



- B. Acknowledging the Truth (Lamentations 3:42-54)
1. The guilt of man (Lamentations 3:42)
 - a. We have transgressed—they had stepped across the appointed lines.
 - b. We have rebelled—they had gone contrary to the word of the Lord.
 2. The reaction of God (Lamentations 3:42b-45)
 - a. Impacting God and man’s relationship (Lamentations 3:42b-44)
 - (1) Thou hast not pardoned (Lamentations 3:42b).
 - a) The idea of this may very well be the clearing of guilt.
 - b) However, it would seem that it involves the relinquishing of punishment for wrongdoing (Isaiah 40:2).
 - c) The Lord warned that this would be the case (Jeremiah 5:7, 9), but promised that future pardoning would be available for the Jewish people (Jeremiah 33:8).
 - (2) Thou hast covered with anger, and persecuted (Lamentations 3:43a).
 - a) Whereas the people have been overshadowed or covered with anger, the Lord also covered Himself which can be seen in Lamentations 3:44.
 - b) In this covering with anger, the people have also been persecuted by God.
 - (3) Thou hast slain (Lamentations 3:43b).
 - (4) Thou hast not pitied (Lamentations 3:43b). As a reminder, the word *pity* involves the moving of one’s heart in mercy cancelling premeditated acts of judgment or wrath.
 - (5) Thou hast covered thyself with a cloud, that our prayer should not pass through (Lamentations 3:44).
 - a) Not only did man feel separated from God
 - b) Now man felt like God was separated from man.
 - b. Impacting man to man’s relationship (Lamentations 3:45)—thou hast made us as the offscouring and refuse in the midst of the people; the offscouring and refuse involves that which is rejected.
 3. The results for man (Lamentations 3:46-49)
 - a. Trouble among enemies (Lamentations 3:46)
 - b. Fear and destruction (Lamentations 3:47)
 - (1) Fear and snare was come upon them.
 - (2) Along with desolation and destruction
 - c. Personal sorrow (Lamentations 3:48-49)
 - (1) The cause—destruction of his people (Lamentations 3:48)
 - (2) The extent
 - a) His eye ran down with rivers of water (Lamentations 3:48).
 - b) His eye trickled down, and ceased not, without any intermission (Lamentations 3:49).
 4. The hope of man (Lamentations 3:50)
 - a. The person turning their circumstances—“Till the LORD”
 - b. The event turning their circumstances
 - (1) The LORD looking down
 - (2) The LORD beholding from heaven



5. The path to hope (Lamentations 3:51-54)
 - a. An effected eye (Lamentations 3:51)
 - (1) The principle
 - a) The gates
 - i) The gates identified
 - (a) Seeing gate (Genesis 3:6; see Job 31:1, 7)
 - (b) Hearing gate (2 Peter 2:8; Joshua 2:11)
 - (c) Touching gate (1 Corinthians 7:1)
 - (d) Smelling gate (Genesis 25:29-30)
 - (e) Tasting gate (Genesis 25:29-30; Numbers 11:5)
 - ii) The gates' purpose
 - (a) A gate is supposed to allow entrance to that which is to be allowed entrance.
 - (b) It is likewise supposed to forbid entrance to that which is foreign or harmful.
 - b) The heart
 - i) The heart is the central part of a thing or being (Genesis 6:6; Exodus 15:8; Matthew 12:40).
 - ii) It is the seat of thought, emotion, and action, whether holy or unholy (see Romans 10:9-10).
 - iii) It is the chief place of God's concern (1 Samuel 16:7).
 - iv) It is the place of conviction (1 Samuel 24:5; 2 Samuel 24:10; Job 23:16).
 - v) It is the place where obedience (Romans 6:17; Ephesians 6:6) and rebellion (Isaiah 59:13) originate.
 - (2) The process
 - a) Imagine the limitations on sin one might experience if he had never seen, heard, touched, smelled, or tasted.
 - b) At the same time, imagine the temptations of one whose heart has been impacted by what he has seen, heard, touched, smelled, or tasted.
 - c) Once something enters the gate, it travels to the heart. Once something has impacted the heart, it impacts a man's emotion, speech, and action (Matthew 15:18-19).
 - (3) The prodding
 - a) Typically, when we look at this passage, we major on the dangers of that which enters the eye gate. Sometimes, we even tend to suggest that the passage means that Jeremiah was concerned about being tempted by the beautiful women in his city.
 - b) However, the context is quite clear that the impact was not one of temptation and the concern was not the beauty of immodest women.
 - c) Instead, Jeremiah was moved by the plight of his people. What he saw impacted his heart. His heart affected his eyes, bringing tears. His heart impacted his speech and moved him to plead with the Lord and preach to his people.