

THE LAMENTATIONS OF JEREMIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

1: 1-7.	JUDGMENTS. (<i>Aleph</i> (א=Α) to <i>Zayin</i> (ז=Ζ).)
1: 8-11.	ZION. CONFESSION. (<i>Cheth</i> (ח=Η) to <i>Kaph</i> (כ=Κ).)
1: 12, 13.	APPEAL TO PASSERS BY. (<i>Lamed</i> (ל=Λ) to <i>Mem</i> (מ=Μ).)
1: 14-18.	ZION. CONFESSION. (<i>Nun</i> (נ=Ν) to <i>Tzaddi</i> (צ=Ζ).)
1: -18, 19.	APPEAL TO PASSERS BY. (<i>Koph</i> , ך=Κ.)
1: 20-22.	PRAYER. (<i>Resh</i> (ר=Ρ) to <i>Tau</i> (ת=Τ).)
2: 1-13.	THE JUDGE. (<i>Aleph</i> (א=Α) to <i>Mem</i> (מ=Μ).)
2: 14.	ZION. SIN UNCONFESSED. (<i>Nun</i> , ן=Ν.)
2: 15-17.	RECRIMINATION OF PASSERS BY. (<i>Samech</i> (ס=Σ) to <i>Pe</i> (פ=Ρ).)
2: 18-22.	PRAYER. (<i>Tzaddi</i> (צ=Ζ) to <i>Tau</i> (ת=Τ).)
3: 1-21.	THE JUDGE. (<i>Aleph</i> (א=Α) to <i>Zayin</i> (ז=Ζ).)
3: 22-36.	REMEMBRANCE OF JEHOVAH'S MERCIES. (<i>Cheth</i> (ח=Η) to <i>Lamed</i> (ל=Λ).)
3: 37-51.	ZION. SIN CONFESSED. (<i>Mem</i> (מ=Μ) to <i>Pe</i> (פ=Ρ).)
3: 52-66.	PRAYER. (<i>Tzaddi</i> (צ=Ζ) to <i>Tau</i> (ת=Τ).)
4: 1-12.	JUDGMENTS. (<i>Aleph</i> (א=Α) to <i>Lamed</i> (ל=Λ).)
4: 13-20.	ZION. CONFESSION. (<i>Mem</i> (מ=Μ) to <i>Resh</i> (ר=Ρ).)
4: 21, 22.	RETRIBUTION OF JEHOVAH. (<i>Shin</i> (ש=Σ) to <i>Tau</i> (ת=Τ).)
5: 1-22.	PRAYER.

For the place of Lamentations in the Hebrew Canon, see [Ap. 1](#), where it is found to be the central book of the five *M^egilloth* (or scrolls).

The book consists of live Elegies on the destruction of Jerusalem; and not, as Josephus supposed, on the death of Josiah (*Ant. Jud.* L. x, c. 5, § 1), basing his opinion on 2 Chron. 35. 25.

This book is appropriately read on the Fast of the ninth day of the fifth month (Ab, our August. See [Ap. 51. V](#)). For on that day are still commemorated the five great calamities which befell the nation, viz.:—

1. The return of the twelve spies, and the decree of the forty years' wanderings in consequence of the rebellion of the People.
2. The destruction of the first Temple by Nebuchadnezzar.
3. The destruction of the second Temple by the Romans under Titus.
4. The taking of Bether by the Romans under Hadrian, when 580,000 were slain.
5. The ploughing of Zion like a field, in fulfillment of Jer. 26. 18, &c. and Micah 3. 12.

The five Elegies are arranged in a remarkable manner :—

The *first two* (chapters 1 and 2) consist of twenty-two long verses of three lines each, each verse respectively commencing with the successive letters of the alphabet.

The *third* (chap. 3) consists of sixty-six verses (3 x 22), each triad of verses commencing with the same letter: e.g. the first three lines commence with א (*Aleph*), the next three with ב (*Beth*), and so on through the twenty-two letters of the alphabet.

The *fourth* (chap. 4) is arranged in twenty-two long verses of two lines each, also arranged acrostically.

The *fifth* (chap. 5) Lamentation is resolved into a prayer, and the acrostic arrangement gives way before the outburst of emotion. The only connection with the alphabet is that the number of the verses corresponds with the number of letters (twenty-two).

The Septuagint (followed by the Arabic and Vulgate versions) prefaces its version with these words: "It came to pass that, after Israel was taken captive and Jerusalem was made desolate, Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said."

The Arabic *Targum* begins its paraphrase thus : "Jeremiah the prophet, and great priest, said . . ."

THE ◦LAMENTATIONS OF JEREMIAH.

1 *O how* doth the city sit *empty, that was* full of people! *how* is she become as a widow ! she *that was* was great among the nations, *and* princess among the provinces, *how* is she become tributary !

2 She ◦weepeth sore in the night, and her tears *are* on her cheeks: among all her *allies* she hath none to comfort *her*: all her friends have dealt treacherously with her, they are become her ◦enemies.

