascribed the book to Jeremiah, Id est Lamentationes Jeremiae Prophetiae.

4. Those often erroneously called “The early church fathers,” Origen and Jerome, understood without question that Jeremiah was the author of Lamentations.
- C. Someone, who was there through the siege and fall, wrote the Book of Lamentations. Consider carefully that person was Jeremiah.
1. Jeremiah saw the destruction, the famine and the disease.
 2. Jeremiah obviously saw women eating their own children.
 3. In writing Lamentations, he comes to terms with those memories and the place that the Lord God had in their making.
- D. Many hold that Jeremiah wrote Lamentations, and that is certainly what I believe.
1. To my thinking, it is not probable that Jeremiah wrote Lamentations, it is altogether true that he is the author of the Book. With that said, I submit to you that it really does not matter who the author is because it is in the content and value of the Book that the treasure and meat is to be found.
 2. The grief and the emotion Lamentations expresses belong to all of us. That is yet another value of the Book.
 3. The important issues found in Lamentations do not find their summation in the author but in the facts that Lamentations is a universal poem of grief, a look at the thinking of folks about why things happen and then how there is reason for hope when there appears to be no man to care and no hope available.
- E. It is not necessary to be dogmatic about the Prophet Jeremiah being the author of the book; but it seems more than reasonable and highly assured by context and Jewish tradition in this matter to identify its author as being none other than Jeremiah the Prophet.

II. TITLE OF THE BOOK.

- A. Hebrew: The title to the book in Hebrew is *hkyā* (Ekah). This is the Hebrew term for “How,” “Alas,” or “Oh” that appears as the first word in the Hebrew text in 1:1; 2:1; 4:1. This word was commonly used in Israelite funeral dirges (cf. 2 Sam 1:19; Isa 42:12).
- B. Greek: The title to the book in Greek is *QRHNOI* (Threnos) meaning “lament.”

- C. Latin: The title to the book in the Latin Vulgate was a transliteration for the title “lament” (Threni) and was subtitled in such a way that it became the basis for our English title “Lamentations.”
- D. It was written by an eyewitness of the destruction of Jerusalem, lamenting that fact, hence its name, Lamentations. It is a funeral song, written in the rhythm and style of ancient Jewish dirges.

III. DATE OF THE BOOK. 586 B.C. and shortly after.

- A. Chapters 1 through 4 suggest an intensity which would have been right after the fall of Jerusalem.
- B. Chapter 5 may describe a time when the “sharp pains of defeat had dulled into the chronic ache of captivity”, but it need not necessarily describe a later period of up to 530 B. C.

IV. HISTORICAL BACKGROUND.

- A. This collection of songs was composed after the fall of the city of Jerusalem in 587/6 B.C.
- B. This time might well be or should be identified with Jeremiah, 39:1-18.3.
- C. Historical accounts are in 2 Kings 24-25 and 2 Chronicles 36.

V. CANONICAL PLACEMENT OF THE BOOK.

- A. The Hebrew Scriptures were probably originally canonized into a two-fold division: the Law and the Prophets.
- B. By around the second century B.C.¹¹ a three-fold division of the Hebrew Scriptures arose. That division is known as The Law, The Prophets, and The Writings.
 - 1. The three-fold division included the same books as the two-fold division
 - 2. There are several possible reasons for a three-fold division.
 - a. A distinction was made between books which were written by men who held the prophetic office, and men who only had the prophetic gift.
 - b. Some at a later date may have felt that those books which were not written by “prophets” were not fully canonical.

- c. A more practical purpose was served by the topical and festal (of or like a joyous celebration; festival like the one in which the Jewish people read the Lamentations) significance rather than by the two-fold categories.
- C. The Greek translation of the Hebrew Scriptures (The Septuagint or LXX 280-150 B.C.) divided the Old Testament according to subject matter which is the basis of the modern four-fold classification of the Old Testament. Those four classifications are the five books of Law, twelve books of History, five books of Poetry, and seventeen books of Prophecy.

Conclusion For Lesson 3:

A Study Guide For The Book Of Lamentations

An Expose' On Hope

Much More Than A Poignant Story

Lesson 4

The Literary And Structural Styles Of Lamentations

Introduction:

I. The literary style of Lamentations.

- A. The entire book of Lamentations is poetic in its form.
- B. Each chapter of the book is comprised of a poem making five poems in all and jointly given to further enhancement of the central poem.
- C. The poems use the literary style of an acrostic where the poem is built around the Hebrew alphabet.

II. The Structure of Lamentations

- A. The author of Lamentations uses subtle (slight or restrained) literary devices to underpin his message.
- B. There are three literary devices used that are clearly important and all but one are easily discerned in an English translation.
 - 1. First, the author uses acrostics to demark sections of the work.
 - a. An acrostic is a series of sentences whose first letters either spell out a message or run through the alphabet.
 - b. The use of the authors' acrostics are not all perfect.
 - 1. It is therefore important that we understand that they are not perfect because the author is speaking with variations to insert his perspective as well as the perspectives of God and the perspective of the city (Jerusalem) in a personified manner.
 - 2. The imperfect acrostics may well have several reasons for the authors' usage as such. One such imperfection is seen in the reversal orders of several acrostics.

- a. It would call attention to itself to the Hebrew reader, and it creates an imbalance.
 - b. By altering the accepted structure ever so slightly, the author tells you that things are not right.
 - c. The imbalance speaks of the reversal of fortune in Judah and Jerusalem.
 - d. The imbalance validates the fact that the accepted order has been broken.
 - e. And the imbalance aptly suggests that things are not what you expected and certainly not what should have been expected for people whose God is The Almighty Jehovah.
- 2. Second, each section has different arrangements of its verses within the acrostic pattern.
 - a. These changes are important for some good reasons.
 - b. The changes help the author to produce a tear like presentation so he can well describe the tears of grief that came because of sin against God by the leaders and the people of the city as well.
 - c. Some of the changes especially in the alphabet listing changes calls to the people the fact that as his acrostics are lacking that they themselves are made to be lacking because of their sin and God's judgment.
- 3. Third, there are changes in the pronouns and points of view. Look at a couple of the ways an acrostic is changed and used in the Lamentations.
 - a. The following acrostic is from chapter 1. The first chapter of Lamentations contains 22 verses, and each verse begins with the next Hebrew letter in sequence. One might fiddle with the English translation and carry the acrostic over. It would look something like the following lines. These are more paraphrases rather than strict quotes.

Alas the city that was full of people sits alone.

Bitterly she weeps in the night and her tears are on her cheeks

Cast away under affliction and under harsh servitude, Judah has gone into exile.

Desolation marks her gates; no one travels to Zion.

Enemies prosper and have mastery over her.

Besides the acrostics, each verse in chapter 1 contains three related thoughts. For example, the first verse contains the following three thoughts:

First thought: How lonely sits the city that was full of people.

Second thought: She has become like a widow who was once great among the nations.

Third thought: She who was a princess among the provinces has become a forced laborer.

- b. The following acrostic is from chapter 3. All the other chapters have only 22 verses, and remember chapter 5 is not considered to be an acrostic except for a portion of the chapter is called a mini-acrostic. In chapter 3 we find that there are 66 verses. Each verse has a single thought. This chapter is also an acrostic, but note its form as follows in an English rendition of the first 6 verses:

Affliction I have seen because of His wrath.

Away from light into darkness He has driven me.

Against me He has turned His hand all the day.

Breaking my bones and wasting away my flesh.

Besieging me with bitterness and hardship.

Black and dark are the place in which I dwell.

4. The acrostic in chapter 3 is similar to the acrostic in chapter 2 in that chapter three contains the same acrostic reversal as chapter 2 where the 3 verses that begin with 'P' precede the 3 verses that begin with 'U'. In the other case the letters are arranged beginning with "U" and being followed with "P". Chapter 4 also has an acrostic reversal.
5. There are other variations in the Book but the variations do not constitute a real need for discussion unless you are in a seminary class

wishing to impress your teacher. The purpose, themes and lessons that will help us in a day by day and lifetime existence is where the value lies.

6. To summarize these structural elements just cited in Lamentations' five chapters, note the following chart:

Acrostic Form
Number of Verses
Verse Arrangement

Acrostic Form	Number of Verses	Verse Arrangements
Perfect-No variations	22	Triplets
Two letters reversed	22	Triplets
Two Letters reversed	66	Singletons
Two Letters reversed	22	Doublets
None-No acrostics	22	Singletons

7. In literary terms, the author of Lamentations most likely invokes this structure to emulate the cycle of tears during a time of mourning.
- In the collapse of the acrostic pattern, there is a loss of control.
 - The triplets moving to 66 singletons emulate a building of intensity as grief swells in the chest.
 - The shift to doublets and then just 22 singletons show a loss of energy, and then quiet.
 - It is quite interesting to see how the author uses the physical structure of the book to underpin (support, add force to, emphasize) his words and ideas.

Conclusion For Lesson 4:

A Study Guide For The Book Of Lamentations

An Expose' On Hope

Much More Than A Poignant Story

Lesson 5

Purposes For The Book Of Lamentations

Introduction: Lamentations is a meal having several layers. It is not a low calorie snack. In it can be found a most beautiful, beneficial and balanced meal that meets the demands of the hungriest need. Each portion reveals another purpose for its consumption.

