

lamentations_chapter_2_part_2 (1080p)

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SUMMARY KEYWORDS

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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 learn biblically that our God is a blessed God. What does that mean? It means that the God of Israel wants to bless his people, and when I say his people, my intent is everyone who is in a covenantal relationship with Him. God is faithful to who he is, and he desires to bless now what we find in the book of Lamentations is that God is displeased with his people, and that displeasure is going to manifest itself specifically in Jerusalem, the place where God has caused his name to dwell and his presence to be manifested in that temple. And therefore, ultimately, as we learn from many of the prophets, that this place known as Jerusalem, the city of the God of Israel is going to be laid to waste and the temple is going to be destroyed by the enemy. All of this signifies that our God is a holy God, a righteous God, and when we live unrighteously and against his character, there are going to be serious consequences that we are going to experience. Take out your Bible and look with me to the book of Lamentations in chapter two. We began this chapter last week, and now we're ready for verse nine. And again, I want to remind us that the focus is Jerusalem, that holy city which has become a corrupt city, corrupt in regard to justice and corrupt in regard to worship, because Israel is Playing the harlot, meaning this Israel has fallen into idolatry, and it's something that the people have chosen, in defiance and in contempt for the God of Israel. And notice what we learn beginning in verse nine. It says here, her gates, meaning the Gates of Jerusalem, they have drowned, literally, or most Bibles will say her gates have sunk into the earth, meaning that they have been beaten down and now they are on the ground. They are not in any way speaking of the majesty of this place, the glory of this place, or the stability that God wanted them to experience. But instead of that, we see destruction is dominating the city. Now there's a lesson for you and me, When we rebel against the word of God, and we do not walk in faithfulness to His Word, we're going to experience that same corruption in our life that ultimately, if

we reject God's calls to repent, it is going to lead to destruction, destruction of our life, destruction of businesses, destructions of relationship. Only God is able to turn these punishments into healing, meaning this, if we will listen to God, these punishments will bring about a change in perception, whereby we can see things from God's perspective and repent and find healing. But in this book of Lamentations, the people are not interested in repenting. They're not seeking healing. They are thoroughly committed to their idolatrous desires, and therefore we see the outcome. Look again at verse nine, her gates sink into the earth, and we find that he meaning God, he brings about destruction. And we have another word, the word shebe. Which is breaking, and what has God broken her bars. Now bars here has to do with security. This word is used to support a gate so the enemy cannot enter in. But what has happened God, because of his displeasure with his people, he has brought about destruction, and also these bars that were to protect the city now have been broken. And it says, As we continue, her king and her Princess, this is a word that refers to important government officials. So her king and her important government officials are among the nations. What is that? Speaking of they have been taken into exile and realize that biblically, the exile was before the destruction of the city. So first was the exile. And this is what the people are experiencing when it says her king and her important leaders are among the nations. And notice why God tells us why he says and Torah, there is no law. Now. What does he mean by that? Two things, when we study the Word of God, and I'm speaking about what Messiah taught in the gospels, he says, the greatest commandment is to love God, of course, love him with all of our heart, with all of our soul and with all of our very essence. And then two, he continued, and said, the second commandment is like it, meaning love your neighbor. In both of these we find love dominating. And the problem was that the people were not walking in love. They were not reflecting the character of God. They were not committed to the instructions of God, but they were in bondage to their own desires, what they loved, carnally, that is in the flesh. And therefore God was displeased, and he says there's no Torah, meaning there was no righteousness, also her prophets. And again, we're speaking about the prophets that were in Judah. Notice what it says here. They did not find vision from the Lord. What is that telling us God ceased to speak to the people. There was no prophetic revelation anymore. Why? Because the people had turned away from God when they embraced these idolatrous practices, when they started following other gods that were not gods, when they started to walk in their own imaginations, rather than in the law of the Lord. So that's why it says there is no law. Also her prophets. They do not find vision from the Lord. Look at verse 10. Now, verse 10, the emphasis here and the subject, if we read a little bit, we come across the phrase the elders of the daughter of Zion. Now, when you look at the term Zion, or Zion in Hebrew, we find that Zion is a kingdom word. And what God was able to do, what he was promising to do, was to bring about a change, to take Jerusalem and turn it into Seon, turn it into a kingdom reality, to bring that kingdom of God that is in the heaven, bring it to the earth for the people that they might be richly blessed and that they would have all the provision, All the security, but they rejected God. Therefore, it says the elders of the daughter of Zion, they sit on the earth, meaning they are mourning. And why are they mourning? Well, they sit upon the earth and they are silent. They're not worshipping. They are devastated for what they are going to experience. And then it says they bring up up afar, which is like like dust or ashes upon their heads. And then it says they gird themselves with sackcloth, and the daughter, or the Virgin of Jerusalem, that's how God thought of the people. Version, and version here refers to that which are not walking in idolatry, but But those who are walking in faithfulness. So it says the Virgin. Of Jerusalem,

