

THE RIGHT TO EXPRESS OUR SUFFERING

The "laments" point out the individual nature of our relationship with God

God is willing to hear our fears and doubts

⁴ My heart has been smitten like grass and has withered away, Indeed, I forget to eat my bread. ⁵ Because of the loudness of my groaning My bones cling to my flesh. ⁶ I resemble a pelican of the wilderness; I have become like an owl of the waste places.

Psalm 102:4-6 (NASB95)

God Laments And Our Response

Philip Graham Ryken



God Laments And Our Response:

Forgotten and Forsaken by God (Lamentations 5:19-20) Lina Rong, 2013-06-10 This study takes Lamentations as an integrated unity of form and content and considers the mini acrostic in Lam 5 19 20 as crucial for the interpretation of the whole book It applies a holistic approach and a dialogic interpretation to the book of Lamentations Examining first the extent to which an intrinsic connection exists between the acrostic structure and the content of the book Rong reads Lamentations as a whole from the angle of the mini acrostic in Lam 5 19 20 She explores whether and how this mini acrostic underlines the main themes running through the book Moreover Rong explores the dialogic interaction among the voices within Lamentations and between Lamentations and other related communal laments in the Hebrew Bible on the subjects of mood change and the admission of guilt Finally this book examines the significance of Lamentations for contemporary suffering individuals and communities

Exalting Jesus in Jeremiah, Lamentations Steven Smith, Holman Bible Publishers, 2019-04-01 Exalting Jesus in Jeremiah Lamentations is part of the Christ Centered Exposition Commentary series Edited by David Platt Daniel L Akin and Tony Merida this new commentary series projected to be 48 volumes takes a Christ centered approach to expositing each book of the Bible Rather than a verse by verse approach the authors have crafted chapters that explain and apply key passages in their assigned Bible books

A Synoptic Christology of Lament Channing L. Crisler, 2023-05-04 In A Synoptic Christology of Lament The Lord Who Answered and the Lord Who Cried Channing Crisler explores an oft underappreciated description of Jesus in which the Synoptic writers portray him as both answering cries of distress and uttering them himself Matthew Mark and Luke take up the quintessential language of suffering from Israel's Scriptures namely lament Their engagement with lament overlaps and diverges from one another based upon their specific biographical aims What emerges from this engagement is a diverse biographical portrait in which Jesus both responds to the cries of the afflicted as Israel's God did and shares in their cries as righteous sufferers from Israel's past did The explanatory climax of this phenomenon arises in the respective passion narratives where Jesus's ability to answer and utter lament finally converge in the same literary setting The implications of this dynamic are far reaching as it provides yet another consideration for ongoing research on early Christology The lament language embedded in the Synoptic Gospels and reflected in subsequent early Christian writings points to a belief among some Christ followers that Jesus answered their cries and participated in them

The Psalms of Lament in Mark's Passion Stephen P. Ahearne-Kroll, 2007-10-18 Ahearne Kroll examines the literary interaction between Mark's passion narrative and four Psalms of Individual Lament

Reading Romans as Lament Channing L. Crisler, 2016-04-12 Reading Romans as Lament examines how and why Paul uses such a high volume of Old Testament lament in his letter to the Romans Lament is not merely a poignant cry of distress but a distinct form of prayer scattered across the pages of the Old Testament It contains a distinct literary footprint and theology Although often overlooked Romans contains a great deal of this prayer form through its

various lament citations and echoes When these citations and echoes are heard it impacts the interpretation of the letter s argumentation and sheds historical light on suffering in the early church Building on the work of both Old Testament scholarship and recent trends in Pauline Studies most notably Claus Westermann and Richard B Hays this book explores how Paul uses the language and theology of Old Testament lament to address the tension between what his gospel promises and the pain his listeners experience The echoes of lament in Romans indicate that suffering stems from various sources but they share a common concern with divine wrath The experience of pain including concern over God s wrath is a reality for the righteous in Rome Paul consistently answers their cries of distress with the gospel *Be Anxious for Nothing* Sean Ewing,2025-05-27 Even those who know the promises of peace in Christ can struggle with anxiety When fear clouds the heart and trust feels distant this book offers a clear biblical path forward Grounded in Scripture and biblical counseling leading to deeper faith surrender and hope in God s sovereign care With compassion and clarity each chapter provides practical help and theological insight to guide readers from anxious striving to lasting peace By meeting fear and anxiety with truth and anchoring their hearts in God s unchanging character readers will discover a peace that transcends circumstances a peace that guards their hearts and minds in Christ Jesus **Jeremiah and Lamentations (ESV Edition)** Philip Graham Ryken,2016-05-13 The prophet Jeremiah is a supreme example of how believers can live well in a society that has turned against God While the book of Jeremiah chronicles the last desperate days of Jerusalem before it is conquered by an invading army Lamentations expresses the cries of Jeremiah s heart for the fallen city Together the two books reflect on the meaning of human suffering and illustrate the eternal principle that a man will reap what he sows In this commentary Philip Graham Ryken helps pastors church leaders and Bible teachers understand and teach these spiritually relevant books inspiring readers to respond to God s personal call to live for him in these troubled times Part of the Preaching the Word series Praise and Lament in the Psalms Claus Westermann,1981-01-01 Praise and lament are two major approaches to praying to God In this book Claus Westermann investigates these primary categories of the Psalms and shows their meaning for prayer and worship He contrasts the Old Testament Psalms with those of Babylon and Egypt indicating their distinctive characteristics Sensitively written and carefully reasoned Westermann s book will be valued for the clear cut way it brings light to the character of the ancient Psalms of Israel *Out of Place* Jione Havea,Clive Pearson,2016-04-08 Place shapes human identity and community Arguing that theologies are shaped by place so no theology can be universal *Out of Place* assesses the ways in which theology as a discipline and a practice is out of place Departing from dominant theological discourse the book argues that for theology to be transformative it must connect with place and engage with marginalised peoples and cultures Ranging across Asian American theology to Tamils in the London diaspora Australian Pentecostalism to HIV and AIDS sufferers *Out of Place* will be of invaluable to scholars and students of sociology and religion interested in the intersection of theology and locality Risking Truth Scott A. Ellington,2008-09-01 Ours is a world characterized by change

