

25-Lamentations-1

0:50: Well, greetings, brethren, and welcome to another Bible study.

0:54: I was gonna say, Wednesday night, it's Friday, it's Sabbath, but we are gonna do this, series on the Book of lamentations, and I think, I, I was gonna try, I was gonna try to do, two chapters tonight, but, I'm only going to do one.

1:13: So, God willing, this evening, we will cover Lamentations chapter one.

1:20: And I certainly hope that you've had a wonderful start to the Feast of Unleavened bread.

1:26: We certainly have.

1:28: And I think lamentations, I had it in my mind just to, because it's a, a week, I like to do this, starting last year, to do a study every evening during days of unleavened bread.

1:39: I shouldn't say every evening, the evenings where it's not a high day or, yeah, not a high day.

1:46: But I thought that Lamentations would be a good fit because it's a short book, and I'll tell you, the timing is amazing.

1:53: The timing is amazing.

1:54: I think Lamentations is a very appropriate book for us to study during the Feast of Unleavened bread.

2:01: I did not check Rumble.

2:02: I'm gonna, I'm gonna open with prayer, but let me just get Rumble up and get the right page up.

2:09: So after I open with prayer, I should just make sure that I, in fact, Coming through loudly and clearly, so there we are with.

2:19: Perfect.

2:21: Very, very good.

2:21: OK.

2:21: Let me, open with prayer, and then we'll get into the study for this evening.

2:27: Our loving Heavenly Father, we are so grateful to you, Lord.

2:31: You are so good to us.

2:33: We are so blessed.

2:34: We acknowledge that you have given us much, and we also acknowledge that much is expected.

2:41: We pray, Father, that you'll help us and bless us, particularly during this, feast of unleavened bread.

2:46: That you'll help us to digest the unleavened and sincere truth of your word.

2:54: We thank you, Father.

2:55: We thank you that we have each other on this journey, and we're praying that you'll help us, Father, with the Book of Lamentations.

3:01: To come into a, a stronger understanding, a deeper faith.

3:07: But also, Father, that we will truly live unleavened lives.

3:12: We praise you, Lord, we thank you so much.

3:14: We ask your blessing in Jesus' name.

3:16: Amen.

3:17: All right, so we are going to, God willing, cover Lamentations chapter one, and let me just see who is here and also just make sure audio and video are clear.

3:27: Thank you very much, Pastor Murray.

3:29: Pastor Murray is here, Pep Square is here.

3:32: Greetings, Pep Square.

3:34: And someone from CGI Burlington, Lisa Palmetier is here.

3:37: Nice to see you, sister, and the others, I think, we know that not everybody logs in, but also this is not a regular time, so hopefully they'll be able to catch up in the, or catch up with the archive.

3:51: I want to cover Lamentations.

3:53: I think it's a book that, I don't know, maybe tell me in the chat, if you have heard a sermon on it or a Bible study series on it.

4:00: it's not one of those books that we cover often or turn to frequently.

4:07: But it is a very important book, and we believe very, I'm 100% certain, the author of this book is Jeremiah, but you have some of the modern scholars, throwing doubt and saying it's anonymous, we don't know who it is, but it really is, that does make sense that it is Jeremiah.

4:26: Jeremiah was one of the prophets that warned.

4:31: Jerusalem and Judah, what was going to happen?

4:34: They didn't listen to him.

4:35: They went into captivity.

4:37: He's then mourning over this.

4:39: He's also known to be a poet, a very musical man, and so it makes sense that he would then be the author of Lamentations.

4:48: If you listen to traditional Christians.

4:52: When they preach on lamentations or commentators, when they comment on lamentations, it's really a book about grief.

5:00: It's a book about mourning.

5:02: And it's really there to help us process our grief and process our mourning.

5:09: Well, I would say no, no, not at all.

5:13: I shouldn't say not at all.

5:15: Of course, we can take comfort hearing how others, if you read the Psalms, where there are laments in the Psalms, and see how grief is handled and processed and articulated, of course, that can help us.

5:27: But I, I think they emphasize the sort of personal benefit of lamentations because they don't understand the Bible.

5:37: And I should mention that I, my, my book is now out, Salvation, and this is a, a, a, an analysis of the biblical narrative beginning at Moses, and I just, I just love the book.

5:49: I really, they, they've done a very good job printing it.

5:52: I think I, I felt inspired writing it.

5:54: And this Tells us The story, the narrative of the Bible, beginning at Moses, and it shows us how faithful God is to His word.

6:07: And so, it's, it's free, we, we reach out.

6:14: Coffee, but this is, I would say this, this is unleavened bread.

6:19: It's unleavened bread for Jews.

6:21: And it's unleavened bread for Gentiles because it's the word of God.
6:26: And when we read it, it's very humbling.
6:28: It, it puts us in our place, whether Jew or Gentile, and we have to accept God's will.
6:34: So I think the timing of releasing this book is amazing.
6:36: I certainly hope that you'll download a copy.
6:38: I hope you'll get a, a, a physical copy.
6:41: It's really amazing just to hold it and read it and just have it with you.
6:45: But when we have this, and then we turn to lamentations, we understand what lamentations is about.
6:52: So this book, and let me just share with you, there's somebody that did an analysis of the book.
6:57: Hopefully, you can see this if I share my screen.
7:02: And he's showing how the book is structured, which I thought he did a great job.
7:07: So it's lamentations, there are 5 laments.
7:12: there are 5 poems, individual poems, and that's why it's called Lamentations.
7:17: And he shows what the main theme is for each of the lamentations.
7:22: But what's interesting is The 1st 4 laments are written as acrostics.
7:29: So, the, the Hebrew alphabet, if I'm able to show you here, has, unlike ours, it, it doesn't have 26 letters, it has 22.
7:39: It doesn't have any vowels, it just has consonants.
7:42: And, and acrostic, so each of the Chapters is either 22 verses, because there's 22 letters in the alphabet, or like chap chapter 3 is actually 66 verses, it's 3 times 22.
7:59: But the 1st 4 he shows.
8:02: are written as an acrostic.
8:05: So, 22 verses, 22 verses, and 22 verses.
8:09: In the first two chapters, the acrostic, each letter, so the first letter in Hebrew eleph bet is Aleph, and so it'll, it'll start with Aleph, and then it will have 3 lines, then bet and it will have 3 lines.
8:27: And so, why do this as an acrostic?
8:31: This is sort of a communal mourning.
8:33: So, this is a song that they can sing together to mourn together.
8:38: So I think it helps them with the memorization of the mourning, the, the poem, probably also helps, the poet himself, Jeremiah, to express fully his grief over the situation.
8:52: So it's like, you know, you're gonna cover a situation from A to Z or from A to Z.
8:57: So he's covering it from Olive to Tv, so it's a very thorough comprehensive covering, but then also it would work as a memory aid so that people can sing together.
9:08: What's interesting then is the middle chapter.
9:13: Which is really the most encouraging.
9:15: This, this, this is the hope chapter, chapter 3.
9:20: That it's the longest.
9:23: And it's for each, it it's Olaf bet, Gimmel, it's the same Olaf bet.
9:30: But for each one, there's now 3 lines to cover that letter.
9:33: That's why it's 66 verses instead of 22.

