

Old Testament Survey
Lesson 25 – Lamentations
Valley Bible Church Adult Sunday School
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Review

In the first book of the Bible (Genesis) is the record of the creation and the fall of man. God creates everything in 6 days including man in His own image. The man and his wife lived in paradise, but they sinned by disobeying God. The consequence of their sin is that they are cast out of the garden and sin and death enter the world. In the midst of the “curse”, God provided the promise of a redeemer. The story continues with God’s plan of redemption. Humans multiplied and filled the earth, but were extremely wicked. God punished sin by destroying the world by a flood. All people died except Noah, his sons and their wives who were saved on the ark. People continued to multiply, but tried to build the Tower of Babel and God confused them by giving different languages and separating the peoples.

The story continues with Abram whom God chose and promised that he would be the father of many nations and all nations would be blessed through him. The story of Job happened. Abram left his homeland and followed God’s direction together with his nephew, Lot who settled in a city named Sodom. God destroyed Sodom and Gomorrah because of the extreme wickedness of sin there. God changed Abram’s name to Abraham. Abraham had two sons: Ishmael (the father of Arabs) and Isaac (the promised son). Isaac had twin sons: Esau (the first born, who sold his birthright to his brother for a bowl of stew) and Jacob (who believed God and was renamed Israel). Jacob had 12 sons who became the 12 tribes of Israel. Joseph, his favorite son, was sold into slavery in Egypt by his jealous brothers and became the next-in-command to Pharaoh in Egypt. God gave Joseph the meaning of Pharaoh’s dream, foretelling of a famine to come and Joseph prepared for it. God saved his people from the famine and from the influence of the idol worshiping Canaanites by moving them to Egypt. Their descendants became slaves in Egypt and stayed there for 400 years.

Moses was chosen by God to lead the people out of slavery and to the Promised Land (in the books of Exodus, Leviticus, Numbers, and Deuteronomy). He received the Ten Commandments and taught God’s law to the people. The people sinned multiple times, but finally sinned by failing to enter the Promised Land and were judged and punished to wander for 40 years in the wilderness. Moses died and Joshua took over leadership of the Jews and lead the people into the land (in the book of Joshua). The land was divided among the 12 tribes who were led by judges (deliverers from cycles of rebellion, retribution, repentance, and restoration) the last of whom is Samuel (in the book of Judges). Next was the first king of Israel, Saul who was a “king like the nations”. Then came David. Throughout we saw David’s fame and shame and then his son Solomon’s fame and shame (1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles and also Psalms, Proverbs, Ecclesiastes, and Song of Solomon). During Solomon’s reign the nation of Israel enjoyed its largest borders and a period of peace but after his death, the nation was divided into two parts, each with their own king. The northern kingdom was called Israel and the southern kingdom (which included Jerusalem) Judah.

Next was the period of the Kings (1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles), all bad in the north and many bad ones and a few good ones in the south. During this period we have most of the “major” and “minor” prophets. Both nations were eventually defeated, the north first then the south, and Judah became slaves to the Babylonians. During this time Daniel served the king of Babylon and then Persia. A group of Jews returned to Jerusalem under Ezra and then Nehemiah and they re-established the worship in the temple. The nation was never established again and it goes on from captivity to captivity until the Romans.

Introduction to Lamentations

Jeremiah has just prophesied the conquest of Judah and destruction of Jerusalem and temple. The reason for judgment was clear:

¹²You too have done evil, even more than your forefathers; for behold, you are each one walking according to the stubbornness of his own evil heart, without listening to Me. Jer 16:12

³O LORD, do not Your eyes look for truth? You have smitten them, But they did not weaken; You have consumed them, But they refused to take correction They have made their faces harder than rock; They have refused to repent. Jer 5:3

Even in the midst of the prophecies of judgment, God provided a way out. If they repented and turned to serve the Lord then the judgment would be abated. The judgment was progressive – in three stages, providing time for repentance. After much longsuffering, judgment finally came in 586 BC with the destruction of Jerusalem and the temple.

