

Lamentations Lesson 2

Lamentations 3-5

Lamentations 3

- “I Am A Man Who Has Seen Affliction”
- The Hebrew Word for “Man” Here is “Geber”, Which Means Strong Man. What Irony! He is Anything But Strong
- “He Has Made My Paths Crooked” (Lamentations 3:9a)
- From Wisdom Literature; Consider Proverbs 10:17
- Judah Rejected God and Rejected Reproof. Kings, Leaders, and Prophets Led The People Astray.
- God Has Left Them to the Crooked Path Which Leads to Death

Lamentations 3

- “He is a Bear Lying in Wait for Me, a Lion in Hiding” Lamentations 3:10
- In Hosea and Amos, God’s Judgment is Pictured as the Mauling Activity of a Bear and a Lion
 - Hosea 13:8
 - Amos 5:18-19



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Lamentations 3

- Did the People of Judah Think That the Long-Promised Day of the Lord Had Arrived?
- Many Thought That Day Would Be Glorious
 - God Would Judge the Nations and Israel and Judah Would be Restored to Their Former Glory
 - Certainly, Christians See Christ's Return as A Glorious Event
- However, the Prophet Amos Said It Will Be Darkness and Not Light
- Those Judeans in Exile and Those Left in Judah Must Have Felt That God's Wrath Had Truly Fallen on Them
- Isaiah 2:20-21
- Fast Forward to Revelation 6:12-17



Revelation 6; Hand-painted woodcut from the 1551 Luther Bible; copyright: Australian Lutheran College

Lamentations 3

- Verses 25-27 Are the Pivotal Verses of the Chapter and the Entire Book of Lamentations
- Notice That the Word “Good” is Used in All 3 Stanzas
- 3 Things Which Are Good For Those Who Are Faithful to God
 - The Lord Provides Goodness to Those Who Earnestly Seek Him
 - Seek God in Silent Prayer; Wait For His Answer
 - The Yoke is the Yoke of God’s Obedience. It is Good to Be Yoked With God From a Young Age. As One Ages, It Is Easier to Walk the Straight and Godly Path

Lamentations 3

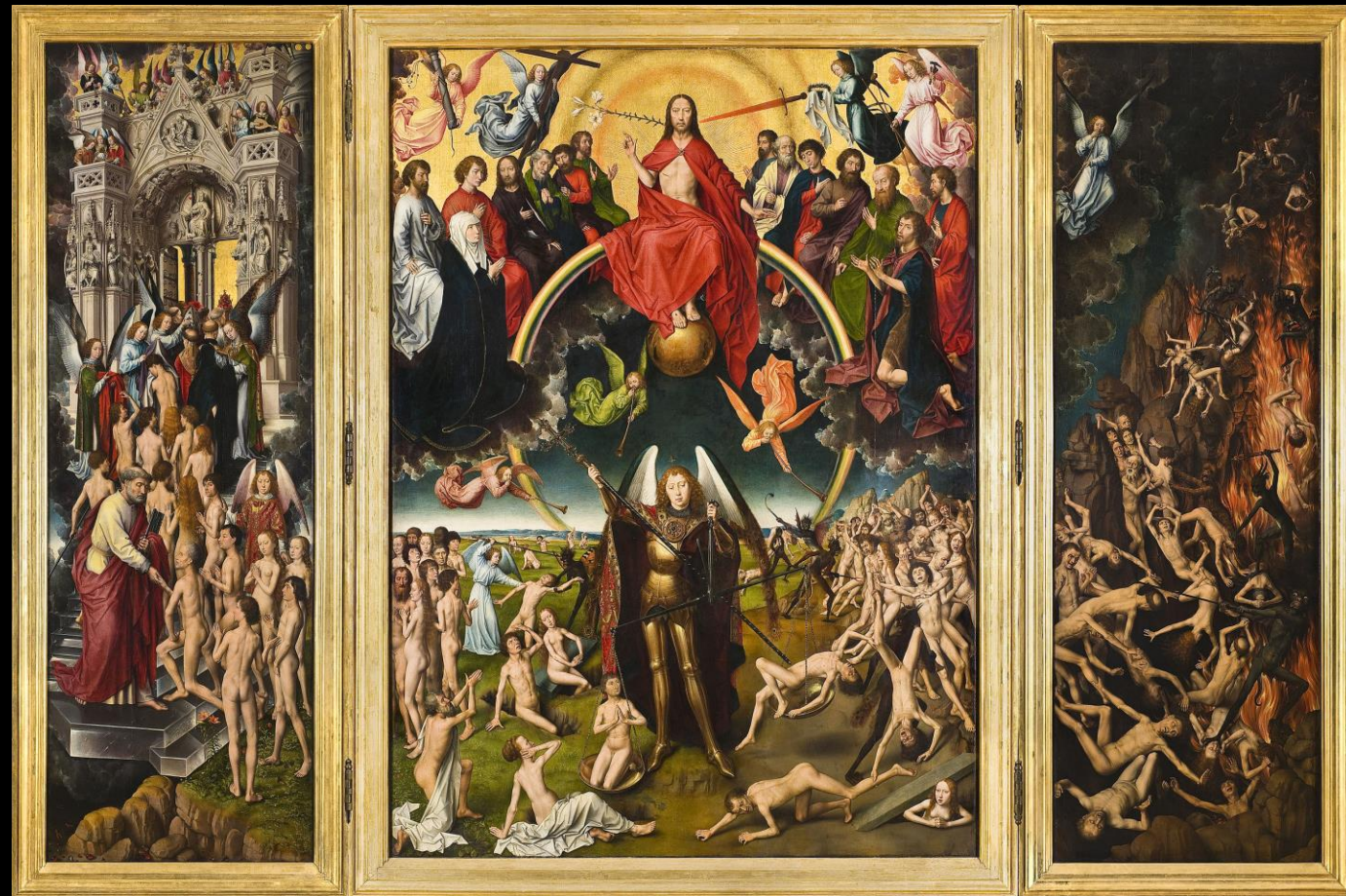
- Verses 28-30 Express the Proper Attitude Towards Suffering
 - Sit in Silence. Contemplate What God is Saying Through His Discipline. Ask God For Wisdom.
 - Putting One's Mouth in the Dust Suggests Voluntary Abasement. This Signifies Repentance.
 - Accept the Abuse Which Comes One's Way. This Acknowledges the Justice of Suffering. Job Exemplifies This

