

Series: Psalm

Title: God Arose to Save the Meek

Text: Ps 76:1-12

Date: April 1, 2021

Place: SGBC, NJ

Psalm 76: 1: «To the chief Musician on Neginoth, A Psalm *or* Song of Asaph.»

This is another Psalm of instruction, hence the name “Neginoth.” This great blessing is given only to God’s elect church.

Psalm 76: 1: In Judah is God known: his name is great in Israel. 2: In Salem also is his tabernacle, and his dwelling place in Zion.

“In JUDAH is God known.”

Judah means praised. God said of Judah that all your brethren will bow down and praise thee. Why? It is the tribe through which Christ came into the world. Christ is the Lion of the Tribe of Judah. Christ receives the praise of all his brethren for in Judah, in Christ, is God known. Christ is the fulness of the Godhead in a body. God’s elect make up the chosen tribe—the chosen family of God—the peculiar people, chosen of God. In Judah is God known.

“His name is great in Israel”

Israel means “as a prince thou hast power with God and hast prevailed.” Israel is Christ’s name. As a Prince Christ had power with God and hast prevailed. God said to Christ,

Isaiah 49: 3: And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified

God’s elect make up God’s Israel—his holy nation. His name is great in Israel. We worship the victorious God who saved all his elect from our sins by shedding his own blood. If he only made salvation possible or depended upon us then his name would not be great. But Christ accomplished redemption. His name is great in Israel.

“In Salem also is God’s tabernacle”

Salem means Peace. It is Jerusalem. Christ is the Prince of Peace, the King of Salem, our everlasting Melchizedek. Christ is the true tabernacle which God pitched and not man. And Christ’s church is his tabernacle. In Salem is God’s tabernacle.

“God’s dwelling place is in Zion”

Our risen Christ is God dwelling in heavenly Zion and in his earthly Zion below. His church is his holy hill of Zion. What distinguishing, particular grace that God dwells in his elect, his church, where he has made us know his great name.

1 Peter 2: 9: But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Psalms 147:20: He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD

We assemble here in Zion to hear preached his great name and all his marvelous works by which God saved sinners such as we are.

Subject: God Arose to Save the Meek

Divisions: 1) Example 2) Christ 3) Instruction

AN EXAMPLE

First, we see an example of how God has made his great name known to his people by the Lord's dealings with our enemies. In Zion, in Jerusalem, the Psalmist says,

Psalm 76: 3: There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah. 4: Thou *art* more glorious *and* excellent than the mountains of prey. 5: The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands. 6: At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

We see examples of this over and over in scripture. But one example is when Sennacherib, king of Assyria, came to attack Judah in the days when king Hezekiah reigned. Sennacherib had been used of God to defeat many of Judah's enemies in Samaria and other places. Then the proud king thought he would defeat Judah in Jerusalem too. God told him he was only an ax in God's hand. When God finished his work with the king God would discard him like a timber man would put away his ax and his saw (Read Isaiah 10: 5-27).

But Sennacherib was proud. So he sent his general, Rabshakeh, to the wall of the city. The watchman asked him to speak only to them. But Rabshakeh yelled out so all the men on the wall could hear his proud boast (Isaiah 36: 1-22; 37: 1-9) He basically told the men on the wall that they should fear Sennacherib rather than God. He said that they should not trust king Hezekiah who told them God would deliver them. Rabshakeh told them that Hezekiah had destroyed their altars (which he did to keep them from idolatry) and forced them to worship in one place at Jerusalem, which is where God told them to worship. Rabshakeh told them that if they would come out to him then he would reward them greatly. Then Rabshakeh sent word to Hezekiah,

Isaiah 37: 10: Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. 11: Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? 12: Have the gods of the nations delivered them which my fathers have destroyed...

Isaiah 37: 14: And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD. 15: And Hezekiah prayed unto the LORD, saying, 16: O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. 17: Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. 18: Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, 19: And have cast their gods into the fire: for they *were* no

gods, but the work of men's hands, wood and stone: therefore they have destroyed them. 20: Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

Isaiah 37: 21: Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: 22: This *is* the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee [o Sennacherib], *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. 23: Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* AGAINST THE HOLY ONE OF ISRAEL. 24: By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up...

Isaiah 37: 26: [God said] Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps. 27: Therefore their inhabitants *were* of small power, they were dismayed and confounded [as grass of the field]...28: But I know thy abode, and thy going out, and thy coming in, and thy rage AGAINST ME. 29: Because thy rage AGAINST ME, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest....

Isaiah 37: 32: For out of Jerusalem [Salem] shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this. 33: Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. 34: By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. 35: For I WILL defend this city to save it FOR MINE OWN SAKE, AND FOR MY SERVANT DAVID'S SAKE [for Christ our King's sake].

