

**Wisdom for Relationships**  
**Psalms of Lament: Hope in Sorrow**  
**Psalm 13**  
**Dr. Dan Doriani**

Turn in your Bibles to Psalm 13. I want to say two words. First of all, so glad for the Campus Outreach folks who are here. If you don't know about Campus Outreach, it's been a long term and y potent ministry of this church and they deserve all of our support and our love.

We're glad you're here today. Second, if you're a new person to the city of Birmingham, you have found one of God's fine, beautiful, faithful churches. And I feel free to say that because I've only been here for a little while. I'm also new to the area, and this is a marvelous place. If you're looking for a church home tonight, we're going to continue our series of "the theology of" tonight. We did Theology of War, Theology of Race and Ethnicity and Emotions. And tonight it's going to be Theology of Creation Care.

I want to read to you from God's Word. Now, again, if you're a visitor, you're walking into a series on the Psalms and Wisdom this summer. And today is a sample of lament in Psalm 13, God's word.

*David says, how long, oh Lord, will you forget me forever? How long will you hide your face from me? How long must I wrestle with my thoughts. And every day have sorrow on my heart? How long will my enemy triumph over me? Look on me an answer, O Lord my God, give light to my eyes or I will sleep in death. My enemy will say, I have overcome him. My foes will rejoice when I fall. But I trust in your unfailing love. My heart rejoices in your salvation. I will sing to the Lord, for he has been good to me.*

Today we will talk about the need for lamentation, how Psalm 13 teaches us to lament, and then the role of lamentation in the life of the church, whether individuals or corporately. And then finally, we'll look a little bit at the fruit of proper lamentation. But I want to start not with God's Word, but with some stories about how people handle things that don't go well.

The first is from a TV series that I don't recommend but I mention because of an interesting character, Don Draper, the hero of a series called Mad Men. It's about advertising executives in New York City in the 1960s. The hero of the story, or anti-hero, is Don Draper, who's very talented. He's handsome, he's driven, he's successful, he's wealthy, is a top of his game, and is a man possessed with a secret. The secret is that his mother, who was not a good woman, died in childbirth, and his father, who was abusive, mistreated him constantly. He fled from home at the age of 16, joined the U.S. Army, fought in the Korean War. One of his best friends died. He decided to take on his friend's identity and did so for the rest of his life in order to get as far as he possibly could from his wretched childhood Don Draper. It worked for him at a professional level-

- driven, successful, work hard, met deadlines. But the story also implies that he was not a healthy person because he did not face his past. He had a friend and a protege. Her name was Peggy, and Peggy had a great trauma that occurred in her life, and she ended up in the hospital and then in a mental hospital. And Don went to visit her with his wisdom. And it went like this. Peggy, do you know why you're here? Peggy says in a kind of a haze, tranquilized haze, I don't know. Don says, yes, you do. You do know why you're here and you need to do what they tell you to do, and say what they tell you to say. You need to get out of here. Get out of here fast. This never happened. You will be amazed to see how much this never happened.

Now, that's the wisdom of people who grew up with plausible reasons. in an era, let's say 1930 to 1968 or something like that, an era in which World War I, World War II, the Great Depression seems to have taught people to suppress the sorrows of their life and pretend it never happened. Move on. You'll be healthy. You'll be surprised at how fast this never happened.

Now, in more recent decades, we've probably moved in the opposite direction. We tend to let the wounds from our past governance dominate us. It's almost as though, you know, I was cut 20 years ago, and I'm still oozing and bleeding and it's still festering all these years later, because I can't put it in the rearview mirror.

And there's another entertainment, kind of a light comic novel that also became, very non popular movie called Cold Comfort Farm. And one of the minor characters is Ada Doom and Ada Doom is the grandma and Ada had a trauma in her childhood. It's very vague and she uses it to excuse herself from all ordinary duties. She doesn't prepare food, it's delivered to her door. She's not polite. She doesn't work. She says the same thing whenever anybody asks anything of her. And this is her voice. I saw something nasty in the woodshed. Now, this happened to her when she was six years old. She never tells us what that nasty thing was, but she is completely debilitated from the age of 6 to 86 because she saw something nasty in the woodshed. That's hyperbole. But it does label these two characters fictional characters, label the two ways we falsely address the sorrows that occur in our life. Some people ignore and detach and pretend it never happened and move on and never deal with it. And other people wallow in it and stab themselves and incapacitate themselves with feelings of regret and unlimited grief about something that happened to them, or something they did so that they can barely move about the world.

