

THROUGH THE BIBLE



LAMENTATIONS

Kristin Stansberry
05/08/2024

<https://www.joshuatallent.com/bible/>

MAIN RESOURCES:

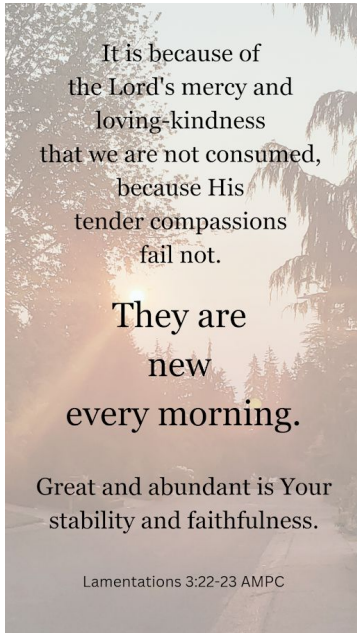
The Bible Project website <https://bibleproject.com/guides/book-of-lamentations/>

Warren Wiersbe's Expository Outlines (Book)

What the Bible is All About (Book)

She Reads Truth Bible (CSB version)

Joshua Tallet's TTB Website: <https://www.joshuatallent.com/bible/>



Class Outline

TTB: Lamentations

OVERVIEW

- Context
- Remembrance
- Timeline
- Bible Project Video
- Key Themes
- Design

HIGHLIGHTS

- Commentary
- Lament
- Chapter 1: Lament over Jerusalem
- Chapter 2: Judgement on Jerusalem
- Chapter 3: Hope through God's Mercy
- Chapter 4: Terrors of the Besieged City
- Chapter 5: Prayer for Restoration

FURTHER STUDY & RESOURCES

- Additional Passages, Videos, Podcasts, Articles, & Books

2

OPENING PRAYER

Thank You Lord for this time. As we study today, please lead us in your truth and teach us. Draw us closer to You and help us to know You more.

INTRODUCE MYSELF - TESTIMONY

- I'm Kristin
- At Venture for about 6 years
- 2nd time teaching TTB
- God really set me up with this one (Lamentations)... picked an open date months ago, but had no idea this study was exactly what I needed too.
- Justin and I are celebrating 25 years of marriage in June.
- We have 3 kids, and each one of them are going through major transitions...
 - Lauren (youngest)- graduating from elementary school, moving into YTH
 - Dylan - turned 16, learned guitar and joined YTH worship team, big decisions for Jr year in school
 - Gavin (oldest) - Graduating from high school and making decisions about college
- Each of these things require some serious celebrating (which I'm really learning how to do better and not be so serious all the time!)
- But there is such a wrestle at the same time with sadness and grief in saying goodbye to the past while still looking to the future with hope.
- I can definitely identify with many of the emotions expressed in this book as well as the seemingly divergent views of God's character between judgement and

- compassion.

GO OVER OUTLINE...

OVERVIEW

Context

Remembrance

Timeline

Bible Project Video

Key Themes

Design

HIGHLIGHTS

Commentary

Chapter 1: Lament over Jerusalem

Chapter 2: Judgement on Jerusalem

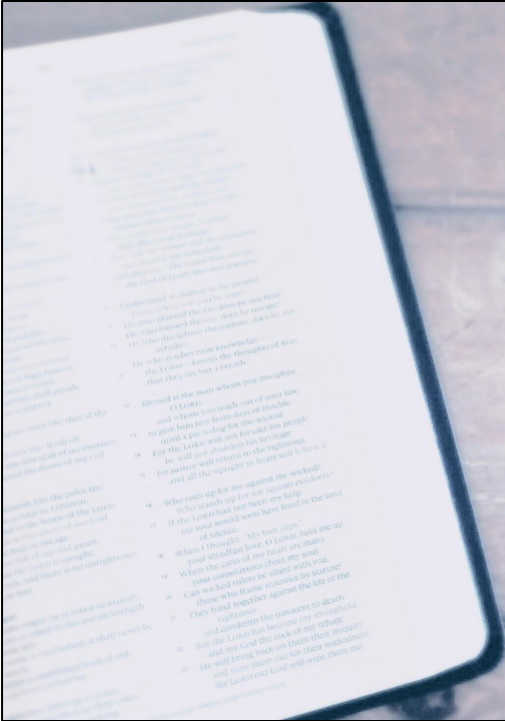
Chapter 3: Hope through God's Mercy

Chapter 4: Terrors of the Besieged City

Chapter 5: Prayer for Restoration

FURTHER STUDY & RESOURCES

Additional Passages, Videos, Podcasts, Articles, & Books



OVERVIEW

TTB: Lamentations

CONTEXTUAL/HISTORICAL PASSAGES & MAP



2 Kings 25 - Nebuchadnezzar's Siege of Jerusalem and Jerusalem Destroyed

2 Chronicles 36:11-21 - Judah's King Zedekiah and the Destruction of Jerusalem



The Book of Jeremiah

Deuteronomy 28:15-68 - Curses for Disobedience

MAP

Point out: Jerusalem, Babylon, scale

One source - taken around 4 months to go about ~900 miles from Jerusalem to Babylon

READ (or have others read) 2 Kings 25:1-21 - Nebuchadnezzar's Siege of Jerusalem and Jerusalem Destroyed

2 Kings 25 Christian Standard Bible

Nebuchadnezzar's Siege of Jerusalem

In the ninth year of Zedekiah's reign, on the tenth day of the tenth month, King Nebuchadnezzar of Babylon advanced against Jerusalem with his entire army. They laid siege to the city and built a siege wall against it all around. **2** The city was under siege until King Zedekiah's eleventh year.

3 By the ninth day of the fourth month the famine was so severe in the city that the common people had no food. **4** Then the city was broken into, and all the warriors fled at night by way of the city gate between the two walls near the king's garden, even though the Chaldeans surrounded the city. As the king made his way along the route to the Arabah, **5** the Chaldean army pursued him and overtook him in the plains of Jericho. Zedekiah's entire army left him and

scattered. **6** The Chaldeans seized the king and brought him up to the king of Babylon at Riblah, and they passed sentence on him. **7** They slaughtered Zedekiah's sons before his eyes. Finally, the king of Babylon blinded Zedekiah, bound him in bronze chains, and took him to Babylon.

Jerusalem Destroyed

8 On the seventh day of the fifth month—which was the nineteenth year of King Nebuchadnezzar of Babylon—Nebuzaradan, the captain of the guards, a servant of the king of Babylon, entered Jerusalem. **9** He burned the LORD's temple, the king's palace, and all the houses of Jerusalem; he burned down all the great houses. **10** The whole Chaldean army with the captain of the guards tore down the walls surrounding Jerusalem. **11** Nebuzaradan, the captain of the guards, deported the rest of the people who remained in the city, the deserters who had defected to the king of Babylon, and the rest of the population. **12** But the captain of the guards left some of the poorest of the land to be vinedressers and farmers.

13 Now the Chaldeans broke into pieces the bronze pillars of the LORD's temple, the water carts, and the bronze basin,^[a] which were in the LORD's temple, and carried the bronze to Babylon. **14** They also took the pots, shovels, wick trimmers, dishes, and all the bronze articles used in the priests' service. **15** The captain of the guards took away the firepans and sprinkling basins—whatever was gold or silver.

16 As for the two pillars, the one basin, and the water carts that Solomon had made for the LORD's temple, the weight of the bronze of all these articles was beyond measure. **17** One pillar was twenty-seven feet^[b] tall and had a bronze capital on top of it. The capital, encircled by a grating and pomegranates of bronze, stood five feet^[c] high. The second pillar was the same, with its own grating.

18 The captain of the guards also took away Seraiah the chief priest, Zephaniah the priest of the second rank, and the three doorkeepers. **19** From the city he took a court official^[d] who had been appointed over the warriors; five trusted royal aides^[e] found in the city; the secretary of the commander of the army, who enlisted the people of the land for military duty; and sixty men from the common people^[f] who were found within the city. **20** Nebuzaradan, the captain of the guards, took them and brought them to the king of Babylon at Riblah. **21** The king of Babylon put them to death at Riblah in the land of

Hamath. So Judah went into exile from its land.

REFERENCE: 2 Chron 36:11-21 - Judah's King Zedekiah and the Destruction of Jerusalem

BOOK OF JEREMIAH (HIGHLIGHT POINTS BELOW)

- Went through that book in the previous classes
- (If missed go to TTB website - joshuatallent.com/bible)
- Jeremiah was a prophet to Judah before, during, and after the fall of Jerusalem
- Any takeaways to share?