3 Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth ◦among the *nations*, she findeth no rest: all her *pursuers* overtook her ◦between the straits.

4 The *roads leading to* Zion do ◦mourn, because none come to the *appointed feasts*: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in ◦bitterness.

5 Her adversaries *are the head*, her enemies prosper; for the LORD hath afflicted her for the multitude of her *rebellions*: her *young children* are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become ◦like harts *that* find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries all her *things she used to enjoy* that she had in the days of old, when her People fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her *Sabbath-keepings*.

8 Jerusalem hath ◦grievously sinned; therefore she is *separated as unclean*: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

9 Her filthiness *is* in her skirts; she *remembered* not her *hereafter*; therefore she came down ◦wonderfully: she had no comforter. O LORD, ◦behold my affliction: for the enemy hath magnified *himself*.

10 The adversary hath spread out his hand upon all her *things of desire*: for she hath seen *that* the heathen ◦entered into her sanctuary, whom **Thou** didst command *that* they should not enter into **Thy assembly**.

11 All her People sigh, they seek bread; they have given their *things of desire* for meat to relieve the ◦soul: see, O LORD, and consider; for I am become vile.

12 *Is it* nothing to you, all ye that pass by? *look attentively*, and see if there *exists* any *pain* like unto my sorrow, which is ◦done unto me, wherewith the LORD hath afflicted *me* in the day of **His** fierce anger.

13 From above hath **He** sent fire into my bones, and it prevaileth against them: **He** hath spread a net for my feet, **He** hath turned me back: **He** hath made me desolate *and* faint all the day.

TITLE. In the Hebrew text the name of the book is its first word, 'Eykah = ALAS ! The Talmud (Tract, *Baba Bathra*, fol. 14b) calls it *Kinoth* = dirges or elegies. The Sept. has *Threnoï*, with the same meaning. The Vulg. has *Threni*, i.e. *Lamentationes* and *Lamenta*.

1 How = Alas ! or, O how! Heb. 'eykah = an exclamation of pain and grief, a wailing cry (preserved in Eng. "jackal"). The *Massorah* (Ap. 30) points out that this exclamation is used by three prophets, concerning Israel: (1) by Moses in her multiplication (Deut. 1. 12. Cp. v. 11); (2) by Isaiah in her dissipation (Isa. 1. 21); (3) by Jeremiah in her desolation (Lam. 1. 1). This word "How" is to be supplied at the beginning of vv. 2 and 3 by Fig. *Ellipsis* (Ap. 6). Cp. also 2. 1; 4. 1; and Isa. 14. 12.

solitary: i.e. empty; referring to the houses and streets.

2 weepeth sore. Note Fig. *Polyptoton* (Ap. 6). The Heb. = a weeping she weepeth. Thus well rendered. See note on Gen. 26. 28; and note the Fig. *Prosopopoeia* (Ap. 6).

lovers: i.e. allies, whom she had preferred to Jehovah. See Jer. 2. 17, 27, 36, 37; 4. 30; 22. 22. Ezek. 23; and 29. 6, 7, 16.

enemies. Especially the Edomites and Ammonites. Cp. Jer. 12. 14.

3 among the heathen. Ref. to Pent. (Deut. 28. 64, 65).

heathen = nations.

persecutors = pursuers.

between the straits. Like a hunted animal driven where there is no escape. Same word as in Pss. 116. 3; 118. 5. Occurs only in these three places. Cp. v. 6.

4 The ways. Not streets in the city, but the roads leading thereto.

mourn. Fig. *Prosopopoeia*. Ap. 6.

solemn feasts = appointed feasts. See note on Ps. 74. 8 (same word).

bitterness = bitter for her. Instead of festal joy, Cp. Jer. 7. 34; 16. 9; 25. 10; 31. 13; 33. 11.

5 are the chiefs are the head. Ref. to Pent. (Deut. 28. 13, 44), the same word. Ap. 92.

the LORD. Heb. Jehovah. Ap. 4. II.

transgressions = rebellions. Heb. *pasha'*. Ap. 44. ix.

children = young children, as in 2. 11, 19, 20; and 4. 4. Not "sons".

6 like harts. See note on v. 3.

7 pleasant things. Heb. = things of desire. Put by Fig. *Metonymy* (of Adjunct), for the things she used to enjoy.

sabbaths: or, sabbath-keepings; which she had herself profaned. See Jer. 17. 21-23. Ezek. 22. 8, 26; 23. 38,

8 grievously sinned. Note the Fig. *Polyptoton* Heb. = sinned a sin. Thus well rendered. See note on "weepeth sore" (v. 2).

sinned. Heb. *chata'*. Ap. 44. i.

is remove d = separated as unclean.

9 remernbereth = remembered.

last end = hereafter.

wonderfully. Heb. pl. "wonders" = a great wonder.

behold = see, behold. Same word as in vv. 18, 20. Not the same word as in v. 12.