Now, people have always discussed what we do when something difficult, painful, even traumatic happens in our life. In the day of Jesus, the Apostle Paul, the Stoics had a view. The Stoics were the main religious, ethical alternative in that day. And they said when something terrible happens, disengage, feel nothing, because, you know, the universe kind of makes its way to equilibrium. If your restaurant closed, your dream of a new enterprise ended. Take heart. Somebody else's restaurant opened. And so, in the scope of the universe, nothing bad really happened.

Jesus said just the opposite. Jesus said, blessed are those who mourn, for they will be comforted. Meaning blessed are those who mourn because God will comfort them. Take your mourning, your sorrow to God and he will comfort you says it better. Jesus says to feel pain and lament sorrow than not to feel anything at all.

I think of the unborn. You know, some people say abortion-- It's just something that happens. What can you do about it? And they just push it out of their mind. It is better to lament the death of the unborn than to feel nothing, even though lamenting is painful, because we will be comforted a thousand years before that, Solomon said, there is a time to weep and a time to laugh, a time to mourn, and a time to dance. You can't rush it if someone dear to you dies, if you suffer a divorce, if some terrible reversal occurs in your career -- you're supposed to feel it, weep over it and face it and take it to God. That's what Psalm 13 and other psalms tell us. We should grieve in God's presence. We should grieve and take it to God, even if it's raw or gloomy or despairing. And if you read the Psalms a lot, we read a little bit from Psalm 73 earlier, a number of the Psalms are almost so stark you think, how can you possibly talk to God that way? But God gave us those words to state the depth of our disarray, our sense of disorder, brokenness, chaos in the universe.

Psalm 13 has three movements. The first movement is a series of five scorching questions in a row. And then he moves in the middle, verses three and four to a plea, Lord, help me! Actually, four lines with three pleas in verses three and four, and then in five and six the mood remarkably shifts in. There's calm, even joy, even celebration.

After just a short time, Psalm begins. I'm going to read it to you again, if I may, with a question. How long, O Lord? How long will you forget me? Forever. Now look, my life is going so poorly. There are things that are so incomprehensible. This grief, this tragedy that entered my life is so incomprehensible. The only possible explanation for what just happened is that you don't even see me anymore. You've turned your face away from me. You've forgotten me. You've hidden your face from me. Do you ever walk down the street and you look at somebody and you see them. You know them. You make eye contact with them and they turn away before you can make full eye contact. So I don't want to look at you is the impression you get. And the psalmist says, that's the sense I get from you, Lord. I feel like I'm looking at you and you look away when I look at you, how long will you turn your face from me? That's a question. Three questions. For how long will I wrestle with my thoughts and have sorrow on my heart? How long will my enemy triumph over me?

David isn't actually seeking information when he asked these questions. It's almost an accusation. I know what you've done. You've turned away from me. You've hidden your face from me. I just want to know how long going to keep this up? How long are you to fail in your basic duty of covenant loyalty to me? There's no polite warm up. There's no precautions. He just lays it out there. He is sure that God has forgotten him. The proof is his enemies. We're triumphing over him, laughing at him. Just want to know how long when we you turn back.

Martin Luther talks about this. Martin Luther was a man who presented the gospel and represented the gospel. to the church of the West in the 16th century, 1517, 18 onward, and for sharing the gospel, presenting it boldly. He spent most of his adult life from about the age of 37 on under a death sentence. If the emperors minions laid their hands on him, they would have killed him and they would have tortured him first. And so he speaks about the Psalms because he understands them. He says, you know, in the midst of a feeling of anguish, hope itself despairs, hope despairs, and yet despair eventually hopes. What did you mean by that? He meant that when you turn to God and ask him for help you with hopeful thoughts. Your hope disappears. And yet somehow, when hope disappears, it's as though when a believer can't entirely disappear somehow, and hope comes around again. Let me put it this way if he's so sure God has forgotten him, why is he bothering to ask God when he says, how long have you forgotten me? When will it ever stop? He's at least taking the question to God and expects God still yet again to answer. How long will you hide your face? It means I expect you to turn your face toward me again someday. And I'm asking you to do that. Verse two tells us that David is doing what people do when they're in distress. He's trying to find a way to escape. He's trying to come up with plans. Look at verse two with me. He says, how long will I struggle? I'm struggling with counsel or advice or plans. He contrives plans. He's saying by day, maybe this is the way out. And then one by one, he realizes his plans. The counsel he's getting from people - It's not very good. It's not moving forward. And at night, he lies in his bed and he keeps coming up with more plans. And every time he comes up with another plan, he sees it as impossible. Will never come to pass. He's got a boiling cauldron of ideas, but there's nothing in the cauldron except water. There's no stew. There's nothing there. How long is this going to go on? How long do I face death? How long will I wait for you, Lord, to intervene?

