

6 addresses on the Maschil Psalms

Part 5

Speaker	W. Missen
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[00:00:01] Let us turn to Psalm 74.

I want to speak tonight on two Masculine Psalms, the 74th and the 78th.

So we'll read Psalm 74, Masculine of Asaph.

O God, why hast thou cast us off forever?

Why doth thine anger smoke against the sheep of thy pasture? Remember thy congregation, which thou hast purchased of old, the rod of thine inheritance which thou hast redeemed, this Mount Zion wherein thou hast dwelt. Lift up thy feet unto the perpetual desolations, even all that the enemy hath done wickedly in the sanctuary. Thy enemies roar in the midst of thy congregations. They set up their ensigns for signs. [00:01:02] A man was famous, according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy sanctuary. They have defiled by casting down the dwelling place of thy name to the ground. They said in their hearts, let us destroy them together. They have burned up all the synagogues of God in the land. We see not our signs.

There is no more any prophet. Neither is there among us any that knoweth how long. O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name forever? Why withdrawest thou thy hand, even thy right hand? Pluck it out of thy bosom. For God is my King of all, working salvation in the midst of the earth. Thou didst divide the sea by thy strength. Thou breakest the heads of the dragons in the waters. Thou breakest the heads of Leviathan in pieces [00:02:02] and gavest him to be meat to the people inhabiting the wilderness. Thou didst cleave the fountain and the flood. Thou dryest up the rivers. The day is thine, the night also is thine. Thou hast prepared the light and the sun. Thou hast set all the borders of the earth. Thou hast made summer and winter. Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name. Deliver not the soul of thy turtle dove unto the multitude of the wicked. Forget not the congregation of thy poor forever. Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty. O let not the oppressed return ashamed. Let the poor and the needy praise thy name. Arise, O God, plead thine own cause. Remember how the foolish man reproacheth thee daily. Forget not the voice of thine enemies. The tumult of those that rise up against thee [00:03:03] increaseth continually.

In the book of Psalms, this portion is in the third book.

We know the Psalms are divided into five books, and this is the third book.

And this section really gives, prophetically, the deliverance of Israel as a nation.

How God is going to come in for them and deliver them. But in this Psalm, we have the exercises of the godly remnant before the deliverance, as they're suffering under the hand of the Antichrist, who is reigning in the land.

And also, it seems, they're now in the time of the great tribulation, [00:04:03] when their enemies have come into the land and are seeking to destroy them as a nation.

And so we can see, as we go through the Psalm, how the language of this Psalm fits in with that time.

This Psalm fits in, to a certain extent, with the 83rd Psalm, where we also have the invasion of the king of the north, seeking to destroy the people of Israel. We notice in this third section, very few Psalms of David. We have Psalms of Asaph. Quite a number of Psalms of Asaph here, as we go along. And two in this section, the 74th and the 78th, are Masculine Psalms.

And as we've seen, the Masculine Psalms are the Psalms that give us instruction. They will be instruction for God's earthly people in that day, and they give instruction for us.

And so we have an exercise here, as it starts off. [00:05:03] Why hast thou cast us off forever?

The godly remnant of Israel, as they see the enemy on the rampage, and seemingly unchecked, and destroying the land, there is a kind of a feeling among them, well, has God really cast us off?

You know, even today, sometimes the Lord's people, when they're called upon to go through a great trial, attempted to ask the same question.

It seems sometimes that God has forgotten.

The Lord's people, under different circumstances, at different times, are called upon to go through great trials. There are the Lord's people in some countries who are going through trials that we know nothing about. And I suppose every Christian, and every Christian family, has its trials that come upon it.

And sometimes it seems that, [00:06:01] no matter how much there is a looking to the Lord, there is a kind of a feeling that God is not answering the prayer. Of course, we know that that is not true. God always answers the prayers of his people. But sometimes he doesn't answer the prayer in the way that his people expect.

It's often been said that God answers our prayers in three ways.

He answers them by saying yes.

Or he answers them by saying no.

And sometimes he answers them by saying wait.

And sometimes we have to wait for the answer. Now it seems that God is not hearing his people at this time, and he's not intervening on their behalf. But we find that eventually God comes in and gives them deliverance. And the experiences that they go through in this trial, they're for the purpose of drawing these godly ones closer to the Lord. [00:07:01] And of course that's what it is with us too. We have the word here several times used in this psalm, the congregation.

Verse 2, remember thy congregation which thou hast purchased of old. I notice that in Mr. Darby's version, that is translated thy assembly.

The godly remnant in that day will be God's assembly, God's congregation.

They will be God's people. We know that we today who belong to the Lord, who have been saved and brought into the church, or as the more scriptural term is, into the assembly of God. So in that sense we can say that there are things here that can apply to us as God's assembly today.

