



THE PROPHETS

Date: 9.22.24 | Title: Walking the Streets of Exile | Scripture: Lamentations

LEVELS OF BIBLICAL LEARNING

Middle School Students

The Bible is God's message about Himself and His salvation plan through Jesus.

God deserves respect, obedience, and honor.

God wants us to live for His glory.

God sent Jesus to be the atonement for our sins.

Jesus fulfills Old Testament prophecies and promises.

High School Students

The Bible is God's message about Himself and His salvation plan through Jesus.

God deserves respect, obedience, and honor.

God wants us to live for His glory.

God is a righteous judge.

God sent Jesus to be the atonement for our sins.

Jesus fulfills Old Testament prophecies and promises.

Jesus gave His life for us on the cross and He is the only way for salvation.



MEMORY VERSE

"The steadfast love of the Lord never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness. "The Lord is my portion," says my soul, "therefore I will hope in him." Lamentations 3:22-24



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BACKGROUND INFO FOR LEADERS

The Assyrians conquered the Northern Kingdom of Israel in 722 BC. After captivity these Israelites intermixed with other nations, ceasing to exist as a nation of their own and becoming known as “Samaritans”.

Like Israel, Judah disobeyed God and failed to uphold the covenant, disregarding His lordship. Despite numerous warnings and prophetic messages, the people refused to repent (2 Chronicles 36:15-16). Approximately 150 years after the Assyrians conquered Israel, Babylon captured Judah in 586 BC. King Nebuchadnezzar’s forces besieged Jerusalem, breaching its walls and plundering the city. They killed young men, looted the king’s and temple’s treasuries, destroyed Solomon’s temple, burned David’s palace, and razed the houses of the wealthy. The survivors were exiled to Babylon, with only the very poor left behind. This devastation was a direct result of God’s anger, as noted in 2 Kings 24:20: “For because of the anger of the Lord this happened in Jerusalem and Judah, that He finally cast them out of His presence.”

The captivity of those in the Southern Kingdom took place because the evil kings and nation as a whole failed to seek the Lord. They sought other gods and neglected the temple. The nation had also disobeyed the law of giving the land its sabbath rests (Lev. 26:34-35, 43). God forced the people to honor His commandment to give the land a rest, and so they did, for seventy years, while they were enslaved in Babylon.

The book of Lamentations, written during the Babylonian exile, serves as a personal account and eyewitness testimony to the events that transpired. Positioned between Jeremiah and Ezekiel in the biblical canon, Lamentations complements the predictions made by both prophets regarding the destruction of Jerusalem and the subsequent fulfillment of these prophecies. The devastation unfolded in stages: first, the walls of Jerusalem were breached, followed by the destruction of the temple, palaces, and other significant buildings. Over 4,500 Jewish men, and likely between 10,000 to 13,000 women and children (who were not explicitly counted in the biblical texts), were taken captive to Babylon. Jeremiah, who had foretold these events and remained steadfast in delivering God’s message, was imprisoned by King Zedekiah and his officials. Ironically, Jeremiah was later released from prison by Nebuchadnezzar and set free (Jeremiah 39:11-40:1), while Zedekiah and his officials were taken into captivity.

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Lamentations is composed of five intricately connected poems that chronicle a journey from profound loss and personal shame to a hopeful plea for renewal. The book serves as a lamentation—a poetic expression of grief over loss, destitution, or pain. It includes compelling prayers that confess sin, renew hope, and affirm complete dependence on God’s grace. Likely intended for use in worship services, Lamentations was written to be prayed or sung as part of rituals seeking God’s forgiveness and restoration of the covenant relationship. The initial use of these laments began shortly after the temple’s destruction in 587 BC (Jeremiah 41:4-5) and continued through the temple’s rebuilding during Zechariah’s time in 520 BC (Zechariah 7:3-5; 8:19). Over time, Lamentations became a central part of annual observances commemorating the temple’s destruction.

Lamentations affirms that Jerusalem fell because of the people’s sin (Lam. 1:18); because they rejected God’s word sent through the prophets (2:8, 14, 17); and because their leaders led them astray (4:13). God warned (2:17), but the people did not heed the warning.

Lamentations is not merely a book about death and destruction but rather about life, restoration, and the God who transforms devastation into renewal. The darkness depicted in Lamentations underscores the profound need for light and hope, emphasizing that through God’s grace, what seems like an end can lead to a new beginning. The book highlights the journey from despair to hope, illustrating how God can bring restoration out of ruin.