Lamentations 3

- Verses 28-30 Express the Proper Attitude Towards Suffering
 - Jesus Models Silent Contemplation and Putting His Face on the Ground in the Garden of Gethsemane Prior to His Crucifixion (Matthew 26:36-42)
 - Jesus Instructs His Followers to Turn the Other Cheek (Matthew 5:39)
 - Note That Jesus Never Gives An Instruction That He Does Not Also Model For Believers

Lamentations 3

- Verses 31-33 Are Also Pivotal Verses
- God's Punishment is Not Eternal For Those Who Love Him and Obey Him; It Is, However, Eternal For Those Who Persist in Unrepentant Sin and Deny Him
- The Lord is Steadfast in His Love
- It Grieves God to Punish His Children
 - Numbers 14:18
 - Psalms 103:9
 - Ezekiel 18:23



The Last Judgment
(Revelation 20:11-15); By
Hans Memling , 1466-1473;
National Museum, Gdańsk
Poland

Corporate Uses of Lamentations Today

- In Addition to Reading Jeremiah 8:13 – 9:24, Jews Read the Book of Lamentations on the 9th of Ab, the Jewish National Day of Mourning
- This Commemorates Many Solemn Days of Jewish History
- The 9th of Ab Falls in July or August of Each Year; In 2023, It Will Begin at Sundown on July 26
- Many Jews Read Lamentations at the Wailing Wall in Jerusalem
- Roman Catholics Read Lamentations During the Last 3 Days of Holy Week



Jews Praying at the Wailing Wall in Jerusalem;
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How Does Lamentations Point to the New Testament?

- Like Jeremiah 52, Lamentations 3:19-27 Offers Hope About the Future for Judah
- This Future is Fulfilled After 70 Years When a Remnant of the Exiles Returns to Jerusalem, Rebuilds the City and Its Walls, and Constructs a New Temple
- Yet, the 2nd Temple Does Not Have the Glory of the Former Solomonic Temple
- Judah Never Had the Political, Economic, and Religious Clout it Had Under David and Solomon. The People Expect More



Zerubbabel's Temple (the 2nd
Temple); copyright:
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How Does Lamentations Point to the New Testament?

