



**Sabbath Brothers**

# Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours\*

New Testament 18.57 Hours\*\*

Estimated Time to Read	
<b>The Law/Pentateuch/Torah</b>	<b>13.5 Hours</b>
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
<b>The Books of History</b>	<b>18.67 Hours</b>
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
<b>The Books of Poetry</b>	<b>9.33 Hours</b>
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
<b>The Major Prophets</b>	<b>13.08 Hours</b>
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
<b>The Minor Prophets</b>	<b>3.07 Hours</b>
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
<b>The Gospels</b>	<b>8.5 Hours</b>
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
<b>Establishment of the Church</b>	<b>2.25 Hours</b>
44. Acts	2.25 Hours

Estimated Time to Read	
<b>Paul's Public Epistles</b>	<b>4.1 Hours</b>
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
<b>Paul's Private/Pastoral Epistles</b>	<b>34 Minutes</b>
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
<b>General Epistles</b>	<b>1.9 Hours</b>
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
<b>End Times Prophecy</b>	<b>1.25 Hours</b>
66. Revelation	1.25 Hours

\*Old Testament 57 Hours 39 Minutes

\*\*New Testament 18 Hours 34 Minutes

# Translations of Jewish Scripture

Ancient Scripture Translations		
Timeframe	Title	Definition
Began 250 BC	Septuagint “LXX”	Jewish Scholars translated from the Hebrew to Greek Language
1 <sup>st</sup> Century AD	Targum	Aramaic (language of Persia) paraphrase of the Hebrew Bible
400AD	Vulgate	Jerome translated from the Greek sources into Latin
5 <sup>th</sup> Century	Peshitta	Consistent translation into Syriac/Aramaic from Greek manuscripts
9 <sup>th</sup> Century AD (800 years after Christ)	Masoretic Hebrew Text “MT”	Jewish Scholars inserted vowels into the Hebrew scripture of consonants (for fear of the spoken Hebrew language being lost)

- The Jews established multiple academies, where countless rabbis studied the Hebrew Bible and the memorized oral tradition in a highly collaborative environment.
- The MT was a culmination of several centuries of work - likely fueled by fear that important Jewish teachings could be lost forever, the rabbinic community began a forbidden project: transcribing the oral tradition.
- The Masoretes are identified in the sixth century, and they produced a more advanced system of punctuation and accents, building on previous scholarship to more precisely define how to read the text.

# The Megillot Books

## Jewish Feasts When the Megillot Books Are Read Aloud

1.	Passover	Nisan 14-21	March-April	Song of Solomon
2.	Shavuot/Pentecost	Sivan 6	May-June	Ruth
3.	9 <sup>th</sup> of Av	Av 9	July-August	Lamentations
4.	Sukkot/Tabernacles	Tishri 15-22	September-October	Ecclesiastes
5.	Purim	Adar 14-15	February-March	Esther

- The Jews include the book of “Lamentations” in the Megillot
  - There are Five Megillot (“Scrolls”) that are a section of the Ketuvim (“Writings”).
  - Each book in the Megillot is read aloud at a Jewish celebration throughout the year
  - Lamentations is a dirge recited in the evening and morning services of the 9th of Av. It grieves the destruction of Jerusalem and the First and Second Temples.

# Lamentations

## Outline of Lamentations

Chapter 1	God's Holiness Will Have Consequences (Non-negotiable)
Chapter 2	Recognize the Peril of Sin & Man's Natural Sinful State
Chapter 3	God's Intervention (Man Cannot Make It Without God)
Chapter 4	Truth Has Not Been Forgotten; Trust the Justice of God
Chapter 5	The Only Success Comes From Surrender; The Only Hope Is Our Redeemer

Between 606-586BC, Jeremiah ("the Lord Exalts") grieved the loss of Jerusalem who he tried so hard to save. A man who is witnessing a generation slip into sin and judgment as he faces his own personal pain.

Lamentations records the historical reality of sin and judgment

Lamentations gives a model of the way that God deals with sin in the lives of His people

This book is constructed of five Psalms/Lamentations that show the way unbelievers find God in the middle of terrible circumstances



The author is not identified in the book called Lamentations.

- The first and second lamentations are feminine
- The third is masculine
- The fourth and fifth are eyewitness accounts of Jerusalem's destruction.

In Hebrew, the book is called "ECHAH" which is like a gasp or a sigh.

This is the "alias" of Yiddish word "OY" which conveys the meaning that something is so sad that there are no words to describe it.

