

# lamentations\_chapter\_3\_part\_3 (1080p)

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## SUMMARY KEYWORDS

God's punishment, repentance, renewal, exile, Babylon, Jerusalem destruction, sinfulness, confession, worship, godly change, broken relationship, mercy, justice, retribution, covenantal responsibilities.

## SPEAKERS

Intro Voice, Baruch Korman

### Intro Voice 00:00

Ben, Shalom and welcome to via 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

When God punishes his people, he does so not to destroy them, but to improve them, that they might learn that what they have done, how they have believed, or their incorrect worship of Him, how this has brought about God's displeasure, and therefore God moves against his people, but again, not to destroy them, but to change them, that they might repent and that they might learn truth and Apply that truth to their life so they can enjoy The presence of God, His power, His provision, his perspective and his blessings. Take out your Bible and look with me to the book of Lamentations and chapter three. The book of Lamentations, chapter three. Now we have said repeatedly that God was displeased with the children of Judah, that Southern Kingdom in the days of Jeremiah, Jeremiah, the prophet, spoke truth to the people, but they rejected His truth. They would not repent. God wanted to place them on the right pathway, and they refused to walk upon this way. And therefore, when the people were set in their ways of rebelliousness, when their hearts were stubborn, God did what God frequently does. He brings punishment. He brings discipline. And in this case, it was a harsh judgment that he brought about upon the children of Judah, the holy city of Jerusalem. And ultimately, that temple in Jerusalem, the house of God, was also destroyed, and the people experienced death, destruction. They were devastated for what they saw. And a good portion of the people, especially the younger ones, were carried away into Babylon. And there, that remnant of Israel, they were in exile, cut off from the land, and cut off temporarily from the promises God and the plans of God. But our God is a God of renewal, all that he allowed to come upon Judah and the destruction and the death in Jerusalem, all of that served a purpose, in order that the people would learn from their sinfulness, from their rebelliousness and their stubbornness, and they would repent, and that there would, in the future, be a time of renewal. We know that that exile lasted 70 years, and whenever we see that number seven, whether it's seven or 17

or 70, as in this case, that number seven speaks about a purpose and reminds us that God did not bring his people into exile just to suffer, but order that his purpose would be renewed within them, and that he would bring them back to the land where the plans and the purposes of God could continue. When we look at this last part of chapter three in the book of Lamentations, we see that the author is expressing this change, a change of perspective. We see that indeed he is speaking about renewal, and the hopelessness that he had voiced earlier has gone away, and there is now hopefulness in his words. Look with me as we begin this last part of chapter three of the book of Lamentations. Look with me to verse 40. We see here that he is speaking in behalf of the people. And he says. Us. We will search out our ways, and we will investigate. Now, this is something that is being examined, not just by him, the author, but by the people collectively. They are searching their ways. They are examining themselves. That word for examination is an investigation. In modern Hebrew, they are investigating their ways, and they're reflecting upon, why has all of this mystery, why has all this harshness from God, happened to them. It wasn't by chance. It was because of who God is. And then we continue on, and we have the solution. After examining and searching their ways, he says, Let us return unto the Lord the right decision what the people must do, they need to understand until they return to the Lord. Nothing is going to change in their circumstances. But if they return to the Lord, and we'll see how that's done in a moment, then the people can regain hope they could regain God's purposes in their life. Move on to verse 41 now here we have an image of worship. It speaks about lifting up our hearts, most will say, with our palms. And that's literally what it is. It's this piece of one's hand and stretching them out unto the Lord, lifting them up. And the scholars all agree that this is speaking about worship. It's talking about how after examining their ways and wanting to return to God. It began with a renewal. And here's the key of worship. And it says to the God in the heavens. Now, some would say that this expression in the heavens acknowledging something it is acknowledging that God's there and the peoples here that there is a separation, and we see that the kingdom of God is about one thing. It is about God leaving heaven and coming to earth. And this is all the outcome. It is the primary purpose for redemption that God might dwell with us, that's what he desires, but a holy God can only dwell with a holy people. Look now to verse 42 verse 42 is highly significant because it speaks about confession, and this is something that we need to do frequently. We have to search our ways. We have to investigate our decisions, our thoughts and our words, in order that we do something after investigating our behavior, our thoughts, then we will be better able to do what this verse speaks to, and that is confession of sin. Look at the text where it says we have transgressed and we have rebelled and you have not forgiven. Well, the reason why he hasn't forgiven is because the people have really not until now, only now they have acknowledged their sin, that they have transgressed against the Lord. And therefore, when they come before him, worshipfully in a spirit of confession, acknowledging their sin, He will forgive. But their hearts are still removed from the people. And therefore it says, Look at Verse 43 speaking about God. And to God, it says, you have covered. And the implication is, God has been covered with anger, and therefore you have pursued us, you have slain us, and you have not pitied well again, the people are now just beginning to consider things from his standpoint. And up until that time, there hasn't been a spiritual change among them, because they have not truly come before the Lord. This is a new experience for them. This speaks about a change, a godly change, that is being made. Look now to verse 44

