

Psalm 44

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Preacher: Chris Trousdale

[0 : 00] He threw all of it, so just bear with me. To the choir master, a muskiel of the sons of Korah. O God, we have heard with our ears.

Our fathers have told us what deeds you performed in their days, in the days of old. You with your own hand drove out the nations, but them you planted. You afflicted the peoples, but them you set free.

For not by their own sword did they win the land, nor did their own arm save them. But your right hand and your arm and the light of your face, for you delighted in them.

You are my king, O God. Ordain salvation for Jacob. Through you we push down our foes. Through your name we tread down those who rise up against us.

For not in my bow do I trust, nor can my sword save me. But you have saved us from our foes. And have put to shame those who hate us. And God we have boasted continually.

[1 : 04] And we will give thanks to your name forever. But you have rejected us. And disgraced us. And have not gone out with our armies.

You have made us turn back from the foe. And those who hate us have gotten spoil. You have made us like sheep for the slaughter. And have scattered us among the nations. You have sold your people for a trifle.

Demanding no high price for them. You have made us the taunt of our neighbors. The derision and scorn of those around us. You have made us a byword among the nations. A laughing stock among the peoples.

All day long my disgrace is before me. And shame has covered my face. At the sound of the taunter and the reviler. At the sight of the enemy and the avenger.

All of this has come upon us. Though we have not forgotten you. And we have not been false to your covenant. Our heart has not turned back.

[2 : 03] Nor have our steps departed from your way. Yet you have broken us in the place of jackals. And covered us with the shadow of death. If we had forgotten the name of our God.

Or spread out our hands to a foreign God. Would not God discover this? For he knows the secrets of the heart. Yet for your sake we are killed all the day long.

We are regarded as sheep to be slaughtered. Awake! Why are you sleeping, O Lord? Rouse yourself. Do not reject us forever.

Why do you hide your face? Why do you forget our affliction and oppression? For our soul is bowed down to the dust. Our belly clings to the ground.

Rise up. Come to our help. Redeem us for the sake of your steadfast love. Let's pray again.

[3 : 03] God help us to see in these words of the psalmist. A reflection of how we are to respond when adversity comes.

And help us to see how the work of Christ transforms our experience of suffering when we encounter it.

We pray these things in Christ's name. Amen. You guys take a seat. There is something that stands out as you read through this psalm. That were you reading through all of the psalms.

Had we started this morning at Psalm 1 and read all the way up through Psalm 44. Which you wouldn't want to do. That was long enough already, right? You were on your feet a while. Had we done that though. You would have noticed something about this psalm that really sort of stands out. And that's that it's spoken in a plural voice. It's we, us, our. It's not me, my, I.

[4 : 05] It's we and us and our throughout the psalm. Because what's being expressed here is not the experience of the individual psalmist. Whether we're talking about David or someone else.

What's being expressed here is the experience of the community itself. The community of faith. Or we could probably say more specifically. That the voice that speaks forth in this psalm is the voice of the righteous remnant.

There is always a righteous remnant among Israel throughout the Old Testament. That yes, Israel as a whole tends to be pretty wayward. And pretty disobedient.

And they bring upon themselves the judgment of God over and over again. Throughout the entire story. Before they even get into the land. They come under God's judgment a few times in the wilderness.

Once they get into the land. They get into a cycle of rebelling and being judged. And then repenting and rebelling and being judged and repenting. Over and over we see that. Having a king doesn't fix things.

[5 : 08] Because if their king is wicked. They just follow him in all of his wickedness. So throughout their history. We see Israel as a more or less rebellious people. And yet.

Within the midst of that rebelliousness. There is always a righteous remnant. A group of Israelites. Who have not followed after a wicked king.

Or who have not bowed down to idols. Who have not gone the ways of the nations around them.

And this remnant often feels isolated. They feel alone.

That's the experience of God's people. When others who proclaim to be God's people. Are wandering off into sin. And bringing God's judgment down upon them all.

That's their feeling. That's where they are. In fact. In the book of Romans. Paul talks about this remnant. He refers back to the time of Elijah.

[6 : 04] When Elijah felt like he was all alone. That he was the only true prophet left. And God says. No. No. I have saved a remnant. I have protected some.

Not everyone has abandoned me. So that if you turn to Romans chapter 11. Turn over there in your Bibles. If you will read quickly. You'll see that. He's not alone.

