

Lamentations_chapter_2_part_1 (1080p)

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SUMMARY KEYWORDS

Lamentations, God's anger, disobedience, punishment, covenant people, Messiah, Holy Spirit, new covenant, daughter of Zion, land of splendor, Hebrew midwives, idolatry, spiritual condition, wrath, grace.

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 writer of Lamentations wants us to know the harsh anger of the Lord that he takes disobedience very seriously, and there is a high price to pay for those who turn away from God and embrace falsehood, those who act in such a way, whether we're talking about 2000 years ago or more or today, God is the same, and his punishment and judgment and anger will be displayed against Those who behave in such a way. The book of Lamentations, although it speaks about God's behavior in the past, we need to remember it is the same God today. He does not change. He is perfect, and therefore he will behave in a similar manner. Take out your Bible, and look with me to the book of Lamentations, and now we're ready for chapter two. And once again, we see that the writer of Lamentations is speaking about God's punishment, that he's angry against his covenant people, and therefore, because they have been given the Word of God. They know the commandments of God. They have been blessed by God in an abundant manner. God is holding them accountable. And just think for a moment how blessed we are to Know Messiah, to have his word so available to us, to have the ministry of the Holy Spirit within us, we have been blessed exceedingly. And therefore God's expectations for his new covenant people are even greater. But are we very similar to those in Judah, those who turn away for the purpose of gratifying themselves and doing what they want and ignoring the will of God. Let's begin look with me, as I said to Lamentations chapter two and verse one. The first thing that we see here is that chapter two begins just like chapter one with this word that is the name of this book in Hebrew Echa, which means, how, O Lord, we see that the people, though God told them in advance, the people are shocked by the punishment they are receiving. And notice what it says in verse one, how O Lord in His anger. And then we have a word that is the word for cloud, but made into a verb. So as a cloud

covers, we see that it's God's anger that is covering. The anger of the Lord is covering the daughter of Zion. And the daughter of Zion speaks about a kingdom people. It speaks about a heritage that comes from the desires of God, His plans, his purposes, to bring a remnant of the world, those who are redeemed by the blood of the lamb bring them into a kingdom experience, and that experience is for eternity. God has a wonderful plan. But these individuals, and I say again, we're not so different. They turned away from the promises of God in order to follow deception and choose the things of this world. How foolish, but how common it is for you and me to behave in a similar way. So we see that the Lord is covering up with his anger, the daughter of Zion, and it says that he has cast down from heaven. Who is he cast down from heaven? It's speaking. It's imagery of a broken relationship that he is rejecting. It says literally, he has cast down from heaven. The. Land of splendor. Eretz to ferret, and what is that land of splendor? Well, he tells us Israel. Now again, even though, for the most part, we find that that this book of Lamentations speaks of God's anger against Judah, the southern kingdom, we see that frequently he uses term Israel to speak about covenant people, those who should know better, those who He has blessed and that he has placed his splendor upon. When he says the land of splendor O Israel, and we read, He has not remembered the footstool of his feet, meaning this land he has forgotten why, because of sin. Now we see something we see, for example, in the lives of the two Hebrew midwives that we read about in the opening chapters in the book of Exodus, we see that these two women, they feared God. They gave God priority. They put God ahead of the commandment of Pharaoh. What a wise thing to do. They understood that they were not under the law of the land, but first and foremost, under the law of God. They understood it was not glorifying to God, not obedient to God, to take the small children and cast them into the Nile River. So they disobeyed, showing priority for God, and that is a demonstration of the fear of the Lord. And what happened this God who was silent for hundreds of years, who would not listen and respond to the groaning and the crying of the people because of these two Hebrew midwives, these two women, God did something. He remembered his covenant. And here we see, look at verse, verse one at the end, the exact opposite. He did not remember the footstool of his feet in the day of his wrath, his anger so God, all of these things that he should remember he chooses to forget in order to pour out the punishment that's based upon who he is, that He's righteous, that He's holy, that he's Just. He cannot and will not tolerate sin, not the sins long ago, and not your sins and my sins that we commit today. God. He is a forgiving God, but there is a limitation to the time that he allows for repentance. Move on to verse two, the Lord has swallowed. Now, when you eat something and swallow it, it's gone. It's no more. And this is what God is saying to the people. Look at verse two, the Lord has swallowed. He's speaking about an end. And then it says, Lo Hamel, he will not pity. He's not going to show any type of of of kindness the Lord has swallowed. He will not pity all the dwelling places of Yaakov, what will he do? Well, it says, harass. He has destroyed, with his anger or wrath, the strongholds of the daughter of Judah. And then it says, and let's be very accurate again, one of the things that truly frustrates me is why, when we have a very simple Hebraic expression. Why they won't translate it for what it says. Let me read it to you first in Hebrew, it simply says in this section, hegia la arts, what does that mean? He has arrived to the land. He's come to Israel, and what is he going to do there? Well, it tells us he has arrived in in the land, and it tells here that he will profane. Now, what this is speaking of is God's rejection, God's dissatisfaction. God loathing of what notice, what it says, kingdom and her princess. So what we see here is that God loathes. He will utterly reject this kingdom promise. It's not going to be experienced for that generation. And then we have these princesses. These women, and he says he's not going to remember. Now, most of the scholars believe that these princesses are Sarah, Rebecca and Leah and Rachel. It has to

