

Lamentations_chapter_4_part_1 (1080p)

Tue, Jul 01, 2025 11:53PM • 23:09

SUMMARY KEYWORDS

Lamentations chapter 4, Babylonian destruction, economic crisis, gold dimmed, holy stones, children of Zion, judgment, suffering, exile, repentance, prophetic imagery, kingdom hope, covenant people, restoration, Messiah.

SPEAKERS

Baruch Korman, Intro Voice

Intro Voice 00:00

Ben, Shalom and welcome to via hafte, Israel, a Hebrew phrase, which means you shall love Israel. We hope you'll stay with us for the next 30 minutes, as our teacher, Dr Baruch shares his expository teaching from the Bible. Dr Baruch is the senior lecturer at the Zera Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr Baruch is pleased to share this weekly address in English. To find out more about our work in Israel, please visit us on the web@loveisrael.org That's one word, loveisrael.org Now here's Baruch with today's lesson

Baruch Korman 00:42

The children of Israel suffered greatly at the hands of the Babylonians and those other nations that joined with Babylon to bring destruction to the Jewish people the city of Jerusalem and also the temple. And what we're going to see in this fourth chapter is a description of how this change came about, from the children of Israel knowing prosperity and good times, to them enduring great hardship, suffering destruction and humiliation. So with that said, take out your Bible and look with me to the book of Lamentations in chapter four. Again, the book of Lamentations in chapter four. Now, again, in this fourth chapter, we see that the first word that appears is the name of this book called in Hebrew Aha, which means how, O Lord. And again, it's a response of the people, because due to the false prophets that were dominating Jerusalem and Judah, the people were unprepared for what God was going to allow to happen to the children of Judah, this destruction, this humiliation, and then being taken captive into exile to Babylon, there was great suffering that was prophesied by Jeremiah, but the rest of the prophets rejected this truth from God, And therefore the people were unprepared and did not realize what was going to happen in their days. So let's begin, look with me, as I said to this fourth chapter, and we're going to begin in verse one, where it says, how O Lord. And then we have a word for gold, and we're talking about gold, but there's several different words in the Hebrew language for gold, and one is a typical or a regular gold, and then there's other words that are used to speak about a finer quality of gold. Here we have the basic word for gold, and we have a verb that speaks about how this gold has become dimmed, meaning this. Some of the rabbinical scholars see this as an economic crisis. They see that this gold, the value, is going down. It is not that perfect gold, that good gold, and therefore, because it says how the gold has dimmed, it means there's less value, or perhaps less of it

