**Break the Silence: Worship Through Lament**

**Psalm 13 (ESV)**

August 11, 2019

Pastor Josh Beakley

Life is full of ups and downs. It’s full of joys and sorrows, highs and lows. The path of life doesn’t stay on level ground, does it? We stumble up the mountains and then we stagger through the valleys. As a church, we’ve encountered it all. We’ve had seasons of sunshine and that of storm. Throughout all the things that we enjoy and endure, many things change. But one thing remains a steady constant, and that is our calling from God to worship. No matter what season of life we’re in, God’s desire for us is clear. The right response is always worship. In times of strong attack, in times of much blessing, in times of deep suffering, the response is worship. But that response takes many different forms to suit the season, whether it’s thanksgiving or confession or praise or lament. And the way we learn to match our response to the season is particularly in the book of Psalms. It’s a place we’ll call “home” for the next two months as we consider this topic of worship. It’s what some consider to be the hymnbook of Jesus, this book of prayers for every season of life, to show us what worship looks like. And through this season of our church’s life, it seems particularly appropriate to consider what it means to deepen our maturity in this area. And so we enter into an area that perhaps may be unfamiliar to many with a message on worship in times of deep suffering through lament from Psalm 13, in a message we’ll call *Break the Silence*. When speaking about suffering, I feel like a Kindergartner talking to people who have Master’s degrees and beyond in the school of suffering. And so I’m thankful that we didn’t come to listen to me. We came to listen to God and I believe He has much to say.

*To the Choirmaster, A Psalm of David.*

***1*** *How long, O LORD? Will you forget me forever? How long will you hide your face from me?* ***2*** *How long must I take counsel in my soul and have sorrow in my heart all the day? How long shall my enemy be exalted over me?* ***3*** *Consider and answer me, O LORD my God; light up my eyes, lest I sleep the sleep of death,* ***4*** *lest my enemy say, “I have prevailed over him,” lest my foes rejoice because I am shaken.* ***5*** *But I have trusted in your steadfast love; my heart shall rejoice in your salvation.* ***6*** *I will sing to the LORD, because he has dealt bountifully with me.*

Few noises irritate the human ear like the sound of a baby’s cry, but that doesn’t mean it’s a bad thing. In 2006, a husband and wife traveled internationally to adopt their fourth child. They discovered a 16 month-old boy living in an impoverished orphanage compound. As this married couple stepped into a space stuffed with over 20 cribs, they were shocked by what they encountered: the sound of silence. Even though every crib held an infant suffering from hunger and neglect, not one made a noise. The worker to child ratio was about 1 to 30, and the need was just too great to be met. Most infants would spend their first few weeks wailing and weeping, but with zero response for hours on end, the children eventually realized no one was coming and they just gave up trying.

The noise of an infant’s cry may not be pleasant, but it is still a good thing. It’s an instinctive reflex given by God. The adoptive father described it this way: “Crying is the sound of life. The child is saying, ‘I believe someone will meet my needs. Someone will come. Someone loves me.’” The cry of infants reminds us of this very simple truth: Suffering is not supposed to happen in silence. We are sad to admit that when it comes to crying out to God, far too often it does.

Many people undergo severe loss, grief and pain, and do so without any strength to speak to God about their suffering. For some, it’s because they think surely God doesn’t care about these kinds of things. Maybe others assume “God is happy about my suffering and it’s unthinkable to talk to Him about it.” Maybe others think that they shouldn’t pray because the Bible doesn’t talk to this sort of thing. They are not aware that there are lyrics in the Scriptures that fit the minor key. But they suspect that there’s nowhere that God teaches us how to express pain in a righteous way. They have no idea that Scripture and church are not just for happy people whose lives are perfect and unbroken, whoever they may be. Maybe others have just grown so tired, so pained by the suffering in their lives, that they’ve just begun to give up. The strength to cry out to God in prayer and in song has finally dried up. And in its place, all that’s left is silence.

But permanent silence is not God’s way for handling grief. The Bible is not a book without emotion. It’s not dry or boring or dull. It’s not a shallow novel that can only relate to those whose lives are comfortable. As much as it is a hymnbook for the happy, it is also a songbook for the sufferers. In His Word, God has lyrics designed for people in that season of life. God has written these melodies and harmonies that fit the tone of life however dark it becomes. These are places in Scripture that few dare to venture, but they are given to us by God. There are books like Lamentations, and prayers like Psalm 13. God does not expect our suffering to be in silence.