Often the most fundamental changes in our lives result from experiences of profound suffering and loss as we are wrenched from our familiar world and driven into one that is alien. In the midst of such loss we are compelled to choose between trying to cling to the remnants of a reality that is passing away and trying to make a home in a strange new world. Biblical prayers of lament wait for us at this crossroad of loss and newness. Prayers of lament are marked both by loss and by the inexplicable silence of God. Everything we believe about God's justice and goodness is placed in doubt by his hiddenness. The cry of lament is an act of tremendous risk. To lament is to abandon the sinking ship of religious certainty and strike out in a small dingy amidst stormy seas in search of a hidden God. Faced with God's silence the biblical writers are willing to place at risk their most fundamental beliefs and to lament. The Psalm writers risk the loss of the Exodus story by crying out to a God who has failed to save, demanding that he once more part the chaotic waters and make a way in the desert. Job risks the loss of a moral God by confronting God with his injustice. Jeremiah risks the loss of the covenant by calling out for God to return yet again to a faithless partner and a failed marriage. Matthew and John the Revelator recognize that the coming of Messiah is impelled by the cries of innocent sufferers. Throughout the Bible lament risks the possible loss of relationship with God and presses for a new though uncertain experience of God's presence. Global Justice, Christology and Christian Ethics Lisa Sowle

Cahill, 2013-01-17. Global realities of human inequality, poverty, violence, and ecological destruction call for a twenty-first century Christian response which links cross-cultural and interreligious cooperation for change to the Gospel. This book demonstrates why just action is necessarily a criterion of authentic Christian theology and gives grounds for Christian hope that change in violent structures is really possible. Lisa Sowle Cahill argues that theology and biblical interpretation are already embedded in and indebted to ethical, political practices and choices. Within this ecumenical study she explores the use of the historical Jesus in constructive theology, the merits of Word and Spirit Christologies, the importance of liberation and feminist theologies as well as theologies from the global south, and also the possibility of qualified moral universalism. The book will be of great interest to all students of theology, religious ethics, and politics and biblical studies. **Permission**

to Grieve Toby D. Castle, 2024-07-22. Being a follower of Jesus in the evangelical community in America is equated to a posture, practice, and pursuit of triumphalism. Followers of Jesus have misunderstood, maybe even lost the great value of public and private lament. Lament is incongruent with a theology of continual and ongoing triumphalism. Yet suffering, loss, and lament permeate Scripture and the human experience. To lament is to cry out to God with our doubts and to bring complaints against God. It is a posture and practice of worship and surrender that helps followers of Jesus wrestle, engage, process, and understand loss, creating a sacred space for the suffering voice to speak. Lament is a practice absent in the church that is recognized and understood as a way of naming grief and suffering, of standing and hoping in the midst of ruins. In the context of San Francisco, the practice and theology of lament in the lives of those who follow Jesus becomes a parody of cultured syllogisms and hyper-vanquishing that forms a community frail to moments of liminality, anxious in seasons of

uncertainty and ill equipped to deal with the obscurities of everyday life **Eerdmans Commentary on the Bible: Jeremiah and Lamentations** A. R. Pete Diamond, David J. A. Clines, 2019-06-18 This extract from the Eerdmans Commentary on the Bible provides Diamond and Clines introduction to and concise commentary on Jeremiah and Lamentations The Eerdmans Commentary on the Bible presents in nontechnical language the best of modern scholarship on each book of the Bible including the Apocrypha Reader friendly commentary complements succinct summaries of each section of the text and will be valuable to scholars students and general readers Rather than attempt a verse by verse analysis these volumes work from larger sense units highlighting the place of each passage within the overarching biblical story Commentators focus on the genre of each text parable prophetic oracle legal code and so on interpreting within the historical and literary context The volumes also address major issues within each biblical book including the range of possible interpretations and refer readers to the best resources for further discussions **Beautiful and Terrible Things**

