1. **A working definition of grief:**
	* Grief is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ caused by a loss. The emotional suffering in the Bible is frequently referred to as sorrow (Isa 53:3). Although the root can be used to express physical suffering, it much more commonly has to do with *mental anguish*.
	* Grieving is like entering the valley of shadows. Grief is painful. It is work. It is a lingering process. It is a healing \_\_\_\_\_\_\_\_\_\_\_\_\_ that can last anywhere from one to three years, and for some a lifetime. Some people never get through the process of grieving.
	* A sudden death can be more difficult because there is no warning and no chance to say goodbye and begin to prepare for the loss.
	* Grief is not always just aboutdeath. It can also be about divorce, life transitions, disaster, misfortune.
	* Grief is actually a complex set of emotions, all of which are \_\_\_\_\_\_\_\_\_\_. People who are grieving may experience their loss emotionally & mentally through feelings, thoughts, and attitudes; socially as they interact with others; and physically as it affects their health. • Often friends don’t know how to help and may try to “cheer him up” or “get her mind off her loss”. This can actually \_\_\_\_\_\_\_\_\_ the burden as the person grieving has to either avoid friends or fake it rather than have the chance to share his or her true feelings. • Sometimes loss is cumulative and “awakens memories of early losses” that were never fully grieved.
	* Someone grieving may experience intense feelings of \_\_\_\_\_\_\_ for aspects of the relationship with the person who has died or the grieving person may feel as if they are being punished.
	* Sometimes the feelings of anger and sadness are \_\_\_\_\_\_\_\_\_\_\_\_ onto God and the grieving person experiences God as distant and uncaring.
	* Often sadness and loss can intensify during certain times of the year, such as the month the person died, family holidays, and the person’s birthday or anniversary.

1. **Dimensions of Grief** - \**Grief – Learning to Live with Loss* by Howard Eyrich

Disorganization

Acceptance

Reorganization

From the diagram we see: For a Christian there are three broad dimensions to grief. However these dimensions do not necessarily follow in order (note the tendency for this dimensions to overlap).

1. Disorganization – A relationship is deconstructed. The orderliness of life is \_\_\_\_\_\_\_\_\_\_\_\_. There is often an infusion of entangled responsibilities (John 11:21-46).
2. Acceptance – There is a realization that life will never be the same again, coupled with a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to engage the new frontiers of life (Luke 24:13-35).
3. Reorganization – The individual will \_\_\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_\_\_\_\_ to honor God, others, and self by the reconstruction of relationships, life structures and responsibilities (Acts 1:12-26).

**C. Lament — A Biblical Response to Sorrow** (*Dark Clouds, Deep Mercy: Discovering the Grace of Lament –* Mark Vroegop.

“Belief in God’s \_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ create lament. Without hope in God’s deliverance and the conviction that he is all-powerful, there would be no reason to lament when pain invaded our lives. Todd Billings, in his book Rejoicing in Lament, helps us understand this foundational point: ‘It is precisely out of trust that God is sovereign that the psalmist repeatedly brings laments and petitions to the Lord.… If the psalmists had already decided the verdict—that God is indeed unfaithful—they would not continue to offer their complaint.’ Therefore, lament is rooted in what we \_\_\_\_\_\_\_\_\_\_\_. It is a prayer loaded with theology. Christians affirm that the world is broken, God is powerful, and he will be faithful.

Therefore, lament stands in the gap between pain and promise.” **To cry is human, but to lament is Christian.**

 Lament can be manifested as a loud cry, a howl, or a passionate expression of grief. However, in the Bible lament is more than sorrow or talking about sadness. It is more than walking through the stages of grief.

Lament is a \_\_\_\_\_\_\_\_\_\_ in pain that leads to \_\_\_\_\_\_\_\_\_\_.

You might think lament is the opposite of praise. It isn’t. Instead, lament is a path to praise as we are led through our brokenness and disappointment. The space between brokenness and God’s mercy is where this song is sung. Think of lament as the transition between pain and promise.

It is the path from heartbreak to \_\_\_\_\_\_.

Four words to help us learn to lament: \_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_\_\_.

1. In the address, the heart is **turned** to God in prayer.
2. **Complaint** clearly and bluntly lays out the reasons behind the sorrow.
3. The lamenter usually makes a **request** for God to act—to do something.
4. Nearly every lament ends with renewed **trust** and **praise**.

