

## Psa 44:9-14 "Thou makest us"

**Psa 44:9** But thou hast cast off, and put us to shame; and goest not forth with our armies.\_

**Psa 44:10** Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

**Psa 44:11** Thou hast given us like sheep *appointed* for meat; and hast scattered us among the heathen.

**Psa 44:12** Thou sellest thy people for nought, and dost not increase *thy wealth* by their price.

**Psa 44:13** Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

**Psa 44:14** Thou makest us a byword among the heathen, a shaking of the head among the people.

These next few verses of this particular Psalm reveal to us another example of how God works with his people as he did with Israel of old through circumstances that make no sense to the natural man within and without ([Isa 55:8](#)). Israel as a type of the elect as well as Job share in this putting off of the flesh experience typified by coming out of Egypt or in Job's case through the severe trials he had to endure which typify the seven last plagues, the plagues of Egypt being an earlier type of the seven last plagues ([Rev 15:8](#)).

This process of judgment upon us will inevitably bring about the persecution, condemnation and accusations of those who only see the outward physical events ([1Co 15:46](#)) while not yet understanding that these things are all being accomplished to the glory of God whose purpose and goal is singular in the one dream and one event which must be manifested to all mankind in the time and seasons which He has ordered and ordained ([Ecc 9:3](#) , [Eph 1:11](#) , [Isa 46:10](#))

Verses 9 to 14 are a reminder for us of who is fighting our battles, and how God does not look to the arm of man to accomplish this one event, but actually tears down our confidence in our own flesh in each of us and brings us to the same conclusion over and over that we (the elect of God) are of the generation who have no confidence in the flesh, not even in the flesh of Christ which we are ([1Ti 4:10](#) , [Php 3:3](#) , [Col 1:24](#) , [1Co 11:1](#)).

We can know Christ in the spirit, if we are granted to not neglect so great a salvation through fervent continual prayer ([Jas 5:16](#)) and if we are given to live a life of being led by the spirit of God ([Rom 8:14](#)) which will enable us to come to know God and his Son and His body the church which is what the scriptures reveal is the true meaning of eternal life ([Eph 3:10](#) , [1Co 12:7](#) , [Joh 17:3](#)).

We pray for one another that we will continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: ([Jas 1:4](#) , [Col 1:23-25](#) , [Eph 4:13](#)).

Our desire is to grow in understanding that God is the one working all these much tribulations within our body spoken of in type and shadow within the following verses , for each of our own benefit, individually and collectively which is how all things work together for the good

for those who love God and are called unto this purpose of going onto maturity in this age ([Rom 8:28](#)).

God is using the enemy within and without, the arm of man to judge us as demonstrated in these verses were looking at ([Psa 44:9-14](#)) so that we can learn how completely inadequate we are without His power ([Joh 15:5](#)). God is burning away our fleshly confidences so that His purpose and His glory can be manifested within each of us as we go from glory to glory ([Mat 13:2](#) , [Mat 26:61](#) , [2Co 3:18](#)).

This tearing down of the temple within each of us is the needful humbling part of the process that we all must experience in due time and it will create a hunger within us ([Mat 5:6](#)) which in turn will be satisfied through Christ ([2Co 3:5](#)) which will bring us to praise and thank our great Father for the wonderful works which he does for the sons of man ([Psa 107:21](#)).

It is only in verses 16 and 17 that the motive behind all the previous exercises of our faith being tried are revealed to be for our growth and witness to the world around us. His power and might is working in our lives, whether the world acknowledge this to be the case or not, and in order for that power to rest upon our flesh we must be out of the way ([2Co 12:9](#)). This is why he has cast us off, "and put us to shame" and it is a process to put off the flesh as demonstrated with the shamefacedness of Peter after denying Christ three times as was prophesied for all of us to live by ([Mat 26:34](#) , [Mat 4:4](#)).

[Mat 4:4](#) But he answered and said, **It is written, Man shall not live by bread alone, but by every word that proceedeth out of G1223 the mouth of God.**

What comes "out of G1223" the mouth of God is what is through the Christ and His Christ as we discussed last week showing that this is how God fulfills all the counsel of His will, and how it is through the two birds, and the two goats that all of God's counsel is accomplished ([Lev 16:18](#) , [Lev 14:7](#)).

Here are the first verses of our study and some accompanied verses which are connected to the verses in question which demonstrate to us that God is the one who causes us to be who we are:

[Psa 44:9](#) But **thou hast** cast off, and put us to shame; and goest not forth with our armies.

[Exo 4:25](#) Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

[Exo 4:26](#) So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

*any comments on this first verse?*

[Psa 44:10](#) **Thou makest** us to turn back from the enemy: and they which hate us spoil for themselves.

[Rev 11:10](#) And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

**Nah 3:15** There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

**Nah 3:16** Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and flieth away.

**Psa 35:10** All my bones shall say, LORD, who *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

*any comments on this verse?*

**Psa 44:11** **Thou hast** given us like sheep *appointed* for meat; and hast scattered us among the heathen.

**Rom 8:36** As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

**Rom 8:37** Nay, in all these things we are more than conquerors through him that loved us.

Does't nay sound more like a horse than a sheep? We are a gentile horse before we are a lamb of God : )

*any comments on this verse?*

**Psa 44:12** **Thou sellest thy people** for nought, and dost not increase *thy wealth* by their price.

**Joh 3:30** He must increase, but I *must* decrease.

**Mat 26:15** And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

Truly God gave us Christ's life a living sacrifice at no cost and yet it is the most costly sacrifice that has ever been given by our Father ([Act 4:27](#) , [Joh 3:16](#)).

*any comments on this verse?*

**Psa 44:13** **Thou makest us** a reproach to our neighbours, a scorn and a derision to them that are round about us.

**Mat 10:22** And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

**Joh 15:25** But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

*any comments on this verse?*

**Psa 44:14** **Thou makest us** a byword [H4912](#) among the heathen, a shaking of the head among the people.

## H4912

mâshâl

*maw-shawl'*

Apparently from [H4910](#) in some original sense of *superiority* in mental action; properly a pithy *maxim*, usually of a metaphorical nature; hence a *simile* (as an adage, poem, discourse): - byword, like, parable, proverb.

We are a peculiar parable to the world ([1Pe 2:9](#)), which God is using to blind the masses ([Mat 13:34](#)). It is not given to the masses to understand the mysteries of the kingdom of God which is within us ([Mat 13:11](#) , [Luk 17:21](#)) which are revealed by the parables which are both within us ([Col 3:16](#) , [Mar 4:34](#)) and being lived in our words and works which can only be recognized as the work of God if it is given to someone to see and hear ([Joh 14:11](#) , [1Jn 4:6](#) , [Rom 2:13](#) , [Tit 3:8](#))

*any comments on this last verse will be looking at?*