

The image features a monochromatic blue background with a soft, painterly texture. A large, white, circular shape is centered in the frame, containing the text "The Tears of Things" in a black, serif font. The circle is partially overlaid by a thick, light blue brushstroke that curves across the top. A white, wavy line extends from the left and right sides of the circle, resembling a splash or a decorative flourish.

The Tears of Things

INVOCATION

Wellspring of Truth, may your wild edges unravel what we thought we knew. Where beauty and terror breathe as one, you invite us to stay and not turn away, to witness your mystery in all that is both glorious and undone.

We reject the lies we are sold about ourselves and the world. We reclaim the truth that has been buried beneath their weight.

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The Tears of Things



 ugurgallen

For the times we have failed to see reality for what it is, open our eyes, O God.

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The Tears of Things

Characteristics of Prophets

Messenger from God

Performative Acts

Moral Conscience

Visionaries

Social Critic

Personal Sacrifice

Covenantal Role

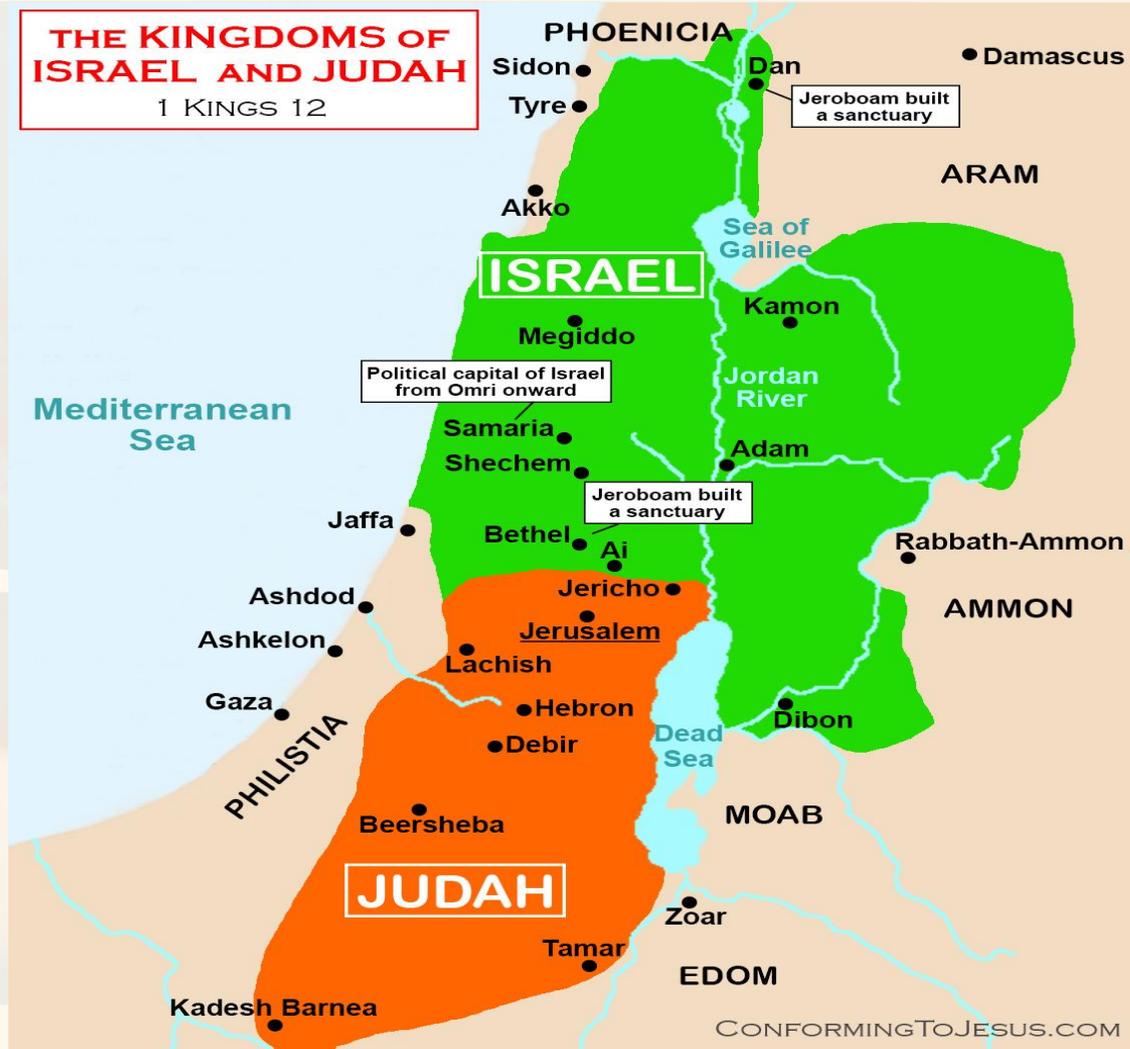
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The Tears of Things