Hurting people are given permission to grieve, but not aimlessly or \_\_\_\_\_\_\_\_\_\_\_\_\_. The biblical language of lament is able to redirect weeping people to what is true despite the valley they are walking through.

“I loathe my own life; I will give full vent to my complaint; I will speak in the bitterness of my soul. “I will say to God, ‘Do not condemn me; Let me know why You contend with me. ‘Is it right for You indeed to oppress, To reject the labor of Your hands, And to look favorably on the schemes of the wicked? ‘Have You eyes of flesh? Or do You see as a man sees? ‘Are Your days as the days of a mortal, Or Your years as man’s years, That You should seek for my guilt And search after my sin? - Job 10:1–6 **Pray Your Struggles – Psalm 77**

My soul refuses to be comforted. When I remember God, I moan; when I meditate, my spirit faints. Selah

You hold my eyelids open;

I am so troubled that I cannot speak. (Ps. 77:2–4)

He’s praying, but it’s not bringing immediate comfort or resolution. His prayers are not “working.” Yet, he still prays.

You need to know that lament does not always lead to an \_\_\_\_\_\_\_\_\_\_\_\_\_ solution. It does not always bring a quick or timely answer. Grief is not tame. Lament is not a simplistic formula. Instead, lament is the song you sing believing that one day God will answer and restore. Lament invites us to pray through our struggle with a life that is far from perfect.

**Pray Your Questions – Psalm 77:7-9**

**This painful search leads to six pointed rhetorical questions:**

1. “Will the Lord spurn forever?” (v. 7).
2. “Will [he] never again be favorable?” (v. 7).
3. “Has his steadfast love forever ceased?” (v. 8).
4. “Are his promises at an end for all time?” (v. 8).
5. “Has God forgotten to be gracious?” (v. 9).
6. “Has he in anger shut up his compassion?” (v. 9).

# Pray the Gospel – Psalm 77

Psalm 77 concludes with the ultimate moment that defined the people of Israel and their relationship with God: the exodus. The psalmist remembers this defining moment in Jewish history as God demonstrated his faithfulness and love:

“When the waters saw you, O God, when the waters saw you, they were afraid;

indeed, the deep trembled.… Your way was through the sea, your path through the great waters; yet your footprints were unseen. You led your people like a flock

by the hand of Moses and Aaron.” (vv. 16, 19–20)

Notice what is happening. The psalmist anchors his questioning, his hurting heart, to the single greatest redemptive event in the life of Israel. **This moment defined his understanding of God’s character**. The exodus was an anchor for his weary soul. For the Christian, the exodus event—the place where we find ultimate deliverance—is the cross of Christ.

# Godly Complaint

Many people I know fall into one of two camps when walking through suffering: anger or denial. Some people are so filled with anger at God that they live in a self-made prison of despair and bitterness for the rest of their lives. Their pain gives rise to rage. And their spiritual life is never the same. Sometimes it even results in a complete rejection of Christianity as pain paves the way for unbelief.

Biblical lament offers an alternative. Through godly complaint we are able to express our disappointment and move toward a resolution. We complain on the basis of our belief in who God is and what he can do.

# Godly Complaint (explaining to your counselee)

* Vocalizing your struggle can include ‘*why’* questions. Consider:

“My God, my God, why have you forsaken me?

Why are you so far from saving me …?” (Ps. 22:1)

* Other examples: Ps. 44:23-24, Ps. 80.12, Ps 88:14
* A number of other complaints are connected to ‘*how’* question: How long, O LORD? Will you forget me forever?

How long will you hide your face from me?…

How long shall my enemy be exalted over me? (Ps. 13:1–2)

* Consider also: Ps. 35:17, Ps 74:10, Ps. 94:3, Ps. 137:4

# How to Complain the Right Way

* Come Humbly – Come with your pain, not your pride
* Pray the Bible – Use the Psalms as the needed boundary to keep your lament on track
* Be Honest – Biblical complaints do not work if you aren’t honest with God about your pain, your fears, or your frustrations
* Don’t just complain – Complaint is central to lament. But Christians never complain just to complain. Instead, we bring our complaints to the Lord for the purpose of moving us toward Him.

# Ask Boldly

The writers of lament stake their claim on what God has promised to do.

