

"To make His power known"

Psa 44:15-26

Psa 44:15 My confusion *is* continually before me, and the shame of my face hath covered me,
Psa 44:16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.
Psa 44:17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.
Psa 44:18 Our heart is not turned back, neither have our steps declined from thy way;
Psa 44:19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.
Psa 44:20 If we have forgotten the name of our God, or stretched out our hands to a strange god;
Psa 44:21 Shall not God search this out? for he knoweth the secrets of the heart.
Psa 44:22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.
Psa 44:23 Awake, why sleepest thou, O Lord? arise, cast *us* not off for ever.
Psa 44:24 Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?
Psa 44:25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.
Psa 44:26 Arise for our help, and redeem us for thy mercies' sake.

God's goodness, as we discussed last week, is to endure with much long suffering the vessels of wrath, which we are, being fitted for destruction. This destruction comes about little by little ([Deu 7:22](#)) as we are given to recognize in this age as His first fruits, that God's riches of goodness, long suffering and forbearance (judgement now) ([Rom 2:4](#)) increase within us through Christ as we decrease ([Joh 3:30](#)). This process of salvation occurs through the acknowledging of His hand upon us and our humbling ourselves under it as He chastens and scourges us ([1Pe 5:6](#) , [Heb 12:6](#) , [Luk 18:7-8](#)), causing us to ask and seek and knock through "my confusion [that is] continually before me" (of the 1st verse we'll be looking at tonight)

God alone is the one who can prepare our hearts to endure to the end of this age of confusion (verse 15 of tonight's psalm) and iniquity ([Mat 24:12-4](#)), together. Just as it is that without faith it is impossible to please God ([Heb 11:6](#)), it is true that there are very few indeed who hear with Noah the words "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." ([Gen 7:1](#)). Yet we also understand that this hearing is a gift of the spirit and unless we are granted faith, which is a free gift ([Eph 2:8](#)), we will not hear this command to "come thou", nor is there even the hearing to build that ark, nor any pleasing God or finding grace in the eyes of the LORD.

[Gen 6:8](#) But Noah found grace in the eyes of the LORD.

[Gen 6:13](#) And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

[Gen 6:14](#) Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

[Gen 6:18](#) But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

[Gen 6:22](#) Thus did Noah; according to all that God commanded him, so did he.

[Gen 7:1](#) And the LORD said unto Noah, Come thou and all thy house into the ark; for thee

have I seen righteous before me in this generation. ([Mat 23:36](#))

This event of Noah and all his family entering into the ark is a shadow of the faith of Christ (Noah) and the elect (all his family) ([Heb 12:2](#) , [Php 1:6](#)) being called into a space of blind faith. (And that the ark is made of cypress or gopher wood, is another witness to the fact that Christ too was in sinful flesh ([1Co 3:12](#))).

We are told that when Christ does come back to the earth, it will be as it was in the days of Noah. There will be no faith found except for the faith (which in type and shadow was the faith of Christ being given to Noah), which caused Noah to move with fear and prepare an ark unto the saving of his household ([Gen 7:1](#) , [Heb 11:7](#)).

The same is true for each of us in our time (those 'days of Noah'), when we first learn of God's sovereignty. We can't understand why God would cause us to err, and we contend with our Creator for making us such a marred vessel in His hand ([Jer 18:4](#)). 'Lord if you're Sovereign just don't let this terrible event of sinning come upon us'. But it must and we are promised to fall seven times and to be delivered through this process of falling and rising and going into the temple of God ([Pro 24:16](#) , [Rev 15:8](#)). God is Sovereign and His intentions ([Eph 3:10](#)) will all be fulfilled perfectly as we come to learn how He is going about His work "To make His power known".

God is merciful to put up that mirror in our heavens, to pray these words of this Psalm in each of our lives today, to see God searching our hearts (of verse 21 of tonight's psalm), to be a part of this process described in ([Rom 11:22](#)), and believe with faith the promise that tells us "but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." God willing we will continue in His goodness, as Christ works in us both to will and to do of His good pleasure ([Php 2:13](#)).

Clearly to be cut off is to grow weary of His correction which leads us to repentance ([Pro 3:11](#) , [Heb 12:3](#) , [Zec 4:10](#) , [Mat 18:10](#) , [Heb 12:5](#)), and so we pray that we will continue to be men and woman who are after God's own heart, typified by king David a type of the anointed elect, who sought out the Lord with many tears and tribulations his entire life ([Act 13:22](#)), and cried out to God with words such as these that we are looking at tonight: "Awake", "Arise", "and redeem us for thy mercies' sake".

And back to the parallel with the story of Noah, while those waters were filling and flooding the earth, there was nowhere to go for Noah and his family but where the elements would have the ark go (cut off and crying out to our God to "Awake" and "Arise" or "How long Lord"), all of which is and was and will be directed by the Father (making his power known) to end up on mount Ararat ([Gen 8:4](#)).

Christ's flesh is a type of this ark that was raised, as the ark was raised on this mountain, to bring forth new life. If not for Christ being in sinful flesh which was raised and filled with the spirit of God without measure, we would have no saviour today and no way to be redeemed from these bodies of death. This is the triumphant moment in which God demonstrated through Christ that he understood and forgave from his heart all of humanity whose flesh was the means to the end to bring us unto perfection on the third day ([Luk 23:34](#)).