10 entered into her sanctuary. Ref. to Pent. (Deut. 23. 3), a technical expression. Ap. 92.

congregation = convocation, or assembly.

11 soul. Heb. *nepshesh*. Ap. 13.

12 behold = look attentively. Not the same word as in vv. 9, 18, 20.

be = exists. Heb. *yesh*. See Gen. 18.24. Prov. 8. 21; 18. 24, &c.

sorrow = pain.

done unto me. Cp. v. 22 ; 3. 15.

14 ^oThe yoke of my ⁵*rebellions* is bound by **His** hand: they are *interwined*, and come up upon my neck: **The yoke** hath made my strength to *stumble*, ^othe Lord hath delivered me into *their* hands, *from whom* I am not able to rise up.

15 ¹⁴The Lord hath trodden under foot all my *valiant ones* in the midst of me: **He** hath *proclaimed a festal gathering* against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, *as* in a ^owinepress.

16 For these *things* I ²weep; ^omine eye, mine eye runneth down with water, because the comforter that should *bring me back to life* is far from me: my *sons* are desolate, because the enemy prevailed.

17 Zion spreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning ^oJacob, *that* his adversaries *should be* round about him: Jerusalem is as a menstruous woman among them.

18 The LORD **He is** righteous; for I have rebelled against **His** commandment: hear, I pray you, all peoples, and ⁹*see* my ¹²*pain*: my virgins and my young men are gone into captivity.

19 I ¹⁵called for my ²*allies*, *but* they deceived me: my priests and mine elders *breathed their last* in the city, while they sought their meat to relieve their souls.

20 ^oBehold, O LORD; for I *am* in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: ^oabroad the sword bereaveth, at home *there is* as death.

21 They have heard that I sigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that **Thou** hast done *it*: **Thou** wilt bring ^othe day [*of vengeance*] *that* **Thou** hast ¹⁵*proclaimed*, and they shall be like unto me.

22 ^oLet all their ^owickedness come before **Thee**; and do unto them, *according as* **Thou** hast done unto me for all my *rebellions*: for my sighs *are* many, and my heart *is* faint.

2 How hath ^othe Lord covered the daughter of Zion with a cloud in **His** anger, *and* cast down from heaven unto the earth ^othe beauty of ^oIsrael, and remembered not **His** footstool in the day of **His** anger!

2 The Lord hath ^oswallowed up [*as by an earthquake*] all the habitations of Jacob, and hath not pitied: **He** hath thrown down in **His** wrath the strong holds of the daughter of Judah; **He** hath brought them down to the ground: **He** hath polluted the kingdom and the princes thereof.

3 **He** hath cut off in **His** fierce anger all the ^ohorn of Israel: **He** hath drawn back **His** ^oright hand from before the enemy, and **He** burned against Jacob like a flaming fire, *which* devoureth round about.

4 **He** hath bent ^o**His** bow like an enemy: **He** stood with **His** right hand as an adversary, and slew ^oall *that were*

14 The yoke, &c. Ref. to Pent. (Deut. 28. 48), the same words. Ap. 92. **wreathed** = intertwined.

He: or. It: i.e. the yoke. **fall** = stumble.

the LORD*. One of the 134 places where the *Sopherim* say they changed Jehovah to Adonai. See Ap. 32.

15 mighty men = valiant ones. Heb. 'abir. Not the same word as in 3. 1, 27, 35, 39. **called** = proclaimed. Same word as in vv. 19, 21.

an assembly = a festal gathering. Now that Israel's feasts had ceased, there was another of a different nature and with a different object.

winepress. Heb. *gath*, where the grapes were trodden. Not the vat (*yekeb*) into which the juice was received.

16 mine eye, mine eye. Fig. *Epizeuxis* (Ap. 6), for emphasis. It is not repeated in the Sept.

relieve my soul = bring me back to life. Cp. v. 19.

children = sons. Not the same word as in 2. 11, 19, 20 and 4. 4.

17 Jacob. Referring to the natural seed. See notes on Gen. 32. 28; 43. 6; 45. 26, 28. Cp. 2. 1.

18 is. Heb. = He [is].

people = peoples.

19 gave up the ghost = expired, or breathed their last.

20 Behold. Here begins the prayer.

abroad the sword. Ref. to Pent. (Deut. 32. 25).

21 the day: i.e. the day of vengeance of Jer. 25. 17-26.

22 Let all, &c. This prayer is in accordance with that Dispensation. Not with this. See Ap. 63. IX. **wickedness**. Heb. *ra'a'*. Ap. 44. viii.

as =, according as. **transgressions** = rebellions. Heb. *pasha'*. Ap. 44. ix.

2. 1 the LORD*. One of the 134 places where the *Sopherim* say they altered "Jehovah" of the primitive text to "Adonai". See Ap. 32.

the beauty of Israel. Probably referring to the Temple (Isa. 64. 11), or the heroic defenders of Jerusalem (2 Sam. 1. 19).

Israel. Referring to the spiritual seed. See note on l. 17.