He's not been abandoned. Read this. Beginning in chapter 11 verse 2. That God has not rejected his people whom he foreknew. And then Paul says.

Do you not know what the scripture says of Elijah? How he appeals to God against Israel. Lord they've killed your prophets. They've demolished your altars. And I alone am left.

And they seek my life. That's the. That's a member of the remnant feeling like he's alone. To which we get the response. But what is God's reply? I have kept for myself 7,000 men.

[7 : 03] Who have not bowed the knee to Baal. So too. At the present time. We are told there is a remnant. Chosen by grace.

There's always a remnant. That God protects. Chosen by grace. And protected. By his love. And his mercy. But that protection. Does not mean.

That they are spared. From the suffering. That comes on. The disobedient nation around them. And so I think. What we're reading here. Are the words. Of members of that.

Righteous remnant. In the midst of God's judgment. On the nation. Because they talk about. How God has scattered them. Among the nations. Well. The only part of the Old Testament story.

That really fits well. With that description. Is the exile. When they were taken away. By the Babylonians. Or when the northern kingdom. Was taken away. By the Assyrians. During these periods.

[7 : 58] In which these. Powerful foreign nations. Came upon them. And took them away. Just took them. And put them in other cities. And made them laborers. And workers.

In other places. They were scattered. Among the nations. That seems to be. The context. In which this psalm. Is written. Probably the Babylonian invasion.

Because the sons of Korah. Are down in the south. They minister at the temple. So it's probably. When the kingdom of Judah. Fell to the Babylonians. Now there were multiple deportations.

The Babylonians. Didn't do it all at once. They came at different times. And we can't pinpoint. Like say an exact year. When this psalm was written. But generally. During that period. When the nation. As a whole. Had been wicked. And rebellious. They had given in to idolatry. They had done all of these things. God judged the nation. But. There's always the righteous remnant.

[8 : 54] We see an example of that in Jeremiah. Who lived during this time period. Who prophesied to the nation. Telling them to turn back. Warning them of God's coming judgment upon them. But then we see Jeremiah himself.

Even suffering in the midst of. The Babylonian invasion. Eventually. Being carted off. Unwillingly. To Egypt. So. The righteous remnant.

Is not spared. From. The effects of God's judgment. Upon the whole nation. That's the experience. Of those who speak. In this psalm.

And so. As you read through this psalm. It divides pretty neatly. Into three parts. The first part. Describes. Their experience. Their own. And their forefathers experience. Of God's great. Saving work. That they celebrate. What God has done. In the past. To deliver them. And to rescue them. And then you. Felt that shift. In the middle of the psalm.

[9 : 51] Right? There's sudden. A sudden break. And shift. Away from. Praising God. For the good things. He's done. To questioning God. About the judgment. That they themselves.

Are experiencing. The pain. And the heartache. That they are experiencing. Though they themselves. The righteous remnant. Are not guilty. Of the sins of the nation. They are caught. Up. In.

The pain. And suffering. That everyone experiences. And then. Just toward the end. Of the psalm. There's a plea. For help. There's a cry.

That God would come. And deliver them. And so. All I want to do. This morning. Is take a look. At each section. And we're going to. Move back and forth. Between psalm 44.

And Romans 8. Because so far. As I can tell. Romans 8. Is the only chapter. In the new testament. That actually quotes. From Psalm 44. And so.

[10 : 45] There is a link. Between what Paul describes. In Romans 8. And what the psalmist. Describes. In Psalm 44. Which means that. We don't need to be.

Ancient Israelites. To relate. To what the sons of Korah. Are talking about. In this psalm. We don't need to have been. Deported. And carried away. From our home country. To relate to. And understand. And experience. On some level. What they've experienced. Paul is telling us. That the experience. Of Israel. Foreshadows. The experience. Of the followers.

Of Jesus. Under the new covenant. So let's dive in. We'll just look at. Each of these three parts. And make these connections. That we have. Between. Psalm 44.

And Romans 8. Again. This psalm. Begins. With this. Celebration. First. Of. What God did. In the past. On behalf. Of their forefathers.

[11 : 40] Looking back. To the time. Of. The exodus. When God redeemed. Israel. Out of Egypt. Brought them. Out of Egypt. And eventually. Into the promised land. Listen to this.

Oh God. We have heard. With our ears. Our fathers. Have told us. These are not the things. That they experienced. But the things.

That God did. In the past. What deeds. You performed. In their days. In the days of old. When you. With your own hand. Drove out the nations. But them you planted. You afflicted the peoples.