Jeremiah had ample reason to mourn deeply. The city he cherished—Jerusalem, the city of God’s promise—had been conquered and set ablaze by the Babylonians. Despite his awareness and prophetic warnings about the impending judgment, which he had delivered repeatedly to the people of Judah without success, the reality of the city’s destruction was still profoundly devastating. Emotionally and spiritually, the outcome, though anticipated, was heart-wrenching. In his lament, Jeremiah personified Jerusalem as an afflicted woman, reflecting on how her sins had ultimately led to her downfall.

Imagine a camera slowly panning across Jerusalem, capturing the devastation from an external vantage point. The scene is somber: “Jerusalem in exile is like a widow among the nations” (Lamentations 1:1, 5:2). Tears are abundant, symbolizing the city’s profound grief and abandonment: “Tears are her portion” (1:2, 16; 2:11, 18; 3:48-49). The once bustling city, full of pilgrims during religious festivals, now feels utterly alone: “She has no one to comfort her in her sorrow” (1:2, 17, 21). David had observed Jerusalem as a vibrant center, where “all the tribes of Israel—the Lord’s people—make their pilgrimage here” (Psalm 122:4 NLT).



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Jeremiah poignantly illustrates the desolation of Jerusalem as an enslaved princess fallen from grandeur, betrayed by false alliances: “She weeps bitterly in the night, her tears are on her cheeks; among all her lovers she has none to comfort her” (Lamentations 1:2). This image captures not only the physical destruction of the city but also the profound emotional and spiritual loneliness, worse than any physical darkness. Jerusalem, surrounded by nations she had allied with, found these alliances futile in her hour of need. Her downfall was not merely due to military defeat but as a result of God’s just punishment for Judah’s sins. The leaders of Judah had mistakenly believed that forming alliances with pagan nations was preferable to maintaining a close relationship with the God who had established them.

The festivals and feasts of the Lord have been forgotten (1:4; 2:6), and Jerusalem’s enemies now rejoice in her ruin (1:5, 7, 21; 2:15-16), revealing that these nations were never true allies (1:19). The city’s treasures have been stolen (1:10), and the princes, once powerful, have lost their dignity and authority (1:6; 2:9; 4:7-8; 5:12). The king, anointed to lead under Yahweh’s rule, is now in exile (2:6, 9; 4:20). The prophets, who should have spoken God’s word, failed to deliver needed reproof, offering instead comforting but misleading words (2:14; 4:13). The priests, who also faced judgment, had corrupted themselves for personal gain (1:4, 19; 4:13). The entire nation is overwhelmed by suffering: elders are dishonored (4:16; 5:12), women are violated (5:11; 2:10), and both young and old are killed or forced into labor (2:21; 5:13). Joy and celebration have vanished (5:14-15), and children are taken into captivity, starved, and even resort to cannibalism (2:19; 4:4; 2:20; 4:10).

This drift away from God happened gradually as the people misplaced their faith in the temple itself rather than in the God it was meant to honor. They believed that the mere presence of the temple and its rituals guaranteed their standing with God, rather than recognizing that genuine worship and obedience were required.

Judah’s worship had lacked genuine devotion, failing to impact their daily lives and produce wisdom, peace, or righteousness. As Jeremiah surveyed the scorched ruins of the temple, he witnessed a devastating reality: “The adversary has spread his hand over all her pleasant things; for she has seen the nations enter her sanctuary, those whom You commanded not to enter Your assembly” (Lamentations 1:10). The Babylonian destruction of the temple was not just a physical calamity but a visible sign of Judah’s spiritual decay. This desecration of their sacred space reflected their deep-seated internal deterioration. Jeremiah then shifted his point of view, taking on the voice of the broken city, confessing her sin: “The Lord is righteous, for I rebelled against His commandment. Hear now, all peoples, and behold my sorrow; my virgins and my young men have gone into captivity”⁴ (v. 18).


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The second part of Lamentations portrays God as single-handedly dismantling Jerusalem, emphasizing His role as the ultimate agent of destruction. This image resonates with the New Testament warning that “It is a fearful thing to fall into the hands of the living God” (Hebrews 10:31). Persistent sin and a failure to repent led God to use drastic measures to get His people’s attention. Lamentations 2:1 vividly describes this divine action: “How the Lord has covered the daughter of Zion with a cloud in His anger! He cast down from heaven to the earth the beauty of Israel and did not remember His footstool”—referring to the temple—“in the day of His anger.” This depiction underscores the severity of God’s response to Israel’s continued disobedience.