| <u>Date</u> | <u>King/Prophet/Event</u> |
|----------------|--|
| 722 | Israel Falls to Assyria |
| 627-561 | Jeremiah's Ministry |
| ca. 609 | Habakkuk's Ministry |
| 609 | Jehoahaz |
| 609-598 | Jehoiakim |
| 605 | Exile: Stage #1 Daniel and a few taken captive to Babylon |
| 605-536 | Daniel's Ministry |
| 598-597 | Jehoiachin |
| 597 | Exile: Stage #2 10,000 Jews taken captive to Babylon |
| 597-586 | Zedekiah |
| 593-570 | Ezekiel's Ministry |
| 586 | Judah Falls to Babylon (Exile: Stage #3 Destruction of the Temple and Jerusalem) |

The date of writing of Lamentations is probably 586 or 585 BC. The tone of Lamentations seems to indicate a time soon after the destruction of Jerusalem and the temple.

The Hebrew title of the book is *הִקְוִי* [á,ka], (“How ... !”), the first word found in 1:1, 2:1; and 4:1. Because of its subject matter, the book is also referred to in Jewish tradition as *qinot*, “Lamentations,” which is the title given to it in the Greek Septuagint and Latin Vulgate. The term Lamentations is from a Greek verb translated “to cry aloud.” That expresses the tone of this book which is a series of five dirges, or melancholy poems (one in each chapter), mourning over the destruction of “David's City.” The poems are written in a cadence called a “limping meter,” (with three beats in the first line trailing away in a mourning two-beat line) which was the common step used in Jewish funeral processions. They are typical Old Testament dirges including words of complaint, petition, and confidence. The first, second, and fourth are acrostics of twenty-two verses (lines). Each verse begins with a word whose first letter corresponds to a letter of the Hebrew alphabet, each in turn. The third, or center chapter, is also an acrostic but three verses (a triplet) are allotted to each Hebrew letter. The last poem is also one of twenty-two lines but is much like a lament psalm and is not an acrostic. The next table shows the acrostic formula for Lam 1.