do with this promise that God affirmed to their husbands, and these women played a major role in supporting their husbands in light of these wonderful promises, he says he's got going TO to pity them. He is going to profane. He is going to take that and make those things profane meaning. He is going to reject them. Look now to verse three,

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we have another image we saw this last week as well, and it's a word for chopping down like one chops down a tree and leaves only a stump. Verse three, he has chopped down in his fierce anger every horn of Israel. Now we need to stop for a moment and understand this word, Charon, meaning horn. We see that this word is a word of vitality or life. It's related to success and salvation and what God is saying here, and look again at the text. He is going to cut down with his harsh anger. He is going to cut down every horn of Israel, meaning all success, everything that that might be thought of as as pleasing God is going to move against that because of the spiritual condition of the people. Now, a way to understand this, and I heard this illustration here in Israel going to a rabbinical lecture, what it speaks of is even when someone does the right thing, something that should be rewarded because of their unclean state, because of their spiritual condition. God is not going to acknowledge that, but he's going to move against it, and that's what he's saying here. It's to show his utter contempt for his people at this time, move on notice what it says as we continue, he will turn back, meaning they're not going to go forward. He will turn back his right hand from before the enemy, meaning this whereby the imagery is this whereby his right hand should restrain the enemy of Israel. He's going to turn it back. He is not going to move forward with this plan to to interfere and save Israel. He is going to allow he's going to withdraw his hand back from from the enemy in order that they can carry out their plans. And it says he will, and this is word for burning. He will burn against ya COVID, meeting Jacob as a flaming fire and devour all around now, again, I think we all can hear the harshness of this language and what God is is saying he's going to do and has done against the people, his covenantal People. Why? Because they have rebelled, they have turned away. They have embraced false gods. They have done what God has warned them over and over and over not to do. They have been led astray. And what has been the source of this? This going astray, their own desires, if you're wise, one of the things that you should be praying as I pray, God, I want you to replace my desires with your desires. I want to know what's pleasing to you and those things that please my flesh. I want you to remove far from me. Take away that desire. Do not allow me to be ruled by them, but I want to bring every thought captive to the obedience of Messiah. That's how we should pray. If we don't, we will be deceived. Look again at our text, verse verse four. It says, here he has bent his bow. Now. This is getting ready for battle. This is the imagery. He has bent his bow as an enemy, and he stands and it says his right hand. Has stood as an opponent, and what is he going to do as the opponent of his people? It says here, keep reading. He will kill all the desirable things of the eye, everything that the people looked at and said, Ooh, we want that those things that the eye covets. God is going to do what he is going to destroy literally. It says here, if we look at it literally, he will kill all the desirable things of the eye. And at the tent of the daughter of Zion he will pour out as fire, his hot anger. Now again, we need to understand God is angry. It is an image of his wrath, his displeasure, that he's moving harshly and bitterly against his people. Why God is not the cause of their sin, it is their rejection of his will. We need to understand how temptation functions in our life. Why is there temptation? Now? We all struggle with temptation because we're human beings. Even Messiah was tempted as all points, like every human man, but he never sinned. We can't say that we are sinful. We are guilty. And what happens is this, when we stop meditating upon