OPEN BIBLES TO Deuteronomy 28:15 - CURSES FOR DISOBEDIENCE
Could read 15-19 and bring out highlights in 20-68

Curses for Disobedience

15 "But if you do not obey the Lord your God by carefully following all his commands and statutes I am giving you today, all these curses will come and overtake you:

*16 You will be cursed in the city
and cursed in the country.*

17 Your basket and kneading bowl will be cursed.

*18 Your offspring will be cursed,
and your land's produce,
the young of your herds,
and the newborn of your flocks.*

*19 You will be cursed when you come in
and cursed when you go out.*

Some additional words/phrases I highlighted:

- V20, 22 Confusion, disease
- V25 Defeated by enemies - flee from them
- V28 Madness, blindness, and mental confusion
- V29 Oppressed and robbed
- V32 "your sons and daughters will be given to another people"
- V41 "You will father sons and daughters, but they will not remain yours because they will be taken prisoner"
- V44 you will be the tail
- 45 "All these curses will come, pursue, and overtake you until you are destroyed, since you did not obey the Lord your God and keep the commands and statutes he gave you."
- V58 You will serve your enemies
- 49 The Lord will bring a nation from far away, from the ends of the earth, to swoop down on you like an eagle, a nation whose language you won't

- understand, 50 a ruthless nation, showing no respect for the old and not sparing the young.
- 52 They will besiege you within all your city gates until your high and fortified walls, that you trust in, come down throughout your land. They will besiege you within all your city gates throughout the land the Lord your God has given you.
- 53 “You will eat your offspring,[f] the flesh of your sons and daughters the Lord your God has given you during the siege and hardship your enemy imposes on you.
- 64 Then the Lord will scatter you among all peoples from one end of the earth to the other...
- 67 In the morning you will say, ‘If only it were evening!’ and in the evening you will say, ‘If only it were morning!’—because of the dread you will have in your heart and because of what you will see.

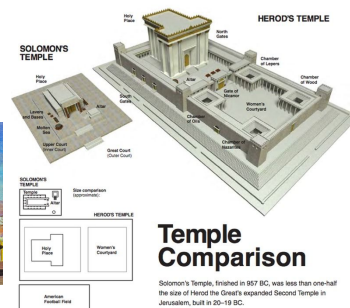
MAP: <https://biblemapper.com/blog/index.php/2023/09/02/judah-is-exiled-to-babylon/>

REMEMBRANCE

Tisha b'Av: 9th Day of the Hebrew Month of Av (usually July/August)

- Lamentations is read in the synagogue on this day
- Room darkened, candles lit, read in a mournful tone
 - Eicha_Chapter 1.mp3
- Tradition: both Temples were destroyed on this day (Solomon's and Herod's), as well as other horrible events against the Jews

TTB: Lamentations



READ

Tisha b'Av (tishabov) is the 9th Day of the Hebrew Month of Av usually occurring in July or August.

Lamentations is read in the synagogue on Tisha b'Av (tishabov)

When it is read, the room is usually darkened, candles are lit, and the book is read in a mournful tone.

I'll play a sample audio file of Lamentations Chapter 1 so you can see what it sounds like.

>>> PLAY BEGINNING OF AUDIO FILE

This and additional audio files here: <https://www.virtualcantor.com/tbav.htm>

Tradition: both Temples were destroyed on this day (Solomon's and Herod's), as well as other horrible events against the Jews

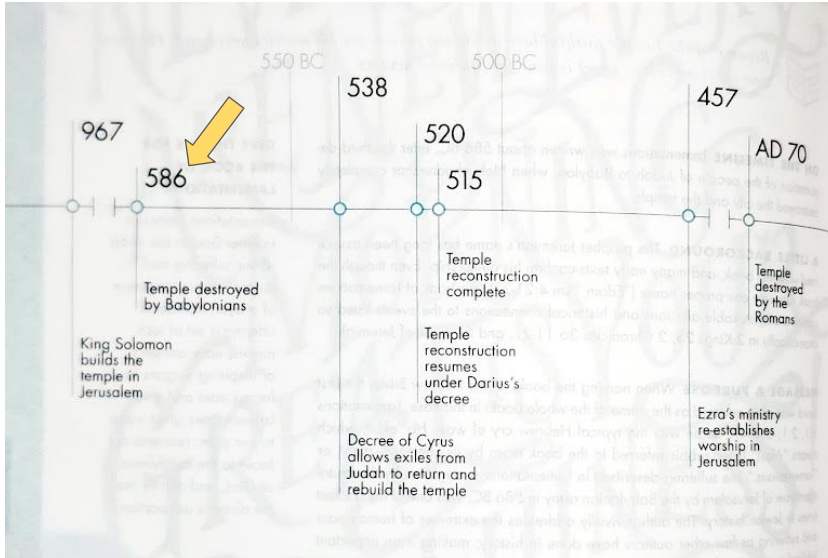
READ:

According to Jewish tradition, both temples were destroyed on the same day as well as other horrible events against the Jews throughout world history.

Note on the image - the smaller temple is Solomon's temple which was destroyed during this time. The larger temple (Herod's) was destroyed

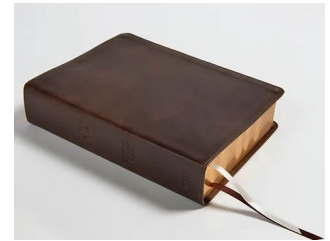
many years later, but according to tradition, on the same day as the first temple.

TIMELINE



TTB: Lamentations

"Lamentations was written about 586 BC, after the third deportation of the people of Judah to Babylon, when Nebuchadnezzar completely destroyed the city and the temple."
-She Reads Truth Bible Introduction



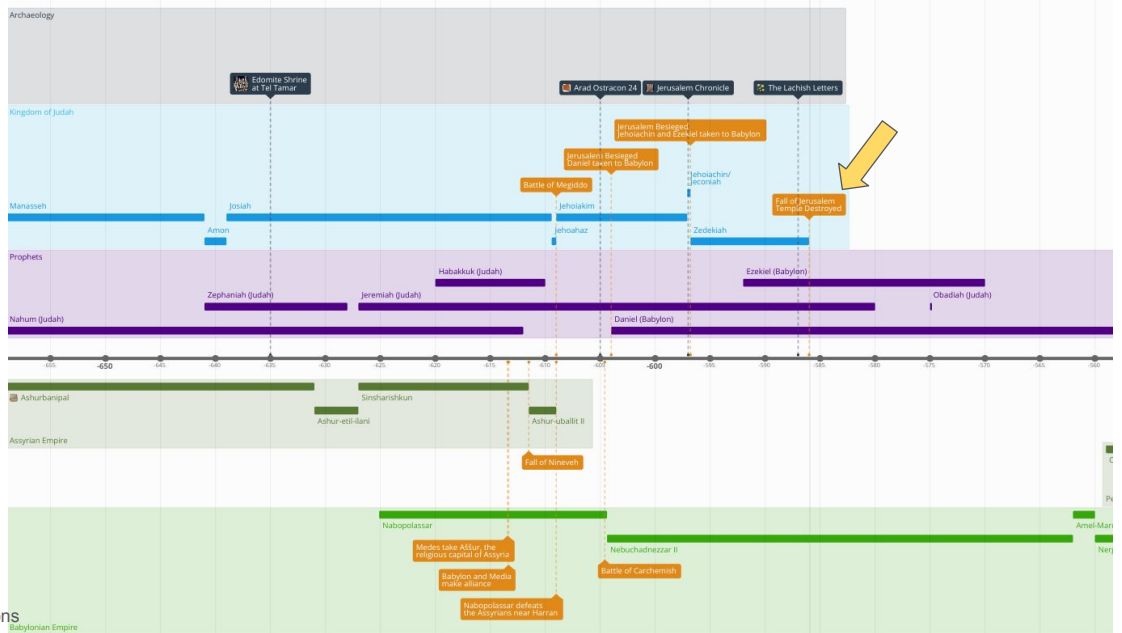
READ *"Lamentations was written about 586 BC, after the third deportation of the people of Judah to Babylon, when Nebuchadnezzar completely destroyed the city and the temple."*

-She Reads Truth Bible Introduction

Point out: 586 BC - Temple Destroyed by Babylonians and following exile to Babylon

TIMELINE

2612 years ago ● 586 year BC



TTB: Lamentations

A bit hard to read so next slide has zoomed in screenshot.