| Hebrew Alphabet | Lamentations Chapter 1 |
|-----------------|--|
| | איכה 1 |
| א | 1 איכה ו לשבה בְּדוֹד הָעִיר רַבֹּתֵי עֵם הָיְתָה כְּאַלְמָנָה רַבֹּתֵי בָגוֹלִים שְׂרָתֶי בְּמִדְיָנוֹת הָיְתָה לְמָס: |
| ב | 2 בְּכֹו תִכְפֹּה בְּלִילָה וְדַמְעָתָהּ עַל לְחִילָה אֵיזוֹלָה מִנְחָם מִכְּלֵי־אֲהָבָיָהּ כְּלִי־רַעֲיָהּ בְּגָדוֹ בָּהּ הָיָה לָהּ לֹא־בָבִים: |
| ג | 3 גְּלָתָהּ יְהוּדָה מִעֲנִי וּמְרֹב עֲבֹדָהּ הִיא יִשְׁבֶּה בְּגוֹלִים לֹא מִצָּעָה מְנוּחַ כְּלִי־רִדְפָיָהּ הַשְׁיִיגָהּ בֵּין הַמְצָרִים: |
| ד | 4 דְרָכֶי צִיּוֹן אֲבֵלוֹת מְבֹלִי בְּאֵי מוֹעֵד כְּלִי־שְׁעָרֶיהָ שׁוֹמְמִין כַּהֲנִיָּה נֶאֱנָחִים בְּתוֹלְתֶיהָ נוֹגָוֹת וְתִיא מֵרָלָה: |
| ה | 5 הֵי צָרָה לְרֹאשׁ אֵיבָיָהּ שְׁלוֹ פִי־יְהוָה הוֹגָה עַל רֶב־פְּשָׁעֶיהָ עוֹלָלָהּ הִלְכוּ שְׂבִי לִפְנֵי־צָר: |
| ו | 6 וַיָּצֵא כְּלֵי־הַדָּרָה הָיָה שְׂרָיָהּ כְּאֵילִים לֹא־מִצָּאוּ מִרְעָה וַיִּלְכוּ בְּלֹא־כֹחַ לִפְנֵי רוּחַ: |
| ז | 7 זָכְרָה יְרוּשָׁלַם יְמֵי עֲנִיָּה וּמְרוּדֶיהָ כֹּל מִחֲמִדֶיהָ אֲשֶׁר הָיָה מִימֵי קֹדֶם בְּנִפְלַע עֲמָה בִּי־דָצָר וְאִין עוֹזֵר לָהּ רְאוּהָ צָרִים שָׁחֲקוּ עַל מִשְׁבַּתָּהּ: |
| ח | 8 חֲטָא חֲטָאָה יְרוּשָׁלַם עַל־כֵּן לְנִידָה הִנָּתָה כְּלִי־מִכְבָּדֶיהָ הִזִּילוּהָ כִּי־רָאוּ עֲרוֹתָהּ גַם־הִיא נֶאֱנָחָה וַתִּשָׁב אַחֲוֹר: |
| ט | 9 טִמְאָתָה בְּשׁוֹלָיָהּ לֹא זָכְרָה אַחֲרִיתָהּ וַתִּרַד כְּלָאִים אִין מִנְחָם לָהּ רָאָה יְהוָה אֶת־עֲנִיָּי כִּי הִגִּדִיל אוֹיֵב: |
| י | 10 יְדוֹ פָרַשׁ צָר עַל כְּלִי־מִחֲמִדֶיהָ כִּי־רָאָתָה גוֹיִם בָּאוּ מִקִּדְשָׁהּ אֲשֶׁר צִוִּיתָה לֹא־יָבֹאוּ בַקִּהַל לָךְ: |
| יא | 11 כְּלֵי־עֲמָה נֶאֱנָחִים מִבְּקוֹשָׁים לָחָם נִתְּנוּ בְּאֶכֶל לְהַשִּׁיב גִּפְשׁ רָאָה יְהוָה וַהֲבִיטָהּ כִּי הִנִּיתִי זוֹלָלָה: |
| לב | 12 לֹא אֵלֵיכֶם כְּלֵי־עֲבָרֵי דָרָה הִבִּיטוּ וְרָאוּ אִם־יִגֹּשׁ מִכְּאוֹב כְּמִכְּאוֹבִי אֲשֶׁר עוֹלָל לִי אֲשֶׁר הוֹגָה יְהוָה בְּיוֹם חֲרוֹן אַפּוֹ: |
| לד | 13 מִמְּרוֹם שְׁלַח־אֵשׁ בְּעֲצַמֹתַי וַיִּרְדָּנָה פָּרַשׁ רִשָׁת לְרַגְלֵי הַשִּׁיבִנִי אַחֲוֹר נִתְּנִי שְׁמָמָה כְּלֵי־הַיּוֹם דָּוָה: |
| לה | 14 נִשְׁקַד עַל פְּשָׁעֵי בִידוֹ יִשְׁתַּרְגְּוּ עָלוּ עַל־צוּאָרָי הַכְּשִׁיל כַּחַי נִתְּנִי אֲדֹנָי בִּידֵי לֹא־אוּכַל קוֹם: |
| לו | 15 סֵלָה כִּל־אֲבִירִי וְאֲדֹנָי בְּקִרְבִי קָרָא עָלַי מוֹעֵד לִשְׂבָר בַּחֲוָרִי גַת דָּרָה אֲדֹנָי לְבַתוֹלַת בְּתִי־הַיְהוּדָה: |
| לז | 16 עַל־אַלְהָה וְאֲנִי בּוֹכִיָה עֵינַי וְעֵינֵי יְרֻדָה מְיוֹם כִּי־רָחַק מִמֶּנִּי מִנְחָם מִשִּׁיב נִפְשֵׁי הָיָה בְּנֵי שׁוֹמְמִים כִּי גָבַר אוֹיֵב: |
| לח | 17 פָּרַשָׁה צִיּוֹן כִּי־יָדִיָה אִין מִנְחָם לָהּ צָנָה יְהוָה לִבְעֻקֵּב סִבִּיבֵי צָרִי הָיְתָה יְרוּשָׁלַם לְנִדָה בֵּינֵיהֶם: |
| לט | 18 צַדִּיק הוּא יְהוָה כִּי פִיהוּ מְרִיתִי שְׁמַעוּ־נָא כֹּל־ וְרָאוּ מִכְּאוֹבִי בְּתוֹלְתֵי וּבַחֲוָרֵי הִלְכוּ בְּשִׁבִי: |
| לע | 19 קָרָאתִי לְמֵאֲהָבֵי הַמָּה רְמוּנֵי כַּהֲנֵי וְזִמְנֵי בְּעִיר גָּעוּ כִּי־בִקְשׁוּ אֶכֶל לָמוֹ וַיִּשְׁיבוּ אֶת־נַפְשָׁם: |
| לפ | 20 רָאָה יְהוָה כִּי־צָר־לִי מְעֵי חֲמַר מְרוֹ גִּהְפֹד לְבַי בְּקִרְבִי כִּי מָרוּ מְרִיתִי מִחֲוִץ שְׂפָלָה־חָרָב בְּפִיט כְּמוֹת: |
| לד | 21 שְׁמַעוּ כִּי נֶאֱנָחָה אֲנִי אִין מִנְחָם לִי כְּלֵי־אֵיבֵי שְׁמַעוּ רַעַתִּי שִׁשׁוּ כִּי אֲתָה עֲשִׂיתִּי הַבֹּאֶת יוֹם־קָרָאת וְיִהְיוּ כְּמוֹנֵי: |
| לז | 22 תִּבְא כְּל־רַעַתְם לִפְנֵי וְעוֹלָל לָמוֹ כְּאֲשֶׁר עוֹלָלָת לִי עַל כְּל־פְּשָׁעֵי כִּי־רַבּוֹת אַנְחָתִי וְלִגִּי דוּי: |