You understand that there are people in this town, in this church who are through this. And there are also people in faraway places, fellow believers in distant lands who experienced the same thing every day. Just think about our Christian brothers and sisters in Ukraine. How long will the Russians attack us? And by the way, they claim to be Orthodox Christians as we do. What's going on, Lord? How long a Christian will properly pray or think of the Christian Palestinians? And there are Christian Palestinians still living in Gaza who didn't vote for Hamas and ask, Lord, how long do I have to endure this, this life in which I'm under people I completely disapprove of and their sins are causing us to suffer? How long, Lord, will this go on? David. You know David had enemies. He says, how long will my enemies do their work? They're going to triumph over me.

You know that David was hated by his king Saul. From the age of 20 to the age of 30. He was hated because he was godly and brave and bold. He was successful in war. He was a singer, saw himself, employed him as a singer to calm him down. And the more good David did, the more Saul wanted to kill him. And then, of course, there were Philistines who were quite interested, if they possibly could, in wiping Israel off the face of the earth. I know you all know the story of David and Goliath, but there's a little detail

about that that we don't pay attention to and that is it tells us in verse seven, chapter 17, early first couple verses, that the battle occurred in the Valley of Elah. Now, the Valley of Elah is more than half way from the coast where the Philistines lived to Jerusalem. It's like saying Mexico invaded the United States and the armed forces met them in Kansas City, Denver, Saint Louis, and Indianapolis. Can I just tell you, you're not doing real well, if you meet the Mexican Army in Kansas City, in Indianapolis, the Philistines wanted to wipe Israel out. He had enemies. This is not, you know, rhetoric. These are real words from real events.

And of course, we have lesser woes we feel rejected over. And we lament over smaller things that still hurt. You know, there's a party and everybody was invited except me. And I went to the boss and I had a proposal for the way out of this problem we're facing or this challenge we're facing at work. And the boss clearly didn't even read my proposal and just said, no, we're going another way. Our friend is cold. Those are things we lament as well.

And then David turns from this cry of despair in verses one and two to a plea, despair begins to speak to God. He says, look on me. An answer, O Lord my God, give light to my eyes, or I will sleep in death. Now that little phrase look on me is pretty clear. Turn your gaze back to me and give light to my eyes.

That little phrase *give light to the eyes* appears only a small handful times in the Bible, but they're telling. For example, in first Samuel 14, another battle between the Israelites and the Philistines has Saul making a rash decree that no one should eat anything while the battle is going on that day, nobody should stop to take nourishment, and the troops are flagging, and some people come upon some honey just at random in a field, and they take some and they eat it, and the spark of life returns to them. Their eyes sparkle. They're alive again as they take nourishment. That's the same idea.

Ezra, in a somewhat similar situation, when there's a lot to lament, the Babylonians have crushed Israel, and they're hoping to rebuild the nation of Israel. Ezra prays. He asks for God's favor, and he says this. He asked God to leave us a remnant and to give us a secure hold within this holy place, trying to rebuild Israel, that God may brighten our eyes and grant us a little reviving in our slavery.

Same concept -- give light to my eyes. Brighten things up for me again, lest my enemy boast I prevailed against him. David's God's man. If you believe in Jesus, then you are God's man, or God's woman, or God's child. And David is saying, Lord, if you allow me to be vanquished, it hurts me, but it hurts you too -- I'm your son. We could say I'm your daughter. Don't let enemies vanquish me please. Then verses five and six have a remarkable shift of mood. In verses five and six, the tone changes, the gloom dissipates. Let me read the words to you again in verse five.

*But I trust in your unfailing love. My heart rejoices in your salvation. I will sing to the Lord, for he has been good to me.*

And we think, how could things change so radically from verses one and two, the verses five and six? Now there are three options.

Option number one is that by simply laying out his prayer, God spoke to him as he prayed, as he lamented, I mean that sometimes when we think about prayer, we think about petitions. Prayer is asking God to do things for us, and it is that in part, but to some degree, prayer is just telling God what's on our mind and laying things out before him. And sometimes in that process, just by laying it out before God, we begin to hear him nudge us or comfort us as we go. Maybe that's what happened to David.

