



WHAT THE
BIBLE
IS ABOUT

2021
SESSION
2

MICRV. SALOM.

LAMENTATIONS



Jeremiah – Chosen by God, Rejected by Men

He proclaimed an unpalatable warning for forty years: this world, this Kingdom, this comfortable way of life is coming to an end!



'Jeremiah Lamenting the
Destruction of Jerusalem'
by Rembrandt, 1630.

Hymns from Lamentations

● Lamentations 1 - Catastrophe

- All You Who Pass This Way
- O Jesus, We Adore Thee
- Alone Thou Goest Forth, O Lord

● Lamentations 2 - Cause

- **Holy, Holy, Holy! Lord God Almighty!**
- God of Our Life, Through All the Circling Years
- There's a Wideness in God's Mercy

● Lamentations 3 – Cure

- Amidst the mighty, where is he
- **Great Is Thy Faithfulness**
- A New Song for Morning and Evening

● Lamentations 4 – Consequences

- Dieu de L'Homme et de L'Autel (God of Man and the Altar)
- In the shadow of the rock Let me rest
- Yo quiero ser, Señor amado (I Want to Be What You Would Make Me)

● Lamentations 5 - Cry

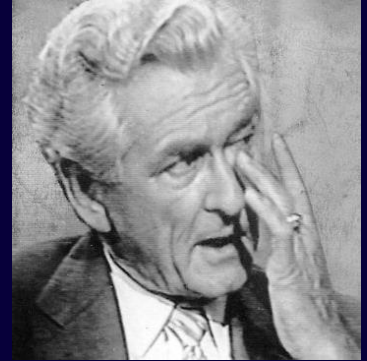
- Great God! how infinite art thou!
- הַשׁׁיבֵנוּ יְהוָה אֱלֹהֵינוּ (Restore us to Yourself, O Lord, that we may be restored)
- Praise, My Soul, the God of Heaven





“Men don’t cry”

- In Western society based upon Greco-Roman stoicism, it’s not manly to cry.
- Tears of Bob Hawke, Kevin Rudd and the two Malcolm's were big news in their day.
- When Bob Hope was touring Australia in 1978, an announcer asked about his drug-addicted daughter and he broke out in tears and was widely ridiculed.
- But in Israel it’s a manly thing to be able to cry. An Israeli can never become P.M. unless he can weep over the grave of an Israeli soldier. It takes a man to weep.



David wept. Jeremiah wept. Jesus wept.

The Prophet Jeremiah

- Jeremiah's life (c.650-c.570 BC) is better documented in Scripture than any other prophet. Jewish literature parallels his life with Moses (Deut. 18:18, etc.).
- The son of Hilkiah, a *kohen* (Jewish priest) from the Benjamin village Anathot, he was called by God c. 626 BC to prophesy of Judah's destruction by northern invaders.
- Rabbinic literature claims Ezekiel as his son.
- The Prophet Zephaniah mentored him and his relative Huldah was a contemporary prophetess. Initially a preaching prophet, his unpopular message resulted in plots and persecution. When he complained to God, he is told that things would get worse – and they did.
- Upon predicting that Jerusalem would fall to Babylon, he was cast into a cistern to be forgotten and die, but was saved and imprisoned. The Babylonians freed him in 587 BC. He remained with the newly appointed governors, fleeing with one to Egypt, where he died.

Jeremiah on the ruins of Jerusalem
by Horace Vernet, 1844.



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Man of Sorrows

The Messiah is central to every book in the Bible (Psa 40:7; Heb 10:7). In Lamentations, Jeremiah weeping over Jerusalem foreshadows Jesus Christ, the Man of Sorrows who weeps for His people.



'Jesus weeps over Jerusalem' by Enrique Simonet, 1892.

- “If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes.” Luke 19:43
- “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing! Mat 23:37

‘Jésus pleura’ by James Tissot, c.1886.





Jeremiah

- rejected by the people
- wept over the city of Jerusalem because of knowledge that destruction was coming
- hated without cause
- ridiculed by the leaders
- rejected by his family (Jer. 11:18–23)
- emphasized a “heart religion” and not just ritual
- taught by means of visual images using common objects and activities
- Jewish leaders rejected Jeremiah and his messages
- ended up in Egyptian exile
- considered a failure in his day
- proved right by history



Jesus

- rejected by the people
- wept over the city of Jerusalem because of knowledge that destruction was coming
- hated without cause
- ridiculed by the leaders
- rejected by His family (John 7:1–8)
- emphasized a “heart religion” and not just ritual
- taught by means of visual images using common objects and activities
- Jewish leaders rejected Jesus and His messages
- ended up on a Roman cross
- considered a failure in His day
- proved right by history

North of Jerusalem outside the Damascus Gate lie cliffs called ① Golgotha that resemble the face of a skull. To the west of the skull is the ② Garden Tomb, and to the east is a cave called ③ Jeremiah's Grotto. Golgotha, the peak of ancient Mount Moriah, looks down over the city of Jerusalem. Per tradition, Jeremiah sat in this grotto when he wrote the book of Lamentations; there he wept and cried over the desolation of Jerusalem as buildings were leveled and walls torn down.



2

1

3



McNAUGHTON
FINE ART



HEBREW POETRY



Literary device(s)

- **Parallelism** [*thought rhyme*] is a technique in which a second line repeats, clarifies or intensifies, or provides contrast to the first line.

- **Synonymous** – meanings of both are similar

*To know wisdom and instruction,
To discern the sayings of understanding. (Prov. 1:2)*

- **Synthetic** – second elaborates meaning of first

*It is better to heed a wise man's rebuke
than to listen to the song of fools. (Ecclesiastes 7:5)*

- **Antithetic** – meanings of both contrast

*The fear of the Lord is the beginning of knowledge;
Fools despise wisdom and instruction. (Prov. 1:7)*

Literary device(s)

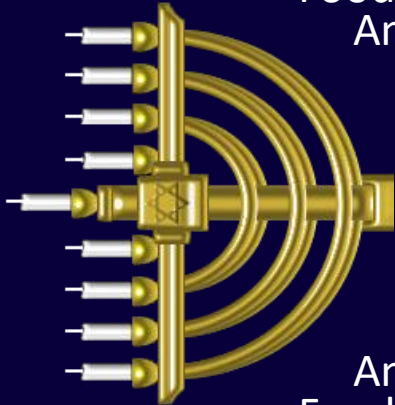
- **Chiasm** [concentric parallelism] – an A-B-C-B-A thought structure where the focus often is at C.

A 1st Thought
B 2nd Thought
C 3rd Thought
B' 4th Thought
A' 5th Thought



Example 1 – The Flood of Noah

A	Noah and his sons (Genesis 6:10)
B	All life on earth (6:13a)
C	Curse on earth (6:13b)
D	Ark (6:14-16)
E	All living creatures (6:17-20)
F	Food (6:21)
G	Animals in mans' hands (7:2-3)
H	Entry into Ark (7:13-16)
I	Waters increase (7:17-19)
J	Mountains covered (7:20)
K	God remembered Noah (8:1)
J'	Mountains visible (8:5)
I'	Waters decrease (8:13-14)
H'	Exit from Ark (8:15-19)
G'	Animals in man's hands (9:2)
F'	Food (9:3-4)
E'	All living creatures (9:10a)
D'	Ark (9:10b)
C'	Blessings on earth (9:13-16)
B'	All life on earth (9:17)
A'	Noah and his sons (9:19)



Example 2 – The Five Hymns of Lament

A

Chapter 1: The prophet dwells on the manifold miseries oppressed by which the city sits as a solitary widow weeping sorely.