Author

The vast majority of Jewish and Christian Bible scholars agree with the traditional historic view, that Jeremiah wrote both books. The translators of the Greek Septuagint and the Latin Vulgate were so sure they even added a superscription under its title saying, "*Jeremiah sat weeping and lamented with this lamentation over Jerusalem.*"

“Jeremiah wrote Lamentations as an eyewitness, possibly with Baruch's secretarial help during or soon after Jerusalem's fall in 586 BC. It was mid-July when the city fell and mid-August when the temple was burned. Likely, Jeremiah saw the destruction of walls, towers, homes, palace, and temple; he wrote while the event remained painfully fresh in his memory, but before his forced departure to Egypt ca. 583. The language used in Lamentations closely parallels that used by Jeremiah in his much larger prophetic book." The MacArthur Study Bible

Theme and Purpose

The question needs to be asked: If the fall of Jerusalem was orchestrated by God as a punishment for incessant idolatry and apostasy, why bother to cry out? Wasn't Jeremiah's message that Judah's doom was sealed and Babylon would destroy Jerusalem? Jeremiah clearly acknowledges the fact that Judah's sin led to the destruction of the temple and Jerusalem. However, in the midst of the calamity, he knows his Lord. He knows God is merciful, full of compassion, and true to His Word. He longed for the day when God would show His favor to His covenant people, bring judgment on their enemies, and restore His Kingdom. It is from this heart that these poems come.

Outline of Lamentations

I. First Poem: The Desolation of Jerusalem (Chapter 1)

The theme of the book is presented in the opening verses. Moral and physical calamity has been visited on Jerusalem and it is deserved. So, along with a review of the causes, comes a plea for mercy.

