

lamentations_chapter_5_part_2 (1080p)

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SUMMARY KEYWORDS

Lamentations, sinfulness, spiritual renewal, repentance, God's presence, mourning, death, disobedience, revelation, spiritual blindness, Mount Zion, desolation, eternal life, New Covenant, Messiah.

SPEAKERS

Intro Voice, Baruch Korman

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 00:41

In this video, we are going to conclude our study of the book of Lamentations. And whenever we come to that last video, I always have mixed emotions. Now, in one sense, I'm happy because of an accomplishment. We have completed a study of a biblical Book, and that's a good thing. I think about what we have learned, what I have learned from preparing these studies, but I also have a second emotion, which is sadness, because we're moving away from this book. When you study scripture, you have an attachment to that book. You have learned things, you have applied them to your life. You have grown closer to God. And now there's a new beginning. You're moving away from that book into another book of study. But when we look at Lamentations chapter five, we see, although the people have expressed great despair and sadness, they understand and they have matured, that the consequences of what they're going through, this suffering, this sadness, this destruction, this captivity, it's all tied to one thing, and that is their sinfulness, a sinfulness, as we saw last week, that has transpired over generations. God has been long suffering. God has been patient, but the people have been slow to respond. At the conclusion of this fifth chapter, we see a desire for the people to experience a spiritual renewal, that they want to repent, they want to return to God, but they understand a biblical truth, and that's this, they cannot do that in their own power, that God has to enable them. And when you approach God submissively, when you approach God with the desire to obey Him, you will find that God will indeed move in your life, that he will teach you, that he will prepare you for a spiritual change, and one that is pleasing to Him. So let's get into this last part, this last part of chapter five of the book of Lamentations, let's begin where we left off with verse 15 Lamentations chapter five and verse 15 notice, because of the sinfulness, the rebelliousness, the lack of humility and

submissiveness, what was the response that the people were experiencing from God, it says here, joy, literally, the joy of our hearts has ceased. They didn't know joy or happiness. They didn't have peace, they didn't know contentment. But because of their rebelliousness, the joy of their heart has ceased, and it says our dance has turned into mourning. And there's that very powerful word evil. Evil is grief, mourning that comes specifically from experiencing death. Now my hope is that that you have not gone through such an experience. Most people, if they live long enough, they will their parents will die, a sibling will die, God forbid, some other loved one will pass away, and you'll experience that mourning, that grief, that sorrow that is directly related to death. Now there's a context that we need to understand. God did not create this world to experience death. Death is the outcome of sin, that first sin. So it was due to rebelliousness and disobedience that death entered into this world. This was not what God had planned. This was not God's desire. But notice what it says, the rejoicing of our hearts have ceased and our dance, has been turned into mourning. Instead of praising God, they are experiencing the consequences of their sin, which is death, and they are addressing that in this 15th verse, move on to verse 16, a turret, which is a crown, a crown of our head has fallen. And because of this, and this crown, many scholars believe, has to do with God's presence, God's anointing, they're not walking in the anointing of God's Word. Certainly, because of their their disobedience, they're not experiencing the leadership of the Spirit of God in their life. And therefore it says, The crown of our heads have fallen. And then we have the word Oi, which is a word of suffering, a word of displeasure. Many times that word is simply translated woe, as in the sense Woe is me. But what's interesting, it says oi na, na is a request. Many times that word is translated with the English word please. And what they're saying is woe, this strong woe, this suffering that we're going through, it's unpleasant, and that people are beseeching, that word not is a term of beseeching, and they're saying, Please O God. And then they do something that's so well, they acknowledge their sin. That's wisdom. We can't deny our sin. What does the Scripture say if we deny that we are sinful, the truth is not in us. So the people are acknowledging their sin. That is a good thing. It brings about change. Look now to verse 17, concerning this, concerning what our sinfulness, concerning this, there was weakness of our hearts. Now, what is that weakness of the heart referred to? Was, I've said many times, whenever we have that word heart in the Scripture, what should come into our mind is thinking the thoughts of our heart. So the heart, biblically is that that organ that we think with, what we would call, today, our brain. But biblically, the heart is used as that seat of thoughts of of perception. So it says here, concerning this, our heart has become weak. Concerning this, our eyes have become dark. Now, all of this is speaking about something very specifically, and that is that people lack revelation. They lack the understanding and the receiving of the truth of God. Why is that? Because of sin. Here's the biblical principle that we need to learn, and we need to learn well, and it's this, when I am living in rebelliousness, it is going to make the revelation of God, we could say this way, the truth of God distant from us. We're not going to have that perception to be able to discern what is God's will, what is His truth? What is God asking for me? What is he commanding me to do? What is His instruction? So when we live in sin, when we rebel, when we are prideful, when we are not submissive to the Word of God, it is going to greatly affect our ability to hear from God, to understand the truth of God, and to implement the Word of God, the instructions of God, the commandments of God, into our life. This is what the scripture, in verse 17, is speaking about. And notice the end of it, our eyes have been darkened, meaning they can't make wise decisions. They can't see where to go. Their eyes are darkened so they are making foolish decisions. They are spiritually blind because of sin. That's what sin does. It causes us to be spiritually blind. Look now to verse 18