B

Chapter 2: These miseries are described in connection with the national sins that had caused them.

C

- A. Sins of Jerusalem
- B. Wrath of the LORD
- C. Glimpse of hope

Chapter 3: Speaks of hope for the people of God. The chastisement would only be for their good; a better day would dawn for them.

B'

Chapter 4: Laments the ruin and desolation that had come upon the city and temple, but traces it only to the people's sins.

A'

Chapter 5: A prayer that Zion's reproach may be taken away in the repentance and recovery of the people.

More literary device(s)

- **Abbreviation** – shortened form of a word or phrase
 - Mr., ms., i.e., e.g., abbr., memo, AM, PM, etc.
 - Psycho, math, RSVP, CV, CEO, Dr., Email, BC
- **Acronym** - abbreviation formed from the initial letters of words or phrases; pronounced as a word.
 - TGIF, NRL, NASA, NSW, NZ, LOL, ATO, Anzac, ACT
 - ASAP, FAQ, FYI, LOL, XOXO, DIY, ETA, TBA, TGIF, DOB

Why use an acrostic?

- A. **A**wful is the site of the ruined city,
- B. **B**lood flows through the streets.
- C. **C**atastrophe has come to my people,
- D. **D**readful is their fate.
- E. **E**very house has been destroyed,
- F. **F**amilies are broken forever.
- G. **G**od has promised he would do this-
- H. **H**oly is his name.
- I. **I** am worn out with weeping,
- J. **J**ust broken in spirit,
- K. **K**nowing not why.
- L. **L**et me die like the others-
- M. **M**y life has no meaning.
- N. **N**ever again will I laugh
- O. **O**r dance for joy.
- P. **P**lease comfort me, Lord;
- Q. **Q**uieten my spirit,
- R. **R**emind me of your future plans.
- S. **S**ave your people from despair,
- T. **T**ell them you still love them.
- U. **U**nderstand their feelings,
- V. **V**ent anger on their destroyers.
- W. **W**e will again
- X. **eX**alt your name,
- Y. **Y**ield to your will,
- Z. **Z**ealous for your reputation.

Acrostics in Lamentations

1:1 אֵינֶה יְשׁוּבָה בְּדַד הָעִיר רַבְּתֵי עַם הָיְתָה כְּאַלְמָנָה רַבְּתֵי
בְּגוֹיִם שָׁרְתִי בַּמְדִּינוֹת הָיְתָה לְמַסֵּ:

1:2 כָּכֹ תִבְכֶּה בְּלֵילָה וְדַמְעָתָה עַל לֶחֶיךָ אֵין־לָהּ מְנַחֵם
מִכָּל־אַהֲבָיֶיהָ כָּל־רַעְיָהּ בָּגְדוּ בָּהּ הִיוּ לָהּ לְאֵיבִים:

1:3 גָּלְתָה יְהוּדָה מֵעֲנִי וּמֵרַב עֲבָדָה הִיא יְשׁוּבָה בְּגוֹיִם לֹא
מִצָּאָה מְנוּחַ כָּל־רֹדְפֶיהָ הַשְׁיִגוּהָ בֵּין הַמְּצָרִים:

⋮

1:21 שָׁמְעוּ כִּי נֶאֱנַחָה אָנִי אֵין מְנַחֵם לִי כָּל־אֵיבֵי שָׁמְעוּ רַעַ
תִּי שָׁשׂוּ כִּי אָתָּה עָשִׂיתָ הַבָּאָתָּ יוֹם־קָרְאתָ וַיְהִיו כְּמוֹנֵי:

1:22 תָּבֹא כָּל־רַעְתָּם לְפָנָיִךָ וְעוֹלָל לָמוֹ כִּי־אֲשֶׁר עוֹלָלְתָּ לִּי
עַל כָּל כְּשָׁעֵי כִּי־רַבּוֹת אֲנַחְתִּי וְלִבִּי דָּוָ:

Background

“And the Chaldeans burned the king’s house and the houses of the people with fire, and broke down the walls of Jerusalem.

“Then Nebuzaradan the captain of the guard carried away captive to Babylon the remnant of the people who remained in the city and those who defected to him, with the rest of the people who remained.”

Jeremiah 39:8-9



‘Capture of Jerusalem’ by Chagall, 1956.



The Flight of the Prisoners, James Tissot, 1902

Tisha B'Av

586 BC



The Flight of the Prisoners, James Tissot, 1902

Tisha B'Av

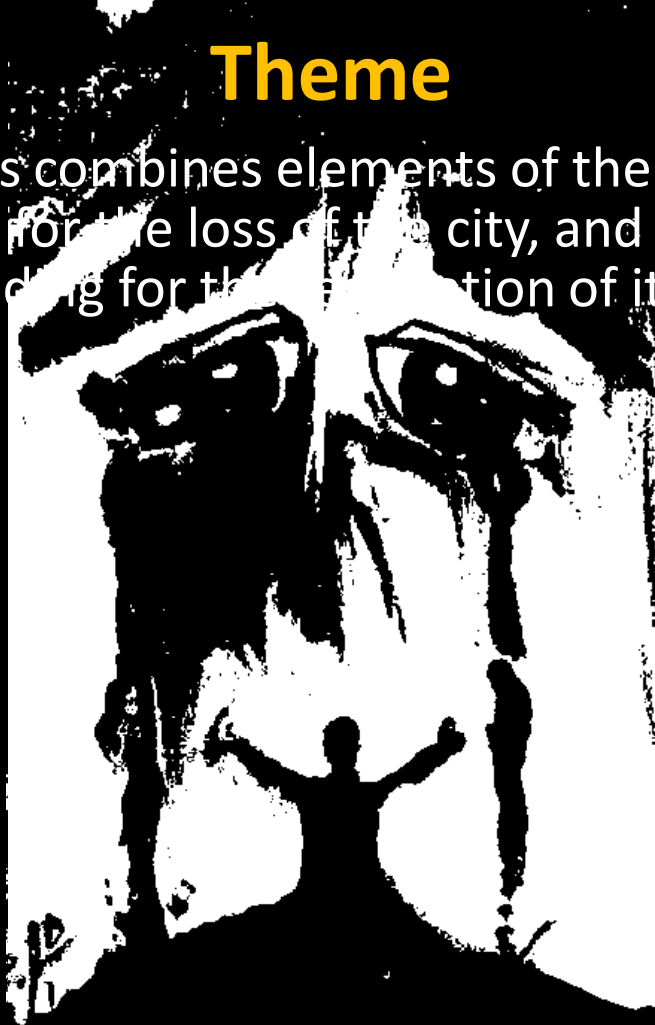
AD 70



Destruction of the Temple of Jerusalem, Francesco Hayez, 1867

Theme

- Lamentations combines elements of the *qinah*, a funeral dirge for the loss of the city, and a "communal lament" pleading for the restoration of its people.