- God, the Divine Warrior of Destruction, is Transformed by Later Biblical Books Into God, the Divine Warrior Who Fights on Behalf of His People
 - Daniel 7; Zechariah 14; Malachi 3
- The New Testament Shows Jesus as the Divine Warrior Who Finds Victory as He Defeats Sin and Death on the Cross
- In Revelation, Jesus Returns as the Divine Warrior For a Final Battle Against the Human and Spiritual Enemies of God



Christ With Sword Icon (Fresco);
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Lamentations

Lesson 2: Chapters 3-5

1. Who is the speaker of Lamentations 3? (Refer to Lesson 1 Introduction.)
2. Who is the “he” in these verses?
3. Read Lamentations 3:1-15, 52-54, and 60-63. What is the situation of the speaker?
4. What is the call to remembrance in Lamentations 3:19-20?
5. Read Lamentations 3:21-36. Verses 22-24 are often called the pivotal verses of the entire book of Lamentations. How do verses 21-36 change the tone of this lament?
6. What other book of the Bible do the verses of Lamentations 3:37-39 remind you of?
7. Why is the acknowledgment in Lamentations 3:40-42 important?

8. Lamentations 3:64-66 end with imprecatory words, like Psalm 137. What are the affirmations, who will be the actor, and against whom are they made? Again, Jeremiah 25:12-14 provides context.

9. How does Lamentations 4 describe infants and children after the Babylonian conquest?

10. What has happened to the wealthy princes who remained in Jerusalem?

11. According to Lamentations 4: 13-16, what has happened to the priests and prophets left behind? Why would they be declared unclean? What did this mean in terms of Jewish rituals? (Think about the story of The Good Samaritan. Also see Leviticus 22:1-9.)

12. According to Lamentations 4:21-22, what nation appears to have rejoiced over the fall of Judah? What is the Biblical relationship between this nation and Israel? Why will this nation be punished? Read Obadiah 10-14 for more information.

13. Who is the speaker in Lamentations 5?

14. What does the speaker want according to Lamentations 5:1?

15. According to Lamentations 5:2-16, what has befallen the people left behind?

16. What is the implication of “The old men have left the city gate” (Lamentations 5:14a)? Consider what occurred at the Jerusalem city gates.

17. What does “The crown has fallen from our head” (Lamentations 5:16a) mean?

18. What are the final prayers and petitions of Lamentations 5:19-22?

19. In your opinion, does Lamentations 5 end on a hopeful or questionable note?

20. Give your reasons why the situation in Jerusalem and Judah cannot remain permanent. Cite supporting scripture.

Lamentations

Lesson 2: Chapters 3-5

1. Who is the speaker of Lamentations 3? (Refer to Lesson 1 Introduction.)
 - A member of the suffering community

2. Who is the “he” in these verses?
 - God

3. Read Lamentations 3:1-15, 52-54, and 60-63. What is the situation of the speaker?
 - In verses 1-15 and 52-54, he sounds like he is suffering in a prison. He has broken flesh. He dwells in chains in darkness.
 - he has driven and brought me into darkness without any light; Lamentations 3:2
 - He has made my flesh and my skin waste away; he has broken my bones; Lamentations 3:4
 - he has made me dwell in darkness like the dead of long ago.⁷ He has walled me about so that I cannot escape; he has made my chains heavy; Lamentations 3:6-7
 - he has blocked my ways with blocks of stones; he has made my paths crooked. Lamentations 3:9
 - I have been hunted like a bird by those who were my enemies without cause;⁵³ they flung me alive into the pit and cast stones on me;⁵⁴ water closed over my head; Lamentations 3:52-54
 - In verses 1-15, 52-54, and 60-63, he says that he has become a laughingstock, the object of people’s taunts and plots. He is filled with bitterness and desolation.
 - he has made me desolate; Lamentations 3:11
 - I have become the laughingstock of all peoples, the object of their taunts all day long.¹⁵ He has filled me with bitterness; he has sated me with wormwood. Lamentations 3:14-15