9:37: And then what's really interesting he shows in chapter 5, it's still 22 verses to represent the alphabet.

9:46: But there's no acrostic.

9:48: It's just free flowing, and, and, and the, the structure is completely abandoned.

9:54: And so how to interpret that?

9:56: Well, first of all, The fact that We're dealing with the most intense grief ever, and you see the grief mounting through the chapters.

10:07: Though we're dealing with the most intense grief.

10:11: And yet Jeremiah is able to put structure to the grief.

10:18: I think that's profound, and that's, that's saying something, that's communicating something that even when experiencing the most intense grief, there is still divine structure.

10:29: There is still an acknowledgment of structure.

10:32: Until the end, when perhaps we could interpret that as just.

10:36: Needing to just let everything else out.

10:39: But staying still within the structure of the 22 letters of the elephabet, not following an acrostic, but still following the, the, the structure.

10:48: That was fascinating, but obviously, Jeremiah was a very talented man to be able to take such intense grief and deal with it in a very structured manner.

10:59: So, let me, share my screen again.

11:04: And let's get into this book of lamentations.

11:11: And maybe let me know in the chat if this is something that you've heard before, you've studied before, or if you've never had a message on lamentations.

11:19: I think it'd be interesting to, to hear that.

11:22: So, before I get into lamentations, I want to open with Amos.

11:27: Amos was a prophet to the northern kingdom.

11:31: So he spoke to the northern kingdom, to Israel, and he brought this message from God to the north.

11:38: I hate I despise your feast days.

11:44: And, and I want to start there just to make the link between lamentations and our modern day church today, that here we are, we're in the midst of observing the Feast of Unleavened bread.

11:59: Well, Israel kept the feast of Unleavened bread.

12:02: They, they did not stop keeping the feast of Unleavened bread.

12:06: And so they were going through the ritual of keeping unleavened bread.

12:11: And God was watching them, and while they were feeling good about themselves, because, hey, we're keeping unleavened bread, God despised that he hated it.

12:21: And so it just begs the question.

12:23: Are we sure?

12:25: Because within the Church of God movement, there's an element of pride or leaven.

12:30: Around the fact that we keep the Sabbath.

12:34: And not only do we keep the Sabbath, we keep the annual holy days.

12:39: And so that differentiates us from traditional Christianity.

12:42: And, and sometimes it's a badge of honor.

12:44: We, we, we wear it as a badge of honor and we feel very proud of ourselves.

12:48: But is God proud of us?

12:51: Do we uphold the standards of holiness?

12:56: In the worship service itself.

12:59: But outside of the worship service in our lives, and those two things I find are related.

13:04: If, if the worship service has very low standards, then probably we're not living up to the standards personally.

13:11: And if we're not living up to the standards personally, we're not going to be really motivated to keep high standards for the high days.

13:18: So I think we have to be thinking about lamentations as the result.

13:24: Of observing unleavened bread, but not doing anything about it, right?

13:30: Not actually removing the leaven from our lives.

13:33: We might go through the ritual of removing it from our homes, but we're not actually removing it from our lives, and that's what the North did.

13:42: And then we're going to see from Jeremiah that the South saw what the North did.

13:48: And, and, and what happened to them as a result, and they didn't care.

13:53: So he says here, I, I, I hate, I despise your feast days, and I will not smell in your solemn assemblies, for all the incense, all of that meant nothing to God.

14:06: Although you offer me burnt offerings and your grain offerings, I will not accept them.

14:14: Neither will I regard the peace offerings of your fat beasts.

14:18: Take you away from me, the noise of your songs.

14:23: So, so they're doing their best to play this music and special music, and it's all to them, it's very, very beautiful.

14:29: God says, take the noise away from me.

14:31: Take this noise away from me, for I will not hear the melody of your vials.

14:37: But let judgment run down as waters, this is where the focus should be.

14:42: Let judgment run down as waters and righteousness as a mighty stream.

14:47: This is what God wants.

14:49: And then listen to Jeremiah 3 and verse 8.

14:55: He shows how the North was divorced, separated from God, set for destruction.

15:00: Assyria came in, scattered them.

15:04: And, and Judah saw this in the south.

15:08: And Jeremiah says, and I saw when for all the reasons whereby backsliding Israel committed adultery, I had put her away and given her a bill of divorce.

15:21: Yet her treacherous sister Judah didn't fear.

15:25: Her treacherous sister Judah saw what happened, and she did not fear, and played the harlot also.

15:33: So no doubt in Judah in Jerusalem, they continued to keep the feast of unleavened bread.

15:40: For decades feeling good about themselves.

15:45: And every year, when this harvest time came, and they de-leavened their homes, they de-leavened their quarters, and they came with their sacrifices, no doubt they were feeling good about themselves.

15:58: And the whole time, God is just counting time.

16:02: He's being patient.

16:04: The fact that he, you know, they, they're getting away with adultery, they're getting away with murder, they're getting away with fornication, they're getting away with covetousness, they're getting away with stealing, they're getting away with lying, they're getting away with idolatry.

16:17: They're worshipping Jehovah, and they're worshipping Baal.

16:20: They're getting away with it all, and they're feeling good about themselves because nothing's happened.

16:25: And, and the next feast year, the next year comes along, and they keep the feast again, and they feel very righteous about themselves, and they're going through all the rituals, and they have the right clothing and everything.

16:34: The whole, the whole ritual is set up.

16:38: And what they don't understand.

16:41: Is that God has the opposite opinion of their feast days, and he's just giving them time to repent.

16:49: And, and destruction is coming.

16:51: They're, they're marked for destruction.

16:53: While they're keeping the feast days, they're marked for destruction because they're not removing the leaven.

16:59: And so as we start lamentations, and I don't wanna offend anybody, I don't want to hurt anybody's feelings, but I just wanna speak the truth of the Bible.

17:08: Are we sure?

17:10: That our observance of the feast days, please God.

17:15: Or do they just please us?

17:18: Do we feel good about ourselves because we keep the feast days?

17:22: And yet there's leaven in our homes, there's leaven in our congregations, there's leaven in our lives, and, and from year to year, we're not resolving marital problems.

17:31: We're not resolving sexual issues.

17:35: We're, we're not resolving dishonesty.

17:39: We're not resolving conflicts in the congregation, but we continue Passover, keep the Passover and continue the conflict.

17:47: Keep the days of unleavened bread and continue the marital dysfunction.

17:51: And, and we feel good about ourselves because we're keeping the days.

17:55: But what's God's perspective?

17:57: Because destruction is coming on our, in our society, we just have to look around at the evil all around us.

18:04: And to see that the hammer or the sword is already on the land.

18:09: Blood is already being shed, not en masse, not writ large, but blood is already being shed.

18:15: And hostility is growing toward Christ.

18:19: And so judgment is upon the land.

18:21: It, it hasn't come to fruition, to full fruition yet, but it's here.

18:26: And so, are we marked for judgment?

18:29: I, I'm just asking.

18:31: Despite our keeping of the holy days, are we truly pleasing God?