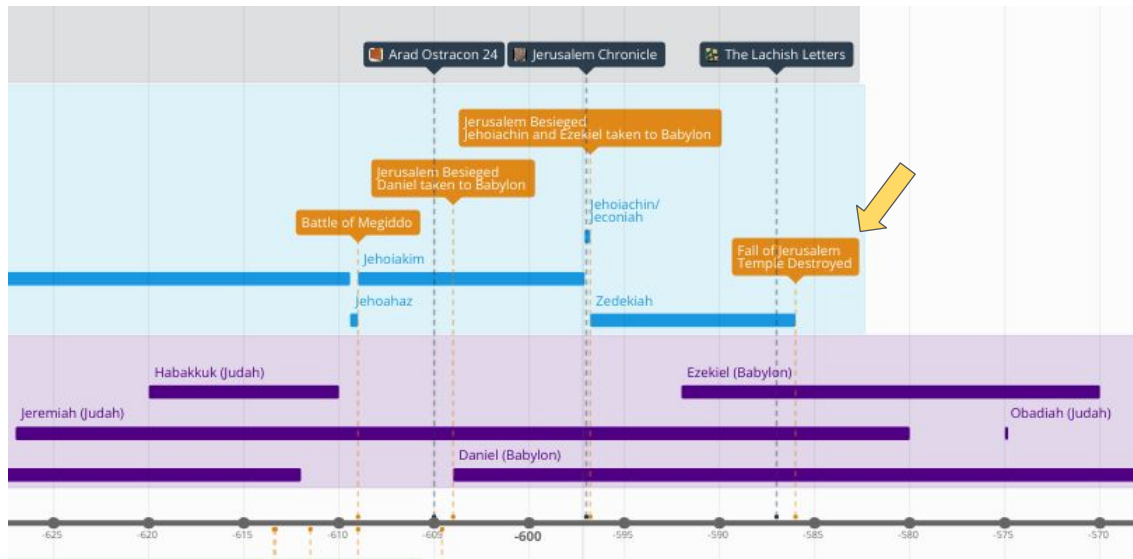
- Gray: Archeology
- Blue: Kingdom of Judah
- Purple: Prophets
- Top Green: Assyrian Empire
- Bottom Green: Babylonian Empire

Jeremiah (Judah) - purple section - was a prophet for all 3 of these:

- Jerusalem Besieged - Daniel taken to Babylon
- Jerusalem Besieged - Jehoiachin and Ezekiel taken to Babylon
- Fall of Jerusalem - Temple Destroyed

From JoshuaTallent.com/Bible

TIMELINE



TTB: Lamentations

Zoomed in version - read main points from screen

Gray: Archeology

Blue: Kingdom of Judah

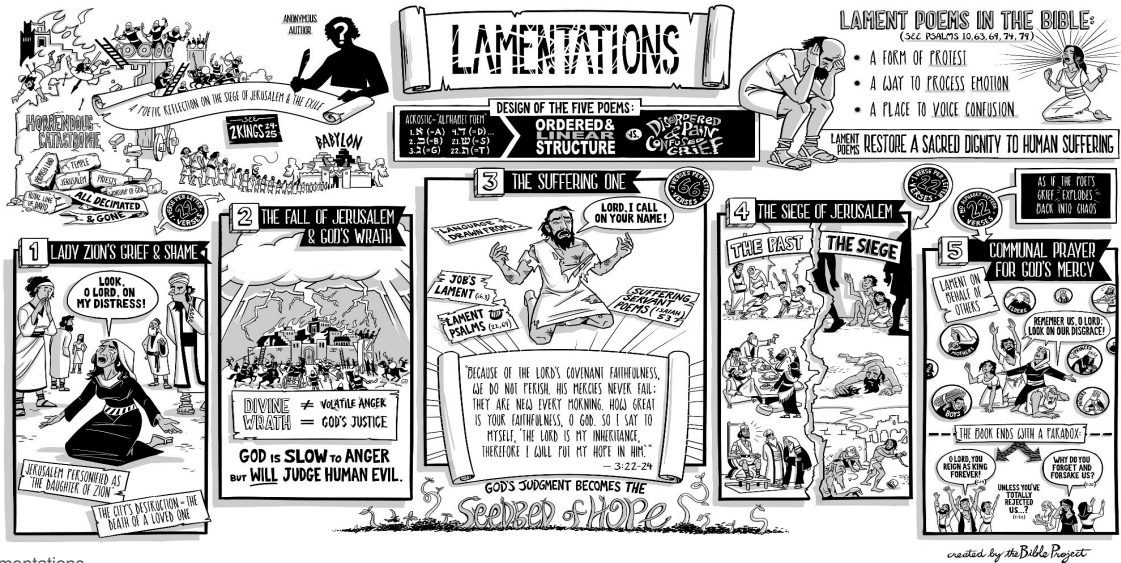
Purple: Prophets

Jeremiah (Judah) - purple section - was a prophet for all 3 of these:

- Jerusalem Besieged - Daniel taken to Babylon
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From JoshuaTallent.com/Bible

OVERVIEW



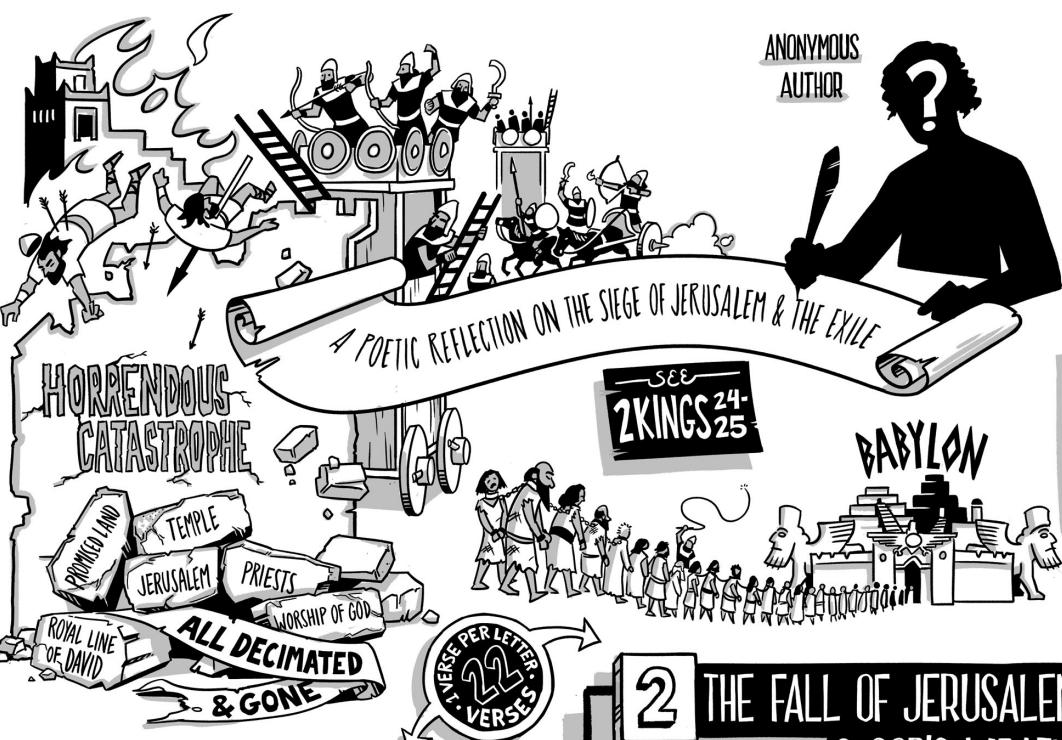
FROM THE BIBLE PROJECT

>>>HANDOUT copies of poster

POSTER: <https://bibleproject.com/view-resource/233/PosterDownload.jpg>

VIDEO SUMMARY: [TheBibleProject_LamentationsVideoSummary_YouTube](#) or [TheBibleProject_DownloadVideo_Lamentations.mp4](#)

GUIDE TO THE BOOK OF LAMENTATIONS <https://bibleproject.com/guides/book-of-lamentations/>



LAMENTATIONS

LAMENT POEMS IN THE BIBLE: (SEE PSALMS 10, 63, 69, 74, 79)

- A FORM OF PROTEST
- A WAY TO PROCESS EMOTION
- A PLACE TO VOICE CONFUSION



LAMENT POEMS RESTORE A SACRED DIGNITY TO HUMAN SUFFERING

DESIGN OF THE FIVE POEMS:

ACROSTIC = "ALPHABET POEM"	VS.	DISORDERED & PAINFUL
1. א (=A) 4. ד (=D) ...		CONFUSED GRIEF
2. ב (=B) 21. ש (=S)		
3. ג (=G) 22. ט (=T)		

1 LADY ZION'S GRIEF & SHAME

LOOK, O LORD, ON MY DISTRESS!

JERUSALEM PERSONIFIED AS "THE DAUGHTER OF ZION"

THE CITY'S DESTRUCTION = THE DEATH OF A LOVED ONE

2 THE FALL OF JERUSALEM & GOD'S WRATH

DIVINE WRATH ≠ VOLATILE ANGER
= GOD'S JUSTICE

GOD IS SLOW TO ANGER BUT WILL JUDGE HUMAN EVIL.

