

Welcome To Sunday Night Bible Fellowship

Every word inspired.



Every word proclaimed.

"We proclaim Him, warning every man and teaching every man with all wisdom, so that we may present every man mature in Christ." Col 1:28



"The Horror of Sin "

Lamentations 2:11-22

January 24, 2021

Lam 2:11-22

11 My eyes fail because of tears,
My spirit is greatly troubled;
My heart is poured out on the earth
Because of the destruction of the daughter of my people,
When little ones and infants faint
In the streets of the city.

12 They say to their mothers,
"Where is grain and wine?"
As they faint like a wounded man
In the streets of the city,
As their life is poured out
On their mothers' bosom.

13 How shall I admonish you?
To what shall I compare you,
O daughter of Jerusalem?
To what shall I liken you as I comfort you,
O virgin daughter of Zion?
For your ruin is as vast as the sea;
Who can heal you?

SIN

will take you farther than you want to
GO.

keep you longer than you want to
STAY.

cost you more than you want to
PAY.

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- Notice how this affects Jeremiah –
- his eyes – can't see
- his spirit - מַעֵה **me`ah** (may-aw') - bowels, stomach
- his heart - קָבֵד **kabed** (kaw-bade'); - liver
- “little ones” - עוֹלָל **owlel** (o-lale'); - child, babe, little one
- “infants” - יָנֵק **yanaq** (yaw-nak') - still nursing
- Just when you thought things could not get any worse during the siege of Jerusalem, Jeremiah now takes us to a whole new level.

The death of infants in the Bible as a result of judgment.

- It is no coincidence that the mention of infants follows on the mention of the elders.

10 The elders of the daughter of Zion

Sit on the ground, they are silent.

They have thrown dust on their heads;

They have girded themselves with sackcloth.

The virgins of Jerusalem

Have bowed their heads to the ground.

- There is suffering here at each extreme of life, and hence we are to infer that there is suffering all between.
- Everyone suffers in different ways.

1 Sam 15:2-3

2 "Thus says the Lord of hosts, 'I will punish Amalek for what he did to Israel, how he set himself against him on the way while he was coming up from Egypt.

3 'Now go and strike Amalek and utterly destroy all that he has, and do not spare him; but put to death both man and woman, child and infant, ox and sheep, camel and donkey.'"

2 Sam 12:13-14

13 Then David said to Nathan, "I have sinned against the Lord." And Nathan said to David, "The Lord also has taken away your sin; you shall not die.

14 "However, because by this deed you have given occasion to the enemies of the Lord to blaspheme, the child also that is born to you shall surely die."

Ps 137:8-9

8 O daughter of Babylon, you devastated one,

How blessed will be the one who repays you

With the recompense with which you have repaid us.

9 How blessed will be the one who seizes and dashes your little ones

Against the rock.

Gen 7:4

4 "For after seven more days, I will send rain on the earth forty days and forty nights; and I will blot out from the face of the land **every living thing** that I have made."

Hos 9:16-17

16 Ephraim is stricken, their root is dried up,
They will bear no fruit.

Even though they bear children,
I will slay the precious ones of their womb.

17 My God will cast them away
Because they have not listened to Him;

Hos 13:16

16 Samaria will be held guilty,
For she has rebelled against her God.
They will fall by the sword,
Their little ones will be dashed in pieces,
And their pregnant women will be ripped open.

- God takes the lives of infants and small children as punishment to the parents for their sin.
- The infants and children, assuming they have not reached the age of understanding, go into the presence of the Lord.
- Therefore fairness is not the issue. The children did not lose anything.
- The judgment is done to show the parents the high cost of their sin.
- The pain the parents feel is miniscule compared to the hurt and pain God felt for their sin and idolatry.
- Our problem is that we do not realize how much our sin hurts God.

**The Death of Infants in the Bible
Does Not Mean
God's Love Is Lower Than We Thought.
It Means Man's Sin
Is Greater Than We Thought.**

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- The infants who can talk cry out, "Mom, I'm starving, I need food, I'm going to die. Give me anything, some grain some wine, anything. But there is nothing to give them."
- They topple over as if someone had shot them.
- The prophet observed small children and infants fainting in the streets for lack of food and drink.
- They were dying in their mothers' arms for lack of nourishment.
- How could the parents bear to watch this? Nothing they could do?

