



## C. The Cause of the Plight (Lamentations 1:8-9a)

1. She hath grievously sinned (Lamentations 1:8).
  - a. The nature of her sin—grievously
    - (1) Such as would cause grief
    - (2) Or in a heavy, large, or burdensome manner
    - (3) Man can and does sin in ways that bring grief to God (Genesis 6:6; Psalm 95:10; Ephesians 4:30; Hebrews 3:10, 17).
    - (4) It would appear that Judah’s sin was not a one-time thing, but a continual ongoing sin.
  - b. The outcome of her sin—therefore she is removed.
2. She showed her nakedness (Lamentations 1:8).
  - a. The nature of her sin—they have seen her nakedness.
    - (1) She exposed herself with no covering.
    - (2) She put her vulnerabilities out for her enemies to see and it came back to bite her.
    - (3) This matches the old saying, *Familiarity breeds contempt*.
  - b. The outcome of her—all that honoured her despise her.
    - (1) Initially, the enemies of Judah honoured Judah when she exposed herself.
    - (2) At some point, this honouring turned to despising Judah.
    - (3) This reminds us of the behaviour of Amnon concerning Tamar (2 Samuel 13:1-19).
3. She turned backwards (Lamentations 1:8).
  - a. The nature of her sin—she turneth backward.
    - (1) The idea is that of backsliding.
    - (2) It is also described as the withdrawing of the shoulder (Nehemiah 9:29).
    - (3) This explains, to some degree, of the request of man—“Turn us again” (Psalm 80:3, 7, 19; Psalm 85:4).
  - b. The outcome of her sin—she sigheth.
    - (1) A sigh is a long, deep, audible exhalation expressing sadness, relief, tiredness, or some other similar feeling.
    - (2) The nation that sang on the shores of the Red Sea when victory was accomplished was now sighing because they had turned their backs on God.
4. Her filthiness was in her skirts (Lamentations 1:9a).
  - a. At one point, her nakedness and filth were hidden, but as Jeremiah promised, “For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare” (Jeremiah 13:22).
  - b. Regardless of the picture presented in the passage, the filthiness was clearly seen now. It was visible in her skirts.
5. She remembered not her last end (Lamentations 1:9a).
  - a. The nature of her sin—she remembereth not her last end.
    - (1) Where there is sin, there is forgetfulness or lack of contemplation.
    - (2) Judah did not consider the outcome of her rebellion.
  - b. The outcome of her sin—she came down wonderfully.

**D. The Results of the Plight (Lamentations 1:9b-11)**

1. She came down wonderfully (Lamentations 1:9b).
  - a. Meaning in a way that was full of wonder
  - b. She had no comforter.
    - (1) Those who once had been friendly
    - (2) Would now see her as burdensome or annoying
  - c. She was in affliction.
2. The enemy is magnified (Lamentations 1:9b-10).
  - a. The enemy magnified himself (Lamentations 1:9b).
  - b. The adversary spread out his hand upon all her pleasant things (Lamentations 1:10).
  - c. The heathen entered the sanctuary that were not even to enter their congregation (Lamentations 1:10).
3. The people sigh (Lamentations 1:11).
4. The people seek bread (Lamentations 1:11).
  - a. They seek bread.
  - b. They have given their pleasant things for meat to relieve the soul.
5. The prophet became vile (Lamentations 1:11).
  - a. This can mean morally repugnant and would make sense if the prophet is putting himself in the place of the nation.
  - b. However, it can also mean without worldly honour or esteem or of little to no value.
  - c. This was the prophet who had stood in the gap and preached to the people about the pending judgment and now he is suffering with them and because of them. Selfish people tend to think little of the innocent people harmed by their wrong choices.
  - d. Please do not miss the scene, because it is still familiar today. The man who lovingly stood against the people when they chose sin and the rejection of God is still lovingly standing, but now with the people in their consequences. The world who seemingly lovingly encouraged them to go the wrong direction is now nowhere to be found.

**E. The Appeal to the Lord (Lamentations 1:11)**

1. See.
  - a. Either this is a request from the prophet himself or from the people.
  - b. If from the people, it is interesting that they were now wanting God to pay attention when had they paid attention, they would never be in these circumstances.
  - c. If solely from the prophet, it is likely his effort to make sure that the Lord only pushes things to the limit He desires and then turns the situation in Judah's favour.
2. Consider.
  - a. Not only was the desire for God to see the situation
  - b. But also to examine it carefully