Theme

- Lamentations combines elements of the *ginah*, a funeral dirge for the loss of the city, and a "communal lament" pleading for the restoration of its people. It reflects the view, traceable to the Sumerian literature of a thousand years earlier, that the destruction of the holy city was a punishment by God for the communal sin of its people.



Theme

- Lamentations combines elements of the *qinah*, a funeral dirge for the loss of the city, and a "communal lament" pleading for the restoration of its people. It reflects the view, traceable to the Sumerian literature of a thousand years earlier, that the destruction of the holy city was a punishment by God for the communal sin of its people.
- Beginning with the reality of disaster, Lamentations concludes with the bitter possibility that God may have finally rejected Israel (Lam. 5:22).
- Nevertheless, it also affirms confidence that God's compassions never fail but are new every morning (Lam. 3:22–33).

Outline

Jerusalem's Devastation

(Lamentations 1)

- Jeremiah's Sorrow (1:1–11)
- Jerusalem's Sorrow (1:12–22)

The Lord's Anger Explained

(Lamentations 2)

- The LORD'S Perspective (2:1–10)
- A Human Perspective (2:11–19)
- Jeremiah's Prayer (2:20–22)

Jeremiah's Griefs Expressed

(Lamentations 3)

- Jeremiah's Distress (3:1–20)
- Jeremiah's Hope (3:21–38)
- Jeremiah's Counsel/Prayer (3:39–66)

God's Wrath Detailed

(Lamentations 4)

- For Jerusalem(4:1-20).
- For Edom (4:21-22).

The Remnant's Prayers

(Lamentations 5)

- To Be Remembered by the LORD (5:1-18).
- A plea to Be Restored by the LORD (5:19-22).

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LAMENTATIONS

1





WHAT THE BIBLE IS ABOUT

LAMENTATIONS

CHAPTER 1

Jerusalem in Affliction

⌘¹ How lonely sits the city
That was full of people!
How like a widow is she,
Who was great among the nations!
The princess among the provinces
Has become a slave! ▽



Jerusalem in Affliction

א¹ How lonely sits the city
That was full of people!
How like a widow is she,
Who *was* great among the nations!
The princess among the provinces
Has become a slave! ♡

ב² She weeps bitterly in the night,
Her tears *are* on her cheeks;
Among all her lovers
She has none to comfort *her*.
All her friends have dealt treacherously with her;
They have become her enemies. ♡

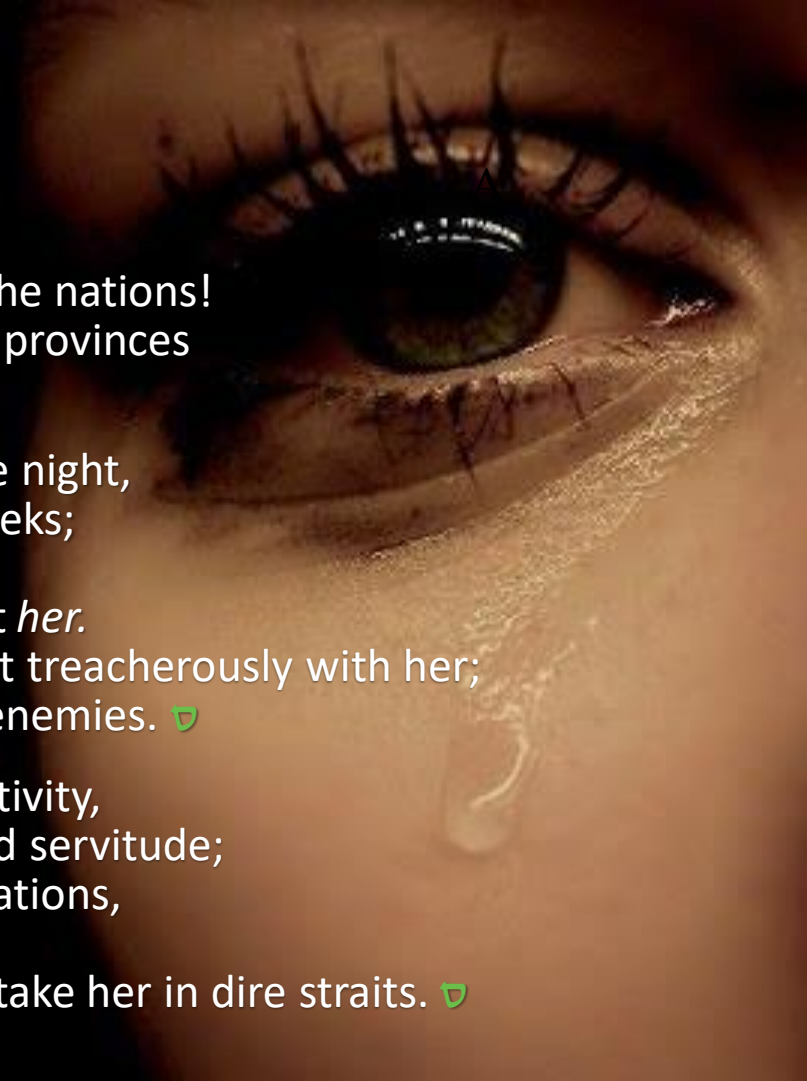


Jerusalem in Affliction

א¹ How lonely sits the city
That was full of people!
How like a widow is she,
Who *was* great among the nations!
The princess among the provinces
Has become a slave! ▼

ב² She weeps bitterly in the night,
Her tears *are* on her cheeks;
Among all her lovers
She has none to comfort *her*.
All her friends have dealt treacherously with her;
They have become her enemies. ▼

ג³ Judah has gone into captivity,
Under affliction and hard servitude;
She dwells among the nations,
She finds no rest;
All her persecutors overtake her in dire straits. ▼



† 4 The roads to Zion mourn
Because no one comes to the set feasts.
All her gates are desolate;
Her priests sigh,
Her virgins are afflicted,
And she *is* in bitterness. ▽



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Because no one comes to the set feasts.
All her gates are desolate;
Her priests sigh,
Her virgins are afflicted,
And she *is* in bitterness. ♡

† 5 Her adversaries have become the master,
Her enemies prosper;
For the LORD has afflicted her
Because of the multitude of
her transgressions.
Her children have gone into
captivity before the enemy. ♡



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Because no one comes to the set feasts.
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⤴ 5 Her adversaries have become the master,
Her enemies prosper;
For the LORD has afflicted her
Because of the multitude of
her transgressions.
Her children have gone into
captivity before the enemy. ▽

⤴ 6 And from the daughter of Zion
All her splendor has departed.
Her princes have become like deer
That find no pasture,
That flee without strength
Before the pursuer. ▽

7 In the days of her affliction and roaming,
Jerusalem remembers all her pleasant things
That she had in the days of old.
When her people fell into the hand of the enemy,
With no one to help her,
The adversaries saw her
And mocked at her downfall. ▽

