



How Long? Psalm 6

While I finished preaching on the book of Lamentations last week, we still are not done in our study of godly lament. This week, and the next two weeks, we are going to study three different psalms that incorporate lament. The reason I decided to do this was because I hope that it helps us **to see how lament is practically incorporated into the personal life and also the corporate life of God's people.**

On a couple occasions in previous sermons in the book of Lamentations, I stated that it seems as though Western church culture doesn't know how to have a godly lament. But some of you could say, "Well, why do we need to have a godly lament? Didn't Jesus come and conquer everything? Don't we have victory in him now? There's no need for godly sorrow." But that's not the right conclusion. When Paul talks to the Corinthians about their sin, in 2 Corinthians 7, he contrasts worldly sorrow with godly sorrow over sin. And, he says that godly sorrow works repentance that leads to zeal. In other words, you won't have repentance and zeal for godliness if you don't have godly sorrow. In addition, as I have stated before, James talks about lamenting over sin. But some of you could say, "Ok, so, does that mean we just sorrow over our sins?" Well, no. The apostle Paul tells the local church in Ephesus that they are to sing "psalms, hymns and spiritual songs." Each of these words highlight a different type of lyrical style. And I want you to notice that the New Testament tells us that we ought to sing *psalms*. If we look at the psalms, there are many things incorporated into psalms, but one thing that you will see raise up again and again in the psalms is the aspect of lament. There is lament over sins. But there's also lament over living in a fallen world. There's a longing for the future day when God's Messiah will restore all things.

Now, keep in mind that psalms were intended to be sung corporately. Therefore, there's a corporate aspect to lament that should take place within our churches. Now, in our times together, there's a corporate confession of sin and confession of Jesus' victory. But is there a corporate longing for the future day? Is there an admission that events from this past week were painful? Is there room to grieve in the midst of our times of corporate worship?

This past week, I was talking with a pastor-friend of mine who leads the music of his church. I told him we were going through Lamentations and he told me something interesting. He said that there is a person who did a dissertation on church music and specifically was tracking the top 100 songs sung in church each year between 2005 and 2011. He was looking to see how many songs communicated a longing for the future day in comparison to songs that simply talk about our victory now. Were there songs lamenting and saying the way it is today is not the way it will be someday? Now, I don't think this person is against recognizing what we have today. I hope they aren't because we *must* see what we have been given in Christ *today!* But we live in a time of tension – a time where we have blessings in Christ, but we still experience fallenness of sin all around us. We can't ignore one in deference of the other. Yet, this person found that the songs in the Christians church of America are ignoring. Over the

course of six years, he only discovered 8 songs in the top 100 lists that laid out burdens and longed for the restoration of all things.

Now, some of you could say, “Why do we need to have this emphasis?” Well, think of it this way. Last year, I was in Chicago with Tracy, my boys and other family members. One of the days we were there, we went to the John Hancock building and we rode the elevator up to their restaurant. Unfortunately, it was a very cloudy, foggy day. Windows surrounded the restaurant, but we could literally only see bright white. We were in the clouds and could not see *anything*. We missed out on seeing how high we were because we couldn’t see clearly. I think that when we only focus on “happy-go-lucky,” we blind ourselves (like clouds) to both the heights and the depths of what God is doing. Now, in real life, we recognize the clouds are ruining the experience. Yet, spiritually, we can tend to want the clouds. But the Bible tells us that if someone never laments, they’re clouding their vision. **Godly lament helps us to see the depths so that we can more clearly discover the heights of God’s goodness. Godly lament sees the world’s sorrows, and then raises us to the heights of God’s joy. If we do not look down, we will not know what it means to be in the heights of God’s faithfulness.**

I wonder if many people are stuck in pits of despair because they don’t really weep over the pain and circumstances. And sometimes, Christians don’t help. Recently I read an article talking about church and the author said one of the turn-offs with churches is that many times sad people don’t feel welcomed in church because it seems like everyone is happy and everyone is supposed to always have a smile. The message doesn’t reach them because it doesn’t reach to their need. That may or may not be true as a generalization, but we can all probably admit that sometimes we can go so quickly to the remedy, that we don’t apply the salve of Christ to people’s various wounds.