3 THE SUFFERING ONE

LANGUAGE DRAWN FROM: JOB'S LAMENT (ch.3), LAMENT PSALMS (22, 69)

LORD, I CALL ON YOUR NAME!

SUFFERING SERVANT POEMS (ISAIAH 53)

"BECAUSE OF THE LORD'S COVENANT FAITHFULNESS, WE DO NOT PERISH. HIS MERCIES NEVER FAIL; THEY ARE NEW EVERY MORNING. HOW GREAT IS YOUR FAITHFULNESS, O GOD. SO I SAY TO MYSELF, 'THE LORD IS MY INHERITANCE, THEREFORE I WILL PUT MY HOPE IN HIM.'"

— 3:22-24

GOD'S JUDGMENT BECOMES THE

4 THE SIEGE OF JERUSALEM

THE PAST THE SIEGE

3 VERSES PER LETTER, 66 VERSES

5 COMMUNAL PRAYER FOR GOD'S MERCY

LAMENT ON BEHALF OF OTHERS: ELDERLY, MOTHERS, PRINCES, FATHERS, BOYS

REMEMBER US, O LORD; LOOK ON OUR DISGRACE!

THE BOOK ENDS WITH A PARADOX:

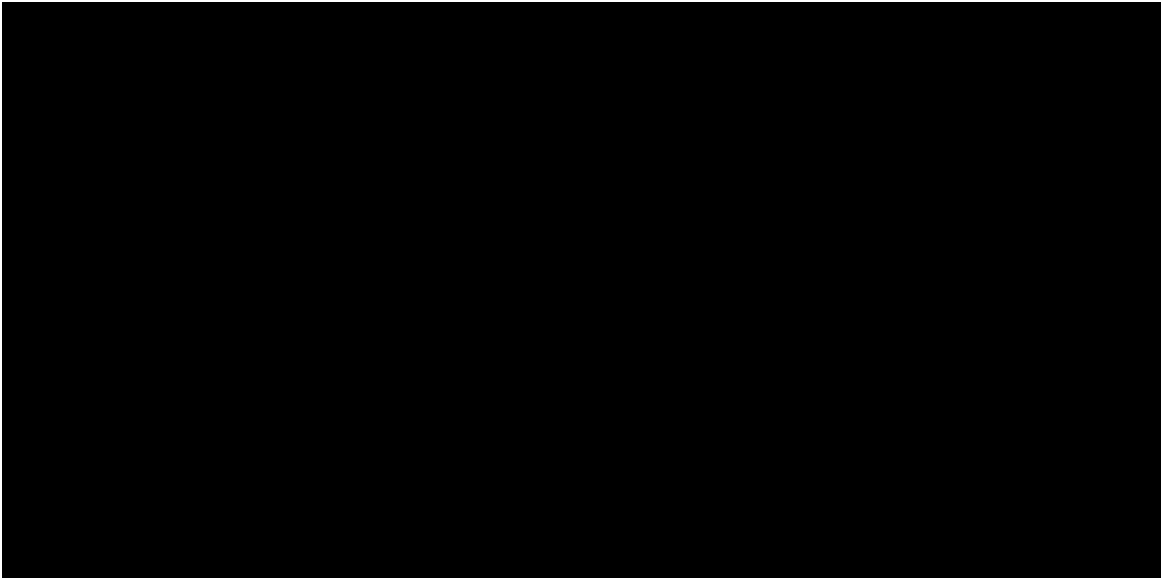
O LORD, YOU REIGN AS KING FOREVER! (5:19)

WHY DO YOU FORGET AND FORSAKE US? (5:20)

UNLESS YOU'VE TOTALLY REJECTED US...? (5:22)

SEEDBED OF HOPE

OVERVIEW



TTB: Lamentations

FROM THE BIBLE PROJECT

>>>Play Video

POSTER: <https://bibleproject.com/view-resource/233/PosterDownload.jpg>

VIDEO SUMMARY: [TheBibleProject_LamentationsVideoSummary_YouTube](#) or
[TheBibleProject_DownloadVideo_Lamentations.mp4](#)

GUIDE TO THE BOOK OF LAMENTATIONS <https://bibleproject.com/guides/book-of-lamentations/>

KEY THEMES

- Approaching God with Lament
- Hope for God's Justice & Mercy
- The Complexity of God's Wrath



💡 Big Idea

As a memorial to the Israelites' pain and confusion following the destruction of Jerusalem, Lamentations shows how prayerful lament is a crucial part of our journey of faith in a broken world.

TTB: Lamentations

16

BIG IDEA

“As a memorial to the Israelites' pain and confusion following the destruction of Jerusalem, Lamentations shows how prayerful lament is a crucial part of our journey of faith in a broken world.”

-The Bible Project

KEY THEMES

Approaching God with Lament

“Lamentations invites us to meet God in the midst of our suffering and teaches us the language of prayer. Instead of offering a set of techniques, easy answers or inspiring slogans for facing pain and grief, Lamentations give voice to our pain, reorients our focus to the faithfulness of God, and affirms that He alone is our portion.”

-*She Reads Truth Bible Introduction*

“Even one in the midst of mourning, who has difficulty finding the appropriate words to articulate his or her pain, will be able to find an appropriate expression of his emotions within this book.”

-*sefaria.org*

Hope for God's Justice & Mercy

"While Lamentations is about pain, it is not a book without hope. The people of Judah had more than enough to weep over, but their united lament was related to their covenant history with God. This anchored their sorrow but also gave their grief specific barriers, lest they become overwhelmed and lose all hope."

-She Reads Truth Bible Introduction

The Complexity of God's Wrath

"The suffering described in Lamentations, brought on by the brutal overthrow of Jerusalem by the Babylonian army in 586 BC, was one of the darkest times in Jewish history. The author vividly addresses the extremes of human pain and suffering as few other authors have done in history, making it an important biblical text raising the hard questions that arise during times of pain."

-She Reads Truth Bible Introduction

"...The fall of Jerusalem... was a consequence of Israel's sin brought about by God's wrath. ...Israel entered a covenant agreement that they had been violating for centuries through their worship of other gods and allowing injustice towards the poor. God's wrath was justified, but this doesn't keep the poet from lamenting and asking God to once again show compassion."

-The Bible Project, Guide for Lamentations (Chapter 2)

DESIGN

Structure

The structure of Lamentations is divided into five parts:

- Chapter 1: Lament and Grief over Jerusalem (22 verses - AA)
- Chapter 2: The Judgement and Fall of Jerusalem (22 verses - AA)
- Chapter 3: Pivots to the Hope of God's Mercy (66 verses - AA)
- Chapter 4: Terrors of the Besieged City and Hardship of Exile (22 verses - AA)
- Chapter 5: Communal Prayer for God's Mercy and Restoration (22 verses - Not AA)

Who Wrote the Book of Lamentations?

Tradition holds it's Jeremiah but not explicitly stated

Context

Events around the fall of Jerusalem and exile to Babylon in 586 B.C.E.

Literary Style

Poetry

Alphabetic Acrostic (AA)

- Alphabetic poems
- Each verse begins with a new letter of Hebrew alphabet (22 letters)
- Chapters 1 through 4 are alphabetic acrostics, but Chapter 5 is not

Chiasm

- Literary device where words or concepts are repeated in reverse order
- Inverted mirror-like structure
- Sometimes called introverted parallelism
- Points to the middle

Structure

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From article "When was the book of Lamentations Written?":

The first three chapters that Jeremiah wrote constitute chapters 1, 2 and 4 of the book of Lamentations.

The 66-verse chapter he added is chapter 3.

Chapter 5—the only chapter that isn't an alphabetical acrostic, though it too contains 22 verses—was added by Jeremiah at a later time.

Who Wrote the Book of Lamentations?

Many Jewish and Christian traditions hold that Jeremiah is the author of Lamentations. However, authorship is not explicitly stated within the book.

-The Bible Project

According to tradition, the book of Lamentations was authored by the prophet Jeremiah.

However, the Sages explain that in fact it was Barukh ben Neriya the scribe, Jeremiah's friend, who wrote the book, based on the words of Jeremiah.

-sefaria.org

Context

The events described in Lamentations are a reflection on the fall of Jerusalem and exile at the hand of the Babylonians in 586 B.C.E.

-The Bible Project

From article "When was the book of Lamentations Written?":

The common conception is that the book of Lamentations, which mourns the destruction of the first Holy Temple and the ensuing exile of the Jewish nation, was written in reaction to those tragic events. Many paintings depict the prophet Jeremiah, the author of Lamentations, penning the work while in the background Jerusalem and the Temple are going up in smoke.

In actuality, the widely accepted Jewish view is that Lamentations (or at least the bulk of it) was penned years before the actual calamitous events it depicts.

Literary Styles

The book of Lamentations is written entirely in poetry.