8 Jerusalem has sinned gravely,
Therefore she has become vile.
All who honored her despise her
Because they have seen her nakedness;
Yes, she sighs and turns away. ▽

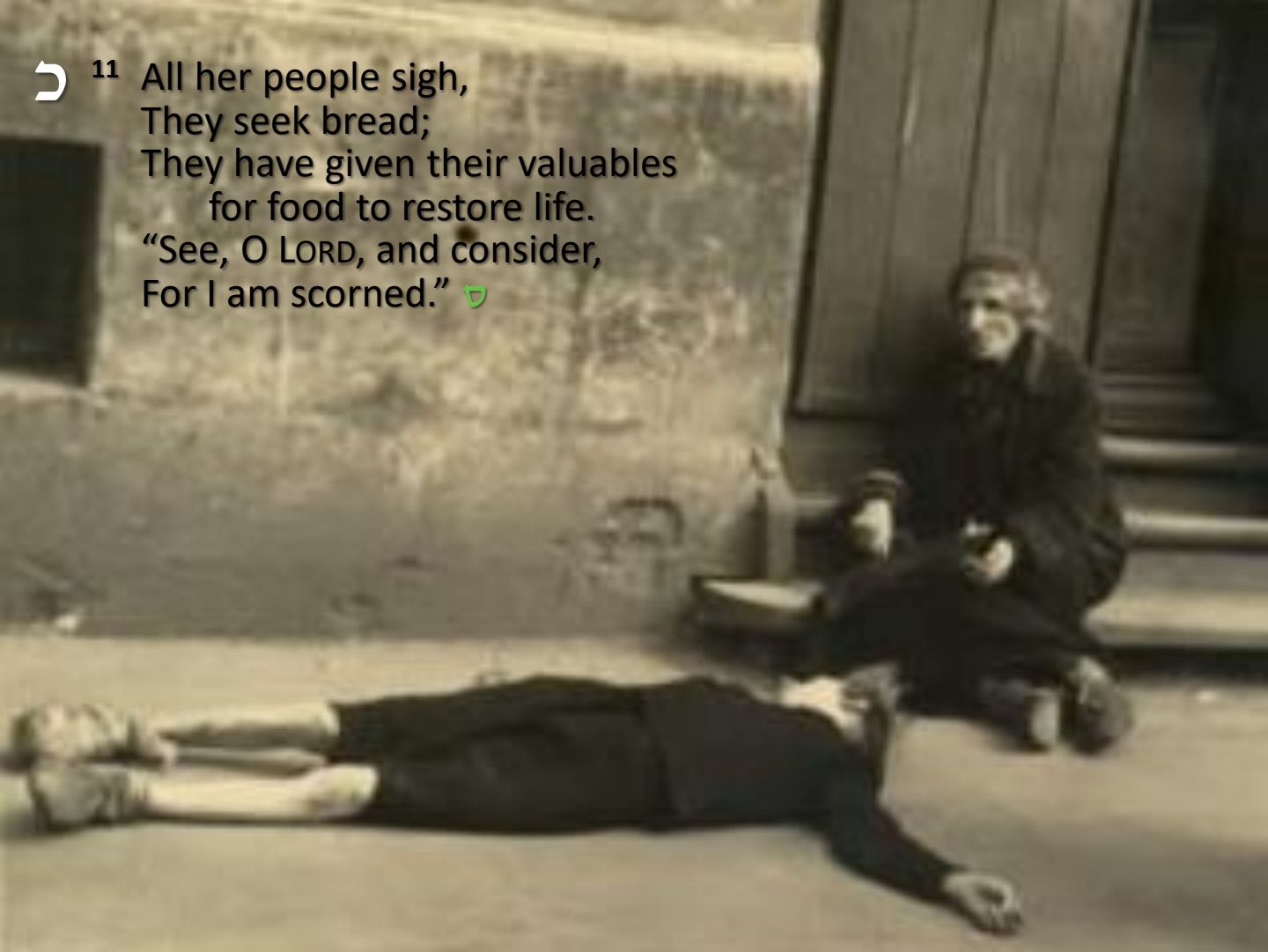
9 Her uncleanness *is* in her skirts;
She did not consider her destiny;
Therefore her collapse was awesome;
She had no comforter.
“O LORD, behold my affliction,
For *the* enemy is exalted!” ▽



- › ¹⁰ The adversary has spread his hand
Over all her pleasant things;
For she has seen the nations enter her sanctuary,
Those whom You commanded
Not to enter Your assembly. ▽



↩ ¹¹ All her people sigh,
They seek bread;
They have given their valuables
for food to restore life.
“See, O LORD, and consider,
For I am scorned.” 📖



↳ ¹² *“Is it nothing to you, all you who pass by?
Behold and see
If there is any sorrow like my sorrow,
Which has been brought on me,
Which the LORD has inflicted
In the day of His fierce anger. ▽*



'Jeremiah Lamenting the Destruction of Jerusalem' by Rembrandt, 1630.

מ¹³ “From above He has sent
Fire into my bones,
And it overpowered them;
He has spread a net for
my feet
And turned me back;
He has made me desolate
And faint all the day. ▽