There is great hope in the knowledge that the same work that Christ is doing within His body

today "To make His power known", is what will be accomplished in the hearts of all men one day through the church "To make His power known" ([Isa 26:9](#) , [Eph 3:10](#) , [Luk 2:49](#)).

I hope and pray in this study we can show through scripture the many witnesses as to how it is that God reveals His power through the weak and sinful vessels which we are, as He causes us to err for both the salvation of the rest of the world and for our own growth. God makes His strength perfect through weakness, a weakness that His power rests upon ([2Co 12:9](#)) as He completes this process of trying our faith until our last breath.

[Psa 44:15](#) My confusion *is* continually before me, and the shame of my face hath covered me, [Psa 44:16](#) For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

We only have to go back to verse nine to see who it is who has caused us to have the shame of our face to cover us. [Psa 44:9](#) But **thou hast** cast off, and put us to shame; and goest not forth with our armies.

God is not interested in our face which is the centre of our self centred existence in the flesh. He goes about destroying this first countenance of pride in our strength (armies) and brings us to see the countenance of God in each other, as He drags us together ([Joh 6:44](#)) from glory to glory ([2Co 3:18](#)) to the ultimate fulfillment of this process spoken of in Corinthians which speaks of the new positive face we are all becoming a part of ([1Co 13:12](#)).

We can see here that God causes this confusion in our lives and uses the powers and principalities as He sees fit to create the needed conflict in our heavens ([Eph 6:12](#)). These powers and principalities are being referred to in this psalm as "the voice of him that reproacheth and blasphemeth; by reason of the enemy [H341](#) and avenger [H5358](#)".

any comments on these first two verses?

[Psa 44:17](#) All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

[Psa 44:18](#) Our heart is not turned back, neither have our steps declined from thy way;

This is such an encouraging promise for us to know that yes all these things must "come upon us" yet we will not forget God, or deal falsely with the covenant or Ark that He is building within us in this age if we are His ([Rom 8:9](#)).

The spirit of God is what gives us the power to read the blue prints of the new temple being formed within us even as the first one is being destroyed as it was fitted for this very destruction, and all of this is unfolding so that we can learn of the process and power of God we've become a part of ([Luk 21:6](#)). We will err (fall seven times) before we do know the scriptures, which alone can quicken us ([Joh 6:63](#)) as we learn of the power of God ([Mat 22:29](#)).

[Mat 22:29](#) Jesus answered and said unto them, **Ye do err, not knowing the scriptures, nor the**

power of God.

Joh 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

any comments on these two verses?

Psa 44:19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

Psa 44:20 If we have forgotten the name of our God, or stretched out our hands to a strange god;

Psa 44:21 Shall not God search this out? for he knoweth the secrets of the heart.

Psa 44:22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

"Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death" is the same as saying that God is the one that "makest us" to error from thy ways as stated in verses 13 & 14 as well as Isa 63:17 which says **Isa 63:17** O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

God reminds us to be merciful to one another over and over in scripture and to look for the diamond in the rough, the hope of glory (**Col 1:27**) being formed within each of us as we learn to rest in the Him even as we labour to enter into that rest through very trying times (**Luk 23:34** , **Mat 18:22**).

This is the confusing dilemma our first man Adam has to experience, seeing our sinful nature manifest as mentioned in verse fifteen (**Psa 44:15**) and must forget the "name of our God", and be those who have "stretched out our hands to a strange god"

God in turn who "knoweth the secrets of the heart" will search this out and cause us to pray this prayer (**Psa 139:23**) so that we can be counted amongst those who "for thy sake are we killed all the day long".

Again this darkness and light being revealed in us is to demonstrate to us God's power over the clay to make it a vessel of honour or dishonour and to work His workmanship to His glory.

Rom 9:22 *What* if God, willing to shew *his* wrath, and **to make his power known**, endured with much long suffering the vessels of wrath fitted to destruction:

Rom 11:22 Behold **G1492** therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

God has called the elect to be the first ones to truly perceive , consider and understand the severity and goodness of God, and is an experience we must endure through together if we are going to be kings and priests who can rightly judge the masses of humanity who will one day be judged by saviours who come up on mount Zion to judge mount Esau (**2Ti 2:12** , **Oba 1:21**).

any comments on these four verses?

Psa 44:23 Awake, why sleepest thou, O Lord? arise, cast *us* not off for ever.

Psa 44:24 Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?

Psa 44:25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.

Psa 44:26 Arise for our help, and redeem us for thy mercies' sake.

This is the earthly perspective that God gives us for the longest time that He slumbers and sleeps that we are being cast off for ever and yet we know the verses which say otherwise (Psa 121:4 , Deu 31:6).

It is the most painful of trials to feel our Father hide his face from us, and cause us to feel that He has forgotten our affliction and our oppression, but all of this is to bring us back to this verse in Romans.

Rom 9:22 *What* if God, willing to shew *his* wrath, and **to make his power known**, endured with much long suffering the vessels of wrath fitted to destruction:

Christ our redeemer has had to live all these words, having had the Father hide His face from Him, having had his soul "bowed down to the dust" so that we could have a merciful high priest given to us who can identify with every part of our walk and be able to secure us through whatever the morrow may bring. We are promised that we can drink the cup that the Father has set before us, we are learning of God's mercies for the world's sake, we are being fitted for destruction in this age "**to make his power known**" in the next.

any comments on these last verses or any part of the study?