18:37: And so as we study lamentations, I think this is a fair question.
18:42: I don't think it's an unfair question.
18:43: I think it's a fair question, and it's part of examining our, our lives.
18:49: So, we come into lamentations.
18:51: And in English.
18:54: We call this book Lamentations.
18:56: There's 5 lamentations or 5 laments.
19:00: This is based on the Septuagint in Greek, which in the Septuagint it's called tears.
19:08: It's the weeping prophet.
19:10: So the Book of Tears, when it was translated into Latin, it became lamentations, or and we translated from Latin into English to be lamentations.
19:22: But that's not what the Hebrews call it.
19:26: Every book of the Hebrew Bible, the name of the book is the first word or the first phrase, the first word in the book.
19:34: So, the Book of Lamentations to the Hebrews is called How.
19:42: How?
19:44: And I actually think that is a far superior title for this book than Lamentations.
19:53: Yes, these are 5 laments, 5 poems that are structured in a very poetic style.
20:01: But the gist of the book.
20:05: Is really how.
20:08: It, it's, it's with all, with intense grief and sorrow.
20:14: And, and no end of tears.
20:18: The question is how.
20:21: How did this happen?
20:23: How, how is it?
20:25: That the set apart people, the covenant community.
20:30: The, the city on a hill, the, the, the light of the world that the whole world is to come to Jerusalem to worship.
20:39: How is it?
20:41: That it is just leveled and devastation everywhere, and the people are, are just overwhelmed with abuse.
20:51: And, and torture.
20:54: And slavery.
20:56: How That's to me that this is the right title for this book.
21:02: How?
21:03: Because the book is designed to answer this question.
21:09: For us to understand the intense grief.
21:13: And the the cause of it and its purpose.
21:18: And that's why I say this book Salvation.
21:21: To the Jew first and also to the Gentiles, it's a, it's a, an, an analysis of the biblical narrative beginning at Moses.
21:32: And, and that, you know, to me, when I saw Deuteronomy 30:1 to 7.
21:37: And I, and I started to understand that it's like, all the prophets are basically talking about Deuteronomy 30.

21:44: They're taking what Moses taught and amplifying it.
21:48: And so the answer how?
21:51: And, and kind of embedded in the answer to the question, how is why.
21:57: And the answer to how and why is in Moses.
22:02: It's in the Torah.
22:04: So, we begin with Aleph, how, and you'll see just the Hebrew on the side here, if you know the Hebrew, begins with Oliph.
22:13: How does the city sit solitary?
22:17: This is complete this is a theological confusion.
22:22: This is the equivalent to us.
22:25: As the Church of God.
22:27: Saying, no harm can come to us.
22:31: Because we're the Church of God.
22:33: And when, when everything goes sideways and south, well, we'll just be taken to a place of safety, because we're the Church of God.
22:42: So with this theological understanding, That we're the we're we're the covenant people and God cares for us, and nothing bad will ever happen to us.
22:55: If, if suddenly the entire church is taken into slavery in the most degrading and horrific manner, this creates theological confusion, eschatological confusion.
23:08: It's like the brain is unable to process this.
23:11: And so the Jews, the house of Israel in Judah, was unable to process Nebuchadnezzar.
23:19: Who laid siege to the city.
23:21: He laid siege to the city, so.
23:25: He was able to stop all supply of food that people would be starved them out.
23:31: And then before he breached the walls, and then went in and just took them all captive.
23:36: I shouldn't say all.
23:37: He left the poor, the uneducated, but he took all the best and all the wealth.
23:44: And so how does the city, the city of David, The, the, the, the, the temple of Solomon, the, the, you know, the Queen of Sheba came from the ends of the earth to see the splendor of Jerusalem.
23:58: How does that Jerusalem now sit solitary?
24:02: That was full of people.
24:05: During this time of unleavened bread is full of people, all the, the, the people coming.
24:10: For the pilgrimage, it's a bustling city with wealth and glory and honor.
24:17: How, how is it now solitary?
24:20: That was full of people.
24:21: How has she become a widow?
24:24: She's become as a widow.
24:25: So again, anciently, a woman didn't have a career, have her own way of earning income, so she became a widow.
24:34: She is destitute unless she has a son or sons to look after her.
24:39: She's destitute.
24:41: So Jerusalem Metaphorically has become a widow, just, just like that.
24:50: She that was great among the nations, among the Gentiles, she was great.

24:54: Everybody looked to her.
24:56: And princess, among the provinces, how has she become tributary?
25:03: She's been enslaved.
25:05: She has to pay her taxes to Nebuchadnezzar.
25:09: She weeps sore in the night.
25:13: And her tears are on her cheeks.
25:17: Among all her lovers, she has none to comfort her.
25:22: She was doing exchange and trade, and she was the center of the earth.
25:27: Everybody wants to engage Jerusalem.
25:31: And now, she has no one to comfort her.
25:33: She is suffering in the most intense way, in the most humiliating way, and nobody, absolutely no one will comfort her.
25:42: In fact, it's the opposite.
25:44: They're having great joy and delight in her demise.
25:52: All her friends.
25:54: have dealt treacherously with her all.
25:57: No exception.
26:00: They have become her enemies.
26:03: And we're actually watching this process begin right now.
26:07: This is for the sake of the archive 2026.
26:10: And all of the friends of Israel today.
26:15: are treating her treacherously.
26:19: Treating her treacherously.
26:21: And have become her enemies.
26:25: I couldn't, I can't believe the stance of the UK, Keir Starmer, King Charles toward Israel today, Canada.
26:36: Many in America, all over the world, they're turning their back on her.
26:40: And, and, and they're not appalled by what happened on October 7th.
26:46: They're dismissive of it.
26:48: It's happening again.
26:50: These things are in cycles.
26:51: Christ came to fill to the full.
26:53: So these cycles have, have gone around several times, and it's, you know, this poem, or these, these poems, I say, these 5 poems are read every year on a bib 9, which is the day that Nebuchadnezzar seized Jerusalem and, and took down the temple.
27:10: And they every day, every year, it's around July time frame, they sing these songs, these laments.
27:17: To remember that.
27:19: And amazingly, on the very same day in AD 70, that's when the second temple was destroyed by the Romans, exactly on the same day.
27:30: So these things happen in cycles, but since Christ's coming, everything is now in place for it to happen to the full.
27:38: Christ said he came to fill to the full.
27:42: Verse 3, Judah has gone into captivity.

27:45: So it starts, the question is how?

27:49: How?

27:50: And so, we're gonna understand how, and we're gonna understand why.

27:56: But he begins to hint at this now, Judah has gone into captivity because of affliction.

28:02: And because of great servitude she dwells among the heathen.

28:07: She finds no rest.

28:10: All her persecutors overtook her between the straits.

28:16: And so we're here in verse 3 now.

28:19: This is Gimmel.

28:22: Judah is gone into captivity because of affliction and because of great servitude.

28:27: She dwells among the heathen, she finds no rest.

28:29: All her persecutors overtook her between the straits.

28:33: And he carried away all Jerusalem.

28:35: This is 2 Kings 24:14, showing how this was fulfilled.

28:41: Nebuchadnezzar carried away all Jerusalem and all the princes, so this was a bustling city.

28:46: It was very renowned.

