



# Notes

---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---

If you have questions during the week, please drop us an e-mail at [jim@calvaryroswell.com](mailto:jim@calvaryroswell.com) or [phil@calvaryroswell.com](mailto:phil@calvaryroswell.com)

For a digital form of this booklet, an mp3 version of the teaching and/or powerpoint slides from the teaching, visit our website at <http://www.calvaryroswell.com/biblestudies/index.htm>



## Thru the Scriptures 2006-08



### Lamentations

April 17th-23rd, 2008

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

## Lamentations-

The heart of the poem, both literally and spiritually, is the middle passage of the middle chapter. Five times that word “hope” occurs. Affliction does its humbling work (verse 20). The sufferer grasps its meaning, and cries out, “ I *have* HOPE” (verse 21). The new hope is in God alone, as the context shows. This is emphasized again as the poem closes— “THOU, O LORD, REMAINEST” (verse 19). The final prayer of the poem will yet be fulfilled— “*Renew our days as of old*” (verse 21.); and Zion will be supreme among the nations; for although God’s covenant people may suffer the fiercest fires of affliction and persecution, yet, like the burning bush of Horeb, they are not consumed! They can sing, through the years, the words of Lamentations iii. 22, “*It is of Jehovah's mercies that we are not consumed!*” Nor shall they be consumed, but shall be preserved until David’s greater Son shall take the throne and reign gloriously in Jerusalem. Then will their troubles be over for ever.

*Explore the Book, J. Sidlow Baxter*

### Helpful Study Links:

Additional Commentary: (Great Resource!)  
[http://preceptaustin.org/lamentations\\_commentaries.htm](http://preceptaustin.org/lamentations_commentaries.htm)

### Sermon Links:

“ Lamentations: The Theory of Trouble by Ray C. Stedman  
<http://www.pbc.org/files/messages/3092/0225.html>

### Commentary:

The commentary used throughout this booklet is  
**With the Word Bible Commentary**  
by Warren W. Wiersbe.  
ISBN 0-8407-9108-9

# Daily Bible Study

Thursday, April 17th 2008

## *Passage for today: Lamentations 1-2*

### Questions to Ponder

1. As you consider the first two chapters of this book, what is the overarching theme? What things are taking place in Jerusalem and Judah?
2. Make a list of the various areas of affliction and sorrow that the people are experiencing.

### With the word Bible Commentary

#### Lamentations 1

***Is sin worth it?*** Sin promises to enrich you, but in the end it robs you of the good things God has given you. Jerusalem had been a popular princess; now she had become a lonely widow who was a slave (vv. 1–2). Once she had enjoyed splendor, but now her glory was gone (v. 6). All she had left were memories (v. 7), and remembering only made the pain greater. She had refused the yoke of submission to the Lord (Jer. 27–28), but now she had to wear the yoke of the enemy (v. 14; Jer. 5:5).

***Does anybody care?*** There was no one to comfort the people (vv. 2, 9, 16–17, 21). Even those who beheld the ruins showed no concern (v. 12). Former friends who praised her were now enemies who despised her (vv. 2, 8). Even the Lord was like an enemy to His people. The people who encourage you in your sin will discourage you in your suffering.

***Can anybody question God?*** “The Lord is righteous,” but His people had been rebellious (vv. 18, 20). Read the chapter again and note the words used to describe their sin. Jeremiah had warned them, but they listened instead to the false prophets (2:14; 4:13). God is holy, and sin must be judged.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (La 1:1). Nashville: Thomas Nelson.



# Daily Bible Study

Friday, April 18th, 2008

*Passage for today: Lamentations 3-5*

## Questions to Ponder

1. What can we learn of God's character from these chapters? How does Jeremiah respond to the things taking place?
2. Is there hope in midst of such anguish?

PLEASE NOTE: LINES FOR ANSWERING APRIL 18TH'S LAMENTATIONS 3-5 QUESTIONS ARE ON THE LAST PAGE OF THIS BOOKLET.

## With the word Bible Commentary

### Lamentations 3

This central chapter marks the turning point in Jeremiah's experience of grief and prayer. As he looked at himself (vv. 1–18), he saw an aged man on a winding path in the dark, being pursued by lions. The more he considered his feelings, the more hopeless he felt.