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you have covered. And the implication is the Lord, you have covered, meaning covered yourself with a cloud. Why? Now that prayer would not pass. And this is just a reminder that in that current state, God is not interested in hearing the prayers of the people. They need to come before him acknowledging their sin in a spirit of confession and also, and this is a really important biblical truth, making a commitment, stating that commitment to serve God. One of the things that I frequently say is that unless we approach God, wanting to hear from him, with the desire to obey what we hear. If we approach God by saying God, I'll listen to you, but after I hear you, I will make a decision on how I'm going to respond. If you approach God with that mindset, God's not going to speak. You won't hear from God. It is only when you approach him submissively by saying, God, whatever you reveal to me, whatever you teach me through Your word, I am going to apply it to my life. I am going to do it when we come before God. In that way, God will speak. But now God is not interested in receiving the prayers from the people, because there has not been a godly change within them. Verse 45 it begins with a word that relates to filth, and then we see another word, Maos, which relates to loathing something. And the author, is acknowledging that the people that we are filthy, that you loathe us, and you have have set us in this way, a filth and a Loathing in the midst of the peoples, meaning the nations, they understand your displeasure with us, that you have set yourself against the children of Israel, and therefore we are filthy in their eyes, and we are loathed by them, because God, you feel that same way about us. Verse 46 he speaks in the subject here is Ko Ol Venu, all of our enemies, they open up their mouth against us. Now, what the people are expressing is that there is great opposition for the people of Israel. Now, even when Israel is faithful, obedient in God's will, God is pleased with them, there is still going to be great opposition among the nations to the Jewish people, to the land of Israel. But here's the difference, when we are right with God, then we can expect that God, that he will be our defense, that He will protect, he will guard, and he will provide victory for his people. So we don't have to fear the enemy. We fear God giving him priority, and that let God deal with the enemy himself. So. Verse 46 all our enemies open up their mouths against us. Verse 47 How are the people feeling now? It says pahad, which is fear and a snare was to us and devastation and destruction. So the people are experiencing, and some would say that word is desolation and destruction. Now the word for destruction at the end, the very last word is the word shevr in Hebrew, which relates to a break. And what it speaks to most scholars believe is this broken relationship, and because this relationship is still broken, the people ought not expect anything different from God. It has to be healed. It has to be renewed. Verse 48 now in verse 48 we begin to see the people's grief and sorrow over this broken relationship and the reason that relationship was broken, their sin. Notice what he says, verse 48 streams of water my eyes bring down. So he's speaking about how his eyes bring down streams of water. And then it says, why? On account of this Shepherd, this breaking of the daughter of my people, see. Now we see here the author is expressing sorrow. The image here is that of tears that are pouring out of his eye. Why? Because of this destruction, this broken relationship that the daughter of my people have with God, it's not pleasing. It is not bringing about anything that is good, anything that is satisfying. And he's grieved over this. And therefore he says again, look at verse 49 my eyes flow and will not be silent. Literally, it's in the singular, my eye flows and will not be still or silent. May and have forgot there is no ceasing. So what it's saying here is that this one is weeping over and over, and there's nothing that stops him from feeling this way. He's not experiencing any comfort, any change in his circumstances. And why? Well, over and over, we should know the reason why, because, still that relationship is broken. There is a shepherd Now look at verse 50. This is what he wants. He wants God to look upon himself and look upon his people. He says there's not going to be a change until look at

verse, verse 50, until the Lord will look now. This is a word for, for looking and giving, get being given a general overview of the situation. So it's looking for the purpose of receiving a summary of the current state. So until the Lord looks and sees from heaven. Now what he is hoping the purpose of his prayer is that God would look upon the people, and that God would see the hardship, the suffering, the destruction, the despair, the discouragement, and that God would be motivated by the suffering of the people, and again, all of this suffering was brought about upon themselves through their own disobedience, their own rebelliousness. But the author is hoping that God will look, he will see, and he will respond. He will bring about a change.