His footstool. Probably referring to the ark of the covenant (1 Chron. 28. 2), or the sanctuary (Pss. 99. 5; 132. 7. Isa. 60. 13).

2 swallowed up : i.e. as by an earthquake.

habitations = the open villages of the shepherds, in contrast with the strongholds of the next lines.

3 horn. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the self-protection afforded by it. **right hand**. Fig. *Anthropopatheia*. Ap. 6.

4 His bow. Fig. *Anthropopatheia*.

all that were pleasant to the eye. Heb. = all the desires of the eye; "eye" being put by Fig. *Metonymy* (of the Adjunct), for the things desired by it.

eye. Transfer here the colon which is wrongly placed after Zion.

tabernacle = tent. Heb. 'ohel. Ap. 40. 3.

Zion: place this colon after "eye" in preceding line, and connect Zion with the verb which follows.

5 her. Ginsburg thinks it should be "His".

mourning and lamentation. Note the Fig *Paronomasia* (Ap. 6). Heb. *taaniyyah vaaniyyah*.

6 tabernacle = dwelling, or pavilion. Heb. *sok*. Occurs only here.

as if it were of a garden: or, as [a booth in] a garden [is destroyed] See note on Isa. 1. 8. Sept. reads "like a vine". Ginsburg thinks "like a thief".

the LORD. Heb. Jehovah. Ap. 4. II.

solemn feasts = appointed seasons.

pleasant to the eye: in the *tent* of the daughter of Zion **He** poured out **His** fury like fire.

5 The Lord was as an enemy: **He** hath swallowed up Israel, **He** hath swallowed up all **His** palaces: **He** hath destroyed **His** strong holds, and hath increased in the daughter of Judah ^omourning and lamentation.

6 And **He** hath violently taken away **His** *dwelling, as a booth in a garden is destroyed*: **He** hath destroyed **His** places of the assembly: the LORD hath caused the *appointed seasons* and sabbaths to be forgotten in Zion, and hath despised in the indignation of **His** anger the king and the priest.

7 The Lord hath cast off His altar, He hath abhorred His sanctuary, He hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of ⁶*an appointed season*.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: He hath stretched out a line, He hath not withdrawn His hand from *swallowing up*: therefore He made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the *earth*; He hath destroyed and broken her bars: ^oher king and her princes *are* among the *nations*: the law [*is no longer known and obeyed*]; her prophets also find no vision from the LORD.

10 The elders of the daughter of Zion sit upon the ⁹*earth*, and keep silence: they have cast up dust upon their heads; they have ^ogirded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are *ferment*, my ^oliver is poured upon the earth, for the destruction of the daughter of my People; because the *babes* and the sucklings swoon in the streets of the city.

12 They say to their mothers, “Where *is* corn and ^owine?” when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee?

14 Thy ^oprophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to *cause thy captives to return*; but have seen for thee false *oracles* and ^ocauses of banishment.

15 All that *pass by the way* ¹¹clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, ^osaying, ^o“Is this the city that *men* call The perfection of beauty, The joy of the whole earth?”

16 ^oAll thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, “We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*.”

17 ^oThe LORD hath done *that* which He had ^odevised; He hath fulfilled His word that He had commanded in the days of old: He hath thrown down, and hath not pitied: and He hath caused *thine* enemy to rejoice over thee, He hath set up the horn of thine adversaries.

18 Their heart *cried distressfully* unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine

8 *destroying* = swallowing up.

9 *ground* = earth. **her king, &c.** Ref. to Pent. (Deut. 28. 36). Ap. 92. **Gentiles** = nations. **the law is no more:** i.e. is no longer known and obeyed. Cp. Neh. 13. 1, and Esdras 14, 20, 21.

10 *girded . . . with sackcloth.* The outward symbol of mourning.

11 *troubled* = moved, or in ferment.

liver. Fig. for the seat of the emotions. Cp. Job 16. 13. **children** = babes.

12 *wine.* Heb. *yayin*. Ap. 27. I. **soul.** Heb. *nepesh*. Ap. 13.

14 *prophets, &c.* Cp. Ezek. 12. 24; 13.1-16, 23; 21. 29; 22. 28.

turn away thy captivity = cause thy captives to return. See note on Deut. 30. 3. **burdens** = oracles.

causes of banishment. Here, the Fig. *Metonymy* (of Effect), Ap. 6, is translated. Heb. = expulsions, which is put for the effect of listening to those who brought about the expulsion (Jer. 2. 8; 5. 31; 14. 14; 23. 16).

15 *pass by* = pass by the way.

saying. Note the *Ellipsis* of this verb, which is very frequent in Hebrew. See Pss. 109. 5; 144, 12, &c. **Is ... ?** Fig. *Erotosis*.