Psalm 22:2–5 O my God, I cry by day, but You do not answer; And by night, but I have no rest. 3 ***Yet*** You are holy, O You who are enthroned upon the praises of Israel. 4 In You our fathers trusted; They trusted and You delivered them. 5 To You they cried out and were delivered; In You they trusted and were not disappointed.

\* Note the “Yet” bridge in v.3 (bridging complaint to bold request). Consider also Hebrews 4:15-16

**What Do We Ask For?**

1. “Arise, O Lord!” Seven lament psalms call upon God to “arise” or “rise up” (Psalms 3; 7; 9; 10; 17; 74; 94).
2. “Grant us help.” Suffering of any kind confronts our self-sufficiency. (Ps. 60:11-12)
3. “Remember your covenant.” When the Bible calls upon God to remember, it’s not that he has forgotten. Instead, it’s a way of asking God to be true to the promises he’s made. This request tells God, “I’m trusting in what your Word says, Lord!” (Ps. 25:6)

1. “Let justice be done.” (Ps. 83:16-18)
2. “Don’t remember our sins.” The request that God not remember our sins simply asks that God would not treat us as our sins deserve. (Ps. 51:1; 79:8-9)
3. “Restore us!” The big-picture narrative of the gospel anticipates ultimate restoration in the new heavens and the new earth. (Ps. 80:3)
4. “Don’t be silent—listen to me.” If you’ve felt the deafening silence of heaven, reach out to the Lord and ask him for help. (Ps. 28:1-2; 86:6) Psalm 28:1–2
5. “Teach me.” What do you need to ask the Lord to teach you through your struggle? Requests like these help us not waste our trials. (Ps. 143:10, 90:12; 86:11)
6. “Vindicate me.” (Ps. 35:23-24). This kind of request can become a balm for your soul as you keep entrusting yourself to One who judges justly (1 Pet. 2:23).

# What Do We Ask For? (cont.)

Jesus lived a life of lament. He knows the sorrows of injustice, hypocrisy, false accusations, physical weakness, temptations, betrayal, and feeling abandoned. That becomes the basis for our bold requests.

 The wide variety of requests in the lament psalms help us to see that no matter what the pain or how long the struggle, we need to keep asking. (James 4:2, 3).

# Choose to Trust

But I have trusted in your steadfast love; my heart shall rejoice in your salvation. I will sing to the LORD, because he has dealt bountifully with me.

 Psalm 13:5–6

Suffering refines what we trust in and how we talk about it.

Pain can bring clarity.

Loss affirms trust

# Choose to Trust

1. Trust = Active Patience. We keep trusting by lamenting!
2. Choosing to Trust – Psalm 13:1–6. Note the pattern. Turning – complaining – asking – trusting.
3. But God – Psalm 13:5 (words like *but*, *however* and *yet* mark the intentional shift from the cause of the lament to trusting in who God is, what he has done and the promises of Scripture.

See handout

Note: the turns in the various psalms – Ps. 31:14, Ps. 71:14, Ps 86:15 **Choose to Trust – Using Psalm 13**

* 1. “I have trusted in your steadfast love.” – The psalmist is trusting in what God has done in the past, a confidence that makes it possible to pray in the first place. This statement of trust anticipates a praise that has not yet arrived. Every Christian has a record of steadfast love! Choosing to trust means reinforcing what we know to be true. (e.g., Gal 2:20).
	2. “My heart shall rejoice in your salvation.” Choosing to trust through lament requires that we rejoice without knowing how all the dots connect.

Promises don’t end the pain, but they do give it purpose.

* 1. “I will sing to the Lord, / because he has dealt bountifully with me.” (Psalm 13:6)

Some days trust may sound like confident statements regarding what you know to be true about God as you meditate on some divine attribute. You might say, “God, I know you are in control. I do trust you.” Other days you might simply rehearse the promises in the Word, especially at the end of the lament psalms. **They tell you what to say. Echo their confidence**.

**Lament leads to trust**, but the path is not always clear or straightforward. By turning to prayer, laying out our complaints, and boldly asking, we are brought by God to a place of growing trust in him.

“Keep trusting the One who keeps you trusting.” – John Piper Learning to lament gives us the grace to keep trusting.

A broken world will bring its share of grief, but it can also bring wisdom if we are willing to slow down, listen, and learn. Lament is an uncomfortable yet helpful teacher.

