

# lamentations\_chapter\_1\_part\_3 (1080p)

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## SUMMARY KEYWORDS

Lamentations, sin consequences, God's judgment, rebelliousness, covenantal relationship, punishment, weeping, desolation, Messiah, enemy strength, Zion, tribulation, emotional suffering, justice, restoration.

## 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 00:41

The consequences of sin are severe when one disobeys God. Doesn't matter who that person is. When one does not fulfill the purposes of God, that disobedience, that rebelliousness, is going to bring about great suffering and pain, both inwardly emotionally but also physically. Now God is gracious. The Bible says that he is slow to anger, but eventually God will say enough. He will not offer any more time for one to repent and ask forgiveness. When that person is hard hearted and God sees that, God will bring his judgment upon that individual or upon that people, and he will do so in a most severe manner. This is what the writer of the book of Lamentations is revealing to us, God is displeased with his people because they have turned away from him. He didn't cause that. He didn't want that. That wasn't his will. But nevertheless, because of the people's rebelliousness, God brings his punishment upon them. God, the Bible says, is the Yeah, is the same yesterday, today and forever. And because of that, today, if we do not submit to the Lord's will, we're going to find an equally disappointing and harsh response from God, take out your Bible and look with me to the book of Lamentations in chapter one. The book of Lamentations in chapter one, what this section, the last part of chapter one, emphasizes, is how God himself is moving against Judah, moving against his covenant people, because they have rebelled against his word, they have not demonstrated fidelity to that covenantal relationship, and therefore there are harsh consequences. Look at verse 15, where it says he has trampled. Now this is a word to show one's displeasure, one's anger, and they hear from the context is the Lord. So he has trampled all and then we have a word, which means, many Bibles will say mighty men, but it's a word for a noble one. This is probably the closest word, if we're talking about a knight, a man of respect and honor, that is strong and mighty and powerful. We find that God. It's quite easy for him to trample down all of these

mighty, noble men. And it says, The Lord is in my midst, and he is called unto me. We have the word moed now. Moed is that appointed time oftentimes referring to biblical festivals, the festivals or the appointed times of the Lord. But here there's a different thing that God has appointed, and this is that day of judgment, that day of punishment. So we see here that the Lord has done something he has called unto me, or upon me, we might say this appointed time of punishment. And what is he doing? Look on where he will break. It says he's called this to break the young men, and he does so as the master treads in the vat that is a wine VAT. It's that same image of trampling out, and we see this in the book of Revelation on the wine press of God's wrath. This is the image here, and he does that upon notice the Virgin daughter of Judah. Now that's how God saw his. People in the past as a virgin, meaning as innocent. This word could also relate to a young woman who takes seriously the instructions of God, or the ways of God, the purposes of God. And now what's happening? God is moving against the young men and the Virgin daughter of Judah. He understands this covenantal relationship that they have betrayed, and now he's responding out of his righteous indignation. Let's move on to verse 16. It says concerning these and the implication is all of these transgressions, all of this rebelliousness. Look again concerning these I am weeping. Now here what we find is that we're speaking about not God weeping, but we're speaking about the people as they encounter the punishment of God. We see here that that she meaning this nation of Judah, this holy city of Jerusalem. It's that she is weeping. And then we see my eye, my eye. And then we have the word for going down, bringing down water. It's an image of weeping and tears. Some Bibles say overflow, but it's simply the word for bringing down. Now the word here is not tears. Why? Well, tears are very small. They are minimal, but we have here a word for water, and the implication is abundance in that that choice of the word. So why is this all happening? Why are these these rivers of tears coming down from from this one's eye? Well, it says here, because far from me, and we see the same word, Menachem. Menachem is comfort. And what this word is about, I made mention of it last week, but we find that is a very significant word in the Bible. It relates to comfort, and primarily, if you look at the prophecy of Isaiah. This word is frequently there when God is about ready to strike, about ready to make, make evident his judgment. What happens? He finds comfort. And what does that comfort do? It restores the will of God at the beginning, what God always intended to do, it restores, it back upon the people. And what we have here, and we've heard it several times where there is no one to comfort, meaning there's not going to be a restoration for the people, as he says here in this verse that there is no one that's going to comfort that comforter is far from me, the Scripture says to restore my soul, and then we Find all of her sons, literally, it's all of my all of my children, we might say, have become desolate once. Now this is the outcome, and that word desolate means nothing's going to be produced. It is like a tree that is chopped down and the only thing that remains is a stump, and that stump shows no signs of life. That is how God viewed Israel for a long period of time. And then what happens unexpectedly, we might even say miraculously, that that dead stump, there's a shoot that comes up, and this shows hope. It shows life. And we see that that that shoot that comes up, that twig, is none other than the Messiah, so he's the only hope that the people have. Look now to to the end of verse, verse 16, for the enemy, and then we have the word gavar. What is gavar? Most Bibles will say, prevail. The enemy has prevailed. But it's simply a word for might or strength, that the enemy is mightier, the enemy is stronger. And therefore, again, it's a message of hopelessness upon the people of Judah. And again, they have no one to blame but themselves. This is a consequence of their own idolatrous practice. Look now to verse verse seven. 18,