The first purpose for Lamentations will begin in how it and the book of Jeremiah are related; but first read Jeremiah 15:16 “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.”

- I. To provide an emotional postscript to the book of Jeremiah. Several themes delivered by Jeremiah are found in both books. Themes like, the warning of God, the judgment of God, the righteousness of God, the holiness of God, the right of God to do as He wills, and also that after sin is judged, the sinner is still offered hope in forgiveness, restitution and the continued presence of the Almighty.
- II. To express grief over the fall of Jerusalem because of her sin. Jeremiah understands God bringing judgment. He points out the reason for that judgment and shows dismay that the people to whom God has so blessed had not just committed sin but had committed sin against the God of glory, against the holiness of God, against their creator and against the only One that truly loves them. Jeremiah's grief involved sorrow for sinning against the God that has ever been so good to them.
- III. To remind the readers that “sin, in spite of all its allurement and excitement carries with it heavy weights of sorrow, grief, misery, barrenness, and pain. He desired Judah to understand that the judgment that came was based upon their refusal to hear the message of God. He wanted them to know that their self-centered attitude and practice provoked the Holy One unto anger. In the final analysis Jeremiah wished them to know that regardless of the allurement and excitement, the price paid because of willful sin is and will never be enough to undergo the grief that will follow sin.
- IV. To offer reproof, instruction, and hope to the survivors of fallen Jerusalem. As in the book of Jeremiah, the Prophet continued in Lamentations to reprove Judah of sin. He instructed her as to what to expect and what would come in their continue pursuit of sin. In line with the work of a Prophet, Jeremiah delivered the message from God that though they had sinned, though judgment did fall, that there is still hope for them because God

had promised forgiveness and restoration even before judgment came. He did not tell Judah this to make it easier for them to sin but to let them know more fully the love of Jehovah for them. Jeremiah's heart was broken so much the more because the people continued to sin until judgment came though they know how much the LORD loved them.

- V. To chasten Israel that they recognize the righteousness of God's dealings with them, and that in a spirit of repentance they cast themselves once more upon His mercy.
 - A. Jeremiah did not cease to deliver the message of God to the people because they refused to be obedient to Him.
 - B. The Prophet continued to call out to the people to turn to God and He would forgive.
 - 1. Notice that Jeremiah did not tell them to repent and the captivity would not happen.
 - 2. He did not tell them to forgive themselves.
 - 3. He told them to repent and to cast or throw themselves once more upon the Mercy of God.
 - a. And for this day we are living in (June 2009) Israel is following the same rebellious past they have followed many times and believe it or not, within a very few years from today (I believe less than 7 years), the world in hand with Antichrist will chastised Israel.
 - b. But, God will deliver them when repentance is made and obedience is given.
 - c. Call me a fool and quote no one knows the day nor the hour will be fine.
 - 1) I did not mention a day or an hour.
 - 2) I said our sin is bringing our national judgment.
 - 3) Now look at what that coming national judgment is fast approaching.
 - a) This United States of America will soon be a bad memory because we have played the part of a fool and have elected folks who are proxies of Satan and

whose gold is weighed by their fighting against God and His people.

b) Any nation choosing to curse Israel will be cursed.

c) You do not have to believe it.

(1) One day, every nation on this earth will be ruled from the throne in Jerusalem.

(2) Yes, “Eho Sane O Bomb A” will initiate more power to those that hate Jews and will help Jerusalem to fall soon, but he and his bunch of demonic thugs will be in Jerusalem only until Israel repents and Jesus Christ throws them all out and Israel is again in Jerusalem the city of God and in the land Jehovah God gave His people, the Israelites of the seed of Jacob.

(3) It matters not what country any president is suppose to represent, there is no chance of a snowball in hell that a Christian would quote the “koo-ran” over the inspired Holy Bible, the Word of the One True God?

VI. Lamentations expresses grief and, by example, teaches us how to deal with that grief.

A. One way to help deal with grief is by knowing that nothing is outside the Lord's command and control will help us deal with grief. I am not suggesting a guess that or hope so but a “know so” beyond any doubt whatsoever faith.

a. The author of Lamentations ascribed the destruction of his home and the exile of his people to the Lord. That helped him in his time of grief and because of that, he in essence is teaching us that there is something for us to do in the overcoming grief process.

b. We can acknowledge the actions of God in the tragic events that come to our lives and find assurance, consolation and hope even in the things that happen.

B. Another way to help deal with grief is by recognizing that The Lord is full of loving kindness and mercy will help us deal with grief.

a. It is important to remember that it is the Lord's mercies that are new every morning.

- b. He is the same today, tomorrow and forever.
- C. Yet another way to deal with grief is by remembering. It is okay to remember because memory will help us deal with grief.
 - 1. It was good for the author of Lamentations to write down for himself and posterity the horrors that he saw. Memory helps us maintain our focus and enables us to understand that the action reaction cycle is a continual fact of life. Remember what sin did before will help stop more grief because we chose to forget the action and the reaction of what happened before. It is best not to bury the memory but to grow and develop from it.
 - 2. It is pointless to try to forget hard memories and the grief associated with them because the images are greatly inlaid and therefore will remain too strong for them to fade away.
 - 3. We also know that repression seems to cause worse problems.
 - a. It would seem that remembering and communicating the pain and realities behind our grief is appropriate and healthy.
 - b. The recognition of the Lord's mercy can be an important element in helping face these things; therefore let us learn valuable truths and lessons from those things we ought not forget or repress.
 - c. It is something like the drunk numbs himself to whatever is bothering him or her and wakes up with added grief such as no money for a place to live, no gas to go to work, no food for hungry children and no drunkard friends to help him or her. Judah could have laid claim to the "disease lie" like a drunk will, or lay hold of the "I was born this way lie" like the abomination group does, or the "it was my environment" or "he was brainwashed liar" will do but the bottom line is SIN BRINGS GRIEF. Excuses will not remove the guilt. Repression will not remove the grief. Folks do what they do because everyone is like Judah was. They were sinners because of nature, choice and practice.
- D. Also another help to deal with grief is by "moving beyond ourselves" to see and come alongside the sufferings of others. We are not alone in grief battle. Seeing others as well as or rather than ourselves aids the process of dealing with grief.
 - 1. When we personally recognize that God renews His mercies and loving kindnesses in our lives, we should have the will to train the next generation how to deal with their grief.

2. Learning to deal with grief will enable us and those we train to enter into our community with a witness of both the judgment and the restoration of Almighty God.
- E. The time frame of Lamentations does not nullify the messages in that Book for us or our people today.
1. Yes, we do live in this age and it is somewhat different from the age in which Lamentations was written. Eternal principles do not cease at the passing of any age.
 2. But the same God in charge of that age is the God in charge of this age.
 3. The same sin nature as then is the same sin nature we face in this day.
 4. That age was full of tears that brought grief and this age will continue to be full of tears.
 - a. The events of September 11, 2001, have left us shaken and we have learned nothing. There will be bigger and harsher days to come. Sin will pay the price demanded of it. God has spoken, we continue to refuse His message and we shall soon be asking the question “why” again and we will like now not accept them that sin demands a price we do not want to pay but folks, we will pay the price for sin.
 - b. The likelihood of further incidents is high, and who knows which of us will have personal cause to pour out our hearts in grief.
 - c. That is why we always look to the return of our Savior and the new age that He will create.
 5. But for now, in this age, we can take comfort in Paul's perspective when he so greatly wrote by inspiration of the Holy Spirit in Romans 8:38-39: “For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.”
 6. Jeremiah was amazed and greatly saddened by the sin of Judah. I am not a Jeremiah but I am amazed and saddened by the sin of the United States of America. I often wonder which is the greater fool. Is it the one elected to the high political offices of the land or is it the ones voting to put them into the office. I have so often heard some say “I would not do that.” I then ask then, vote into office those that do hate God and everything about God? Preachers running for political office will say I believe God but in

essence say I will promote the godless laws of the land over the laws of God. You figure it out.

Conclusion For Chapter 5:

A Study Guide For The Book Of Lamentations

An Expose' On Hope

Much More Than A Poignant Story

Lesson 6

Theological Themes in the Book of Lamentations

Introduction:

- I. The spirit of the Book of Lamentations goes beyond merely weeping over the past.
 - A. Lamentations is a historical record given to the Israel in particular and to everyone in general.
 - 1. It is an implicit (understood and embedded) warning that to transgress is to invite disaster.
 - 2. Actually transgression is not merely an invitation to disaster; it is a guarantee.
 - B. Beyond the weeping is the message of Sovereignty.
 - 1. God is able not only to bring judgment but is also able to bring restoration.
 - 2. It is in His authority to do whatsoever He desires.
 - a. There is none to counsel Him as to what He chooses to do or not to do.
 - b. There is no authority to whom He must give an account for His actions.
 - c. There is not with the right to question His choosing in any matter.
 - d. There is no other God to whom He must be obedient.
 - 3. He is Sovereign.
 - C. The prophets had predicted that God would judge the sins of his people if they did not repent.
 - 1. Actually the message to the people was more than a prediction.