So, should we corporately welcome the hurting? Yes! So, now you could be asking, “Well, what does it look like practically to apply the salve to the wounds?” Or, maybe you say, “What does it look like to lament over the pain?” These are great questions, and we see answers in Psalm 6. Remember that psalms were intended to be studied and/or sung corporately. So here, we get encouragement on what lament looks like and how we ought to process it corporately.

If you haven’t turned in your Bibles there yet, go to Psalm 6. I will pray and then we will read the entire psalm again together:

¹ O Lord, rebuke me not in your anger, nor discipline me in your wrath. ² Be gracious to me, O Lord, for I am languishing; heal me, O Lord, for my bones are troubled. ³ My soul also is greatly troubled. But you, O Lord—how long? ⁴ Turn, O Lord, deliver my life; save me for the sake of your steadfast love. ⁵ For in death there is no remembrance of you; in Sheol who will give you praise? ⁶ I am weary with my moaning; every night I flood my bed with tears; I drench my couch with my weeping. ⁷ My eye wastes away because of grief; it grows weak because of all my foes. ⁸ Depart from me, all you workers of evil, for the Lord has heard the sound of my weeping. ⁹ The Lord has heard my plea; the Lord accepts my prayer. ¹⁰ All my enemies shall be

*ashamed and greatly troubled; they shall turn back and be put to shame in a moment.*¹

1. “Looking down” requires that our prayers be honest (vv. 1-3).

When I say “honest,” I mean honest about the circumstances and even honest about how you’re feeling about them. David here calls for mercy because of what’s happened and also because of how he’s feeling. And I don’t think it’s too much of a stretch to say that David is depressed here. Verse 3 says that this soul is greatly troubled. We’ll talk about that more, but see here that David is honest about the pain in the circumstances and the pain in his soul.

So, the Psalmist starts off with his request for mercy. There are no platitudes. He does not start off with “Our Father who is in Heaven. . . .” He immediately states his request. As we read, we can see that David is in dire need. Verse 1 states the problem that David is facing. He asks that the Lord would not rebuke him in His anger or chasten him in His hot displeasure. The word for “hot displeasure” is wrath.

Now, let me ask you a question. Had David trusted in the Lord for salvation? If we answer yes, then we must come up with another question. Does God pour His wrath out on those He has rescued? Never! Romans 3:25-26 makes it clear that, “. . . God set forth [Jesus] as a propitiation [wrath appeaser] by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.”² The Bible boldly states that God did not pour out His wrath on the believer’s in the OT times. Instead, God was patient in passing over their sins so that when Jesus came, His wrath towards those believers would be directed to the Messiah.

If it is the case that Jesus has appeased the wrath of God, and God’s wrath wasn’t towards David (which is the case), then why would David say, “Don’t discipline me in your wrath?” The phrases “in your anger” and “in your hot displeasure” in the Hebrew are emphatic. It seems to indicate that David is saying that he is experiencing discipline, but not the sort that he would expect. He feels as though the discipline is getting too long. I think David would agree with James that God tests us in order to strengthen our faith; however, David is starting to believe that this test is crossing the line. It’s not just the loving discipline of the Lord. It seems to be a wrathful rebuke and discipline. Since he feels as though the discipline is not ending, that would indicate that this discipline is not merely the discipline a father has for his son, but instead, this is a discipline of an eternal sort as a King might have towards a traitor.

Have you ever felt this way? There was a man named William Cowper. He lived in the 1700’s, and wrote the hymn, “There is a Fountain Filled with Blood.” He dealt with immense depression and he once wrote: “[My friends] think it necessary to the existence of divine truth, that he who once had possession of [salvation] should never finally lose it. I admit the solidity of this reasoning in every case but my own. . . . There is a mystery in my destruction, and in time it shall be explained.”

¹ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 6:1–10.

² *The New King James Version*. 1982 (Ro 3:25–26). Nashville: Thomas Nelson.

Cowper basically says, “I believe that those who are saved will always be saved.” He even believes that he trusted in the Savior at some point, but the ongoing pain that is going on in his life causes him to say that salvation is secured for everyone else except for him. This pain and despair blinded him to the realities of the promises of God.

Personally, I can recall many times in my own life where I have felt that way. Many of you know that immediately after I became a Christian, I experienced battling with doubts. I’ve had times as a child, even before I believe I was saved, when I would call my dad into my room and ask him to pray for me because it felt as though an evil presence was around me. I had a time in college where my depression was so dark that I would lay in bed crying or I would be together with my family and not say a word. And, for me to not say a word means something is wrong.