It has been said that there is no way to take away pain... only to share it.

Chapter 1 is Perfect Order

# The Acrostics of Lamentations (Insidious Sin)

## Chapter 1

LATIN	HEBREW	GREEK	LETTERS
1 A	alef	Α α	1 ox alpha A
2 B	beth	Β β	2 house beta B
3 G	gimel	Γ γ	3 camel gamma Γ
4 D	daleth	Δ δ	4 door delta Δ
5 H	hay	Η η	5 window hoi H
6 U	uau	Υ υ	6 hook upsilon Y
7 Z	zayin	Ζ ζ	7 weapon zeta Z
8 CH	heth	Η η	8 fence (h)eta H
9 T	teth	Θ θ	9 winding theta Θ
10 Y	yod	Ι ι	10 hand iota I
11 K	kaph	Κ κ	20 bent hand kappa K
12 L	lamed	Λ λ	30 goad lambda Λ
13 M	mem	Μ μ	40 water mu M
14 N	nun	Ν ν	50 fish nu N
15 S	samek	Ξ ξ	60 prop xei Ξ
16 -	ayin	Ω ω	70 eye omega Ω
17 P	pe	Π π	80 mouth pei Π
18 TZ	tsadee	Ζ ζ	90 hook zeta Z
19 Q	koph	Χ χ	100 needle eye chi X
20 R	resh	Ρ ρ	200 head rho P
21 SH	shin	Σ σ	300 tooth sigma Σ
22 T	tau	Τ τ	400 mark tau T

## Chapter 2

HEBREW	Notes	
1 א	Small Sin	
2 ב		
3 ג		
4 ד		
5 ה		
6 ו		
7 ז		
8 ח		
9 ט		There is only a slight disorder
10 י		Even a small amount of sin should be eliminated
11 כ		
12 ל		
13 מ		
14 נ		
15 ס		
16 פ		
17 ע		
18 צ		
19 ק		
20 ר		
21 ש		
22 ת		

## Chapter 3

HEBREW	Notes	
1, 2, 3 א	...even when blessed	
4, 5, 6 ב		
7, 8, 9 ג		
10, 11, 12 ד		
13, 14, 15 ה		
16, 17, 18 ו		
19, 20, 21 ז		
22, 23, 24 ח		
25, 26, 27 ט		The slight disorder remains while the verses are tripled. In times of blessing sin should be eliminated
28, 29, 30 י		
31, 32, 33 כ		
34, 35, 36 ל		
37, 38, 39 מ		
40, 41, 42 נ		
43, 44, 45 ס		
49, 50, 51 פ		
46, 47, 48 ע		
52, 53, 54 צ		
55, 56, 57 ק		
58, 59, 60 ר		
61, 62, 63 ש		
64, 65, 66 ת		

## Chapter 4

HEBREW	Notes	
1 א	Small Sin Continues	
2 ב		
3 ג		
4 ד		
5 ה		
6 ו		
7 ז		
8 ח		
9 ט		The chapter declines back to 22 verses
10 י		Even a small amount of sin should be eliminated
11 כ		
12 ל		
13 מ		
14 נ		
15 ס		
17 פ		
16 ע		
18 צ		
19 ק		
20 ר		
21 ש		
22 ת		

## Chapter 5

HEBREW	Notes	
1 א	Appears Right (22), but is actually chaotic	
2 ב		
3 ג		
4 ד		
5 ו		
6 פ		
7 א		
8 ו		
9 ב		Although, the chapter has 22 verses, the order is confusion (Babylon)
10 ו		
11 ב		
12 ש		
13 ב		
14 ז		
15 ש		
16 ב		
17 ע		
18 ע		
19 א		
20 ל		
21 פ		
22 כ		

# The Lament of the Widow (Lamentations 1:1-11)

**1** How lonely sits the city that was full of people! She has become like a widow who was *once* great among the nations! She who was a princess among the provinces has become a forced laborer!

**2** She weeps bitterly in the night and her tears are on her cheeks; She has none to comfort her among all her lovers. All her friends have dealt treacherously with her; they have become her enemies.



**3** Judah has gone into exile under affliction and under harsh servitude; she dwells among the nations, *but* she has found no rest; all her pursuers have overtaken her in the midst of distress.

**4** The roads of Zion are in mourning because no one comes to the appointed feasts. All her gates are desolate; Her priests are groaning, her virgins are afflicted, and she herself is bitter.