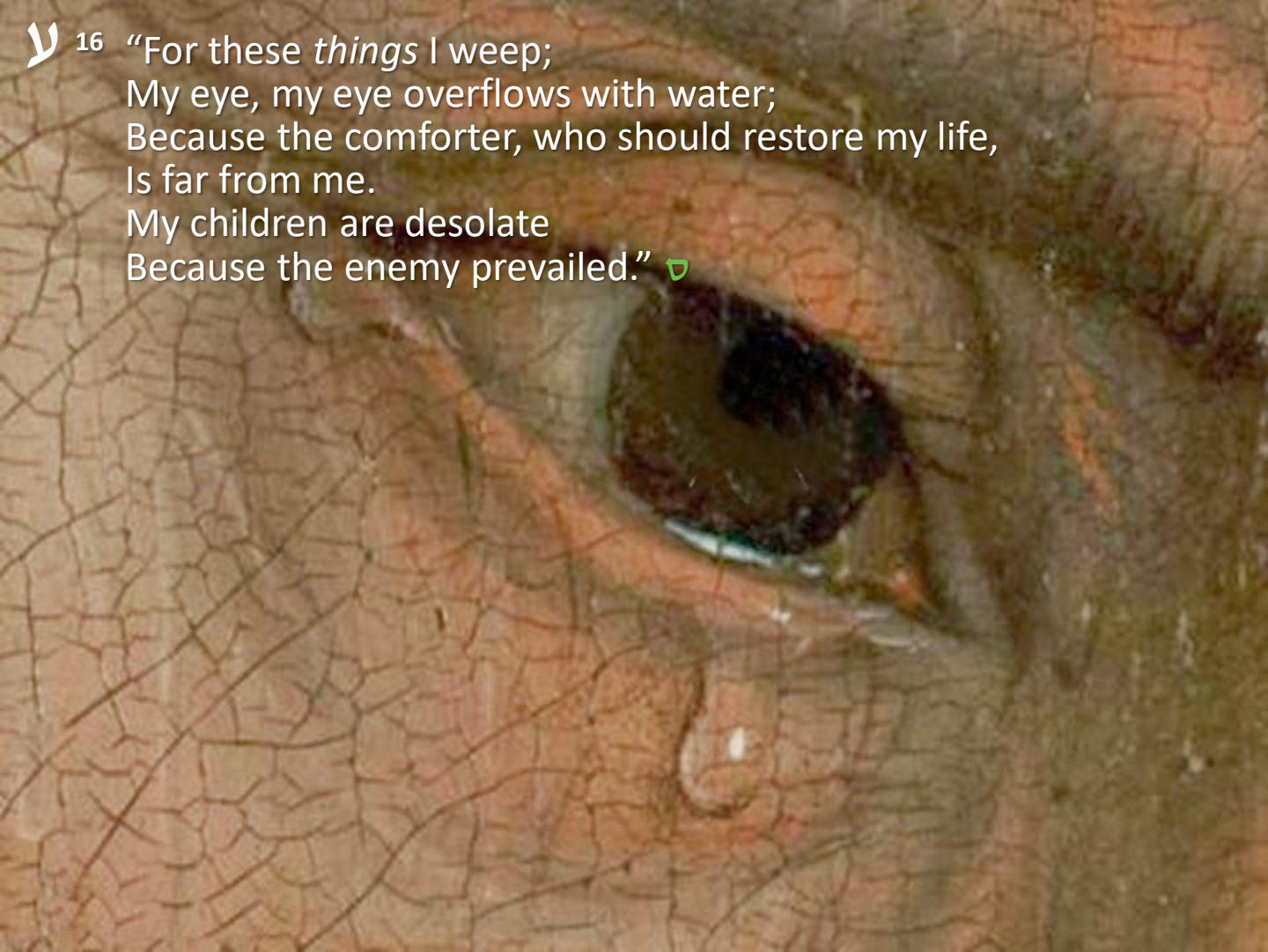
*Jeremiah on the ruins of Jerusalem
by Horace Vernet, 1844.*

14 “The yoke of my transgressions was bound;
They were woven together by His hands,
And thrust upon my neck.
He made my strength fail;
The Lord delivered me into the
hands of *those whom* I am not
able to withstand. ♡




15 “The Lord has trampled underfoot
all my mighty *men* in my midst;
He has called an assembly against
me
To crush my young men;
The Lord trampled *as* in a
winepress
The virgin daughter of Judah. ♪



A close-up photograph of a human eye. The skin around the eye is severely cracked and dry, with deep fissures. A single, large, clear tear is falling from the lower eyelid. The eye itself is dark and appears somewhat swollen or irritated. The overall tone is somber and evocative of suffering.

16 “For these *things* I weep;
My eye, my eye overflows with water;
Because the comforter, who should restore my life,
Is far from me.
My children are desolate
Because the enemy prevailed.”



ד¹⁷ Zion spreads out her hands,
But no one comforts her;
The LORD has commanded concerning Jacob
That those around him *become* his adversaries;
Jerusalem has become an unclean thing among them. ▼

‘The Prophet Isaiah’ by Marc Chagall, 1968.



18

“The LORD is righteous,
For I rebelled against His
commandment.

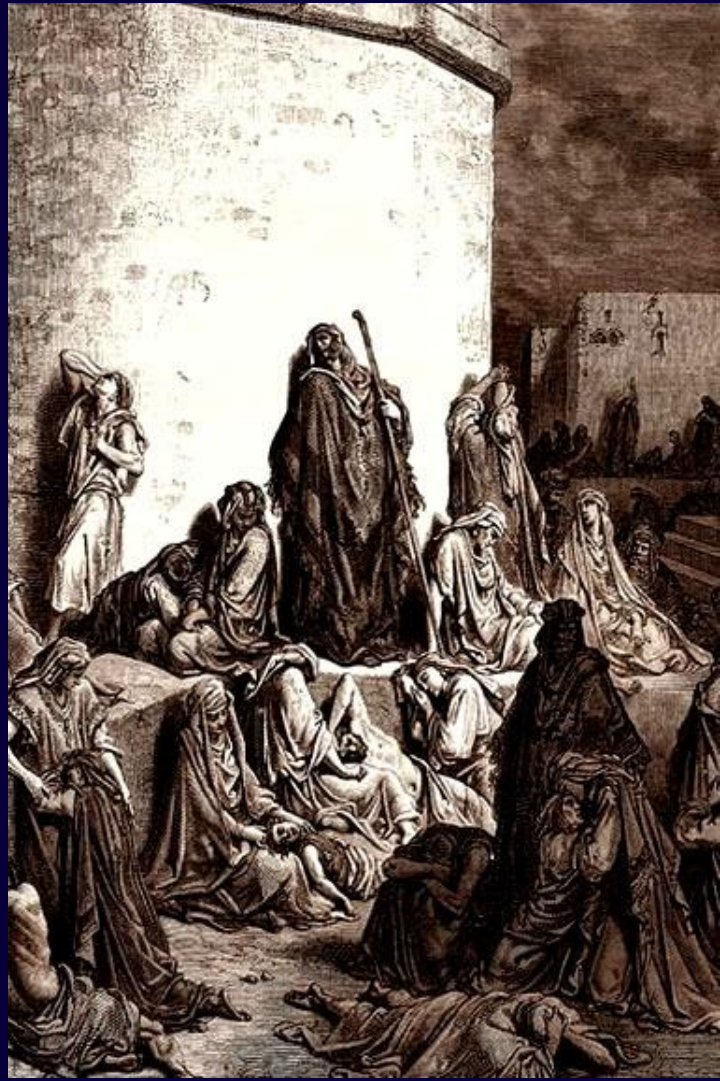
Hear now, all peoples,
And behold my sorrow;
My virgins and my young
men

