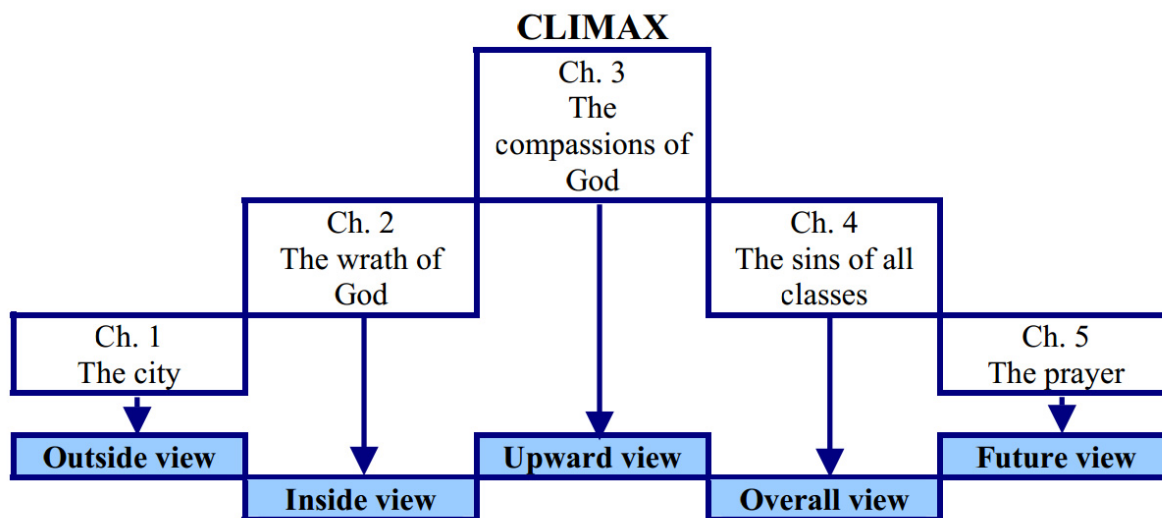


Lamentations

- Five separate poems
- Each poem stands alone and is not connected or dependent on the other chapters
- Funeral mood for those hearing it in Hebrew because of the dirgelike meter that is simply two lines with the first with three accented syllables and the second with two. (this is lost in English)
- Acrostics arrangement in each successive lines of the poems or in each chapter. So, there are 22 verses in chapters 1 and 2 corresponding with the 22 Hebrew letters. Each verse is three lines with the first word of each verse beginning with the appropriate Hebrew letter.
- Chapter 3 has 66 verses on one line each. The first three verses begin with the first letter of the alphabet; the next three verse begin with the second letter, and so on.
- Chapter 4 has 22 verses of two lines each in acrostic form
- Chapter 5 contains 22 verses, but it is not an acrostic. And, it does not contain the dirgelike meter. This may suggest broken order, chaos or that all is lost. But, it breaks clearly from the first 4 chapters (or, poems)
- The purpose for being acrostic is unknown but could be:
 - Symbolism of complete, exhaustive expression of grief
 - Organized for public recitation at future mourning

Besides the loss of their city, temple and society, the Jews also had to deal with the chaos of explaining these events theologically in line with the Abrahamic Promises and the Mosaic Covenant.



(Above diagram taken from Constable's notes at:

<http://www.soniclight.com/constable/notes/pdf/lamentations.pdf>)

1. God allows his people to wander, continues to love them, but allows them to reap what they sow. Similar to the prodigal son in Luke 15:11-32.
2. Sin eventually and inevitably results in devastation
 - a. Romans 6:23 – “The wages of sin is death.”
 - b. Galatians 6:7 – “Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.”
3. The near-central verse is Lamentations 3:22-23, “Because of the Lord’s great love we are not consumed for his compassions never fail. They are new every morning; great is your faithfulness.”
4. Lamentations is an account of God’s **faithfulness** against the pain, suffering, destruction and death of Judah’s **unfaithfulness**.
5. A model of behavior after discipline and judgment – repent. Jeremiah models this for the people three times in each of the first three chapters by:
 - a. First focusing on the judgment of God

- b. Second returning to God and appealing for mercy and restoration.
- c. Closes with a prayer

Chapter One

- 1:1-11 Description of the City's Destruction
- 1:12-17 The City's Plea for Compassion
- 1:18-20 The City's Confession of Sin
- 1:21-22 An appeal FOR Punishment of Jerusalem's Enemies.

Chapter Two – God's Judgment on Jerusalem

- 2:1-9, God's Wrath Manifest in Jerusalem's Destruction
- 2:10-13, The Suffering of the People
- 2:14, Misleading Advice of False Prophets
- 2:15-17, Ridicule by the Enemies
- 2:18-22, An Anguished Appeal to God

Chapter Three – Hope of Relief Through Loving-Kindness

- 3:1-20, Jeremiah's Description of the Suffering
- 3:21-39, God's Past Mercies as the Basis for Future Hope (Bible Knowledge results in Faith/Hope)
- 3:40-51, An Appeal for God's Mercy (Prayer based on Bible knowledge and Doctrinal Truth)
- 3:52-66, An Appeal for Deliverance and a Call for Vengeance

Chapter Four – Sorrows of the People Resulting from the Siege

- 4:1-11, Remembering the better days
- 4:12-16, The sins of the Spiritual Leadership (Prophets and Priests)
- 4:17-20, A vain search for help
- 4:21-22, Edom's Coming Punishment

Chapter Five – Prayer for Mercy and Deliverance

- 5:1-13, Affliction and Suffering of the People
- 5:14-18, The Loss of Joy and Hope
- 5:19-22, An Appeal for the Lord's Restored Favor

1:12 – Jerusalem speaks of unsurpassed suffering with no sympathy because of God's wrath
1:13 – The siege and destruction is described by Jerusalem as fire, a net, feebleness from siege
1:14 – Jerusalem's sins had been forged into a yoke making the city easy prey for Babylon.
1:15 – "rejected" is *silla* and means "take away forcibly" and translated "spurned", "treated with scorn" "heaped up," "trodden under foot." Jerusalem's soldiers are taken to the "winepress" a figure of speech for God's wrath in Isaiah 63:3, Rev. 14:19; 19:15

1:16 – literally, "my eye, my eye runs down with water." The city cries alone.

1:17 – Jerusalem is a sick, needy, poor beggar. But she is abandoned and alone. Sin has made here unclean like a leper or unclean person who cannot be approached.

1:18 – God is righteous and Jerusalem's sin had caused this. Confession here. Jerusalem is an example

1:19 – Betrayed by allied nations and misled by priests and leaders who failed to save themselves

1:20 - distress

1:21-22 – others hear but rejoice with God's justice instead of helping. Since they didn't try to help they will be punished, too.

2:1

2:2

2:3

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2:22

3:1