Another possibility is that David took his time between verses one and six. There's no reason to believe he wrote it all at once and felt the anguish, and then went to the temple, or went to a priest who was a counselor or a prophet who counseled him, and he went and that voice, that friendly, wise, godly voice, a voice with divine wisdom, said, this is what I have for you from God's Word.

That's definitely a possibility. We know that happens because there was a woman in I Samuel named Hannah who had no children. Early in the book of I Samuel, she went to the Tabernacle and she was praying so long, so hard, so fervently that the priest leave. Eli thought -- She's drunk, just muttering along and she said, no, I'm not drunk. I'm pouring out my heart before the Lord. And as she poured her heart up before the Lord, the Lord heard her and sent her Eli who gave her counsel and encouragement, and said, you will be a mother. And she was. That's a second possibility.

The third possibility is that time elapsed between verses one, two, three and four in verses five and six and then during that time God actually acted. He did something. He gave deliverance to David from his enemies, silenced them.

And any of those three can happen in history and to us. When we lament, we can meet with God, he comforts us. We can hear from the wise people who love us, or God simply intervenes and sets us free.

How long the Lord will you forget me forever? It's a cry of faith. It's a willingness to say I experienced the world as it really is, and I expect you to do something now. We can do something with this language. In the Psalms of Lament, there are two types. There are individual laments. I am grieving, I am suffering, I do not understand what's happening to me. And there are corporate laments. We are suffering. We cannot comprehend what's happening to us as a group and they're both valid together. We can sing psalms all man and solo at night or in the morning. We can present our lamentations and say, I weep, I hope, or we weep, and we hope.

One of my friends, a scholar, said this about the Psalms lament. He said, there's really three kinds of psalms of lament. Some are very optimistic. They kind of go like this God, you are able to deliver, and I believe that you will do so. And some are a little bit more troubled or uncertain and they have this tone, God, you are able to deliver. Please do so. And some are more insistent -- Psalm 13 Lord, you are able to deliver. And why

don't you? And again, we can say all three of those to God, because we can be honest with the Lord. We can bring our tears to language. One person said, everything must be brought to speech, and all speech must be brought to God. If you're having a feeling, bring it to fullness, express it and express it. After you express yourself, express it to God. That's all you have 60 Psalms. We have lots of instruction on how to lament. And if you're wondering if this is the kind of thing that only weak people do, can I just remind you that David, who was a great warrior who killed a lion and a bear with his own hands, who killed a giant with his own hands, who led Israel in battle, was a great singer as well, David lamented?

There's an interesting episode that illustrates the place of lamentation. So when David was running from Saul during those ten years, aged 20 to 30, at one point he and his men went out to do some counter-attacking to the Philistines. And when they got back, they found that somehow word had spread that they had left their village, and marauders came in and stole their animals, burned their homes, and had taken all their wives and all their children captive. And David pursued them, and he won them all back, defeated them. But before he pursued them, he lamented, it says in I Samuel 29, his men wept until they had no strength to weep anymore. It's almost as though he said, look, we're going to go capture these people. But the first thing we need to do is lament. We need to take it to God and say, Lord, we're just crushed by this. You have to come through for us. And after they did, they got up. And every woman and every child and every camel was retaken.

And then there's somebody like Jeremiah who's called the weeping prophet by people. Jeremiah did not like the fact that he had to become a man who was leading Israel into lamentation. The Lord called him to declare the sin and coming judgment upon Israel. And he says, Lord, my friends hate me. I've been thrown in a pit. I've been thrown in stocks. I never asked for this. Lord, you overpowered me, he says. In one place. In another place he says your word, which I don't want to proclaim, is like a fire shut up in my bones. I'm weary of holding it in, indeed I cannot. And then he says, cursed be the day I was born. Let me think. Prophets aren't supposed to say that. That's not the way godly people operate. But Jeremiah said, he said it to God. God eventually comforted him. He said, why did I ever come out of the womb?

Now there's a sort of a counter to this in Christian circles. A friend of mine calls it the happy clappy kind of Christian. And, there's a man named Richard Loveless who wrote a song that I do not love, called Every Day with Jesus Is Sweeter Than the Day Before. You might know that song. Maybe you didn't like it, I don't know, but I wonder if I could I would talk to him. The song was written in 1936, if I recall. The song makes me wonder and I want to ask him -- Richard, did none of your friends ever get cancer? Do you live in a world where orders do not rupture? Where children are born with chromosomal abnormalities? Do you live in a place where no one ever dies before the age of 85? No one ever gets dementia. I mean, who are you? How can you say that? Every day is sweeter than the day before?