Bias Toward the Bottom

THE KINGDOMS OF ISRAEL AND JUDAH

1 KINGS 12



Mediterranean Sea

ISRAEL

Political capital of Israel from Omri onward

Jeroboam built a sanctuary

Jeroboam built a sanctuary

JUDAH

The Message of Amos, one of the shepherds of Tekoa, that he received on behalf of Israel. It came to him in visions during the time that Uzziah was king of Judah and Jeroboam II, son of Joash, was king of Israel, two years before the big earthquake.

God roars from Zion, shouts from Jerusalem!
The thunderclap voice withers the pastures tended by shepherds, shrivels Mount Carmel's proud peak.

Because of the **three great sins** of Damascus
—**make that four**—I'm not putting up with her any
longer.

She pounded Gilead to a pulp, pounded her
senseless with iron hammers and mauls.

1. Intensification of Transgressions

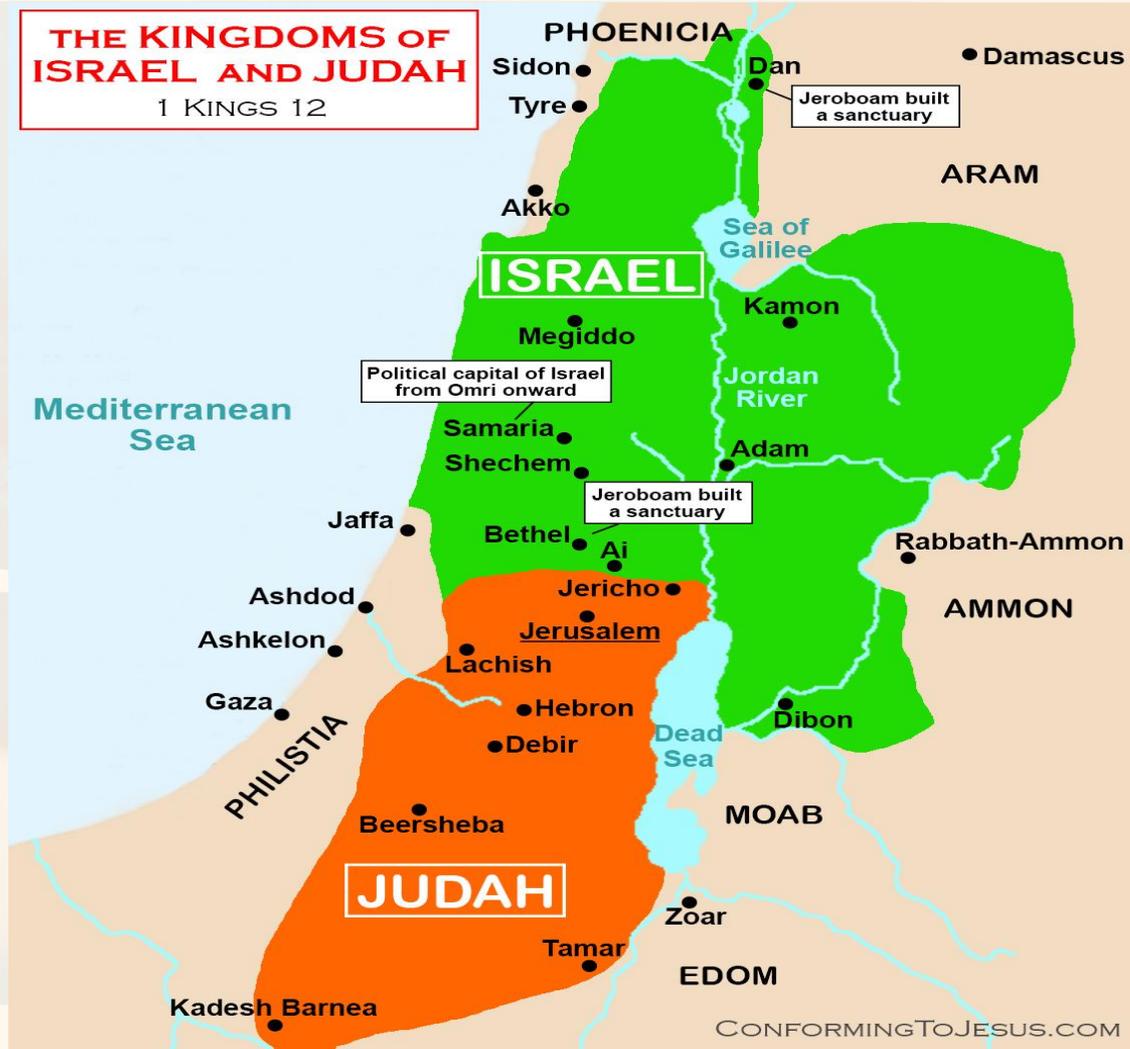
The phrase underscores that the sins of these nations (and of Judah and Israel) have reached a fullness that God can no longer overlook.

