

lamentations_chapter_5_part_1 (1080p)

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SUMMARY KEYWORDS

Lamentations chapter 5, Baruch Korman, spiritual condition, God's discipline, covenant promises, generational sin, Babylonian punishment, foreigners inheritance, orphans and widows, persecution, Egypt and Assyria, government officials, young men's labor, lack of justice, worship and praise.

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 00:42

My hope for you is that you are experiencing a good time in your life. You are having the blessings of God. You're walking in His will. You sense His presence in your life, and the anointing of the Holy Spirit that is a good place to be in, but we are not always in such a spiritual condition. There are times and again, I hope this is not describing you at this moment, but there are times when we are full of despair, we don't have much hope. We are encountering God's discipline. He is displeased with us, and we know it, and at those times it's very hard to press on. Now I say this for one main reason, we are now approaching the final chapter of the book of Lamentations, and in this fifth chapter, most of it offers very little hope. The people are full of despair and discouragement. They are depressed, and they are experiencing the consequences of not only their sin, but the sins of their forefathers, and therefore they're going through a very difficult time. There will be in next week's lesson, a questioning of the people in regard to hope. But again, for the most part, today, we're not going to experiencing, experience anything that is encouraging, anything that gives us hope. Well, with that said, take out your Bible and look with me to lamentations and chapter five, the book of Lamentations and chapter five. Now notice how this chapter begins. The people are pleading with God to take notice of their circumstances. Look at verse one. The people are speaking, and they say, remember, O Lord, what was to us now this is speaking about what they are experiencing at that time, what they have gone through. It's began sometime in the past, and they are still in this predicament of the consequence of their disobedience. They're suffering because of their sins and the generations before them, how they did not walk in obedience to God. So there's this plea, remember, O Lord, what was to us. And then notice they want God's involvement in their life. That's a good thing, but notice what it says we have the

expression he beat, which means to look and to look intensely, to look and gaze upon us with a perception. That's what they're asking God to do. And it says, and see our disgrace. This is what the people are experiencing, disgrace. They are experiencing God's condemnation through his judgment of him, bringing the enemy, bringing Babylon with other nations as well, in order to inflict his punishment upon them, and the people are reminded of that. They know that, but notice what they do. Look again at verse one, the very first word, zahore. This is a word to remember, but it's always used within the context of a covenant, what the people are saying to the Lord is, look at us, look with perception of our situation. And they desire that God would remember His covenant promises. This word list score in Hebrew, is related to a covenant remembering. Action and a covenant action by God in regard to his people. Verse two, our inheritance has been turned over to foreigners. Now it's the word zarim. When I was going through this passage with my wife, her Bible translates two different Hebrew words in the identical way. That's not this ought not to be done. Look at verse two. Our inheritance has been turned over to foreigners and our houses too. And this is word no cream, which relates to those who have no covenantal relationship with God, those who are not part of his people, so those who are foreign to the promises of God, and those who are strangers to the covenant of God, These are the ones who are benefiting from this judgment that is coming upon the children of Israel. And notice what else? Look at. Verse three, we are orphans. And then it says, and of which means there is no father, meaning there's no provider. And then it says our mothers are as widows. So no father, he's out of the picture. There's no one to provide, no one to help, no authority over them other than their enemies, and their mothers are widows. So it emphasizes this lack of a father in this. This situation from our water, meaning, in order to have water to drink, we have to do something, it says, but kessif, which means, with money, literally silver, they're having to pay for water to drink, and our trees, it says, come with a price. So everything, the basis for life, a place to dwell in, a place to work. All of that is coming with a price, and that price is being paid to the enemy as a consequence of their sinfulness. Look now to verse, verse five, savarenu. Now again, in my wife's Bible that she was looking at, it says, our heels. It's not the word heels. It's a word for for throat. Now there's two words, the word Savar, which is this word, which means neck. It can refer to any place in the neck or the throat area. There is a different word, or if which refers specifically to the back of the neck. That is not this word. This is the basic word for the neck area, which also can include the throat, how I would translate it based upon this context, is unto our throats, they have Percy, pursued or persecuted us. And it says we have labored, meaning we have suffered, we've gone through things and there is not made for us any rest. There is no rest. This persecution is ongoing in a most intense way, verse six. Verse Six is going to name two nations. The first one, Egypt. We have given hand, meaning we have reached out to Egypt, but notice something else, Assyria is satisfied with bread. Now this can mean two things. We've reached out to Egypt for help, but they have actually assisted the enemy, Assyria. Now in this context, it's it's Babylon, who's the enemy, but as Syria is also a threat. Assyria is also a mighty empire in the past, but still, there's that emphasis upon Assyria as the enemy. And what it simply may be saying is we've turned to Egypt for help, but they have assisted, given bread to our enemy. Another way to understand that is a little bit differently. Look again at this verse, Egypt, we have given hand, meaning that we have entered into a relationship with Assyria is satisfied with with bread, meaning this, we have have turned to Egypt for help, but they have decided to satisfy or please or assist the the enemies in our past. So. Meaning that there's this continual assisting of those who are opposed to the children of Israel. Look now to verse seven. Our fathers have sinned and they are not but we

