### Lamentations

## Chapter 5

1‘O Jehovah,  
  
 ‘Remember what’s happened to us…  
 Look down and see how we’ve been scorned!  
 2Our inheritance has been [given] to strangers,  
 And our houses have been offered to gentiles.  
  
 3‘Since we don’t have fathers, we’re orphans,  
 And all of our mothers are widows.  
 4So now we must pay for our water,  
 And we must barter for wood.  
  
 5‘Because we were closely pursued,  
 We tired and couldn’t find rest.  
 6Then to Egypt, we held out our hands,  
 And also to Assyria’s bounty.  
  
 7‘Since our fathers had sinned, they’re now gone…  
 They’ve paid the cost of breaking Your Law.  
 8And as a result, we’re now slaves,  
 Who have no one to redeem us.  
  
 9‘We carry bread at the risk of our lives  
 Before the swords in the desert,  
 10And our skins are dark, as though oven baked,  
 For they’ve shriveled from famine.  
  
 11‘They’ve [raped] the women of Zion,  
 And the virgins in the cities of Judah.  
 12Rulers were hung by their hands,  
 And no longer could elders be recognized.  
  
 13‘So the best of men are now weeping,  
 And from hauling wood, the young men are weak.  
 14Our elders no longer sit at our gates,  
 And our [singers] no longer sing psalms.  
 15So what once brought joy and dance to our hearts,  
 Has now been turned into dirges.  
  
 16‘It’s because of our sins  
 That the crowns of our heads reflect woe…  
 17The grief in our hearts is more grievous,  
 And our eyes have become even darker.  
  
 18‘Mount Zion has now been destroyed,  
 And it looks like foxes ran through it.  
 19But You, O Jehovah, exist throughout the ages…  
 Throughout generations of generations, Your throne has remained.  
  
 20‘So, why did You forget to let us succeed…  
 Will we be forsaken throughout the rest of our days?  
  
 21‘Please turn back to us, O Jehovah,  
 Then, when we return, we’ll renew our days  
 As they’d been long ago!  
 22But we were pushed away and rejected  
 Because we provoked You to rage.’

# Ezekiel

Ezekiel is a record of the visions and prophecies that Jehovah gave to the Prophet Ezekiel over a 22-year period around the time of JeruSalem’s conquest by Babylon.  
  
The book itself may have been compiled by Ezra or other scribes in the years after the Jews returned from Babylon, using various records of Ezekiel’s words.  
  
It’s arranged into three main parts:  
  
1) Judgment on Israel,  
2) Judgment on the other nations,  
3) And future blessings for Israel.  
  
This is a translation of the Greek Septuagint version of Ezekiel that many Early Christans likely used. It is also the oldest copy of Ezekiel, differing slightly in some wording, with 8 fewer verses than the Hebrew Masoretic version used by most English bibles.  
  
  
Untranslated section  
  
You’ll also notice that in chapters 40, 41, and 42, we have declined to translate part of the passage, at least for now. To find out why, see the translator note that we’ve put there.  
  
  
Most of this book is poetry  
  
Something that only a Bible translator would notice is when words are in the form of Hebrew poetry. There’s a definite cadence that can be seen in the original language. Therefore, because this is the chosen style of God, we’ve tried to recreate it as it was originally intended: in poetic verse.  
  
  
Why use poetry?  
  
Poetry must conform to a certain rhythm and style. These act as memory aids, helping you to recall the words, making it easier for messages to be spread via the most common communication method of the time: song.  
  
  
Who was talking?  
  
When translating the words of the Prophets, you can’t help but notice the constant changing personal pronouns (I, you, he, they, etc.) used in the text. It makes it very confusing to figure out exactly who’s talking.  
  
However, we now realize one reason for the confusion that’s usually overlooked: God didn’t speak to the Prophets personally. Rather, He sent His messages through a mediator, either referred to as a messenger (an angel), or sometimes as ‘The Word’ (which some interpret to mean Jesus).  
  
So there are actually three voices speaking:  
  
 1. That of the Prophet, who sometimes quotes himself,  
  
 2. That of the angelic messenger who’s bringing the message from God,  
  
 3. The words of God Himself (which we put in italics).  
  
  
How can we tell the difference? From the context, the pronouns, and the tenses:  
  
 1. When the Prophet speaks, he’s either clearly reporting what he said or did, or is simply saying what was happening.  
  
 2. When the angelic messenger speaks, he talks about God in the third person.  
  
 3 When God is speaking, all references to God are naturally spoken in the first person.  
  
  
Did we get it all right? Probably not, but it has been an honest attempt at doing so. If you think you’ve spotted a place where our choice is incorrect, please let us know and we’ll reconsider it.