Now that is not to say that there aren’t times that we’re quiet. We’re not questioning that there are different personalities and different ways that emotion is expressed. But what we are saying is that at some point, suffering should result in prayer. It should be expressed to God. The Biblical word for this kind of prayer is lament. It’s a passionate expression of grief or sorrow that ends with trust. It’s that ending, it’s that turning point that makes it different than a complaint. A lament is able to express all of the pain of suffering, but it refuses to despair. It chooses to trust. And that’s the lament that we see in Psalm 13. This kind of prayer changes us from the inside out. And it’s the way, in times of deep suffering, that we worship through lament.

For the Christian, suffering can’t just persist in silence. But what are we supposed to say? What kind of words match the level of suffering that we see around us? What sort of prayer is appropriate for those who have just lost their spouse? What sort of prayer can convey the anguish of a grieving mother? What words are we to use to help us break the silence?

Of all the characters in Scripture acquainted with grief, only a handful stick out as much as the man known as David. He was a man of humble beginnings. Among his siblings he was the most disregarded. He was left by himself to tend the sheep. He wasn’t summoned when the prophet came to look for someone important. He wasn’t commissioned when the nation went to war. He was a no-name boy, but he was also a man of incredible courage. He took on wild beasts to defend his flock. He volunteered to fight the giant when everyone else stood in terror. David was a man who led armies into battle and earned a name among all as a man to be feared. He gathered warriors around him, the likes of which hadn’t been known. He was also a man of powerful affection. He was a loyal companion to his friend, Jonathan. He was an earnest subject to his king. He was a fierce worshiper of Yahweh, without regard for the thoughts of others. He was a man who understood how feelings work. He was a musician and a poet. But he was also a man of almost unbearable affliction.

David was belittled by his family, overlooked by the army, mocked by his enemies, envied by his own king and best friend’s father, deceived by his soldiers, despised by a wife, disowned by his nation, grief-stricken at the loss of his best friend, wracked with guilt after impregnating his loyal soldier’s wife, resorting to murder to cover it up. His divine punishment was the death of his newborn son. He suffered the rape of his daughter by his own son and the murder of that son by another, resulting in exile, and then the betrayal of that beloved son against himself with a takeover of his kingdom. He was schemed against by his own counselor and friend, and so much more. He was a man of almost unbearable affliction. His was a life well-versed in grief. It is from his life that this Psalm emerges. He was a man who understands pain.

It’s through David that many prayers in the Psalms come to us, and this one in particular, Psalm 13. David was a man after God’s own heart, and here’s how that kind of heart expresses grief. It’s the kind of lament that brings God praise. So what does God want to hear? Psalm 13 shows us the way. It’s a psalm of lament in which we can break the silence. This prayer of David and this time of suffering has three movements. We’ll say suffering expressed, suffering explained, and then suffering eclipsed. We’ll move through them each in turn. Let’s begin with

**Suffering Expressed**

**#1 Share Your Pain: Tell God How You Feel (1-2)**

We’ll start with just how much suffering hurts. This is where lament begins. It’s with sharing our pain and telling God how we feel. It’s to cry out in honest agony. And here’s what David does. He shares his pain, the hurt and hardship. And sometimes, our own pain feels so unique that we don’t dare share it with others, let alone God. But David doesn’t choose to suffer in silence. He’s willing to express his pain in verses 1 and 2, and you can hear it.

***1*** *How long, O LORD? Will you forget me forever? How long will you hide your face from me?* ***2*** *How long must I take counsel in my soul and have sorrow in my heart all the day? How long shall my enemy be exalted over me?*

It’s a cry of honest agony. You hear that question repeated four times: How long? How long? How long? How long? And we realize it’s less of a question and more of a cry. He’s sharing his pain and there are several kinds of pain we see in this opening prayer. These spiritual pains that David expresses, these hurts he shares, we can look at them.