In these seasons, we can begin to think that we are not even God’s children at all. Maybe God’s pouring out his wrath on us. Yet, there’s something that amazes me in true Christians. Even in the midst of pain, believers cannot stop praying. They may for a season, but those prayers are like burning coals in their soul that will not be put out. Instead, they will turn into flames sooner or later.

Look at David here in the psalm. Even in this trial, he says, “²Be gracious to me, O Lord, for I am languishing; heal me, O Lord, for my bones are troubled.”³ We hear David calling out to the covenant, promise-keeping God. The fact that he calls on God for mercy reveals that David does not want God’s wrath, but He desires God’s steadfast, never-ending, unstopping, always and forever love! Wrath is the exact opposite.

David calls on Yahweh. This actually reveals David’s sonship to God. All that he has spoken so far comes from David’s pain. He’s honest about how he feels and he’s honest about his desperate need. And David goes further. He uses the word “languishing,” and it’s a very descriptive word. It refers to a process of withering, and is used metaphorically to refer to strong fortifications becoming weak (Isa. 24:4, Jer. 14:2).

We can understand this type of illustrative word. The Titanic is probably a great modern example of a story of something strong becoming weak. This glorious spectacle was taken down by an iceberg. Or, think of the walls of Jericho: a well fortified city. There were actually two walls to the city. From a human perspective, there would be no way for the Israelites to take down the walls. Yet, even modern archaeology has found that those walls came “a-tumbling down.” David’s example, though, affects him personally. He once was strong. Now he’s weak. I’ve seen many godly, strong people becoming faint. I think of my grandpa who had been very active in his life. He was strong and persevering. But then came a stroke. It leveled him to the point where he couldn’t walk and he could barely speak coherently.

David is faint. Unique circumstances coming to weaken him. He’s crumbling like the walls of Jericho. He is sinking like the Titanic. He’s having a stroke in his soul, and there is only one physician who can heal him. While he wonders if God’s wrath is on him, David is like Peter who says, “Lord, to whom shall we go? You have the words of eternal life” (see John 6:66-69). He feels the weight of the discipline and acknowledges that the Lord is the Savior. In like fashion, if you are here and you feel that the Lord’s discipline is greater than you can bear. Continue to run to Him for mercy. He is the Savior. Even when you feel as though you are fainting, trust in the Savior. Who else could you go to?

³ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 6:2.

David continues to describe his fainting by saying that his bones are in agony. This is basically synonymous with the previous phrase for “faint.” To use the term “bone” reveals the depth of the pain that the psalmist is feeling. It’s reached to his bones. Yet, I think that it can reveal the physical ramifications of his depression as well. When people are depressed, there are physical ailments that go along with it. The whole person is affected. Hence David continues in verse three to say that his soul is in anguish. So, his soul is in anguish, which means that he has physical and spiritual pain.

It makes sense for someone in this state to pray to the Lord and seek his face. But, it seems that David may have already done that – maybe several times. And, David says, “Oh LORD, how long?” What’s interesting is that David does not finish that sentence? He doesn’t say “how long will you forget me?” He doesn’t say, “How long until you give me mercy?” It’s as if he is in such great pain that he cannot even finish his sentence. He’s dumbfounded. “Oh LORD, how long?”

And, I am sure that many of us have found times in our lives where we could say, “Lord, right now. Answer me right now. Don’t you want to?” And, we don’t experience the relief we wish we would have. What should we do in those moments? Now, some people might simply wallow there and say, “See, God hasn’t helped me! God doesn’t care.” But that’s not what the Scriptures call us to do. The Scriptures summon us to lay those pains at his feet and wait. When you here that you could say, “Wait?! For how long?” Well, that’s the question David asks, right? But many times in the Bible, the example we see is that in the waiting, God is calling us to trust him. And in trusting, we rehearse what we know to be true about God.

This is what we saw in Lamentations 3, too, remember? In the midst of all the pain, the Poet says that God is faithful! This is where David goes. The pain is deep, so he honestly looks down and confesses it. But he must look up and see God. So, in pain and lament,

2. **“Looking down” requires that we continually “look up” to God (vv. 4-7).**

I understand that some people can simply stay “looking down” and that’s called a worldly sorrow. But for those of us who know God and seek him, we recognize that looking down is not where we’re going to find strength. Our strength is in God himself.