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- Lamentations is not a book of consolation; it is a book that refuses to console.
- Jeremiah finds himself unable to comfort the devastated city.
- Comfort was beyond the scope of human words because the devastation of the city was unparalleled.
- As far as the sea extends itself to the boundaries of the land, so does your devastation extend to the boundaries of the city.
- If Jerusalem is again to flourish it must be by a revival from the dead.
- Sin has no hope.

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**14 Your prophets have seen for you
False and foolish visions;
And they have not exposed your iniquity
So as to restore you from captivity,
But they have seen for you false and misleading oracles.**

15 All who pass along the way
Clap their hands in derision at you;
They hiss and shake their heads
At the daughter of Jerusalem,
"Is this the city of which they said,
'The perfection of beauty,
A joy to all the earth?'"

16 All your enemies
Have opened their mouths wide against you;
They hiss and gnash their teeth.
They say, "We have swallowed her up!
Surely this is the day for which we waited;
We have reached it, we have seen it."

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- The false prophets had misled the people.

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False and foolish visions;

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So as to restore you from captivity,

But they have seen for you false and misleading oracles.

- The false prophets had misled the people.
- They promised that God would rescue Jerusalem and Judah from the Babylonians.
- They kept inventing explanations which really explained nothing.
- They had not told them the truth that would have led them to return to God and spared them from captivity.
- What is clear is that, instead of **exposing sin** so that it could be dealt with, they just painted over it to hide it from view.
- They told the people what they wanted to hear.
- If you are going to keep the people of God from the judgment of God, you have to tell them the truth about sin.

Ezek 13:1-9

1 Then the word of the Lord came to me saying,

2 "Son of man, prophesy against the prophets of Israel who prophesy, and say to those who prophesy from their own inspiration, 'Listen to the word of the Lord!'

3 'Thus says the Lord God, "Woe to the foolish prophets who are following their own spirit and have seen nothing.

4 "O Israel, your prophets have been like foxes among ruins.

5 "You have not gone up into the breaches, nor did you build the wall around the house of Israel to stand in the battle on the day of the Lord.

6 "They see falsehood and lying divination who are saying, 'The Lord declares,' when the Lord has not sent them; yet they hope for the fulfillment of their word.

7 "Did you not see a false vision and speak a lying divination when you said, 'The Lord declares,' but it is not I who have spoken?"

8 Therefore, thus says the Lord God, "Because you have spoken falsehood and seen a lie, therefore behold, I am against you," declares the Lord God.

9 "So My hand will be against the prophets who see false visions and utter lying divinations. They will have no place in the council of My people,

Jer 5:31

31 The prophets prophesy falsely,

And the priests rule on their own authority;

And My people love it so!

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False and foolish visions;

And they have not exposed your iniquity

So as to restore you from captivity,

But they have seen for you false and misleading oracles.

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- Jerusalem was the envy of the surrounding nations: they longed for its destruction, and rejoiced when it took place.

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- Jerusalem was the envy of the surrounding nations: they longed for its destruction, and rejoiced when it took place.
- "Clap their hands," "hiss," and "shake their heads" are terms normally associated with mocking.
- Jerusalem's destruction was no act of random violence. Rather, it was a specific act by God intended to punish the long-term sins of a specific nation, Israel.

1. Its location was superb. Nature pointed out the heights of Zion for a metropolis. Especially when beheld from the brow of Olivet the city impresses every traveler with admiration.
2. Its history and memorable associations. Won by the valour of David, adorned by the magnificence of Solomon, the home of heroes and of saints, this city possessed a fascination with which few cities of the earth could compare.
3. Its sacred edifice ranked alone, far above all the temples of the ancient world. Not that its architecture was commanding or beautiful in the highest degree; but. that its erection, its dedication, the presence of God, all lent an interest and a sacredness to the peerless building.
4. Its sacrifices and festivals, which were attended by hundreds of thousands of worshippers, were altogether unique.