16 **All, &c.** In some Codices, with Syr., vv. 16 and 17 are transposed to bring the letters *Ayin* (א = ') and *Pe* (פ = P) into alphabetical order. The Sept. leaves the verses, but transposes the letters. This is done because it is supposed to be a mistake. But it cannot be, because the same order appears in chs. 3 and 4, and in the former case it occurs three times, although the subject-matter allows no such break. It is easier to believe that the outward artificial form is sacrificed to call our attention to the greater importance of the utterance. In v. 16 we learn what the enemy thought and said; but, as the *Ayin* (א) really precedes the *Pe* (פ), so we are reminded that this was only owing to Jehovah's purpose which had been revealed centuries before. See note on v. 17.

17 For the transposition of the Hebrew alphabet here, see note on v. 16, above.

devised. Ref. to Pent. (Lev. 26. 16, 17. Deut. 28. 15).

18 **Cried** = cried (distressfully).

19 **the LORD***. This is the reading in some Codices, with one early printed edition.

20 **consider.** Put a colon after "consider", and an "?" after "this".

Shall . . . ? Fig. *Erotosis*. Ap. 6. Ref. to Pent. (Lev. 26. 29. Deut. 28. 53). Ap. 92. **span.** See Ap. 51. III. 2 (4).

22 **solemn day** = day of assembly. **terrors round about.** Cp. Jer. 6. 25; 20. 3, 10; 46. 5; 49. 29.

eye cease.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward Him for the *soul* of thy young ¹¹*babes*, that faint for hunger in the top of every street.

20 Behold, O LORD, and consider: to whom Thou hast done this ? ^oShall the women eat their fruit, and ¹¹*babes* of a ^ospan long? shall the priest and the prophet be slain in the sanctuary of the Lord?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; Thou hast slain *them* in the day of Thine anger; Thou hast killed, and not pitied.

22 Thou hast called as in a *day of assembly* my ^oterrors round about, so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

3 ^oI *am* the man *that* hath seen **humiliation** by the rod of His wrath.
2 He hath led me, and brought *me into* darkness, but not *into* light.
3 Surely against me is He turned; He turneth His hand *against me* all the day.
4 My flesh and my skin hath He made old; He hath broken my bones.
5 He hath **built up against** me, and compassed *me* with ^ogall and **labour**.
6 He hath **made me to dwell** in dark places, *like the age-long dead*.
7 He hath hedged me about, that I cannot get out: He hath made my **fetters** heavy.
8 Also when I cry and shout, He shutteth out my prayer.
9 He hath inclosed my ways with hewn stone, He hath made my paths *to turn and wind back*.
10 He *was* unto me *as* a bear lying in wait, *and* ^o*as* a lion in secret places.
11 He hath turned aside my ways, and pulled me in pieces: He hath made me desolate.
12 He hath bent His bow, and set me as a mark for the arrow.
13 He hath caused the **sons** of His quiver to enter into my reins.
14 I was a ^oderision to **all peoples**; *and* their **mocking-song** all the day.
15 He hath filled me with bitterness, He hath made me drunken with wormwood.
16 He hath also broken my teeth with gravel stones, He hath covered me with ashes.
17 And Thou hast removed my soul far off from peace: I forgot prosperity.
18 And I said, "My strength and my hope is perished from the LORD:"
19 **Remember my humiliation and my misery, the wormwood and the gall**.
20 *Yea, verily, Thou wilt remember, And Thy soul will mourn over me*.
21 *This I bring back to my heart, Therefore I shall have hope*.
22 *It is of the LORD's lovingkindnesses that we are not consumed, verily His compassions fail not*.
23 *They are fresh continually*: great is Thy faithfulness.
24 "The LORD *is* my portion," saith my soul; "therefore will I hope in Him."
25 The LORD *is* good unto them that ^owait for Him, to the soul *that* seeketh Him.
26 *It is good that a man should both hope and wait, and be silent* for the salvation of the LORD.
27 *It is good for a man that he bear the yoke in his youth*.