**5** Her adversaries have become her masters, Her enemies prosper; **for the LORD has caused her grief because of the multitude of her transgressions**; Her little ones have gone away as captives before the adversary.

Cultic dancers became rape victims (Jeremiah 31:4, 13; Psalm 68:25).

**6** All her majesty has departed from the daughter of Zion; her princes have become like deer that have found no pasture; and they have fled without strength before the pursuer.



**7** In the days of her affliction and homelessness, Jerusalem remembers all her precious things that were from the days of old, When her people fell into the hand of the **adversary** and no one helped her. The adversaries saw her, they mocked at her ruin.

The Hebrew word for "adversary" is "Satan."

**8** Jerusalem sinned greatly, therefore she has become an unclean thing. All who honored her despise her because they have seen her nakedness; even she herself groans and turns away.

The word "unclean" is the Hebrew word "לִינְדָה" (lindā) that infers "menstrual cloth" (Leviticus 15:13-20; Isaiah 64:6)

**9** Her uncleanness was in her skirts; She did not consider her future. Therefore she has fallen astonishingly; She has no comforter.

"See, O LORD, my affliction, for the enemy has magnified himself!"

**10** The adversary has stretched out his hand over all her precious things, for she has seen the nations enter her sanctuary, The ones whom You commanded that they should not enter into Your congregation.



**11** All her people groan seeking bread; they have given their precious things for food to restore their lives themselves. "See, O LORD, and look, for I am despised."



Jerusalem/Zion is represented as a widow contrasted to a prostitute, Babylon (Rev 18:7); the city is lonely due to lack of inhabitants and lack of friendly allied nations

The opening word "how" ('איֵכָה) is often used in Hebrew to begin laments and chants of grief.

Jerusalem had walked away from God for worldly alliances (Egypt/Assyria/Babylon) & the worship of neighboring gods; now the worldly alliances had rejected them, and Israel had been exiled into loneliness away any friends and fellowship.

### Sin's Consequences

*Broken relationships*

*Enslavement*

*Lost status*

*"Dead" Worship*

*Poor Leaders*

*No Ambitions for Future*

*Loss & Rejection*

Babylon utilized Judah's exiles as slave labor to work the canals and crops.

Worship should be an act of sacrificial giving of one's self to God instead of attempting to coerce God into giving something to the individual.

Jerusalem's sin & foul wickedness became evident and apparent (as if naked) to every nation. She was so polluted that Jerusalem even turned from herself in disgust (Ezekiel 16).

Jerusalem is compared to a woman in menstruation who gets blood on her clothes, so it is evident to everyone that she should be separated for a time according to law

As God has witnessed their sin, Israel now calls upon God to see how they are despised.



When Man is Weak, God is Strong  
(2 Corinthians 12:10)

# Hope in God's Mercy (Lamentations 3:19-36)

<sup>19</sup> Remember my affliction and my wandering, the wormwood and bitterness.



<sup>20</sup> Surely my soul remembers and is bowed down within me.

<sup>21</sup> This I recall to my mind, therefore I have hope.

Everything in this world is fleeting and temporal

<sup>22</sup> The LORD's loving kindness indeed never cease, for His compassions never fail.

<sup>23</sup> They are new every morning; Great is Your faithfulness.

<sup>24</sup> "The LORD is my portion," says my soul, "Therefore I have hope in Him."

"He is no fool who gives what he cannot keep to gain that which he cannot lose."  
- Jim Elliot

<sup>25</sup> The LORD is good to those who wait for Him, to the person who seeks Him.

<sup>26</sup> It is good that he waits silently for the salvation of the LORD.

<sup>27</sup> It is good for a man that he should bear the yoke in his youth.

<sup>28</sup> Let him sit alone and be silent since He has laid it on him.

<sup>29</sup> Let him put his mouth in the dust, perhaps there is hope.

<sup>30</sup> Let him give his cheek to the smiter, let him be filled with reproach.



The Lord disciplined Israel, but He would restore them after 70 years.

<sup>31</sup> For the Lord will not reject forever,

<sup>32</sup> For if He causes grief, then He will have compassion according to His abundant lovingkindness.

<sup>33</sup> For He does not afflict willingly or grieve the sons of men.

<sup>34</sup> To crush under His feet all the prisoners of the land,

<sup>35</sup> To deprive a man of justice in the presence of the Most High,

<sup>36</sup> To defraud a man in his lawsuit—  
of these things the Lord does not approve.