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their iniquities are suffering. So it speaks about how those previous generations and what they have done is now being visited upon the people. And there's a principle here that's very important for us to understand, and that is that God, God remembers all sin, and even though God may be based upon His grace, His mercy, he may not immediately judge our sin or the sins of our fathers. He may be patient, giving time for repentance, giving time for change. And what happens? Well, eventually, that time, that mercy, that forgiveness, that grace, runs out, and therefore God says, When it reaches a certain point of disobedience and shame and contempt for his word, God will respond, and this is what the people are experiencing now it didn't happen just because of their sin. Israel had been in sin for generations, and now it's payday. Now they're experiencing the consequences of generations of disobedience. So that's why it says our fathers have sinned and they are not they've already died out, but we their iniquities, we have suffered servants rule over us. And notice it's the word porech. Now in this case, it could be referring to deliverance. It's referring to the enemy being broken. And it says simply, there is no breaker. There's not anyone that will break the hold of the enemy from from their hand, meaning they have their hand upon us, their authority, their afflicting us, and there's no one to break that or deliver them from us. This is what, what the author of Lamentations is speaking of verse verse nine, with our soul. Now this word, nephish, can refer to the very essence of a person. So with the very essence we bring our food, meaning we have to pour out everything just for for food, because of the sword in the wilderness, meaning this, the people are fleeing, and they flee, and their pain with their very life for any sustenance that they might seek, that they're going after, that they're looking for their pain with their life in order to have that sustenance. So a very dismal a very difficult situation, look now to verse 10 says our skin as a oven, and the implication is as in an oven, then we have the word Nick mayoral. This is word for experiencing something in a very personal way. So what they're saying is our skin is is being experienced like we're in a hot oven, and then we have, because of this heat, this this heat of famine. So what it's saying is, there's an intense famine going on, and we are in a very difficult it uses the expression hot as in the sense of suffering. They are enduring great hardship. There's no one there that is assisting them. They are alone, and therefore they're reaching out to God. That's how this chapter began, but there's no response from him. Look at verse 11. This just is more information how dire their situation truly is. Look at verse 11. Women in Zion, and we have the word enu, are tortured so they are being ravished. They're being afflicted. They are going through a torturous experience. That's what the literalness of this verse is speaking to so woman in Zion in the place that it should be a kingdom experience, and the kingdom experience is one of God's blessings and God's promises. But the women in Zion, they are being tortured and. Then we have the young women. It's literally the word bitulot for virgins. It says versions in the cities of Judah. So not just in Jerusalem are the women suffering, but also even young women, the maidens, we might say, the young women who are virgins, they are also suffering outside of Jerusalem, throughout all of the nation of Judah. This is what's being experienced, verse 12. Now it's not just the women who are going through such adverse conditions, but look at verse 12, the phrase sorry. Now again, going through this with my wife. The word that appeared in her Bible was the word for Princess, but this speaks about a high cabinet official, someone who is very, very high up in the government. Usually, a prince refers to the the the sons of the King. But this is simply a word which means a very well respected government official in the upper echelons of the government. So notice what it says these cabinet officials by their hands, they are hung. They also are being tortured. They also are suffering greatly. And then it says the face of elders, lo Nehru, which means they're not being respected, they're not being honored. They are rejected. Now the message

here is this, it is the government leadership that is being afflicted by the enemy. Why? What I said last week, when we submit to ungodly leadership, there's a consequences, and there is a consequence, and that consequence affects not just the leaders, but also the women, the most vulnerable ones, the young women are being disgraced, afflicted, tortured as well. And then notice what it says in verse 13, there's a change. It says bahorim, which is young men, then we have a word for grinding. And the implication is, at the mill, they are lifting up, meaning they are doing the work. Normally, this work was done by women, but because the women are going through such affliction and torture, what happens the men desiring to eat, to have bread? What do they do? They go to the mill in order to do that work. And it says the young men