2. The face of judgment came from the mouth of God and not from the thinking of a prophet.
3. It was God Who instructed and commanded the prophets what to tell His people.

II. The Parallels between Lamentations and Deuteronomy attests to prophecy being fulfilled.

A. Look at how Lamentations incorporates Deuteronomy.

Lamentations	Deuteronomy
1:3 She dwells among the nations but she has found no rest.	28:65 And among those nations you shall find no rest.
1:5a Her adversaries have become the head	28:44 He shall be the head, you shall be the tail
1:5c Her little ones have gone away as captives before the adversary.	28:32 Your sons and your daughters shall be given to another people.
1:6c They have fled without strength before the pursuer.	28:25 You shall flee seven way before them
1:18c My virgins and my young men have gone into captivity	28:41 You shall have sons and daughters, but they shall not be yours, for they shall go into captivity
2:15 All who pass along the way clap their hands in derision at you.	28:37 You shall become a horror, a proverb, a taunt among all the people where the Lord will drive you.
2:20 Should women eat their offspring?	28:53-57 Then you shall eat the offspring of your own body.
2:21 On the ground in the streets lie young and old	28:50 who shall have no respect for the old, nor show favor to the young
4:10 The hands of compassionate women boiled their own children	28:56-57 ...the refined and delicate women among you ... she shall eat them secretly (i.e., her children) for lack of anything else
5:2b Our houses were given to aliens	28:30 You shall build a house, but you shall not live in it.
5:5 There is no rest for us.	28:65 And among those nations you shall find no rest
5:10 ...the burning heat of famine....	28:24 ...the rain of your land powder and dust
5:11 Women of Zion ravished.	28:30 Who shall have no respect for the old
5:12 Elders were not respected	28:50 Who shall have no respect for the old
5:18 foxes prowl in Zion	28:26 And your carcasses shall be food to all birds of the sky and to the beasts of the earth, and there shall be no one to frighten them away.

- B. Now, the ashes of the city were testimony to the fact that God had spoken and was true to His Word.
1. History was thus a vindication of God and his righteousness. It was also a declaration of the wrath of God, never a popular concept.
 - a. The consistency between Lamentations and Deuteronomy are not accidental.
 - b. Though the prophets were different writers, the messages were given by the One and Same God.
 - c. The parallel between Lamentations and Deuteronomy verifies that God does not give one version of a message to one man and then changes that version to another version to give to another. God has no problem with telling everyone the same thing. He is not like the human that thinks everything has to be addressed differently.
 2. Most people choose to emphasize the softer side of God, and properly so, but that understanding must never obscure the fact that God is not to be trifled with.
 - a. The consistency between Lamentations and Deuteronomy are not accidental.
 - b. Though the prophets were different writers, the messages were given by the One and Same God and message Giver.
 - c. This parallel verifies that God does not give a message to one man and then changes the contents or truths of that message before giving the altered version to someone else.
 - d. God does not play the confusion game. His truth and His messages are always consistent.
- C. When we ignore the needs of those around us, trampling on justice, God will step in to right those wrongs. It is a grim reminder that it does not pay to rebel against God.

III. Lamentations has another side.

- A. Although the nation of Judah is cast down, it is not without hope.
- B. The people may yet trust God and find pardon.

- C. God is the One whose mercies are renewed every morning, whose faithfulness is great, (3:19-39).
- D. We see the value of patience, prayer, and confession of sin.
- E. God does not hold grudges and is willing to start over anytime we are willing to acknowledge our errors and resubmit ourselves to him.
- F. Warnings of God's judgment against sin are prominent throughout the book, but with that, there are also the messages of hope and restoration if the nation would genuinely repent.

IV. The total desecration of Jerusalem and her people.

- A. Although the Book of Lamentations is anonymous according to the thinking of some scholars, there has never been any real doubt that Jeremiah was its author.
 - 1. It was written by an eyewitness of the destruction of Jerusalem, lamenting that fact, hence its name, Lamentations.
 - 2. It is a funeral song, written in the rhythm and style of ancient Jewish dirges.
- B. To the Jews of the Old Testament, Jerusalem's fall was the loss of everything.
 - 1. It was the loss of their temple.
 - 2. It was the loss of their priesthood.
 - 3. It was the loss of their sacrificial system.
 - 4. It was the loss of their capital city.
 - 5. It was the loss of their nation.
 - 6. It was the loss of large numbers of their loved ones.
 - 7. It was the loss of their self-determination because it meant that the survivors of the destruction were forced to march about 2,000 miles to Babylon.
 - 8. It was the loss of their right to live in the land God gave them because their sin took to live in exile.
 - 9. It was the loss of their freedom because they were taken into servitude as slaves to a strange land with strange gods.

10. It was the loss of their happiness because their sin turned their happiness and joy into misery.
11. It was the loss of what they loved most as well as loss of what they should never have stopped loving.
12. It was the loss of their privilege to continue in sin.
 - a. Jehovah pulled the plug on their rebellion and put them where their obedience was not an object of choice.
 - b. Captivity did not recognize the privilege to practice the part of a rebel.
 - c. It demanded absolute obedience.

Conclusion For Chapter 6:

A Study Guide For The Book Of Lamentations

An Expose' On Hope

Much More Than A Poignant Story

Lesson 7

The Fall of Jerusalem And Logistical Problems On Every Hand

Introduction:

I. Siege.

- A. To understand the Book of Lamentations, one must come to know what it was like during the final days of Jerusalem before Nebuchadnezzar breached her walls.
 - 1. The days before her destruction marked the fulfillment of Jeremiah's words about the coming famine, pestilence, and sword.
 - 2. They were dark days and full of terror and horror.
- B. As the armies of Babylon advanced through the land of Judah, the word went out to enter the fortified cities.
 - 1. One of the early words in Jeremiah declared that this would happen, "Declare in Judah and proclaim in Jerusalem, and say, Blow the trumpet in the land; Cry aloud and say, Assemble yourselves, and let us go into the fortified cities", (Jeremiah 4:5).
 - 2. The population of the cities increased overnight. Among those streaming into the safety behind the walls were nomadic tribes such as the Rechabites, (Jeremiah 35:11). Just a few notes about the Rechabites.
 - a. In the days of King Jehoiakim of Judah, son of Josiah, Jeremiah the prophet was told by the LORD to take the Rechabites into one of the chambers of the temple, put pots of wine before them, and tell them to drink.
 - 1) But they replied in verses 6-7:
 - 2) "...We will drink no wine: for Jonadab [or, Jehonadab] the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:

Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers."

- b. The Rechabites were nomadic people.
 - 1) God never told them to be nomadic and this is not why they are remembered of God.
 - 2) They are remembered because they had remained faithful to the traditions of their forefathers.
- c. When King Nebuchadnezzar of Babylon came up against Judah, the Rechabites had fled to Jerusalem for safety. Please consider the following information very carefully.
 - 1) The Almighty told Jeremiah that the Rechabites were an example for Judah.
 - 2) God had sent prophet after prophet commanding His people to repent from their evil ways and return to Him.
 - 3) But Israel did not listen to their Creator as are most believers and preachers are not listening today.
- D. On the other hand, unlike Israel and Judah, unlike most professed believers calling themselves Christians, unlike most so called pastors, the Rechabites faithfully followed the commandment of their father.
 - 1) Judah rebelled against their Heavenly Father.
 - 2) Israel is today rebelling against Jehovah God.
 - 3) As a result of rebellion and refusal to obey, repent, and serve God Judah was sent into captivity.
 - 4) Israel has gone into captivity more than one time.
 - a) She will soon have over half of her population be murdered by the millions with the help of the United States of America.

- b) But, that will happen because of personal sinful choice made by the transgressor.
 - 5) As God preserved and protected the Rechabites, because they had obeyed the commandment of Jonadab their father, He will preserve and protect the remnant that will obey the commandment of their heavenly Father.
- 3. Of course, it was the function of the city to provide such protection, but one must still imagine the impact of such drastically increased numbers during a long siege.
- C. The siege of Jerusalem lasted from the winter months in Zedekiah's ninth year as king to the summer of his eleventh year. This works out to be about eighteen months of an increasingly terrible situation.

II. Lodging.

- A. Let's imagine the present day annual Passover crowd that would descend upon Jerusalem.
 - 1. There would, of course, be rooms in the city, but many would stay in the outlying towns in guest rooms and so forth.
 - 2. During the siege, even the people in those towns would come into the city seeking shelter.
- B. It is reasonable to assume that the city would soon fill.
 - 1. It would mostly fill with makeshift shelters to accommodate those unable to find or afford the cost of an inn or a room.
 - 2. There would be people everywhere you looked. Many would become quickly destitute.
 - 3. In order to have a place to live some would probably take the life of others to lay hold on their place for themselves or for themselves and their family.

III. Food and Water.

- A. Jerusalem had an internal water supply.
- B. What people could eat, however, would be limited to whatever supplies the city had stored for such an emergency.

- C. Regardless of how the leaders rationed the food, the finite supply would quickly run out.