Baruch Korman 10:02

bring upon their heads to the earth, meaning they they bow, they bring down their head to the earth, in in shame, in in regret because of what they are experiencing. Look at now at verse, verse 11. Verse 11, the first word is Kalu, which is to be brought to an end. And what it says, Here is their end, and that's implication, they come to an end with tears. They don't know joy. They don't know the blessings of God. They don't have satisfaction, but their end is with tears. And notice it says, And Eyes, eyes that are and there's two ways that we can understand this word. Now, it's not a typical word that we encounter in the streets of Israel today. It's a unique word, and there's two ways that it should be understood. One is burning. Now, oftentimes, when you cry a lot, when you weep bitterly, we find that your eyes can burn also. The second way that this word can be used is not in regard to burning but reddish. So it says here in the text, my eyes are burnt, or my eyes have become red. And then we have a word most Bibles do not translate it correctly. It's the word for intestines. Now in the Scripture, we find that the word for intestines is important. It speaks about how someone fills in the very bowels that is in the pit of their stomach. And it says here that that my bowels have been poured out onto onto the earth and my liver. Some will say bile, it's what the liver produces, or the gallbladder. But it says here my liver, concerning the destruction of the daughter of my people. This word for destruction is Shev means a catastrophe. It means something that is brought about great, great hardship and destruction. So my liver and here again, we don't use these words in this way, but they're poetic in Hebrew, and it talks about an innermost feeling. And it says, here my liver concerning the destruction of the daughter of my people. And then we have, again, they're in the singular. Most Bibles translate them plural, but it talks about a young child, a very young child, and also a nursing child, and what happens to them in faint meaning they faint this, this child and nursing child in the streets of her city. Who's her city? The city of Jerusalem, City is a plural, or city is a feminine word, and therefore it talks about her city. Look now to verse 12. There's an emphasis in the last verse, and this verse upon children suffering. And why are they suffering? Why are they having this, this experience of pain and tragedy and passing out in the streets? They're doing so because the parents chose to pursue their desires rather than the desires of God. Look, if you would, to verse, verse 12, and to their mothers, they say, Where is grain and wine? Now grain relates to sustenance, and wine relates to joy. So they don't have what sustains them, and they're not experiencing any joy. Again, to their mothers, they say, Where is grain and wine and in and this is a word for fainting. In their fainting as and we have a word halal. Now, if you do a good study of that word, it's a word that reflects, reflects a dead body or a corpse. And what it's saying is that children, young children, are dying in the streets. So they are collapsing these these dead bodies in the streets of the city. And then it says their souls are poured out into and then we have hek, their mothers, Hek is the chest area, and what it's saying is they're being poured out into. The chest area of their mothers that that word for chest here relates to the heart. The mother is experiencing this, this grief, this sorrow, and she's taking all of this to heart. That's what the word of God is teaching us, this great sorrow and suffering when a mother sees her offspring dying in the streets and there's nothing that she can do about it, look now to verse 13. What will I testify concerning you, and what shall I liken you, Oh daughter of Jerusalem, and to what can I compare you? Now it's speaking here about the the the writer paying attention to what's going on, where, well, as you might guess, in Jerusalem and all the suffering. And it's just not elderly people that are collapsing on the street, but the emphasis is on the young people. And most scholars see this as a lack of food, a lack of sustenance. And therefore these these little children, there's nothing to feed them. They cannot nurse. The mothers don't produce any milk for their small children. And therefore, what is being emphasized are the corpses upon the streets of