Here in verse 4, David is calling God to “turn.” This is an interesting phrase. It is as if David is calling God to repent of His actions towards David. David is calling on God to do a 180 degree turn back to himself. But, why would God do that? Why should God do that? In Psalm 5:7, David declares that he will worship the Lord in the multitude of God’s steadfast, covenant-keeping, unailing, always and forever love! If God has made a promise, He is going to keep it. So what David is doing here is he is going to God, claiming God’s promises.

Someone who is depressed and hurting must always remember to move their prayers upwards towards the character of God. It is fine for us to go to God and express our feelings and where we are at, but David clearly reminds us that we ought to be people who take God’s promises with us to His throne room and find His promises as great encouragement to our souls, and a means by which we can trust the Lord even more.

But in saying this, that doesn’t mean laying our burdens is a one-time thing. I’ve heard some people essentially guilt other Christians because they’ll say, “Didn’t you lay that at God’s feet yesterday?” It’s

like they're saying, "Why are you tempted to worry or sorrow today?" Hold on. One thing that God has been teaching me about my chronic knee pain is that I had not been continually laying it at God's feet. Instead, back in October, I had one situation where I laid out my heart honestly to God, and then I moved on thinking I was relatively fine with the Lord. But then I broke down in January and realized that I hadn't been really looking to God between October and January. What I needed to do, and continue to need to do, is lay my burdens at the Lord's feet daily. I'm always in need of him and always in need of remembering that he is more sufficient and satisfying than a fully functioning knee. Ventura, remember this. God's design in pain and difficulty is not simply to make us stronger, but it's to make us more dependent on him – to lead us to love *him* more. To see him and confess that he is truly superior and all-glorious! Don't forget that. We're not learning "godly lament" simply so that we can *feel* emotionally better. Our desire should be a growing relationship with the Lord. And, in this relationship, God brings testing and God points us to himself. And, we must admit all of this.

I say this because in Psalm 6, David does quickly return to his situation and expresses how he feels. If the discipline of the Lord continues to go on, he feels like he's going to die and experience Hell. I have to be honest with you, no commentator I read agrees with the interpretation I'm about to share. I tell you this because I do not want to blind you to what may be the correct interpretation. But, I really do believe that what I'm going to say is what David is communicating and, at a minimum, it's biblically accurate.

The commentators I read say that "Sheol" is referencing the grave. David is saying, "Who can remember you in the grave." To remember is to praise God in public for His wonderful deeds. That makes sense. However, I think David's words are even stronger. If David is languishing as he said – or, depressed, then I don't know if he's just thinking about the grave. Dying in the grave could be a soothing thought to a depressed person. His emotions might lead him to think about Hell. This is what I think the languishing feel. They feel as though they might be experiencing God's wrath right now, and if that's the case, the logical conclusion is that they're going to experience God's wrath throughout all eternity.

David, clearly and succinctly says that if he goes to hell, he will never praise the Lord. Why does he say this? First, it reveals his desire. He wants to praise the Lord. Just like every believer wants to praise the Lord – or sometimes finding themselves wanting to want to. Second, he's referring back to God's character. If God really desires for all men to worship Him, then why wouldn't He answer the request of someone who wants to worship him?

We should walk away with a very important lesson for us in our sorrowing. David continues to rehearse God's promises and God's truth to his soul. Too often, we let our languishing thoughts dictate to us what reality is, but here David is preaching truth to himself. He's preaching the promises of God. In the waves of turmoil, God's promises are a strong tower. No matter how he feels, his feelings don't dictate reality. God does. What David does here reminds me of what Charles Spurgeon once said. He used the illustration that we ought to go to God with his promises in hand like a man takes his bank note to the banker. The bank note says that the cash is ours and Jesus has signed it. So it is with the promises of God! God has given us His promises so that we could enter into His court room (not arrogantly), but with humble boldness – entrusting ourselves to a faithful Creator. And we can trust that all of God's promises to us will be fulfilled because God promised them!