the word of God, when we stop thinking about the will of God, the commandments of God, God's expectations for his people, in other words, his will. When we stop pursuing his will, what's going to happen? I can tell you, I know in my life, when we stop caring about the will of God and being committed to his will, immediately, there is going to be deception that enemy knows that we are lacking in our commitment, that we are spiritually weak, and therefore there's going to be deception. There is going to be through deception temptation that is going to lead me away from God's will and move me towards my will that's not good, that is going to end in a disastrous way. This is what the book of Lamentations is warning us. And therefore we see that that common experience, we grow complacent in the things of God, His Word, His mandates, his statutes, his principles, and the enemy comes and deceives us and gets us to turn to our will, and then the rest is what we're experiencing, what we're reading about God's displeasure. So we find here that he is going to bring into the tent of the daughter of Zion, pouring out as fire his hot anger. Look now to verse five, and the Lord will bring about, or has brought about, as an enemy that swallows up Israel. So we see that imagery over and over, that swallows up again the Lord has brought about as an enemy, he who swallows up Israel, who swallows up all of her palaces and destroys her strongholds. Literally his strongholds. They belong to God, His strongholds. And notice what it says he will multiply. Literally valuev, he will multiply in the daughter of Judah. And we have two things being multiplied. We have a word for for sorrow or sadness or lamenting, and we have another word that relates to to strong, intense grief. Oftentimes, in fact, most scholars see this as a grief that relates to mourning. What we talked about last week, this bereavement, dealing with the loss of a loved one, perhaps a wife or a child, and we know that we're the cause. It's our sin that's brought about such a disastrous outcome. This is what that that we're encountering in this verse, God is able to increase the sorrow, sadness, lamentation and grieving of his people when they reject His will look now to verse six. Now we find a very strong word at the Big. Beginning of verse six. It is the word which relates to to violence and violence for the sake of violence. Now what is being given to us is the measure that we use will be measured back to us when we do not choose the will of God, which is a call to be a blessing. When we reject that, we're going to be a negative influence, and it's going to lead to violence. And therefore it says, And the Lord will do violence

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against his tabernacle, as a garden. Now we know it's rather easy for someone to have a garden. Just plow it up. It's not a hard thing for one to destroy a garden, and this is what God is doing. What is he destroying? Look carefully at this. God will act violently against his tabernacle as a garden. He will destroy his appointed place. Most scholars see this as a reference to the temple. We talked about the tabernacle earlier. Now we're dealing with the temple, and it says The Lord will forget in Zion, his, his what what says here, the appointed time God is not going to remember. He's not going to to share in these festivals. He is going to reject their worship. And the Shabbat he is going to he is going to loathe. And all of this is going to become these things, His tabernacle, Temple, his festivals, his Shabbat. They are going to be a source that brings his wrath. Beza am APO the the wrath of his anger is what literally says here. And this is going to be aimed against the king and also the priests, the spiritual leader and the leader of Israel, the king. So God, in this this passage, is speaking harshly against the people, everything that God wants to build up now he's against it. Why? Because of this idolatrous spirit? What is the basis for an idolatrous spirit? Selfishness? I want my will. I know that my will is not God's will. So I'm going to turn to false gods, to idols, in order to to justify what I want. That's what idolatry is. And you can see how it's so displeasing to God. Look now to verse seven, the Lord. And we have a word here

