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SUMMARY KEYWORDS

Lamentations, idolatry, disobedience, sin, Jerusalem, impurity, exile, judgment, restoration, Messiah, suffering, destruction, covenant, prophecy, faithfulness.

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

We all know the biblical principle, watch out what you sow, because you will reap that which you sow, meaning that there is a consequence to sin and rebellion. And now in this book of Lamentations, we are seeing that Israel primarily Judah, that Southern Kingdom and the holy city of Jerusalem. They are reaping what they have sown and what have they sown, idolatry. They have turned away from God. They have not walked in love and fidelity to him, but they have gone after foreign gods, gods that they were never called to serve or have any relationship with, and now they are reaping the consequences of their disobedience. And that's true, not just for Israel in the past. That's true for every individual. When we disobey God, we are going to be overwhelmed with the consequences of our sin and disobedience. Take out your Bible and look with me to the book of Lamentations, what is called in Hebrew, aha, meaning how O Lord, look at this book, Lamentations, chapter one, and we're ready now for verse eight, and notice how it begins. Jerusalem has sinned, a sin. Now, because these two words are repetitive, the word sin, some would say that she has utterly sin, that Jerusalem sins are stark in comparison to what they were called to do. In other words, Jerusalem has lived in defiance against God. And notice what this is brought about. It says, Therefore she has become and the literal word in Hebrew is need that which means unclean, but that word is used in a very specific way in the Bible. When a woman enters into that customary time of monthly impurity, she is rejected by her husband. They cannot experience that intimacy. And therefore, what God is saying is that he has rejected his people. He has cast them aside. He is not going to be intimate. He's not going to have that relationship that He desires to have with his people. And again, why sin has rendered the Jewish people impure, unclean and rejected by God. This is the message of this book. We read on and see what it says. We find that that in verse eight, all the ones who have honored her now notice the difference. They despise

her. Now that word for despise means to think little of it is a word of insignificance. Therefore, Jerusalem, which is supposed to be influential in the world, the light of the nations has become insignificant. Why this isn't God's plan or purpose? It is the outcome of Israel's disobedience and being in that impure state. So all of the ones who honor her. Now think little of her, for they have seen her nakedness. Now nakedness in the Bible is best understood as shame, so what the scripture is saying is literally, the nations have seen her nakedness, but the message is her shamefulness. Also she as a consequence of this rejection by God and this lack of respect among the nations. It says here also She sighs and notice she. Turns and she turns backwards, meaning she's not moving forward. Remember what Paul says? Paul says that we are on an upward call. Israel's not moving upward. They're not moving forward, but they are moving backward. And the implication is they have turned themselves away from the direction of God. They are not moving with God, but God is moving away from them because of their shame, because of their sin, because of their impurity. Move on now to verse nine. It speaks about her, and we have the word tumah, which is impurity, that which is defiled before God, that which is unclean before him. And it says here, her uncleanness is in and many Bibles will say skirts. But if we look at that carefully, it's a word that speaks of the hem, a hem of a garment. Now most of the rabbinical scholars understand this as a synonym for the Hebrew word knaf, which is corner we all know about how the Bible speaks about a four corner garment. And this four corner garment, on each corner there is a titset, which, if you look at Numbers, chapter 15, verses 37 through 41 it will tell us that this tit, it is made in such a way that when one looks at it, they will remember the commandments of God. And therefore, what it's telling us here is instead of her quarter of her garment being that which reflects the will of God, the expectations of God, the commandments of God, the character of God, instead of that, what do the nation see? Look again, they see her impurity, that which is unclean, that which is rejected by God. And we read on, she has not remembered her end. Now again, if you look at the rabbinical commentaries, they will say that this end that God is referring to. Here is what Moses told the people, that if they go after foreign gods, if they walk in idolatry, they are going to have a disastrous end, and this is what they're experiencing. Now we know that that this book of Lamentations speaks about the destruction of the temple, which, after it happened, the people went into exile. In fact, if you read carefully, the exile even began before the temple was destroyed. We see that Israel is in a very, very difficult circumstance. And when I say Israel, I'm speaking primarily about that southern kingdom called Judah, so she has not remembered her end, what was prophesied, which would come about if she fell into idolatry. And then it says, You brought down. And this is a message of defeat. She was brought down notice. The next word playing, which is miraculously. It speaks here about how God moved in a mighty way, in a miraculous way, to assemble nations, many nations, against his people, in order that Judah would fall, Jerusalem would be destroyed, and the temple would no longer exist. All of this is happening, and then it says there is no comforter for her. Now this word comfort is a key word in the Bible. I've made mention to you that this word is also the basis for where Messiah began his ministry. And where was that? Yes, he grew up in Nazareth, but when his ministry was time to start, he left Nazareth. He went down to a place called kapharnahum, or Capernaum

