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Mon, Jul 07, 2025 1:22AM • 32:57

SUMMARY KEYWORDS

Jerusalem exile, improper leadership, biblical faith, Jeremiah prophet, righteous suffering, spiritual blindness, priestly garments, impurity removal, Babylonian captivity, Abrahamic covenant, Messiah's redemption, Edom judgment, anti-Israel sentiment, covenant future, kingdom restoration.

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

The people of Judah and the inhabitants of Jerusalem, they suffered greatly. They experienced much destruction, and they were carried away from the land of promise, into exile, into the land of Babylon. And all of this could be attributed to one thing, and that is improper leadership among the priests and the Prophets the people did not listen to the prophet of the Lord. And I'm speaking about Jeremiah, who was called by God, sanctified as a prophet even before he was born. Instead of hearing the man of God, they went after those that were pleasing to their own desires. They wanted to fulfill their own expectations, rather than the expectations of God. So I want to ask you a question in your local congregation, is there submissiveness to the authority of the Word of God? In other words, in your congregation, are you convinced that the leadership is godly, and one of the key ways to discern that is to see how committed they are to Scripture, recognizing that the Word of God is indeed the Bible. Well, with that said, take out your Bibles and look with me to lamentations in chapter four, the book of Lamentations. And chapter four, we're going to pick up where we left off last week. And I want you to look at verse 12. And here again we see immediately what the proper problem is. Verse 12, the kings of the earth and all the inhabitants of the world, they did not believe. We could say that differently. They did not have faith. They were not committed to the truth of God. Remember a very important biblical truth in the Hebrew language, the word for faith, imuna, is directly tied to the same Hebrew word EMET, which means truth. So as I have said many times to you, faith is not just believing something, but Biblical faith is believing the truth of God, and the only source of that truth is indeed scripture. That's why it's so important to submit to the authority of the Bible. Look again at that same verse, verse 12, the kings of the earth and all the inhabitants of the world did not believe that the adversary and the

enemy, that he would come into the Gates of Jerusalem. Now they didn't believe that. But Jeremiah, the man of God, the prophet of God spoke repeatedly that this was going to happen, that the enemy would indeed enter into the Gates of Jerusalem and bring about destruction, suffering, death, and ultimately, the People would be carried off into exile, and that is an emblem of defeat and shame. So they didn't want to believe it, because it did not fit with their plans and their purposes. Move on to the next verse. It says, why this all came about because of the sins of her prophets. Now her prophets are referring to the Prophets that the people embraced, not the man of God, Jeremiah, that God had chosen, that God had set apart for that purpose. But notice. This prophets here is in the plural, her prophets, her is referring to Jerusalem. So we see, because of the sins of her prophets and iniquities, also in the plural, iniquities of her priests, that notice it says the ones who shed in her midst, meaning in the midst of Jerusalem blood. And it's the blood of righteous ones. It's not the word just, but the word righteous ones. Why? Well, the ones who were being persecuted, the ones who were suffering were the very people that were committed to living righteously. What does that mean, living in light of the biblical commandments, applying the biblical commandments to our life, that's what we're called to do, and when we do so and we behave righteously that is obedient to the truth of God, what's the outcome of that righteousness manifests the glory of God? And what the scripture is telling us is this that the people weren't interested in manifesting God's glory because they were pursuing their own exaltation, their own purposes, their own plans, and our plans, our desires, our purposes are not glorious, but they are rooted in the sin of the flesh, that carnal nation, what is pleasing to us rather than pleasing to God. So what did the inadequate leadership of both priests and prophets bring about? It says here the shedding of blood in the midst of Jerusalem of her righteous ones. Move on to verse 14. Now we're going to learn the spiritual blindness of the people. It says blind ones wandered in the streets and were defiled in blood in order that they were not able to touch the garments, meaning this, they were unable to have that contact, and it was all because of their defilement. They were unclean. And many of the scholars are pointing out when it says they were not able to touch their garments. Some will say that this is referring to the priestly garments that they were so defiled that God did not want them to put on these holy garments that we read about in the Torah what was appropriate for priests, and therefore they changed their attire. They did not dress the way that God commanded them, and the reason was because they were not behaving as God had commanded them to behave. Look, now to verse 15. Now we have a word many Bibles will translate it go, but it's literally the word for remove. So remove impurity. Called to them, remove, remove and do not touch for they have fled. Also. They have wandered