Christian M. M. Brady, 2020-09-01 Bible scholar Christian Brady an expert on Old Testament lament was as prepared as a person could be for the death of a child which is to say not nearly well enough When his eight year old son died suddenly from a fast moving blood infection Brady heard the typical platitudes about accepting God s will and knew that quiet acceptance was not the only godly way to grieve With deep faith knowledge of Scripture and the wisdom that comes only from experience Brady guides readers grieving losses and setbacks of all kinds in voicing their lament to God reflecting on the nature of human existence and persevering in hope Brady finds that rather than an image of God managing every event and action in our lives the biblical account describes the very real world in which we all live a world full of hardship and calamity that often comes unbidden and unmerited Yet it also is a world into which God lovingly intrudes to bring comfort peace and grace Prayer in the Hebrew Bible Samuel E. Balentine, 1993-05-01 Balentine invites the reader to consider several aspects of prayer in the Hebrew Bible prayer and the depiction of character prayer and the characterization of God prayers for divine justice the lament tradition sensible praise prayer in Old Testament theology and the motif of the church as a house of prayer *Jeremiah in History and Tradition* Jim West, Niels Peter Lemche, 2019-10-08 Jeremiah in History and Tradition examines aspects of the Book of Jeremiah from a variety of perspectives including historical textual redaction and feminist criticism as well as the history of its reception The book looks afresh at the Book of Jeremiah through the lens of intertextuality and reception history in the broadest sense exploring Jeremiah in its historical context as well as the later history and interpretation of the text and also reconsidering aspects of the Book of Jeremiah s traditions This volume features essays from a unique assembly of scholars both seasoned and new It is divided into two parts Jeremiah in History which explores a variety of readings of Jeremiah from the point of view of classical historical criticism and Jeremiah in Tradition which discusses the portraits and use of both the book and the figure of Jeremiah in extra biblical traditions Offering challenging new theories Jeremiah in History and Tradition is invaluable to scholars and students in the field of Biblical

Studies It is a useful resource for anyone working on the interpretation of the biblical text and the readings of the text of Jeremiah throughout history

Suffering in Worship Armand Léon van Ommen, 2016-11-25 How does the universal experience of suffering relate to the experience of worship Questioning how Anglican liturgy welcomes people who are suffering *Suffering in Worship* uniquely applies a narrative ritual model for the analysis of both the liturgical text and worship services themselves In this book van Ommen draws on interviews with participants in worship as well as clergy Highlighting several elements in the liturgy which address suffering including the Eucharist songs sermons and prayers of intercession he shows the significance of a warm and safe liturgical community as a necessary context for suffering people to find consolation This book also uses the concept of remembrance to plead for liturgy that attends to the suffering of both God and people As such it will be of interest to scholars of pastoral theology as well as clergy

The Prophetic Literature David L. Petersen, 2002-04-02 Respected scholar David Petersen provides a systematic and comprehensive introduction to the prophetic literature Petersen takes into account the major advances in current research as he examines both the literature of the latter prophets Isaiah Malachi as well as the Hebrew texts that describe the work and words of Israel's earlier prophets e g Elijah and Elisha in 1 2 Kings

Tears at the Altar, Lament in My Breasts Andrea Byer Thomas, 2025-03-25 Grief is a language many are forced to learn Yet the spaces many turn to for solace often fail to make room for its depth and complexity *Tears at the Altar Lament in My Breasts* is a courageous exploration of lament as a sacred act of worship and a pathway to healing Born from the author's raw experience of the death of her child this book invites readers into the messy unfiltered reality of grief while challenging churches and communities to reimagine worship as a space where lament is not only welcome but essential Through touching personal reflections a bold reexamination of Scripture and practical tools for ministry this book illuminates how lament can liberate us from the silence and suppression that too often accompanies suffering Whether you are grieving supporting someone who is or rethinking how faith communities engage with trauma *Tears at the Altar* offers wisdom vulnerability and hope through naming the pain honoring the love and knowing that God is in the midst of it all

Wrestling with the Violence of God M. Daniel Carroll R.J. Wilgus, 2015-10-16 The prevalence of evil and violence in the world is a growing focus of scholarly attention especially violence done in the name of religion and violence found within the pages of the Old Testament Many atheists consider this reason enough to reject the notion of a supreme deity Some Christians attempt to exonerate God by reinterpreting problematic passages or by prioritizing portrayals of God's nonviolence Other Christians have begun to respond to violence in the Old Testament by questioning the nature of the text itself though not rejecting belief in a good God *Wrestling with the Violence of God* Soundings in the Old Testament is a response to these challenging issues The chapters in this volume present empathetic holistic and methodologically responsible readings of the Old Testament as Christian Scripture Contributors from different nationalities religious traditions and educational institutions come together to address representative biblical material that depicts violence Chapters address

explicit portrayals of divine violence human responses to violence of God and violence in the world alternative understandings of supposedly violent texts and a hopeful future in which violence is no more Rather than attempt to offer a conclusive answer to the issue this volume constructively contributes to the ongoing discussion

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