28:48: Everybody had great regard for Jerusalem.

28:51: Nebuchadnezzar comes in, he takes all the princes, all the mighty men of valor.

28:57: Even 10,000 captives, and all the craftsmen and smiths.

29:03: So all of that beauty in the temple, this is, this is science, it's art.

29:08: It takes someone who understands.

29:12: How to work with metals, how to work with gold, how to work with silver, these precious metals, we need that instead of these men using this talent to build the temple and then to refine and maintain the temple of the Lord, oh, we need that talent for Baal.

29:32: For, for, Marduk.

29:36: For the gods of Babylon, the gods of the Chaldeans, we'll take your craftsmen, and instead of serving the Lord, you'll serve our false gods.

29:45: None remained.

29:46: He took every one of them.

29:48: Except the poorest sort of the people of the land.

29:51: So they're the ones that get to stay behind, and years later when the Jews are under Cyrus are able to return, they're running the show.

29:59: They're, they're, pardon me for saying this, but they're incompetent.

30:02: They don't have any skill, Nebuchadnezzar's not the least bit interested in them.

30:06: But after 70 years, they've set up their own systems.

30:12: And now when the talented people start to come back, there's no place for them.

30:18: And the king of Babylon smote them and slew them at Ribla in the land of Hammath, so Judah was carried away out of their land.

30:27: Which is exactly what God said would happen.

30:31: This, this, devastating eventuality is actually evidence of God's faithfulness to His covenant.

30:42: And and the traditional Christians and commentators when they're reading this, they're missing the whole point.

30:48: Because they don't understand the story of the Bible.
30:52: What is the narrative of the Bible?
30:54: Lamentations one.
30:56: And verse 4, the ways of Zion do more, do more.
31:02: Because none come to the solemn feast.
31:05: And again, you can see here this is a Dalit, the, the 4th letter of the alphabet.
31:13: The waves resigned the mourn because none come to her solemn feast.
31:16: Look at that.
31:18: Jerusalem was the center.
31:20: It was so full of people, and now the feast days come, the, the Moadin, and nobody comes, nobody shows up.
31:29: This is holy time.
31:31: This is the holy place.
31:33: You're supposed to be the holy people.
31:36: And nobody's able to show up.
31:38: And I think we don't appreciate how powerful government is.
31:44: And Jerusalem allowed herself to fall under the government of the Babylonians.
31:49: And I think for us, we had a taste of how powerful the government is during COVID.
31:55: When they shut down and locked down all churches.
31:59: And then they made an exception, that strip clubs, strip clubs can be OK.
32:03: Strip, you, you can, you can go to strip clubs, but you can't go to churches.
32:09: and, and, and, and we saw police going to churches and to arrest people, like the government is very powerful.
32:16: And we should be very, very careful, wishing for increasing centralized power of government.
32:22: It never works out.
32:24: That's the wisdom of the American system is all of these checks and balances around power in the Constitution, which obviously they're trying to destroy and, and, and dilute.
32:34: But we need to be very aware.
32:37: Of government.
32:39: And how powerful it is.
32:42: And how it actually can force people to be unable to worship God.
32:47: And that's what Nebuchadnezzar did.
32:51: He says her adversaries.
32:55: Her adversaries are the chief.
32:58: Let me see the next Hebrew letter, hey.
33:01: Her adversaries are the chief.
33:03: Her enemies prosper, for the Lord has afflicted her for the multitude of her transgressions.
33:12: We start with the name of this book is how.
33:15: How did this happen?
33:17: Was Nebuchadnezzar just so powerful that he could overpower the, the wealthiest, the strongest, the most blessed city in the world?
33:28: He answers the question.

33:30: Her adversaries are the chief.
33:32: Her enemies prosper.
33:34: Why?
33:35: For the Lord has afflicted her for the multitude of her transgressions.
33:40: So she was keeping the feast of unleavened bread for decades, for decades after she saw what happened.
33:50: To Israel.
33:53: But she wasn't removing the leaven, she was keeping the ritual.
33:57: But not the renewal.
33:59: And so she was continuing in her transgressions.
34:02: One unleavened bread after another.
34:05: And this is why This is why she's gone into this intense grief.
34:12: Her children are gone into captivity before the enemy.
34:17: The enemy can have his way with her children.
34:21: Her precious children are enslaved and will do whatever the enemy wants them to do.
34:27: And from the daughter of.
34:30: All her beauty is departed.
34:34: All her beauty is departed, in verse 6.
34:38: This is V.
34:40: And from the daughter of Zion, all her beauty has departed.
34:44: Her princes have become like deers that find no pasture.
34:49: And they are gone without strength before the pursuer to just They have no resistance.
34:59: All her beauty is departed.
35:02: This was, this was a, the Queen of Sheba came as wealthy as she was, as glorious as she was, she came and she saw Zion.
35:11: And said, the half was not, she heard so much she had to come and see for herself.
35:16: And then she said to Solomon, half wasn't even told me.
35:20: This is far glorious than I've even heard.
35:22: She says, Jerusalem Miss Nazain, Jerusalem remembered in the days of her affliction.
35:33: And of her miseries, all her pleasant things that she had in the days of old, just like that.
35:42: The material things can be taken away.
35:44: They're all taken to Babylon.
35:47: And now she's remembering all these pleasant things that she used to have.
35:52: When her people fell into the hands of the enemy, and none helped her.
35:57: She had fancy clothes, fancy jewelry, the, the whole worship system was beautiful.
36:03: She had the, the choirs and the musicians, and it's just the whole thing was full of splendor.
36:09: And just like that, it's all gone.
36:14: When her people fell into the hands of the enemy, and none helped her.
36:20: He saw her and did mock at her sad.
36:25: Jerusalem Hath grievously sinned Tet the next letter.
36:31: Therefore, she is removed.
36:32: That's why, how, how, how did this happen?
36:36: Well, it happened because she did not take unleavened bread seriously.

36:41: She was doing theater.
36:43: Church, Sabbath theater, holy day theater, going through the rituals, going through the motions.
36:50: But not really being serious about it.
36:53: And that's what wealth does.
36:55: Did it to Solomon.
36:58: Jerusalem has grievously sinned.
37:02: That's why she's removed.
37:04: All that honored her, despise her.
37:08: It's like, they were not truly honoring you, or even if they did honor you before, when they see the state that you're in now, they have no respect for you.
37:20: They despise her, and it's The current situation with the Jews coming out of World War II.
37:29: Everybody felt sorry for them.
37:31: Everybody wanted to help them, never again.
37:35: But the Jews are very smart people, very industrious people, people who are oriented towards life, even in the desert.
37:43: They take over the desert and they can bring it all to life.
37:46: And they've developed incredible power, incredible wealth, incredible capability.
37:52: And now there's envy People hate them.
37:55: People, people want to destroy them.
37:58: And despise them.
38:00: And, and when things like October 7th happen, you have people who used to honor her, help her, now turning on her out of envy.
38:10: He says, She, she grievous, she didn't, she didn't just sin, she wasn't just in Levin, she was in grievous Len.
38:20: Grievous son Therefore, she's removed, and in fact, most of the horrible societal sins in the Western world are actually led by Jews.
38:34: Consider, consider the damage that Marx, Karl Marx has done to to Western society.
38:41: Well not just Western society, the whole world.
38:45: Jerusalem is grievously sinned.
38:46: Therefore, she's removed.
38:48: All that honored her despise her because they have seen her in nakedness.
38:52: Yes, she sighs and turned backwards.
38:55: Everything's exposed.
38:57: Her filthiness is in her skirts.
39:01: She remembered not her last end.
39:04: Therefore, she came down wonderfully.
39:07: So, her filthiness in her skirts, this is the the menstrual cycle.
39:11: And it's, it's in her clothes.
39:15: She remembers not her, she remembered not her last end.
39:18: Therefore, she came down wonderfully.
39:21: It was spectacular, the fall of the covenant community.
39:25: She had no comforter.