for for rejecting or abandoning. We have another word that's coming that means something very similar, but it speaks that God has has started out and he's against. He's moving against. Look at verse seven. The Lord has has spurred his sink, his altar, and he has abandoned his sanctuary, and he is delivered into the hand of the enemy the walls of of her palaces, meaning those fine buildings in Jerusalem. He has turned them over into the hand of the enemy. And it says, As we conclude verse, verse seven, a voice or a sound they gave at the house of the Lord, as in the day of of a festival. So what we find here is that God has done something. He's turned he's caused a change where there was sounds of joy and celebration during a festival time. Now all of that has turned into a sound that is the outcome of not worship, not rejoicing, not celebration, but encountering the anger, the wrath of God, His punishment. And again, God is always faithful to punish. God is not going to ignore sin. He will be patient, long suffering, gracious, merciful, but in the end, and this is what we learned from the book of Jeremiah, in the end, God says enough. No longer pray for the people I will not hear. And God changes and he moves against them. Well, let's look at our last verse. Look, if you would, to verse eight.

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The Lord has thought. Now some Bibles will say, purpose and. I believe that's the intent. But if we just accurate, it says here, look at verse eight, the Lord. This is that. Yud, hey, Vav, Hey, that sacred name of God, the God who transcends all things, he has thought to destroy the walls of the daughter of Zion. Now, these walls, we talked about the walls of the palaces that represented the wealth of the people, and now we see that God is using that same word, but in a different context. He's talking about the walls of Jerusalem that were a source of security and stability. God is moving against that now, when we are displeasing to God and again, it doesn't matter when you live. Doesn't matter who you are, what is your cultural background, what's your ethnic connection, none of those things matter to God. God is a God of diversity. He makes people unique, different nations, different languages, different cultures, all of that's wonderful. But no matter what your cultural background and identification is, we are called to be transformed. That's what being born again is all about. And we come into a new culture, a biblical culture, and God delights in scene, people from every race, people from from every cultural group, every color of skin, every language, then come together in oneness under a biblical lifestyle. And this is God's desire for all people, no matter who you may be, no matter how far you may be away from the truth of God. God wants to bring you in your uniqueness, in your diversity. He wants to bring you into the family of God. Look at Verse eight, the Lord has thought to destroy the walls of the house or the daughter of Zion, no stability, no security. God is moving against it, and he, and this is a an image of destruction, of laying waste, it says, And he will stretch out the the line, and he will not remove his hand. What's his imagery here? He's laying the plans for destruction, and it says he will not swallow, meaning he is not going to fail in carrying out this plan of destruction. And what happens? Well, we have a word hell. What is hell? It can relate to wealth. It can relate to a stronghold in the city. And what is God going to do? Well, make no mistake about it, he is going to cause grief or mourning or sorrow from the stronghold and the walls all together they're going to be and it's interesting how this this verse concludes, we have a word of misery. God wants to bless. God wants to manifest His love, His goodness, His His promises, his blessings to the people. But if they reject Him, if they pursue their desires, ignoring his will, they are going to become this one that could be splendor. This one is going to be made miserable. That's that word. It's a word of rejection. They are going to be made miserable. Why? Because God has rejected them forever. No has he replaced them? He has not. He has set them aside in a time of punishment that is limited, because God will renew. That's his nature, so many times

prophetically, and we'll close with this, so many times prophetically. God says some very harsh words to the people, words of disaster, words of concluding his relationship with them, he says, I won't be merciful. I won't be forgiving. And what does God do? Soon thereafter, we see in the next paragraph, God renewing. Why his love. He is motivated with a very important characteristic, and that is that he is gracious, and God's grace, just like the grace of God in your life, should move you to his will that His will might be fulfilled. That is one of the purposes of the grace of God. The grace of God saves us absolutely you. But that same grace that saves moves as moves in our life to lead us into doing the will of God, that is the grace that so many people ignore today. We ought not. We don't want to reflect the disobedience and the rebelliousness that characterize Judah. But rather we want to characterize the newness of life of that new man, that new woman that comes through the redemption, through the Messiah of Israel, what he brings about and he offers it to every nation, every people, every tribe, every ethnic group, every culture, every language, every race. He offers it, because God loves all people. The question is this, are you going to be a recipient of His love? And the only way is through receiving that gospel message. I'll close with that 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 loveisrael.org again, to find out more about us, please visit our website, loveisrael.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.