Baruch Korman 08:42

and they say among the nations that that they are not able to continue to dwell. Now, what is being said here is that the enemy. This goes back to what we looked at in verse, verse 12, our first verse in this study about the adversary and the enemy coming into the Gates of Jerusalem, they came there with a message, and that message was to go away, to remove yourself. And this removal has to do with exile. Look again, go away. And the implication is the one who is impure, defiled. This is what those enemies call to the Jewish people, remove yourself. Remove yourself. Do not touch for they fled. Also they wandered, and they said, among the nations, you are not able to continue to dwell. And the implication is, dwell in this land. Now, what we see is a biblical truth when God's people are living unrighteously, living according. To their desires, their purposes, their plans, their objectives. God is going to do something. He is going to remove them from the land. But we know something else in the last days,

because who God is, His character, His faithfulness to His Word, that he is going to bring them back, and they are going to be brought back into the land in their impurity, in their defilement, even the scripture says in their idolatry, this is going to be done by God. And in the land, he is going to bring about a spiritual change. He is going to purify, he is going to cleanse, he is going to redeem, and that redemption will come through faith, because always, redemption comes by means of faith. Look now to verse 16, the face of the Lord. Now this could be understood as God's very presence. The word panim face can also relate to the presence of God. So the presence of the Lord divided them and he was no longer able to look at them, meaning God did not pay attention to them because of their impurity. And it says the face of the Cohens were not lifted up or received. And the elders, it says here, they did not have favor. So when we look at the last part, we see that the priests, the presence of the priests, were not received any longer. Nor were the elders instruments of favor. They didn't receive God's favor. Why? Well, the message is clear. Because of all of this corruption, this is the state of Judah prior to the Babylonian captivity. God was greatly displeased with them. Now look at verse 17. Here we have that our eyes are ended, ended, meaning they no longer can look is the implication, our eyes are no longer able to see, able to look, able to function. They've come to an end. And what are they looking for? They realize something. It says here, they are no longer able their eyes to look for our help. They realize that God's not going to help them, that God has cast them away. But here again, we need to understand a biblical truth, and so many people, especially those who embrace a replacement theology, ignore a strong message within the prophets, and that's this, yes, God was clearly displeased with Judah, just like previously, he was displeased with that northern kingdom, Israel, and the northern kingdom went into exile by the Assyrians, and now, over 100 year later, we see that same judgment of God to the southern kingdom called Judah and the city of Jerusalem. They're going to as well experience exile, but not through Assyria, but rather through Babylon and many other nations that join with Babylon in order to raise this judgment upon upon Judah and the city of Jerusalem. So we see here that there's not going to be that people understand we shouldn't look any longer. Our eyes have come to an end of expecting, of looking for God to help us, he's not going to do so. Keep reading. We have a word hevel. Now, the word hevel is futility. It is related to something that is done in Vanity, meaning in vain. It's it's looking for something that is futile. God's not going to respond in this way. So our utter expert expectations for a nation, it's not going to help. There's not going to come any one to deliver the people at this time, because God has told through the prophet Jeremiah that he has separated himself. But understand this, separation is limited. It's not eternal. The Bible is very clear. It is for 70 years and. And when those 70 years come to a completion, God will once more, renew his relationship with the people and bring them back to the land for Messiah's First Coming. And what are we witnessing today? What are we part of? We are witnessing the faithfulness of God because of who God is, and he is always true to his word that he's bringing the people back to the land.

Baruch Korman 15:29

Why for Messiah to come a second time and again? I've said this many times, the Second Coming is uniquely for Israel to defend Israel, to save Israel, all of Israel, a remnant of Israel. That's what the scripture through the prophets revealed to us. Now, people will always say, Well, what about that verse in Romans, chapter 11, that says, all of Israel will be saved. All of Israel will be saved. But we have to understand what Paul was meaning when he said, all of Israel. Now we go back to the Abrahamic covenant. The Abrahamic Covenant tells us that God's plan that's going to be fulfilled through the work of redemption is going to bring about a remnant from every nation, every people, every tribe and every