within the nation. And then we keep reading, and it speaks about a change. Now we have a different word for gold. And we have an adjective good gold, he will change meaning that that God is behind this, this downward trend in the economic condition of the children of Judah, they are going to suffer, first and foremost, economically, but it's going to also spread into other areas as well. And then we see how the Holy stones. Now, these would be the stones, for example, in the breastplate of the priest, we see that they had these valuable stones. And what we see here is a word which is in the unique construction called the hit palel, which is to be scattered about. And it talks about the word, in the basic form, is to be poured out, but in this construction, it means to be scattered about. And what we're scattered about, well, this is prophetic, the stones of the sanctuary, or the holy stones that were part of the the religious service. And notice where they are at the head of all the streets, so that which. Was precious, that which was holy is now being tossed out, and this all prophesies this coming destruction of the temple. Move on to verse two, where it says the children of Seon or Zion. Now this term for children refers to those who will inhabit that kingdom promise they are called to inhabit it, but because of this judgment, and that's what chapter four, at least, what we're going to be studying today is going to emphasize this punishment, this suffering, this destruction, this humiliation that is coming upon those who were invited into the kingdom, who were called to be part of the Kingdom people, but due to their sin, due to their idolatry, they're going to find that things are going to be very different for them, what they're going to experience in their day. So Look again at verse two, the children of Zion. And then we have an adjective, the precious children of Zion. Now this is God's perspective. God values them. And if we look at the next word, we have just that, that they are more precious than fine gold. And we have a third word that is use for for the very best gold. So these people, the children of Zion, were valuable to God. God esteemed them. He loved them, but because of their sin and their rejection of His Word, His ways, they are going to suffer greatly. And then we have that same word, aha, from the title of the book, how, oh Lord. How, oh Lord, have they been considered or thinking or recognized, we might say as, and the term here again, if you look just at those who are Christian translators, they don't capture what the rabbis speak about in this passage that this speaks about the broken pottery sheds that that are scattered about and notice it says the work of of the hands of the potter. So it's speaking about something that that the Potter did not find pleasure in. It did not meet his expectations. It did not fulfill His purpose. And therefore, what does he do? He takes that and he breaks it. He smashes it. And this is an image of God's displeasure with the children of Israel. They are not living up to his expectations. They're not doing what He has called them to do. And therefore there's this judgment. Move on now to verse three. Also jackals. Now one of the things that bothers me is that we have a very simple word here. It's the Hebrew verb, lachats, which means to apply pressure. In this case, it's it's pressing, and the image here is wanting to nurse a a child, or in this case, first, we're talking about jackals, wanting to to nurse their their pups, they're they're young, and therefore, what does the jackal do? Having compassion for its pups, its offsprings? What does it do? It applies pressure to the breasts in order that that, that this one can can nurse her young, her her pups. But notice the difference the jackal and normally in the Scripture, a Jackal is not thought of in a positive way, but here the Jackal is showing more compassion, more love, more care than than the women of Israel. And the reason why I say that is if you look at this entire verse, look at verse three, also jackals. They they press the breasts in order to nurse their young. Now we have the daughter of my people, and then we have a word Azar, which is a word for barbaric or cruel. So the daughter of my people for cruelty, for and then we have an image of an ostrich in the desert. Now, when you do research, Ostriches are not very careful in regard to their young. They tend to ignore them and only the fittest. Young survive. They have a high death rate. And

what it's saying here is that the the daughter of my people, are behaving like an ostrich that doesn't know enough or care enough for their young. Move on to verse four, we're going to see an example again, of how the young people or children are suffering. Look at Verse four, a nursing baby,

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tongue clings to the roof, and the implication is his roof, the roof of his mouth. Why? Because of thirst. And then children, this would be older children, they asked for a slice of bread, but there is none. So it's speaking about how harsh the condition is for the children of Judah, the residents of Jerusalem, they are suffering starvation, and we're going to see a more descriptive term in a moment. Look now to verse five, the ones who eat delicacies. Now this is a word that speaks about the best quality of food, so the ones who were accustomed to eating delicacies. These are the ones that go about in the streets, desolate, meaning they are in a very dire situation. And the ones who are are trained or brought up, we might say, with with putting we have the word crimson upon or scarlet upon themselves. This is what they've been used to in the past, but now it says they they embrace garbage. So again, what a transition that's happening now when we notice the prophecy of Jeremiah. Jeremiah warned the people. Jeremiah called the people to repent, but they would not. God revealed to them, them the right way to go, what he expected. But the people rejected this. Move on. Now to verse six. Here again, the translators most into English take a lot of liberties that I'm not going to take when I translate it, it says via which means and and great is the iniquity of the daughter of my people more than the sins of Sodom. And Sodom was an evil place. And notice what it says, the one that was overturned. This is an image of judgment, the one that was overturned, like a moment, meaning very quickly. And then it says, and there was not any. And the image here is one of human hands, meaning this didn't come about naturally. This didn't come about through the hands of man. This came about supernaturally, because God brought this judgment upon them. This is what is being said in that last part of verse six. Look at verse seven. Her nazarites shine more than snow, and they are white, whiter than than milk. Rudy. And this is a a good complexion. It speaks of health. And it says Rudy is the very essence of their faces. It is like a a superior, a Sapphire is their their figure. Now all of this is pointing to how at one time they epitomize that which was pleasing, that which was fit, that which was glorious, that which was good, but now they're not. There's that change that's coming. And notice how that change is expressed in the next verse, verse eight, it begins with the word hashak, which has to do with darkness. So so it was dark, darker than Black was their description, and they went about in their streets, in the streets, not being recognized for their their skin adhered to their bones, and it was dry like wood. So it's speaking about a. Very dire situation, once they had the blessings of prosperity, and now they're knowing the judgment of God because of their unwillingness to repent. Look now to verse nine. It's speaking about those who are going to lose their life and be assured that a lot of those who dwelt in Judah lost their life, and they did so barbarically, harshly in great suffering. And notice what it says here better are the ones that are corpses due to the sword, then corpses because of a famine. For those and those that die because of a famine, it says they kind of pine away being stricken because there is no produce of the field, so there's emptiness. Now, if you know your Bible well, especially prophecy, when God is pleased with the people, the land gives an abundant harvest. There is that wine, new wine, oil and vegetation, grain and such. But when God is displeased with the people, there is not that yield of the land, there's not that produce, and the people are suffering. And that's what we see here in verse nine. Look at verse 10. The hands of compassionate women. What did they do? They're compassionate. That's their their classification, their description, what they're known for. There are kind, compassionate women.

