

Tuesday, February 7, 2023 • Read Psalm 78:49–72

Questions from the Scripture text: Which plague gets three full verses (v49–51)? What did God do for whom in v52–53a? Especially in which instance (v53b)? How does v54 describe the land to which God brought them? What three things does v55 say He did for them there? How did they treat God in return (v56)? Like whom (v57)? By what, specifically, did they provoke Him (v58)? And how did God respond to this (v59)? What had He previously done for them (v60)? And now what did He do with it (v61)? And what did He do with them (v62–64)? Especially mentioning even whom? How do v65–66 describe the restoration of His people? Upon whom and where did this restoration focus (v67–68)? How great is this restoration (v69)? Who is the type/forerunner/example of this restoration (v69–71)? What does this King do (v72)?

How can we be encouraged by the greatness of God's fury against His people's sins? Psalm 78:49–72 looks forward to the opening portion of morning public worship on the coming Lord's Day. In these twenty-four verses of Holy Scripture, the Holy Spirit teaches us that **the greatness of God's fury against His people's sins becomes the backdrop for the greater-ness of His delight to display the glory of Christ and the glory of His salvation.**

Ichabod: the glory has departed. Despite God's pouring out His wrath upon Egypt unto death (v49–51), His people did not fear to test and provoke Him (v56a) by violating His Word (v56b). Despite God's great patience (v10–55), gentleness (v52), deliverance (v53), and generosity (v54–55) with them, His people were not faithful but treacherous (v56–57). They even transgressed the commandment whose violators the Lord calls "those who hate me (v58, cf. Ex 20:5).

The events in v59–64 play out in 1Sam 4, even to the stunned silence (v64) of Phinehas's wife in 1Sam 4:20, only able to blurt out a name for her new son that was attached not to the loss of her husband but the departure of the glory of the Lord. The language is shocking: "[God] was furious and greatly abhorred Israel" (v59). The action is shocking: "He forsook the tabernacle [...] He delivered His strength into captivity, and His glory into the enemy's hand" (v60–61). We simply cannot comprehend how much the Lord hates man-made religion.

King of kings and Lord of lords. v65 introduces the deliverance, with which this Psalm ends, with some more shocking words: "Then the Lord awoke as from sleep, like a mighty man who shouts because of wine." At first glance the rejection of Ephraim, and choosing of Judah and Zion, seems to be about the selection and coronation of David, especially with his mention in v70. But the crescendo is to grand, and its peak too high. This sanctuary is in the heights and established forever. And the shepherding in v72 begins to unravel even by the end of his own reign.

Yet, the Lord does take a humble King and raise Him up from His humility to exactly such a height. The Lord Jesus humbled Himself to take the form of a bondservant (Php 2:7), humbled Himself to death on a cross (Php 2:8), and has been raised to the height of King of kings and Lord of lords (Php 2:9–11), Who works in His people to will and to work according to His good pleasure (Php 2:12–13). He is the Shepherd, Who guides His people in integrity and skill (v71–72).

So we see the great delight of the Lord in glorifying Christ by saving through Him—that for these ends, He has been willing to endure generations of treachery even from those for whom He has done the most!

How else has God displayed to you His hatred for sin? How else has He displayed to you His patience, gentleness, deliverance, and generosity? Why has He been willing to put up with so much? How does this encourage you, as you cling to Christ? What ought it do to you, if you don't?

Sample prayer: Lord, we praise You for Your holiness and justice. Truly Your wrath is a perfect response to the sins of men. And we praise You for Your great patience. How often You have been longsuffering with Your people's sins. And we praise You for the greatness of Your deliverance—saving us from sin, and death, and Hell. And we praise You for Your great generosity—giving us Yourself to be our inheritance forever in a New Heaven and New Earth. We praise You that You have done all of this to display the glory of Christ, and the glory of Your salvation in Him. Grant that by Your Spirit, we would now delight in Christ's glory, and His salvation's glory, we ask in His Name, AMEN!

Suggested songs: ARP78H "Then He Struck Down" or TPH78 "O My People, Hear My Teaching"

For more Hopewell @Home devotionals, please visit bit.ly/harpcHAH

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Psalm 78 verses 49 through 72. These are God's words. He cast on them, the fierceness of his anger, wrath indignation in trouble. By sending angels of destruction among them, you made a path for his anger. He did not spare their soul from death but gave their life over to the plague.

And destroyed all the firstborn in egypt. The first of their strength and the tens of him. But he made his own people. Go forth like sheep and guided them in the wilderness like a flock. And he led them on safely so that they did not fear. But the c overwhelmed their enemies, and he brought them And he brought them to his holy border, this mountain which is right handed acquired He also drove out the nation's before them.

A lot of them and inheritance by survey. And made the tribes of Israel to dwell in their tents. Yeah, they tested and provoked the most high god and did not keep his testimonies. But turned back and acted unfaithfully like their fathers that were turned aside. Like a deceitful bow.

For the provoked him to anger. With their high places and moved him to jealousy with their carved images. When god heard, this, he was furious and greatly abhorred Israel. So that he forsook the tabernacle of silo, the tent, he had placed among men and delivered his strength into captivity.

