

lamentations_chapter_3_part_2 (1080p)

Sun, May 18, 2025 9:56PM • 35:39

SUMMARY KEYWORDS

Lamentations, God's punishment, hope, despair, repentance, covenantal relationship, grace, mercy, renewal, faithfulness, rebellion, justice, exile, Babylonians, Shalom.

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 we are going through a period of God's punishment or discipline, when we are experiencing His judgment upon us, it affects how we think and it affects how we believe. I'm reminded of one in the scripture that says, Lord, I believe, but help my unbelief. When we encounter this writer of the book of Lamentations, he wants to have hope, but at that same time, there is much hopelessness within him, and that is because he does not see a future. He is focusing on all the problems that they are experiencing, and he shares in that, and therefore he doesn't see how a change can come. It's all tied up in one thing. He does not know the sovereignty of God, that God is greater than all things, and nothing is too difficult for him. This is something that we need to always remember, that when human eyes say there is no future, there is no reason for hope. When we look to God and His Word, we can expect God when that timing is right, according to the goodness of his will, according to the promises of His Word, God will restore, God will renew. God will re establish that relationship with his people, but now at this time, Judah is in exile, and they have lost their hope. They are dejected, they are discouraged, they are full of despair, and they don't see a change happening in their future. Well, with that said, take out your Bible and look with me to the book of Lamentations. We're now ready for verse 16. The book of Lamentations chapter three, and we're now ready for verse 16. And again, remember our introduction. The author is wavering back and forth between wanting to believe, wanting to have hope, and feeling that sense of faithlessness and hopelessness. Look at Verse 16, where he says and he has broken with gravel my teeth. Now this expresses humiliation. It expresses pain. Some will say that it's an idiom which means he cannot smile. Obviously, if your teeth have been broken, you don't want to show them he's unable to smile because of what he is experiencing. So again, it points to a strong sadness that has overcome him and made him unable to smile to see anything positive in his

future. And then he says, look at the last part. He has subdued me with with ashes. Now this expression for being subdued, this is an unusual word, and what it means is to be brought low. It speaks about being overwhelmed or overcome with despair. And what do we do? Well, notice that last word effort, which is ashes. What he's saying is that he does not see any hopeful reason for believing that there's going to be a change, but he does something. He sits in ashes and in essence, that is a sign of repentance. So what has happened has overcome him. It has subdued him. All of this punishment, all of this despair, all of this destruction and death. Death and exile, and therefore he sits now in ashes. Look at verse 17. We have a word here for for being abandoned. And he's speaking to God, and he says, You have left or abandoned me. Is the implication from Shalom. Now, Shalom is directly related to the will of God, and what he's saying is this, God, you have departed, you have abandoned us, and therefore there's not going to be a fulfillment of your will again, this first part of the verse expresses this dejection, this despair, this utter hopelessness. And then he goes on to say, you have abandoned my soul from Shalom, and I have forgotten goodness. Now that word good, it's in the feminine Tova, which means good, but it relates to the will of God. And what he's saying is this God, because you have abandoned us or me, however you want to understand it. He feels abandoned. And he's saying, there is not going to be any Shalom. We're not going to find our way back into your will. We're not going to be able to be used by you to complete what you have called us to do. And therefore, he says, I have forgotten Good. Good relates to your will. He has, has no expectation and no understanding any longer, of what God's Will could be for him. So again, utter despair. Look now to verse 18, and I have said, and the next word is that which has perished, that which has been lost or destroyed. And the next word is the word nitzkri. Now lenetze has to do with either victory or that which is eternal. Now biblically, what we find here is that God gives us eternal victory. But what he is saying is my my Eternity has been lost. Some Bibles will translate this word Nitze as splendor. But basically what he's saying is, I don't see my eternal victory. All of that has been lost by what has transpired because of the Babylonians and those nations that have joined together with Babylon and therefore notice how it concludes. Says something interesting, because even though we have seen despair, dejection, depression, discouragement, notice how the verse ends, it says, And my hope is from the Lord. Now this may mark an important change. We've seen that, that he is repentant. He sat in ashes. He is full of despair. But even though, in one sense, he doesn't see a future, he doesn't see God's Will being a reality for him any longer, or for the people he sees hopelessness. But in this last part of the verse, he says something which is most encouraging. He realizes that my hope is from the Lord, meaning all of that future, all of that victory, your will for your people, it all derives from you. Look now to verse 19.