But what are they doing? They are cooking their children, and they become these children become food for them. Why? Because of the catastrophe or destruction of the daughter of my people. Now, the term daughter has been used several times, and this speaks about the next generation, and when the daughter is suffering of that next generation, what it's expressing is that there's not much of a future for the people. And this is what God is conveying to the children of Judah, the residents of Jerusalem, that there's not a future for them. And we know the biblical truth that they're going to go into exile, and that exile is not going to be done quickly. There's going to be 70 years of exile, and only after 70 full years will the people then be brought back to the land. That's their hope, but it's a distant hope. At this time, they are experiencing death, they are experiencing hunger. They are experiencing the sword. They are experiencing shame. Look now to verse 11, our last verse, the Lord has finished his anger. He has poured out his fierce anger, and he's ignited fire against Zion, against that, that kingdom hope. What it's saying is that that kingdom hope has been burnt up now. It doesn't mean that it's been destroyed and there's no future, Kingdom future for the people. That's not what this means. It simply means that it's going to be delayed for a unforeseeable future, meaning the people, even when the 70 years are ended, there's not an immediate return. They come in waves. Not everyone comes immediately after 70 years. So we see that that future hope is being delayed. It's going to be fulfilled. God is going to be faithful to His promises, but there's going to be a delay in receiving that kingdom promise. So look again where it says The Lord has finished his anger. He has poured out his fierce anger. He has ignited fire against Zion

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and her. Her foundations have been devoured, and this is what we see. We see God's judgment in action against Judah. These are his covenant people, but they are not behaving like his covenant people. They don't have a testimony. They are not bearing witness to God's power and God's truth and God's commandment. In their life, they are behaving like those who have no covenantal relationship with God, meaning those of the nations, and therefore God will treat them temporarily as those who have no covenantal relationship with him, and therefore they're going to suffer. They're going to experience humiliation and shame. They are going to experience destruction, and the greatest shame and the greatest punishment is being removed from the land, that land of promise, and go into exile. And all of this is for a reason, because exile, just like the children went down to Egypt and found themselves in exile for 430 years. But that exile came to an end, and we're going to see, especially in this next part of chapter four, the second part of this chapter, we're going to see how God reminds the people of that messianic hope, and what Messiah is called to do, and what he will do. But there is in the mind of the people a hopelessness. And we'll talk more about the hopelessness of the children of Judah will talk more about how what they're going through and experiencing causes them to doubt in that messianic promise that God has made, and therefore the people are in a very dire situation spiritually. But God is faithful, and God is going to work restoration. He's going to do it because of who he is, not because of who the people are. So we can expect a change, a glorious change, one that was wrought through the faithfulness of God. It's all having to do with who God is, and that God is going to demonstrate his faithfulness, demonstrate his commitment to his covenant obligations, that is who the God of Israel is, while close with that until next week, When we complete God willing chapter four, a very significant second half of chapter four. We'll deal with it next week. Until then, Shalom from Israel.

Intro Voice 22:33

Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of love israel.org again, to find out more about us, please visit our website, love israel.org There you will find articles in numerous other lectures by Baruch. These teachings are in video form. May download them or watch them in streaming video until next week. May the Lord bless you in our Messiah, Yeshua, that is Jesus. As you walk with Him, Shalom from Israel. You.