- I said, I am lost. Lamentations 3:54
 - You have heard their taunts, O LORD, all their plots against me. ⁶² The lips and thoughts of my assailants are against me all the day long. ⁶³ Behold their sitting and their rising; I am the object of their taunts. Lamentations 3:61-63
4. What is the call to remembrance in Lamentations 3:19-20?
- Remember my affliction and my wanderings, the wormwood and the gall! ²⁰ My soul continually remembers it and is bowed down within me. ²¹ But this I call to mind, and therefore I have hope: Lamentations 3:19-21
5. Read Lamentations 3:21-36. Verses 22-24 are often called the pivotal verses of the entire book of Lamentations. How do verses 21-36 change the tone of this lament?
- Verses 21-36 pivot to a message of hope. The writer acknowledges that God's love and mercies never end. One should wait quietly for the Lord. The Lord will not cast one out of his presence forever; rather, he will show compassion and steadfast love.
 - But this I call to mind, and therefore I have hope: ²² The steadfast love of the LORD never ceases; his mercies never come to an end; ²³ they are new every morning; great is your faithfulness. ²⁴ "The LORD is my portion," says my soul, "therefore I will hope in him. Lamentations 3:21-24
 - The LORD is good to those who wait for him, to the soul who seeks him. Lamentations 3:25
 - For the Lord will not cast off forever, ³² but, though he cause grief, he will have compassion according to the abundance of his steadfast love; Lamentations 3:31-32
6. What other book of the Bible do the verses of Lamentations 3:37-39 remind you of?
- Job
 - Who has spoken and it came to pass, unless the Lord has commanded it? ³⁸ Is it not from the mouth of the Most High that good and bad come? ³⁹ Why should a living man complain, a man, about the punishment of his sins? Lamentations 3:37-39

- Then his wife said to him, “Do you still hold fast your integrity? Curse God and die.”¹⁰ But he said to her, “You speak as one of the foolish women would speak. Shall we receive good from God, and shall we not receive evil?” In all this Job did not sin with his lips. Job 2:9-10

7. Why is the acknowledgment in Lamentations 3:40-42 important?

- Let us test and examine our ways, and return to the LORD!⁴¹ Let us lift up our hearts and hands to God in heaven:⁴² “We have transgressed and rebelled, and you have not forgiven. Lamentations 3:40-42
- It is important for the people of Judah to acknowledge their sins before the Lord. It was their sins and their disobedience which caused God to use the Babylonians to destroy Jerusalem and the Temple and to send the people into exile in Babylon.
- What does God require of us sinners? To examine ourselves and offer true repentance.
 - No, I tell you; but unless you repent, you will all likewise perish. Luke 13:3
 - Examine yourselves, to see whether you are in the faith. Test yourselves. 2 Corinthians 13:5

8. Lamentations 3:64-66 end with imprecatory words, like Psalm 137. What are the affirmations, who will be the actor, and against whom are they made? Again, Jeremiah 25:12-14 provides context.

- You will repay them, O LORD, according to the work of their hands.⁶⁵ You will give them dullness of heart; your curse will be on them.⁶⁶ You will pursue them in anger and destroy them from under your heavens, O LORD. Lamentations 3:64-66
- Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, declares the LORD, making the land an everlasting waste.¹³ I will bring upon that land all the words that I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations.¹⁴ For many nations and great kings shall make slaves even of them, and I will recompense them according to their deeds and the work of their hands.” The Cup of the LORD'S Wrath Jeremiah 25:12-15
- The speaker is affirming that God will punish the Babylonians for their treatment of his people.

9. How does Lamentations 4 describe infants and children after the Babylonian conquest?
- The tongue of the nursing infant sticks to the roof of its mouth for thirst; the children beg for food, but no one gives to them. Lamentations 4:4
 - The hands of compassionate women have boiled their own children; they became their food during the destruction of the daughter of my people. Lamentations 4:10
10. What has happened to the wealthy princes who remained in Jerusalem?
- The precious sons of Zion, worth their weight in fine gold, **how they are regarded as earthen pots**, the work of a potter's hands! Lamentations 4:2
 - Those who once feasted on delicacies **perish in the streets**; those who were brought up in purple **embrace ash heaps**. Lamentations 4:5
 - Her princes were purer than snow, whiter than milk; their bodies were more ruddy than coral, the beauty of their form was like sapphire. ⁸ **Now their face is blacker than soot; they are not recognized in the streets; their skin has shriveled on their bones; it has become as dry as wood**. Lamentations 4:7-8
11. According to Lamentations 4: 13-16, what has happened to the priests and prophets left behind? Why would they be declared unclean? What did this mean in terms of Jewish rituals? (Think about the story of The Good Samaritan. Also see Leviticus 22:1-9.)
- This was for the sins of her prophets and the iniquities of her priests, who shed in the midst of her the blood of the righteous. ¹⁴ They wandered, blind, through the streets; they were so defiled with blood that no one was able to touch their garments. ¹⁵ “Away! Unclean!” people cried at them. “Away! Away! Do not touch!” So they became fugitives and wanderers; people said among the nations, “They shall stay with us no longer.” ¹⁶ The LORD himself has scattered them; he will regard them no more; no honor was shown to the priests, no favor to the elders. Lamentations 4:13-16
 - The priests and prophets are accused of shedding the blood of the righteous. Instead of teaching the people God’s commands and the ramifications for disobedience, they persecuted those who spoke the truth. Their blood is on the hands of these priests and prophets.
 - They would be declared unclean because of the symbolic (and perhaps physical as well) blood on their hands.
 - The priests could conduct no Jewish rituals if they were unclean.