Baruch Korman 09:12

He is calling out to God, and he says, Remember, my affliction. And the implication is also to remember my rebelliousness. Now some of the rabbinical scholars see this as a confession. He understands why he has been afflicted, why the people of Judah, that empire, that southern kingdom of the people of Israel have been destroyed. And what is it because of well, they have been afflicted because what's the next phrase, um Rudy, which means my rebelliousness. He understands something. He's confessing that that you. His affliction and the people's affliction is directly related to his rebellion and their rebellion. And notice how he he ends this, this verse Lana, which is Wormwood, and also we see Rosh, which is poison. And what he's saying is my rebelliousness has brought about affliction, and that affliction is poisonous, and it is utterly bitter, and that bitterness, like Wormwood, doesn't produce life, but it produces death. Verse verse 20, verse 20, you will utterly remember. And then it says, sink my

soul unto me. Now we would never say sink my soul, but the word means that. But most scholars see this as a return. What he's saying is this, I am confessing. I understand that we have rebelled, and that rebellion has brought on this, this affliction, and the affliction is bitter and it's poisonous, it has brought about death. That's what rebelliousness does. But nevertheless, what are you saying? He is saying in verse 20, you will remember, you know these things. Remember these things. And many times, this word for remembering is a word that is tied to a covenantal remembering. And therefore he says, Seek my soul unto me, meaning, restore my soul. That's what he's asking for at the end of verse 20 now verse 21 this, that word stands alone. It's not this book or this person or this day, it's just this. And when this stands alone, it's talking about the primary objective, the thing which is most important. And he says this, meaning what I have just confessed, what I have just acknowledged. It says, I return to my heart, therefore I have hope. What he has done is this. He has confessed. I understand now why we are in this predicament, why we have experienced this disaster, all of this destruction, all of this death, why we are out of place, and a good portion of our people are in exile. He has acknowledged it, but he also understands that God is a covenantal God, and therefore, because of that covenant, what does he say? He says this, these things I'm remembering, and I return them to my heart. I claim them from my heart. Therefore I hope. And then notice what he speaks of in verse 22 now, in my estimation, one of the most spiritual books in the Old Testament is the book that we're studying, the book of Lamentations, because we see so many principles within this book, spiritual principles, spiritual principles that beget renewal, that beget change in our life, a change that God is pleased with. And notice what he says in verse 22 grace. And this is the word grace in the plural, so abundant grace is of the Lord, for we will not end. God's not going to because of grace, we're not going to come to our end, for they are not and what's they His mercies are not finished. So it speaks here about grace and mercy, and because God is gracious and merciful, we should never expect that God is going to cast us away eternally, but we should expect a renewal, that God's going to to restart, reestablish his relationship with us because of this covenantal relationship he has with us. So he says, the grace of the Lord, it will not cause us to end Secondly, for His mercies are not. Concluded they're not over verse 23 now notice he speaks about the word chadeshin, which is a word for new or renewal. And what it's speaking about here is this, every day there's a renewal in the morning. So God, with this morning light a new day. There is a new opportunity. There is renewal being offered. And what is this based upon? Rabbah, emunatecha, abundant is your faithfulness. Now, what we see here is a very important principle, because he's not emphasizing his faith. What he's doing is emphasizing the faithfulness of God, and He's declaring who God is, that God is gracious with abundant grace and His mercy, which is also in the plural here is an abundant mercy. And because of that, we should not expect an end, but a renewal. And that's why verse verse 23 hadashim, meaning abundant renewal is is coming about in the morning. Verse 24 now we see how this one is growing in his faith and his expectations of God's actions in his people's life. Notice what it says in verse 24 Choki, which means, my portion is the Lord. My soul has said. So he's confessing, not just with his mouth, but inwardly, the very essence his soul is confessing. His soul is stating The Lord is my portion. Therefore, because the Lord of his portion, he says, Therefore I hope with him. And here it's, I hope to him, meaning my hope takes me to him. That's literally what the Hebrew is bringing out. Verse 25 we have the word good. Now, what is good the will of God? And it says, Here, good is the Lord to the ones who hope to the soul, meaning the individual to the soul that that demands him. And what it's saying is this, God, my hope is in you and I am and seeking. This word, ledrosh, is a word for demanding or seeking with great, great intensity, and that's what this one is doing. Now. Do you see the change? He has gone from hopelessness,

discouragement, dejection, discouragement, and now he has hope. He's turning back to this covenant, keeping God, Who is a God of renewal, a God of abundant grace and mercy. And therefore he is changing Look at Verse 25 again, he says, Good is the Lord to the ones who hope and to the soul that that is seeking utterly, seeking Him. Verse 26 God. Good, and the implication is good is the one that that will hope and is silent. They are silent for who the salvation of the Lord. So we find that the only way that we can find this salvation, this deliverance, this victory, is if we hope in the Lord and we wait silently for him. Why? There's no other way. There's no other means. Verse 27