Then he looked away from himself and by faith looked to the Lord (vv. 19–39). Now he can say, "I have hope" (v. 21). Why? Because of God's mercies, compassions, and faithfulness: "For He does not afflict willingly" (v. 33; Hos. 11:8–9), and He "will not cast off forever" (v. 31). God does not enjoy having to chasten His people; but as a loving Father, He must do it (Prov. 3:11–12).

Finally, Jeremiah looked to the people (vv. 40–66) and called for a time of prayer and confession of sin. The "weeping prophet" (vv. 48–49) pleaded with the people to lift their hearts and hands to the Lord and ask Him for forgiveness and mercy.

What did God do for His suffering servant? "You drew near on the day I called on You, and said, 'Do not fear!'" (v. 57). Wait before the Lord (vv. 25–26), and He will speak to you from His Word.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (La 3:1). Nashville: Thomas Nelson.

## With the word Bible Commentary

### Lamentations 4

The greatest destruction from sin is not to buildings but to people. In God's sight, His people had been like gold and precious gems (Exod. 19:5), but now they were only cheap clay pots. People accustomed to luxuries could not find the necessities of life (v. 5). The healthy young men were but walking corpses and would be better off dead (vv. 7–9). If you want to cheapen yourself and others, sin will help you do it.

The children suffered the most (vv. 4, 10; 2:20) as children often do when parents sin. And it all came about because the leaders of the land would not obey the Word of God but listened to false teachers (v. 13; 2:14). God's Word to Joshua is still true (Josh. 1:8), and the Lord still keeps His promises.

*"I'm against sin. I'll kick it as long as I've got a foot, and I'll fight it as long as I've got a fist. I'll butt it as long as I've got a head. I'll bite it as long as I've got a tooth. When I'm old and fistless and footless and toothless, I'll gum it till I go home to Glory and it goes home to perdition."*

Billy Sunday

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (La 4:1). Nashville: Thomas Nelson

### Lamentations 5

**Remember.** There is no prayer in chapter 4, but now the people pray to God and describe their reproach. They have lost their freedom, their joy, and their inheritance, and they are paying dearly just to stay alive—all because of the sins of their fathers. God knows your needs and will not forget you (Isa. 49:14–18).

**Rule.** They had lost their crown (v. 16), but God was still on His throne (v. 19). The defeat of Judah was not the victory of the false gods of Babylon! No matter how hopeless you feel, no matter how difficult the present situation may be, God is still ruling in this universe, and He will not forsake you.

**Renew and restore.** God's chastening is proof that He loves you and has not forsaken you (Heb. 12:5–11). One day, He will take you out of the furnace and give you a new start. You will be a new and better person if you let Him have His way.

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (La 5:1). Nashville: Thomas Nelson

# Daily Bible Study

Saturday, April 19th, 2008

## *Passage for today: Lamentations 1*

### Questions to Ponder

1. Why is God's judgment falling upon the people of Jerusalem?
2. What does the statement, "The Lord is righteous" mean in verse 18? Was this chastisement avoidable?
3. How should we respond to their example of discipline?

### With the word Bible Commentary

#### Lamentations 1

***Is sin worth it?*** Sin promises to enrich you, but in the end it robs you of the good things God has given you. Jerusalem had been a popular princess; now she had become a lonely widow who was a slave (vv. 1–2). Once she had enjoyed splendor, but now her glory was gone (v. 6). All she had left were memories (v. 7), and remembering only made the pain greater. She had refused the yoke of submission to the Lord (Jer. 27–28), but now she had to wear the yoke of the enemy (v. 14; Jer. 5:5).

***Does anybody care?*** There was no one to comfort the people (vv. 2, 9, 16–17, 21). Even those who beheld the ruins showed no concern (v. 12). Former friends who praised her were now enemies who despised her (vv. 2, 8). Even the Lord was like an enemy to His people. The people who encourage you in your sin will discourage you in your suffering.

***Can anybody question God?*** "The Lord is righteous," but His people had been rebellious (vv. 18, 20). Read the chapter again and note the words used to describe their sin. Jeremiah had warned them, but they listened instead to the false prophets (2:14; 4:13). God is holy, and sin must be judged.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (La 1:1). Nashville: Thomas Nelson.