Truly, David acknowledges that it's only the Lord who can rescue Him. And David wants God's rescue – no one else's rescue! Now, we move into verses 6-7. And, again, David looks down. Do you see how David keeps looking down and looking up? This is a continual reality in living in a fallen world. So, David

explain more of his feelings. Let's read verses 6-7 again: ⁶I am weary with my moaning; every night I flood my bed with tears; I drench my couch with my weeping. ⁷My eye wastes away because of grief; it grows weak because of all my foes. ⁴

David is not making a specific request, although I believe he is appealing to the faithfulness of God here. If what is written in Psalm 1-5 is true, then God must care about the plight of David. Is it true that we can cast our cares on God because He cares for us? Or does God just care for some and cast away other children? Is it true that God is a Faithful Creator or is He only Faithful some of the time? Obviously the answer is that He is faithful all of the time, but David reveals that he is not seeing it clearly. David's groaning has led to him being worn out. He's "drowning in grief" so-to-speak. His tears have drenched his couch. He's crying so much that he can't see straight. He has a blurred vision.

Why such desperate emotion? The end of verse 7 says, "because of all my foes." No one knows the specific situation surrounding this Psalm. David had many enemies that sought after him, but it seems as though this psalm talks both about an internal issue of despair within David and also an external cause for despair as well.

Some of you could say, "Well, my circumstances aren't as bad as David's, so I can't relate my pain to his at all!" But the Psalms were intended to be communal. They were intended to be relatable even if our circumstances were far different from David's. So, as I see David's sorrows, I think it's only appropriate that we connect this to our sorrows, too. We're not in physical battles, but Ephesians 6:12 says, "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*."⁵ We have enemies against us all of the time. The enemy's power is strong and his wiles are intense.

So, we cry, "How long, O LORD?" David's response after all of this despondency comes as a stark contrast. For seven verses he has talked about tears, sadness and pain, and then he raises his sights higher. We now see the hope he has in God's victory.

3. "Looking up" should give us confident hope in our future (vv. 8-10).

Yes, the current circumstances are painful. Yes, God is superior. But these current circumstances aren't always going to be the case. Someday, there will be complete and utter victory!

Let's read verses 8-10 again: ⁸Depart from me, all you workers of evil, for the Lord has heard the sound of my weeping. ⁹The Lord has heard my plea; the Lord accepts my prayer. ¹⁰All my enemies shall be ashamed and greatly troubled; they shall turn back and be put to shame in a moment. ⁶

It doesn't seem that anything has changed circumstantially for David. Yet, he speaks with boldness to his enemies. In knowing the pain, but also in knowing the power of God and his promises, he says,

⁴ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 6:6-7.

⁵ *The New King James Version*. 1982 (Eph 6:12). Nashville: Thomas Nelson.

⁶ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 6:8-10.

“Depart from me.” This phrase is also found in Matthew 7, when Jesus (as King) speaks to his enemies saying, “I never knew you; depart from Me, you who practice lawlessness!”⁷

To say “depart,” David recognizes his God-given authority. He realizes his strength in the Lord and speaks with boldness. While he may still be weeping and crying, he acknowledges that the God of the Universe, the Maker of the Heavens and the Earth, the Sovereign Ruler, the Abundant, Grace-Giving God has heard his cry. So, with kingly authority he commands his enemies to flee!

His confidence is heightened because we see a Hebrew poetic form called the dynamic use of “threes” in the next few lines. What I mean is that David reiterates that the LORD has heard and will receive his prayers. By saying these statements three times, David is stating the security and the perfection of God in answering his requests. God may not answer at this moment, but God has received and *will* answer! David may go to bed in tears tonight, but the Lord *will* answer the request in due time. David, in the midst of his own failing is confident that God will not fail. God has turned towards David. Hence, David’s enemies ought to turn away from him. “Let all my enemies be ashamed and greatly troubled; Let them turn back *and* be ashamed suddenly.”⁸

But what does this look like practically for us today? We’re not King David. We’re not battling in Israel. No, we’re not. But did you know that God tells us that we who are Christians are a kingdom of priests to our God (Rev. 5:10)? Jesus has promised that we have authority in Heaven and Earth – even to cast our demons. That does not mean that we make charging accusations against the devil. We leave that the Lord. But, we have the ability to say to our enemies – even our own flesh – depart! And, because of God’s covenant faithfulness, in His perfect timing, every last enemy of ours will be judged. God has made His promises towards us. We ought to take them to the bank of Heaven! By the way, this is what we see even in older hymns. So many of them that talk of the pain of life will end by talking about the joy yet to come. And that joy to come fuels them with joy in the right now.