3. 1 This chapter contains twenty-two verses : each verse having three lines: each line beginning with the same letter: and so, onward to the end of the alphabet. **I am the man**. The prophet is representative of the nation, and speaks in the name of the whole. He is also typical and prophetic of Another, Who, in after years, took on Himself and bore the nation's sin. Ap. 85. The chapter must be read in connection with the Passion Psalms (Pss. 22, 69, 88). The Fig. is *Prosopopoeia* (Ap. 6), by which the nation speaks as one man.
man = strong man. Heb. *geber*. Ap. 14. IV. **affliction**: or, humiliation.
5 **builted against** = built up against. **gall**. Cp. v. 19, and Ps. 69. 21, with Matt. 27. 34. **travel** = travail, or labour. This line probably is put for the fortifications and the trench.
6 **set me** = made me to dwell. **as they, &c.** = like the age-long dead.
7 **chain** = iron, or bronze. Put by Fig. *Metonymy* (of Cause). Ap. 6, for the fetters made of it. Cp. Judg. 16. 21 and 2 Kings 25. 7. 2 Chron. 83. 11; 36. 6. Jer. 39. 7; all of distinguished men. **9** **crooked** = to turn or wind back.
10 **as a lion**. See note on Ps. 22. 16. **12** **His bow**. Fig. *Anthropopatheia*.
13 **arrows** = sons. Fig. *Hypocatastasis*. As "sparks" are called "sons of the flame". **14** **derision**. Cp. Jer. 20. 8. **all my People**. A special various reading called *Sevir* (Ap. 34), with some codices, and Syr., read "all peoples". **song** = mocking-song. Cp. v. 63 and Ps. 69. 12.
18 **strength** = strength (for endurance). Heb. *nezah*. See notes on Isa. 40. 9, 10, 26, 29, 31. **19** **Remembering** = Remember.
20 **My soul**. The primitive reading was "Thy soul", which the *Sopherim* have recorded, and state that they altered it to "My soul" (see Ap. 33), considering it an offensive *anthropomorphism*. By so doing they destroyed the logical sequence and deep pathos of the primitive text. The three verses (19, 20, 21) retranslated will show this:—
19 "Remember my humiliation and my misery,
The wormwood and the gall.
20 Yea, verily, Thou wilt remember, And Thy soul will mourn over me.
21 This I bring back to my heart, Therefore I shall have hope."
21 **mind** = heart. **hope** = expectation.
22 **mercies** = lovingkindnesses.
because = verily.
23 **new** = fresh. **every morning**. Put by Fig. *Synecdoche* (of the Part), for always and continually.
25 **wait for Him**. Ref. to Pent. (Gen. 49. 18, same word).
26 **quietly wait** = wait, and he silent. **29** **He**. See note on 1. 12.
30 **giveth his cheek**. Cp. Isa. 50. 6.
31 **the LORD***. One of the 134 places where the *Sopherim* say they altered "Jehovah" of the primitive text to "Adonai". See Ap. 32. Here some codices, with two early printed editions, also read "Jehovah".
33 **willingly** = from His heart. **children** = sons. **men**. Heb. *'ish* (sing).
35 **turn aside, &c.** Ref. to Pent. (Deut. 16. 19; 24. 17; 27. 19, same word).
the MOST HIGH. Heb. *'Elyon*. Ap. 4. VI.

28 He sitteth alone and keepeth silence, because he hath borne *it* upon him.
29 He putteth his mouth in the dust; if so be there may ^obe hope.
30 He ^ogiveth *his* cheek to him that smiteth him: he is filled full with reproach.
31 For the Lord will not cast off for ever:
32 But though He cause grief, yet will He have compassion according to the multitude of His ²²mercies.
33 For He doth not afflict **from His heart** nor grieve the **sons** of men.
34 To crush under His feet all the prisoners of the earth,
35 To ^oturn aside the right of a man before the face of ^othe MOST HIGH,
36 To subvert a man in his cause, the Lord approveth not.

37 Who *is* he *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not?
38 Out of the mouth of ³⁵the MOST HIGH proceedeth not evil and good?
39 Wherefore doth a living man complain, a man for the punishment of his sins?
40 Let us search and try our ways, and turn again to the LORD.
41 Let us lift up our heart with *our* hands unto GOD in ^othe heavens [*saying*].
42 We have *revolted* and have rebelled: Thou hast not pardoned.
43 Thou hast covered with anger, and *pursued* us: Thou hast slain, Thou hast not pitied.
44 Thou hast covered Thyself with a cloud, that *our* prayer should not pass through.
45 Thou hast made us *as* the offscouring and refuse in the midst of the *peoples*.
46 ^oAll our enemies have ^oopened their mouths against us.
47 ^oFear and a snare is come upon us, desolation and destruction.
48 ^oMine *tears* runneth down with rivers of water for the destruction of the daughter of my people.
49 Mine eye trickleth down, and ceaseth not, without any intermission,
50 Till the LORD look down, and behold from heaven.
51 Mine eye affecteth ^omine heart because of all the daughters of my city.
52 Mine enemies chased me sore, like a bird, without cause.
53 They have cut off my life in the *pit*, and cast a stone upon me.
54 Waters flowed ^oover mine head; *then* ^o“I said, I am cut off.”
55 I called upon *Thee*, O LORD, out of the low *pit*.
56 Thou hast heard my voice: hide not Thine ear ^oat my breathing, *and at my outcry*.
57 Thou drewest near in the day *that* I called upon Thee: Thou saidst, “Fear not.”
58 O Lord, Thou hast pleaded the causes of my soul; Thou hast ^oredeemed my life.
59 O LORD, Thou hast seen my wrong: judge Thou my cause.
60 Thou hast seen all their vengeance *and* all their imaginations against me.
61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;
62 The lips of those that rose up against me, and their *meditation* against me all the day.
63 Behold their sitting down, and their rising up; I *am their mocking song*.