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Now the last part of that word, kaphar, nehum, is derived from the same word which is translated comfort. Now, when the Bible says there is no comforter, what it's saying here is this comforter is uniquely related to a restoration to the will of God. So when God says there is no comforter for her, what he's saying is that in this present condition, there is no hope, no expectation, for Israel to be

restored back to the purposes of. Of God, the will of God. In other words, this is a disastrous saying that there's no comfort, there's no means to get back to where God wants His people to be. And then it says, The Lord has seen my affliction. This is the call that not only that he has seen it, but he is the cause of it. Now he brought about this suffering because of transgression, because of sinfulness, defilement, that which is impure, all stemming from Israel's idolatrous practice. So God has seen that, and he's brought this suffering to the people for notice how it ends in verse nine, for he has magnified. This means to make great and in this case, it may be a word of power. He has magnified the enemy. And what Judah is experiencing is how much more powerful the enemy is than Judah. And this is brought about shame, destruction, suffering and death. And ultimately, the key word here is this exile that the people are going through. Verse 10, again, emphasizing the enemy. It's a different word. Here the opponent. It says, Here an opponent, opponent. He has stretched out his hand over all her desirable things. And not only did the enemy do this, notice it speaks about the nations, for she has seen the nations, meaning that enemy is just not one, but there's a multiplicity of nations, a coalition that has come against the Jewish people. She has seen the nations, and what have the nations done? What has she perceived they have entered into her sanctuary, which you, most scholars, believe that this is referring to the Lord, which you have commanded that they not enter into your congregation. So what we find here is because of Judah's sinfulness. We don't find the purposes of God, the will of God being fulfilled, which is that Israel should be an influence upon upon the nations to bring them to worship God. But now they are coming in the purpose of destruction. Destroying that temple in Jerusalem, doing that not for a godly purpose, not for a submissive purpose, not as God has commanded, but the exact opposite. They've entered into the congregation, not for faithfulness, but for destruction. Verse 11, all of her people sigh. Now this word for sigh is a word of groaning. It expresses two things, emotional distress and also physical suffering, and what the Word of God is saying with this repetition of this word in this book of Lamentations, this is the consequence of sin. We are going to feel emotionally distressed, and we are going to know physical suffering, all as an outcome of sin. Now, what is God's desire. God's desire is to bless. He wants to provide. He wants to bring us into the fulfillment of His Will where there's blessings and promises and God's provision. But, but Judah is far removed from that at this time, it says here, all of her people sigh or groan. They are seeking bread, and they give their their delighted things, meaning those desirable things they get them. And the implication is, it says with food, but in our language for food and to restore the soul, this is what she wants. She wants that restoration but, but she's not going to be restored soon, not in an a near future. So she's giving this all of her desirable things for this restoration of her soul. It says The Lord has seen, he has looked, and notice it says here that she has looked, and she has become and this. This word here means that which is thought lightly of that which is insignificant, that which is an outcome of emphasizing the physical and ignoring the spiritual. This word, if you do a good study of it, it speaks about one who is a glutton, one who who partakes in an excessive manner of the things of the world and ignores the things of God. So this is what she has seen herself become. Is the architect of it. Because God is faithful, God whom he loves, He will discipline. And this is what Judah is experiencing, the discipline of the Lord. So we see here that the Lord has seen all of this, and she, that is Judah, has looked and she has become, or she has seen that she has become contemptible of insignificance and a glutton, meaning a pursuer of the things of this world. Look now to verse verse 12, not has come any of the ones that pass in the way, meaning no one is now coming to to Judah. It is a place of destruction. It's a place of pain and sorrow. It is a place that new prosperity. But now is destitute. Everyone who's there is suffering. So what the scripture is telling us is that no one comes unto you. No one would want