John Bunyan, the writer of *Pilgrim’s Progress* and a man who struggled with depression for at least 8 years of his life, “**Say to your soul, ‘This is not the place nor the time for despair. As long as my eyes can find a promise in the Bible, as long as I have life and breath, I will wait for mercy, I will fight against doubt and despair.’**” Are there promises in the Bible for you, Christian? Yes? Then preach the promises to your soul.

But you could say, “Why should we be confident in God fulfilling His promises towards us?”

As I studied through this psalm, I realized how often we are encouraged by people like David – realizing that he too went through hardships and faced depression, but then I thought about Jesus. Why don’t we find greater encouragement in Him? Maybe we don’t see Him in His sorrow.

Do we see Jesus weeping over Jerusalem? Do we see the Savior when He was hungry and tempted in the wilderness by Satan himself? Do we see Jesus in the Garden of Gethsemane? We human tend to prefer to lighten the intensity of Jesus’ pain in the garden by saying, “Well, He’s God. Of course He knew He was going to be ok.” My response is this, “He was truly human.” So, when I hear David saying, “Rebuke me not in your wrath.” I hear Jesus saying, “Lord, let this cup pass from me.” But we never hear David saying, “Nevertheless, not my will, but Thine.” David had confidence that God’s will was

⁷ *The New King James Version*. 1982 (Mt 7:23). Nashville: Thomas Nelson.

⁸ *The New King James Version*. 1982 (Ps 6:10). Nashville: Thomas Nelson.

David's eventual rescue – as it is with us. But, Jesus was confident that God's will for Jesus was His wrath. Jesus was not going to experience being back at the right hand of the Father *until* He experienced the punishment for the sins of myriads of people. Jesus pled in that garden, "rebuke me not in Your wrath." And, then on the cross, Jesus said, "My God, my God, why have You forsaken me?" With that, He breathed His last. And, the Bible says that Jesus died.

How could Jesus have died? On the cross He took the wrath of God on Himself and experienced Sheol. Then Jesus died, but how can there be any remembrance of God in death – especially the death of the Messiah? How can there be any thankfulness be given in the grave? These questions are legitimate, and they're answered by Jesus' resurrection just a few days later. He rose from the dead in order to give victory! And, for those who are despairing and despondent, the Word says that He himself now prays for you!

Jesus is the perfect High Priest and He is risen and lives to make intercession for *you* so that you would endure even in the midst of despair. And, you today can be confident that God hears Jesus' prayers. And, if You are God's child, He hears your prayers, too. We know this because as Hebrews 4:15-16 says, **"For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin. ¹⁶ Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."**⁹ We will receive grace. God's grace is sufficient. You must entrust Yourself to Him and embrace whatever trials He allows. His wrath is never towards His children. His discipline might seem pleasant at the time (Heb. 12:11). It is painful. Some receive that pain much more than others. If that is you. I desire to encourage you in the sovereign greatness of God, the all-sacrificing love of Jesus and the eternal power of the Holy Spirit to trust in God. He will sustain You. He has heard your cries, and someday you will be with the Father in Heaven for all eternity and you will agree with the Apostle Paul's statement, "For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us."¹⁰ What that means is that someday you will arrive in Heaven and you won't even think, "Hmm, well, let's see if it was worth it." That thought will never cross your mind. The glories of Heaven – seeing God face-to-face, will overshadow your years of despair. This should affect us individually, and this should inform our corporate singing!

So, whether you are a hurting, despairing Christian or a hurting, despairing unbeliever – turn to the Savior. Instead of saying "depart" to the enemy, he allowed the enemy murder him. But greater still, he took your sin on himself, and God punished him in your place so that you could be set free. He was crushed so you could be healed. He forfeited peace with God on the cross so that you could have peace with God for eternity.

So, yes, we lament. But we don't sorrow as those who are without hope. And we have a God who will continually take our sorrows and continually care for us.

⁹ *The New King James Version*. 1982 (Heb 4:15–16). Nashville: Thomas Nelson.

¹⁰ *The New King James Version*. 1982 (Ro 8:18). Nashville: Thomas Nelson.