Now, look, I'm not trying to judge the man. I'm sure he's a godly man who wanted to live a faithful life before the Lord. But he's not thinking of the whole canon. The whole canon says you're allowed to weep and lament. Now, there are different ways to do this, and there are good ways, and there are bad ways. And for those of you who like lists, I'm going to give you a list five items. There are five ways we avoid lamenting.

The first way we avoid lamenting is to distract ourselves. Turn on an entertainment. Turn on some music. Put those universal earbuds into your ears. It's no longer possible. You know at my gym. You can't even get in unless you have earbuds. It's a new rule. It seems like it anyway. Distract yourself. That's number one.

Number two, become angry. Blame your enemies. Blame the bad guys. Blame somebody. Castigate the fools, become angry. That's number two way to avoid lamenting.

Number three. Dead in your soul. Feel nothing. Yes, yes. My beloved one died. Yes. I'm divorced. Yes, I'm terribly ill. But you know what? It really doesn't bother me. Dead in your soul. Number three.

Number four. Come up with a plan. That's what David wanted to do. I make plans, I saw counsel create an action plan, solve the problem, get to work. I'm not against working in solving problems, but take time to lament.

Number five. Pity yourself. Woe is me? But the pity turns inward instead of upward and outward to the Lord. There's nothing wrong with saying this is miserable, this is wretched. But we also say this is miserable and wretched. Lord, do you see it? Are you going to act? You're going to help me. That's what the Psalms do. Oh, so we can both lament and pray. We can lament and praise. We can lament and express how distorted the world is in defiance. We declare to God that the world is not the way he should want it to be. So we don't ignore it.

Lament, then, is a prayer and a sigh. It's a prayer with tears. Hezekiah modeled this for us. Hezekiah, one of the godly kings of Israel. The Assyrians were the most powerful people in the region at the time, invaded Israel because they were invading everybody. They were sweeping through the ancient Near East and no one could stand before them. And they arrived at the gates of Israel, having taken numerous cities of Judah and Israel. And their field commander was a polyglot linguist, we would say. And he knew Hebrew even though the Assyrians didn't speak Hebrew. And he gave a speech in Hebrew, loudly shouting to the people on the wall that they should just surrender.

Now the best thing to do is just to give up any hope of living apart from the Assyrians, because clearly the God's, their field commander said, are on our side and not your side specifically. They said, you know, we've been invading people for a while, and everybody calls in their gods and all their gods have been crushed and destroyed. Our gods are clearly stronger than your gods. Hezekiah got what we would call today a transcript of the speech, got it written down, and he took it into the temple, and he



presented to God. He said, Lord, would you take a look at what these people said. They said that their gods are more powerful than you. They said that no other God in this world could stand. We might as well just give up. And Lord, you're the living God. You can't tolerate this kind of blasé army. Do something. And that occasion God did something dramatic and fast. He defeated the Syrian army, and the king who was behind it all, was dead in a matter of a few weeks.

And so, we take our griefs to God. We take our griefs to God the right way with faith. Judas, you know, he was filled with grief for what he did, but he didn't take it to God. He turned inward. We take our grief inwardly and we express it to God. That's known as repentance.

Now, I've agonized over this sermon to some degree because, I have largely a big chunk of my life I disregarded even as a Christian. I disregarded what this psalm, and other psalms say. I'm not saying I disregard it all time. I'll tell you what happened.

I've had my fair share of sorrows. For example, my wife and I had a very painful miscarriage years ago. Two of my good friends died in their 50s. Just gone suddenly. Prime life, very healthy men in every way. Godly men gone. And you've had sudden, unexpected, traumatic deaths in your life as well. And I'll say, by God's grace, I think I did a pretty good job of lamenting some of the sorrows in my life. And there are sorrows you may want to lament and some you must lament.