language. So God is going to and we see this, for example, in Matthew, chapter 24 and verse 14, where it says, it is necessary that the gospel of the kingdom be preached to all nations as a testimony to them. So the gospel, God wants all people to be saved, and God has provided for all people the means of salvation through the work of Messiah and that message of salvation, that only message of hope is given to all nations. That's what Matthew 24 verse 14, tells us. And we know another scripture, and that is in Revelation, chapter 14 and verse six, where it says that there is going to be an angel that is set apart with a purpose, and that is to proclaim to all those who dwell upon the earth, meaning those who are earthly minded citizens of this world and not of the kingdom. But nevertheless, God, who is love, is going to share that gospel message to all people. Why? What is God's plan. What has God achieved? Well, a great place to look is First John, chapter two and verse two, where it says he is the propitiation. That is a word which means redemption. So Messiah, He is the redemption for our sins, meaning believers, but not only our sins, the sins of the world. That's what God's plan is, why he wants all people, and he's made it possible for all people. But when we talk about all Israel, we need to understand there is a Jewish component that will come to faith at the end, at the second coming of Messiah. And there's a Gentile component. We talk of the fullness of the Gentiles. So when Paul says all of Israel will be saved in Romans 11, he's talking about all Israel in a biblical understanding, Israel has a Gentile component and also a Jewish component. That shouldn't surprise us. This is what God said He was going to do with that Abrahamic covenant that he wants to bless who all the families of the earth. Potentially, he's made it potential for all people, but it comes through the gospel. It is through the gospel that that God draws people to Himself only through that gospel message. So let's go back to our texts. Look, if you would, to verse verse 18. Word speaks about they have hunted our steps. So it speaks about the enemy hunting down the Jewish people. And here again, this is in regard to something that took place 2500 years ago. Look again at verse 18. They have hunted our steps from walking in our streets, and it says close meaning has brought near our end, and the fulfillment of our days for our end has. Come now, when the people are proclaiming this, when they are seeing what's happening, what is that? This suffering, this destruction, this death, this captivity, the people wrongly believe that this is the end, and we're going to see in a moment, that they believe that a promise, a promise that that God has made to them, and it's a messianic promise, is rendered null and void. This is not the case. They simply didn't understand the prophetic timing for the work of Messiah. Now, in speaking about the enemy. Notice what it says. Look now to verse 19, its word Kalim. The word Kalim means light, but here it means light on your foot, or Swift we might say, Look again at verse 19. Swift ones they were who pursued us or persecuted us. They were swift, like an eagle from heaven, and then it says upon the mountains, they pursued us in the wilderness that is in the desert. It's a word mid bar, they laid in wait for us. They set an ambush, is how it could be translated. So here we see an exclamation of hopelessness that the enemy is powerful. They are waiting. They are hunting down. They are following the steps of the people. And notice what it says. Keep reading that that they pursued us so we could not walk in our streets. And they they pursued us in the wilderness or the desert, where they laid and wait for us now again, what is being expressed in these last two verses is utter hopelessness. It is an exclamation of despair, discouragement, depression, where they believe that there is no help for them, and notice who they speak about in a moment. Look now to our next verse, verse 20. It says Ruach alpenu. Now APH is nose alpenu. Is in the plural are, and it's talking about what's part of our nose and the nostrils. Now, why is that important? Because when God breathed life into humanity, when he formed Adam from the dust of the earth. It says that He breathed into him the the breath of life. And what we see here is Messiah. Notice the next part, Mashiach Adonai, The Lord's

anointed one, which is the Anointed One is Messiah. So the Lord's Messiah, the people thought that they were in the same way that that God in creation of man, and we could say humanity, He breathed into the nostrils the breath of life. That's what we see in Genesis, chapter two. So now this means of life. This is how Messiah is being spoken of, that he is the source of life. But what's happening? Well, the view was that that Messiah was defeated. Keep reading the breath of our nostrils, the Lord's Messiah was captured into their pits. Now, what this is speaking of is the view that Messiah died, and we know that in one sense, looking at His first coming, he was sent into this world to die, and what this is expressing to us is they did not understand His work of redemption. This is the big takeaway for this verse. They did not expect, even though the Bible speaks about a suffering servant, and that suffering servant is Messiah, what we would call Messiah, Ben Yosef, the suffering servant Messiah, the son of Joseph. Why Joseph? Well, when Joseph was in Egypt, he suffered greatly, but God used all of this suffering to prepare him to be the savior of the Jewish people, not just the Jewish people, a large remnant of the nations as well. So notice what it says, verse, verse 20,