First, you see the pain of spiritual weariness. What strikes you first is this spiritual weariness. You could even say he’s frustrated or just tired or exhausted. He’s saying, “How long?” Whatever he is experiencing, the kind of suffering feels unrelenting and he’s crying out to God. “I can’t take it anymore! How long?” He’s weary. He’s almost frustrated and in agony. How long will this continue? Some pains last a few moments, others last minutes, hours, days, months, years, decades, lifetimes. How long? There’s a weariness here. And then we see there is a loneliness. What it is, is that he feels forgotten. He says

***1*** *How long, O LORD? Will you forget me forever?*

Now, we know God can’t forget. He’s not like a human. He doesn’t have weaknesses in His mind. His mind doesn’t lapse. And yet, there is a sort of forgetfulness that is not by accident. It’s a sort of forgetfulness that is a decision to no longer keep someone in the focus or front of your mind and attention. David is saying, “This is how I feel. I feel forgotten.” There’s a loneliness of this kind that is one of the most painful hurts life can bring. When you feel like you’ve been intentionally forgotten by someone that should love you, it hurts badly. And no matter how much it hurts to feel lonely before people, it’s worse to feel lonely before God. He feels forgotten and he shares it with God. There is weariness, loneliness and third, hopelessness. If you were forgotten by God, what kind of hope do you have? And not only that, he feels forsaken. He says

*How long will you hide your face from me?*

It’s as if God has cut off the supply of His loving attention. He feels forsaken. He knows that God is everywhere, but he is no longer experiencing what he believes is God’s presence to bless.

We would have times when our children would do something that they weren’t supposed to do. Maybe they would hurt a sibling. And at that moment, there would be maybe an expression on our face that they would realize that we were disappointed and saddened. We’d try to restore them and get things together, but after a time, we’d be there with them, but they would ask us a question. They’d say, “Are you happy at me?” And we kind of recognize what they’re asking. There is a realization of our presence with them, but they want to know that there is favor. They want to know that there’s openness, that they’re on the other side of not a frown, but a smile.

And David is saying, “I feel forgotten. You won’t even look at me. Your face is hidden.” There are moments in life where you may feel this, where you feel forsaken. And should you try to talk with God, it’s as if He’s not looking or listening. And David cries out, “Nonetheless, God!” He feels in one sense, hopeless. Not only that, you see the result of this is a spiritual restlessness. David feels confused. He says

***2*** *How long must I take counsel in my soul*

“How long must I process internally and evaluate my heart and take account of everything that is happening and then try to strategize how to get out of this hole on my own, to no avail? I can’t change my circumstances. I’m rolling around night after night on my bed, just mapping out conversations and scheming out scenarios, and trying to fix it, and I just can’t. I’m worn out and I’m restless and I’m confused. How long do I have to just be on my own, trying to figure out what to do without any kind of hope?” There’s no relief and no escape from the pit he’s in. And so there’s a sadness. He says

*and have sorrow in my heart all the day?*

There’s a sadness. He feels forlorn. It’s a sort of pitiful sadness and abandonment. If you unlock the door to his inner heart, what you’d find is sorrow. He’s got nothing else to share. There’s just continual grief and sadness. And that results in a helplessness. This is real stuff for him! He had real enemies. And he says

*How long shall my enemy be exalted over me?*

“I’m defeated! I’m helpless and my enemy overcomes me. I’m under attack. I’m the target of hate, and there’s nowhere to go. My nightmare has come true! And this is now the reality in which I dwell.” He’s helpless.

This is what David is experiencing, and he’s not afraid to share it with God. He cries out in agony. And God keeping this in His Scripture and preserving it for us is helping us to see that God wants us to know this: He cares! God cares deeply about the pain of our suffering and He wants us to tell Him how much it hurts. Suffering shouldn’t happen in silence.

One of the devotionals from this week reminded us of a popular song lyric from a few years ago. There was a feature film that came out and was very popular, about a girl who was taught to hide her feelings in order to control the way people thought about her. And the lyrics went like this, about feelings: “Conceal, don’t feel, don’t let them show.” I don’t think I’m ruining the ending by telling you that that advice didn’t really work out. That’s not good advice, is it? That’s not how real people are designed to deal with real problems.