-The Bible Project

Alphabetic Acrostic

The design of the five poems in the book of Lamentations is very intentional and part of the book's message. Chapters 1-4 are made up of **acrostics**, or alphabet poems, in which each poetic verse begins with a new letter of the Hebrew alphabet, consisting of 22 letters. This very ordered and linear structure is a stark contrast to the disordered pain and confused grief explored in the poems. It's like Israel's suffering is explored A to Z, trying to express that which is inexpressible.

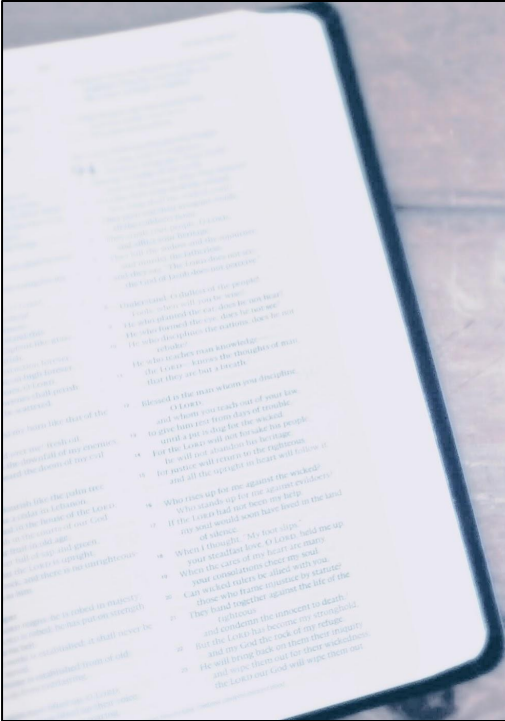
-The Bible Project

This highly stylized method of writing attests to the fact that the contents of the book were composed deliberately, rather than being a spontaneous emotional outpouring. Their form may also indicate an awareness that they would be read on a regular basis.

-sefaria.org

Chiasm (*my notes from BEMA Podcast*)

- Literary device where words or concepts are repeated in reverse order
- Inverted mirror-like structure
- Sometimes called introverted parallelism
- Points to the middle
 - First and last chapters are chaos, but in the middle of the middle, there is hope
 - HOPE RIGHT IN THE MIDDLE
 - REPENTANCE
 - RESCUE AND REDEMPTION are coming!



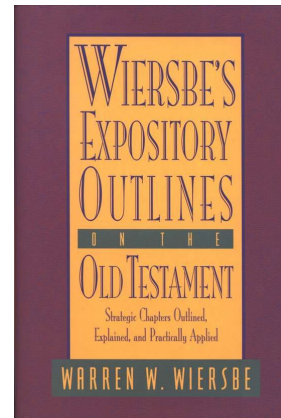
HIGHLIGHTS

TTB: Lamentations

COMMENTARY

FIVE IMPORTANT LESSONS ABOUT GOD AND HIS WILL

1. The Awfulness of God's Judgments (1:1–6)
2. The Righteousness of God's Wrath (1:18–22)
3. The Truthfulness of God's Word (2:17)
4. The Tenderness of God's Heart (1:12–16)
5. The Faithfulness of God's Mercy (3:18–36)



Warren Wiersbe's Expository Outlines

Wiersbe's Expository Outlines lead you book-by-book through the Bible and help you to see the "big picture" of God's revelation. They contain easy-to-understand expositions that are practical, preachable, and teachable.

Warren Wendall Wiersbe (May 16, 1929 – May 2, 2019) was an internationally known American Christian Pastor of three churches (including Moody Church in Chicago), Bible teacher, conference speaker, and a prolific writer of Christian literature and theological works (he wrote over 150 books). For ten years he also served as general director and Bible teacher for the Back to the Bible radio broadcast.

LAMENTATIONS OUTLINE (READ IF TIME, OR AT LEAST GO THROUGH HIGHLIGHTS)

This is a collection of five "lamentations" or "funeral dirges" commemorating the fall of Jerusalem to the Babylonians in 586 B.C. Jeremiah was witness to this tragic event. His heart was broken as he saw Jerusalem and the temple destroyed, the people slain, and the prisoners taken off to captivity in Babylon. We can see the prophet's tears all through the book. From this book we can learn **five important lessons** about God and His will.

I. **The Awfulness of God's Judgments (1:1–6)**

These verses compare Jerusalem to a rich princess or queen suddenly left alone and

robbed of all her wealth and beauty. Once she had been full; now she is empty. Once she was honored; now she is disgraced. Her joy has been replaced by tears; her great victories are now lost in defeat. Why? Because instead of loving Jehovah, she courted many “lovers” (v. 2) and the false gods of the heathen nations. Now those heathen nations have become her enemies.

Sin always brings sorrow and tragedy. In chapter 2, Jeremiah explains that God was no longer their friend, but their enemy. Once He had fought their battles, but now it was too late. Read the sad description of the hungry eating their own children (2:20; 4:10; and see Jer. 19:9). Jerusalem not only lost her joy, wealth, and beauty, but she also lost her testimony. All the heathen laughed at her (2:15–16). Certainly this applies to the believer today: when God chastens the backslider, the experience is not an easy one. Sin always makes the sinner lose.

II. The Righteousness of God’s Wrath (1:18–22)

“We are reaping just what we have sown,” the prophet is crying. The awful judgments that came were only what the city and the nation deserved. “We have rebelled against His Word.” Rebellion always leads to discipline; see Heb. 12:1–14. Why did God allow His people to go into captivity? To teach them to trust Him and obey His Word. In v. 19 Jeremiah names these troublemakers: the “lovers,” that is, the false gods and the pagan nations that Judah trusted when she got into trouble; and the false prophets and priests, who taught lies and gave the people a false confidence. When a nation will not listen to the truth of God’s Word, there is no hope for that nation.

What can the people do? Nothing but yield to God’s chastening hand and trust His mercy (1:22). Confession of sin is better than continuous rebellion against God. It was too late for God to call off the invasion, but certainly He would see the repentance of His people and begin to work on their behalf even while they were in captivity.

III. The Truthfulness of God’s Word (2:17)

“He has fulfilled His Word.” For forty years, Jeremiah had warned the people that their sins would bring judgment; yet the nation would not listen. People do not want to hear the truth; they prefer the “popular messages” of the false prophets (2:14). Jerusalem laughed at Jeremiah, persecuted him, and even tried to kill him, but in the end, God honored His servant and his words came true. Read Jer. 4:5–10 for Jeremiah’s message of warning. Read Jer. 5:30–31 for his description of the nation believing lies. It sounds very contemporary. In Jer. 6:13–14 he compares the false prophets to doctors who hide the symptoms but do not cure the disease. See 8:11, 21–22. In 23:9ff, Jeremiah explains what happens to a people when they reject the truth of the Word of God and believe the lies of men. Yet the truth of God’s Word shall stand, just as it did in Jeremiah’s day. The time has already come when people will not endure “healthy doctrine,” but want instead preachers who will tickle their ears and entertain them with a message of false assurance (2 Tim. 4:1–5). God will

certainly judge this world, in spite of what the false prophets say.

IV. The Tenderness of God's Heart (1:12–16)

Jeremiah certainly reveals to us the heart of Jehovah, broken for the sins of His people. Judgment is God's "strange work" (Isa. 28:21); He does not afflict willingly. And even when He does chasten His people, He is with them in their suffering (Isa. 63:9). "Whom the Lord loves He chastens." Jeremiah's tears remind us that God does love His own, even if they are rebellious, and that His love for them cannot change. As the people walked by the ruins, Jeremiah asked, "Is it nothing to you, all you who pass by?" We can hear the voice of Jesus Christ here as He hung on the cross for the sins of the world. Remember how He wept over Jerusalem because He saw her day of judgment coming?

God, in love, had warned the people of their sins and His impending judgment. In fact, as far back as Moses, the Lord had warned Israel not to follow false gods (see Lev. 26 and Deut. 28). In love He had sent the prophets to warn them (2 Chron. 36:15–17), but they would not listen. Now, in love, He had to chasten them to teach them the lessons they would not learn.

V. The Faithfulness of God's Mercy (3:18–36)

Here at the heart of this book we find one of the greatest confessions of faith found anywhere in the Bible. Jeremiah had been dwelling on his sorrows and the sorrows of his people, but then he lifted his eyes to the Lord—and this was the turning point. In the midst of sorrow and ruin he remembered the mercy of the Lord. "His compassions fail not." We have failed Him, but He cannot fail us. "Great is Your faithfulness."