It is true: “The heart of the wise is in the house of mourning” (Eccles. 7:4).

# Assessment

1. To determine if grieving process has cycled downward into a debilitating depression ask:

“On a scale of 1 to 10, with 1 being doing great to 10 being extremely depressed, where would you put yourself today?”

1. “Do you have any thoughts of hurting yourself?” III. General questions (Provide handout).
2. Address any issues the person may have about wanting to die or not having any reason to live.
3. Assess how the person is functioning in daily life and what help he or she might need. Reassure the person that the process will take time and that the range and intensity of emotions being experienced are normal.

**Action/Counseling** I. Be patient.

* 1. Give yourself the time to heal emotionally.
	2. Keep a routine, get lots of rest, and try not to attempt too much; direct your energies to healing.
1. Maintain Friendships.
	* 1. Let others comfort you and share in your journey.
		2. Do not become isolated but seek meaningful connections with others.
		3. Make a list of friends/family to call.
		4. Biblically-based support group.
2. Feel the Pain.
	* + 1. The intensity of your pain is normal and eventually it will begin to subside. The pain will probably never disappear completely, but it will become bearable.
			2. Trying to avoid the “terrible pain” only prolongs the grief. Allow God to help bear your sorrow (Is. 53:3-4).
			3. Trying to avoid a loss by hiding the feelings will only cause problems in other areas – emotionally, spiritually, or physically (2 Samuel 1:17).
			4. Dealing with a loss in a healthy manner can be a major avenue to growth and life-transforming change.
			5. Move forward by experiencing the grief at the same time by rejoining the living through acts of giving, serving, and receiving.
3. Realize Grief is Normal.
	* + 1. Grief encompasses a number of changes. It appears differently at various times, and it comes and goes in people’s lives (waves with the tide).
			2. It is a normal, predictable, expected, and healthy reaction to a loss.
			3. Grief is each individual’s personal journey, and his or her manner of dealing with any kind of loss – no matter how minor or severe it may appear to others – must be respected. It should be gently challenged only when prolonged in a manner that is detrimental to the person and his or her relationships. V. Heal.
			4. Help the grieving person process any guilt and anger he or she is feeling.
			5. Help him or her redirect energy from excessive “if onlys” and wishing that things could be different to a focus on healing. C. Help with Truth:

Psalm 16: 7-11

John 11:25-27

2 Corinthians 5:1-10

1 Thessalonians 4: 13-14

Revelation 21:4 **Biblical Insight.**

Job 1:20-22; 2:10

* 1. 5 things Job did:
		+ - 1. Job arose – he didn’t stay down long.
				2. Job tore his robe – allow them to suffer and grieve.
				3. Job shaved his head – Point the person to God’s glory.
				4. Job fell down – prostrate and totally dependent on God.
				5. Job worshipped – His attitude and focus was on God

Job 1:20-22

* 1. . 2 things Job said:
		+ - 1. Job acknowledged God’s ownership
				2. The Lord gives and the Lord takes away; everything on this side is temporary.
	2. 2 things Job did not do: Verse 22 – He did not blame God and he did not sin with his lips (2: 10)

# Job’s Conclusion

Job 42:1–6

1 Then Job answered the Lord and said, 2 “I know that You can do all things, And that no purpose of Yours can be thwarted. 3 ‘Who is this that hides counsel without knowledge?’ “Therefore I have declared that which I did not understand, Things too wonderful for me, which I did not know.” 4 ‘Hear, now, and I will speak; I will ask You, and You instruct me.’ 5 “I have heard of You by the hearing of the ear;

But now my eye sees You; 6 Therefore I retract, And I repent in dust and ashes.”

**Resources**

* Eyrich, Howard A, *Grief: Learning to Live with Loss.* Phillipsburg, NJ: P&R Publishing, 2010.
* Vroegop, Mark, *Dark Clouds, Deep Mercy: Discovering the Grace of Lament*. Wheaton, IL: Crossway, 2019.
* Vroegop, Mark. Dark Clouds, Deep Mercy Devotional Journal. Wheaton, IL: Crossway, 2022.
* Kellemen, Bob*, Grief: Walking with Jesus – 31 Day Devotionals for Life*.

Phillipsburg, NJ: P&R Publishing, 2018.