# Daily Bible Study

Sunday, April 20th, 2008

## *Passage for today: Lamentations 2*

### Questions to Ponder

1. Why is God pictured as an “enemy”? How were the false prophets partly to blame for the sin of the people?
2. Notice the verses in this chapter that speak of the suffering of the children and infants. What does this teach us about the nature of sin?

### With the word Bible Commentary

#### Lamentations 2

***Sin brings destruction*** (5–6, 8–9, 11, 22; Jer. 5:6, 10, 17). History records that Babylon was the enemy, but Jeremiah said that God was the enemy (vv. 4–5). He supervised the destruction of the walls and defenses (vv. 5, 8–9), the temple (vv. 6–7), and the people (vv. 10–12); Babylon was just His battle-ax (Jer. 51:20–23).

***Sin brings disgrace*** (15–16). The passersby not only offer no comfort (1:12) but contribute to Jerusalem’s shame (v. 15). The enemy boasts of a great victory but does not give glory to God. All the faithful remnant could do was trust the purposes of God (v. 17) and cry out to Him for mercy (vv. 18–20).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (La 2:1). Nashville: Thomas Nelson.



# Daily Bible Study

Monday, April 21st, 2008

## *Passage for today: Lamentations 3*

### Questions to Ponder

1. In the midst of pouring out his anguish, Jeremiah suddenly has hope.
2. What aspects of God's character are emphasized in verses 22-42? How should we respond to divine chastening?
3. As God's children are we as sensitive to His discipline as we ought to be?

### With the word Bible Commentary

#### Lamentations 3

This central chapter marks the turning point in Jeremiah's experience of grief and prayer. As he looked at himself (vv. 1-18), he saw an aged man on a winding path in the dark, being pursued by lions. The more he considered his feelings, the more hopeless he felt.

Then he looked away from himself and by faith looked to the Lord (vv. 19-39). Now he can say, "I have hope" (v. 21). Why? Because of God's mercies, compassions, and faithfulness: "For He does not afflict willingly" (v. 33; Hos. 11:8-9), and He "will not cast off forever" (v. 31). God does not enjoy having to chasten His people; but as a loving Father, He must do it (Prov. 3:11-12).

Finally, Jeremiah looked to the people (vv. 40-66) and called for a time of prayer and confession of sin. The "weeping prophet" (vv. 48-49) pleaded with the people to lift their hearts and hands to the Lord and ask Him for forgiveness and mercy.

What did God do for His suffering servant? "You drew near on the day I called on You, and said, 'Do not fear!'" (v. 57). Wait before the Lord (vv. 25-26), and He will speak to you from His Word.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (La 3:1). Nashville: Thomas Nelson.



# Daily Bible Study

Tuesday, April 22nd, 2008

## *Passage for today: Lamentations 4*

### Questions to Ponder

1. Note the severity and completeness of God's divine judgment. What insights does this give us of His character?
2. How has judgment affected all classes of people? What is the warning for Edom?

### With the word Bible Commentary

#### Lamentations 4

The greatest destruction from sin is not to buildings but to people. In God's sight, His people had been like gold and precious gems (Exod. 19:5), but now they were only cheap clay pots. People accustomed to luxuries could not find the necessities of life (v. 5). The healthy young men were but walking corpses and would be better off dead (vv. 7–9). If you want to cheapen yourself and others, sin will help you do it.

The children suffered the most (vv. 4, 10; 2:20) as children often do when parents sin. And it all came about because the leaders of the land would not obey the Word of God but listened to false teachers (v. 13; 2:14). God's Word to Joshua is still true (Josh. 1:8), and the Lord still keeps His promises.

*"I'm against sin. I'll kick it as long as I've got a foot, and I'll fight it as long as I've got a fist. I'll butt it as long as I've got a head. I'll bite it as long as I've got a tooth. When I'm old and fistless and footless and toothless, I'll gum it till I go home to Glory and it goes home to perdition."*

Billy Sunday

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (La 4:1). Nashville: Thomas Nelson.



