

# Lamentations 1:4

Authorized King James Version (KJV)

The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

## Analysis

The poetic imagery is striking: "The ways of Zion do mourn" (darkei Tsiyon avelot, דַּרְכֵי צִיּוֹן אֲבָלוֹת). Roads are personified as mourning—an unusual Hebrew construction suggesting nature itself grieves when God's purposes are thwarted. These "ways of Zion" were paths pilgrims traveled for appointed feasts. Now empty, they "mourn" the absence of worshipers. "Because none come to the solemn feasts" (mibli ba'ei mo'ed) explains why. The Hebrew mo'ed (מועד) refers to appointed times—Passover, Pentecost, Tabernacles. Deuteronomy 16:16 required all males to appear before the LORD three times yearly. Psalm 122 celebrates pilgrimages: "I was glad when they said unto me, Let us go into the house of the LORD." Now these joyful gatherings have ceased. The verse describes comprehensive desolation: "all her gates are desolate" (places of gathering and commerce), "her priests sigh" (unable to perform their ordained duties), "her virgins are afflicted" (young women who should be celebrating are in mourning). The closing statement, "and she is in bitterness" (ve-hi mar lah, וְהִיא מַרְלָה), uses the same root as Naomi's complaint in Ruth 1:20—life has become bitter through divine judgment. When worship ceases, all of life sours.

## Historical Context

The pilgrimage festivals were central to Israelite faith and national identity. Exodus 23:14-17, Leviticus 23, and Deuteronomy 16 established three mandatory festivals when all males appeared before the LORD in Jerusalem. These occasions

combined worship, celebration, family gatherings, and covenant renewal. The roads to Jerusalem would swell with tens of thousands of pilgrims singing the Songs of Ascent (Psalms 120-134). Archaeological evidence from the First Temple period shows extensive infrastructure to support pilgrimage: ritual baths (mikvaot) throughout Jerusalem, pilgrim hostels, facilities for sacrificial animals, and expanded city walls to accommodate crowds. The temple treasury collected half-shekel taxes from all males (Exodus 30:11-16), creating economic activity. The festivals unified the nation, reinforced covenant identity, and created intergenerational memory. Babylon's destruction of Jerusalem in 586 BC ended this for 70 years. With no temple, no priesthood functioning in Jerusalem, and much of the population exiled 900 miles away in Mesopotamia, the festival system collapsed. Psalm 137:1-4 captures exiles' anguish: "By the rivers of Babylon, there we sat down, yea, we wept...How shall we sing the LORD's song in a strange land?" The desolate roads symbolized broken relationship with God. The New Testament shows Jesus Himself making these pilgrimages (Luke 2:41-42, John 7:2-10), fulfilling the law perfectly. But John 4:21-24 reveals that a new worship comes—not dependent on Jerusalem's temple but enabled by the Spirit. Hebrews 12:22-24 speaks of believers coming "unto mount Sion...and to Jesus the mediator of the new covenant." The pilgrimage continues, but to a heavenly destination.

## Related Passages

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**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

## Study Questions

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1. What does it signify that even the roads 'mourn' when worship ceases, and how does this reveal creation's participation in redemptive purposes?
2. How should the priority of regular, corporate worship (the 'solemn feasts') inform our commitment to gathered church life rather than individualistic spirituality?
3. In what ways does Christ fulfill the pilgrimage festivals, and how does Hebrews 12:22-24 transform our understanding of worship gathering?

4. When we allow sin or circumstances to interrupt regular worship, what broader effects might this have on our spiritual vitality and joy?

## Interlinear Text

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מֹעֵד	בָּא	מִבְּלִי	אָבֵל	זֹת	צַיִן	וְעַל	דְּרָכֵי	א
because none come	to the solemn feasts							
The ways	of Zion	do mourn	H1097					
H1870	H6726	H57						
all her gates	are desolate	her priests	sigh	her virgins	are afflicted			
H3605	H8179	H8074	H3548	H584	H1330			
and she is in bitterness								
H1931								
and	she	is	in	bitterness				
H4843								
לֹה:	מִר							

## Additional Cross-References

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**Jeremiah 9:11** (Parallel theme): And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

**Jeremiah 14:2** (Parallel theme): Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

**Jeremiah 10:22** (Parallel theme): Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.