Now, feelings are a tricky thing. We don’t always know what’s going to happen. God is not trying to tell us to manufacture some particular kind of emotion. Sometimes we think “I’m going to be sad,” and I’m not, but I wish I was. Other times, I don’t want to be sad right now, and I am. Feelings happen in that way. But what God is telling us here is that as we experience them, we need to share them with Him. We need to share our pain with Him. And that’s how worship through lament begins. God is a God who listens and hears the cares, the pains of His people.

He heard their cries all throughout the Old Testament whether it was the cry corporately of His people in Egypt, or the cry individually of individuals like Hannah. He hears all of the cries of His people in exile, whether they were in the country or out of the country. This God who heard the cries what seemed like from afar, then actually came as a man in Christ Jesus and heard them up close with His own ears. He was hearing the cries of the sick and the suffering. He even heard the cries of Martha and Mary weeping at His feet at the death of their brother Lazarus to such a degree that He wept alongside them. God cares deeply! Jesus knew everything was going to be okay. He knew that Lazarus would be back alive in just a few minutes, and yet the pain of what they were experiencing was real. He knew it, and He wept. God hears the cries of His people.

In fact, all Creation groans in agony, awaiting relief. God knows this and He acknowledges this. And the Spirit that we now have because of Jesus, He groans on our behalf with groanings too deep for words. This third person of the Trinity, along with us, groans on our behalf. He speaks to us from God’s Word and we hear from Him. And then He teaches us about Jesus Himself who groaned in the Garden of Gethsemane, and then even deeper on the cross. It was a groaning using words like psalms to teach us what it looks like to convey our pain to God. God knows and He cares in such a way that in Hebrews 4, we’re told this:

**Hebrews 4:15-16** For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

He sympathizes! There is a sort of phenomenon that happens with pianos and other instruments where you get them both in a room. If you go and play a note on one piano and you hear that note reverberating on that frequency, if you go over to the other piano and you listen, that string will also vibrate. The note is played and there’s a sympathetic resonance. When we think about the pain of God’s people down here being played, there’s an experience, there’s an understanding of that. God sympathizes with our weakness. It’s to such an extent that when Paul is persecuting the church, Jesus comes and says, “Saul, you are persecuting me.” That is the degree to which Jesus can associate with the pain of His people. God understands and He cares. Don’t be afraid to share your pain and to cry out in honest agony. Tell God!

Whether it’s the frustration of infertility time and again after so many treatments and so much money and health challenges, the loneliness of coming to church on your own and having to sit by no one again, whether it’s the hopelessness of feeling like God doesn’t hear you when you pray, or the restlessness of feeling anxious and worried and trying to figure out your life on your own without help, the sadness of losing a spouse after decades and feeling grief that lives with you every day, or the helplessness of feeling like a coworker or even a family member fights against you legally, these things are things we can share with God. He cares! Because of Jesus, we can break the silence and share them. That’s suffering expressed. Let’s look at

**Suffering Explained**

**#2 Make Your Appeal: Ask God For What You Need (3-4)**

If we have told God how much suffering hurts, here is what it causes us to need. He moves from the painful questions that he shares to the desperate appeal he makes. It’s an appeal for what he needs. This is what suffering reveals that he needs and that he’s willing to explain and appeal to God for. If we’re willing to share our pain, we need to also be willing to make our appeal. An appeal is just a serious and urgent request asking God to respond. We see David’s appeal in verses 3 and 4.

***3*** *Consider and answer me, O LORD my God; light up my eyes,*

And he gives some threats that he is concerned about.

*lest I sleep the sleep of death,* ***4*** *lest my enemy say, “I have prevailed over him,” lest my foes rejoice because I am shaken.*

He makes an appeal. What does he ask for? Well, three needs stand out. These are needs that only God can supply. First, he appeals for God’s attention. He asks for regard, to be considered. He says, “Look at me, God. Consider! Think about me. Pay attention to my plight. Make an assessment of what you see.” He asks, “God, give me regard. Consider me.” And not only does he ask for attention, but also for interaction. He asks not just for regard, but for a response. He says

***3*** *Consider and answer me,*

“Don’t just look. Speak, God. I need more than just an assessment. I need engagement. I need you to interact with my appeal.” And then third, what he asks for is illumination. Or we can even say rejuvenation. He asks to be refreshed. He says