IV. Fuel.

- A. Except for fresh vegetables, fruit, and nuts, most of the food people eat required cooking.
- B. Perhaps some meat could be eaten raw, but grains are hard for humans to eat without some form of cooking. Think momentarily about two things of illustration.
 - 1. Eating uncooked grain is like eating un-popped popcorn.
 - 2. How useful would uncooked flour show itself to be?
- C. To cook, the people needed wood.
 - 1. They did not have the conveniences we today have available.
 - 2. It is reasonable to suppose that wood would disappear long before the food.

V. Garbage.

- A. No one can really collect and take garbage outside the city for disposal or recycling suitable or healthy food stuff.
- B. Some of the garbage might help in solving the fuel problem but that would not be enough.
- C. If some of the garbage could have been used as fuel a vicious cycle with garbage would never-the-less be a continuing problem.

VI. Human waste, sanitation, and hygiene.

- A. There was no taking it outside the city.
- B. As indicated above in regard to some of the garbage, some of these things possibly could be used for fuel.
- C. Beyond these stop gap measures people would not be able to keep themselves clean, their utensils clean, their clothes clean, or anything clean.

VII. This brings us to the final logistical problem.

A. Once you have a city crowded with makeshift shelters of unwashed malnourished people, you have a recipe for the rapid spread of disease. Smallpox, diphtheria, whooping cough, measles, etc. could erupt with nothing to stop the spread. In this lies a most difficult crisis.

1. Corpses.
2. People began to die – some of natural causes, but eventually unnatural diseases took their toll.
3. What is to be done with the dead? I have no information about what they really did, but I can imagine some options.
 - a. I do not think that they would attempt storage.
 - b. Perhaps they threw them over the city wall like Jeremiah wrote in Jeremiah 9:22, “Speak, “Thus says the Lord, The corpses of men will fall like dung on the open field, And like the sheaf after the reaper, but no one will gather them”.

B. Jerusalem Fell.

1. Now it came about in the ninth year of his reign, on the tenth day of the tenth month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, camped against it and built a siege wall all around it.
2. So the city was under siege until the eleventh year of King Zedekiah.
 - a. On the ninth day of the fourth month the famine was so severe in the city that there was no food for the people of the land.
 - b. Then the city was broken into, and all the men of war fled and went forth from the city at night by way of the gate between the two walls which was by the king’s garden, though the Chaldeans were all around the city.
 - c. And they went by way of the Arabah (Jeremiah 52:4-7).
 - 1) Judah’s army went awol.
 - 2) Those men of war left Jerusalem as prey for King Nebuchadnezzar’s destruction.
 - 3) This may well be what Israel’s great army will do now.

- a) The army now is hindered by the national leaders intent upon giving Jerusalem to the Arabs that have no rightful claim to it.
 - b) Under the pro-Arab president of the United States along with his anti-God bunch, Jerusalem will soon fall; but she will not be down long.
 - c) Israel has sinned against God, has even become largely atheistic, shows a questionable love for the land God gave them, and keeps electing ignorant politicians whose final goal is the destruction of Israel.
 - (1) More than 4 million Jews will soon be killed while the political leaders of the United States sits back and smiles along with Antichrist and the seed not of Isaac.
 - (2) About 3 million will go South into the Negra and after 3 ½ years of tribulation, Christ Jesus will come again and will uproot all those that have fought against him.
 - (a) This includes President Pharoah and his head muslimist Mammy Shoeton who would force Pharoah's decrees upon Israel. It is my opinion that these two would love to kill or force sterilization upon every Jew in the West Bank to stop natural growth not because babies are being born but because their allegiance is not to the God of Abraham, Isaac and Jacob but to another god.
- 3. Now on the tenth day of the fifth month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the bodyguard, who was in the service of the king of Babylon, came to Jerusalem.
 - a. He burned:
 - 1) The house of the Lord.
 - 2) The king's house.

- 3) All the houses of Jerusalem.
 - 4) Even every large house he burned with fire.
- b. So all the army of the Chaldeans who were with the captain of the guard.
- 1) Broke down all the walls around Jerusalem, (Jeremiah 52:12-24).
 - 2) This is a picture of total destruction.
 - 3) That total destruction included the destruction of the first temple that had stood for 410 years and established a pattern that Israel should have known would happen again, and it did happen again.
 - a) The first temple, which had stood for 410 years, was torn down in 586 BC.
 - b) The second temple, which had stood for 420 years, was torn down in 70 AD.
 - c) The third temple, which is to be built will be turned over to be trod underfoot by the Gentiles.
 - (1) And the Gentiles are not descendants of Abraham, Isaac and Jacob.
 - (2) They come from an unholy affair of Abrahams wife having a son not promised to be the ruling descendant of Abraham.
 - (3) The Muslim world will shortly be in Jerusalem thinking along with President Obama that they won.
 - (a) They will in a short 3 ½ years while the living Jews are in the Negra learn that Israel the beloved of God and the Jews the beloved people of God are the winners.
 - (b) Jerusalem will be short for the Arabs and the backers of the Arabs. They

all will soon be dealt with by the Lord Jesus Christ, the True Messiah of Israel that shall come the second time to deliver the repentant host that were not killed in the Muslim, Antichrist's, United Nations and United States war against them.

- d) Allah is not the god of Abraham, Isaac and Jacob. He or it is the god of the heathen masses that know not Israel's Jehovah Who often used the term "forever" when speaking of the land of Israel, of Israel and of the descendants of Israel.

4. And now for a note about TISHA B'AV.

- a. Except for the principles of grieving and God's mercy that Lamentations contain, the book is much more for the Jews than for the Gentiles.
- b. It is hard for us to appreciate what it is like to be a nation dispersed among the nations and whose homeland lies in desolation.
- c. To know this is to understand why, among the Jews, the Book of Lamentations has a special place in the summer when they remember the loss of the first and second temples.
 - 1) It is during this time that Lamentations has an annual reading.
 - 2) This day of remembrance is known as TISHA B'AV or in English the 9th of Av.
 - 3) Consider two passages that some would call proof that the Bible cannot be accepted as truth because they seem to be contradictory statements about the same event and then look at a more than reasonable explanation for the difference in the two passages. The difference lies in the day of the month and not in the month of the year. Notice the tenth day of Jeremiah 52:12-13 and the seventh day of Second Kings 25:8.
 - a) Jeremiah 52:12-13 identifies the tenth day of the fifth month as the day that Jerusalem and Solomon's temple were torn down and burned.

- b) Second Kings 25:8 identifies it as the seventh day of the fifth month.
- c) It would seem that TISHA B'AV splits the difference between the Jeremiah and the Second Kings passages. There is no contradiction, disagreement, opposition or inconsistency in the two passages under consideration.
 - (1) Given that the task of wrecking a city is not reasonably completed in a single day, the difference in the dates is inconsequential.
 - (2) What they agree on is that the events occurred in the fifth month, which is the month of Av in the Jewish calendar.
- 4) TISHA B'AV is the day when the Jews remember the loss of both Solomon's temple and the second temple.

In their respective years, it was around this day that:

- a) The first temple, which had stood for 410 years, was torn down in 586 BC.
- b) The second temple, which had stood for 420 years, was torn down in 70 AD.
- 5) On the evening before TISHA B'AV:
 - a) A Jew will eat a last meal alone.
 - b) That last meal will be followed with a fast during the day in an attitude of mourning.
 - c) During the day, they, the Jews, will read from Lamentations.
- 4. The last chapter of Jeremiah records the end of Jerusalem.
 - a. When the food supply failed, the siege engines of Nebuchadnezzar also broke through the city walls, and the war was over.
 - b. Most of the survivors were packed off to Babylon, but the poorest of the poor were left in the land.

- c. Time does not permit the telling of their story, but it, too, is tragic.

VIII. Here is a personal question for you.

- A. How did you feel when you saw the smoldering remains of the World Trade Towers as the rescuers began to pick their way through the rubble?
- C. Imagine a whole city, and that it was your home, and that it was the place where the Lord God had established the Temple to bear His Name.
 - 1. Nebuchadnezzar has burned it all.
 - 2. How would you have felt had you been a Jew watching all the destruction as it came down upon and around them?
- D. To the Jews of the Old Testament, Jerusalem's fall was the loss of everything!
 - 1. It was the loss of their temple.
 - 2. It was the loss of their priesthood.
 - 3. It was the loss of their sacrificial system.
 - 4. It was the loss of their capital city Jerusalem.
 - a. Even though the President of the United States, the Queen of England or any one else from any other country denies Jerusalem is the capital of Israel, that does not matter.
 - b. JERUSALEM HAS EVER BEEN AND SHALL EVER BE THE CAPITAL OF ISRAEL and from there (Jerusalem) shall the entire world be ruled and that rule will not be from anyone the God of Abraham, Isaac and Jacob has not given it to.
 - c. The ruler of the world is and will be of the seed that Jehovah God has chosen.
 - 5. It was the loss of their nation.
 - 6. It was the loss of large numbers of their loved ones.
 - 7. It was the loss of their freedom of choice. For the survivors of the destruction, it meant a forced march of about 2,000 miles to Babylon, where they then had to live in exile, servitude, and misery.