Have gone into captivity. ▽



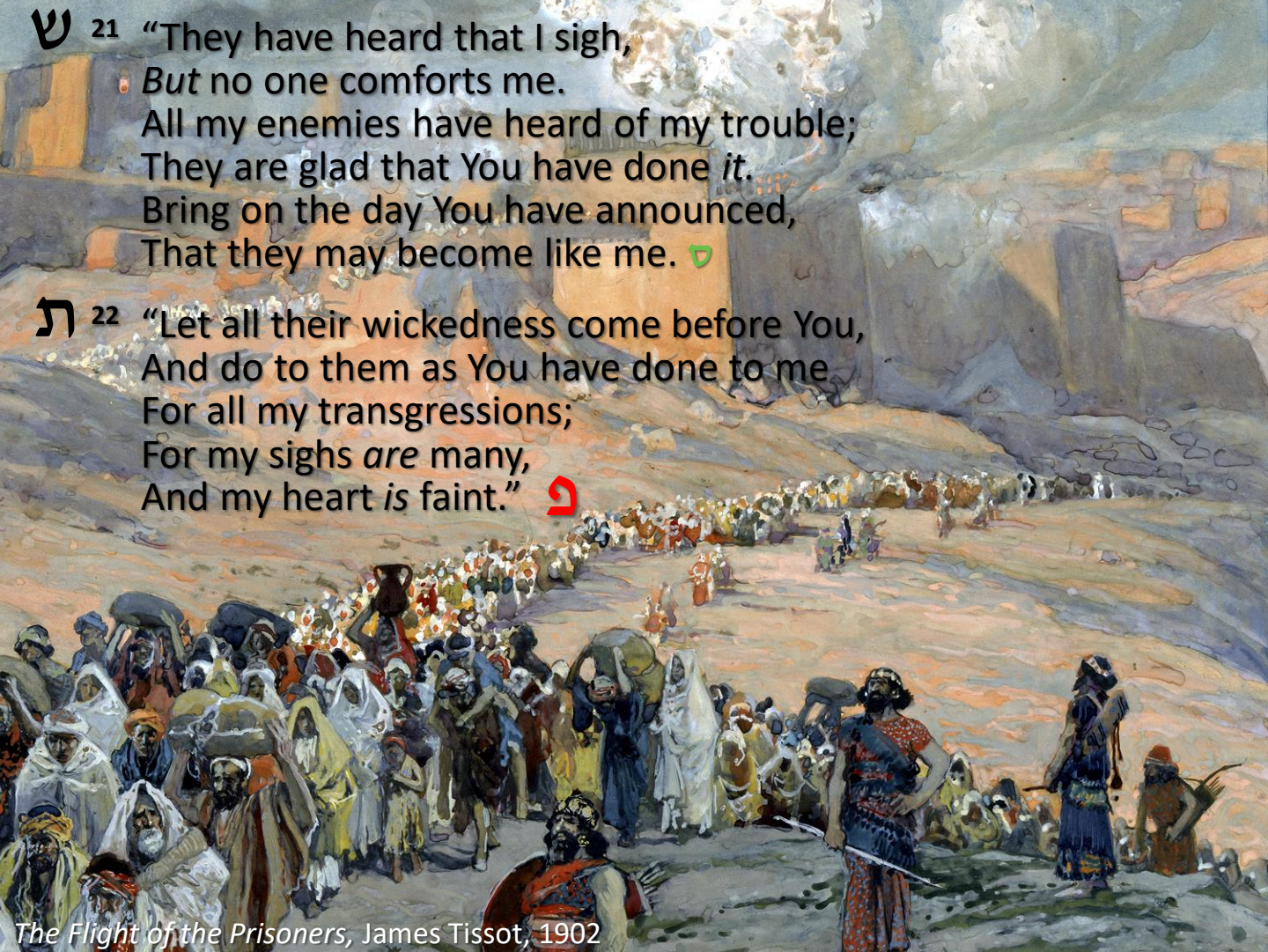
פ¹⁹ “I called for my lovers,
But they deceived me;
My priests and my elders
Breathed their last in the
city,
While they sought food
To restore their life. ♣

ר²⁰ “See, O LORD, that I *am* in
distress;
My soul is troubled;
My heart is overturned
within me,
For I have been very
rebellious.
Outside the sword bereaves,
At home *it is* like death. ♣



ש 21 “They have heard that I sigh,
But no one comforts me.
All my enemies have heard of my trouble;
They are glad that You have done *it*.
Bring on the day You have announced,
That they may become like me. ♣

ת 22 “Let all their wickedness come before You,
And do to them as You have done to me
For all my transgressions;
For my sighs *are* many,
And my heart *is* faint.” ♣



The Flight of the Prisoners, James Tissot, 1902

A(1:1) 1:1 How lonely she is now, the once crowded city!

B(1:2) 1:2 With not one to console her of all her dear ones;

C(1:3) 1:3 Yet where she lives among the nations she finds no place to rest:

D(1:4) 1:4 All her gateways are deserted, her priests groan,

E(1:5) 1:5 The LORD has punished her for her many sins.

F(1:6) 1:6 Her princes, like rams that find no pasture

G(1:7) 1:7 she had no one to help her

H(1:8) 1:8 She herself groans and turns away.

I(1:9) 1:9 Her filth is on her skirt

J(1:10) 1:10 She has seen those nations enter her sanctuary

K(1:11) 1:11 Look O LORD, and see how worthless I have become!

K'(1:12) 1:12 look and see Whether there is any suffering like my suffering

J'(1:13) 1:13 He left me desolate, in pain all the day.

I'(1:14) 1:14 They have settled about my neck, he has brought my strength to its knees

H'(1:15) 1:15 The LORD has trodden in the wine press virgin daughter Judah.

G'(1:16) 1:16 Far from me are all who could console me, any who might revive me

F'(1:17) 1:17 Zion stretched out her hands, but there was no one to console her

E'(1:18) 1:18 I had defied his command

D'(1:19) 1:19 My priests and my elders perished in the city

C'(1:20) 1:20 Look, O LORD, upon my distress

B'(1:21) 1:21 there is no one to console me

A'(1:22) 1:22 My groans are many, and I am sick at heart.

First Song




Viewed from the outside looking in



Viewed from the inside looking out

- A: Lamentation.
- E: Rebellion.
- I: Dirty.
- B: No one to console.
- F: No one to console.
- J: Devastation.
- C: Sufferings.
- G: No one to console.
- K: See my suffering.
- D: Priests.
- H: Her sufferings.

An aerial photograph of the Temple Mount in Jerusalem, Israel. The image shows the Dome of the Rock with its prominent golden dome on the left. In the center, the Wailing Wall (Western Wall) is visible, with a large crowd of people gathered in the courtyard below it. The surrounding area includes various buildings, a paved plaza, and a hillside with more structures in the background. The entire scene is framed by a decorative gold border.

The
Wailing Wall
of the
Old Testament

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LAMENTATIONS



- A(2:1)** 2:1 Unmindful of his footstool on the day of his wrath. (2:1)
- B(2:2)** 2:2 He has brought to the ground in dishonour her king and her princes. (2:2)
- C(2:3)** 2:3 He broke off, in fiery wrath, the horn that was Israel's whole strength (2:3)
- D(2:4)** 2:4 He took his stand as a foe, and slew all on whom the eye doted (2:4)
- E(2:5)** 2:5 For daughter Judah he has multiplied moaning and groaning. (2:5)
- F(2:6)** 2:6 He has scorned in fierce wrath both king and priest. (2:6)
- G(2:7)** 2:7 Who shout in the house of the LORD as on a feast day. (2:7)
- H(2:8)** 2:8 The LORD marked for destruction the wall of daughter Zion (2:8)
- I(2:9)** 2:9 And her prophets have not received any vision from the LORD. (2:9)
- J(2:10)** 2:10 On the ground in silence sit the old men of daughter Zion (2:10)
- K(2:11)** 2:11 As child and infant faint away in the open spaces of the town. (2:11)
- K'(2:12)** 2:12 They ask their mothers, "Where is the cereal?" (2:12)
- J'(2:13)** "2:13 To what can I liken or compare you, O daughter Jerusalem? (2:13)"
- I'(2:14)** 2:14 Your prophets had for you false and specious visions (2:14)
- H'(2:15)** 2:15 They hiss and wag their heads over daughter Jerusalem (2:15)
- G'(2:16)** 2:16 All your enemies open their mouths against you (2:16)
- F'(2:17)** 2:17 Letting the enemy gloat over you and exalting the horn of your foes. (2:17)
- E'(2:18)** "2:18 moan, O daughter Zion! (2:18)"
- D'(2:19)** 2:19 Lift up your hands to him for the lives of your little ones (2:19)
- C'(2:20)** 2:20 Are priest and prophet to be slain in the sanctuary of the LORD? (2:20)
- B'(2:21)** 2:21 Dead in the dust of the streets lie young and old (2:21)
- A'(2:22)** "2:22 There was not, on the day of your wrath (2:22)"

Second Song

A: Anger.