Babylon was used by God as an instrument of judgment, but it was ultimately God who orchestrated Judah’s downfall. Lamentations 2:5 reflects this stark reality: “The Lord was like an enemy. He has swallowed up Israel, He has swallowed up all her palaces; He has destroyed her strongholds and has increased mourning and lamentation in the daughter of Judah.” While Jeremiah mentions Babylon numerous times in his book as the force that would besiege and destroy Jerusalem, he underscores that God was the sovereign force behind these events. God directed the rise of Nebuchadnezzar and allowed him to overthrow Jerusalem, revealing that Israel’s suffering was not a result of random fate but a consequence of their rebellion against God’s lordship.

The suffering of Israel was a direct result of their grievous sins and rebellion (Lamentations 1:8; 2:14). The divine punishment was not arbitrary but an expression of God’s justice, as noted in Lamentations 1:18 and 4:11. God’s actions were severe—He inflicted sorrow and allowed Jerusalem to be devastated, demonstrating His righteous anger (Lamentations 1:12; 4:11). Proverbs 3:11-12 echoes this understanding of divine discipline: “My son, do not despise the chastening of the Lord, nor detest His correction; for whom the Lord loves He corrects, just as a father the son in whom he delights.”

When Israel needed help, God withdrew support (2:3), so that he “has become like an enemy” (2:4). He is the one who “laid in ruins his meeting place” and “made Zion forget festival and Sabbath” (2:6). It is Yahweh who “determined to lay in ruins the wall of the daughter of Zion” (2:8). Israel abandoned its covenant with Yahweh, and so he did “what he purposed; he has carried out his word” (2:17), so that the enemy rejoiced over Israel’s fall. Yahweh shrouded Israel in darkness (3:2). He caused Israel’s skin to shrivel up and broke its bones (3:4). “He has besieged and enveloped me with bitterness and tribulation” (3:5). He walled Israel up and put chains on his people (3:7), and he refused to listen to its prayer (3:8). Yahweh is like a ravaging animal intent on destroying Israel, so that He is likened to a bear and a lion (3:10) that “tore me to pieces” (3:11). Yahweh stretched out his bow and sent his arrows flying against Israel (3:12), filling them with bitterness and making their teeth grind (3:15-16).



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Part of the anguish of God’s discipline was His apparent abandonment of the temple. As described in Lamentations 2:7, “The Lord has spurned His altar, He has abandoned His sanctuary; He has given up the walls of her palaces into the hand of the enemy. They have made a noise in the house of the Lord, as on the day of a set feast.” The Babylonians were allowed to desecrate the temple, a profound symbol of God’s presence, as part of the divine judgment. This occurrence highlighted the deep-seated issues within Judah: their legalism and idolatry had, in a way, invited this outcome. God’s people needed to return to the true intent of the law, which was a heart sincerely committed to pleasing Him.

Jeremiah exemplified a profound connection with God’s heart, responding deeply to the suffering he witnessed. He expressed his anguish with: “My eyes fill with tears, my heart is troubled; my bile is poured on the ground because of the destruction of the daughter of my people, because the children and infants faint in the streets of the city” (Lamentations 2:11). Despite the severe trials he faced—including the corruption and false teachings of Judah’s leaders, and his own persecution—Jeremiah remained emotionally attuned to the devastating effects of sin and stayed connected to God. He understood that even in divine anger, God’s ultimate aim was reconciliation, though it required disciplinary action to awaken His people to their need for Him.

Jeremiah served as a poignant witness during this tragic period, stating, “I am the man who has seen affliction by the rod of His wrath” (Lamentations 3). His ministry was marked by immense suffering—no conversions, witnessing Jerusalem’s destruction, and enduring mockery and imprisonment. Yet, he did not succumb to despair or bitterness. Even amid his own deep sorrow, Jeremiah maintained his focus on God and accepted the hardship as part of divine purpose. He lamented, “He has led me and made me walk in darkness and not in light... I have become the ridicule of all my people” (Lamentations 3:2-3, 14), reflecting his profound pain and the fear that God had seemingly abandoned His people.

