

# Lamentations 3:63

Authorized King James Version (KJV)

Behold their sitting down, and their rising up; I am their musick.

## Analysis

Complete mockery: **"Behold their sitting down, and their rising up; I am their musick."** The Hebrew *shivtam vekimatam habbita ani manginatam* (שָׁבְתָם וְקִימְתָם הָבִיטָה אֲנִי מַנְגִּינָתָם) describes comprehensive mockery. "Their sitting down, and their rising up" (*shivtam vekimatam*, שָׁבְתָם וְקִימְתָם) is a Hebrew idiom meaning all their activities, constantly. Deuteronomy 6:7 uses similar language: "when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

"I am their musick" uses *ani manginatam* (אֲנִי מַנְגִּינָתָם). *Manginah* (מַנְגִּינָה) means song, music, or taunt-song. The speaker has become the subject of mocking songs—the ancient equivalent of being mocked in media and popular culture. Job 30:9 expresses similar distress: "And now am I their song, yea, I am their byword." To be made into entertainment for mockers represents deep humiliation.

Theologically, this describes what happens when the world treats God's servants as objects of ridicule. Yet such mockery often validates faithfulness—the world mocks what threatens it (John 15:18-19). Jesus endured ultimate mockery (Matthew 27:27-31, 39-44), becoming a spectacle for entertainment. Hebrews 10:33 describes early Christians similarly: "made a gazingstock both by reproaches and afflictions." Yet such participation in Christ's sufferings brings future glory (Romans 8:17, 1 Peter 4:13-14).

## Historical Context

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Jeremiah became Jerusalem's joke—a prophet whose doom predictions seemed absurd while the city stood strong. His contemporaries ridiculed his messages. Jeremiah 20:7-8 captures this: "I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily." Likely mocking songs circulated about Jeremiah the traitor, Jeremiah the pessimist.

After Jerusalem's fall, the mockery shifted. Now exiles became the songs. Psalm 137:3 records: "they that carried us away captive required of us a song...Sing us one of the songs of Zion." This was cruel entertainment—forcing the defeated to perform for their conquerors. Lamentations itself may have been sung in exile, though not as entertainment but as genuine lament.

Being made into mocking songs had precedent. After Moses and Israel crossed the Red Sea, Egyptian defeat became a song (Exodus 15:1-21). David's victory over Goliath became popular song that made Saul jealous: "Saul hath slain his thousands, and David his ten thousands" (1 Samuel 18:7). Songs both commemorate and shape cultural memory. That Israel became mocking songs among nations demonstrated covenant curse fulfillment (Deuteronomy 28:37): "thou shalt become an astonishment, a proverb, and a byword, among all nations."

## Related Passages

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**Revelation 20:12** — Judgment according to deeds

**Romans 2:1** — Judging others

## Study Questions

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1. How does being made into 'musick' (mocking entertainment) for enemies represent a particularly humiliating form of persecution?

2. What does the fact that enemies thought constantly about the speaker ('sitting down and rising up') reveal about how righteousness threatens the wicked?
3. In what ways did Jesus become the ultimate 'musick' for mockers at His crucifixion, and how does this inform our response to ridicule?
4. How should believers respond when faith makes us objects of cultural mockery or entertainment—with shame, silence, or bold witness?

## Interlinear Text

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שִׁבְתָּ ׀	וְקִיַּמְתָּם	הִבֵּי יָטָה	אֲנִי	מִנְגִּינָתָם:
their sitting down	and their rising up	Behold	H589	I am their musick
H3427	H7012	H5027		H4485

## Additional Cross-References

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**Psalms 139:2** (Sin): Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

**Lamentations 3:14** (Parallel theme): I was a derision to all my people; and their song all the day.

**Job 30:9** (Parallel theme): And now am I their song, yea, I am their byword.