A. Jeremiah Weeps (1-11)

Jeremiah begins his lament by describing the scene of desolation. Jerusalem was like a widow bereft of her friends and left completely alone. She was like a beautiful princess and now she was a slave. She has been plundered by her friends and foes alike. The people are reminded that sin is responsible for this condition, "Because of the multitude of her transgressions." (v5) Her temple has been polluted and her people carried into exile. She is now like an inconsolable woman who has no one to come to her aid and has become a laughing stock because, *"she has become an unclean thing.* (v8) ... *She did not consider her future; Therefore, she has fallen astonishingly.*" (v9)

B. Jerusalem Weeps (12-22)

The personified city, itself, laments that the Lord has poured out His wrath on her. She knows she is to blame for God's judgment and for the death and exile of her people, but she seeks comforters from among those who claimed to be friends. In desperation she confesses her sin and asks for the Lord to have mercy and take vengeance on her enemies. The weight of sin presses down on the personified city. This is an accurate picture of how our own sin should grieve our heart.

¹⁴"The yoke of my transgressions is bound; By His hand they are knit together They have come upon my neck; He has made my strength fail ... ¹⁸"The LORD is righteous; For I have rebelled against His command; Hear now, all peoples, And behold my pain; ... ²⁰"See, O LORD, for I am in distress; My spirit is greatly troubled; My heart is overturned within me, For I have been very rebellious. Lam 1:14, 18, 20

II. Second Poem: The Destruction of Jerusalem (Chapter 2)

This lament describes, in gory detail, the disaster that had fallen upon Judah and Jerusalem. It is obviously written by one who saw it, experienced it, and was torn apart by it.

A. Lord's View (1-10)

Because of its evil, the Lord attacked Jerusalem as if it were an enemy. Instead of protecting the city with His power, *"In fierce anger He has cut off all the strength that is Israel;"* (v3) He has poured His anger upon it like fire, abandoning His temple and allowing His city walls to be destroyed. He has allowed the removal of its kings, its law, and its prophets. Only the old men and young women are left to mourn.

B. Man's View (11-22)

The judgment that came is viewed as a fulfillment of God's word.

¹⁷The LORD has done what He purposed; He has accomplished His word Which He commanded from days of old He has thrown down without sparing, And He has caused the enemy to rejoice over you; He has exalted the might of your adversaries. Lam 2:17

Jeremiah cries out at the plight of the children dying of hunger in their mothers' arms. He grieves with them, but calls the people to repent and beg for mercy. In the siege women ate their own children to stay alive. In the attack religious leaders were slaughtered in the temple, and the street was littered with corpses. No one escaped!

²²You called as in the day of an appointed feast My terrors on every side; And there was no one who escaped or survived In the day of the LORD'S anger Those whom I bore and reared, My enemy annihilated them. Lam 2:22

III. Third Poem: A Distraught Prophet (Chapter 3)

This lament takes the form of an acrostic in triplets. Each letter of the Hebrew alphabet leads off three verses. In many ways this dirge crystallizes the basic themes of Lamentations.

A. Jeremiah and Judah's Affliction (1-18)

The first part of chapter 3 is a cry of despair by Jeremiah. Speaking as a representative of the suffering people of Judah, Jeremiah laments God's hostile treatment of the nation. The effects of this hostility are likened to life-threatening experiences such as serious illness, injury, and imprisonment in a dark dungeon. Judah's distress is compared to traveling a winding path, filled with dangerous obstacles, being mauled by vicious animals, being shot in the heart with an arrow, being force-fed bitter food, and having one's face mashed into the ground.

B. Hope in God's Mercy (19-66)

The tone changes in verses 19-39, which form a song of hope. This is the heart of those who remember their sin and their position before God as under judgment without their sin forgiven.

