

# lamentations\_chapter\_3\_part\_1 (1080p)

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## SUMMARY KEYWORDS

Lamentations, Babylonian invasion, God's judgment, idolatry, covenant, New Covenant, Jeremiah, Babylonian Empire, destruction, exile, affliction, wrath, repentance, bitterness, restoration.

## SPEAKERS

Intro Voice, Baruch Korman

### Intro Voice 00:03

Shalom and welcome to via hafte yesrael, 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 primary purpose for the book of Lamentations is to share with you and me, the reader of this book, how those who experienced that death and destruction and devastation felt as they were going through this time of God's judgment. But before we go any further, we need to be very clear about a biblical truth. Now, although God used the Babylonians, and if we read carefully, the book of Jeremiah, not just the Babylonians, but there were other nations around Judah that joined with Babylon in order to take advantage of this time, and they did not do so out of obedience to God. They weren't wanting to serve God, they weren't wanting to play a role and participate in what God wanted to bring about. Why did they do this? Because they were evil, and we find later on, God brought retribution upon Babylon and these other nations for what they had done. So again, let's be very clear, these nations that brought devastation, destruction and death to the Jewish people in that southern kingdom, Judah and in the holy city of Jerusalem, and who destroyed the temple of God. They did it out of their own sinfulness. God used it, but he did not cause it. Now there's another important truth that we need to remember that the people weren't trusting in God, but they were trusting in the fact that the temple was in Jerusalem, and they incorrectly believed, and Jeremiah told them, Don't trust in in structures, but rather trust in God. But they did not. They falsely believed, because the temple was in Jerusalem, the capital of Judah, that God would not allow the enemy to come into Judah or into Jerusalem, and certainly the temple would not be destroyed, but because of their primary sin, and what was that idolatry and their unwillingness to repent and believe the word that Jeremiah was sharing because of that God did indeed bring death, destruction and devastation to that kingdom of Judah. And now we are ready for chapter three of this book of Echa, or lamentations. And again, the name of this book, Echa in Hebrew, means how, O Lord, the people never believed. They could not imagine that they would go through this

devastation and death and exile because they thought their covenantal relationship with God would save them. But what they needed to remember, and what we need to remember, is this, yes, God loves us. He gave us his only begotten Son, in order that we could enter into a covenant with him, but realize the children of Israel their covenant they broke. Here's the good news when we look at the New Covenant, the covenant that the blood of our Messiah, Yeshua, establish we see that it's different. The first covenant the children of Israel broke, but the new covenant is different because God maintains it. God holds it together, and God has promised that he will never leave this, nor forsake us. Although God will discipline those whom he loves, he is not going to forsake and he is not going to allow that covenant, that new covenant to be broken, and that gives us assurance, and that new covenant is based. Faith in the love of God, the faithfulness of God, and therefore God's love is going to change us. We're not going to want to exploit this relationship with God. We're not going to say because God will never leave me nor forsake me. That motivates me to sin and disobey. Quite the contrary, that's not the heart of a true believer. A true believer, when he hears that wonderful news, it's humbling, and it causes within us to want to serve God and walk in obedience and to manifest our love for Him, not to exploit his grace so that we might sin again. Is anything good coming out of sinfulness? No, it brings pain and sorrow and shame and a humiliation. Therefore we, if we have been born again, we are going to want to choose the will of God, not because we have to, but because that is our new nature. We will now want to agree with God and recognize that God's will is good. Well, as I said, look with me to Lamentations in chapter three. And again, this is being written from the perspective of one who is suffering from God's judgment. Notice how it begins, Lamentations chapter three and verse one, the author is speaking. And again, there's traditions about who wrote this book, but we do not know for certainty who is the author of the book of Lamentations. The primary tradition is that it was Jeremiah, but the Word of God does not confirm that. Look at verse one, I, I I am the man. And then we find the subject for the next verse or the next verb, is that man, that man who saw affliction. Now that is a primary word for this book, and the message is clear, when I rebel against God, when I say no to God instead of agreeing with him, when I have that unrepentant spirit, what can I expect? Exactly what we encountered here affliction. So the author is saying, I am the man, and this man who has seen affliction, and notice how this affliction is characterized with the rod of His wrath. So again, what is being emphasized is that this is God's punishment, a harsh punishment, punishment, as we find that word wrath, look now to verse two, me he has led now what it's saying here is this. The author is saying that you, God, has caused me to behold these things, that you have led me not to do the sinfulness, but has led me to witness these events so me, he has led and he has caused darkness and not light, meaning this the people are describing what they are encountering from the Babylonian Empire and those other nations as darkness and not light, meaning they don't want to look upon these things, these things, they would prefer to be hidden and concealed. So they are experiencing not the light, and the Bible says God is light, but rather they are experiencing darkness in the means of His wrath. Verse two,