B: Falling.

C: Death of leaders.

D: Beloved.

E: Girls.

F: Leaders.

G: Enemies.

H: Girls.

I: Prophets.

J: Girls.

K: Infants.

DEUTERONOMY 28

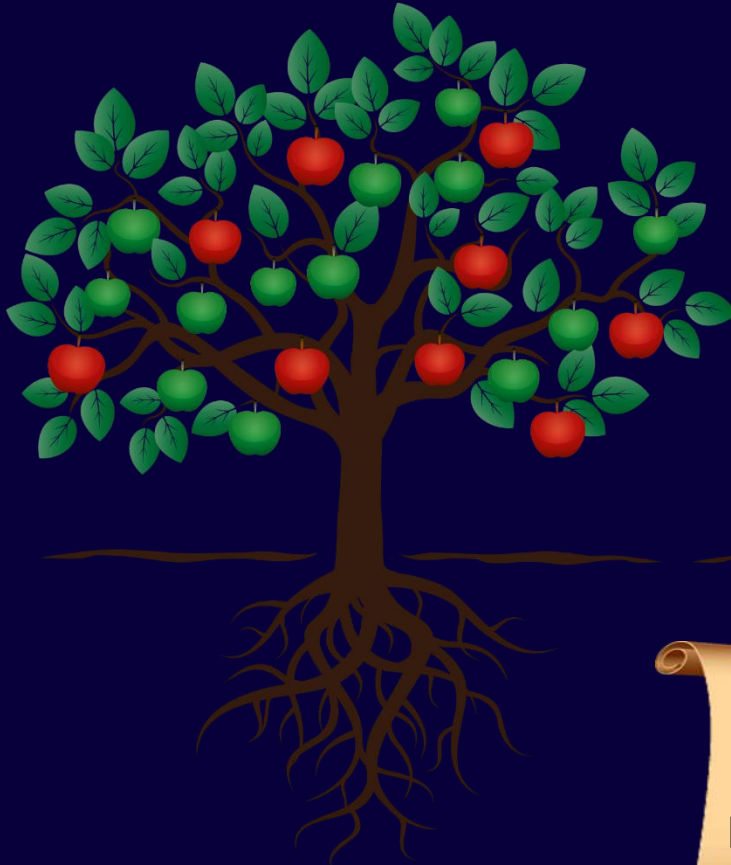
BLESSINGS

AND

CURSES



Parallels with Deuteronomy



She dwells among
the nations; she finds
no resting place.
(Lam. 1:3)

Lamentations

Deuteronomy

Among those nations you will
find no repose, no resting
place for the sole of your foot.
(Deut. 28:65)

Deuteronomy 28

Blessings

Deu 28:1 "And if you faithfully obey the voice of YHWH your Elohim, being careful to do all his commandments that I command you today, YHWH your Elohim will set you high above all the nations of the earth.

Deu 28:2 And all these blessings shall come upon you and overtake you, if you obey the voice of YHWH your Elohim.

Curses

Deu 28:15 "But if you will not obey the voice of YHWH your Elohim or be careful to do all his commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you.

Parallels with Deuteronomy I

DEUTERONOMY	LAMENTATIONS
28:65 Among those nations you will find no repose, no resting place for the sole of your foot.	1:3 She dwells among the nations; she finds no resting place.
28:25 The Lord will cause you to be defeated before your enemies.	1:6 In weakness they have fled before the pursuer. You will come at them from one direction but flee from them in seven.
28:41 You will have sons and daughters but you will not keep them, because they will go into captivity.	1:18 My young men and maidens have gone into exile.
28:37 You will become a thing of horror and an object of scorn and ridicule to all the nations where the Lord will drive you.	2:15 All who pass your way clap their hands at you; they scoff and shake their heads at daughter Jerusalem.
28:50 . . . a fierce-looking nation without respect for the old or pity for the young.	2:21 Young and old lie together in the dust of the streets.

Parallels with Deuteronomy II

DEUTERONOMY	LAMENTATIONS
28:56-57 The most gentle and sensitive among you will begrudge the husband she loves and her own son or daughter the afterbirth from her womb and the children she bears . . . for she intends to eat them secretly during the siege.	4:10 With their own hands compassionate women have cooked their own children
28:65 Among those nations you will find no repose.	5:5 We are weary and find no rest.
28:30 You will be pledged to be married to a woman, but another will take her and ravish her.	5:11 Women have been ravished in Zion, and virgins in the towns of Judah.
28:50 . . . a fierce-looking nation without respect for the old	5:12 Elders are shown no respect.
28:26 Your carcasses will be food for all the birds of the air and the beasts of the earth, and there will be no one to frighten them away.	5:18 Mount Zion . . . lies desolate, with jackals prowling over it . . .

Choosing Sides

The consequences God ordains for those who obey and disobey him

Deuteronomy 28

Curses for Disobedience

Cursed in the city and country
Infertile women
Destroyed crops
Infertile livestock
Scarce bread and grain
Cursed coming in and going out
Defeated by enemies
Ridiculed by other nations
Filled with fear and despair
Powder and dust instead of rain
Borrow from other nations rather than lend
Be the tail and not the head
Afflicted with many diseases

Blessings for Obedience

Blessed in the city and country
Fertile women
Plentiful crops
Fertile livestock
Abundant bread and grain
Blessed coming in and going out
Defeat enemies
Established as God's holy people
Feared by other nations
Plentiful rain
Lend to other nations rather than than borrow
Be the head and not the tail



DEUTERONOMY 28

BLESSINGS



Deuteronomy 28: Blessings on Obedience

¹ “Now it shall come to pass, if you diligently obey the voice of the LORD your God, to observe care-fully all His commandments which I command you today, that the LORD your God will set you high above all nations of the earth.