12. According to Lamentations 4:21-22, what nation appears to have rejoiced over the fall of Judah? What is the Biblical relationship between this nation and Israel? Why will this nation be punished? Read Obadiah 10-14 for more information.
- Rejoice and be glad, O daughter of Edom, you who dwell in the land of Uz; but to you also the cup shall pass; you shall become drunk and strip yourself bare. Lamentations 4:21
 - Edom
 - Edom was the country for the descendants of Esau, Jacob's brother.
 - Because of the violence done to your brother Jacob, shame shall cover you, and you shall be cut off forever. ¹¹ On the day that **you stood aloof, on the day that strangers carried off his wealth and foreigners entered his gates and cast lots for Jerusalem, you were like one of them.** ¹² **But do not gloat over the day of your brother in the day of his misfortune; do not rejoice over the people of Judah in the day of their ruin; do not boast in the day of distress.** ¹³ **Do not enter the gate of my people in the day of their calamity;** do not gloat over his disaster in the day of his calamity; **do not loot his wealth in the day of his calamity.** ¹⁴ **Do not stand at the crossroads to cut off his fugitives; do not hand over his survivors in the day of distress.** Obadiah 1:10-14
13. Who is the speaker in Lamentations 5?
- A communal voice representing all those remaining in Judah
14. What does the speaker want according to Lamentations 5:1?
- Remember, O LORD, what has befallen us; look, and see our disgrace! Lamentations 5:1
15. According to Lamentations 5:2-16, what has befallen the people left behind?
- **Our inheritance has been turned over to strangers, our homes to foreigners.** ³ We have become orphans, fatherless; **our mothers are like widows.** ⁴ **We must pay for the water we drink; the wood we get must be bought.** ⁵ **Our pursuers are at our necks;** we are weary; we are given no rest. ⁶ **We have given the hand to Egypt, and to Assyria, to get bread enough.** Lamentations 5:2-6
 - **Slaves rule over us;** Lamentations 5:8

- **We get our bread at the peril of our lives, because of the sword in the wilderness.** Lamentations 5:9
- **Women are raped in Zion, young women in the towns of Judah.** ¹² **Princes are hung up by their hands; no respect is shown to the elders.** ¹³ **Young men are compelled to grind at the mill, and boys stagger under loads of wood.** ¹⁴ **The old men have left the city gate, the young men their music.** Lamentations 5:11-14

16. What is the implication of “The old men have left the city gate” (Lamentations 5:14a)? Consider what occurred at the Jerusalem city gates.

- The city gates were places where the men would hear legal cases and dispense judgment. That function is missing now.

17. What does “The crown has fallen from our head” (Lamentations 5:16a) mean?

- Jerusalem has been destroyed.
- The Davidic kingship and lineage is in peril, with Jehoiachin, the last king of David’s lineage, being held in a Babylonian prison.

18. What are the final prayers and petitions of Lamentations 5:19-22?

- **But you, O LORD, reign forever; your throne endures to all generations.** ²⁰ **Why do you forget us forever, why do you forsake us for so many days?** ²¹ **Restore us to yourself, O LORD, that we may be restored! Renew our days as of old—** ²² **unless you have utterly rejected us, and you remain exceedingly angry with us.** Lamentations 5:19-22

19. In your opinion, does Lamentations 5 end on a hopeful or questionable note?

- I think Lamentations 5:19-22 present a mixed case. The people know that the Lord hears their petitions and is able to restore them. But, it seems they are unsure of what His answer will be.