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surely against me, you have turned, or he has turned. Its third person singular, let me get this right. Surely against me, he has turned, and his hand, and this is another word for turning, and it implies a change whereby the hand of God wanted to bless and had indeed bless Judah and Israel in the past. Now that is change God has overturned, and the implication is he has made a transition away from blessing and into judgment. And it says his hand, he has turned all the day, meaning continuously. It speaks about how this judgment, this wrath, this. Punishment of God wasn't temporary, but it was

enduring, and it was continuing, and there was not a ceasing of it. It continued all the day long, verse four. Now in verse four, we have a word which is related to being worn out. Now if we do a good study of this word, it's related to the modern Hebrew word for depreciation. So you buy something and it begins to wear out, it begins to lose value. And therefore we find this word, and he says, my flesh and my skin have worn out. Now what he's speaking about here is he is suffering. He is wearing out. It's a word that lacks endurance and perseverance. It's a word that says that he has become valueless. Why? Because He has chosen other gods. And then he says he referring to God. He has broken my bones. Now, again, as we're reading, notice that the author is making this first person singular. He's saying, I am enduring this, and he is suffering greatly. And again, he's speaking not just for himself, but he's speaking for the Jewish people, for those who are part of that southern kingdom called Judah. Now look at verse five. Now verse five begins with the word, and I realize that most Bibles will say laid siege, but what we're talking about is something similar, but it's a different word. It's not the word matsor, which is siege, but rather it's the word banah, where we get the phrase live not, which means to build. And I believe what is being taught here is that the people fill enclosed. As you build up a house, you dwell in that house, and that house surrounds you. And this is how the people are feeling. He says, He is built and again against me, meaning all of this has come about. God has constructed it. He has built against me and surrounded and then we have the word for, for poison. It's the word rosh, and another word, and this is a word for being worn out. It's a synonym for what we saw earlier in the previous verse. By the way, if you do a good study of this, it is the same word where the name, the female name, Leah, is derived from, and what it speaks about is someone who is not able to continue, someone who is dejected, discouraged, depressed, and fills without hope. And this is what he's saying, God, what I am encountering and experiencing. It is poison to my soul. It is discouraging me, and he says, It is wearing me out. Look now to verse six, in darkness. And there's that same word in darkness, but it's in the plural, so we would translate it in abundant darkness. You have have set me as the dead of old. Now, what it's speaking about. Here are those. It's mate Olam. This would be we talk about everlasting life. This is everlasting death. And what does it express? Well, according to the scholars, both Christian and Hebrew scholars, we find that it expresses hopelessness, and this is something that really captures the feelings of the people. When they look at the enemy and they look at what the enemy has done, they don't see any future whatsoever. Even though God has said that the exile is limited to seven years, that people don't believe this. They don't see a future for them. They are hopeless. Verse seven. Now we have the word gadar that Hebrew word means to hedge in it's another word for feeling enclosed, surrounded utterly without any expectation or hope to be able to go through to get out. So you're utterly enclosed. We would translate it. He has. Judge me in and I will not go out. And then it says his, and we have the word for copper, and many Bibles would translate it chains. These are like fetters or bonds. It says that he has done something. He has made heavy. So now, what their people are going through, they feel weighed down by the oppression of the enemy that they have been closed in and there's no escape for them whatsoever. Verse eight, also, because I will cry and I will shout. Now it's two different words. The first word, perhaps is better translated, I will scream. And then we have the second word, I will cry. But what happens? We have the expressions, the tom, to philate, that that my prayer has been closed. And this is a an expression that probably relates to rejection that the author fills, and so do all the people that their prayers are being rejected. Now we have a expression in modern Hebrew, which means to shut your mouth, and it's derived from that same word. And the implication is, I don't want to listen. And that's what God is saying to the people I don't want to hear your prayers. The time for prayer has passed. Fact, God says in the book of Jeremiah that

he won't listen any longer to Jeremiah's prayer or the prayers of the people because of their rejection verse nine. Now, as I was going through this passage with my wife, we see that her Bible translated the same word that we encountered in verse seven different than they translated it in verse nine, but it is the same word for being hedged in. So he says my, my ways are hedged in. And it says with, with hued stone, and my pathways, how I want to travel, has been made twisted. Think some Bibles will say crooked, which is okay, but it's literally twisted, meaning this, he doesn't feel that he can arrive at his destination, that that God is working against him, that his ways have been enclosed he can't get out. We've had that already one time being said, and this is no different. Verse 10 now he's speaking about an experience that he's going through and how he feels that. And we have some very symbolic language that is most informing. Look at verse 10.