But them. You set free. That God did a work. During the days past. During the previous generations. God did a work.

Of giving them the land. He drove out the people. That had been there. Before them. Think of the story. Of the fall. Of the walls of Jericho. That God did a work then. A miraculous work.

[12 : 33] In which he delivered this city. Into the hands of the Israelites. And the things like that. Happened over and over again. As God brought the Israelites. Into the land. And gave them the land. The psalmist is saying.

We've heard. We know about your great works. Of salvation. Well we too have heard. We have heard of God's great work.

Of salvation. In Christ. Christ. And what he has accomplished. On our behalf. Hold your place in Psalm 44. And jump over. To Romans chapter 8.

And you'll see this. At the very beginning. Of Romans chapter 8. Where Paul writes. There is now. At present. There is no condemnation.

For those who are in Christ Jesus. And this is why. Because of a work. That God did. Through Christ. For the law of the spirit of life. In Christ. Has set you free.

[13 : 28] From the law of sin and death. For God has done. Past tense. God has done. What the law. Weakened by the flesh. Could not do. By sending his own son.

In the likeness of sinful flesh. And for sin. He condemned sin. In the flesh. I want you to think about that. That God has done something.

That the law. Could not do. What could the law. Not do. The law. Expresses God's will. The law. Tells us.

God's commandments. The law. Tells us. The path. That God desires. For his people. To walk. What is the law. Incapable. Of doing. The law.

Can't save us. The law. Can direct. A righteous person. In the way. To go. But the law. Cannot save. A law breaker. It only condemns.

[14:24] And so. God sent his son. Into the world. To do. What the law. Couldn't do. The law. Cannot rescue. Law breakers. That means. That you. Cannot. Do.

Enough. Good. Things. To put yourself. In a right standing. With God. You cannot. Do it. Because you're already. A law breaker. All of us. Are. All of us.

Have already. Disobeyed God. At various points. All of us. And so. We can't. Turn to the law. To rescue us. From our guilt.

For disobeying the law. And so. God has done. Something. In Christ. That the law. Couldn't do. God has. A way. In Christ. To rescue us.

From the judgment. That we deserve. It says. He sent his own son. In the likeness. Of sinful flesh. And for sin. And by doing so. He condemned.

[15:18] Sin in the flesh. He condemned. He judged. Your sin. In the flesh. Of his son. Christ came.

For sin. Christ came. To die. For your. Law breaking. God. For sin. For sin. We have heard. Oh God. Of what you have done.

In the past. Through. Your. Son. We have heard it. And now. There is no condemnation. For those who are in Christ. But there is more than that.

Because the psalmist. Goes on to recognize. That it was not. By the strength. Or by the skill. Of the Israelites. In the days of the exodus.

Or in the days of the conquest. That they came to enjoy. God's blessings. That they didn't win these things. For themselves.

[16:15] It wasn't an accomplishment. Of their own abilities. Verse three. Not by their own sword. Did they win the land. Nor did their own arm.

Save them. But your right hand. And your arm. And the light of your face. For you. Delighted. In them. Even as you move on.

As they move. As the psalmist moves. Into the present. Verse five. Through you. We push down our foes. Through your name. We tread down those who rise up against us.

For not in my bow. Do I trust. Nor can my sword save me. But you have saved us. From our foes. And have put to shame. Those who hate us. Salvation.

Is. And has always been. God's work. From beginning. To end. We don't accomplish the work. Of salvation. We don't accomplish the work.

[17:11] Of salvation. Because we can't. Because apart from God's grace. We don't even want to do anything. To save ourselves. Again. In Romans chapter eight.

We read this. Verse seven. The mind that is set on the flesh. Is hostile to God. It doesn't submit to God's law. Indeed it cannot. Those who are in the flesh.

Cannot please God. We cannot save ourselves. Because. We don't want to save ourselves. We don't want to obey God's law.

We don't want to do the things that are necessary. Which is why Christ has come. And done the things. That are necessary. Salvation. Is God's work.

Romans chapter eight. Verse twenty nine. Those whom he foreknew. He also predestined. To be conformed. To the image of his son. In order that he might be the firstborn. Among many brothers. And those whom he predestined.

[18:09] He also called. And those whom he called. He also justified. And those whom he justified. He also glorified. All of these things. Are things that God does. Not by our own arm.