Even though Jeremiah had obeyed God and faithfully carried out his job as prophet, he felt Judah’s isolation, the sense of separation from God: “Even when I cry and shout, He shuts out my prayer. He has blocked my ways with hewn stone. He has made my paths crooked” (v. 8-9). God had warned him not to pray any longer for Judah’s deliverance (Jeremiah 7:16:14:1), but to see that He really wasn’t listening any longer was crushing. God’s invitation to call on Him and be shown wonderful, unknown things (Jeremiah 33:3) had been revoked.

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Jeremiah was left with a choice: to despair and give up, or to go back to what God had already promised. He reviewed what he knew about God's character and anchored himself to that truth. The unique layout of chapter 3 signals that it is the center of the book and the most important chapter. It produced the most hopeful moment in the book: "This I recall to my mind; therefore I have hope. Through the LORD's mercies we are not consumed, because His compassions fail not. They are new every morning great is Your faithfulness" (Lamentations 3:21-23).

God's promise to bring His people back home after a season in captivity fueled Jeremiah's hope. "The Lord is my portion, says my soul, "Therefore I hope in Him!" The Lord is good to those who wait for Him, to the soul who seeks Him. It is good that one should hope and wait quietly for the salvation of the Lord" (vv. 24-26). This remarkable resolve didn't come because things were going well for Jeremiah, or because he had never suffered, however Jeremiah turned to God.

Grieving over his people's slaughter and frustrated over the lack of justice for all the times he had been humiliated and punished, Jeremiah left vengeance in God's hands and trusted that God would make it all right: "You drew near on the day I called on You, and said, 'Do not fear!' O Lord, you have pleaded the case for my soul; You have redeemed my life" (vv. 57-58). He knew God was sovereign and loving: "For the Lord will not cast off forever. Though He causes grief, yet He will show compassion according to the multitude of His mercies" (vv. 31-32). Jeremiah looked beyond his circumstances and saw his Savior.

The fact that Jeremiah had re-anchored his hope in God didn't mean that his current situation wasn't still a huge mess. The fourth funeral dirge laments the carnage throughout the once-glorious city of Jerusalem (4:1).

The devastation was stark: broken spirits, starving children, discarded wealth, and the slain better off than the living, all seen as the fulfillment of divine justice. According to Lamentations 2:11, "The Lord has fulfilled His fury... He kindled a fire in Zion, and it has devoured its foundations." The surrounding nations understood Judah's downfall was due to her own disobedience, as noted in Lamentations 4:12: "The kings of the earth... would not have believed that the adversary and the enemy could enter the gates of Jerusalem." It was evident to them, as it was to Jeremiah, that Judah's collapse resulted from the sins of its corrupt leaders: "the sins of her prophets and the iniquities of her priests, who shed in her midst the blood of the just" (Lamentations 4:13), with the leadership's corruption rendering them unapproachable and defiled (Lamentations 4:14).



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The very individuals who were to represent God to the people, and represent the people before God, had lost their fear of the Lord—their reverent, humble awe of the God they served. They got caught up in status, power, and wealth, turning their attention to seeking and maintaining those things rather than the work God had given them and in their positions as leaders, they provided that example to the people, turning their hearts from God and setting the nation on a disastrous path.

Jeremiah's final lament was a prayer, pleading with God to keep His promises, not to forget the people in their darkest hour (5:1-2, 7). And oh! What a list of consequences it was: famine and fever, rape and oppression, hard labor and fear of gathering publicly. "The joy of our heart has ceased; our dance has turned into mourning. The crown has fallen from our head. Woe to us, for we have sinned!" (vv. 15-16).

Jeremiah asked an honest question: "You, O Lord, remain forever; Your throne from generation to generation. Why do you forget us forever, and forsake us for so long a time?" (vs. 19-20). Yes, Judah had messed up her leaders, her prophets, her people by and large chose their own way over God's and drove God to these desperate measures to snap them out of their sin. But for how long, O Lord? How long?

Despite the widespread corruption and devastation, there were still faithful individuals like Jeremiah who remained true to God. Their faithfulness, however, did not exempt them from the collective suffering. It is understandable that they might question God's presence and care in such dire circumstances. This tension between hope and despair is captured in Jeremiah's final plea, which the book leaves unresolved: "Turn us back to You, O LORD, and we will be restored; renew our days as of old, unless You have utterly rejected us, and are very angry with us!" (Lamentations 5:21-22).