39:28: And I should mention, you know, chapters 1 and 2 are difficult.
39:33: The prophet is speaking on behalf of the people, on behalf of the covenant community, and there's just no end of grief.
39:41: But lamentations is the gospel.
39:44: Lamentations is the good news.
39:47: And we will see that very, very clearly in chapter 3.
39:50: We will understand why it's good news, why, why we have a gospel.
39:55: This is why, this is why it's the gospel.
39:58: The gospel is the good news of God's faith.
40:03: And that that's what I'm advocating for in this book.
40:07: That the reason we have a gospel is because God is a covenant keeping God.
40:13: He is faithful.
40:15: And this, this is everything that Judah deserves.
40:19: Everything that happened to the northern kingdom in 726 by Assyria, they deserved it.
40:27: Here in 586 BC to Judah, they deserved it.
40:30: This should be the end.
40:31: That's it.
40:32: Except for the fact that God made a covenant with Abraham with no conditions.
40:39: And he is bound eternally to fulfill that word.
40:44: They brought the mosaic covenant curses upon themselves, and now there's a conundrum.
40:50: God has to be faithful to the curses that He promised through the Mosaic covenant.
40:57: So he has to do this, but at the same time, he has to be faithful.
41:04: To the promises and the oath that he made to Abraham, Isaac, and Jacob.
41:09: And so these promises are unconditional, these ones are conditional.
41:14: And so how does God, without breaking the law, uphold the promise to Abraham, while simultaneously upholding the covenant arrangements that he made with Israel through Moses.
41:29: It almost seems impossible, but for the Passover.
41:33: The Passover lamb.
41:35: The Lamb of God, Jesus Christ had to come to earth to resolve this conundrum.
41:42: To make sure that the Mosaic covenant is honored 100%, no violation of the Mosaic covenant, while fulfilling the Abrahamic covenant.
41:52: Jesus Christ is what makes this possible.
41:54: And, and the only reason we have good news to, to resolve this conundrum is because God is so faithful to his covenant that he came to earth and sacrificed Himself as the Passover lamb.
42:08: So, this is hard.
42:12: The people really deeply suffered here immeasurably.
42:17: We're, we're, we're reading about people's lives.
42:21: Many, many people, covenant community.
42:25: We're reading about their lives and it's horrific.
42:28: But embedded in all of this.
42:32: And I guess this is also part of the how, right?
42:34: So how did this happen?

42:37: And maybe how does this turn around?
42:41: How does God keep His promises to Abraham in the face of such devastating bad news?
42:49: And that's why I say lamentations is all about the gospel.
42:52: If we understand lamentations, we understand the gospel, and we can preach the gospel with conviction.
42:58: Because we understand our God And his covenant keeping faithfulness.
43:05: The enemy has magnified himself.
43:08: The adversary has spread out his hand upon all her pleasant things.
43:15: For he she has seen.
43:17: That the heathen entered into her sanctuary.
43:21: So the adversary spread out his hand upon all her pleasant things.
43:25: He went into the holy of holies, he went, he took all the gold, all whatever he wanted, the people, everything, had complete, complete access.
43:34: To anything and everything.
43:37: For she has seen that the heathen.
43:41: The heathen entered into her sanctuary.
43:45: Whom you did command that they should not enter into your congregation.
43:51: This is a command in the Torah, that you do not allow these people.
43:55: The Canaanites Into The congregation.
44:01: And yet here they are, as filthy as they are.
44:05: With their abominable practices, they now have the upper hand, and they come in and they do whatever they want in the sanctuary.
44:14: All her people sigh.
44:16: They seek bread.
44:18: They have given their pleasant things.
44:20: I, I should be showing you the Hebrew letters, but we're going through the alphabet.
44:24: This is an acrostic.
44:26: And so people could remember this and sing it together and express their, their grief together.
44:32: And also I think it would it allowed the prophet to express his grief in a structured way, that there's still a structure to all of this.
44:41: There's still a design to all of this.
44:45: All her people sigh.
44:47: They seek bread.
44:48: They have given their pleasant things for meat to relieve the soul.
44:53: So Nebuchadnezzar put the city under such siege that everyone was starving.
44:59: Everyone is a massive famine.
45:02: And now, people who had great wealth, nice clothes, nice vehicles, nice, everything's nice, gold, everything, they're giving up everything for bread, just, just to eat something.
45:14: They've given their pleasant things for meat to relieve the soul, that that the famine, the starvation, starvation drives people insane.
45:24: See, O Jehovah, and consider, for I have become vile.
45:30: Jerusalem has become vile.
45:33: And the plea now, and, and this is also Deuteronomy 30.

45:39: This is designed.
45:41: To drive Judah to her knees.
45:44: This is not to destroy Judah.
45:48: This is to drive her to deep, true repentance.
45:53: And so, and, and that's what that when when when they do deeply repent, and, and we haven't, we don't have the full repentance yet.
46:00: So we have to go through another cycle of this, until God gets that intense, deep repentance that he's looking for, that's so that the heart can be circumcised.
46:12: See O Jehovah.
46:15: And consider Because Jerusalem has become vile.
46:19: The, the, the heathen are in there, they are doing their abominable practices.
46:23: There's no regard for Jehovah.
46:25: Is it nothing to you, all you that pass by?
46:30: Behold, and see if there be any sorrow, like unto my sorrow.
46:35: This is Jerusalem speaking.
46:38: Which is done unto me, wherewith the Lord Jehovah has afflicted me in the day of His fierce anger.
46:48: The apostle Paul, he says, behold, The goodness.
46:56: And the severity of God.
47:00: He has both, both natures.
47:04: He is merciful.
47:06: He is gracious.
47:08: He, he extends mercy.
47:12: But there's a severity to him as well.
47:15: And that's why we have to fear, have, have a, a deep honor for God.
47:22: Because he's a great king and he expects respect.
47:27: She says here, you know, the question how, how, how did this happen?
47:33: Well, Yehovah is, is not, it's not Nebuchadnezzar.
47:36: It's not the Babylonians.
47:39: Their, their puppets, Assyria is the rod of God's anger.
47:44: Nebuchadnezzar is just a tool in his hands.
47:47: So it's not Nebuchadnezzar, it's God, it's Jehovah, who's in covenant with these people that is looking at the covenant agreement that says if then.
47:58: If you're faithful, then you're blessed.
48:00: If you're unfaithful, then you're cursed.
48:02: These are the curses from Deuteronomy 28:29.
48:08: God is faithful to every word.
48:12: The Lord has afflicted Jerusalem.
48:15: In the day of his fierce anger.
48:17: So they're keeping unleavened bread every year, and every year they're feeling good about themselves, and they're congratulating themselves, and they're cooking, they're they're baking the unleavened bread, and they're going through the rituals, and they're feeling great.
48:29: They're, they're doing the sacrifices, burning the incense, dressing, doing the rituals, and they're feeling wonderful.