# Daily Bible Study

Wednesday, April 23rd, 2008

## *Passage for today: Lamentations 5*

### Questions to Ponder

1. Jeremiah's previous warnings fell on deaf ears and yet his prophecies have come to pass. The people are now in captivity and begin to seek restoration. What important aspects of repentance are found in this chapter? At the close of this book, what are the chief lessons and applications for us?

### With the word Bible Commentary

#### Lamentations 5

**Remember.** There is no prayer in chapter 4, but now the people pray to God and describe their reproach. They have lost their freedom, their joy, and their inheritance, and they are paying dearly just to stay alive—all because of the sins of their fathers. God knows your needs and will not forget you (Isa. 49:14–18).

**Rule.** They had lost their crown (v. 16), but God was still on His throne (v. 19). The defeat of Judah was not the victory of the false gods of Babylon! No matter how hopeless you feel, no matter how difficult the present situation may be, God is still ruling in this universe, and He will not forsake you.

**Renew and restore.** God's chastening is proof that He loves you and has not forsaken you (Heb. 12:5–11). One day, He will take you out of the furnace and give you a new start. You will be a new and better person if you let Him have His way.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (La 5:1). Nashville: Thomas Nelson



# Lamentations

As the name indicates, this is a book of “funeral dirges,” written by Jeremiah after the destruction of Jerusalem in 586 B.C. His heart was broken, and his grief reveals the broken heart of God. God had to chasten His people, and it grieved Him to do it.

The verses in chapters 1–2 and 4–5 follow the successive letters of the Hebrew alphabet. Chapter 3 has sixty-six verses, and each triad of verses begins with a successive letter. The turning point in Jeremiah’s grief is found in chapter 3, although he gives expressions of faith and hope here and there in his lament.

Sin is costly, God must punish sin, but God’s mercy never fails: these are the key lessons of Lamentations.

## Outline

- Sin’s Provocation against God (1)
- Sin’s Punishment from God (2)
- Sin’s Sorrow to the people of God (3)
- Sin’s Suffering of the people of God (4)
- Sin’s Response – Prayer to God (5)

The five poems each comprise a chapter, and have an acrostic structure—a literary form that follows the pattern of the alphabet: the first verse or group of verses begins with the first letter of the alphabet, the second with the second, and so forth. Of course, this structure is almost impossible to reproduce in translation.

***"This I recall to my mind, therefore have I hope."***

Lamentations 3:21

Devotional From *Morning and Evening*

By C H Spurgeon

Memory is frequently the bond slave of despondency. Dispairing minds call to remembrance every dark foreboding in the past, and dilate upon every gloomy feature in the present; thus memory, clothed in sackcloth, presents to the mind a cup of mingled gall and wormwood. There is, however, no necessity for this. Wisdom can readily transform memory into an angel of comfort. That same recollection which in its left hand brings so many gloomy omens, may be trained to bear in its right a wealth of hopeful signs. She need not wear a crown of iron, she may encircle her brow with a fillet of gold, all spangled with stars. Thus it was in Jeremiah's experience: in the previous verse memory had brought him to deep humiliation of soul: "My soul hath them still in remembrance, and is humbled in me;" and now this same memory restored him to life and comfort. "This I recall to my mind, therefore have I hope." Like a two-edged sword, his memory first killed his pride with one edge, and then slew his despair with the other. As a general principle, if we would exercise our memories more wisely, we might, in our very darkest distress, strike a match which would instantaneously kindle the lamp of comfort. There is no need for God to create a new thing upon the earth in order to restore believers to joy; if they would prayerfully rake the ashes of the past, they would find light for the present; and if they would turn to the book of truth and the throne of grace, their candle would soon shine as aforesaid. Be it ours to remember the lovingkindness of the Lord, and to rehearse his deeds of grace. Let us open the volume of recollection which is so richly illuminated with memorials of mercy, and we shall soon be happy. Thus memory may be, as Coleridge calls it, "the bosom-spring of joy," and when the Divine Comforter bends it to his service, it may be chief among earthly comforters.