The author pleads with the Lord to reminisce with him over the struggles of his life.

The capital "R" in "LORD" shows that this is the name for the covenant God Yahweh.

In spite of the trials of this life, God had a plan & purpose for Jerusalem and Jeremiah.

This world has nothing for God's people, but God Himself is our portion. This originates with the Levitical priesthood not receiving an allocation of land (Numbers 18:20). By this point, everyone in Israel has lost their land portion, so God would be the only portion remaining (Psalm 73:26). When everything on earth is lost, God is the portion for His redeemed (Matthew 6:19).

The soul of this man has been tested and tried, so it has been humbled within him. The outcomes of the affliction are a broken soul that is bowed and humbled.

The term "Lovingkindness" is the unique covenant term "Hesed" that emphasizes God's endless, faithful compassion. Similar to the New Testament concept of "Agape."

Every morning, His people are reminded of His faithfulness in spite of our unworthiness

"Great is Thy Faithfulness" was a hymn written by Thomas Chisholm (1866–1960) with music accompaniment composed by William Runyan (1870–1957) in Baldwin City, Kansas

"Great is Thy faithfulness! Morning by morning new mercies I see. All I have needed Thy hand hath provided; Great is Thy faithfulness, Lord, unto me!"

The Lord desires to bless His children (Matthew 7:11; James 1:17), and not torture His children (Colossians 3:21; Ephesians 6:4).

The judicial system was perverted to power and word games for the purpose of wealth instead of justice. The Lord witnessed the decay of the penal system, so He judged righteously.

**"He is a leprous man; he is unclean."  
(Leviticus 13:44)**

# Zion Confesses Sin (Lamentations 4:13-20)

**13** Because of the sins of her prophets *and* the iniquities of her priests, who have shed in her midst the blood of the righteous;  
**14** They wandered, blind, in the streets; they were defiled with blood so that no one could touch their garments.  
**15** "Depart! Unclean!" they cried of themselves. "Depart, depart, do not touch!" So they fled and wandered; *men* among the nations said, "They shall not continue to dwell *with us*."  
**16** The presence of the LORD has scattered them, he will not continue to regard them; they did not honor the priests, they did not favor the elders.  
**17** Yet our eyes failed, *looking* for help was useless; in our watching we have watched for a nation that could not save.  
**18** They hunted our steps so that we could not walk in our streets; our end drew near, our days were finished for our end had come.  
**19** Our pursuers were swifter than the eagles of the sky; they chased us on the mountains, they waited in ambush for us in the wilderness.  
**20** The breath of our nostrils, the LORD's anointed, was captured in their pits, of whom we had said, "Under his shadow we shall live among the nations."

The destruction of Jerusalem was a result of the fallen spiritual leaders (Jeremiah 6:13, 8:10, 14:14-16, 23:9-46; Lamentations 2:14). Israel's priests and prophets had persecuted the true men of God. Shedding innocent blood pollutes and causes a curse on the surrounding land (Psalm 106:38-39; Ezekiel 22:1-5).

The religious leaders were men without understanding (blind) who were defiled by their persecutions of righteous men.

The religious leaders yelled "unclean" just like the lepers (symbolic of sin – Leviticus 13:45-46).

Religious leaders often enjoy the public acclaim (Matthew 23:7; Mark 12:38; Luke 11:43, 20:46), but these religious leaders were viewed as despicable and polluted.

God rejected His spiritual leaders just as they had rejected God and His ways.

The Lord warned His people that if they pursued sin, even the Gentile nations would not provide refuge (Deuteronomy 28:65); the Jewish community would be chased from country to country.

Instead of repenting and turning to the Lord, Judah had turned to their alliance with Egypt to save and rescue Jerusalem from Babylon. (Jeremiah 37:3-10)

The people turned away from the religious leaders just as they had taught their congregations to turn from God.

The Babylonian invaders made it perilous to even go into public.

While Eagles can travel at 30 miles per hour (mph) using their wings, they travel much faster when diving to attack ("stoop" or "swoop") their prey". Bald eagles can dive at up to 100 mph while golden eagles can dive at 150 mph. (Jeremiah 48:40)



God had breathed into man the breath of life, and into His prophets His words as His anointed. Jeremiah had been incarcerated in the pits because he prophesied God's message. God's prophets had trusted in Him for their refuge – the "shadow of His wings" (Psalms 17:8, 36:7, 57:1, 63:7)