- unknown author

**17 The Lord has done what He purposed;
He has accomplished His word
Which He commanded from days of old.
He has thrown down without sparing,
And He has caused the enemy to rejoice over you;
He has exalted the might of your adversaries.**

18 Their heart cried out to the Lord,
"O wall of the daughter of Zion,
Let your tears run down like a river day and night;
Give yourself no relief,
Let your eyes have no rest.

19 "Arise, cry aloud in the night
At the beginning of the night watches;
Pour out your heart like water
Before the presence of the Lord;
Lift up your hands to Him
For the life of your little ones
Who are faint because of hunger
At the head of every street."

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- The Lord did this according to His purpose.
- His Word said, “No idolatry!” From the time of the Law.
- God is the One causing the destruction, causing the enemies to rejoice, and He has given the enemy his might.
- If Jerusalem had remained faithful to Yahweh, no enemy could have conquered them.
- God wants our eyes on Him, not on the Babylonians.
- All things in your life have purpose – God’s purpose.

**18 Their heart cried out to the Lord,
O wall of the daughter of Zion,
Let your tears run down like a river day and night;
Give yourself no relief,
Let your eyes have no rest.**

- Jerusalem weeps, sobs, for the punishment she has received for her sin.
- Unending sorrow, unending mourning, unending tears.
- No relief, no rest.
- This is sad, so sad. And it did not have to happen.
- Sin does not have to happen in your life either.

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- Hands normally reveal the direction of the heart.
 - If the heart is **sad** – hang down.
 - If the heart is **proud** – on hips.
 - If the heart is **giving** – reaching out.
 - If the heart is **desperate** – stretch upward
 - If the heart is **praising** – raised upward.

***Where your heart is, there your hands will be also.**

- It seems that the greatest sorrow that brings this on are the infants, the children.
- They have been placed at the place where they could be seen – “the head of every street.”
- How could parents continue to sin knowing that God would inevitably judge them and their children? How could they do that to their children?

20 See, O Lord, and look!

With whom have You dealt thus?

Should women eat their offspring,

The little ones who were born healthy?

Should priest and prophet be slain

In the sanctuary of the Lord?

- The plea is for God to see and do something.
- Is God fair to punish Jerusalem greater than others? To whom much is given much is required. What about Ananias and Sapphira – God protected the infant Church from hypocrisy.
- And it goes a step lower – cannibalism.
- How can God allow such a fate for healthy children?
- How can He permit the slaying of priests and prophets in the very temple of the Lord?
- How could Israel for hundreds of years worship false gods?

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With whom have You dealt thus?

Should women eat their offspring,

The little ones who were born healthy?

Should priest and prophet be slain

In the sanctuary of the Lord?

21 On the ground in the streets

Lie young and old;

My virgins and my young men

Have fallen by the sword.

You have slain them in the day of Your anger,

You have slaughtered, not sparing.

22 You called as in the day of an appointed feast

My terrors on every side;

And there was no one who escaped or survived

In the day of the Lord's anger.

Those whom I bore and reared,

My enemy annihilated them.

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- What a scene – of all those who were killed in battle.
- Who really was it that did this – God.
- He wielded the sword, He did the slaughtering.
- Where will the next generation come from?
- We ask that question today? Who will be the next generation of Bible teachers?

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My terrors on every side;

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- Just as God called Israel to Jerusalem for an appointed feast, so He has called the enemy of Israel to come and feast off of Jerusalem as well.
- Bottom line: No one escaped – you either died or were taken captive.

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How does this apply to me?

1. The severity of the judgment of God is in proportion to the severity of the sin.
2. We should be thinking –
“How much did this sin hurt God?”
not
“How much did this sin hurt man?”

Ps 51:4

4 Against You, You only, I have sinned

And done what is evil in Your sight,

So that You are **justified** when You speak

And **blameless** when You **judge**.

3. My rationalization of sin is the result of my miscalculation of it's effects.

Sin

is always worse than we think it to be.

Grace

is far greater than we think it to be.