Conclusion For Chapter 7:

A Study Guide For The Book Of Lamentations

An Expose' On Hope

Much More Than A Poignant Story

Lesson 8

Disobedience

Introduction:

I. Disobedience. See Ezekiel 4:9-17

A. It is worth reading what the Lord told Ezekiel and asked him to do regarding the coming siege of Jerusalem because the message from the LORD was not heeded.

B. Ezekiel 4:9-12.

1. "But as for you, take wheat, barley, beans, lentils, millet and spelt, put them in one vessel and make them into bread for yourself;"
2. "You shall eat it according to the number of the days that you lie on your side, three hundred and ninety days."
3. "Your food which you eat shall be twenty shekels a day by weight; you shall eat it from time to time."
4. "The water you drink shall be the sixth part of a hin by measure; you shall drink it from time to time."
5. "You shall eat it as a barley cake, having baked it in their sight over human dung", Ezekiel 4:9-12.

II. Disobedience brings many horrific consequences.

A. The Rebuke from the LORD.

Ezekiel 4:13 Then the Lord said, "Thus will the sons of Israel eat their bread unclean among the nations where I will banish them."

B. The Response from the author.

Ezekiel 4:14. But I said, "Ah, Lord God! Behold, I have never been defiled; for from my youth until now I have never eaten what died of itself or was torn by beasts, nor has any unclean meat ever entered my mouth."

- C. The Reprimand was promised by the LORD through Ezekiel.
 - 1. Ezekiel 4:15. Then He said to me, “See, I will give you cow's dung in place of human dung over which you will prepare your bread.”
 - 2. Ezekiel 4:16-17.
 - a. Ezekiel 4:16. “Moreover, He said to me, Son of man, behold, I am going to break the staff of bread in Jerusalem, and they will eat bread by weight and with anxiety, and drink water by measure and in astonishment” (horror).
 - b. Ezekiel 4:17. “Because bread and water will be scarce; and they will be appalled with one another and waste away in their iniquity”.
 - D. Over Crowding.
 - 1. The people crammed into Jerusalem’s alleys eating rationed food, drinking rationed water, cooking over their own excrement.
 - 2. Add to this the anxiety that increases each day.
 - a. Beyond the walls, the attacking enemy has fresh food, fresh water, and time.
 - b. Their only hope seemed to be that some other event would call the enemy away before their siege engines were finally built.
- III. At this point, it becomes easy to envision what Jeremiah meant when he told the people that famine, pestilence, and the sword were coming.
- A. Sin found the people out.
 - B. The situation in the city became very desperate especially when the food finally ran out.
 - C. Perhaps this great length to describe the dynamics of a besieged city and because the Book of Lamentations represents one person’s coming to terms with the terror and horror of being there, someone may be helped when this comes to the United States and be assured with our country under seize.
 - 1. Our country is trying to remove God from the country.

2. Our country has elected into office a government that believes Christians are the real terrorists and that they should be dealt with by whatever method to rid the country of their trouble.
3. Our country is sitting idly by while the political leadership is bent on destroying Israel.
 - a. The nation that curses Israel will be cursed.
 - b. Believe whom you want to believe.
 - c. I believe Jehovah God Who gave the land to Israel.
 - d. Look at what Jeremiah says about the famine, its effects and make an application of the message he delivered from God to our country and carefully understand what our great sins are bringing upon us and this land that was one time know as a godly land.
4. What did Jeremiah have to say?
 - a. All her people groan seeking bread; they have given their precious things for food to restore their lives themselves.
 - b. Jeremiah calls upon the Lord when he says, “See, O Lord, and look, for I am despised”, (Lamentations 1:11).
 - c. My eyes fail because of tears, my spirit is greatly troubled; my heart is poured out on the earth because of the destruction of the daughter of my people, when little ones and infants faint in the streets of the city.
 - d. They say to their mothers, “Where is grain and wine?” As they faint like a wounded man in the streets of the city, as their life is poured out on their mothers’ bosom, (Lamentations 2:11-12).
 - e. “Arise, cry aloud in the night at the beginning of the night watches; pour out your heart like water before the presence of the Lord; lift up your hands to Him for the life of your little ones who are faint because of hunger at the head of every street.
 - f. See, O Lord, and look!
 - g. With who have You dealt thus?
 - 1) Should women eat their offspring, the little ones who were born healthy?

- 2) Should priest and prophet be slain in the sanctuary of the Lord? (Lamentations 2:19-20).
- h. The tongue of the infant cleaves to the roof of its mouth because of thirst; the little ones ask for bread, but no one breaks it for them. Those who ate delicacies are desolate in the streets; those reared in purple embrace ash pits, (Lamentations 4:4-5).
- i. Their appearance is blacker than soot, they are not recognized in the streets; Their skin is shriveled on their bones, it is withered, it has become like wood. Better are those slain with the sword than those slain with hunger; for they pine away, being stricken for lack of the fruits of the field. The hands of compassionate women boiled their own children; they became food for them because of the destruction of the daughter of my people, (Lamentations 4:8-10).
- j. We get our bread at the risk of our lives because of the sword in the wilderness. Our skin has become as hot as an oven, because of the burning heat of famine, (Lamentations 5:9-10).

Conclusion For Chapter 8:

A Study Guide For The Book Of Lamentations

An Expose' On Hope

Much More Than A Poignant Story

Lesson 9

Lamentations Outlined

Introduction:

I. The Destruction of Jerusalem (1:1-22)

A. Chapter one is often referred to as the First Dirge or funeral poem.

1. It is a vivid and dramatic description of the desolation of Jerusalem and her misery because of her sin.
2. Chapter one is presented through the voice of the prophet and as though Jerusalem is a personified city lamenting her personal desolation.
3. The descriptions are described as being both physical and covenantal.
 - a. Her desolation is because of the sin of the people and of her spiritual leaders; but throughout the descriptions are repeated calls for Yahweh to deliver them, 1:1-22.
 - b. Though their desolation carries with it the thought of hopelessness; God non-the-less honors His promise to forgive and restore.

B. The Lament of the Prophet. (1:1-11) This is the Prophet's Description of the Desolate City. Jeremiah laments the fall of Jerusalem from a position of prominence to one of servitude and covenant cursing. He yet pleads for Yahweh's deliverance, 1:1-11.

1. The Fall a Prominent City, 1:1-9.
 - a. Description of the Fall, 1:1-9a.
 - b. Refrain Or A Call for Yahweh to Look at Their Distress, 1:9b.
2. The Loss of Covenant Blessings, 1:10-11.
 - a. Description of the Loss, 1:10-11a.

- b. Another Refrain Or A Call for Yahweh to Look at Their Distress, 1:11b.
 - C. The Lament of the City of Jerusalem, (1:12-22). This is the People's (Zion's) Description of the Desolate City. This portion is presented as the speech of a personified city (Zion) who describes her judgment as just from Yahweh, laments that there are no comforters, confesses their guilt in misplaced trust, and cries to Yahweh for deliverance, 1:12-22.
 1. A Just Judgment from Yahweh, 1:12-15.
 2. There Are No Comforters, 1:16-17.
 3. A Confession of Misplaced Trust in People and Foreign Alliances, 1:18-19.
 4. A Petition for Yahweh to See Their Distress and Judge Their Enemies, 1:20-22.
- II. The Lord's Anger Against His People, (2:1-22).
 - A. Chapter two is often referred to as the Second dirge or funeral poem.
 1. It is a description of the City's Desolation from the Vantage Points of Yahweh and the Prophet (Jeremiah).
 2. The Lord describes the desolation of Jerusalem as that which He has actively done against His own.
 3. The prophet confirms that her desolation is due to her sin, but he urges the people to seek the Lord in prayer, and the Lord to look upon the tragic state of His people, 2:1-22.
 - B. The Anger of God, (2:1-10). This is the City's Desolation from Yahweh's Vantage Point. Like a Master against His possessions and the Covenant God against His covenantal institutions, the Lord has caused the destruction of Jerusalem so that no one knows what to do, 2:1-10.
 1. The Lord against His Possessions: God (Adonai, yn*da , "Lord") has turned against his own possessions as an owner/enemy, 2:1-5.
 2. The Lord against His Institutions: God (YHWH, hwhy) has turned against His covenantal Institutions and no one knows what to do, 2:6-10.
 - a. The Temple and Theocratic Administrators, 2:6.