So, for example, when your first child goes to school, some people cry and some people say, hooray! You can lament or not as you wish. And when your children go to college. I'll just say that I shocked my children by weeping when my children, especially my first or my last, you know, the middle one, I don't know. She got lost a little bit somehow, but, I mean, I love them equally, but I don't know, it really hit me when my first one laughed. And it really hit when my when my last one left home. And you know, you can weep over those things or not. But there's some things you need to lament. And so this is what I had a hard time lamenting and the Lord helped me with that in a dramatic way. So, I've hinted at this a little bit, but I grew up in what we would call today a violent home and, my father was violent toward his children. And for me at least, physical blows were not the big problem. The big problem was, cruelty. And I grasped the home I was living in very shortly after my seventh birthday when my father took my favorite present -- the present I really loved. And he slowly, deliberately broke it in front of me, and it registered. I said, I got it, I know what house I live in and I took what some people call the terrible vow, and the vow was I will never let him hurt me again. Go ahead, I don't care, it doesn't bother me -- try to break my soul. And I'm not going to let it hurt me. I'm just not. And when you do that, you deaden something in yourself. You refuse to face reality. And that's what I did for many years. I left home at the age of 16, and I told two people -- seemed apt. I needed some help trying to deal with it. I told two people and neither one of them believed me at all. They just said, why would you say horrible things about your father? I said, okay, I get it. and then I didn't talk about it again for 34 years, and I would even listen to people counseling in the church office and they'd say, here's

what happened to me. And I would I would sit there and actually think, wow, that's terrible. That's just awful. I'm so glad I've had such an easy life. And then I would, you know, I'm supposed to be listening, but I've got this internal dialog going on. I try not to do it too much, but it happens. And the internal dialog was, oh my goodness, what am I saying to myself? My childhood is so much worse than that. I completely forgot about my childhood.

And then in December of 2006, one day I was at work. And, probably the only time that's ever happened in my life I just had to leave work. I didn't know I and I went home and I did not answer email or read a book or do any. I didn't take a nap. I didn't do anything. I just sat in the room of one of my children on the floor for four hours and lamented my childhood, lamented everything that happened for four hours. I cried for the first time about my childhood and, to everyone's surprise, my father died five hours later, and I felt intensely that this was a supernatural gift, that if my father had died first and he wasn't expected to die, it wasn't predicted -- if I if he died first before I'd lamented, I don't know what it would have been like, but I had the gift of lamenting and and saying, Lord, this is what it was like. This is what I missed. What other people have. And I say this too, to admit that it's not easy. You know, I knew the theology of the Psalms while I wasn't living them, and I lived them in some ways when my friends died, I lament they died shortly before my father. I could lament that, and I lamented my children. That was also beforehand. But the really hard things, I just I didn't practice what was in the Bible because it's hard. It's hard to take all of your grief to God. But it's good. It's right. He wants to hear our cries. He wants us to be honest when he's honest with us in the Bible. The Bible tells us all the truth. Things that are beautiful in the hard things. He tells us. He wants us to speak it back. It's not shocking him. God is not surprised to find that we struggle with things. In fact, the Bible says in Isaiah 53 that the Lord Jesus, the suffering servant, is acquainted with sorrow. He has borne our griefs and carried our sorrows. He was wounded for our transgressions. Let me say in a different way Jesus said on the cross. Psalm 22, Jesus said, My God, my God, why have you forsaken me? Truly? Because he bore the weight of the sins of the world, our sins on himself, on the cross he said, My God, my God, why have you forsaken me truly?

So that we would never say, My God, my God, why have you forsaken me? Truly we feel forsaken, but we are not forsaken because Jesus was forsaken for us. And so we can take the feelings of anguish to God. And because they're not true, he can gently correct us and say, no, I have not turned my face away from you. I am compassionate to you as a father's compassionate toward his children. So the Lord has compassion to those who fear him. That is to say, those who love him and our relationship with him and respect him. So I commend to you lamentation. I invite you to take your sorrows and griefs to God, as David did, and to go through the three stages. Lament, Lord, how long are you going to turn your face for me? You can say that to God, and then you can say, see me, answer me. Don't let my enemies triumph over me. And then you can say, but I trust in your unfailing love, and I will yet praise you.

Let's pray together. Lord, I ask that you would teach us to lament. Forgive us, Lord, when we think that there's something too hard, too big, too painful, it just has to be ignored. Lord, it's. It seems right at the time, but you've given us a better way, a path of healing. We can say how we feel to. You've given us words, shocking words. Sometimes in the Psalms and you teach us that we can say whatever we need to say to you. We will not burn your tender ears. Thank you. And, Lord, we can pray -- See me, restore me, heal me. Silence my enemies, and you will. Even if even if the final healing is not in this life, but in the life to come. And yet substantially also in this life, over and over we find healing, and we can praise you and say, I have trusted in your unfailing love.

We pray in Jesus name,

Amen.