The faithfulness of God is a tremendous encouragement in days when people's hearts are failing them for fear. If you build your life on people or on the things of this world, you will have no hope or security; but if you build on Christ, the Faithful One, you will be safe forever. He is *faithful to chasten* (Ps. 119:75); Lamentations itself teaches this lesson. He wants to bring us to the place of repentance and confession (Lam. 3:39–41). He is *faithful to forgive* when we do confess our sins (1 John 1:9). He is *faithful to sympathize* when we have burdens and problems (Heb. 2:17–18; 4:14–16). We never need fear that He is too busy to listen or too tired to help. He is *faithful to deliver* when we cry out for help in temptation (1 Cor. 10:13). He is *faithful to keep us* in this life and unto life eternal (1 Tim. 1:15; 1 Thes. 5:23–24). We can commit our lives and souls into the hands of the faithful Creator (1 Peter 4:19) and know that He will do all things well.

God in His mercy spared a remnant of Judah, protected and blessed them during their years of captivity, and then permitted them to return to their land once again. He enabled them to rebuild their city and temple; He protected them from heathen nations that hated the Jews. **How merciful God was to His people. How merciful He is to us today.**

In times of trouble we need to imitate Jeremiah who looked away from himself to the Lord, and who waited on the Lord in patience and faith (3:24–26). Too often we look at ourselves and our problems and become so discouraged that we quit. Instead, we must “look away unto Jesus” (Heb. 12:1–2) and let Him see us through. It is difficult to wait on the Lord. Our fallen nature craves activity, and usually what we do only makes matters worse. Jeremiah waited on the Lord, trusted in His mercy, and depended on His faithfulness. He knew the truth of Isa. 40:31 (NKJV), “Those who wait on the Lord shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.”

KRISTIN'S COLOR KEY

Blue Text - From Warren Wiersbe's Expository Outlines

Purple - Main Point/Highlight

Yellow - 2nd Level Point/Highlight

Blue - Character of God

Green - Activation/Action to Take

Pink - Pray/Prayer Point

Light Orange - Comment/Note Added by Kristin

Dark Orange - Premise/Foundational Truth

LAMENT

"...These human words of grief addressed to God have become part of God's word to His people."

LAMENT IN THE LARGER STORY OF THE BIBLE

- Other Lament Poems: Psalms 10, 63, 69, 74, 79
- Draws attention, including God's, to the horrible things in the world that should not be tolerated
- A way of processing emotion
 - Emotional explosion
 - Venting anger, dismay, etc. caused by sin and violence
- Gives voice to our confusion about God's character and promises
- Give a sacred dignity to human suffering

MAKE SPACE FOR LAMENT

- Call out the darkness
- HEALTHY way to process it WITH GOD

TTB: Lamentations

(this part is from the Bible Project and goes along with the video we watched)

READ:

LAMENT IN THE LARGER STORY OF THE BIBLE

Now, the lament poems found here are not unique in the Bible, as there are many of them found in the book of Psalms (Ps. 10, 63, 69, 74, 79).

These biblical poems of lament are a form of protest. They draw everyone's attention, including God's, to the horrible things that happen in his world that should not be tolerated.

They are also a way of processing emotion. In these poems, God's people vent their anger and dismay at the ruin caused by sin and violence.

Finally, they give a voice to our confusion. How does our suffering relate to God's character and his promises?

Lament poems are a full-blown emotional explosion, and none of this is looked down upon in the Bible. Just the opposite, these poems give a sacred dignity to human suffering, as **these human words of grief addressed to God have become part of God's word to his people.**

-From The Bible Project

MAKE SPACE FOR LAMENT

Making space for lament helps us call out the darkness around and inside of us, giving us a HEALTHY way to process it with God.

I've really had to learn how to do this... and am still learning! I need to continually give myself permission to have strong emotions and not have "emotional explosions" on the people around me, but take them to God and process with Him. I tend to like to do this with journaling, singing, crying, or dancing. Some people like other forms of expression like art. Do you all have any go-to's/favorites for lamenting?

MAIN POINT: He can handle our strong emotions and He is the right place to run to in order to process them.

**Make note on a couple of the next slides - characteristics of God and lament/emotions I pulled from the scripture

LAMENTATIONS 1 & 2

1: Grief, Shame, and Trauma Personified in Lady Zion

Chapters 1 and 2 each have **one verse per letter**, giving them a similar design, but they differ greatly in their themes. Chapter 1 focuses on the grief and shame of a figure called Lady Zion as the poet personifies the city of Jerusalem as a widow, also referred to as the daughter of Zion. She sits alone, bereaved of her loved ones, devastated, and with no one to comfort her. When Lady Zion speaks, she calls on the Lord to notice her fate. It's a **powerful metaphor**. Through this imagery, the poet shows that the city's destruction brought a new level of **psychological trauma** on the Israelites that can only be expressed as a funeral, as they mourn the death of a loved one.

2: The Fall of Jerusalem and God's Wrath

Chapter 2 focuses on the **fall of Jerusalem** and how it was a consequence of Israel's sin brought about by God's wrath, a key word in this poem. Now, it's important to remember that in the Bible, God's wrath is not spontaneous, volatile anger. The biblical poets and prophets use this word to talk about God's justice. **Israel entered a covenant agreement that they have been violating for centuries** through their worship of other gods and allowing injustice towards the poor. While God is slow to anger, he does still get angry at human evil and will eventually bring his justice in the form of punishment. In the case of Jerusalem, that meant allowing Babylon to conquer the city. Chapter 2 acknowledges that God's wrath was justified, but this doesn't keep the poet from **lamenting and asking God to once again show compassion**.

TTB: Lamentations

DESCRIPTIONS OF GOD

- Burning, fierce anger
- Without compassion
- Wrath
- Like an enemy
- Unrestrained destruction
- Destroyed
- Multiplied mourning and lamentation
- Did what He planned
- Accomplished His decree which he ordained

LAMENTATIONS

- No comfort
- Betrayed
- Affliction
- No rest
- Grief
- Bitterness
- Suffering
- Exhaustion
- Sinning grievously
- Despised
- Precious belongings seized
- Groaning
- Pain
- Desolation
- Sickness
- Rejection
- Weeping
- Tears

****Note:** Words from the scripture describing God and laments. Think about how we can identify with these... and also how all-over-the-place they are.

These are from the Bible Project and go along with the video we watched.

READ/DISCUSS HIGHLIGHTS (depending on time):

1: Grief, Shame, and Trauma Personified in Lady Zion

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LAMENTATIONS 3

3: Hope for Justice in the Midst of Grief

Chapter 3 **breaks the design pattern** by having **three verses per letter**, making it the longest poem in the book. The voice is that of a lonely, suffering man who speaks as a representative of the entire people of Israel. What's interesting is that this chapter is full of language drawn from other parts of the Old Testament, including the laments of Job (Job 3), important lament psalms (Ps. 22, 69), and even the suffering servant poems in Isaiah (Isa. 53). The poet sees his hardship as a form of God's justice, just as chapter 2 asserted. But, paradoxically, this gives the poet hope and leads him to offer the only optimistic words in the book.

"Because of the Lord's covenant faithfulness, we do not perish. His mercies never fail. They are new every morning. How great is your faithfulness, O God. So I say to myself, 'The Lord is my inheritance, Therefore I will put my hope in him.'" (Lam. 3:22-24)

If God is consistent enough to bring his justice on Israel's evil, then he will also be consistent with his covenant promises and not allow evil and sin to get the last word. For this poet, God's judgment becomes the seedbed of hope.

TTB: Lamentations

DARK TONE BEGINS TO CHANGE

Yet I call this to mind, and therefore I have HOPE.

-Lamentations 3:21

REFLECTION & REPENTANCE

The LORD is good to those who wait for him, to the person who seeks him.

It is good to wait quietly for salvation from the LORD.

*Let us examine and probe our ways,
And turn back to the LORD.*

-Lamentations 3:25-26, 40

In Chapter 3, the dark tone begins to change. It begins around Lamentation 3:21:

"Yet I call this to mind, and therefore I have HOPE."

This is near the center of the center of the book - where the structure (Chiasm) pointed us to pay attention

(again, these are from the Bible Project and go along with the video we watched.)

READ/DISCUSS HIGHLIGHTS (depending on time):

3: Hope for Justice in the Midst of Grief

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If God is consistent enough to bring his justice on Israel’s evil, then he will also be consistent with his covenant promises and not allow evil and sin to get the last word. For this poet, **God’s judgment becomes the seedbed of hope.**

Reflection and repentance are also called out in this portion of the chapter.

Here are verses in Lamentations 3:25-26, and 40:

“The LORD is good to those who wait for him, to the person who seeks him.

It is good to wait quietly for salvation from the LORD.

Let us examine and probe our ways,

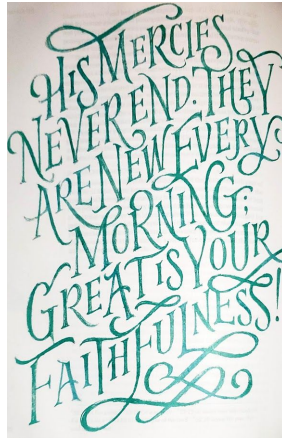
And turn back to the LORD.”