20. Give your reasons why the situation in Jerusalem and Judah cannot remain permanent. Cite supporting scripture.

- God promised to restore his people to the Promised Land. He promises to raise up a king of David’s line, a righteous branch, to rule over them with justice and righteousness in the future.

- Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. ⁴ I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, declares the LORD. ⁵ “Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. ⁶ In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: The LORD is our righteousness.’ ⁷ “Therefore, behold, the days are coming, declares the LORD, when they shall no longer say, ‘As the LORD lives who brought up the people of Israel out of the land of Egypt,’ ⁸ but ‘As the LORD lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where he had driven them.’ Then they shall dwell in their own land.” Jeremiah 23:3-8
- For behold, days are coming, declares the LORD, when I will restore the fortunes of my people, Israel and Judah, says the LORD, and I will bring them back to the land that I gave to their fathers, and they shall take possession of it.” Jeremiah 30:3
- And it shall come to pass in that day, declares the LORD of hosts, that I will break his yoke from off your neck, and I will burst your bonds, and foreigners shall no more make a servant of him. ⁹ But they shall serve the LORD their God and David their king, whom I will raise up for them. Jeremiah 30:8-9
- I will save you from far away, and your offspring from the land of their captivity. Jacob shall return and have quiet and ease, and none shall make him afraid. Jeremiah 30:10

Lamentations

Lesson 2: Introduction and Chapters 3-5

- Chapter 3 opens with the words, “I am the man who has seen affliction.”
- The Hebrew word for “man” used here is *geber* and it means “strong man”. What irony! This man is anything but strong.
- Verse 9a says, “he has made my paths crooked.” This comes from Wisdom literature.
- Consider Proverbs 10:17:
 - Whoever heeds instruction is on the path to life, but he who rejects reproof leads others astray.
- Judah has rejected God and rejected reproof. Its kings, leaders, and prophets led the people astray. In response, God has left them to the crooked path which leads to death.
- In Lamentations 3:10 we read, “He is a bear lying in wait for me, a lion in hiding.”
- In Hosea and Amos, God’s judgment is pictured as the mauling activity of a bear and a lion.
 - I will fall upon them like a bear robbed of her cubs; I will tear open their breast, and there I will devour them like a lion, as a wild beast would rip them open.
Hosea 13:8
 - Woe to you who desire the day of the LORD! Why would you have the day of the LORD? It is darkness, and not light,¹⁹ as if a man fled from a lion, and a bear met him, Amos 5:18-19
- Did the people of Judah think that the long-promised day of the Lord had arrived?
- Many who read and interpreted the scriptures thought that the day of the Lord would be glorious. God would then judge the nations and Israel and Judah would be restored to their former glory. Certainly, we Christians think of Christ’s return as a glorious event.
- However, as the prophet Amos states, it will be darkness and not light. Those Judeans taken into exile and those left in Judah must have felt that God’s wrath had truly fallen upon them.

- Isaiah states the following in Isaiah 2: 20-21:
 - In that day mankind will cast away their idols of silver and their idols of gold, which they made for themselves to worship, to the moles and to the bats,²¹ to enter the caverns of the rocks and the clefts of the cliffs, from before the terror of the LORD, and from the splendor of his majesty, when he rises to terrify the earth.

- Fast forward to Revelation 6:12-17:
 - When he opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth, the full moon became like blood,¹³ and the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale.¹⁴ The sky vanished like a scroll that is being rolled up, and every mountain and island was removed from its place.¹⁵ Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains,¹⁶ calling to the mountains and rocks, “Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb,¹⁷ for the great day of their wrath has come, and who can stand?”

- Lamentations 3:25-27 are the pivotal verses of the chapter and the entire book of Lamentations.
 - The LORD is good to those who wait for him, to the soul who seeks him.
²⁶ It is good that one should wait quietly for the salvation of the LORD.
²⁷ It is good for a man that he bear the yoke in his youth.

- Notice that the word “good” is used in all 3 stanzas.

- The writer presents 3 things which are good for those who are faithful to God:
 - The Lord provides goodness to those who earnestly seek Him.
 - One can rail against God for the destruction wrought by one’s disobedience. But the next step, after earnestly seeking Him, is to silently seek him in prayer. Wait. He will answer, in His timing.
 - The yoke is the yoke of God’s obedience. It is good to be yoked with God when one is young. As one ages, then it becomes easier to walk the straight and godly path.