Not by our own sword. Not by our own bow. Not by our own accomplishments. Have we saved ourselves. God has done the work to save us.

That doesn't mean that we've done nothing. It just means that the things that we have done. Aren't the things that have worked salvation for us. He doesn't say that.

He's done nothing. Even when he reflects upon. The past. He talks about. The things that have been done. And that in the present. Through you. We push down our foes.

Through your name. We tread down those who rise up against us. It's not as if the psalmist is saying. Since God. Did the work. We just sat by and watched. Israel marched around the walls. [19 : 10] Of the city of Jericho. And the other cities that they conquered. They took up sword. And shield. And bow. And they marched in. But there's a recognition. That God stands behind.

All of their deeds. Empowering them. Enabling them. Doing the work. Through them. So that the ultimate credit. Belongs. Not to Israel.

But to God. Who himself came. By his own strength. And by his own right arm. Rescued them. And the same thing is true for us. We believe.

We trust. And then we begin. To walk by faith. And we begin. To do the things. That we are told to do. We read our Bibles.

We show up. For corporate worship. We involve ourselves. In ministry. We're doing things. But in all the doing of those things. It's God who is at work in us.

[20 : 11] Both to will and to work. For his good pleasure. So that at the end of the day. We get none of the credit. By which we might boast.

In our own salvation. God is at work in us. And through us. To rescue us. Through the work. Of his son. So that even in this section of the psalm.

In which the psalmist. Is speaking of. The great experiences of the past. Knowledge of what God has done. In their own lives. And in the lives of their forefathers.

No credit belongs directly. To the righteous remnant. They are those chosen. By grace. And then verse 9 comes along.

And drops. Into this great. Symphony of praise. Like. Like an off note. That just.

[21 : 10] Ruins the whole song. In sin. He says. But you have rejected us. And disgraced us. And have not gone out with our hearts.

I think at this point. Many of us would be tempted. Whenever things don't go our way in life.

Whenever we begin to suffer. We are tempted to think. To ourselves. That. Well that's just the world. Coming against us. And. If God could do anything.

To stop it. He would. But apparently. For some reason. He's. Not able to prevent these things. From happening. It's not the perspective. Of the psalmist. More of any of the biblical writers.

When. When suffering falls upon us. It's always from God's hand. If God. If God's hand is the one that saves us.

[22 : 07] God's hand is also the one. That takes us. Through the fire. You. You have rejected us. And disgraced us. And have not gone out with our armies.

You have made us turn back from the foe. And those who hate us. Have gotten spoiled. You have made us like sheep for the slaughter. And have scattered us among the nations. You have sold your people for a trifle.

Demanding no high price for them. You have made us the taunt of our neighbors. The derision and scorn of those around us. You have made us a byword among the nations. A laughing stock. You. You.

You. You. Recognizing that. God could have prevented all of these things. The same God. Who defeated Egypt.

Could have easily defeated the Babylonians. The same God. Who led Israel. Into victory. Into the promised land. Could have easily prevented invaders.

[23 : 02] From coming into that same land. He didn't. And while we know from the larger biblical story. That that was because of the sin of the people of Israel.

We have to sometimes pause to think. But not every Israelite. Was bowing down to a. To an altar. Built for bail. Not every Israelite.

Was committing sexual immorality in the land. Not every Israelite. Was breaking God's law. Right and left. There's always that righteous remnant. And those are the voices that we hear crying out. They acknowledge. That this is God's hand. Come in judgment. Upon the nation of Israel. And yet. They are swept up into it. And not because of anything that they themselves have done.

You notice. All this has come upon us. Verse 17. Though we have not forgotten. We've not forgotten. Nor have we been false.

[24 : 03] To your covenant. Israel broke the covenant. The prophets tell us that. The nation as a whole. Broke the covenant. That God made with them at Mount Sinai.

But here the psalmist says. But there are some of us. Who did not break that covenant. Our heart. He says in verse 18. Our heart has not turned back.

Nor have our steps departed from your way. Yet you have broken us. In the place of jackals. And covered us. With the shadow. Of death. And then. If we had forgotten.

The name of our God. Or spread out our hands. To a foreign God. Would not God discover this? Who knows the secrets of the heart? That. That. This confession.

Of the psalmist. This plea. Of the psalmist. Opens bare his heart. Can be helpful to us. Because we have to be reminded sometimes.

[25 : 00] That. Not all suffering. Comes as the direct result. Of our own sin. This is what Jesus says. When he heals. The man born blind.