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We have the term dove and the next word, orev. What is that? Well, this is a present verb. Christians would call it a present participle. Makes no difference, but when that grammatical construction appears it's for the purpose of emphasis. In other words, this is a big deal. And what he's saying is this, this experience that they're going through is like a bear who is waiting in ambush. So the bear is there waiting to pounce. He says a bear is in ambush. He is to me. He is probably referring to God. This is how he feels. God has become to him. And then it says, a lion in hiddenness. And the word for being hidden is in the plural. So this lion, which is one, is in hidden places, meaning, no matter where he goes, he knows that there's going to be hardship, there's going to be destruction, there's going to be death. And we see two animals, powerful animals, a bear and a lion, that are hidden from him, hiding but is ready to devour and destroy verse verse 11, he says, My ways. And then we have a word for removed. It's like anywhere this one wants to go, God is removing that escape. So again, it's emphasizing frustration. And he says he has torn me into pieces, and he has made me desolate. And. That is a important word desolate, because if you do a good study of that word, you find that that Jeremiah, the prophet, uses it frequently and and this desolation is is always the outcome of God's punishment. Now normally we see that God makes the intimate enemy desolate. But here, because of idolatry, those who had a covenant relationship with him, and they're still in that covenantal relationship with them, but God is dealing differently with them because they have played the harlot. They have performed idolatry. They have went after other gods that God expressively shared with them not to do. And therefore God is displeased. So he says, Look at verse 11 again, my ways. He has removed, or is removing. He has torn me into pieces, and he has made me desolate. Verse 12. Now much imagery is being used in this verse, and now we have an image of a warfare look at verse verse 12, he has bend he his bow, and he has stood me up as a target for an arrow. Now this word for for being stood up, is related to the word for stability, which means that he, and the implication is that the enemy, or God himself, has took the people and he has secured them, meaning he has stood them in a stable way that They can't get away, they can't duck, they can't avoid this, and they become targets for the arrow. And it says he bends the boat, meaning the enemy pulls back the arrow, and they are the target for this. Now here again, normally, when you are the target of an arrow, the outcome is death. And again, when we look at the book of Lamentations, we see things as devastation, desolation, death and destruction. These are not good words. They are words that do not speak to any hope or any future, and again, this is how the people were feeling look. Now to verse 13, he has brought into my kidneys. Now we need to pause for a moment, because the word kidney, we don't really think too much about it, but in the Bible and in Judaism, it is seen as a very significant organ, and it is the seat of a human being. It can be a

reference to one's thoughts or to the very, very essence of an individual. And this is what this verse is saying, the very essence God is against. He's against the people to the very foundation of who they are. So look at verse, verse 13, he has brought into my my kidneys. And then we have the term Bnei, which are children of, or sons of, and then we have the word ash Pato, which is his quiver. Now, what are the children of a quiver? Well, what do you store in a quiver? You store arrows? So probably most Bibles will translate it this way. Look again at verse 13, he has brought into my kidneys what we call the arrows of my quiver. And what is simply or his quiver, what it's speaking about is the image that either the enemy or God himself is, is taking arrows and shooting them into the people of Judah. Why? It's not God's will. It's not God's delight. God doesn't rejoice in this, but it's because of idolatry the people of Judah, just like the people of Israel, previously, they have played the harlot. Harlotry is related in the prophets to idolatry, and it's just simply telling us how displeased God is with the people we'll look on to verse 14 now. The enemy doesn't have grace or mercy or is willing to forgive that enemy sees this as an opportunity to exploit, oppress and benefit from the sufferings of the Jewish people, and therefore, notice what verse 14 says

#### **Baruch Korman 25:21**

I was as a laughter or a laughing stock, would be a better way to say it. I was a lacking stock to all my people, meaning all the people looked and he's making this very personal now that he has become a laughing stock among the people. And then we have a word for their we could say their music or their tune. And the implication is based upon the first part of this verse is that it would be a taunting song, one to put down, one to make fun of. And it says here that I have become that taunting song. They mock me with this melody, and they do so Koha, Yom all the day. Well, let's look at our last verse. It says, Here, he has satisfied me. Now that's the literal word, but satisfaction in this case, has to be made full. So what it says here is that he has made me full with bitterness, and the bitterness is in the plural, so with abundant bitterness. So he's not satisfied whatsoever, but he is full of abundant bitterness. That's what the scripture is saying, and that he has saturated me. This is the most literal way to translate this word. He has saturated me with what Worm Wood and Wormwood is, again, something that's bitter, it's not pleasant. It's not something that has a good taste. And what the scripture is saying is the Jewish people because of their idolatry, their unwillingness to repent, their utter rejection of the prophetic truth that Jeremiah had shared with them. This is what they are experiencing. And there's something about this that is continuing. It robs any hope or any sense of a future. They feel that everything has been lost. And therefore we see here these two words, abundant bitterness and Worm Wood, which also relates to that which is poisonous, that which is bitter and that which does not satisfy. Over and over, we see that through the rider of Lamentations, that people are dejected. They are down tasks. They are discouraged. They are without hope, and they do not feel there's going to be any change to this situation. They believe that all has been lost. But in reality, we're going to see later on that God is forever faithful. He's faithful to punish and judge, but that faithful God will also restore. We'll see this in the upcoming messages as we move further in to the book of Lamentations. Until then, Shalom from Israel.

#### **Intro Voice 28:45**

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 article. 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.