Jeremiah's situation may have prompted him to reflect on Moses' prediction from Deuteronomy. Moses, addressing a new generation poised to enter the Promised Land, foresaw their potential downfall and exile due to disobedience. He warned that the Israelites would perish from the land, be scattered among nations, and serve false gods. Yet, he also offered hope: if they sought the Lord earnestly in their distress and obeyed His voice, God, who is merciful, would not forsake them but uphold the covenant with their ancestors (Deuteronomy 4:26-31). This promise of eventual restoration might have been a source of solace and hope for Jeremiah amidst the calamity.



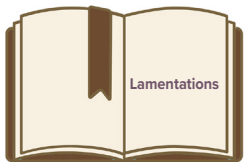
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Even in moments of renewal, God had forewarned His people of their inevitable failure and subsequent punishment. Yet, He also promised that in His mercy, He would listen to their cries from captivity and restore them to the land He had promised their ancestors. Thus, despite the profound suffering and Judah's sin, the book of Lamentations ends with a thread of hope. Jeremiah, through his tears, recognized that God's mercy and faithfulness are renewed every morning. He believed that God would guide them through the consequences of their sin, drawing their hearts back to Him. Indeed, "Great is God's faithfulness." Eventually the kingdom of Persia overthrew Babylon, and God moved Persia to let His people return to their land.

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LOCATE THE SCRIPTURE & TELL THE STORY



Tell the story: Use the Background Info for Leaders or The Message Bible summary of scripture to help tell today's story.

Re-tell the Bible Story: Have students re-tell the story as best they can.

**TELL
THE
STORY**



Attributes of God: Determine the characteristics of God that we see in today's story. How can knowing these characteristics of God to be true, change the way we live in Christ?

Share the GOSPEL:

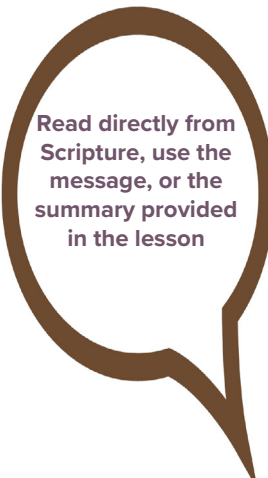
God speaks to us through the Bible, warning us about sin and calling us to repent. It teaches that Jesus took the punishment we deserve, offering salvation to those who trust in Him.

In the book of Chronicles, the story doesn't end with exile. Instead, it concludes with Cyrus's decree allowing the Israelites to return to Jerusalem and rebuild the temple, showing that God's promises remain true and He is not done with His people (36:22-23).

Lamentations highlights that even when we face God's judgment, His mercy and faithfulness offer hope for a renewed relationship with Him (3:19-24). The book shows that despite disaster, God's mercy is ongoing, and there is hope for renewal (3:19-24 and Deut. 30:1-10).

The proper way to address sin is to recognize it, confess it to God, seek forgiveness, and turn away from it. If we don't, sin can become deeply rooted and cause more problems, as seen with Jerusalem.

Ultimately, Lamentations shows that while there is acknowledgment of sin, God's covenant promises remain. He will restore His people, judge their enemies, and reign as their king, bringing hope and renewal.



Read directly from Scripture, use the message, or the summary provided in the lesson



Put the events in order, draw a comic strip, build it with blocks or playdough, act it out, etc...



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“Storying” Questions: As you ask these questions, have your students find the answers in the actual verses of scripture instead of recalling them from your re-telling of the story. We always want to encourage all of our students to go directly to God’s Word over a commentary on or summary of scripture. Use the Bible Study Bookmark Questions as well as these questions to help students understand the text:

1. Who captured the Southern Kingdom?
2. Which prophet wrote the book of Lamentations?
3. What does it mean to “lament”?
4. Explain why Jerusalem fell. (Lamentations 1:18; 2:14,17; 4:13)
5. Describe the devastation illustrated in the first chapters of Lamentations.
6. Describe the hope in Lamentations 3.
7. What does this story teach me about God or the gospel?
8. What does this story teach me about myself?
9. Are there any commands in this story to obey? How are they for God’s glory and my good?
10. Are there promises in this story to remember? How do they help me trust and love God?
11. How does this story help me live on mission better?

ATTRIBUTES OF GOD

ATTENTIVE - God hears and responds to the needs of his children.

COMPASSIONATE - God cares for his children and acts on their behalf.

CREATOR - God made everything. He is uncreated.

DELIVERER - God rescues and saves his children.

ETERNAL - God is not limited by time. He exists outside of time.

FAITHFUL - God always keeps his promises.

GENEROUS - God gives what is best and beyond what is deserved.

GLORIOUS - God displays His greatness and worth.