Now here is what our Psalm speaks about,

Isaiah 37: 36: Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses. 37: So Sennacherib king of Assyria departed,...38: And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

God's people did not use one carnal weapon or fire a single shot. Hezekiah spread it before the LORD and asked God to undertake. That is meekness. And God by his word by his Spirit by the Angel of the Lord,

Ps 76: 3: There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah....5: The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands. 6: At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

By his word, by his Angel, God destroyed every weapon. He slew 185,000 men, along with their horses. He made these mighty, skilled warriors unable to lift their hands. So God says to Mt Zion, his church—**Psalm 76: 4: Thou *art* more glorious *and* excellent than the**

mountains of prey—that is, than the enemies with their mountain of gold and silver they plundered from the enemies they conquered.

CHRIST ON THE CROSS

The same as that mighty host came up against God's people in Jerusalem so the devil and all his mighty host came against Christ on the cross. But by God pouring out judgment on our Substitute in our place, God conquered every enemy and saved all his elect—the meek of the earth.

Psalm 76: 7: Thou, [o LORD] *even thou, art to be feared: and who may stand in thy sight went once thou art angry? 8: Thou didst cause judgment to be heard from heaven; the earth feared, and was still, 9: When God arose to judgment, to save all the meek of the earth. Selah.*

Only one was able to bear the fierce anger of God's holy judgment. God caused judgment to be heard from heaven upon Christ his Son on the cross. Christ bore that fierce anger in the place of all God's elect Israel, his Zion. Jeremiah is used to pen the words of Christ speaking from the cross in the midst of his agony,

Lamentations 1:12: *Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of HIS FIERCE ANGER. 13: FROM ABOVE HE HATH SENT FIRE INTO MY BONES, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate [and] faint all the day. 14: The yoke of my transgressions is bound by his hand: they are wreathed, [and] come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into [their] hands, [from whom] I am not able to rise up.*

The Lion of the Tribe of Judah—holy, harmless, undefiled, separate from sinners—bore all the sins of all God's elect calling them "*my transgressions.*" Therefore, in unyielding justice, *Thou didst cause judgment to be heard from heaven: the earth feared and was still. When God arose to judgment, to save all the meek of the earth. Selah.*

God said through Jeremiah,

Jeremiah 30:24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

Christ cried *it is finished* because he satisfied justice for his people. He put away our sins. Thus Christ conquered all our enemies. Then in his church—through his gospel—by sending his Spirit into our hearts, "*There he broke the weapons of war and overcame the stouthearted.*" Christ enters his child in Spirit, creating in us a new spirit to reverence and rest in Christ by faith. Thus Christ spoiled our stout heart. He made our weapons of war useless. He made it so we could not find our hands to work any works whereby we could save ourselves. He brought us to believe on Christ alone.

But we keep coming to him in Zion because *it is there*—under his gospel—where Christ keeps saving us from the enemy of our sinful flesh by his word and his Spirit. He uses every enemy—within our sinful flesh and without all around us. He continues to make us see our

sins like those 185,000 mighty warriors ready to break in and slay us. He does it to keep bringing the sentence of death on us for the reason he did it to Paul,

2 Corinthians 1: 9: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: 10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*; 11 Ye also helping together by prayer for us,...

INSTRUCTION AND EXHORTATION

Psalm 76: 10: Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

All things are of God. Sin is evil. The wrath of man worketh not the righteousness of God. But God can overrule the wrath of man to work righteousness for his people.

God purposed, decreed and permitted sin to enter the world to bring praise to his name in saving his people by Christ our Savior. The devil and all the enemies of God came against Christ like Sennacherib against Judah but when the enemy rises up, look to Christ, remember,

Psalm 2: 4: He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5: Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6: Yet have I set my king upon my holy hill of Zion. 7: I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

Every day of our lives, God works all things together for the good of his elect on purpose to bring praise to his name in saving us every hour, including the wrath of man—including the enemy of our own sinful nature from which our sins rise up. But the remainder he restrains.

As long as we are in this world, his people will have to struggle and fight against sin—our own and sin around us. (Rom. 7:14-23). But God has arranged it this way to Keep us looking to Christ alone, to keep us knowing salvation is by grace alone, to keep us humble at Christ's feet and to teach us to be kind, gracious, and forgiving as we wait on the Lord. Every mountainous enemy that opposes us, God is able to make a plain. From the enemies, Christ shall bring each of his elect, redeemed people. But it shall not be by our might and our power, only by his Spirit, by his grace.

Zechariah 4: 6...This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. 7: Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

By continually delivering us from every enemy, he accomplishes this purpose in his child—

Psalm 76: 11: Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.

He keeps us coming to the LORD with spiritual sacrifices of praise and thanksgiving fearing the LORD rather than men from a meek and broken heart depending entirely upon Christ alone.

Psalms 51:17: The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Psalms 25:9: The meek will he guide in judgment: and the meek will he teach his way.

Psalms 149:4: For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

But here is a warning to the proud and a promise to his people:

Psalm 76: 12: He shall cut off the spirit of princes: *he is terrible to the kings of the earth.*

Psalm 2: 10: Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
11: Serve the LORD with fear, and rejoice with trembling. 12: Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

1 Peter 5: 5...God resisteth the proud, and giveth grace to the humble. 6: Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:
7: Casting all your care upon him; for he careth for you.

Amen!