48:36: And God is just saying, OK, I'll give them another year.
48:40: Give them another year.
48:41: Maybe they'll, maybe, maybe they'll really respond to the message of de-leavening.
48:46: And then finally, it's the day of his fierce anger.
48:48: OK, enough.
48:50: Patience, God's patience is long.
48:54: But it's not without end.
48:58: So, so God is the one.
49:00: How?
49:01: This is how.
49:03: Jehovah has afflicted me in the day of his fierce anger.
49:06: From above has he sent fire into my bones.
49:12: So the prophet understands that in fact, the prophet was warning that God will do these things.
49:16: They didn't listen to the prophet, but he was the one that was warning.
49:19: So we're down to to Mem.
49:21: He was the one that was warning.
49:25: And, and God is the one that has sent fire into the bones of Jerusalem, his own covenant people.
49:32: This is Jeremiah 7.
49:34: They say that Jeremiah says, you're trusting in lying words.
49:38: The temple of the Lord, the temple of the Lord, the temple of the Lord are these, you're trusting in lying words.
49:45: So Jeremiah was told to stand at the gate.
49:48: And as the worshippers are coming in to worship, stand at the gate and intercept them.
49:54: And tell them, don't trust in these lying words.
49:56: Go and look what God did to Shiloh, when, when, when, when Joshua took the people into the promised land.
50:04: And, and once they were settled, they didn't conquer it fully, but they were settled enough.
50:08: He then distributed the portions of the land, and, and the different tribes got the different cities.
50:15: And Shiloh was chosen.
50:17: For the tabernacle And Jeremiah is told to tell the worshippers at Jerusalem, where God has placed His name.
50:26: To go and study Shiloh.
50:29: Because that's where the tabernacle was originally.
50:33: Where God placed his name originally, and go and look at what he has done.
50:37: To the place where he placed his name.
50:38: So don't trust in the temple of the Lord.
50:42: So they were warned.
50:44: To go and look at Shiloh.

50:46: And so now we can have the same sort of attitude of diplomatic immunity, because it's the Church of God, it's the Church of God, it's the Church of God, you know, we're the Church of God.

50:58: You don't understand we're the Church of God.

51:01: Except for us.

51:03: You know, for, for Jerusalem, God could say, go look at Shiloh.

51:07: For us, God can say, yeah, you also go look at Shiloh, but look at Jerusalem in 586 and look at Jerusalem again in 70 AD.

51:18: And be careful of this Church of the God, Church of God, place where we become complacent.

51:25: And we kind of give God a bit of our worship and a bit of our time.

51:30: Because, you know, he should be grateful that we give him anything at all.

51:33: Look at everybody else.

51:34: They don't have any time for God.

51:35: At least we give him 5 minutes.

51:38: He should be grateful.

51:41: Wow, what are you sure you're comfortable?

51:43: Yeah, yeah, cause we're the Church of God.

51:45: You don't understand, we're the Church of God.

51:51: From above, God Himself sent fire into my bones.

51:57: And it prevailed against them.

51:59: He has spread, he has spread a net for my feet.

52:03: He has turned me back.

52:06: He has made me desolate and faint all the day.

52:11: This is tragic.

52:13: And so the prophet is looking at all of this and this, the shame and the humiliation and the torture of God's people.

52:20: And he's saying, putting it towards, God has done this to me, the city of Jerusalem.

52:28: The yoke of my transgressions is bound by his hand.

52:35: Nebuchadnezzar is just a tool.

52:37: They are wreathed and come upon my neck.

52:42: He has made my strength to fall.

52:45: The Lord has delivered me into their hands.

52:50: I am from whom I am not able to rise up.

52:56: So It's, it's This is depression.

53:02: This is deep depression, when not only are you suffering, you're suffering greatly.

53:09: Not only are you suffering, not only are you're being tortured, not only are you completely destitute and humiliated, and, and nobody comforts you.

53:18: That would be horrible by itself.

53:21: But when you layer on top of that, that it is your God.

53:27: Who, who is the orchestrator of your suffering.

53:31: And the reason he's the orchestrator of your suffering is you violated the agreement that you, you voluntarily entered into with him.

53:42: It's like, this is how we kind of how do we get out of this?

53:47: We, we brought this upon ourselves.
53:52: That was noon.
53:54: The Lord has trodden underfoot all my mighty men in the midst of me.
54:02: He has called an assembly against me.
54:05: The Lord has done this.
54:07: To crush my young men.
54:10: The Lord has trodden the Virgin, the daughter of Judah, as in a wine press, when you crush grapes.
54:18: This is what's happened to the virgins of Jerusalem.
54:22: For these things I weep.
54:25: My eye, my eye runs down with water.
54:30: Because the comforter that should relieve my soul is far from me.
54:36: wants nothing to do with me.
54:38: My children are desolate.
54:41: Because the enemy prevailed.
54:44: Zion spreads forth her hands.
54:47: And there is none to comfort her.
54:50: The Lord has commanded concerning Jacob.
54:54: That his adversary adversaries should be round about him.
54:58: And here's another example.
55:00: We, we did it in Ezekiel, but where Judah, the southern kingdom, is referred to as Israel, is referred to as the house of Israel, and I covered that in the book.
55:13: But here we're talking about Judah.
55:16: And Jeremiah is saying that the Lord has commanded concerning Jacob.
55:21: In this case, he's talking about Judah, the house, the southern kingdom, which is the whole house of Israel, it's Jacob.
55:27: So we have to be sensitive as to when Jacob is referring to everyone, when Israel's were just referring to the northern kingdom, or Jacob's referring to the northern kingdom, Judah is referring to the south, or Ephraim is referring to the north, cause it was the most powerful tribe and represented the north, or Judah is representing the south, but is it exclusively just one tribe, or is it two tribes, three tribes, or all 12 tribes?
55:51: We have to read it in context.
55:54: The Lord has commanded concerning Jacob that his adversaries should be round about him, and that's again where Christ said, watch Jerusalem.
56:04: And when you see her surrounded by armies, know that her desolation is near.
56:10: So this is yet again future, but the, the final time it happens is the great tribulation.
56:18: And this, this, this city is going to suffer, and then the cities of Judah are going to suffer, like no people have ever suffered.
56:25: And we're going to be back into this cycle of lamentations.
56:29: And we're going to be asking the question, how?
56:32: And it's going to be global.
56:36: And, and Jeremiah was a prophet, and he got caught up in this.
56:41: Ezekiel was a prophet, a righteous man, and he was taken to Babylon.
56:48: Daniel, righteous, fervent young man, was taken to, to Babylon.