*light up my eyes,*

This is the idea of life and energy. When you’re nearing this point of just complete downcastness and even close to death, you can see it in the eyes. And no matter how much makeup you put on or whatever you try to do to try to get someone to enliven, you can see it in the eyes. What he needs is life from God. He needs to have light in his eyes. Attention, interaction, illumination is what he asks for. And you see the One to whom he makes this petition. It’s to this God who he recognizes is the God of Lordship. He’s Yahweh, the great I Am, but He’s also a God of relationship. He says

*O LORD my God;*

“We have a closeness.” He recognizes that there’s a closeness. He asks this God and he gives some reasons for this appeal. He says, “If you don’t refresh me, God, if you don’t help me and respond, here’s what is going to happen. I face these threats.” The first is death.

*lest I sleep the sleep of death,*

He says, “I’m going to perish. I will die. I’m going to die if you don’t intervene. And not only that, but my enemies are going to rule. I will be defeated. If you don’t respond they’ll

***4*** *lest my enemy say, “I have prevailed over him,”*

“They will overcome me. And they’re going to say that they are the victors and this will result in total dishonor. My enemies will not only rule, but they’re going to revel in that.”

*lest my foes rejoice because I am shaken.*

The reason why he makes these appeals and why he mentions these threats is because he knows that the dishonor at stake is not only his own, but it’s God’s, because of their relationship. When David is dishonored, these enemies will also dishonor David’s God. God has chosen to bind Himself in relationship to His people. He has made a promise to them. And so if His people are defeated ultimately, and David is allowed to perish and his enemies to rule and his throne to disappear, then God’s promise has failed and the enemies will dishonor Yahweh. David appeals to Him just like so many before him, all the way back to Moses, appealing to God’s promise and saying, “If you don’t intervene, all is lost and your worshipers will be gone.” He makes an appeal to God. He needs attention. He needs interaction, illumination. “Consider me. Answer me. Light up my eyes. If not, there will be dishonor, defeat, death.”

The right response to God in seasons of deep suffering is worship through lament. It’s lament that shares the pain and also makes an appeal. And we see here that God alone can meet our needs that arise due to suffering. God alone can meet those needs. And we can’t go elsewhere. We must make an appeal to Him. We cannot remain silent in prayer. It’s so easy to resort to texts and to resort to conversations and to phone calls and to posts and to forget that we need to make our appeal with God. That is a channel that cannot remain silent. We must appeal to God as all the people of God have done in the past. Whether it was Abraham or Moses or Daniel or Ezra or Nehemiah, these people appealed to God. And Jesus Himself taught us that we ought to pray and not lose heart just like the desperate widow who would go to even an unjust judge and consistently and persistently make an appeal. We can do this with God, and God’s heart is not an unjust one. He will do it speedily. He wants us to appeal to Him.

You might say, “I don’t even know what to say. I don’t know how.” And again, we rely on God’s Holy Spirit. He speaks when we don’t know how. We make our appeals to God. We ask Him to consider and give us regard for the feelings that we have inside that maybe no one else knows about. For the challenges that we face at work or the texts that we sent that never received a response, or where we’re singled out by someone for evil. We ask God, “Look at me. Do you see what’s happening?” We ask Him for interaction. “You’re aware. You know who I sit next to. You know who is going to talk to me and who won’t. Please help me with what I face today.” He is a God who provides refreshment, who can rejuvenate us. So often, we pray in a hard circumstance for God to deliver us out of it, to remove the trial. But often, we can pray for God to refresh us in it.

Sometimes there is a chronic illness or there’s a family member that is ailing that we’re caring for and there is just not a removing of that trial for a long season. But we can ask God to refresh us in it. “Help me, Lord! Give me strength!” Whether we’re witnessing to a neighbor and are just exhausted, or we’re going from doctor to doctor for years and there’s no answer. Or maybe you’ve poured into marriage and your spouse is just not working along with you. You’re trying a certain form of parenting and it just doesn’t seem to be effective. Do you believe that God can refresh you in the midst of it? David believes that He can. He’s making his appeal, and it’s a painful cry. But he’s trusting and asking. Because of Jesus, we can make this sort of appeal. We’ve looked at suffering expressed and suffering explained. Third is