And his glory. Into the enemy's hand. You also gave his people over to the sword. And was furious with his inheritance. The fire consumed, their young men and their maidens were not given in marriage. They're priests fell by the sword. And their widows made no lamentation. Then the lord awoke us from sleep, like a mighty man who shouts because of wine.

Then he beat back his enemies, he put He put them to it, perpetual approach. Moreover, he rejected the tent of Joseph and did not choose. The tribe of

Ephraim. But he chose the tribe of Judah, not Zion, which he loved. And he built his sanctuary like the heights, like the earth.

Which he has established forever. He also chose his David, his servant and took him from the sheepfolds. From following the use that had that had young, he brought him. To shepherd. Jacob. His people. And Israel has inheritance. So he shepherd them, shepherded them. According to the integrity of his heart.

And guided them by the skillfulness of his hands. So far, the reading of God's. Inspired and an errand worked.

We see here how needful it is that we would have the law and the testimony which the Lord established in Jacob that The father should teach their children that they should teach. A generation yet, unborn that they would teach their children and that those would teach A generation. Uh, yet, unborn We need this long that's testimony because this is how the Lord Jesus.

Works in his people. This is how the Lord Jesus the forever. King produces a people who fear God the way Psalm 72 describes. Simply by the greatness of any particular king. Other than Christ. Well, and that's Greatness with a little G. We're greatness in a small way if we can even say that.

Self-contradictory way. There's no other king than Jesus, who can actually make his people fear the Lord. The way that the king, In Psalm 72 the forever king promised and Second Samuel 7. Will make his people fear the Lord, that's our great hope. Not that we will be able to repent by our strength, their goodness.

But that we have a King Who was able to grant to us among his other royal gifts. Not just his royal protection, not just royal provision in material things. But even the royal provision of his spirit, who by his word. Produces his own character in us, that is What is needed?

That is what the Lord gives. In times like these with parents teaching their children, the word of God and King Jesus, using that word. To work by his spirit and the hearts of children. Giving them repentance and faith. We can see what it is like apart from that in what Israel has been like throughout all of this.

Despite God's pouring out his wrath upon Egypt, unto death. And the passage that we started is obviously that we began in the middle of the sermon. It might have taken you a moment or two to realize that it was Egypt, that was under the plague of death. At the beginning of our reading and not Israel.

His people still did not fear to test and provoke him by violating his word. Like we read in verse 56. And despite all of the patients that we see really, through the bulk of the Psalm from verse 10, through verse 55, The gentleness with which the Lord, led them like a flock in verse 52, the deliverance.

That the Lord gave them from their enemies. Verse 53. The generosity In which the Lord gave them the land driving out other enemies before them. In verses 54 and 55 just by all of the Lord had done for them. The people were still not faithful to him, but they were treacherous.

Like a deceitful bow. A bow that does not whether you're using it even as a walking stick. And it puts your shoulder out of joint. The way the proverb describes or even worse when you're trying to shoot and it twists in the middle of your shot or even breaks on you, They were treacherous the Lord.

Had displayed his wrath and they didn't abide by that. They didn't respond to that. The Lord had displayed His goodness and they did not respond rightly to that. The even transgressed. The covenant or sorry, the commandment, they even transgressed the commandment. Who's violators the Lord calls those Who hate me?

And we see in verse, 58. They provoked him to anger with their high places and moved him. To jealousy. With their carved images and The Lord says that those who worship in any other way that he has commanded or even more specifically in the way that they create. That they are the third and fourth generation of them.

That hate me. And you see the Lord's generational covenantal thinking even in the threats that are made. Within the Decalogue in the second commandment. But also the generational thinking that is persistent throughout this Psalm. So the Lord responds in the events to which verses 59 through 64 refer These events are the Philistine attacks and especially when these people who are idolatrous one of the last strokes of their idolatry was not having Respected, God, and his tabernacle his strength and his glory dwelling among them.

But coming up with their own ways to worship him, which replaces the strength and glory of God, with the ideas and feelings of man, Which is how idolatry always works. The last way that he let them do this. At least in the Event described in verses 59 through 64.

Was by thinking that if they brought the ark of God into the battle, that somehow it would work like, A magic charm. And they would be able to defeat the Philistines. But it was actually the Lord, so angry with Israel that he is willing to give his strength and his glory into the hands of the Philistines.

And of course, the ark doesn't remain being the strength and glory of God at that point. He displays his strength and glory over against the list of judging them. As it goes from city to city among them. But here the language is very Grievous. When God heard this, he was furious.

And greatly abhorred. Israel. If you're suck his tabernacle. He delivered his strength into captivity. And his glory into the enemy's hand versus 60 and 61, these are shocking. Words and shocking. Actions. Our hearts are hard and dull and we don't realize How much God despises man-made religion? That when the living God has, Has come up with his way of giving himself to us.