Baruch Korman 19:01

good for the man that he takes up his yoke in his youth. Now, why is that? Now, this word old or yoke in English is a word of obedience. It is taking the word of the Lord, the commandments of the Lord, the instruction the Lord, and putting them upon our back. In the same way an animal bears a yoke, the animal is putting that yoke when to work. So it's saying here that I'm going to work. And why is that so important? Well, look at what the scripture is saying. It's good to do that when to take the yoke of the Lord upon you in your youth. Why when you're young? Because it builds an experience with God. What do I mean by that? An experience with God? Well, when I am serving. God. Walking in obedience with God causes me to get to know God better. I learn how he responds, what it is that he does, how he behaves, and the earlier that we learn that the better than it is. And then he says, Look at Verse 28 I he will sit alone. He will be silent because he has placed upon me. Now what it's speaking about is what that ha what God has done in bringing these things upon me. He makes it personal, but it's true for all the people of Judah. And he says, basically, to sit alone and to be silent, because this has come from the Lord. What is he saying? It's not good to complain. Complaining doesn't help. Complaining is disagreeing with God, verse 29 and he will put in afar, meaning the ground, literally his mouth. What is that saying? Be quiet. Don't complain, as I mentioned, perhaps there is hope. Now, when it says, perhaps we hear that word and we see uncertainty, but oftentimes the biblical word, Uli, which means maybe, or perhaps, also comes with an expectation, and might I say a sure expectation? He's saying in this passage, we need to be alone. I need to get by myself. I need to be silent, because what I have experienced, it's from God, he has placed it upon me. And therefore I need not to complain, but rather to put my mouth in the ground, because perhaps, and there's a sure expectation, perhaps there is hope. Verse, verse 30, now we need to to experience that punishment from God, because that punishment, if he places it upon us, we need it. That punishment is for the purpose of bringing a change. And notice what it says. Look at verse 30. He will give to the one who strikes him the cheek. All of this is saying, God, I understand that I'm guilty and I must be punished. It is the proper thing. And again, whenever and hear that carefully, whenever God is disciplining and punishing his people, it is not for their destruction, but rather it's for them to be changed. God punished the people of Israel that came out of Egypt for their faithlessness for those 40 years. The number 40 is the number of transition or change. He put them in that wilderness for 40 years to change them so that they could take hold of the promises of God. So Look again at verse 30, he will give to the one who strikes him the cheek. And it says, He will be satisfied or full of and we have the word, be her PA. What is that disgrace or shame? Now, what it means is this, there is a benefit from from being disgraced. Is that pleasant? Is it joyful? Absolutely not. It's shameful. But going through that sometimes is what's necessary for us to be really changed. We have to see that our rebelliousness is shameful and it brings disgrace upon us, and we need to learn that what's called in Hebrew lake or lesson in order that we we do not commit the same heirs over and over, the same acts of rebellions again and again. So this, this being satisfied with

disgrace, is for the purpose of being being changed. We could translate it, and it will be enough that disgrace. It's going to produce this word enough. It's going to produce the desired result, verse 31 for He will not abandon forever the Lord that's not who he is. So verse 31 is an important verse where it says. For the Lord will not abandon forever. There's going to come a time of renewal and restoration. Verse 32 For if, and the word here is a word which means to wear out, to to cause grief, if he causes grief, if this punishment and discipline is wearing you out, understand that there's going to be a time when he will be merciful, and that mercy is going to be to the abundance of His grace. So it's only for a season. It's not going to be forever, and all of what we're enduring is to produce a change in us so that we can be renewed to the purposes of God. Verse 33 for he is not afflicted from his heart, meaning this. It is not God's nature. It's not in his mindset to look at one of his covenant people and say, it's in my heart to cause them to be afflicted, to cause them to experience grief. That's not who the biblical God is at all, and this one is making that declaration. So again, key Lo, Ana milibo, it is not affliction which is from his heart, nor do we see and we need to take that same negative word Lo and apply it to this. And he is not grievance them to the sons of man, meaning human beings. That's not what he wants to he does not want to grieve us. What does Messiah teach? I come that you might have life and have it abundantly, but when we are faithless, rebellious, when we walk in sin, when we reject the instructions of God, we're going to be punished, but again, not for our demise and destruction and an end, but in order to renew us back to the marvelous plans of God. Verse 34 we have a word of crushing. Sometimes God will crush under his feet. But keep reading, He will crush under his feet all the prisoners of the land. Now, why does he use that word prisoner? Because they have been guilty. They have been convicted of a crime, and therefore those who are guilty, they are going to be crushed. But again, it's not to their eternal destruction. Verse 35