## ***"The Lord is my portion, saith my soul."***

Lamentations 3:24

Devotional From *Morning and Evening*

By C H Spurgeon

It is not "The Lord is partly my portion," nor "The Lord is in my portion"; but he himself makes up the sum total of my soul's inheritance. Within the circumference of that circle lies all that we possess or desire. The Lord is my portion. Not his grace merely, nor his love, nor his covenant, but Jehovah himself. He has chosen us for his portion, and we have chosen him for ours. It is true that the Lord must first choose our inheritance for us, or else we shall never choose it for ourselves; but if we are really called according to the purpose of electing love, we can sing-

"Lov'd of my God for him again  
With love intense I burn;  
Chosen of him ere time began,  
I choose him in return."

The Lord is our all-sufficient portion. God fills himself; and if God is all-sufficient in himself, he must be all-sufficient for us. It is not easy to satisfy man's desires. When he dreams that he is satisfied, anon he wakes to the perception that there is somewhat yet beyond, and straightway the horse-leech in his heart cries, "Give, give." But all that we can wish for is to be found in our divine portion, so that we ask, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Well may we "delight ourselves in the Lord" who makes us to drink of the river of his pleasures. Our faith stretches her wings and mounts like an eagle into the heaven of divine love as to her proper dwelling-place. "The lines have fallen to us in pleasant places; yea, we have a goodly heritage. " Let us rejoice in the Lord always; let us show to the world that we are a happy and a blessed people, and thus induce them to exclaim, "We will go with you, for we have heard that God is with you. "

***"It is good for a man that he bear the yoke in his youth"***

Lamentations 3:27

Devotional From *Faith's Checkbook*

By C H Spurgeon

This is as good as a promise. It has been good, it is good, and it will be good for me to bear the yoke. Early in life I had to feel the weight of conviction, and ever since it has proved a soul-enriching burden. Should I have loved the gospel so well had I not learned by deep experience the need of salvation by grace? Jabez was more honorable than his brethren because his mother bare him with sorrow, and those who suffer much in being born unto God make strong believers in sovereign grace. The yoke of censure is an irksome one, but it prepares a man for future honor. He is not fit to be a leader who has not run the gauntlet of contempt. Praise intoxicates if it be not preceded by abuse. Men who rise to eminence without struggle usually fall into dishonor. The yoke of affliction, disappointment, and excessive labor is by no means to be sought for; but when the LORD lays it on us in our youth, it frequently develops a character which glorifies God and blesses the church. Come, my soul, bow thy neck; take up they cross. It was good for thee when young; it will not harm thee now. For Jesus' sake, shoulder it carefully.

## ***"For the LORD will not cast off for ever"***

Lamentations 3:31

Devotional From *Faith's Checkbook*

By C H Spurgeon

He may cast away for a season but not forever. A woman may leave off her ornaments for a few days, but she will not forget them or throw them upon the dunghill. It is not like the LORD to cast off those whom He loves, for "having loved his own which were in the world, he loved them unto the end." Some talk of our being in grace and out of it, as if we were like rabbits that run in and out of their burrows; but, indeed, it is not so. The LORD's love is a far more serious and abiding matter than this. He chose us from eternity, and He will love us throughout eternity. He loved us so as to die for us, and we may therefore be sure that His love will never die. His honor is so wrapped up in the salvation of the believer that He can no more cast him off than He can cast off His own robes of office as King of glory. No, no! The LORD Jesus, as a Head, never casts off His members; as a Husband, He never casts off His bride. Did you think you were cast off? Why did you think so evil of the LORD who has betrothed you to Himself? Cast off such thoughts, and never let them lodge in your soul again. "The LORD hath not cast away his people which he foreknew" (Romans 11:2). "He hateth putting away" (Malachi 2:16).

