

**Week 3**  
FAMILY & GROUP DISCUSSION

# SOMETHING NEW

# INTRODUCTION

The most amazing thing about the cacophony of voices in laminations is that it is something God Himself experienced. The messiness of what life really is. And yet in the darkest place...“there is yet hope.” That is the beauty of the gospel...it calls to us in the most brutal and raw of situations and says “God can bring redemption.”

## DISCUSSION

If you looked at the world today, who would you say has the greatest reason to say “your wound is as deep as the sea?”

## EXPLANATION

Have you ever eaten gravel and still said “the Lord is good?”

### What is your own definition for eating gravel?

We read these contradictions:

- God has pierced my heart; God is good
- God has driven me away; God's love is great
- God has broken my teeth with gravel; God is compassionate
- God has trampled me in the dust; God is good.

Come up with a few of your own.

## What is “entangled theology?”

## APPLICATION

How do you show God is still good in the midst of suffering?

How have you seen God bring redemption through pain?



# LAMENTATIONS

# SOMETHING NEW

## Acts 5:20

Lamentations 1:1-2, 5, 9,  
11, 12, 2:11

Lamentations 3:1-8, 15-17,  
21-29

## Lamentations 2:13

Matthew 9:20-22

Hebrews 4:12-16

## Lamentations 2:13

Lamentations 2:20

Lamentations 2:29

## Luke 22:41-45

## Week 3 Notes

## & SCRIPTURE VERSES



## SOMETHING NEW

**Acts 5:20** *“Go, stand in the temple courts,” he said, “and tell the people the full message of this new life.”*

With a few exceptions, Lamentations consists of pairs of three-beat lines. This links the book of Lamentations with standard funeral laments given by people for the dead. These chapters are also built on the basis of an alphabetic acrostic. Chapters 1-2 each contain twenty-two verses, each verse having three lines, and the first word of each verse showing the acrostic letter (A. B. G). Chapter 4 is on the same pattern but has only two lines to a verse. Chapter 3, with sixty-six verses, has three verses for each letter of the alphabet (which looks a lot like Psalm 119, though there the groups are of eight verses each). It is suggested that the author did this as a literary convention to control the expression of profound grief.

The 3 players in chapter 3 are:

- **Narrator** 1:1 *How deserted lies the city, once so full of people! How like a widow is she, who once was great among the nations! She who was queen among the provinces has now become a slave.* Classic form. He takes the city, personifies it (calls her a she, God's city burned to the ground is like a widow).
- **The woman**, the city V9 *“Look, O LORD, on my affliction, for the enemy has triumphed.”* V12 *“Is it nothing to you, all you who pass by? Look around and see. Is any suffering like my suffering that was inflicted on me,*
- **The Gebher** – In Chapter 3 a new character shows up 3:1 *I am the man who has seen affliction* The word for man is “Gebher”. In modern Hebrew it's the word SIR – Strong, masculine, brave

He rushes in to say *“I was there, I have seen the affliction.”* In Hebrew to “see” is synonymous with to “experience.” I have experienced the destruction...

Kathleen O'Connor writes *“when you meet the gebher it is someone with entangled theology. Hope and horror stand side by side. Hope and honesty stand side by side. Hope and contradiction stand side by side.”*

- God has pierced my heart; God is good
- God has driven me away; God's love is great
- God has broken my teeth with gravel; God is compassionate
- God has trampled me in the dust; God is good.

He is honest, and not sure exactly what is going on. This also sets up what has happened to the woman.

STARTS HERE: *filthiness clung to her skirts* ENDS HERE: *O Virgin Daughter of Zion*

The cry of Lamentations is the same cry of the human heart today. The need for redemption, a God to redeem. God's new words can always be spoken.

Laminations seems to echo how Jesus saw things. The narrator turns and changes everything about the cities identity, worth and value.

- Narrator – 2:13 *Your wound is as deep as the sea. Who can heal you?*
- The woman – 2:20 *“Look, O LORD, and consider: Whom have you ever treated like this?*
- Gebher – 3:29 *Let him bury his face in the dust—there may yet be hope.*

The most amazing thing about the cacophony of voices in laminations is that it is something God Himself experienced. The messiness of what life really is. And yet in the darkest place...“there is yet hope.” That is the beauty of the gospel...it calls to us in the most brutal and raw of situations and says “God can bring redemption.”