to come and visit this place. There is no one who is passing by. And it says they look and they see that there is and this next word is a word of pain and suffering. Now here, again, many Bibles translated differently, and I do not know why, because the basis of that word, the foundation of it, the root word, has to do with pain. So there is pain. And it says, Is there any such pain as my pain, meaning her pain is intolerable. She is suffering greatly, and it's gone up to me. What has gone up to me, all of this suffering and pain, because the Lord, and this is a word that we've encountered before. It's a word for being struck. Now, this word is used in a very unique way in the Scripture. This is a word that's also used for one who is struck with leprosy, and the reason for that is that such a person becomes separated from God. God doesn't want to have anything to do with that person. So the Lord has struck them in a way, and the implication is that he has separated himself from from them, and he's done so in the day. Notice that in the day of his his hot anger, this is the intensity of God's judgment upon the people. Verse 13, from above, this all shows that the source of this pain and suffering and destruction is God from above. He has sent fire into my bones, meaning at the very foundation of the city, of the nation, of the people, the very heart of it, the bones are burning with fire. Fire, frequently is an image of judgment in the Bible. Look again in verse 13

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from above, he has sent fire into my bones, and he has brought her down. Now this is a way of mentioning that God has humbled her, meaning humbled Judah and the city of Jerusalem and that southern kingdom he has brought her down, is what it literally says from the word Loretta to be brought down, and he has spread a net over my feet. This is another way of saying that, that she has been captured, that she couldn't flee from her judgment, her punishment. So God has captured her, and it says he has turned me back, meaning I'm not moving forward. We've talked about that, not progressing, not accomplishing anything, but he has turned me back, and he has made desolate. I. All the day, meaning continuously the nation is experiencing desolation, one that you can't build upon. This word, desolation means that there is no future. And then finally, look at the end of verse 13. There's a word here, dava, and this word, most Bibles will say, it means faint, but what it speaks of is that which is unhealthy, that which is out of order, that which is unable to function properly. And this is what God is saying about about this kingdom, this kingdom where Jerusalem is its capital, it is not able to function because they have chosen false gods. They have worshiped incorrectly. They have pledged their allegiance to themselves rather than to submit to the instructions of God. And again, the outcome is disastrous. One last verse, it says nishkad. Now the root, there is a word to show diligence, and what we find here is that God is being diligent. He is being diligent. How well keep reading. He's building being diligent to put that yoke of of transgressions, because the people have engaged in that which God calls a transgression, a sin, iniquity. Because of that, God has been diligent against them, and he's placed upon his people that yoke of transgressions. And it says in his hand, he has woven meaning. He has brought this about. He is the one that has constructed this to be Israel's reality. At this time, he has woven with his hand and has gone up unto my neck. And then we see that Israel has no power, I say Israel, but the focus is that Southern Kingdom Judah, it says my power has failed, meaning they are no longer able to carry out what what God has has commanded them to do. They don't have that power. Some of those scholars see this, that they don't have any access to the anointing whereby they can accomplish the will, the purposes of God. So he says, My power has failed, and the Lord has given into to to their hand, meaning God has placed Judah into the hand. And the implication is their hand, the hand of their enemy. And then he says, Look at the end of verse 14. It ends with a message of

hopelessness. We see that the kingdom is saying about itself, I am not able to rise up, not able to stand. This word for for standing. It is a command Kum, which means to rise up. But if you do a good study of this word, you will find that it has to do with being raised up into service. And what it's saying is God, in this current condition, is unable, unwilling to use that people. He has no call for them. They are utterly rejected. This is what this book is emphasizing. And we see that Judah has no one to blame but herself, because she has chosen sinfulness, she has chosen and engaged in idolatry. And even though God warned her over and over. Remember, the primary prophet in the time of Israel's idolatrous practice was Jeremiah, and he prophesied not just for a few weeks or a month, but his prophecy was over 40 years, and a good number of those 40 years were before the exile, the enemy came. So he's saying here that this nation, Judah isn't able to stand. There is no call. God sees no purpose any longer with this people. Now we need to be careful, because God is Jeremiah, the prophet tells us this time out, so to speak, is for 70 years, and then God is going to bring about restoration. He is going to redeem the people out of exile and bring. Bring them back to the land, because God is faithful, and he shows his faithfulness because of who he is, not because of who we are. What is important is this covenantal relationship. It obligates God, and God will bring a remnant of those people who have entered into that covenant. He will bring a remnant to the fulfillment of his will through his power, his strength, because his will is good, and He is Able to do all things. So up until now, there's not much hope for the people. There is judgment, there is suffering, there is, is loss, and there is, is great emotional distress, because the people rejected God and went after the false gods. Idolatry brings about a disastrous result. Well, 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 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.