And, of course, that great way is not a tent that was made in the wilderness. That great way is the Lord Jesus that great way. Is the Holy Spirit. That great way is the Holy Spirit. Blessing, his word to bring us to faith in Jesus. And so when the Lord has done that, and we come up with our own ways to God, Our own ways that we think make it more meaningful, our own ways that we think make it more, Effective, our own ways that we think make it a better experience.

Of course, it's offensive. And it's offensive with, An offensiveness that is as great as God's glory as great. As the glory of Christ and the Gospel, the glory of the Spirit as God's best gift to brings us to Christ. God's best gift being himself in the sun and in the Spirit.

When so, since we aren't appropriately shocked by our own sin, He takes shocking action and he speaks and shocking words. There in verses 59. 361. And the end of it. Down to the priest's wife, who doesn't mourn. You remember, Phineas's wife was in labor. When she heard. About her husband.

Her wicked husband. Dying also in the battle. Or as a consequence of the battle. And she doesn't really respond to that or grieve. Over him. Her only responses Ichabod, which ends up being the name of the boy. But the name means the glory has departed.

Perhaps there are some indication there. That her faith was more like her father-in-laws. As eli. Was devastated by the loss of the ark. Even more. Than by the loss of his sons. And so should we Remember. Aaron being told by Moses to. To keep his peace. Hold his peace.

When his son's native and about you had been killed because they came near to god, but they didn't regard. God as holy and Moses said, this is what god has said before by those who draw near to me. I must be hollowed And so what we learned and Places like that in Leviticus.

10, i believe it is, and here and psalm 78. And there in first annual four and really throughout the whole bible, Realizing that it is by the gift of jesus. And by the gift of the spirit, That God brings us near to himself. And so, all of his instructions for his worship, are tied to the great glory.

Not only of who he is but also of how he has given us to come to him. And the great lesson is that. Worshiping god and any other way as a tragedy greater than the loss of our children. Then Aaron's loss of native and by you. Then Eli's loss of hoffman and finance.

Than Phineas's wife, law wife's loss of her husband. The glory. Has. Departed. Here is the great thing. That fathers, teach their children by the law and their test and, and the testimony. The glory of god and the glory of the gospel. In which god has devised the way of giving himself to men.

This is what i hope that we are learning together. We by weak and the assembly day by day. In our home, our your entire childhood. That the glorious god has given himself to us. And this is to be rejoiced in and therefore to be very carefully. Followed That we not come to him in any other way.

Whether that means worshiping up In opposition to the rest regulative, principle or And especially, When you realize that you're a sinner and that you must stand before, god? That you would always know that the only way that you can belong to god safely that you can be before. God safely.

Is by his gift of himself and his son. For which he has given his spirit to bless his word to you. To give you that soft heart to give you repentance. That you would indeed fear his wrath with a right fear and that you would indeed embrace his goodness.

With a right appreciation and love. And that you would not be treacherous towards him. But that he would give you a sincere heart in all of your repenting and all of your worshipping. That comes from his spirit, it gives you faith in jesus. And that jesus would be your worthiness in jesus would be your returnment.

And that this would be how we live our lives in response. To the glorious. God and his glorious gospel. The end of the psalm, of course, is about how god gave them a king. Through whom he would actually produce the difference in them. This is his response to the distress of his people.

He awakes us from sleep for 65 like a mighty man. He beats back, his enemies, puts them to a perpetual approach and gives them a king and he skips over the king from Benjamin. That says, if Saul never happened because the point was to get to david, Not the people's way, but the lord's way even in kings.

Right, the people would have chosen a man like Saul. It was head and shoulders above everyone else. And from a prominent family, etc, But he takes. He takes david from. Following the use and taking care. Of the little lambs. And he makes them the shepherd of jacob. His people.

But it's not david so much as great. David's, greater son. Look at verse 69. He built his sanctuary like the heights. Like the earth which he has established forever. That indeed, as a reference to christ to And one sense is is david as he's from david? But especially the other sense, david is also a type of christ.

We had that language in Romans 5 yesterday. That Adam was a type of the one who was to come. Here david also is a type of the one who was to come from david. And the lord jesus shepherds his people according to the integrity of his heart. Which is a perfect integrity.

And the lord jesus guides, his people by the skillfulness of his hands. Which is a perfect skillfulness. And so, when we realize, The greatness of our need. We may resort to remembering the greatness of god's provision for that need. And the lord jesus himself, the lord jesus, by his spirit blessing, his word to us.

As the one who will keep us from forgetting god, but make us to remember our god. And to remember all of his works, And to remember that the greatest of all of these works, Has been to give himself to us in jesus. And in his spirit who uses his word.

To give us faith in jesus. It's bright. We thank you lord that you have not left us and our children to ourselves. But that you have given us yourself. In the sun, and in the spirit. That we might remember you and that we might know and treasure your presence with us.

You're gathering us to yourself. You're giving us repentance. You are giving us faith. And so, we pray that we would treasure your word as the means by which you do this the instrument, that your spirit uses. To join us to christ my faith. When we pray, that we would not be treacherous.

That we would not depart from your word. But that as a gift of christ to us, We would be repentant and believing and grow. Even as your spirit conforms us to our perfect king, And his name. We ask it. Amen.