¹⁹Remember my affliction and my wandering, the wormwood and bitterness. ²⁰Surely my soul remembers And is bowed down within me. ²¹This I recall to my mind, Therefore I have hope. ²²The LORD'S lovingkindnesses indeed never cease, For His compassions never fail. ²³They are new every morning; Great is Your faithfulness. Lam 3:19-23

God demonstrates faithfulness in the very fact of chastisement (3:23). His chastisement is always tempered with compassion and is never administered willingly (3:32-33). The Lord's love, compassion, and faithfulness (His mercy) had kept the nation from destruction time and time again. He would eventually deliver them, though He had to discipline them now. Jeremiah urged the people to confess their sins and come before the Lord with repentant hearts. Then he prayed a prayer of confession and called for divine vengeance on Judah's enemies who were continually taunting them. God had intervened for him in the past and he believed God would be merciful again. This passage teaches us that instead of complaining about our plight we should search our hearts, confess our sins, and return to the Lord (3:40-44).

IV. Fourth Poem: A Defeated People (Chapter 4)

In a melancholy mood, Nehemiah looks at the past and contrasts the terror and sadness of the present with the peace and joy of earlier days. The glorious City of David is now a humbled city of rubble. This chapter repeats a description of the siege, when the people waited in vain for help of deliverance.

A. Hopeless (1-20)

The description of a fallen Jerusalem continues. Jerusalem lays in ashes, its gold domes and jewels decorations plundered. The city's children, once treated as precious as gold treasure, were now treated as discarded clay pots. No one reacted to their cries for food, in fact, *"The hands of compassionate women boiled their own children; they became food for them, because of the destruction of the daughter of my people."* (v10) Their sin had been compared to that of Sodom, but the siege had brought a slow painful death far worse than Sodom's instant destruction. The great city, once thought invincible (v12) was now invaded, burned, sacked, and totally destroyed, *"Because of the sins of her prophets and the iniquities of her priests, who have shed, in her midst, the blood of the righteous."* (v13)

B. Hopeful (21-22)

Having described the conquest of Jerusalem, again Jeremiah issues a warning to Edom, one of the confederacies of nations that brought about and profited from the city's fall. Judah's time of trouble and captivity would end, but Edom had yet to face the wrath of God.

V. Fifth Poem: A Desperate Prayer (Chapter 5)

This lament also contains 22 verses, but is the only one that is not in acrostic form. That may be because it is a very spontaneous and personal prayer of confession, adoration, and supplication.

A. Confession (1-18)

Jeremiah begins by asking the Lord to look again, very closely, at what has happened to His chosen people. This time it is worded in a softer, more personal tone, "*We have become orphans without a father, our mothers are like widows.*" (v3) *The joy of our hearts has ceased; Our dancing has been turned into mourning.*" (v15) The confession is short and sweet, "*The crown has fallen from our head; Woe to us, for we have sinned.*" (v16) The personal result of sin in the child of God is described as well:

¹⁶The crown has fallen from our head; Woe to us, for we have sinned! ¹⁷Because of this our heart is faint, Because of these things our eyes are dim; Lam 5:16-17

B. Petition (19-22)

The request for help comes along with a statement of adoration, "*Thou, O Lord, dost rule forever; Thy throne is from generation to generation.*" (v19) And finally, obviously with the right heart attitude, *Restore us to Thee, O Lord, that we may be restored; Renew our days as of old.*" (v21) The book ends on a negative note. There is no assumption of forgiveness here. The people are still stiff-necked, the prophecy of seventy years of exile still stands, and the purifying fire has just begun. Because of this ending, when the book was read publicly at the memorial service, verse 21 was repeated at the end by the congregation. That is still done in orthodox services today.