2. A Deliberate Literary Device

Repeated rhetorical structures like “for three sins ... even four” frequently appear in Hebrew poetry and wisdom literature.

THE KINGDOMS OF ISRAEL AND JUDAH

1 KINGS 12



God's Message:

“Because of the three great sins of Israel
—make that four—I’m not putting up with them any
longer.

They buy and sell upstanding people.

People for them are only things—ways of making
money.

They’d sell a poor man for a pair of shoes.

They’d sell their own grandmother!

They grind the penniless into the dirt,
shove the luckless into the ditch.
Everyone and his brother sleeps with the 'sacred whore'—
a sacrilege against my Holy Name.
Stuff they've extorted from the poor
is piled up at the shrine of their god,
While they sit around drinking wine
they've conned from their victims.

“In contrast, I was always on your side.

I destroyed the Amorites who confronted you,
Amorites with the stature of great cedars,
tough as thick oaks.

I destroyed them from the top branches down.

I destroyed them from the roots up.

And yes, I’m the One who delivered you from Egypt,
led you safely through the wilderness for forty years
And then handed you the country of the Amorites
like a piece of cake on a platter.

I raised up some of your young men to be prophets,
set aside your best youth for training in holiness.

Isn't this so, Israel?"

God's Decree.

"But you made the youth-in-training break training,
and you told the young prophets, 'Don't prophesy!'

You're too much for me.

I'm hard-pressed—to the breaking point.

I'm like a wagon piled high and overloaded,
creaking and groaning.

“When I go into action, what will you do?

There’s no place to run no matter how fast you run.
The strength of the strong won’t count.

Fighters won’t make it.

Skilled archers won’t make it.

Fast runners won’t make it.

Chariot drivers won’t make it.

Even the bravest of all your warriors
Won’t make it.

He’ll run off for dear life, stripped naked.”

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Bias Toward the Bottom

“Righteousness,” or in Hebrew, *tsedaqah*, refers to a standard of right, equitable relationships between people, no matter their social differences. “Justice,” or in Hebrew, *mishpat*, refers to concrete actions that you take to correct injustice and create righteousness. And so both of these are to permeate the life of God’s covenant people like a rushing stream fills a dry riverbed.

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Bias Toward the Bottom

I will restore David's house that has fallen to pieces. I'll repair the holes in the roof, replace the broken windows, fix it up like new. David's people will be strong again and seize what's left of enemy Edom, plus everyone else under my sovereign judgment."

"Yes indeed, it won't be long now."

"Things are going to happen so fast your head will swim, one thing fast on the heels of the other. You won't be able to keep up. Everything will be happening at once—and everywhere you look, blessings!

Blessings like wine pouring off the mountains and hills. I'll make everything right again for my people Israel:

“They'll rebuild their ruined cities.

They'll plant vineyards and drink good wine.

They'll work their gardens and eat fresh vegetables.

And I'll plant them, plant them on their own land.

They'll never again be uprooted from the land I've given them.”

God, your God, says so.

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Bias Toward the Bottom

“You have stolen my dreams and my childhood with your empty words...We are at the beginning of a mass extinction, and all you can talk about is money and fairy tales of eternal economic growth. How dare you!”

Greta Thunberg

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