Jerusalem. That's why it says, What can I testify concerning you? And what can I liken you? O daughter of Jerusalem, and to what can I compare you that I should comfort you? O version of the daughter of Zion, for great as a C is your destruction. Now he's using words here to convey how large of destruction and sorrow and devastation that people are experiencing in Jerusalem. And by the way, we don't know who the author of Lamentations was, traditionally, people oftentimes say Jeremiah because he wrote extensively about Jerusalem leading up to the Babylonian exile. But, but there's nothing in the text that proves without any doubt that it's Jeremiah. But I will say this, when we look at the Scripture, we find that that through the prophet Jeremiah, the people didn't want to repent. They didn't want to put into action what Jeremiah was teaching them. They were grossly rebellious against the things of God with intent, and now they're reaping the consequences of that. So he says, Look at the end of verse 13, for great as the sea is your destruction, who will heal you. Now, if you look at some of the commentators, there's only one that can bring about a change. There's only one that can bring about and here's the key word, restoration. And who is that God? Now, for many of those that were in exile in Babylon, we learned something. We learned that that they believed that the one who would bring about a change, would be the Messiah that Anointed One to bring about restoration. They didn't see it happening through any individual, but rather God, or we might say, from our perspective, the Son of God, that He was the only one when it says in verse 13 at the end, who will heal you, only Messiah can. And the implication is that this healing is not just for a season, but but a total or an eternal restoration. Look at verse 14, your prophets. They see visions of you, but these visions that they're seeing notice the word shav, meaning futile or in vain, and what it's simply saying is, and we read this in the book of Jeremiah, as well as Jeremiah was speaking truth, saying what would happen. And he was right. All that he prophesied came about as he was saying that there were other prophets in the city. In fact, all the other prophets in the city not agreeing with him,

Baruch Korman 19:55

and he was being portrayed by the other prophets as the false prophet. They were the right Prophet Prophet, or the correct Prophet, which is not true. Look at verse 14, and your prophets, they see visions of you that are our vanity or false. And then we have a word tafel now this is a word which means to fill in, but of no substance. It's it's putting something in, filling something up that has no benefit to it. And sometimes this word is tasteless, or that which is is without taste, meaning it doesn't satisfy, it's not pleasing. It's something that is is rejecting, that rejectable by God. So it says, Concerning this prophecy, of all of these prophets, that they are prophesizing what is in vain or what is false or what's futile, and it's also without purpose, and it does not reveal concerning your iniquity to bring back a restoration to your captivity. This is a problem. It's empty. It's without power to bring back and deal with the iniquity of the people and to bring back their captivity. It was their iniquity that caused the captivity. It says they see visions. And these visions that they see are visions that are false, those that are futile. They are visions of a manufactured outcome, meaning that people just simply spoke what they thought the others wanted to hear in order that they would be popular. Now I think this is very similar to what we hear about the last days, when, in the last days, people will be ticklers of ears, meaning they'll tell the people what they want to hear, rather than giving them the truth of God. Look now to to our last verse. Look at verse 15 here. There's a word that speaks about about capturing the attention, most will say, clap your hands. All the ones who pass on the way, and they just don't clap their hands. And what is this? A message of it's a message of approval those who pass by and see Jerusalem in ruins, and see the temple destroyed being burnt up. These people are applauding. They're putting their hands

together. And not only that, read all the verse, they do something else. Some who this is to his and this is a word of mocking. So they applaud, showing their satisfaction, their approval of what, what has happened. And they also hiss in mocking and keep reading. They shake their heads concerning the daughter of Jerusalem. And what did they say? Keep reading this city, which, which is said to be, and this word would be perfection, the perfection of beauty. That's what the city was before, through God and God's provision and God's faithfulness, Jerusalem was a beautiful city. This is what's being remembered here. So those who pass by now, they mock, and they say, the perfection of Beauty and the joy of all the earth. That was what Jerusalem was. But no more. Why? Very simply, because the people chose sin, they chose idolatry. They chose to be like the other nations and worship the gods of one's own imaginations. One owns making, and we can't make God when we make a God that is an idol, we're going to be deceived, and it's going to lead to destruction. This is what the people are experiencing. This is what the people are encountering Now, going back to that time when the enemy came, and the enemy was without mercy, and we see, as I said, young children, infants and those that are still nursing, how they were fainting in the street, collapsing because there was nothing to sustain them when we walk in the desires that we have when we pursue our Objectives. It is going to lead us empty. It will lead us frustrated and will bring about destruction. Don't serve yourself, but serve the living God. This is the message that brings life, that brings blessing, that brings power, that brings provision and gives us a right perspective for knowing God, experiencing God, and here's what's important and serving God, if you are in a covenantal relationship with God, especially that New Covenant, then you have, through that covenant, become a servant of the living God, and that is what's good, that is what's satisfying, and that ultimately, when you serve Him in faith, you not only experience His faithfulness, but you have the privilege of walking in His will and taking hold of what God provides. He's a generous God. Obey him and call into your life joy and satisfaction and contentment, rather than being deceived by the enemy, doing what you think is best and finding emptiness, futility, vanity and ultimately, destruction. This book of Lamentation it has a message that is very practical. In my opinion. This book of Lamentations is one of the most spiritual books in all the Bible. I'll close with that until next week, when we move on into chapter two and hopefully conclude that chapter, until then, may God bless you as you serve Him. Amen.

Intro Voice 26:49

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 it, Shalom from Israel. You.