- b. The Altar and Feasts, 2:7.
 - c. The Covenant City, 2:8-9a.
 - d. No one knows what to do, 2:10.
- C. The Author's Lament, (2:11-22). This is the City's Desolation from the Prophet's Vantage Point. The prophet laments over the devastation of the city which was brought upon her by her sin, exhorts the people to cry to the Lord for help, and calls upon the Lord to look upon them in their inhumane state of death, 2:11-22.
 - 1. The Prophet Laments over the City, 2:11-17. The prophet cries over the city whose suffering is typified in the suffering of little children, who were led astray by false prophets, whose enemies are now in control, and who are experiencing the fulfillment of Yahweh's word in judgment, 2:11-17
 - a. The Suffering of Little Children, 2:11-12.
 - b. The Deceit of False Prophets Who Led the Nation Astray, 2:13-14.
 - c. Enemies Are Now In Control, 2:15-16.
 - d. God's Word Has Been Fulfilled in Judgment (cf. Deuteronomy 28), 2:17.
 - 2. The call of the Prophet for the People to Cry Out to God. The Prophet urges the people to cry out in prayer to God because all of their lives are dependent upon this, 2:18-19.
 - a. Exhortation to Constantly Pray, 2:18.
 - b. All of Their Lives Depend on Their Praying, 2:19.
 - 3. The call of the Prophet upon God to See the State of the Nation. In this call the prophet urges the Lord to see the tragic state of affairs in the city as dead children are eaten, and priests, prophets, and the people of God are slaughtered, 2:20-22.
 - a. This is an Exhortation for the Lord to See the Nation's Inhumane State of Affairs, 2:20a.
 - b. This is an Exhortation for the Lord to See the Slaughter of Those Who Administer the Covenant (Priests and Prophets), 2:20b.
 - c. This is an Exhortation for the Lord to See the Slaughter of the Covenantal People, 2:21-22.

III. The Distraught Prophet, (3:1-66).

- A. Chapter three is often referred to as the third Dirge or funeral poem.
 - 1. This is the response of the Prophet (Jeremiah) to the Destruction of Jerusalem.
 - 2. As a representative of the community the prophet laments God's judgment upon him, yet expresses his hope in God and urges the nation to repent and confess their sins also praying for vengeance upon their enemies in view of their present suffering, 3:1-66.
- B. The Prophets Lament Over The City, (3:1-18). This is a Personal Suffering by The Prophet, as a representative of the people, and is Jeremiah's personal lamentation over God's judgment upon him, 3:1-18.
 - 1. Suffering at God's Hand, 3:1-3.
 - 2. The Life of Suffering and Hardship, 3:4-7.
 - 3. Ineffective Prayers, 3:8.
 - 4. No Escape, 3:9-13.
 - 5. Total Humiliation, 3:14-15.
 - 6. Total Depression: 3:16-18.
- C. The Prophets Hopes For Both Grace And Repentance, (3:19-42) and he expresses his hope in God in the face of dark suffering, 3:20-42.
 - 1. He calls upon the Lord to Remember His Afflictions, 3:19.
 - 2. He has been humbled, 3:20.
 - 3. He has Hope Because of the Lord's Loyal Love, 3:21-23.
 - 4. He remembers the Promise of Restoration through Yahweh, 3:24-38.
 - a. Yahweh Inspires Hope, 3:24.
 - b. Yahweh Is Good to a Seeker, 3:25.
 - c. Suffering Can Be Good, 3:26-27.
 - d. The Endurance of Suffering Is Necessary, 3:28-30.

- e. Suffering Is Not Forever, 3:31-38.
- 5. A Need to Suffer in Silent Faith, 3:39.
- 6. An Exhortation of the Nation to Penitence, 3:40-42. The prophet confirms that confession and repentance are proper for the nation to do, 3:40-42.
 - a. An Exhortation for the Nation to Examine Herself, 3:40.
 - b. A Reminder that the Nation is Rebellious, 3:41-42.
- D. The Prophet's Imprecatory Prayer for Vengeance in View of Desolation, 3:43-66. The prophet returns to the desolate state of the people and prays for vengeance on the enemy, 3:43-66.
 - 1. His Suffering, 3:43-54.
 - a. An Affirmation of the Nation's Just Judgment for Her Sin, 3:43
 - b. Their prayers would not pass through, 4:44-45
 - c. Their enemies spoke them, 3:46
 - d. His soul was affected because of the daughters of the city, 3:47-51.
 - e. His personal distress was great, 3:52-54.
 - 2. His Prayer, 3:55-58. It was an Affirmation of Personal Deliverance by the Lord, 3:55-58.
 - 3. A Plea for the Lord to Bring about Judgment upon His/Their Enemies, 3:59-66.

IV. The Defeated People of Jerusalem, (4:1-22).

- A. Chapter four is often referred to as the fourth Dirge or funeral poem.
- B. This portion concerns the Lord's Anger in View of Zion's Former Glory and Present Misery.
 - 1. The unstoppable judgment from Yahweh made the blessed people of Judah into a suffering people because of their personal sins and because of sins of their religious leaders.
 - 2. Jeremiah delivers the message of God that the nation of Edom, who mocked them in their captivity, will also be destroyed, 4:1-22.

- a. In section IV Part E location 1, a somewhat thorough look will be given to Edom.
- b. This information will be given at that location because it is again addressed there.
 - 1) This information is important and vital to understanding the grief as recorded in the Book of Lamentations.
 - 2) It is also important because there were many prophecies delivered to Israel but she turned her eyes away from them and from her God.
 - 3) The very thing that Edom did, Judah and Israel did. God spoke to her out of love for her, yet she rebelled in order to follow her own way.
- c. And too, the information will help anyone desiring to know more about the worldwide hatred of Israel and Judah to have an honest and Divine explanation of that which seems like there is no end.

C. The Siege of the City, (4:1-22).

- 1. The People of the city are given a strong Contrast, 4:1-11
- 2. The judgment from Yahweh made the people of Judah a people of contrast in that they were blessed, but are now suffering severely, 4:1-11.
 - a. Judah was Once Honored, Now Humbled, 4:1-2.
 - b. Unnaturally Cruel and Uncaring Mothers, 4:3-4.
 - c. Once Rich, Now Destitute, 4:5.
 - d. Once Strong and Healthy, Now Weak and Sickly, 4:6-8.
 - e. Longing for Death Due to Hunger, 4:9.
 - f. Once Compassionate, Now Cannibalistic, 4:10.
 - g. The Judgment Is from the Lord, 4:11.

D. The Reasons for the Siege, (4:12-20).

- 1. The Sin of the Leaders is considered the most obvious sin that brought the judgment of the LORD.

2. Although all used to consider Jerusalem impregnable, it was the sin of the religious leaders that caused God to bring judgment. For their sin, the leaders are despised, 4:12-16.
 - a. Impregnable (indestructible, invincible, invulnerable, secure) Jerusalem, 6 4:12.
 - b. The Sins of the Religious Leaders Brought Destruction, 4:13.
 - c. The Religious Leaders Are Now Despised, 4:14-15.
 - d. The Judgment Is from the Lord, 4:16.
 3. The Completion of Judgment easily became evident with the capture of their king, 4:17-20.
 - a. No Ally could have helped the nation because of Babylon's readiness, and the sins of the nation, 4:17.
 - b. Babylon's Stalking: Destruction was certain as the Babylonians patiently waited until the fall, 4:18-19.
 - c. When the King was Captured it was proof that the nation was being judged for breaking the covenant, 4:20.
- E. Mockery Of Edom and Hope For The Future, (4:21-22).
1. The nation of Edom who mocked Judah will itself experience judgment, 4:17-22. At this time I will pick up as indicated in IV B 2 a, with information relevant to Edom.
 - a. The lineage of Edom.
 - 1) Esau is among the most popular Old Testament characters.
 - a) He was the eldest and favorite son of Isaac who as recorded in Genesis 25;27-28 provided Isaac with many delicious meals of freshly taken wild game, (Gen.25:27-28).
 - (1) Isaac was the son of Abraham.
 - b) Esau's mother was Rebekah but her favorite son was Jacob.

- c) Esau (Edom) was a cunning hunter, a man who loved the outdoors. He was nomadic as were the Edomites, his nation.
- d) An important thing to remember about Esau is that he was a twin.
 - (1) He was the older twin of Jacob (who would later be named Israel).
 - (2) The fact that Esau was older if only by a few minutes was very significant.
 - (a) Esau was entitled to the birth right as well as also being entitled to a special blessing from his Isaac his father.
 - {1} The birthright was the covenant of God and Abraham that God will be His God and that he will be the father of a nation through his first born son.
 - {2} Esau sold his birthright and Jacob with Rebekah helping, tricked Isaac into giving the blessing to Jacob.
 - {3} Esau became enraged with anger and tried to kill Jacob. Jacob fled.
 - {4} Selling the birthright is evidence that Esau would show respect for holy things only when it did not inconvenience him in his personal pursuits and desires.
 - {a} God's response to Esau's outlook on life is recorded clearly in Malachi 1:23.

{b} God said, “I loved Jacob, and I hated Esau” (Mal.1:2-3).

{5} The narrative and conflict between Jacob (Later called Israel) and Esau (Edom) is prophetic or foreshadowing of the many years of conflict between the people of Israel and the people of Edom, (2 Samuel 8:12-14; 2 Kings 8:20-22; Psalms 137:7).

{6} More will be said about the birthright and the consequences of what Esau (Edom) did when we look at the section dealing with Some characteristics or traits of both Edom and his nation.

2) Esau's name means "hairy".