**Baruch Korman 10:07**

his hand is spread upon her, and the her here is Zion. So now we see something of great significance. Look again at verse 17, Word says persation, bayade ha what it speaks of is that her hand and hand is not as with work and power. And what we find here is, and the implication is the hand of God is spread out upon her, upon Zion. And what he's saying here is that these, these promises that are given to Zion, God is working against them currently. They are something that is remote, something that is not going to be realized for that generation. So look again. It says he has spread his hand, or her hand, her power, her her work. He has spread his hand. The implication is upon Zion. And again we find that same expression. There is no comforter for her, for the land the Lord has commanded against Jacob, his enemies around him. And we see that Jerusalem has become and this word is impure, this Hebrew word NIDA, which relates to reject it so because of her sinfulness because of her lack of work and her not being committed to the purposes of God. God is moving against his hand is is placed upon her, and notice what it says. There is no comforter for her. The Lord has commanded against ya COVID, his enemies to be around him, and Jerusalem has become rejected. Jerusalem has become impure among them, meaning simply, God is no longer recognizing them, and he will not for that period, as we learn from Jeremiah and I have alluded to several times thus far in this study of Lamentations, God is rejecting the people for a total of 70 years, and at the conclusion of those seven years, as we learn from Daniel in Daniel chapter nine, Daniel is expected. He knows that when that time of punishment ends, that there's going to be a renewal, that there is going to be forgiveness, there is going to be God restoring those covenantal promises back to his people. But those 70 years are going to be a harsh time of suffering, a very bitter time when they encounter the consequences of their sins. Look now to verse 18. Now again, God is not to be blamed the all the cause of this is the people sin. Notice what it says in verse 18. Righteous is the Lord. God doing this manifests His righteousness. God does not tolerate sin. He will not not glance at it and ignore it, but he's going to respond, why? As it says here, righteous is the Lord. Because his mouth, I have rebelled. Now, some will say his commandments, but it's in the singular, and it's not the word command, it's word mouth, what God has spoken. And the purpose for this is very simple. They want to show the the intimacy between the commandment of God and God Himself, a commandment is what comes from the mouth of God himself. So we read here the Lord, He is righteous for his mouth, I have rebelled and now all the peoples, they have heard and they have seen. And if we look at this word, it's not the word for sorrow. I don't know why many Bibles translate it this way, because if you do a good study of it, it's not sorrow, but it is pain. And normally we're talking about a physical pain. Something hurts, and therefore this is what the people are experiencing from the hand of God. God has heard. The people have seen, and now they look upon the suffering. As the consequences of the sins of the people. And notice it says, My virgin daughters and my young men, they have gone. Where have they gone? Chevy that is into captivity. It is a word that relates to exile. And while the people are in exile, they are a hopeless people. While in exile, there is not that restoration. While in exile, there's not going to be what is the solution for exile, which is redemption? Now, God has prophesied it. It's coming, but it's not coming soon, Israel's going to fill the full effect of their rebelliousness. I think it's so important that we see that word for rebelliousness. Why it is to inform the reader that is you and me that all of this has been brought on by the people. They are the source of this suffering, of this weeping, of this distress. It's all comes back upon them. It is not part of God's will. Now, did this surprise God? Of course, it did not even in the days of Moses, and were long after the days of Moses. But long after the days of Moses, we see that that Moses prophesied that this would take place there, they would rebel, they would go into idolatry, chasing after foreign gods,

and that this would be the outcome. So it's not a surprise to God, but He is not the cause of it. It's the people's sin which is the cause of it. Look to verse 19. I call to my lovers. Now this is these false gods. These are the ones whom Israel committed adultery with a spiritual adultery. He says, Here, I have called to my lovers, and then what they have deceived me, my priest and my elders in the city. What's happening? We have a word here. For they are dying. They are breathing their lasts for they sought food for themselves that they might be restored unto their life. And this is all a spiritual restoration. It's not literally the word life, but it's literally the word for soul. They thought that they could, through physical means, solve their problems. They haven't learned the lesson. They are still trusting in the material, rather in the things of God, primarily in the Word of God, verse 20. The people cry out now they do so individually, but collectively. That's why it says, O Lord, see that that trouble is to me. Now, this word trouble is a word of tribulation, and what it's saying is it now due to the Babylonians and the numerous other nations and peoples that joined with them, Israel is experiencing intense trouble, we could say, intense tribulation. So he calls out, see Lord, that tribulation is to me, and then we have a word. May I that word is the Hebrew word for intestines. Now most Bibles will translate it soul, and there's a reason for that, although it's not literally the word for soul. This word is used for an intense, emotional and physical experience that gets to the very, very core of an individual. So soul is used in English, but in Biblical Hebrew, the word intestine or bowels are used to show at the very, core of one's existence. And he says, what has happened? Well, my my core is boiling over. This is a word for fermenting as well. Now this is important, because what it says is that this didn't happen overnight.