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concerning Mount Zion. That is. Become desolate. Now this is a place where, previously, the generations have gone up to Zion. And Zion is a kingdom word, and it relates to worship as a kingdom experience that people would go up rejoicing, that people would go up in a spirit of celebration, of a festival atmosphere. But now notice what it says concerning Mount Zion that has become desolate, and notice it says shualim walk in it. Now this word, shualim, is the Hebrew word for foxes. And where we live in Israel, we live very close to the desert, and in that desert there are numerous foxes and jackals. And if you go out at night, you see them, you can't help but to encounter them. And they are in that desolate place, the bombed bar, in the wilderness, in that desert, in that wilderness experience. That's where they are. So whenever we have that term for jackal, the term tanim, or the term shul for a fox, shualim Foxes, whenever we have that, it expresses that which is desolate. So in what God wanted to express a kingdom truth, a kingdom experience. What are? What do the people have? They have an experience of desolation, and we see that foxes are in that place. Look now to verse 19. The people are maturing. They're making some wise statements. Look at verse 19, You, O Lord, forever dwell. Now that word for dwell can mean to sit, and I think that's probably a better term for you forever dwell. Oh, Lord, why? Well, notice the next thing your throne, generation to generation. So what it's saying is God sits upon his throne. He's ruling and all what the people are experiencing, these horrible things, these grieving things, this powerless experience that the people are having and being overrun and placed into bondage by the enemy. All of this is an outcome of sin. All of this can be traced back to rejecting the Word of God, not submitting to his authority. So we need to pause for a moment and ask ourselves an important question. When God looks at us and he is how do I know that God's always watching? Because every word, every thought, every deed that I do is recorded in a book, and I'm going to be judged not for where I'm going to spend eternity, but for rewards and what Messiah amounted to in my life that is going to be judged by God. And I want this is my goal, and I hope it's your desire as well is that when we are judged, we will see by our action, by the changes in our behavior. Remember what it says in those two chapters of the book of Revelation, chapters two and three, where God is addressing the church, and he says, I know your works over and over. God knows our works. He knows how Messiah has influenced us, what Messiah, our faith in Him, has amounted to, and hopefully that it has brought about a big change and numerous rewards. But when we look at the people, the people of Judah, this was not the case. God was not instrumental. God was not demonstrative in their life. Quite the contrary, sin was so the people are saying here, look again at verse 19. You oh Lord, forever you dwell and you're thrown to generation and generation. It's ongoing. It doesn't stop, because God is eternal. But then the people ask a question, why forever you have forgotten us? Now it's real easy to answer that, why Has God forgotten the people? Because the people have forgotten God. They had not been submissive, nor committed to His Word, His commandments, being his people walking in covenantal truth. And therefore, the people ask the question, why? Forever? Have you forgotten us? Why have you abandoned us? Lei orch, Yameen, for an extended time. Now, the word Orch means to lengthen the lengthen of days. Why have you abandoned us? And the answer is, it has nothing to do with God's desire. It has to do with God's holiness, His righteousness, his faithfulness. When we set aside His Word, when we reject His commands, we are going to find ourselves experiencing just what we talk about here, that God is going to forget and God is going to abandon his people, not because of who God is, but rather because He's holy, He's righteous, he's truthful. God is not going to participate with that which is defiled. He is going

to reject that. And that's what the people are experiencing. Look, if you would, to verse 21 now we have two more verses left, verses 21 and 22 and in verse 21 there is hopefulness. Fact, in my opinion, in this, this entire fifth chapter, it's verse 21 that's the only expression of hope. What does it say? Return us, O Lord, unto you, and we will return. So the people, this word for returning can also be understood as repentance. So so the people are asking make us to repent. They want to change. They want to be renewed with God. They want that relationship re established. So they say, return us, O Lord unto you, and we will return. And then we have the word Kadesh, meaning Renew our days as of old, they want to go back to the time before this, this rebelliousness, before this idolatry, before this sin that their forefathers began. They want spiritual renewal. And this word hadesh means just that renewal, meaning spiritual renewal. Make that for us, O Lord, as in the days of old, prior to what we are experiencing. Verse 22 verse 22 our last verse, speaks about how the people have no assurance. Now through the work of Messiah, we've entered into a better covenant. It's just a fact. Read, for example, Hebrews chapter seven and verse 11, through this New Covenant, the covenant of Messiah. What comes perfection? Perfection? That word is a kingdom word. We experience Kingdom perfection through that New Covenant, not through the Old Covenant, not through the law of Moses, only through this covenant that the blood of Messiah established with us. So notice what it says key, which means there's a different possibility. The people in verse 21 are saying, God, help us to repent, to return to you. You return to God through repentance. And they want spiritual renewal. That's that hadesh be tohenu Renew our days of his old unless. And that's the implication, unless or a rather, if Maos