Lessons

1. There is no pain comparable to the pain of spoiling our personal relationship with God.
2. The right response to that broken relationship is confession of our sin, admission of our need, asking for forgiveness, and changing our behavior. "*Restore us to Thee, O Lord*"

Homework

Read the book of Ezekiel

Discipline and Trials (Suffering)

There are times in believers lives when we undergo difficult times. Those difficult times can either be trials (another way to say suffering) or discipline. Some points to remember:

God is sovereign:

¹¹"Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O LORD, and You exalt Yourself as head over all. 1 Chron 29:11

⁹"Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, ¹⁰Declaring the end from the beginning, And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure'; ¹¹Calling a bird of prey from the east, The man of My purpose from a far country Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it. Isa 46:9-11

God will sovereignly work all things for our good:

²⁸And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. Rom 8:28

Trials are those circumstances that enter our life, with God's permission, for the purpose of maturing us. Job gives us examples of trials: financial difficulty, family calamity, personal physical difficulty, personal relationship difficulty, and persecution.

Trials come in the form of disappointments, frustrations, misunderstandings, unfulfilled dreams, unmet expectations, great loss, loneliness, fear, criticism, persecution, and conflict. Although they may start on the outside, sooner or later they end up on the inside. Trials come for the purpose of testing our faith and therefore apply to believers as well as unbelievers. If you consistently persevere through trials and never abandon your trust in God, then you prove to have genuine faith. John MacArthur in *Benefiting from Life's Trials, From Trouble to Triumph--Part 1*

Concerning trials...

²Consider it all joy, my brethren, when you encounter various trials, ³knowing that the testing of your faith produces endurance. ⁴And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing. ... ¹²Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him. James 1:2-4, 12

¹³No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it. 1 Cor 10:13

At other times we may experience what we may consider "trials" which are designed by God for a different purpose. The Bible says that God will discipline His true child who decides to walk in sin. Concerning this battle:

The believer battles the devil, the world, and the flesh. Satan is a murderer, a liar, the father of lies (John 8:44), and tempter of believers (Matt 4:1-11; Acts 5:3; 1 Cor 7:5). Satan uses the world system to propagate his lies and to entice people to sin. The world (1 John 2:15-17) is Satan's (John 12:31; 16:11) worldwide system of deception and wickedness that leaves God out and is opposed to Him. The wisdom of this world is demonic (James 3:15). Satan's aim is to make the values of this godless system seem attractive and thus to satisfy people's fleshly desires. The flesh is the sinful nature, inherited from Adam, that results in the complete corruption and depravity of our will, conscience, and intellect. At salvation we are born again (John 3:3-8), the power of the sinful nature over us is broken (Rom 6:15-23), and a new nature is imparted (2 Pet 1:4). The sinful nature is not eradicated at salvation. The flesh and the new nature are now opposed to one another and are at war. We battle the flesh so that we are not carried away and enticed by our own lust (James 1:14) as we are bombarded with and tempted by the lies of Satan that he presents in his world system.

The believer has the Word (2 Tim 3:16-17; Psa 119:9-16; Eph 5:26; John 15:7; 17:17), the intercession of Christ (1 John 2:1; Heb 7:25; John 17), and the indwelling Holy Spirit (John 7:37-39; Rom 8:9; 1 John 2:20; Eph 1:13; 4:30; Acts 1:8; Eph 5:18; Gal 6:16) as the provision in the battle against sin. The remedy for sin when it occurs in the believer's life is repentance and confession (Heb 6:1; 1 John 1:9).

The result of unrepentant sin in the believer's life is loss of fellowship (1 John 1:6); church discipline (Matt 18:15-20; 1 Cor 5:4-5); the Lord's discipline (Heb 12:6); and sometimes physical death (1 Cor 11:30).

The discipline of the Lord is designed to bring us back onto a path that honors Him. It yields righteousness.

⁴You have not yet resisted to the point of shedding blood in your striving against sin; ⁵and you have forgotten the exhortation which is addressed to you as sons,

"MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD,
NOR FAINT WHEN YOU ARE REPROVED BY HIM;

⁶FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES,
AND HE SCOURGES EVERY SON WHOM HE RECEIVES."

⁷It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? ⁸But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. ⁹Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? ¹⁰For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. ¹¹All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.