Grief General Questions –

1. Who has died?
2. What/Who has been lost?
3. What are your favorite memories of this person (thing)?
4. Was the death/loss especially traumatic?
5. Where were you when the death occurred? (Listen for ways that the person may be blaming himself/herself or feeling guilty for what happened.
6. How did you feel after the death?
7. What emotions have you had since the death?
8. What emotions do you currently feel most often?
9. Does this loss remind you of any other loss that you have experienced?
10. Who else knows what you have been going through? Who is supporting you emotionally and spiritually?
11. What does the loss mean for you personally?
12. At what level are you functioning right now? Tell me about a typical day.
13. When are your best times?
14. When are your worst times?
15. Can you tell me where you see the Lord right now?

Mark Vroegop, *Dark Clouds, Deep Mercy: Discovering the Grace of Lament*

# Learning to Lament Worksheet, Sample 1

|  |  |  |
| --- | --- | --- |
| **Movements of Lament**   | **Psalm 86**   | **My Lament**   |
| ***Turn to God*** Address God as you come to him in prayer. This is sometimes combined with complaint.   | v. 1: “Incline your ear, O LORD, and answer me, / for I am poor and needy.” v. 6: “Give ear, O LORD, to my prayer; / listen to my plea for grace.”  | God, I need you to hear me. I’m hurting and in pain. I’m asking for you to listen to my lament. I desperately need your grace today.   |
| ***Bring Your Complaint*** Identify in blunt language the specific pain or injustice. *Why* or *how* is often part of the complaint.   | v. 14: “O God, insolent men have risen up against me; / a band of ruthless men seeks my life, / and they do not set you before them.”  | You’ve heard every unfair word, and you know how I’ve been misunderstood. I’m upset. I’m defensive. I want to strike back with more words. I don’t feel like they care. It doesn’t end. I don’t know what to do.   |
| ***Ask Boldly*** Specifically call upon God to act in a manner that fits his character and resolves your complaint.   | v. 2: “Preserve my life … /save your servant.” v. 3: “Be gracious to me, O Lord.” v. 11: “Teach me your way, O LORD … /unite my heart to fear your name.” v. 16: “Turn to me and be gracious to me; / give your strength to your servant.” v. 17: “Show me a sign of your favor.”  | Teach me every lesson you want me to learn through this. Help me know what to say or not to say. Make my heart love your purposes more than I love my reputation. Help me know that you are listening and that you care for me. I need help, God. My heart is so divided. One minute I think good thoughts. The next, ugly thoughts. Pour out your grace on me, please!   |
| ***Choose to Trust*** Affirm God’s worthiness to be trusted and commit to praising him.                | v. 8: “There is none like you among the gods, O Lord.” v. 12: “I give thanks to you, O Lord my God, with my whole heart.” v. 13: “Great is your steadfast love.” v. 15: “But you, O Lord, are a God merciful and gracious, / slow to anger and abounding in steadfast love and faithfulness” v. 17: “You, LORD, have helped me and comforted me.”   | None of this is a surprise to you. You’ve heard every word. You know what I’m feeling, and you are greater than anything I face. You can supply what I need and give me the strength if others don’t understand. I can trust you with what people say about me. You’ve helped me through many worse situations. So I’m going to keep my eyes on you. I’m trusting you. I’m still going to worship you. Thank you.   |