56:54: So, oh, we're the Church of God.
56:56: No nothing will ever touch us.
56:59: Or when this calamity comes down globally.
57:04: Do we realize that how we keep the days of unleavened bread matter?
57:09: How we deal with Levin and get it out matters, or if we just want to play hypocrisy and play church, play theater.
57:18: That that also matters.
57:21: And so when this happens, oh no, I'll go to the place of safety.
57:23: I'll be fine.
57:24: I'll be whisked away.
57:27: What do they call that?
57:29: I forget what the traditional Christians are looking forward to.
57:33: maybe somebody can type that in the chat.
57:35: I, I forget what the term is, but, they want to be whisked away before any, any, any trouble happens.
57:40: And yet these profits, Who preached the gospel.
57:45: They suffered as well But they were prophets, they were righteous with God.
57:51: And so we We should be righteous with God.
57:57: And no matter what happens, we're a vehicle.
58:00: God can use us in any situation.
58:03: And also we, we, we're not caught off guard.
58:07: Christ says that as a snare, it's going to come upon the whole earth.
58:12: They're gonna be caught by surprise, but we should be watching.
58:15: It should not catch us off guard, and we should be ready to give an answer for the hope that lies within us.
58:22: I can't, can't remember this word.
58:24: I'm gonna check the chat just to see if anyone has said what it is here.
58:30: Rapture, that's a that begins with an R.
58:33: Rapture, thank you very much.
58:34: Who was that?
58:35: That was, Pastor Murray and Sister Carlotta.
58:39: Yeah, the rapture, exactly.
58:40: So just, hey, we're Christians.
58:43: Everything's always gonna be great for us.
58:46: And when trouble happens, we'll be taken away, and everything will be fine.
58:53: Let's leave that in God's hands.
58:56: Here Zion spreads forth her hands, and nobody comforts her.
59:01: The Lord has commanded, Jehovah commanded concerning Jacob that his adversaries should be round about him.
59:08: Jerusalem is as a minstrel woman among them.
59:13: I covered this.
59:14: We were covering Ezekiel.
59:15: Sorry, this is, let's go to Ezekiel actually.
59:19: But we did talk about this before.

59:22: That when a woman in the.
59:27: Torah worship rituals.
59:30: When she's in her cycle, she's considered unclean.
59:34: And could have nothing to do with the worshippers.
59:38: Well, Jeremiah is taking that.
59:42: ostracizing of the unclean woman during her cycle.
59:46: To say that that's what's happened to Jerusalem.
59:49: To the heathen, she's unclean to them.
59:53: And they want nothing to do with her.
59:56: Here in Ezekiel 7, how is it that she came to this situation, and we studied Ezekiel not that long ago, but here Ezekiel 7:23, make a chain.
1:00:09: For the land is full of bloody crimes, and the city is full of violence.
1:00:16: This is the city That is keeping the feasts every year.
1:00:22: That During the days of unleavened bread.
1:00:27: They were doing all the sacrifices.
1:00:30: They were very particular.
1:00:32: About all the sacrifices.
1:00:34: And yet they were worshiping demons.
1:00:38: And as a result of worshiping demons, they're committing murder.
1:00:42: They're committing all kinds of violence, but they're still showing up on the holy days.
1:00:47: So just because we show up on the holy days, it doesn't mean everybody that shows up is living a clean life.
1:00:54: Human beings want to be thought of, we, we all want to be thought of, yeah, well, we want people to look up to us, we want people to respect us.
1:01:03: We want to be thought well of.
1:01:06: And so if that means I put on nice clothes and a bit of cologne or something and shave and look nice, and just say the right things, so that among men, I'm thought well of And then the more I fall into delusion, the less I care about what God actually thinks and what God actually sees.
1:01:28: And so we, we need to be very careful about what God thinks first.
1:01:33: And then control this human nature.
1:01:37: That wants to be thought well of.
1:01:39: And that we want to say the right things so that people think well of us and not care what God thinks, because God is the sort of distant.
1:01:48: So these people that were keeping the feast days were full of bloody crimes.
1:01:54: And the city is full of violence.
1:01:57: That's why I will bring the worst of the heathen.
1:02:00: So the lamentations opens with the question, how?
1:02:03: Well, this is how.
1:02:05: That's why I'll bring the worst of the heathen, and they shall possess their houses.
1:02:10: I will also make the pomp of the strong to cease.
1:02:14: So again, think of the the high days, the days of unleavened bread, that that the strong are just full of pomp and circumstance, and God says I've had enough.
1:02:23: And their holy places shall be defiled.

1:02:27: Playing worship theater.

1:02:30: I'm done.

1:02:32: Destruction comes, and they shall seek peace, and there shall be none.

1:02:38: Mischief shall come upon mischief, and rumor shall be upon rumor.

1:02:42: Then shall they seek a vision of the prophet.

1:02:44: Now, now they want to hear what the prophet has to say.

1:02:47: But the law shall perish from the priest and counsel from the ancients.

1:02:52: And just as Ezekiel prophesized, just as Jeremiah prophesized, just as Micah prophesized, just as all the prophets that were sent to them prophesized, it's exactly what happened, because God is a covenant keeping God.

1:03:06: And, and in fact, it's it's it's kind of paradoxical.

1:03:09: Because these horrible things fell upon these people.

1:03:14: That is actually why they should have hope.

1:03:18: That is actually the evidence of the gospel.

1:03:22: Because all of these horrible things happening to them are exactly what God said would happen.

1:03:27: And so he's a god of his word.

1:03:30: And what he also said would happen was that he will enter into a new covenant with these people.

1:03:36: And so, and he's a God of his word, and that's, that's the gospel.

1:03:39: And so we need to be very careful about replacement theology, and that's what again, this book is dealing with, is we need to be very, very careful about calling God a liar.

1:03:51: Because the, the basis of the gospel is that he's not a liar.

1:03:56: That he's a covenant keeping God.

1:03:59: And so everything we're reading here, and you know, we're just doing chapter one today.

1:04:04: But all this devastation that could be so depressing.

1:04:10: It's actually not depressing when we understand, oh well, wait a minute.

1:04:15: This is exactly what God said he would do.

1:04:18: Oh, but then didn't he also say that he would gather them from the four corners of the earth and place them in their land and circumcise their heart, and he would be their god and he'll be their people, for didn't he also say that?

1:04:31: Yes, he did.

1:04:33: So therefore, if this is coming to pass, exactly as he said, Therefore, I have good news.

1:04:42: That the blessings that he promised that would be forever, they will also come to pass, because he's very precise in fulfilling his word.

1:04:53: And so here verse 18, he says, so the prophet is saying in the midst of this suffering, Yehovah is righteous.

1:05:03: He's righteous.

1:05:06: It's like, he will win the verdict.

1:05:09: All these accusations against God, but he will win the verdict.

1:05:14: Because he's righteous.

1:05:17: I'm the one who's at fault.

1:05:19: The Lord is righteous, for I, Jerusalem, have rebelled against his commandment, and I have activated the covenant curses.

1:05:28: I activated these curses.

1:05:30: He's actually being faithful to the covenant.

1:05:33: Here, I pray you all people.

1:05:36: And look at my sorrow.

1:05:37: Behold my sorrow.

1:05:38: My virgins and my young men have gone into captivity.