41 GOD. Heb. El. Ap. 4. IV. the heavens. Supply the *Ellipsis* thus: "the heavens [saying], We have ", &c.
42 transgressed = revolted. Heb. *pasha'*. Ap. 44. ix. Cp. 1. 22.
43 persecuted = pursued. Cp. Ps. 35. 6. **45** people = peoples.
46 All our enemies, &c. Here again, as in 2.1 6 and 17, the letters Pe (פ = P) and Ayin (א) are transposed; not from any "mistake" or "forgetfulness", but to call our attention to the truth which might otherwise have been overlooked: viz. the sorrow, on account of the destructive work of the enemies (vv. 46-48), which would have been averted by true sorrow for the sins which caused it (vv. 49-51).
opened their mouths. Cp. Ps. 22. 13. 45 people = peoples.
47 Fear and a snare. Note the Fig. *Paronomasia* (Ap. 6). Heb. *pachad vapachath*. Cp. Isa. 24. 17. Jer. 48. 43. In English, "Scare and snare".
48 Mine eye runneth down. Cp. Luke 19. 41. Ap. 85.
eye = tears: "eye" being put by Fig. *Metonymy* (of Adjunct), for the tears which flow from it. **51** mine heart = my soul. Heb. *nepshesh*. Ap. 13.
53 dungeon = pit. Cp. Jer. 38. 6; and Ps. 88. 6.
54 over mine head. Cp. Ps. 69. 2. **I am cut off.** Cp. Ps. 88. 5.
55 Thy name = Thee, or Thy attributes. See note on Ps. 20. 1.
56 at my breathing. See note on Mal. 3. 16.
at my cry. Some codices, with Vulg., read "and at my cry" (or outcry).
58 redeemed. Heb. *ga'al*. See note on Ex. 6. 6.
62 device = meditation. Heb. *Higyon*. See Ap. 66. I.
63 their musick = their mocking song, as in v. 14.
65 Give them sorrow of heart = Thou wilt suffer them a veiling (or obstinacy) of heart. See Isa. 6. 9, 10. **sorrow** = covering, or veiling.
4. 1 This chapter, like chs. 1 and 2, is an acrostic: the twenty-two verses commencing successively with the twenty-two letters of the Hebrew alphabet. **gold . . . most fine gold . . . fine gold.** Fig. *Anabasis*, which is lost in A.V. rendering, which should be "gold . . . fine gold . . . pure gold".
2 fine gold = pure gold. See note above.
as earthen pitchers. The comparison is both in the material and in the workmanship. Cp. Jer. 18. 1-6; 19. 1-10. **3** ostriches. Cp. Job 39. 13-17.
5 embrace. Cp. Job 24. 8.
6 For = And. **punishment of the iniquity.** This is the full translation of the Fig. *Metonymy* (of Effect): the "iniquity" being put for its consequent punishment.

64 Render unto them a recompence, O LORD, according to the work of their hands.
65 *Thou wilt suffer them a veiling of heart*, Thy curse unto them.
66 ⁴³*Persue* and destroy them in anger from under the heavens of the LORD.
4 How is the ^ogold ^obecome dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.
2 The precious sons of Zion, comparable to *pure gold*, how are they esteemed ^oas earthen pitchers, the work of the hands of the potter!
3 Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of My people *is become* cruel, like the ^oostriches in the wilderness.
4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them.
5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet ^oembrace dunghills.
6 *And* the ^opunishment of the iniquity of the daughter of my People is greater

than the ^opunishment of the sin of Sodom, that was ^ooverthrown as in a moment, and no hands *brought it about*.

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

8 Their visage is blacker than a coal; they are not *recognized* in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be slain with the sword have proved* better than *they that be slain with hunger*: for these pine away, stricken through for *want of* the fruits of the field.

10 The hands of the *tender-hearted* women ^ohave sodden their own *babes*: they were their meat in the destruction of the daughter of my People.

11 The LORD hath accomplished **H**is fury; **H**e hath poured out **H**is fierce anger, and hath ^okindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

13 For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the *righteous ones* in the midst of her,

14 They have wandered *as blind men* in the streets, they have ^opolluted themselves with blood, so that men could not touch their garments.

15 They cried unto them, ^o“Depart ye; *it is* unclean; depart, depart, touch not:” when they fled away and wandered, they said among the *nations*, “They shall no more sojourn *there*.”

16 The *face* of the LORD hath divided them; **H**e will no more regard them: they respected not the ^opersons of the priests, they favoured not the elders.

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

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

19 Our *pursuers* are ^oswifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The ^obreath of our nostrils, ^othe anointed of the LORD, was taken in their *toils*, of whom we said, “Under his shadow we shall live among the *nations*.”

21 ^oRejoice and be glad, O daughter of Edom, that dwellest in ^othe land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself ^onaked.

22 The ^opunishment of thine iniquity is *completed*, O daughter of Zion; **H**e will no more carry thee away into captivity: **H**e will *punish* thine iniquity, O daughter of

punishment of the sin. This is the full translation of the Fig. *Metonymy* (of Effect), Ap. 6, the Heb. *chata* (sin) being put for the consequent punishment. **overthrown, &c.** Ref. to Pent. (Gen. 19. 25). Ap. 92.