Mark Vroegop, *Dark Clouds, Deep Mercy: Discovering the Grace of Lament*

# Learning to Lament Worksheet, Sample 2

|  |  |  |
| --- | --- | --- |
| **Movements of Lament**   | **Psalm 3**   | **My Lament**   |
| ***Turn to God*** Address God as you come to him in prayer. This is sometimes combined with complaint.   | v. 1: “O LORD, how many are my foes!”   | Father, here I am again with a heart full of worries and fears. I’m praying to you by faith with a heart that is struggling.   |
| ***Bring Your Complaint*** Identify in blunt language the specific pain or injustice. *Why* or *how* is often part of the complaint.   | v. 1: “Many are rising against me.” v. 2: “Many are saying of my soul, / ‘There is no salvation for him in God.’”   | I’m totally overwhelmed, God! The pressures of life, family, and ministry feel too great. I don’t have enough energy, strength, or wisdom for all the challenges. I’m drowning. And it gives rise to unbelief in my heart. I start to doubt your faithfulness to me.   |
| ***Ask Boldly*** Specifically call upon God to act in a manner that fits his character and resolves your complaint.   | v. 7: “Arise, O LORD! / Save me, O my God! / For you strike all my enemies on the cheek; / you break the teeth of the wicked.” v. 8: “Salvation belongs to the LORD; / [may] your blessing be on your people!”   | Help me God! Right now. I’m writing this prayer because I need you to reorient my thinking. Conquer the lies of the enemy that run through my mind. Grant me the ability to trust you. Please, do it now! Bless me today, please God. Help me know you are with me.   |
| ***Choose to Trust*** Affirm God’s worthiness to be trusted and commit to praising him.   | v. 3: “But you, O LORD, are a shield about me, / my glory, and the lifter of my head.” v. 4: “I cried aloud to the LORD, / and he answered me from his holy hill.” v. 5: “I lay down and slept; / I woke again for the LORD sustained me.” v. 6: “I will not be afraid of many thousands of people / who have set themselves against me all around.”   |   |

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Psalms of Lament[[1]](#footnote-1)

|  |  |
| --- | --- |
| **Personal** An individual vocalizing pain, grief, fear, or some other strong emotion   | 3; 4; 5; 7; 10; 13; 17; 22; 25; 26; 28; 31; 39; 42; 43; 54; 55; 56; 57; 59; 61; 64; 70; 71; 77; 86; 120; 141; 142   |
| **Corporate** A group or nation vocalizing pain, grief, fear, or some other strong emotion   | 12; 44; 58; 60; 74; 79; 80; 83; 85; 90; 94; 123; 126   |
| **Repentant** An individual or group expressing regret or sorrow for sin   | 6; 32; 38; 51; 102; 130; 143   |
| **Imprecatory** An individual or group expressing outrage and a strong desire for justice   | 35; 69; 83; 88; 109; 137; 140   |
| **Partial** Sections of lament within other psalms   | 9:13–20; 27:7–14; 40:11–17   |
| **Debatable** Psalms that some consider to be lament in total or in part  | 14; 36; 41; 52; 53; 63; 78; 81; 89; 106; 125; 129; 139    |

*But, Yet, And*

A turning point in a lament psalm is marked by the word *but, yet*, or *and*. This is the movement from complaint to asking boldly and/or choosing to trust. In some cases, the specific word is not present, but the tone of the sentence fits the purpose. Some examples are listed in the following chart.

|  |  |
| --- | --- |
| **Description**   |  **Passages**   |
| ***Personal Reflections***   | “But I am like a deaf man” (Ps. 38:13). “But I am poor and needy” (Ps. 70:5). “But as for me, I shall walk in my integrity” (Ps. 26:11). “But as for me, my prayer is to you” (Ps. 69:13). “But I call to God” (Ps. 55:16).   |
| ***Requests to God***   | “But you, O LORD—how long?” (Ps. 6:3). “But you, O LORD, do not be far off!” (Ps. 22:19). “You, LORD God of hosts.… / Rouse yourself” (Ps. 59:5).   |
| ***Statements of Trust***   | “But I have trusted in your steadfast love” (Ps. 13:5). “But I trust in you” (Ps. 31:14). “But I am like a green olive tree.… / I trust in the steadfast love of God” (Ps. 52:8). “Then my soul will rejoice in the LORD” (Ps. 35:9). “But I will hope continually” (Ps. 71:14). “Behold, God is my helper” (Ps. 54:4).   |
| ***Statements of Praise***   | “Yet you are holy” (Ps. 22:3). “But you, O LORD, are enthroned forever” (Ps. 102:12). “But you will remain. / … you are the same” (Ps. 102:26–27). “But you, O Lord, are a God merciful and gracious” (Ps. 86:15). “But you, O LORD, are a shield” (Ps. 3:3). “But you, O God, will cast them down” (Ps. 55:23). “But you, O LORD, laugh at them” (Ps. 59:8). “Let them curse, but you will bless” (Ps. 109:28). “But God shoots his arrow at them” (Ps. 64:7).  |

Mark Vroegop, *Dark Clouds, Deep Mercy: Discovering the Grace of Lament*

Class Summary:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Mark Vroegop, Dark Clouds, Deep Mercy: Discovering the Grace of Lament (Wheaton, IL: Crossway, 2019), 201–203.

 [↑](#footnote-ref-1)