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Look, if you would, to verse 51 he says, My eye brings and this word is sorrow. It's actually a word of severity. What he's saying is, my eye brings severity to my soul, this sorrow from all, or because of all the daughters of my city, he's looking at that next generation, especially the females. Now, what is this a reference to? Well, it's speaking about the daughters of his city, and the implication is marriage, and he doesn't see a reason for marriage, why it's expressing a hopelessness. When the Bible speaks of marriage, it speaks about a future, that people get married, they start a family. Why? Because they're optimistic about their future. And what he is expressing that there is no reason for this optimism about what's going to happen for the people. Verse 52 what's happening? Well, he uses the word for hunting, and it says, basically, they are utterly hunting me as a bird. Who's hunting my enemies? And why are they doing it? Hena, for no reason. Now, what the scripture is saying is that these people, his enemies, are evil, that they find pleasure in afflicting hunting down him and the rest of his people, that they're evil people. And this supports what I've said earlier to you, and that is this, that that God use the Babylonians and these other nations that join in a coalition with Babylon, but, but they weren't doing it to serve God. They were evil, and God is going to eventually punish them for that evil. Verse 53 now it speaks about in verse 53 he says, my life. Earth has been cut off or destroyed in the pit, and they throw stone, a stone against me. Now, the implication of not throwing stones but a stone, it's as though he's in a pit. And they take a large stone, one large stone and seal that pit. What he feels like is that he is confined, that he's down in that pit, and there's no way out. Again, total despair, discouragement and a feeling of hopelessness. But we're going to see that there's going to be a change. Look now to verse 54 here. The situation continues not to be good because it says waters, and the word here is to float. Now what it's saying here is that water is rising, water is raising up, and it's all the way to verse 54, unto my head. And I have said, and the word here is a word for it has been decreed. Now he makes it personal. What he's saying is, my death has been decreed. There is utter hopelessness in this man's words. But notice in verse 55 Verse 55 is that change is beginning of what I've told you about. For some reason, when all hope is gone loss, there's no reason to believe there's going to be a change. For some reason, this man begins to change his perspective is different. Why? Well, most scholars believe it's because he has recognized the outcome of the people's rebelliousness that in and of themselves, they have no reason to be optimistic, but because of who God is. And notice what it says here. Look at the text. Verse 55 I have called and this is in the past, I have called out your name, O Lord from the pit that is underneath. Now this word for underneath is in the plural, which means it's expressing that he is in that pit, and it's abundantly low. He is in a very hopeless position. But look at verse 56 my voice you have heard, Do not allow your ear to ignore but he says, Be my relief. Be my salvation. Now it's speaking about a cry for relief, a cry for deliverance. And therefore, look at verse 57 you have drawn near in the day that I have called you have said, do not fear. Now, what this is expressing is this change that's

come about after he has acknowledged his sin and the sins of the people after he has acknowledged there's no reason for believing that that God's going to do anything, he expresses utter hopelessness. But in the midst of that, most scholars believe that he begins to focus on the biblical God, a God who is merciful, a God who is forgiving, a God who is restoring. And therefore his perspective change, and he says, Look again at verse 57 you have drawn near in the day that I have called you. You have said, do not fear. Why? Because God's going to get involved. Look at verse 58 you have contended, my lord, the contention of my soul. What verse 58 speaks about is God getting involved with the plight of his people, that he is going to defend them that he is going to move in their dire situation in their behalf. So you will contend, my lord for the contention of my soul and my life you have redeemed. There's that all important word until we understand this redemption that only comes from God, our perspective not going to be changed, but because of redemption, we can be optimistic. We can have hope. We can believe that God will indeed bring about. That spiritual renewal. Verse 59, Lord, you have looked at my and most would say sorrow or misery or injustice, but it's a word for being mocked in the purest sense. So it has to do with people twisting the the proper view of of the people, distorting who they are in their covenantal relationship with God. So, O Lord, You have looked at at their mocking and and judge my justice. He's asking God, God, go and be my executor of justice, deliver me from the plight that I'm experiencing right now. Verse 60, you have seen all their vengeance and all their thoughts, and some will say schemes, but it's simply the word for thought, makshavot, all their thoughts that are against me. So the people they want more suffering they want to see, the people of Judah, those who were in Jerusalem, those who relate to God's covenant people, they want to see more vengeance and more destruction upon them. They have evil thoughts towards them. But God is different. God is going to bring this change. Look at Verse 61

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for you have heard their reproach, O Lord, and all of their thoughts, meaning all of their evil schemes that are against me, verse 62 Now here again, what we are encountering is that those who are against the People of God they are. And it uses a word for those who rise up against me. It says their lips of my enemy. And they word enemy. Here is those who rise up against and they're murmuring against me all day long. They sit down and they rise up. They're sitting down, and they're rising up, and they look, they look at me, and what do they do? They look and they speak. And this word here speaks about a mocking song or a taunting song. All they do is they speak evil, and they proclaim hopelessness, and they speak their they speak their enmity against the people of God. And therefore, what does he ask? He asks in faith. He says, Look at Verse 64 set upon them the retribution of the Lord according to the works of their hands, meaning, Well, God, you have punished us, and rightly so, we were guilty. But they also have done sin. They've also have violated your truth, your laws, your commandments. And therefore he says, you place upon them, you return upon them the retribution of the Lord as their hands have done, verse 65 and give to them a heart that is veiled and your curse be upon them. Now we see something. We see an important principle here, because there is that veiling of the heart, meaning the inability to see properly, to think correctly, and because of that, when we don't think properly when our heart is hard or or concealed or veiled. What does that do? It brings about, as it says here, the judgment, or in this case, the curse of the Lord upon them. And then finally, look at at verse 66 our last verse of this chapter, he says, You pursue them with anger, and you destroy them from being under the heavens of the Lord. Now, what it's talking about here is God moving in such a way that the enemies of God's people have no future. They have no eternal existence. They are eradicated from under the

heaven of the Lord. What we see here is a marvelous change in this author, how he. He went from hopelessness to hopefulness and how that was all based upon his understanding of the nature of God, God's character, that God is a God who is always faithful to his covenantal responsibilities. We praise him for that. And will close now until next week, and we begin chapter four. Until then, may God bless you. Shalom from Israel.

**Intro Voice** 30:33

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.