Hope, Reflection and Repentance all seem tied together.

LAMENTATIONS 3

DESCRIPTIONS OF GOD

Wrath
Faithful love
Neverending mercies
Great faithfulness
Good
Disciplines
Causes suffering
Compassionate
Both adversity and good come
from Him
Angry
Without compassion
Hears my plea
Comes near
Says "Do not be afraid."
Champion
Redeems



LAMENTS

Seen affliction
Bitterness
Hardship
Darkness
Weighed down
Mocked
Laughingstock
Cower
Deprived of peace
Lost future
Lost hope
Depressed
Hope
Examine and probe our ways
Turn back to the Lord
Sin and rebel
Panic and pitfall
Devastation and destruction
Tears
Grief
Hunted by enemies
Slandered

*Because of the LORD'S faithful love we do not perish, for His mercies never end.
They are new every morning; great is Your faithfulness!
I say, "The LORD is my portion, therefore I will put my hope in Him."*

TTB: Lamentations

- Lamentations 3:22-23

****Note:** Words from the scripture describing God and laments. Think about how we can identify with these... and also how all-over-the-place they are (chaotic, processing, honesty).

DESCRIPTIONS OF GOD

Wrath
Faithful love
Neverending mercies
Great faithfulness
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Disciplines
Causes suffering
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Both adversity and good come from Him
Angry
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LAMENTS

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Devastation and destruction
Tears
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Hunted by enemies
Slandered

I liked this from "What the Bible is All About"

"God's grace always shines above the clouds of sin (see Romans 5:20), and it will always shine in the heart that is trusting in God through faith in the Lord Jesus Christ who gives "to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair" (Isaiah 61:3)."

LAMENTATIONS 4 & 5

4: Contrasting Life Before and During the Babylonian Siege

Chapter 4 goes back to the same **acrostic** structure as chapters 1 and 2. It's a vivid and disturbing depiction of the two-year siege. The poem contrasts how great things were in the Jerusalem of the past with how terrible it was during the siege. Children once laughed in the streets; now they beg for food. The wealthy once ate lavish meals; now they look for whatever they can find in the dirt. The royal leaders were once full of splendor; now they are famished, dirty, and unrecognizable. Their anointed king from the line of David has now been captured and dragged away. **The poem's power comes from the shock of these contrasts, exploring the depth of the suffering Israel has brought on itself.**

5: A Communal Prayer for God's Mercy

The final poem is unique and completely **breaks the design pattern**. It's the same length as the previous acrostic poems in that there are 22 lines, but the **alphabetical order is gone**. It's as if the poet can't hold it together anymore and his grief has exploded back into chaos. The poem is a long communal prayer for God's mercy. Israel begs God not to ignore their pain or abandon them. The poem also offers a long list of all the different kinds of people who were devastated by Jerusalem's fall and asks God not to forget them. Here, we see how lament poems can be written on behalf of others to give expression to their pain. Suffering in silence is not a virtue in this book. **God's people are not asked to deny their emotions. Rather, they are to voice their protest, to vent, and to pour it all out before God.**

TTB: Lamentations

(These are from the Bible Project and go along with the video we watched.)

READ/DISCUSS HIGHLIGHTS (depending on time):

4: Contrasting Life Before and During the Babylonian Siege

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MAIN TAKEAWAYS

- Remember and bring honor to the suffering of the Jewish people.
- Make room in your life for lamenting with God.
- Trust and obey God's Word.
- Listen to God's warnings through reflection and repentance from sin.
- Trust in God's faithfulness and mercy.
- Choose hope even in the middle of grief and failure.

PORTIONS OF PSALM 32 **THE JOY OF FORGIVENESS**

*My strength was drained.
Then I acknowledged my sin to You
and did not conceal my iniquity.
I said,
"I will confess my transgressions to the LORD,"
And You forgave the guilt of my sin.*

*When great floodwaters come,
You are my hiding place
You protect me from trouble.
You surround me with joyful shouts of deliverance.*

—
*I will instruct you and
show you the way to go;
With My eye on you,
I will give you counsel.*
—

*The one who trusts in the LORD
will have faithful love surrounding him.
Be glad in the LORD and rejoice,
you righteous ones;
Shout for joy,
all you upright in heart.*

Here are some of my main takeaways after this study.

READ:

- Remember and bring honor to the suffering of the Jewish people.
- Make room in your life for lamenting with God.
- Trust and obey God's Word.
- Listen to God's warnings through reflection and repentance from sin.
- Trust in God's faithfulness and mercy.
- Choose hope even in the middle of grief and failure.

ASK (if time): Do you have any others God is speaking to you about?

GIVE GIFT: Handkerchief with "HOPE" as memorial/remembrance of the importance of Lamentations.

READ:

PORTIONS OF PSALM 32 **THE JOY OF FORGIVENESS**

*My strength was drained.
Then I acknowledged my sin to You
and did not conceal my iniquity.
I said,*

*“I will confess my transgressions to the LORD,
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show you the way to go;
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*The one who trusts in the LORD
will have faithful love surrounding him.
Be glad in the LORD and rejoice,
you righteous ones;
Shout for joy,
all you upright in heart.*

FURTHER STUDY

TTB: Lamentations

ASSOCIATED BIBLE PASSAGES

GOING DEEPER PASSAGES *From She Reads Truth Bible*

Lamentations 1: Lament over Jerusalem - **Psalm 109:14-15, Romans 3:19**

Lamentations 2: Judgement on Jerusalem - **Psalm 48: 1-3, Jeremiah 8:19-22**

Lamentations 3: Hope through God's Mercy - **Psalm 88: 3-7, Romans 8:18-25**

Lamentations 4: Terrors of the Besieged City - **Isaiah 40:2, Joel 2:1-2**

Lamentations 5: Prayer for Restoration - **Psalm 102:25-27, Matthew 11:29**

UNDERSTANDING LAMENTATIONS *From What the Bible is All About by Henrietta Mears*

"God's grace always shines above the clouds of sin (**see Romans 5:20**), and it will always shine in the heart that is trusting in God through faith in the Lord Jesus Christ who gives "to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair" (**Isaiah 61:3**)."

CONTEXTUAL/HISTORICAL PASSAGES *From This Presentation*

2 Kings 25 - Nebuchadnezzar's Siege of Jerusalem and Jerusalem Destroyed

2 Chronicles 36:11-21 - Judah's King Zedekiah and the Destruction of Jerusalem

The Book of Jeremiah

Deuteronomy 28:15-28 - Curses for Disobedience

OTHER LAMENT POEMS *From The Bible Project Guide for Lamentations*

Psalms 10, 63, 69, 74, 79

LAMENTATIONS 3 LANGUAGE *From The Bible Project Guide for Lamentations*

"What's interesting is that this chapter is full of language drawn from other parts of the Old Testament, including the laments of Job (Job 3), important lament psalms (**Ps. 22, 69**), and even the suffering servant poems in Isaiah (**Isa. 53**)."

TTB: Lamentations

*Also see verses from the "COMMENTARY" slide notes above

ARTICLES & OTHER RESOURCES

Book of Lamentations introduction, as well as introductions to each of the chapters:

https://www.sefaria.org/Lamentations.1.1?lang=en&p2=Steinsaltz_Introductions_to_Tanakh%2C_Lamentations%2C_Book_Introduction&lang2=en

Interesting article:

[When Was the Book of Lamentations Written? - Chabad.org](#)

The Bible Project Website [Book of Lamentations | Guide with Key Information and Resources](#)

POSTER: <https://bibleproject.com/view-resource/233/PosterDownload.jpg>

VIDEO SUMMARY: [TheBibleProject_LamentationsVideoSummary_YouTube](#) or [TheBibleProject_DownloadVideo_Lamentations.mp4](#)

Joshua Tallent's TTB Website: [Through the Bible - Joshua Tallent](#)

Warren Wiersbe's Expository Outlines (Book)

What the Bible is All About (Book)

She Reads Truth Bible (CSB version)

ADDITIONAL PODCASTS/VIDEOS

BEMA PODCAST

Marty Solomon

[The BEMA Podcast 57: Lamentations — Lament and Hope](#)

YISRAEL LEVITT TEACHINGS

Messianic Jewish teacher and friend of Joshua Tallent's who passed away a few years ago.