1:05:46: I called for my lovers.

1:05:48: This is Jerusalem talking.

1:05:50: And, you know, the Queen of Sheba coming and trading and giving gifts and all of this attention from the nations.

1:05:58: I called for my lovers, but they deceived me.

1:06:02: My priests and my elders gave up the ghost in the city.

1:06:07: While they sought their meat to relieve their souls, so spiritual matters didn't care, they didn't care so much about that anymore, they just want to feed themselves.

1:06:18: This Beauty of Jerusalem.

1:06:22: is something that God bestowed on her.

1:06:25: Let me just read Ezekiel 16 very quickly, 16 verse 8.

1:06:28: Now, when I passed by you, God says, he's passing by Israel, and I looked upon you, behold, your time was the time of love, and I spread my skirt over you.

1:06:36: That's a, that's a metaphor for marriage.

1:06:38: I married you.

1:06:40: And I covered your nakedness.

1:06:41: Yes, I swore unto you and entered into a covenant with you, says the Lord God, and you became mine.

1:06:48: Then I washed you with water.

1:06:49: Yes, I thoroughly washed you away, thoroughly washed away your blood from you, and I anointed you with oil.

1:06:56: I clothed you also with embroidered work.

1:06:58: I shod you with badger's skin.

1:07:00: I girded you about with fine linen.

1:07:02: I covered you with silk.

1:07:04: I decked you also with ornaments, and I put bracelets upon your hands and a chain on your neck, and I put a jewel on your forehead and earrings in your ears and a beautiful crown upon your head.

1:07:16: You were.

1:07:17: Thus were you decked with gold and silver, and your raiment was of fine linen and silk embroidered work.

1:07:25: You did eat fine flour and honey and oil, and you were exceedingly beautiful, and you did prosper into a kingdom, and your renown went forth among the heathen for your beauty.

1:07:39: For it was perfect through my beauty which I put upon you, says the Lord.

1:07:46: And then she took the Lord's beauty.

1:07:49: And all the attention that she got, and she prostituted herself.

1:07:52: That's why she has all these lovers.
1:07:54: She prostituted herself with God's beauty.
1:07:57: Lamentations 1:20.
1:08:00: Behold, O Jehovah, for I am in distress.
1:08:05: My bowels are troubled.
1:08:07: My heart is turned within me.
1:08:10: For I have grievously rebelled abroad.
1:08:14: The sword bereaves at home there is death.
1:08:19: So he's taken people captive and they're being tortured and slaughtered and enslaved on the way to and in Babylon.
1:08:28: And then those that are left are dying from starvation.
1:08:32: We're going to see, I think in chapter 2, women eating their own babies.
1:08:37: The baby dies.
1:08:39: The flesh is young, it's tender.
1:08:41: I'm hungry.
1:08:43: Let's eat.
1:08:45: That that's what's happened to these people.
1:08:48: Verse 21.
1:08:50: They have heard that I sigh, and there is none to comfort me.
1:08:55: All my enemies have heard of my trouble.
1:08:59: They are glad that you have done it.
1:09:01: And again, we see a taste of this with October 7th.
1:09:04: It was like maybe 24 hours where there was a bit of sympathy and grief expressed for what what Judah suffered.
1:09:12: And then with 24 hours later, nobody cared.
1:09:17: And, and Judah is being blamed for responding and retaliating to what happened, for what happened to them.
1:09:27: But this is, this is all just a pattern.
1:09:30: And we're going to be going through it again.
1:09:33: They've heard that I sigh.
1:09:34: There is none to comfort me.
1:09:36: All my enemies have heard of my trouble.
1:09:38: They are glad that you've done it.
1:09:41: You will bring the day that you have called.
1:09:44: And they shall be like unto me.
1:09:46: There's the gospel, this is Deuteronomy 30 is right here in verse 21.
1:09:52: When you go down to Deuteronomy 30 things now verse 8, verse 8 or 9, where he says, all these curses that were upon Israel, when Israel repents, God is going to take these curses and put them on the heathen.
1:10:06: They just went too far and they were too joyful over.
1:10:11: Israel's suffering So they will be like, so he understood the prophet understands.
1:10:18: And he's making Jerusalem understand, you brought this on yourself, God has done this, but there is hope, and we'll get to that hope in chapter 3, verse 22.
1:10:30: Let all their wickedness come before you.

1:10:34: This is, this is Deuteronomy 30.

1:10:36: Exactly.

1:10:37: Let, let the wickedness of the heathen and what they have done, let all their wickedness come before you and do unto them as thou hast done unto me for all my transgressions.

1:10:49: For my sighs are many, and my heart, my heart is faint.

1:10:53: This is a hint.

1:10:55: This is a hint of the gospel.

1:10:58: This is a hint of the turnaround.

1:11:01: But it's not fully developed yet.

1:11:03: We're gonna get a better taste of it when we get to chapter 3.

1:11:09: So that is Lamentations chapter 1.

1:11:14: Certainly want to thank you for joining me.

1:11:17: And so on the Sabbath, so tomorrow's Sabbath, I won't do the lamentation study, but then, the rest of the days of unleavened bread, God willing, we will continue with our study.

1:11:29: And then on the last day of unleavened bread, hopefully we will have finished.

1:11:33: If not, on the last day of unleavened bread, I will not do a study, but if we're not finished lamentations, then I will continue the daily study until we are finished lamentation.

1:11:44: So we, we may go a little bit outside of the days of unleavened bread.

1:11:49: I certainly hope you've enjoyed it.

1:11:50: It's a difficult book.

1:11:52: It's a difficult book.

1:11:54: I, but it's, it's not right for me to say, I hope you've enjoyed the study.

1:11:58: Maybe it's better if I say, I hope you've been edified by the study, because we're dealing with real lives.

1:12:06: These are our covenant brothers and sisters, our, our, our elder brothers and sisters in the covenant.

1:12:13: And we're dealing with real lives.

1:12:15: And, and it is, it is horrendous.

1:12:19: It is horrible.

1:12:21: Think October 7th at scale.

1:12:24: So it's, it's a very difficult topic.

1:12:27: But it, this, this is what helps us understand the gospel.

1:12:34: Good news is in contrast and contradistinction to bad news.

1:12:41: And, and lamentations is the bad news.

1:12:44: This, this is the consequence of breaking covenant.

1:12:47: The gospel is that although you broke covenant, and therefore must suffer the curses, the gospel message that we have that we preach.

1:12:59: The gospel is that you broke covenant, but God did not.

1:13:06: God does not break covenant.

1:13:08: And because he is bound by his covenant, I have good news.

1:13:13: All of this will turn around.

1:13:15: So that is Lamentations chapter one.

1:13:18: I won't get a chance here to read the, the comments, but I certainly thank you so much for joining me tonight, and I pray, God willing, you'll be able to join me Sunday night when we continue in Lamentations chapter 2.

1:13:34: God bless all of you.

1:13:36: What a faithful God we serve.

1:13:39: It's because he's faithful.

1:13:41: Because of his cassette, his loving covenant kindness, we have good news.

1:13:46: God bless you.

1:13:47: Enjoy the Sabbath and continuing the days of unleavened bread.