**Suffering Eclipsed**

**#3 Fix Your Hope: Pledge to God What You Believe (5-6)**

Here we see what suffering cannot change. As hard as it is, it’s overshadowed by something else. Despite all this suffering, David establishes a steadfast hope. Here is what we can do in the midst of suffering. If we’ve shared our pain, when we make our appeal, we choose to fix our hope. We express how much it hurts, we explain what we now need, but we establish what never changes. And this is the hope that David declares. This is the hope that he believes, fixed on firm convictions. He says

***5*** *But I have trusted in your steadfast love; my heart shall rejoice in your salvation.* ***6*** *I will sing to the LORD, because he has dealt bountifully with me.*

He’s fixing his hope on conviction about who God is. Despite the fact that the circumstances haven’t changed, the suffering hasn’t left, he has hope fixed in God. There are three convictions that we can fix our hope on, at least. First, we see a hope in God’s reliability. It’s the fact that he can trust God. He says, “Despite all of these things, even though the enemies think they have won, in all that suffering and lament,

***5*** *But I have trusted in your steadfast love;*

This is God’s love that He promised to His people. His covenant vow, love is special for those who are His followers. And He promises this love to be steadfast. And David says, “I will trust that. More than my feelings, more than my experience and what I see, I will trust the steadfast love of God.” This is the basis of my hope. It’s that God is reliable. I believe it. And he has a conviction about God’s rescue. He’s hoping in God’s reliability and rescue, that he can pledge to God his trust and his joy. He is so sure that God will rescue him that he says, “Though there is sorrow,

*my heart shall rejoice in your salvation.*

He says, “I have sorrow, but I will tell my heart to sing. My heart will rejoice because I believe you’re a God of rescue, of salvation.” This salvation is a perfect salvation. It is sure and certain. The Hebrew word is connected to what God would say, “This is who you need to name the Chosen One; Yeshua.” That’s that same word of salvation. Yeshua. Because this chosen one who is to come will save His people from their sins. He is a God of rescue. We know the name, Jesus. He is a God who saves. And David says, “I will trust this God who saves.” He’s a God of salvation and rescue. It’s a firm conviction and also a conviction of God’s mercy. He pledges God his trust and his joy. And he pledges his praise.

***6*** *I will sing to the LORD, because he has dealt bountifully with me.*

This stuff is as good as done. Even though things seem dark and everyone would look and say, “Why is this guy singing?” He says, “God is good and merciful. I trust Him.” Here we see the difference between complaint and lament. David fixes his hope.

I thank God that there are so many brothers and sisters who come here and choose to sing despite the suffering that they face because they testify to a God worth following. He is a God named Jesus and His Spirit is among us. I praise God for that example and for your voices in singing that remind us where hope is to be fixed. It’s not to be fixed on the circumstances, but in God.

There was a young woman who was injured early on in life as a child. She was no stranger to suffering. She spent most of her life in physical pain because of an accident and confined to her room much of the time. But she used that time to turn her heart into prayer. She wrote many hymns and poems, one of which comes from Psalm 13, which she called *A Hymn To Be Mined*. It goes like this:

How long wilt thou, O God of grace,

Forget thy wonted love?

How long conceal thy shining face,

Nor bid the cloud remove?

How long shall my dejected soul,

Thus pondering o’er her woes,

In vain endeavour to controul

The power of inward foes?

Lord, hear my prayer, and heal my woes,

Arise with cheering light;

Or soon these wretched eyes will close

In everlasting night.

The powers of darkness will rejoice

To see my life decay,

And triumph with insulting voice

Around their trembling prey.

But, Lord, thy mercy hitherto

Has been my only trust;

Let mercy now my joys renew,

And raise me from the dust.

Then shall my heart and tongue proclaim

The bounties of my God,

My songs with grateful rapture flame,

And spread thy praise abroad.

This is someone who understands lament in the midst of suffering, but turns it into praise. This is what it looks like to worship. It’s a faith that believes that one day all wrongs will be made right. One day there will be a new heaven and a new earth. As the Scripture says in Revelation 21,

**Revelation 21:3-5** And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.” And he who was seated on the throne said, “Behold, I am making all things new.”

Suffering should not end in silence, but praise God, it will one day end! And that victory has been secured by the one who suffered on our behalf and who rules forevermore and hears all those who would cry. He is our faithful Savior, Jesus.