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with wood, they stumble. Now this is the implication is young men who should be strong, able bodied. They are collapsing. They're staggering. They're stumbling because of of carrying wood. And the implication is lots of amount of wood, or going back and forth, back and forth in bringing wood. The message is very simple of this first part of chapter five, and that is the people are going through a horrible experience, not just the leaders, not just men, but also women. And all of this can be traced back to one thing, generational sin, meaning many generations have sinned. They have ignored the instructions of God. And now what we could say is payday is happening. They are paying the consequences of their sins for generations. It's visiting them in one time at that day in a very harsh way. This is what the scripture is saying. Well, let's look at our last verse. Look at verse 14, where it says, again, elders, elders at the gate cease. Now what is being taught here? The gate is a place for judgment, and elders were the ones who sit at the gate in order to render judgment. And what we find here is that this is not being done. Why these elders, these men who should be administering justice, are cut off. They cease from being there because of this harsh situation, because of the judgment that God has brought upon his people through the hands of the enemy, through the hands of the Babylonians. So it says, elders from the gates have ceased and young men and then we have a word for. Or melodies, meaning singing. It means rejoicing and praising God. This also has been cut off. This also has ceased. It's also no longer part of what the people are experiencing now. Did you get the right understanding of what's happening here? What's being said is there's no administration of justice. And this last part of this verse, verse 14, is referring to worship. Now, if you know the Psalms Well, we talked about the bitu lot, the young women, the maidens, the virgins, how they and young men worship God. Now this was a healthy example of the spiritual condition of the children of Israel, where we have young people, not just the elders, not just old people, but we have young people who are worshipping God, praising him, rejoicing with him, and being instrumental in leading the people to do that. That is a healthy spiritual condition. But when we look at chapter five, we don't see any of that. What we see is the leadership being tortured. We see the women who were were compassionate, also not receiving compassion, but being tortured. And then both old and young and and young men and young women going through atrocities. Why? What is being presented here is that this is all the consequence of God's judgment because of generations of sin. And we can summarize what we said last week, and that is if we're going to experience a godly nation, a nation that is reaping the blessings of God and inheriting the promises of God. What is the key consideration that that nation, that people, that group, that congregation, whatever we're talking about, that home, recognizes the authority of God. This is the big problem with the children of Israel, that they did not submit to God's authority. Each one did what was right in their own eyes. And this is the consequence of such behavior. And I'll close with this one of my

great concerns for the body of believers, and not just the body of believers, but what I see as well in Israel, because one of the things that I'm able to do is to hear rabbis on rabbinical networks, just like there's Christian networks, there's rabbinical networks, and I listen to their lectures in Hebrew, and what are they saying? They're saying the same ear tickling message that we hear in the church. Everyone wants to be liked, everyone wants to be popular, everyone is trying to grow a following. This is not what we're called to do. We're called to be faithful. We're called to be obedient. We're called to demonstrate submissiveness in humility and all of that. When we embrace what we should, we are going to be recognizing God's authority over us through His Word. We're not going to be pleasing man, but we are going to be committed to please God by obeying His Word, when we reject that, when we don't live according to His standards. Then what the children of Israel were experiencing, and specifically Judah, that Southern Kingdom and the city of Jerusalem. What they were experiencing, this is what the people will experience, whether they are Jewish, whether they are Christian, anyone who rejects the authority of God's word in the end, and that day will certainly come just like it came upon Judah this judgment, this punishment, and the pain and suffering and the torturous experience that the people were having, we don't want that. God doesn't want you to receive that therefore, be repentant, be faithful, be humble, be submissive to the authority of God's word. It changes everything in your life, and that change can be an eternal change for you, for good, forever. Well, close with that Shalom from Israel. You.

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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 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 it. Shalom from Israel. You.