#### **Baruch Korman 19:42**

God, who is gracious, who is long suffering, who is slow to anger, God called the people for a long time to repent, but they did not, and now, just like you put a pot on the stove, eventually in. It may take a while, but it'll eventually start to boil. If you put grapes in the right condition, they will, in time, ferment. And this is what's being emphasized here. There is trouble, there is hardship, but it didn't happen overnight. It fermented over time, it grew into what it's been, and now he says, Keep reading in verse 20, my heart has been overturned within me. And he says, why? And he wants us to know why, because I have utterly rebelled, and what happens at that rebellion, there's a cause, there's an effect, there's a visible consequence to it, and he says outside the sword of bereavement. Now the word that is used here for bereavement is a word, and we've encountered it way too much since October 7 of 2023 it speaks about a family that is grieving, mourning the loss of a child now that can be an adult child makes no difference to Age, but it's bereavement and sword oftentimes in the Bible. In fact, primarily in the Bible, when the word sword is used, it is to do so within light of a war, of a battle, of a very intense and disastrous battle. And what it says here, the sword has brought bereavement. And in the house there is what it is as death. So it's very, very personal. Is what's being said here, the consequences of sin is death. This is the outcome. And now the nation, the nation of Judah, is grieving. There is bereavement, because they have seen that next generation be put to death because of the parents sin. Look down to verse 21 they hear for I groan. Now, this is a word that we've encountered. It's seen several times in chapter one, sometimes we have translated sign, but it's a word that expresses intense emotional suffering, and perhaps at times, physical suffering as well. So what he says, Look at verse 21 they hear that I am groaning. And again he says, There is no Comforter to me for my enemies. They have here, heard of my evil. That's words there. I don't know why so frequently in translations, they don't want to write the word evil, but what God is saying is that the people's sinfulness, their rebelliousness, their actions, their idolatry, all of that is evil in his eyes. We

need not not change what the Word of God says. It's not good to do that. So let's translate it literally. It says there is no comforter for me, for my enemies, they have heard of my evil, and what have they done? They rejoice now he's saying something else for what you have done. They have rejoice over what you have done to us. But now he says, do something, bring the day that you have called, that's what they're rejoicing over, this day that you have called, that you have proclaimed, that would be and let it be what he's saying here is, let this be as me, meaning they're also guilty, and we're going to see that the the implication is that they're crying out, wanting God to also punish those who have brought This suffering upon them, why they didn't do it out of obedience. They didn't hear God say, well, Judah is sinful. Judah is idolatrous, therefore I'm looking for someone to serve me by coming and punishing them. They didn't raise their hands that we want to serve you God? No, they came in their own evil plans, their own evil desires. They did it not in any way to serve God or to be used by God. They did it to gratify their own selfish desires and. Thirst for wealth and because they love the seeing the sufferings of others. So this is why we see that God is indeed going to punish Babylon and bring judgment upon them. Let's look at the last verse. He says at the end of verse 21 let them become as me, meaning, let your judgment also visit them. Now verse 22 shall come all their evil before you. That's what the people want. They want justice because they know what Babylon and those other nations did, it was evil, so let all their evil come before you and do to them, just as you have done to me concerning all my transgressions, for they are many, and many are my my signs, my groaning, and my heart. We have that same word. Most Bibles say My heart is faint, but what it speaks of, literally, if we do a good study of that word, is a heart that can't function as God intended, a heart that is out of order, that is is not functioning properly. And what the Prophet is saying here is that bring judgment upon them as we have experienced. You're a God of justice. You're not a respecter person. So we were guilty, we were punished, but now punish them. And he says this at the time that his groanings, his signs, his suffering is many, and he says, My heart is not able to function, meaning simply heart is synonymous with thinking. He's not able to think as he ought to think. This is the condition of the people. They are so overwhelmed by their tragedy, their suffering, their consequences, that they have received from their own rebelliousness, that they are a broken people unable to function in the right way. We're going to see, we're just concluded the first chapter. We're going to see that God is indeed a God of renewal, that he is going to bring about restoration, but in his means and at his times, it's always based upon God's ways and God's timing. I'll close with that Shalom from Israel.

#### **Intro Voice 27:44**

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, [loveisrael.org](http://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.