- In Chapter 3, verses 28-30, the writer expresses the proper attitude towards the suffering they are experiencing as a result of their disobedience and God's subsequent judgment.
 - Let him sit alone in silence when it is laid on him;
 - ²⁹ let him put his mouth in the dust—there may yet be hope;
 - ³⁰ let him give his cheek to the one who strikes, and let him be filled with insults.

- What is the writer saying?
 - Sit in silence. Contemplate what God is saying through his discipline. In prayer, ask God for wisdom.
 - Putting one's mouth in the dust suggests voluntary abasement. This signifies repentance.
 - Accept the abuse which comes one's way. This acknowledges the justice of suffering. Job certainly exemplifies this.

- We can see Jesus modeling silent contemplation and putting his face on the ground in the Garden of Gethsemane prior to his crucifixion (Matthew 26:36-42).
- We see Jesus instructing his followers to turn the other cheek (Matthew 5:39).
- Lamentations 3:31-33 are more pivotal verses.
 - For the Lord will not cast off forever, ³² but, though he cause grief, he will have compassion according to the abundance of his steadfast love; ³³ for he does not afflict from his heart or grieve the children of men.
- God's punishment is not eternal for those who love Him and obey Him. It is, however, eternal for those who persist in unrepentant sin and deny Him.
- The Lord is steadfast in his love.
- It grieves God to punish his children.
 - The LORD is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty. Numbers 14:18
 - He will not always chide, nor will he keep his anger forever. Psalms 103:9
 - Have I any pleasure in the death of the wicked, declares the Lord GOD, and not rather that he should turn from his way and live? Ezekiel 18:23

- What are the corporate uses of Lamentations today?
 - In addition to reading Jeremiah 8:13 – 9:24, Jews read the book of Lamentations on the 9th of Ab, the Jewish National Day of Mourning, which commemorates many solemn days of Jewish history:
 - Numbers 14: 40 Years in the Wilderness
 - 586 BC: Jerusalem and the Temple Destroyed
 - 68 AD: Romans Destroy the 2nd Temple
 - 135 AD: Jews Revolt Against the Romans; Temple Area Plowed Over
 - 1096: the First Crusade
 - 1290: Jews Expelled From England
 - 1492: Jews Expelled from Spain
 - 1914: Germany Enters World War I
 - 1941: The “Final Solution” Approved; the Holocaust Began
 - 1942: Deportation of the Jews From the Warsaw Ghetto
 - The 9th of Ab falls in July or August of each year. In 2023, this will begin at sundown on July 26 and end at sundown on July 27.
 - Many Jews read Lamentations when standing at the Wailing Wall in Jerusalem. The Wailing Wall is the western retaining wall built by King Herod below the 2nd Temple complex.
 - In Roman Catholic tradition, Lamentations is read during the last 3 days of Holy Week.

- How does Lamentations point to the New Testament?
 - Like Jeremiah 52, Lamentations 3:19-27 offers a note of hope about the future for Judah.
 - This future is fulfilled after 70 years when a remnant of the exiles returns to Jerusalem, rebuilds the city and its walls, and constructs a new Temple.
 - Yet, the 2nd Temple does not have the glory of the former Solomonic Temple.
 - Judah never had the political, economic, and religious clout it had under David and Solomon.
 - The people expect more.
 - God, the divine warrior of destruction, is transformed by later Biblical books into God, the divine warrior who fights on behalf of his people. This vision is seen in Daniel 7, Zechariah 14, and Malachi 3.
 - As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire. ¹⁰ A stream of fire issued and came out from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened. Daniel 7:9-10
 - Then the LORD will go out and fight against those nations as when he fights on a day of battle. Zechariah 14:3
 - But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap. ³ He will sit as a refiner and purifier of silver Malachi 3:2-3
 - The New Testament shows Jesus as the Divine Warrior who finds victory as he defeats sin and death on the cross.
 - In Revelation, Jesus returns as the Divine Warrior for a final battle against the human and spiritual enemies of God. Jesus fights on behalf of his people against Satan, Satan's angels, the 2 beasts, and non-believers. He is once more victorious.