***"O Lord, thou hast pleaded the causes of my soul."***

Lamentations 3:58

Devotional From *Morning and Evening*

By C H Spurgeon

Observe how positively the prophet speaks. He doth not say, "I hope, I trust, I sometimes think, that God hath pleaded the causes of my soul"; but he speaks of it as a matter of fact not to be disputed. "Thou hast pleaded the causes of my soul." Let us, by the aid of the gracious Comforter, shake off those doubts and fears which so much mar our peace and comfort. Be this our prayer, that we may have done with the harsh croaking voice of surmise and suspicion, and may be able to speak with the clear, melodious voice of full assurance. Notice how gratefully the prophet speaks, ascribing all the glory to God alone! You perceive there is not a word concerning himself or his own pleadings. He doth not ascribe his deliverance in any measure to any man, much less to his own merit; but it is "thou"-*"O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life."* A grateful spirit should ever be cultivated by the Christian; and especially after deliverances we should prepare a song for our God. Earth should be a temple filled with the songs of grateful saints, and every day should be a censor smoking with the sweet incense of thanksgiving. How joyful Jeremiah seems to be while he records the Lord's mercy. How triumphantly he lifts up the strain! He has been in the low dungeon, and is even now no other than the weeping prophet; and yet in the very book which is called "Lamentations," clear as the song of Miriam when she dashed her fingers against the tabor, shrill as the note of Deborah when she met Barak with shouts of victory, we hear the voice of Jeremy going up to heaven-"Thou hast pleaded the causes of my soul; thou hast redeemed my life. " O children of God, seek after a vital experience of the Lord's lovingkindness, and when you have it, speak positively of it; sing gratefully; shout triumphantly.

## ***“For the Lord will not cast off forever.”***

Lamentations 3:31

In the midst of a book of expressions of sorrow, we find passage of hope in chapter three. Isn't that just like God? When was the last time that you experienced a season of affliction that left you feeling hopeless? What small word of hope from the gracious Lord sprung you loose? Here, the people of Judah are in a state of receiving severe discipline. We find in the book that nothing was going well for them. They were under siege for the most part and their hearts are crushed within them. Their pride was all but torn from them as they endured the God-ordained devastation that came in the form of the Babylonian army. And yet we find in the midst of their travail and in the midst of their wailings, a small glimmer of hope. The writer proclaims, “For the Lord will not cast us off forever.”

The statement begins with the word *for* which gives us a clue that it is a supporting statement for the statements that came before it. Those statements (verses 19-30) that came in the very heart of deep anguish and trouble must have seemed absurd to those who were living out these expressions of sorrow. They included thoughts such as:

- We are not consumed (fully devoured)
- His compassions fail not and are new every morning
- Great is Your faithfulness
- “The Lord is my portion. Therefore I hope in him.”
- The Lord is good to those who wait for Him and seek Him.

I can almost hear the disgruntled voices of the people of Jerusalem who were hungry and in despair as they responded, “What is this? Do you not see the trouble we are in? Do you not sense the utter devastation that is upon us?” Though everything going on in their temporal world told them that they were doomed for all time, the Lord used a man to speak words of eternal hope to them. They were so pinned in that they saw no hope in sight, but only desolation and destruction. And yet, here, a man of God told them that there was hope. And what did he say to add to such a claim?—“The Lord will not cast us off forever.”

How easy it is in times of trouble to forget this! How easy it is when all is going south to buy into the lies of the devil. Our adversary tells us in times of affliction that our Lord is one who would have us go

down to the pit of hell. He tells us that our God is one who is cruel and who willingly afflicts those He loves! But here the writer speaks otherwise. He says, “For the Lord will not cast off forever.”

He goes on to tell us further that though the Lord causes grief, He will also, and even more so, show compassion. And He will show compassion according to the multitudes of His mercies. He tells us that the Lord does not willingly afflict or grieve the children of men.

What massive truths these are to remember in times of affliction. Christian, are you hard pressed with troubles? Is your heart churning with distress and your world caving in all around? Don’t for a minute believe the whispers of the enemy that speak of the Lord casting you off forever. Though you feel distant from God, don’t for a moment think that He takes pleasure in seeing you endure such travail. Cling to the character of God that we see here. For He will not cast you off forever. If you are indeed His, He who has begun a good work in you will complete it until the day of Jesus Christ (Phil. 1:6). Though He causes you grief for but a moment, yet He will show compassion to you according to the multitude of His mercies. Cleave to the truth that He doesn’t afflict you willingly. He is indeed a God of kindness, tolerance and patience (Romans 2:3). May we live according to these truths today and do all to stand against the enemy of our souls that loves, in our times of affliction, to convince us that the Lord has cast off forever!