Baruch Korman 25:10

the breath of our nostrils. It's the word Ruach, spirit, but, but here we would translate it breath. The breath of our nostrils is the Lord's Messiah. He was captured into their pits, whom we have said, in his shadow, we will live among the nations, meaning we're going to be able to have life among the nations that the nations who historically wanted to destroy us through Messiah. And what Messiah brings about for his people, there will be life. There will be that ability to live among the nations and to live in a god pleasing way. Look now to verse 21 now the emphasis what needs to be remembered here is what we talked about in the previous verse, verse 20 where it says the Lord's Messiah was captured into their pits. And because of that, notice the outcome verse 21 rejoice and be glad. O daughter of Edom. Now we see here that Edom is consistently an enemy of Israel, Edom. And who is the patriarch of Edom, Esau. And Esau is an evil and perverse and immoral man that God hated? Why? Because Esau consistently stood in opposition to the things of God, the plans of God, the purposes of God. And that's why the word of God says in Malachi that that God hates Esau but loves Yaakov or Jacob, so Look again at verse 21 rejoice and be glad. O daughter of Edom and the inhabitants of the earth, or the one who dwelt, excuse me, the one who dwelt in the land of Edom. This is also a reference to to Edom, also unto you. The cup will pass meaning. There's a future judgment coming to you. That cup is going to pass over to you as well. You will be drunk. You will be drunk, and you will be naked. And nakedness is an expression of of shame. So in the end, Edom, this is what the Word of God is telling us. And their patriarch Esau, are going to be shame. They are going to drink this cup by which exposes their shamefulness. Look at verse 22 this is the judgment that's coming to Edom. And we know something Edom is tied to the Palestinians. And we see how the Palestinians are opposed to the plans of God. They don't want the nation of Israel. That's in the charter of Hamas. And we see consistently among those who are anti Israel, they do not want the Jewish people in the land, but the will of God, and what God is doing is bringing the people back to the land. And that's why I'm so opposed to false teachers like N T Wright, who has the audacity, and I'm not calling him an anti semitic man. I don't believe he is. He's just theologically uninformed. And the reason why I say that is when we look at the Scripture, it says over and over and over in the prophets that in the last days, God's going to bring the people back to the land. Who's going to do so? God. Why is he going to do so? Because of who he is, that he's faithful to His word, and you have n t right saying, well, the the people coming back to the land is what they're doing. God's not part of it. That is false. Utterly false. What is God going to do in bringing about

a judgment of Edom and the Palestinians and those of the world that side with them? And this is what we're experiencing today with this anti Israel and pro Palestinian mentality, which is from the pit of hell. Notice what God's going to do. Look at verse, verse 22 You two Tom. What is that word? Well, I'm really familiar with that. If you ever watch a movie in Israel, when the movie's over, this is the word that appears there, Tom. It means the end. And what God's going to do is this the end of your iniquity. O, daughter of Zion, you. God is going to bring an end to the iniquity of the children of Zion. And it says, No longer will you be exiled. But what is God going to do? He is going to visit your iniquity. O, daughter of Edom. And it says, here and you will be exiled concerning your sin, meaning, what? What's that exile? Well, it's taking Edom and those who embrace that pro Palestinian mentality that is in opposition to the plans of God, and this exile that is referring to is being cast into the lake of fire and brimstone. It's speaking about God's eternal punishment and condemnation upon Edom and those who have an Edom philosophy and Edom theology. This is not what is pleasing to God. What is pleasing to God is understanding what God is doing to do, and that is in the last days, he is going to deliver Israel. He is going to, through the work of Messiah, bring an end to Israel's iniquity and sin, and He is going to restore them to a covenant future, a covenant and kingdom eternity. God's going to do that. This is what this prophecy is speaking of. So chapter four, the second half, ends with great news of God's judgment of the enemies of Israel, and God providing triumph and victory for those who are that remnant of Israel, those who are believing, those who are trusting, those who receive the ministry of our Lord and Savior, Messiah, Yeshua, who is indeed coming back in order to defeat the enemies of Israel, and to save that remnant of Israel and to establish His kingdom. This is what we see in the second half of Lamentations, chapter four, a wonderful conclusion to this fourth chapter. And with that, I'll say Shalom from Israel. Well,

Intro Voice 32:21

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 Him, Shalom from Israel. You.