- a) Esau was, like David the shepherd-boy, “ruddy”, or of a reddish complexion
- b) He was hairy and red at birth, Genesis 25:25 describes Esau’s birth by saying that he “came out red, all over like a hairy garment, and they called his name Esau.”
- c) He was also called Edom, which means "red".
- d) A play on words is found in Genesis 25:29-34 in the fact that Esau (Edom) sold his birth right to Jacob for some "red stew."
 - (1) It is important to compare Esau (Edom) to Jacob, God's chosen servant who carefully planned things.
 - (2) When we make this comparison we are taught two valuable lessons from Esau (Edom).

- (a) Esau teaches us the danger of “being impulsive.”
 - (b) Esau also teaches us the danger of "living in the moment."
- b. Some characteristics or traits of both Edom and his nation.
 - 1) Esau’s fatal characteristic was, to quote the New Testament, he was “profane.”
 - a) In his profaneness, he failed to put a difference between what was holy and what was not.
 - b) After a particularly difficult and disappointing hunting trip, Esau having a hungry stomach traded his birthright for some “red” food, (Gen.25:29-34).
 - (1) This was a shameful disregard for the precious family birthright (which in this family bore eternal weight).
 - (2) Esau’s (Edom’s) disgraceful and dishonorable actions demonstrated that in his mind the “here and now” held equal importance with or greater importance than eternal matters.
 - c) Esau’s birthright fiasco is the event that led to his receiving the nickname “Red.” In Genesis 25:30 Moses records “And Esau said unto Jacob, Feed me, I pray thee, with that same red pottage, for I am faint. Therefore was his name called Edom, (Red).”
 - (1) Let us mention once more that Esau would show respect for holy things only when it did not inconvenience him in his personal pursuits and desires.
 - (2) And let us once more call to your attention what God said in response to Esau’s outlook on life as evidenced by the way he discarded his birthright. God said, “I loved Jacob, and I hated Esau”, (Mal.1:2-3).
 - 2) Esau was never able to understand what pleased God.

- 3) Like their father Esau, the Edomites could or would not distinguish between the holy and the ordinary.
 - a) The Edomites along with the Moabites and Ammonites maintained that Israel was no different from any other nation on earth, (Ezek.25:8).
 - b) Their hate of Israel was nothing but hatred for the God of Abraham, Isaac and Jacob.
- 4) Another outstanding quality of the Edomite people as a whole was pride, (Jeremiah 49:16; Obadiah 3-4).
 - (a) They were extremely confident of their security from attack, for they made their dwellings in high rocky cliffs, but their cockiness would not prevail against the armies that God would send against them, (Jer.49:16, 20-22; Obad.3-4, 9).
 - (b) God considered the boasts of the Edomites to be boasts against Him personally, (Ezek 35:13).
 - (1) Because of the Edomite boasts the God of Abraham, Isaac and Jacob vowed not to leave one Edomite unpunished, (Jer. 49:9-10).
 - (2) He also vowed to make their land as desolate as He made Sodom and Gomorrah, (Jer. 49:13, 17-18, 20).
 - (3) Their death cries would be heard all the way to the Red Sea, (Jer. 49:21).
- 5) The Edomites were also noted for their ability to hold a grudge to the death.
 - a) The words “Thou hast had a perpetual hatred”, is recorded in Ezekiel (35:5).
 - b) This same hatred is still alive and flourishing today.
 - (1) With every news report and every new development concerning the Middle East, it becomes ever more apparent that the fact of hatred has not changed.

- (2) The nations of the earth are inexorably gravitating toward a common political animosity toward Israel.
- (3) It is ordained that, in time, they all will gather in one cruel accord to do battle against the Jews again. The current elected president of the United States along with his idiots are pushing for Israel's destruction.
- (4) It is also ordained that God will rescue Israel again, just as they are about to be annihilated and their situation becomes hopeless, (Ezek.39; Zech.14:1-5; Rev.19:11-21).
- (5) It will be the God of Abraham, Isaac and Jacob who will rescue Israel and her capital, Jerusalem.
 - (a) All Jew and Israel haters will be punished and will fall.
 - (b) No false god or anyone else will help them or can help them when Israel's Messiah comes again.
 - (c) From Jerusalem the fools of the world will be judged and every nation left after Armageddon will be ruled by and under subjection to the government in Israel.
- (6) Do what you will while you can USA. Do what you will while you can Britain. Do what you will while you can nations of Antichrist. When you have done all that the God of Abraham, Isaac and Jacob will let you do, you will fall and will be judged by Him.
- c) The particularly brutal hatred which existed between Israel and Edom did not become its most intense until after the destruction of Jerusalem by the Babylonians.

- (1) The particularly bitter antagonism toward Edom came as a result of their cruelty toward the Israelites as Jerusalem was being burned.
 - (a) In the day the Babylonian army ransacked Jerusalem and marched its emaciated, naked inhabitants in a chained line away from their homeland, the Edomites cheered the heathen invaders, shouting “Raze it! Raze it! Even to its foundations”, (Ps.137:7).
 - (b) The Edomites were rejoicing in the utter destruction of their old adversary, all the while boasting of their own security, (Obad.10-12).
- (2) A prime motivation for their joy was that they envied the Jews because of the land given them by God.
 - (a) They saw the destruction and captivity of both Israel and Judah and fully expected to possess the abandoned territories which, as they saw it, used to belong to Jehovah, (Ezek.35:10-12).
 - (b) They believed Jerusalem’s destruction was also their victory over the God of Abraham, Isaac and Jacob.
- (3) God said, “Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea (Edom), said the Lord through Ezekiel, who have appointed my land into their possession with the joy of all their heart, with despiteful minds”, (Ezek.36:5).
- (4) God also condemned them for several other hateful actions.

- (a) For staring at their naked and disgraced kinsmen as they were led away captive.
 - (b) For actually entering the burning city to help themselves to the spoils which the Babylonians left behind, (Obad.13).
 - (c) For having set guards at certain crossroads and for having captured or killed those Jews who had managed to escape the carnage, (Ezek.35:5).
 - (d) For having made an agreement with both the Philistines and with those of Tyre, that if any Jew escaped to their country, they would take them captive and ship them to Edom, (Amos 1:6,9).
- d) Throughout Israel's history, the wars with Edom were really no more gruesome and continuous as were Israel's wars with the rest of her heathen neighbors.
 - (1) Israel's history is a history of struggles for survival against everybody else, (Ps.118:10).
 - (a) King David fought with Edom and subdued it.
 - (b) David's predecessor, King Saul, had done battle with the Edomites, (2 Sam.8:14; 1 Chron.18:11-13).
 - (c) David's son, Solomon, demonstrated Israel's continuing rule over Edom.
 - (1) Solomon did not allow the incessant hostility between his nation and Edom to interfere with his appetite for heathen women.

- (2) Edomite women were among Solomon's many heathen wives and concubines, (1 Kgs.11:1). It was these very Edomites that brought idolatry into Judah and Israel.
 - (d) The next four generations of the kings of Judah contended with the Edomites, (1 Kgs.22:48).
 - (2) The ruling of the Edomites by the kings of Judah show the fulfillment of the ancient prophecy to Rebekah, the expectant mother of the twin boys, "The elder shall serve the younger", (Gen.25:23).
- 6) Esau's foolish choices and what his choices meant to his life.
- a) Esau's first foolish choice was to sell his birthright for a bowl of stew.
 - (1) What happened when Esau sold his birthright?
 - (a) Esau's was the heir to Abraham's line.
 - (b) God had established a covenant with Abraham that God would be his God and that Abraham would be the father of a nation through his heir.
 - (2) When Esau sold his birthright to Jacob this is what he was giving up.
 - (a) He was surrendering to Jacob the promises of God to him as the heir of Isaac the son of Abraham.
 - (b) Why would Esau make such a foolish trade?
 - (c) He made that fatal foolish choice because at that moment, the needs of

his body were more important to him than the promise of God.

- b) Esau's second foolish choice was to disobey his parents and tie himself to the line of Ishmael, who did not share in God's promises.
 - (1) Israel is still hated by descendants linked with Ishmael namely the Arab Muslim people that believe Israel belongs to them for whatever ungodly reason.
 - (2) Esau (Edom) married Ishmael's daughter (36:23) and two Hittite women (26:34).
 - (a) Esau allowed himself to become "yoked" to a line that was not to inherit the covenant of God and shall never inherit that covenant.
 - (b) By this yoke, Esau cut himself from God's covenant completely.
 - {1} Jacob did not do this to Esau.
 - {2} Esau did it to himself and to his descendants.
 - (3) Selling this blessing was so important that it made Esau into Jacob's servant thus fulfilling the prophesy that his parents received when they were born, (25:23, 7:40, 27:29b).
 - (4) The thing that made Esau so angry was not that he was now Jacob's servant, but that he was called Jacob's servant.
- c) Two things seem to have been most important to Esau and those things were his pride and that he perceived that he was respected.
 - (1) These two things are made evident when Esau sets out to kill Jacob and years later, when Esau finds Jacob, Esau is at least

outwardly pacified with large gifts and signs of respect, (32:18).

- (2) To my thinking, Esau makes a false show of forgiveness when he embraces Jacob and when his pride is viewed as having been restored, (33:4).

7) There are valuable lessons to be learned from the mistakes Esau made.