When both the disciples. And the Pharisees. Are wondering. Whose sin? This man. Or his parents. That he was born blind. And Jesus says. Neither. That not all suffering.

Comes upon us. Because of our. Sin. Sometimes God has a plan. And that plan. In this instance. Works its way.

Into the lives of the remnant. Because of the sin of others. And brings suffering upon them.

Sometimes we will suffer. Because of the sins of others. Sometimes our reputation.

As followers of Christ. Will be tarnished. And trampled upon. Because there are other people. Who do not know Christ. Who claim to know him. Who live in ways.

[25 : 55] That put us all to shame. In the public eye. It will happen. And how will we respond? Will we respond by saying.

Well I must have done something wrong. I must have messed up somehow. Otherwise there is no way. That God would let me go through this. Or will we recognize. That sometimes. God brings suffering.

Into our lives. Even when we have not. Personally sin. And sometimes that is because of the sin. Of other people. Sometimes it is not even because of that. Like the man born blind.

It is simply so God. Can display his power. In reversing. Our suffering. We suffer for a lot of reasons. What we need to understand. And know. And learn.

From this psalm. Is that our suffering. Is not. Always. Or even. Normally. Brought about. Because of our own. Personal sin. You can never rule out.

[26 : 51] That your sin. Might bring you into a place of suffering. Because there are natural consequences. For the decisions that we make. But our go to resolution. For the problem of pain. Should not be.

What did I do. To bring this upon myself. But just an honest cry. To God. If we had forgotten. If we had broken your covenant.

We would understand. But we don't understand. We will suffer. Even as Christians. Oftentimes. In the same way.

That the remnant of Israel. Suffers in Psalm 44. Again. Back over to Romans chapter 8. I hope we just kind of have it marked by now. Back over to Romans chapter 8.

Paul speaks of suffering. A great deal in this chapter. For instance. Verse 18. For I consider that the sufferings. Of this present time. In other words.

[27 : 48] The present time. His experience in this world. Is an experience of suffering. Or. Verse 35. Where he says.

Who shall separate us from the love of Christ. And then he lists the number of ways. In which he has suffered. Tribulation. Distress. Persecution. Or famine. Or nakedness. Or danger.

Or sore. That's a lot of different kinds of suffering. Isn't it? General tribulation. Distress. The worry and anxiety.

That comes on to you. As a result of tribulation. Persecution. Directly. For being a Christian. Or sometimes. Just living in the world. In which things happen. Famine. As a result. Of a natural disaster.

Nakedness. Danger. Sword. All various things. That Paul experienced. As he was out. Proclaiming the gospel. This is his experience. Of life.

[28 : 46] In this world. And then. Comes the quotation. From Psalm 44. The very last verse. In this section. Reflecting upon. The psalmist's.

Suffering. As it is written. For your sake. We are being killed. All the day long. We are regarded. As sheep.

To be slaughtered. That's the feeling. Of the psalmist. And Paul says. That's my feeling too. And sometimes. It will be yours. We feel.

Like sheep. Being led. To the slaughter. With no power. To correct the course. On our own. That's a.

That's a pretty. Paralyzing. Feeling to have. That. That's. That is a. Profound. Honesty. In the face. Of suffering.

[29 : 43] To not just say. I'm. I'm going to be stone faced. And I'm going to endure it. But to honestly say. I just feel like a weak. Powerless.

Sheep. Herded. Toward. Its own slaughter. That's. Honesty. From the psalmist. And even from. The apostle Paul. So what do we do.

When we experience. That feeling. And the suffering. That surrounds it. And that prompts. That kind of feeling. What do we do. As the people of God. How do we.

Respond to that. Well. One thing we could say is. We should do. What the psalmist does. At the beginning. That he reflects. On God's past. Saving work. That he meditates upon.

He reminds himself. He reminds others. Around him. That this. Righteous remnant. Is recalling. The faithfulness of God. In the past. And that's one thing. That we should do. We should start there.

[30 : 40] That God has worked. Powerfully. In the past. God has rescued us. From our sins. God has sent his son. Into the world. To die death. In our place. To take the punishment.

On himself. God has done. Incredible things. On our behalf. He has not been silent. He has not been absent. He has not been a distant deity.

But he came into the world. In the person. Of his son. He has done great things for us. We have to stop and remember. And reflect. In the midst of our suffering.

On God's faithfulness. And his power. In the past. Because that. Focuses us. Upon what to look forward to. In the future.