[Book of Eichah \(Lamentations\) Study - Introduction | Beth Immanuel Messianic Synagogue](#)

[Book of Eichah \(Lamentations\) Study - Chapter 1, part 1 | Beth Immanuel Messianic Synagogue](#)

[Book of Eichah \(Lamentations\) Study - Chapter 1, part 2 | Beth Immanuel Messianic Synagogue](#)

[Book of Eichah \(Lamentations\) Study - Chapter 2, part 1 | Beth Immanuel Messianic Synagogue](#)

[Book of Eichah \(Lamentations\) Study - Chapter 2, part 2 | Beth Immanuel Messianic Synagogue](#)

<https://www.bethimmanuel.org/media/book-eichah-lamentations-study-chapter-3-part-1>

[Book of Eichah \(Lamentations\) Study - Chapter 3, part 2 | Beth Immanuel Messianic Synagogue](#)

[Megillat Eichah \(The Book of Lamentations\) Study - Chapter 3, part 3 | Beth Immanuel Messianic Synagogue](#)

[Megillat Eichah \(The Book of Lamentations\) Study - Chapter 4 - part 1 | Beth Immanuel Messianic Synagogue](#)

<https://www.bethimmanuel.org/media/megillat-eichah-book-lamentations-study-chapter-4-part-2>

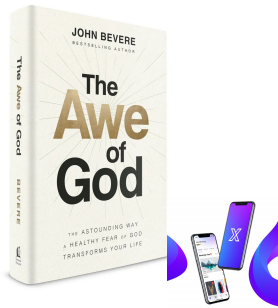
[Megillat Eichah \(The Book of Lamentations\) Study - Chapter 5 - part 1 | Beth Immanuel Messianic Synagogue](#)

[Megillat Eichah \(The Book of Lamentations\) Study - Chapter 5 - part 2 | Beth Immanuel Messianic Synagogue](#)

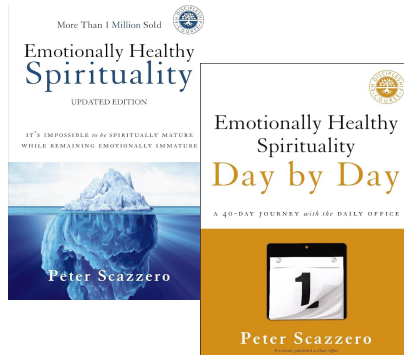
BOOKS/DEVOTIONALS

BOOK: The Awe of God
APP: Messenger X

Lots of associated tools, including videos and a devotional



TTB: Lamentations

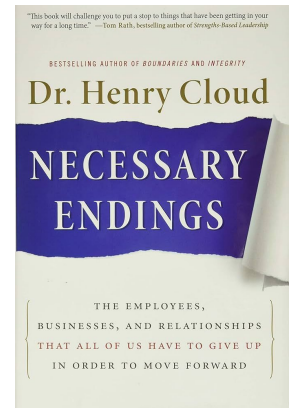


**Emotionally Healthy Spirituality &
Emotionally Healthy Spirituality Day by Day
A 40-Day Journey with The Daily Office**

*Chapter 5/Week 5:
Enlarge Your Soul Through Grief and Loss - Surrendering to
Your Limits*

Necessary Endings
By Dr. Henry Cloud

*Chapter 12: Embrace the Grief:
The Importance of Metabolizing
Necessary Endings*



AWE OF GOD BY JOHN BEVERE

HIGHLY RECOMMEND THIS!!! There is a book, App (Messenger X) with videos, a devotional (that goes with the videos in the app), and a group study.

The Awe of God (2023) is an exploration into how a healthy fear of God can unlock a deeper relationship with Him. From fostering reverence and humility to grounding a strong moral compass, it shows how holy fear can inspire you to live a fuller, more inspiring life.

NECESSARY ENDINGS BY DR. HENRY CLOUD

See Chapter 12: Embrace the Grief: The Importance of Metabolizing Necessary Endings

- We all need a sense of closure... a way to transition when there is an ending
- Feeling your feelings help you get unstuck - Feelings of grief have forward motion and get you ready for what is next
- Denying grief often causes you to do strange things on the rebound
- The truth is that to the degree we were invested in something that's ending, we will have to work the grief through our system in order to be ready for whatever is next.
- Metabolize the Ending to Your Benefit

- Don't repeat old mistakes
- Keep what is usable (get stronger and wiser), eliminate what is not (gain wisdom from it, and leave it behind consciously - not denied/forgotten)
- Reflect, express your feelings, prepare for what is next
- Bottom Line: Your last experience helps you prepare for your future
- Two questions to consider as you reflect on your next necessary ending:
 - What situation are you ending, or going to end, about which you should do some "metabolizing" work?
 - What project, strategy, loss, or other initiative should you and your team spend some "metabolizing" time on?

Emotionally Healthy Spirituality (book) & EHS Day by Day (devotional) - A 40-Day Journey with The Daily Office

See Chapter 5 (book)/Week 5 (devotional): Enlarge Your Soul Through Grief and Loss - Surrendering to Your Limits

ABOUT THE BOOK:

One percent of church leaders say that they are doing well in discipling new and young believers. After almost three decades as lead pastor at New Life Fellowship Church in the bustle of New York City, Pete Scazzero discovered that most people are not being changed in our churches, and, as a result, are not changing the world.

Pete found two truths to be true: you can't be spiritually mature while remaining emotionally immature, unless you slow and quiet your life down for a first-hand relationship with Jesus Christ, little change is possible. The integration of these two truths unleashed a spiritual revolution in Pete, in his church, and now in thousands of other churches.

In this revised bestselling book, Pete outlines his journey and offers a road-map for a discipleship with Jesus that is powerfully trans-formative. Topics include how to identify emotionally unhealthy spirituality, how to grow your soul through grief and loss, and how to develop into an emotionally mature adult.

ABOUT THE DAY BY DAY DEVOTIONAL:

Peter Scazzero introduces the ancient spiritual discipline of the Daily Office.

The basic premise of the Daily Office is simple: We need to intentionally stop to be with God more than once a day so that practicing the presence of God becomes real in our lives.

Each day offers two Daily Offices—Morning/Midday and Midday/Evening—where each pause can last from five to twenty minutes. Each Office has 1) Silence and Stillness before God, 2) Scripture Reading, 3) Devotional, 4) Question to Consider, and 5) Prayer.

KS NOTES FROM THE BOOK - CHAPTER 5:

Loss marks the place where self-knowledge and powerful transformation happen - if we have the courage to participate fully in the process.

Need to mature through our “defence mechanisms” (common ones below) in order to know the truth and be free (John 8:32)

- Denial
- Minimizing
- Blaming others
- Blaming yourself
- Rationalizing
- Distracting
- Becoming hostile

Biblical Grieving from the book of Job

1. Pay Attention
2. Wait in the Confusing In-Between
3. Embrace the Gift of Limits (physical, family of origin, marital status, intellectual capacity, talents, gifts, wealth, raw material, time, work, relationships, spiritual understanding)
4. Climb the Ladder of Humility (See book for these 8 Steps)
5. Let the Old Birth the New ... in His time

The central message of Christ is that suffering and death bring resurrection and transformation.

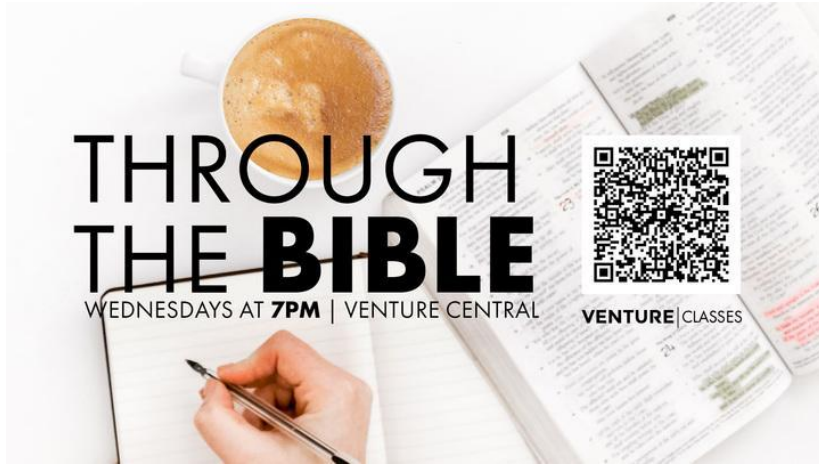
PRAYER

Lord Jesus, when I think about my losses, it can feel that I have no skin to protect me. I feel raw, scraped to the bone. I don't know why you have allowed such pain. Looking at Job helps, but I must admit that I struggle to see something “new being birthed out of the old.” Lord, grant me the courage to feel, to pay attention, and then to wait on you. You know that everything in me resists limits, humility, and the cross. So I invite you, Father, Son, and Holy

Spirit, to make your home in me as you describe in John 14:23, to freely roam and fill every crevice of my life. And may the prayer of Job, finally, be mine: "My ears had heard of you but now my eyes have seen you." In Jesus' name, amen.



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