- a) First, Esau placed his physical desires over the things of God.
- b) Second, Esau tied himself to godless people.
- c) Third, Esau by living a godless life is somewhat of an attempt to lay the claim like ungodly folks do today, that all there is to live for is self-gratification.
- d) Fourth, Esau placed his emotional needs over the things of God.

- (1) This is something we deal with a lot in today's world.

- (2) Often we place relationships over God and think seldom if ever of fellowship with God.

- e) Fifth, Esau ignored the issues of pride and greed.

- (1) Both pride and greed can severely impede our fellowship with God.

- (2) Solomon most like had everything a man could brag about or boast of in pride, and surely he had as much as or more than almost anyone else in the Bible.

- (3) He did not give himself to exhibit pride or indicate greed for anything. He simply and with great understanding admonished people with the truth that "pride comes before the fall."

c. The land bearing Edom's name.

- 1) The name Esau (or rather Edom) suggests that he was the ancestor of the Edomite people.
 - a) God gave Esau's (Edom's) descendants, the Edomites their own land.
 - b) God gave the Jacob's (Israel's) descendants, the Israelites their own land.
- 2) The people lived south of the Salt Sea (Deut. 2:8).
 - a) They did not expand very far to the east or west, but they did venture into the territory of Israel upon occasion to raid, attack and assault.
 - b) Kadesh-barnea, in the Wilderness of Zin, along with the mysterious Mount Hor, where Aaron died, were all "in the [western] edge of the land of Edom", (Num.20:16; Num.33:37-39; 34:3).
 - c) The territory of Edom is also referred to as Seir, the name of a giant that ruled that land before Esau's descendants conquered it, (Gen.36:20-30).
 - d) Five times, twice in both Isaiah, twice in Ezekiel, and once in Mark, Edom is called Idumea.
 - e) The rarest title for Edom's land and perhaps the most ancient is the land of Uz, (Lam. 4:21).
- d. Their contribution good and bad when Babylon laid siege upon Jerusalem.
 - 1) The poor among the Jews were mercifully left behind by the conquering Babylonians to tend the empty fields of Judah, but they were in constant danger of Edomite attack, (Obad.14). Amos recorded this danger when he put it in the following manner, "[Edom] did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever", (1:11).
 - 2) A few Jews found places of safety in Edom and in the other surrounding countries, (Jer. 40:11-12).

- a) It seems that a few humble souls among the Edomites were willing to take in the desperate wanderers, (Jer. 40:11-12).
 - b) There are almost always exceptions to the general rule.
 - c) Those among the Edomites who did a good thing certainly received from the Lord for what they had done, and by their deeds they may have played a part in bringing about the only offer for mercy to Edomites ever recorded, (Jer.49:11).
- e. Finally, Edom threw off the yoke of Jacob. One of David's and Solomon's most troublesome enemies was an Edomite of royal lineage named Hadad.
 - 1) He had fled from King David to Egypt, where he enjoyed political asylum, and even married Pharaoh's sister-in-law, (1 Kgs.11:14-20).
 - 2) Upon hearing of David's death, however, he returned to his homeland to fight for Edomite independence from Israel.
 - 3) He failed to win in his efforts against Solomon; but the struggle for Edom's independence continued for a century longer, until the reign of Solomon's great-great-great grandson, Jehoram.
 - a) During the reign of this wicked son of Jehoshaphat, and despite all his efforts to the contrary, Isaac's ancient prophecy that Edom would someday throw off the yoke of his brother Jacob was fulfilled, (Gen. 27:35-40; 2 Kgs.8:16-22; 2 Chron.21:8-10).
 - b) About fifty years after Jehoram's death, Edom was involved in one of the most bizarre events in Israel's history.
 - (1) In a useless attempt to regain Judah's lost dominion over Edom, Jehoram's grandson, King Amaziah, attacked that nation and cruelly slaughtered 20,000 of the inhabitants, including 10,000 Edomites whom Amaziah led to the top of a high, rocky cliff, "and cast them down from the

top of the rock, that they all were broken in pieces, (2 Chron.25:11-12).

- (2) Having been given this victory over Israel's enemies by God, Amaziah, in a move which even the heathen could not have understood, took Edom's gods home with him and began worshipping them.
 - (a) This incredibly strange deed infuriated God, to the eventual disgrace of the king and great harm to the nation.
 - (b) God had given the Israelites their own land and had given the Edomites theirs.
 - (c) God had promised Israel that if they obeyed the Law, no one would take their land, and He had forbidden Israel to take one inch of Edom's territory.
 - (1) Yet, conflict between Israel and Edom continued.
 - (2) It appears that whenever either nation thought it could succeed, it would viciously attack the other, though Israel's righteous kings never did so unprovoked.
- (3) About seventy-five years after Amaziah's insane and idolatrous act, his great-grandson, Ahaz, was under pressure from the invading and plundering Edomites.
 - (a) The Philistines, who seized several villages in the south and west.
 - (b) They levied a special tax on the princes of Judah and took money from his own treasury and from the

house of the Lord to send to the king of Assyria for help.

- (c) The treasures sent, availed nothing because Tiglath-Pileser refused to help Ahaz the beleaguered king. He did keep Ahaz's money, (2 Chron.28:16-21).
- (d) The relentless strife continues today as Israel continues to turn their backs upon Jehovah and turns their hope in all the wrong places.

2. Hope for the future, 4:21-22.

V. The Prayer for Restoration (5:1-22)

- A. Chapter five is known as the fifth Dirge or funeral poem.
- B. This portion of Lamentations involves confession (5:1-18) and Petition, (5:19-22).
- C. The Repentant Remnant Pleads with Yahweh for a Merciful Remembrance of Them. The author is here again reminding the Lord of the condition of His people, and he makes his confession of trust in Yahweh's sovereignty and asks that He might restore them, 5:1-22.
 - 1. The author makes a Final Description of Desolation & Prayer for Remembrance. He urges the Lord to remember and see His people who are extremely downcast because of their condition which occurred as a result of their sin, 5:1-18.
 - a. There is a first morning given as an introductory petition in which the prophet urges the Lord to Remember and See what has occurred to His people in the land, 5:1.
 - 1) No Property, 5:2.
 - 2) Helpless People, 5:3.
 - 3) Only Necessities of Life in the Land, 5:4.
 - 4) Oppressed People, 5:5.
 - 5) A Dependent People to Survive, 5:6.

- 6) Confession of Sin as the Cause, 5:7.
- b. There is a second mourning, 5:8-16.
 - 1) No Hope of Deliverance, 5:8.
 - 2) Constant Famine and Hunger, 5:9.
 - 3) Women Are Raped, 5:11.
 - 4) Leaders Are Humiliated, 5:12.
 - 5) Endless Work for the Strong, 5:13.
 - 6) No Joy in the City, 5:14-15.
 - 7) Confession of Sin as the Cause for trouble, 5:16.
- c. Their mourning is the result of several things, 5:17-18.
 - a) The people are depressed because Zion is destroyed, 5:17-18.
 - b) They are grieving because their fighters have fled the armies approaching them and the Edomites along with others are in league with the Babylonians.
 - c) They are sorrowful because they do not know what to do. All their self assurance for all things is now gone as though in one instant of time.
- 2. The author makes a Tribute and Plea to Yahweh that He will not and has not totally rejected the Nation, 5:19-22.
 - a. There is the confession of trust that Yahweh is sovereign, 5:19-20.
 - 1) Yahweh Is Sovereign, 5:19.
 - 2) Why is Yahweh forsaking His Covenant People so Long, 5:20.
 - 3) This is the prophets confession of faith.
 - b. There is a petition offered to Yahweh, 5:21-22.
 - 1) Asks for Restoration, 5:21.

- 2) Trust that Yahweh Has Not and will not Totally Reject the Nation, 5:22.

Conclusion For Chapter 9:

- A. We are declared by God to be a royal priesthood.
- B. We are His chosen people, the elect and this is our birthright.
- C. Let is not make the selfish arrogant sinful mistakes Esau made.
- D. We must not forsake, neglect nor misuse our birthright.

Source Material Used In
A Study Guide For The Book Of Lamentations
An Expose' On Hope
Much More Than A Poignant Story
John Teague

- A. This Study Guide is not an original work. No need for me to lie about that. Listed below is the source of some of the information used in this study. The truth is that their work was not original work. They too used what others had written and then the other folks did not have original thoughts for they too used material they got from somewhere. I am happy to put a word in for the following folks. I believe they have a love for the Word of God and would be happy that their work will help others to understand more fully the Word of God.
- B. This note is a listing of the sources used in the study I did. With thankfulness and appreciation I give credit to the following sources for their love of the Lord's Word.
1. The Nations Of The Bible by John David Clark, Sr.
 2. An Introduction To The Book Of Lamentations, Bible.org.
 3. Lamentations: The Fall Of Jerusalem, Bible.org.
 4. An Argument Of The Book Of Lamentations, Bible.org.
 5. Bible Study: Esau, Daniel Xiao Wang.
 6. The Major Prophets, Bible.org.
 7. There were other sources gathered over time but where the source came from is not remembered.
 8. Some information was gained through speaking via telephone with several friends.
 9. Some information from Old Testament courses in Bible School and Seminary have also been useful in this study.