

July's Teaching Theme: The Way of the Exile

讲员 Speaker: Pastor William R. Horne

题目 Topic: A Theology of Lament from Exile

经文 Scripture: Lamentations (5:19-22)

Monthly Idea: This month's teaching theme is a continuation from last month with "Exile" and "the Way of the Exile." The human condition is one of exile as we live in homes that are characterized by brokenness and situated in a world of brokenness. "Exile" also becomes a key identity marker for the Christian, as we give our allegiance to another Kingdom - the Kingdom of God. As "exiles" allegiant to another King and the ethics of that Kingdom, this calls us to be people of consistent love and justice. We are to seek the welfare of our cities but never give allegiance to the nations.

This week we continued the theme but examining the practice of Lament from the place of exile. This is not an easy message but a necessary one if we are going live in the "Way of Exile." The church will never understand "Biblical Justice" or their identity as "exiles," until the church practices "Lament." "Lament" is the first step to living in the "Way of the Exile."

Resources:

Video:

[Bible Project Lamentations](#) [English] (7:16)

[Bible Project Lamentations](#) [Chinese] (8:42)

PPT:

[Will's Sermon Slides](#)

Discussion Questions:

- (1) Read Lamentations 5:19-22 together. What observations do you make and what stands out to you? Why is it significant that the book ends in this way?
- (2) Read Lamentations 3:19-33 together. What observations do you make and what stands out to you? Where does our hope come from in a place of lament?
- (3) Our theology and spiritual formation have not given us the tools, language, or permission to adequately sit in despair and sadness. What factors do you believe have led the church away from the practice of lament? How can we begin to train ourselves again in the appropriate practice of lament?
- (4) What ways can we practice "giving voice to other sufferings" in a season where a lot of people are suffering? In other words, what ways can we practice lamenting on behalf of others?
- (5) What ways have we allowed our hope to lie in money, power, and status like the Israelites did before the exile? How can we fight such idols? (Recall the poem of Lamentations 4).
- (6) Pray together from a place of lamenting for all the suffering that has taken place thus far in 2020, both globally and personally in your group.

Important Notes:

- “Lament” in its most basic form means “a passionate expression of grief or sorrow.”
- These poems of Lament do a number of things in the Bible and in our application. (1) **These poems are a form of protest.** They purposely draw attention to the horrible things that are happening that should not be tolerated both to God and to others. (2) **These poems are a way to process emotion.** They vent anger and dismay over the reality of injustice, destruction, and unexplainable suffering. (3) **These poems are a way to voice confusion.** Suffering drives us to ask questions of God’s character and promises, which is not looked down upon in the Bible but quite the opposite.
- Divine Wrath in the Bible is not spontaneous volatile anger as is popularly thought, but the Biblical authors use this word to talk about God’s justice. Israel had entered into a covenant relationship with God and for centuries had been violating it by turning to other gods, perpetuating injustice, and oppressing the poor. Yes, God is slow to anger but he does eventually get angry at human evil and will bring his JUST anger in the form of punishment. **When evil reaches a point of no return, God allows evil to bring about its own destruction.** In the case of Jerusalem, this involved allowing Babylon to come and destroy the city and take Israel into exile.

Sermon Manuscript:

[Will's Sermon Manuscript](#)

Sermon Chinese Summary (Elder Yin):

耶利米哀歌5:19-22

流亡中的哀叹神学

流亡之道的第一步

特别在美选择左或向，但以利选第三条路

第三条路缺乏的是第一步，哀叹。现代人的缺乏哀叹。哀叹是被掳后的哀叹

耶哀歌

我们一定要知哀叹才知道流亡。

1, 教会缺哀叹

在崇拜中缺乏哀叹，歌缺乏哀叹，在圣经中很多哀叹歌。美国梦要喜乐和减少苦难。哀叹承认生活中有不公平。

功能：抗议，处理情绪的方法，一种困惑时的发声。

反应人类苦难和对苦难的反应。

2020看到很多苦难。看到抗议，和政治制分裂。

我们要从哀叹开始，改变现状。

2, 耶1, 欢迎来葬在礼。

对圣殿推毁和流亡。耶路撒冷象征锡安女士, 曾经是锡安的皇后现在是奴仆。描绘苦难, 不否认。不避讳说苦难。我们必须听到少数民族的苦难。

3, 耶2, 神的愤怒是公义的显现。以色列立约后但做了很多违反神的事情。当邪恶太多神会插手。告诉我们判断不义, 改变。需要悔改。不仅个人而是群体。群体因为少数人的邪恶好象也感受到参与了邪恶。使群体感到不舒服。常常是文化价值高于圣经价值。虽然神的愤怒但耶利米哀歌作者继续哀叹。

4, 耶3, 哀叹是个人的但不是个人主意。四章字母诗强调性的。诗人为整个人群, 不是个人。美国个人主义强调个人的罪而忽略了群体的罪。3:22-23有赞美盼望。唯一的地方。

依靠上帝的盼望让我们能哀叹

5, 耶4, 描述困境。对比人的苦难和神的价值。人们注重财富忽略了神的价值, 人和神的价值系统相反。

红色和Toms例子。是否可以和不正义对抗同时做好不正义的事。要我们不要太多重物质。

6, 耶5, 失序的痛苦和神的稳定性。神能够帮助我们的困难。5:19-22。最后一句没有给答案。简单答案不是真答案。

缺乏哀叹, 喜欢喜乐, 自我麻痹, 要说真话。不是你好我好大家好。