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may astanu, unless you have utterly loath us. Now, what the people did not know because they did not know the new redemption through Messiah's blood so they did not have assurance. But you and I, we are in such a better position, because you and I, through the redemption that comes by Messiah's blood puts us into eternal hope, we are going to be part of God's kingdom, people and nothing, nothing, nothing. Can change that. I don't know why people want to doubt that when God says, I give to you through that gospel, eternal life. It is literally eternal life. If it's eternal life, it is everlasting. It cannot be taken away. It cannot be lost. It cannot be forfeited, because eternal life is just that eternal life that seems so simple to me now, this is what people say, and it's a ridiculous statement they say to people this well, if you teach. That salvation is eternal and cannot be lost, then people are going to do something. They're going to say, well, because I'm saved eternally, that means I can sin, and that's not going to change where I'm going to spend eternity. Well, that's true, but let me ask you a question, when, when the Word of God speaks about God's eternal love for you, that through the redemption of Messiah, the shedding of His very blood, that we are saved forever, that we have eternal life. When you hear that, you know what that produces in me, humility, I'm in all of God's love, God's faithfulness, God's plan that he would forsake His only begotten Son in order that you and I would be saved by His grace. To me, the outcome of that is not when I hear that good news and I have that assurance of eternal life, forever and ever. The outcome of that great message is it humbles me. It does not create in me the desire to say, well, if I am eternally saved and eternally secure in Christ, therefore let's go and sin more. That's not the heart condition of a true believer. We know something. What do we know? Let me ask you a question, what good has come from your sin? Can you give me the top 10 blessings that come from sinful behavior? There are none. There are no blessings that come from sin. So why would I want to walk in sin? Why do I have a thought and I don't that well, because I'm eternally secure in the blood of Messiah, and I can't lose my salvation. Why would that Create in me a desire to go out and sin

more? It's ridiculous. No believer wants to live in sin. That's not who we are. That's not one who has been regenerated by the Holy Spirit. I understand no good comes from sin. I don't want to live in sin. I want to live righteously. I want to obey. I want to submit. I want to honor God by every word, every thought and every deed. That's the desire of someone who has been born again, they become that new creation, that new creation doesn't COVID sin, that new creation desires to submit to God. Why? Because we know something. We know that obedience is pleasing to God. That's my new heart condition. I want to live in a way that is pleasing to God, not to gratify my my fleshly desires. So when we look here, go back to this Scripture. What does he say? He talks about in verse 22 they don't have that assurance that you and I have through that gospel message unless you have utterly loathed us. It's a word of discuss, unless you have utterly discussed or discussed it with us and your and this is word for anger. It's interesting. It's a word cuts off that is used in modern Hebrew for whipping cream could Seph. And what's interesting is, if you've seen an animal that gets very agitated in anger, it will begin to froth at the mouth. And this is the image for the anger of God. And what it says here basically is, unless you have angered unto us until mayo, which is greatly or exceedingly or Verily, this is not who God is. God, through a salvation experience, has forgiven. What is he forgiven? He has forgiven all of our sins. And if you doubt that, then you don't know the gospel. The Gospel message is very simple. And I'm saying this because, in my estimation, if you really study thoroughly the book of Lamentations, in my opinion, it's probably the most spiritual book in the entire Old Testament. We learn about the consequences of sin, and we learn about the character of God, and if you know those two things, you are in a position to grow. So let's rejoice with the assurance that we have through that gospel message, that our Messiah will never leave us or forsake us, that we are eternally secure in his perfect. Work, and the new covenant is a covenant that ministers perfection to us. That perfection didn't originate with us. It originated with the faithful, perfect work of Messiah, laying down on his life, laying down his life, and securing for us eternal redemption, as we read about in Hebrews, chapter nine and verse 12, and I'll close with this, the blood of of goats and calves and bulls, they do not secure for us redemption. They can only secure for us atonement, but through the very blood of Messiah, what his blood secures for us is, as it says in Hebrews 9:12 it secures for us eternal redemption. That word redemption is a word of relationship, therefore, I have an eternal relationship with God through the blood of His only begotten Son. Believe that don't doubt that you can't forsake, that you can't forfeit, that you can't give it away, because God has established that new covenant, and he is the maintainer of that new covenant, because when Messiah says it is finished, it was finished, and it was done. Perfectly good news concerning our eternal relationship with the God of Israel. I'll close with that until next time Shalom from Israel.

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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 and 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 it. Shalom from Israel. You.