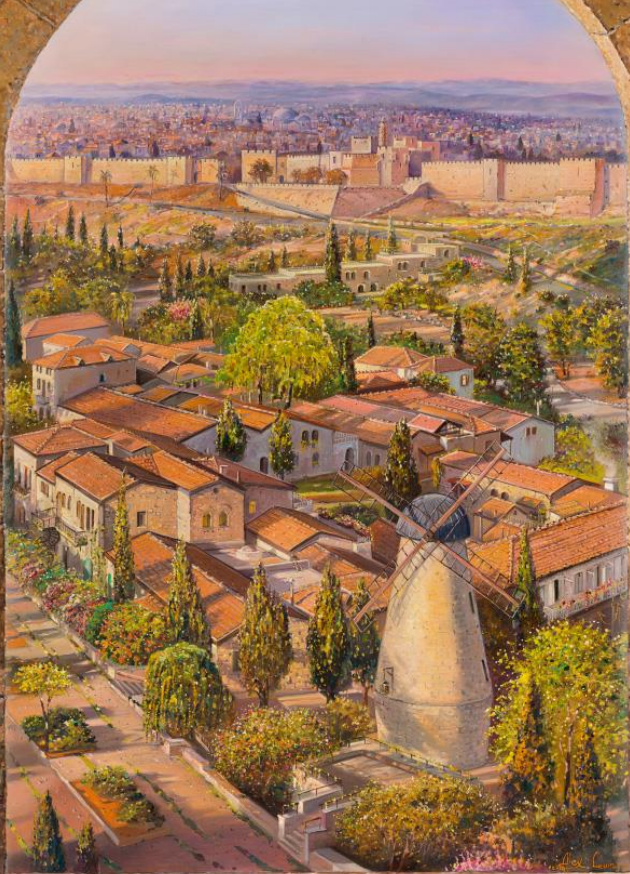


AND ALL THESE
BLESSINGS
SHALL COME UPON YOU
AND OVERTAKE YOU,

IF YOU OBEY
THE VOICE
OF
THE LORD
YOUR GOD.

Deuteronomy
28:2

3 “Blessed shall you be
in the city, and



ירושלים

blessed shall you be
in the country.



- 4 “Blessed *shall be* the fruit of your body, the produce of your ground and the increase of your herds, the increase of your cattle and the offspring of your flocks.
- 5 “Blessed *shall be* your basket and your kneading bowl.
- 6 “Blessed *shall you be* when you come in, and blessed shall you be when you go out.”

Blessed shall you be when you come **in**,
&
Blessed shall you be when you go **out**.

7 “The LORD will cause your enemies who rise against you to be defeated before your face; they shall come out against you one way and flee before you seven ways.

Deuteronomy 28:7

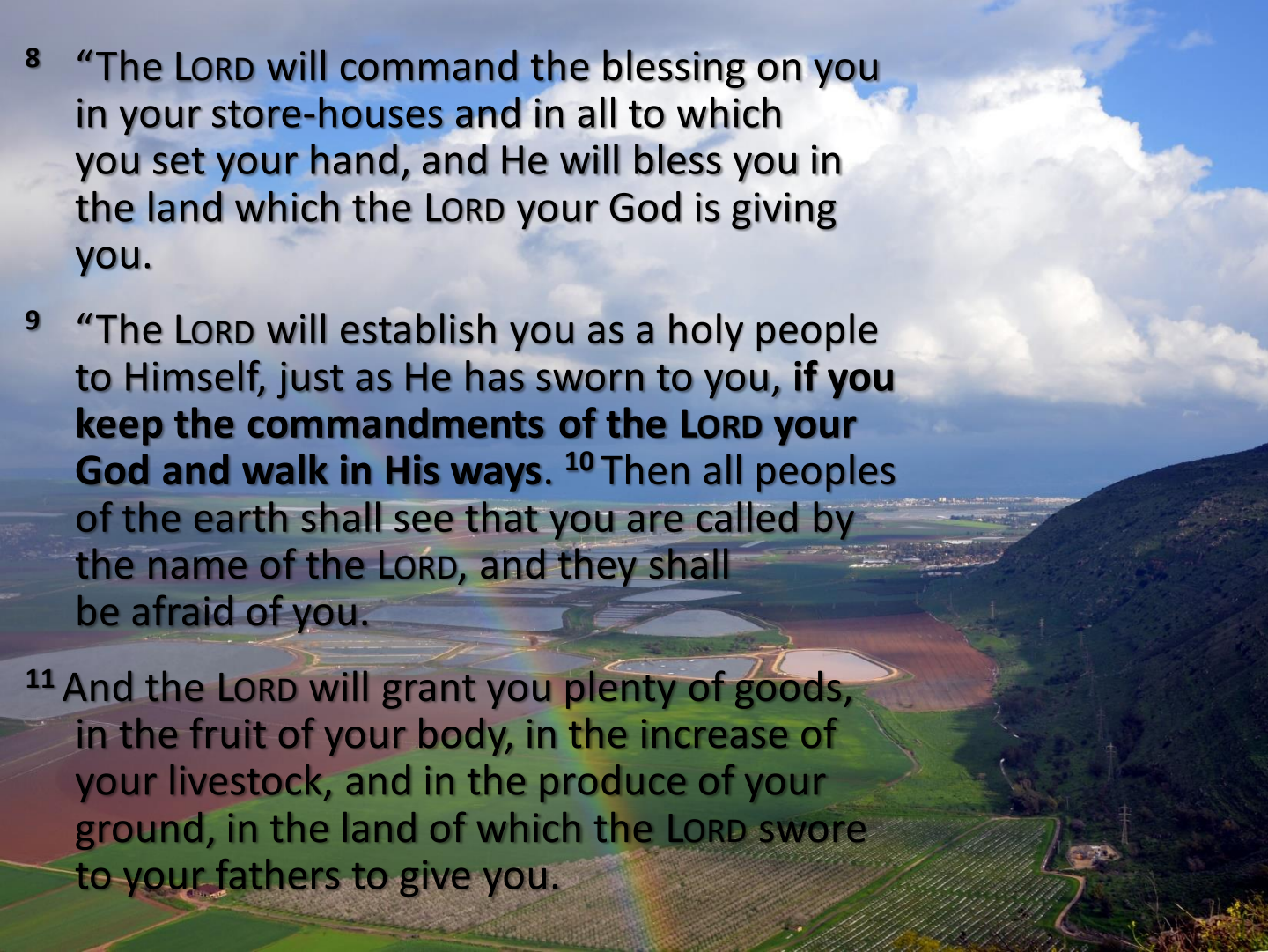
New King James Version

The LORD will cause your enemies who rise against you to be defeated before your face; they shall come out against you one way and flee before you seven ways.

8 “The LORD will command the blessing on you in your store-houses and in all to which you set your hand, and He will bless you in the land which the LORD your God is giving you.

9 “The LORD will establish you as a holy people to Himself, just as He has sworn to you, **if you keep the commandments of the LORD your God and walk in His ways.** ¹⁰ Then all peoples of the earth shall see that you are called by the name of the LORD, and they shall be afraid of you.

¹¹ And the LORD will grant you plenty of goods, in the fruit of your body, in the increase of your livestock, and in the produce of your ground, in the land of which the LORD swore to your fathers to give you.



12 The LORD will open to you His good treasure, the heavens, to give the rain to your land in its season, and to bless all the work of your hand. You shall lend to many nations, but you shall not borrow.

13 And the LORD will make you the head and not the tail; you shall be above only, and not be beneath if you heed the commandments of the LORD your God, which I command you today, and are careful to observe *them*.

14 So you shall not turn aside from any of the words which I command you this day, *to the right or the left*, to go after other gods to serve them.



DEUTERONOMY 28

CURSES