GOOD - God is what is best and gives what is best. He is incapable of doing harm.

HOLY - God is perfect, pure, and without sin.

IMMUTABLE/UNCHANGING - God never changes. He is the same yesterday, today, and tomorrow.

INCOMPREHENSIBLE - God is beyond our understanding. We can comprehend Him in part but not in whole.

INFINITE - God has not limits in His person or on His power.

JEALOUS - God will not share his glory with another. all glory rightfully belongs to him.

JUST - god is fair in all his actions and judgements. He cannot over-punish or under-punish.

LOVING - God feels and displays infinite, unconditional affection toward his children. His love for them does not depend on their worth, response, or merit.

MERCIFUL - God does not give his children the punishment they deserve.

OMNIPOTENT/ALMIGHTY - God holds all power. nothing is too hard for God. What He wills He can accomplish.

ATTRIBUTES OF GOD

OMNIPRESENT - God is fully present everywhere.

OMNISCIENT - God knows everything, past, present, and future - all potential and real outcomes, all things micro and macro.

PATIENT/LONG-SUFFERING - God is untiring and bears with His children.

PROVIDER - God meets the needs of his children.

REFUGE - God is a place of safety and protection for his children.

RIGHTEOUS - God is always good and right.

SELF-EXISTENT - God depends on nothing and no one to give him life or existence.

SELF-SUFFICIENT - God is not vulnerable. He has no needs.

SOVEREIGN - God does everything according to His plan and pleasure.

TRANSCENDENT - God is not like humans. He is infinitely higher in being and action.

TRUTHFUL - Whatever God speaks or does is truth and reality.

WISE - God knows what is best and acts accordingly. He cannot choose wrongly.

WORTHY - God deserves all glory and honor and praise.

WRATHFUL - God hates all unrighteousness.



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PRAYER PROMPTS

Lord, You are good, gracious, patient and loving. Help us to know that you care for us and help us live according to Your Word. Amen.

IF TIME ALLOWS:

Help the students in your group practice memorizing the books of the Bible:

- Torah: Genesis-Deuteronomy
- History: Joshua-Esther
- Poetry: Job-Song of Solomon
- Major Prophets: Isaiah-Daniel
- Minor Prophets: Hosea-Malachi
- Gospels: Matthew-John
- Paul's Letters: Romans-Philemon
- General Letters: Hebrews-Revelation

MISSIONS EMPHASIS:

For the months of September and October we will be collecting money for the Connie Maxwell Children's Home. Please visit their website for pictures and descriptions of some of the services they offer that you can share with your group. A generous donor will match all of our donations. Encourage your class to collect money and donate it in the giving funnel in the upstairs lobby. Students can donate with their families as they arrive, or you can go together as a class on the way back to the Worship Center at the end of SS.

REVIEW UNIT VERSE:

Work on memorizing this weeks verse with the students in your group. You can use the first letter of each word in the verse to help with this. For example, the unit verse would look like this:



Application Questions

LOOK UPWARD



- How does this story apply to your relationship with God?
- What does it teach you about Him- His will and His heart?
- What aspect of His character is He inviting you to experience and enjoy?
- How will you benefit by applying the truths of this story in your relationship with God?
- What practical steps can you take to live out these truths in your relationship with God?

LOOK INWARD



- How does this story apply to your heart and your own spiritual growth?
- What does it teach you about yourself, your needs, or your goals in life?
- In what aspects of your personal life is God inviting you to grow and mature?
- How will you benefit by applying the truths of this story inwardly?
- How will those around you benefit?
- What practical steps can you take to allow these truths to help you grow spiritually?

LOOK AROUND



- How does this story apply to your relationship with others?
- What does it teach you about how to see others and relate to them?
- What is god inviting you to do differently in your relationships?



Application Questions

LOOK OUTWARD

- How does this story apply to your ministry and mission in life- to your role in God's kingdom, in society, and in the world?
- What does it teach you about God's purposes for the world?
- What part of His mission is He inviting you to participate in?
- How will you benefit by applying the truths of this story in your ministry?
- How will the world benefit?
- What practical steps can you take to live out these truths in the world?

LOOK FORWARD

- How does this story apply to your future, both in this age and in eternity?
- What does it teach you about God's plan for your life, now and forever?
- What aspects of eternity is God inviting you to participate in?
- How will you benefit in the future by applying these truths now?
- How will God's kingdom benefit?
- What practical steps can you take to impact eternity now with these truths?