Take a look at the last part of this song. Starting in verse 23. Awake. Why are you sleeping? Oh Lord. Rouse yourself.

[31 : 37] Do not reject us. Forever. This is the prayer of the song. And it reminds me of the plea. Of the disciples in the boat. When Jesus is asleep. Don't you care?

You're just down there. Sleeping away. And the storm is coming upon us. Wake up. Rouse yourself. Do something here. Why do you hide your face? Why do you forget our affliction.

And oppression. For our soul is bowed down to the dust. Our belly. Clings. To the ground. Rise up. Rise up.

Come to our health. Redeem us. For the sake of your steadfast love. Rise up.

You worked salvation in the past. We trust that you can work it now. And in the future. Rise up. And work for us. It takes me back again to Romans 8 verse 18.

[32 : 39] We read the first half. For I consider that the sufferings of this present time. Present sufferings. But then he goes on to say. That they are not worth comparing.

With the glory. That is to be revealed to us. That Paul. In the face of profound suffering. Throughout his entire ministry.

Looks at all of those sufferings. And he says. They don't compare to what's coming. What's coming is so good. So great. That these sufferings will be as nothing.

He says. The creation waits with eager longing. For the revealing of the sons of God. For the creation was subjected to futility. Not willingly. But because of him who subjected it.

In hope. That the creation itself. Will be set free from its bondage to corruption. And obtain the freedom of the glory. Of the children of God. In other words. There's such a great work.

[33 : 38] Of salvation coming. That the whole creation. Will be swept up into it. Up until now. Well. It's. It's just been us.

Trusting in Jesus. Trying to follow him. Suffering along the way. But in the future. The whole of creation.

The entire. Earth. Will be caught up. In the saving. Redeeming. Work. Of God. There's something. In the future. Held out for us.

Promised to us. That will make. All of our sufferings. Will make them seem. As nothing at all. He says. We know. That the whole creation.

Has been groaning together. In the pains of childbirth. Until now. And not only the creation. But we ourselves. We. Who have the first fruits. Of the spirit.

[34 : 33] In whom the work of salvation. Has begun. We. Groan inwardly. Why? Because we're waiting. Waiting for our adoption. As sons.

Waiting for the redemption. Of our bodies. For in this hope. We were saved. We were saved. With a future hope. We were saved.

Not just because. Of a past. Act of deliverance. That's true. There would be. No hope. Of salvation. If Jesus. If the son of God. Did not take on flesh. Come into this world.

Live a life. Of sinless perfection. And then lay down. That life. For the sake. Of our sins. There would be no hope. Of our salvation. If it weren't. For that past.

Act. Of deliverance. But the resurrection. Promises us. A future act. Of further deliverance. Paul says.

[35 : 30] In first Corinthians. That the resurrection. Of Jesus. Is just the first fruits. That what's coming. Is the resurrection. Of all. Christ's people. The redemption. Of our bodies. That he describes here.

And in this. We hope. There is coming a time. When this world. Will be transformed. There is coming a time.

When the physical creation. Itself. Will rejoice. In God's. Saving work. In us. Who follow Jesus. There is coming a time. When all the sufferings.

Of this life. Will be passed. It will be. A sentence. In the novel. Of our. Lives. With Christ. It will just be.

A little sinful. And it will be. Past. And what will lie. In front of us. Is. Ever increasing. Joy. In the presence.

[36 : 24] Of Jesus. Never ending. Ever increasing. Joy. In his presence. Never another tear. Never another ache. Or pain. Never again.

The experience. Of loss. But only. Rejoicing. Forever. It's what the psalmist. Prays for. Awake. Rise. Get up. Do something. And now God says. I've already started. To do it. I raised my son. And I'm going to raise you too. And when I raise you.

It will be such a momentous. Momentous event. That the entire creation. Will rejoice. In your full. And final. Redemption. So don't despair.

Don't give up hope. Don't get stuck. In the middle of Psalm 44. Be willing to walk through it. Be willing to be honest. And express to God. What you're feeling. When suffering comes upon you.

[37 : 24] But don't get stuck. In the middle. Move with the psalmist. Move beyond the psalmist. To the fulfillment. Of what the psalmist. Asks for. And look to Jesus. The author.

And perfecter. Of your faith. Who for the joy. Set before him. Endured the cross. Despising. Its. Shame. For the joy. That was set. Before him.

That's right.