Stayed = travailed on her : i.e. brought it about; for the overthrow was direct from God. **8 known** = recognized.

9 are = have proved.

10 pitiful = tender-hearted.

have sodden, &c. Ref. to Pent. (Deut. 28. 56, 57). Cp. 2 Kings 6. 29.

children = babes.

11 The LORD. Heb. Jehovah. Ap. 4. II.

kindled a fire. Ref. to Pent. (Deut. 32. 22). Ap. 92.

13 just = righteous ones. Cp. Matt. 23. 31, 37.

14 polluted . . . with blood. Ref. to Pent. (Num. 19. 11, 16). Ap. 92.

15 Depart ye, &c. Ref. to Pent. (Lev. 18. 46).

heathen = nations.

16 anger = face. Put by Fig. *Metonymy* (of Effect), Ap. 6, as manifesting the anger felt. **persons** = face. Put by Fig. *Synecdoche* (of the Part), for the whole person.

19 persecutors = pursuers.

swifter than the eagles. Ref. to Pent. (Deut. 28.49).

20 breath. Heb. *ruach*. Ap. 9. **the anointed:** i.e. Zedekiah was still Jehovah's "anointed", even as Saul was (1 Sam. 26. 9, 11, 16, 23).

pits = toils. Occurs only here and Ps. 107. 20. Heb. *shichith*. Cp. Jer. 2. 6.

21 Rejoice, &c. Said in solemn irony. the land of Uz. See notes on p. 666, and Ap. 62. **naked.** Between vv. 21 and 22 lies the whole of this present Dispensation. See Ap. 63. IX and 72.

22 accomplished = completed. **visit** = punish, as in v. 6. See note there.

5. 1 The acrostic gives way before the outburst of emotion in prayer. The only connection with it is the number of the verses (twenty-two), corresponding with the letters of the Hebrew alphabet.

2 inheritance: i.e. Canaan.

5 Our necks are under persecution = Our pursuers are upon our necks.

persecution = pursuers. **and.** Some codices, with two early printed editions and Syr., read this "and" in the text.

have no rest = no respite was granted us.

6 given the hand. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for voluntary submission.

7 borne. As a burden. The same word as in Isa. 53. 4, 11.

iniquities. Heb. *avah*. Ap. 44. iv.

9 We gat our bread = We brought home our bread.

lives = souls. Heb. *nepshesh*. Ap. 13. Some codices, with one early printed edition, read "souls". **sword of the wilderness.** "The sword" is put, by Fig. *Metonymy* (of Cause), for the raids and fightings of the inhabitants of the wilderness.

Edom; **H**e will discover thy sins.

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

2 Our ^oinheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our water for money; our wood is sold unto us.

5 *Our pursuers are upon our necks:* we labour, *and no respite was granted us*.

6 We have *voluntarily submitted* to the Egyptians, *and* to the Assyrians, to be satisfied with bread.

7 Our fathers have sinned, *and are* not; and we have ^oborne [*as a burden*] their iniquities.

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

9 *We brought home our bread* with the *peril of* our lives because of the ^osword of the wilderness.

10 Our skin was black like an oven because of the terrible famine.

11 They ravished the *wives* in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the ^ofaces of elders were not honoured.

13 They took the young men to *do women's work*, and the *young children* fell *under the weight of the load the wood*.

14 The elders have ceased from the gate, the young men from their musick.

15 The joy of our heart is ceased; our dance is turned into mourning.

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

17 For *this sin* our heart is faint; for ^othese *things* our eyes are dim.

18 Because of the mountain of Zion, which is desolate, the *Jackals* walk upon it.

19 Thou, O LORD, *sittest [as King]* for ever; Thy throne from generation to generation.

20 Wherefore *wilt* Thou forget us for ever, *and* forsake us so long time?

21 Turn **Thou us unto Thyself**, O LORD, and we shall be turned; renew our days as of old.

22 But **Thou** hast utterly rejected us; **Thou** *hast been* very wroth against us.

11 **women** = wives.

12 **faces**. Put by Fig. *Synecdoche* (of the Part), Ap 6, for the whole person.

13 **to grind**: i.e. to do women's work.

children = young children, youths.

fell = staggered.

under the wood : i.e. under [the weight or load] of the wood (they were compelled as bond-slaves to carry).

17 **this**: i.e. this sin.

these things: i.e. loss of king, country, possessions, and liberties.

18 **foxes** = jackals.

19 **remainest** = sittest: i.e. as king.

20 **dost** = wilt.

21 **Turn Thou us**. National repentance was the one abiding condition of national blessing, and this must be Jehovah's own work.

unto Thee = unto Thyself.

22 **art** = hast been.

In the public reading of the Hebrew text v. 21 is repeated after v. 22, so that the book may end with comfort. The same is the case with Ecclesiastes, Isaiah, and Malachi. The synagogue use appoints this book to be read on the Fast of Ab, which commemorates the destruction of Jerusalem.