Baruch Korman 27:53

and the ones who, and this is a word which means to basically turn justice of a man. So instead of executing justice, what do these do? It says here to the one who turns justice of a man. It says he is against the face of the Most High so when we might say pervert justice or keep justice from someone. It sets us against the face the very presence of the Most High God. Verse 36 again, it's talking about what Israel has done and the corruption that was in that nation. Here we have the word lay a vet, which means to twist. It says, to twist a man in his cause. And again, this is a another expression of depriving someone of justice. It says, The Lord does not see. Now we need to understand this properly. What the Scripture saying is, if God forbid that there should be someone who perverts justice, who turns justice away from another one, understand, God sees that. And therefore this had been going on in Judah and in the holy city of Jerusalem, God was aware of it. And therefore this is why what has transpired in bringing the Babylonians and these other nations to exert judgment punishment upon Judah. This is why it's happened, because God has seen the perversion of justice among his people. Verse 37 Who is this? Who has said, and it will be now, who's the one that that is able to do that? It tells us the Lord does he not command? So what happens is, because of what God has commanded? Now, did it? Command, this rebelliousness, this sinfulness, this idolatry of Judah or of the northern kingdom Israel. Previously, of course, not, what God commands is good. His word is always right and righteous and holy and perfect. So what we're talking about here look at the Scripture very carefully. Who is this one who has said, and it will be God has told the people through the likes of the prophet Jeremiah, they are in sin, and God is going to command which he did. He commanded that there will be punishment, suffering, despair, destruction and death. Upon Judah, he commanded it, and it was why he is

sovereign. This is what the scripture is saying, verse 38 and from the mouth of the Most High does not go forth. And we see two things, Hara meaning evil, but it's evil in the abundance, and also good, but it's singular. Now, why is that? Well, what the people are experiencing is abundantly against the will of God, but God brought it about. Now, did he cause the Babylonians to do what they did? No, he just took his hand off. Is that God's will? No, but because the people were rebellious, unrepentant, would not listen to prophetic truth, God, in due time, removed his security, his protection, his presence, from the people. And when God did that, that allowed the enemy seen there's no protection for Judah, therefore they decided to attack. So God is a God. His will is good, but when we rebel against His instructions, His Word, His commandments, we can expect evil, and in this case, even an abundant evil. Here again, God does not do evil. Who did the evil here the Babylonians and those other nations that conspired together with the Babylonians to attack Judah. But God allowed it. But he did not cause it. He used it for His purpose, because Israel had to be transformed. Israel had to go through a change. So it says, Here is it not from the mouth of the Most High that goes forth. And it's both evil, abundant evil and also good. Let's look at our last verse, verse 19. What does man a living man complain? Why will a living man complain? Now it's going to tell us why. Look at how our study is going to end. Giver out cut. Oh, which means, why does one fool like complaining that he's not happy with his circumstances, what he's experiencing, how God is behaving? Why? What is the cause of that? Well, we're going to be told look at the end of verse 39 giver, ow O, which means a man concerning his sin. What the Scripture is telling us is all of this brought about because man has sinned. What man those in Judah, those in Jerusalem, all of what the people have experienced, it's all the outcome of their sin. And what does God do? Does God reward sinfulness? No, he does not. He punishes sinfulness. So God is being consistent. God is good, but God will allow that which is contrary to His will, contrary to that which is good, and what determines that you and I do. If we listen to God, and we submit to God, we will be put forth on his will, with the provision, the power, the perspective, to do His will. But if we reject His word, if we walk in rebelliousness and and and disagreement with God, then we will do sin and we will reap the consequences of sin. Why? Because God, God is faithful. He's faithful to reward obedience and he's faithful to punish disobedience, and this is what the author of Lamentations is teaching us in this second part of chapter three. Well, I'll close with that until next week, when we conclude chapter three. Until then, Shalom from Israel.

Intro Voice 35:03

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.