Remember thy congregation which thou hast purchased. God had purchased his people. And God had purchased them that they might be a witness for him. And so beloved God has purchased us. [00:08:02] We are those that have been purchased with a price, with the precious blood of Christ. And he's purchased us that we might be to his praise and glory here and through all eternity.

But also that while we are here, that we might be a witness to those around us. The only testimony of Christ that the world sees is what it sees in the Christian, is what it sees in us.

There's a little poem that says, what is the gospel according to you? We can read the gospel according to Matthew, Mark, Luke or John. But as the world sees us and the world reads us, what is the gospel according to us?

Sometimes the gospel according to us is not what it should be. I remember reading about a boy in the service who was under deep exercise and someone spoke to him about the gospel. And he said, well, he says, [00:09:02] I don't know a great deal, he said, about the gospels as we have them in the Bible. But he says, I do know what the gospel was lived in by my mother. He says, I know what the gospel was according to her. His mother had been such a good testimony. And that spoke volumes to him.

And of course that's what it should be. Now we notice here that the godly remnant are lamenting the fact that the sanctuary has been destroyed. We had the sanctuary before us this morning. And it was very precious.

And the various thoughts that came out, the veil is rent and we enter right into the holy place.

That is our place. As one of our hymns says, the sanctuary is our place where now we dwell before the Father's face. But when God takes up Israel again, the sanctuary will be in Jerusalem.

The temple will be rebuilt. [00:10:01] And there the sacrifices will be offered again.

And that will be recognized as God's sanctuary as it was of old. God chose Jerusalem as the place to set his name. And God is going to set his name on earth again in Jerusalem after he takes the church away. That will be his sanctuary. But what happens? The enemy has come in from the north. And they have destroyed, it says. Lift up thy feet unto the perpetual desolations. Even all of the enemy hath done wickedly in the sanctuary.

Apparently they're going in there to defile the sanctuary.

It's something like Belshazzar in the book of Daniel. You remember?

In that drunken feast when he's married with wine and he thought how he could show his despite against the Lord, the God of Israel and the God of heaven and earth, the true God. [00:11:05] So he says, bring the vessels that my grandfather brought out of Jerusalem, out of Judea, and we'll drink out of them.

So they brought the gold and silver vessels that had been dedicated to the service of God in Jerusalem.

And they filled them with wine and as they drank it, they praised the gods of gold and the gods of silver. It was an act of blasphemy against God.

That man was really shaking his fist at God.

And I believe that these who will come into the sanctuary in Jerusalem in that coming day will be the same people.

They'll say, these people, they say they're worshipping God. We want to destroy his name. We know that there are nations on earth today who are out to destroy the name of God from the earth. And this will be, I believe, what will be in their heart when they come down against Israel. [00:12:01] God will allow it.

God is allowing this invasion, will allow this invasion in that day as his judgment on the people of Israel for worshipping the image of the beast and for worshipping the beast. But what God allows and what the people that he uses as instruments intend to do are often two different things. God allows wicked men to do things to fulfill his will but then he also has to deal with them because they do these things with wickedness in their hearts. And God will allow them to come down and to defile the sanctuary.

And the psalmist says, a man was famous according as he lifted up axes upon thick trees but now they break down the card work thereof at once with hammers and axes. They have cast fire into thy sanctuary. They defile by casting down the dwelling place of thy name to the ground. A man used to be famous, they say, according as to how [00:13:04] he could cut down big trees with axes. But now they're seeking to show their great prowess, we might say by chopping down the sanctuary of the Lord.

Apparently they will invade the temple with their hammers and their axes and they'll just seek to smash it up. But all with a view of defying God.

And that's why the godly remnant are concerned, they say, Lord, art thou not concerned that the enemies are destroying the very place where thou hast put thy name? Why does God allow it?

That's the question.

One thing is sure.

God is still the God of his people.

And it may be a lesson that they might have to learn in those days that is true for us in these days [00:14:03] is that God dwelleth not in temples made with hands but God is the sanctuary of his people because he's in their hearts and not necessarily because they have a beautiful temple with which to honour God. Although I believe the fact that they have a material temple will be in keeping with God's purpose for that day. But it's something more than that. David desired to dwell in the Lord's temple but we know that David never actually dwelt never actually entered into the physical temple because it wasn't built in David's day. But David had the Lord in his heart and David was serving, David knew what it was spiritually to enter into the Lord's temple and that's what it should be with us too. It's a spiritual thing.

And so they say in verse 8 they said in their hearts let us destroy them together they have burned up all the synagogues of God in the land apparently Israel will have the meeting places in those days [00:15:04] and their enemies will burn them up they'll seek to blot out the name of God and so we have from down to verse 11 the cry of the godly in that day.

Now we have from verse 12 on another thought it seems now as if they have asked the Lord to come in and now from verse 12 down to verse 17 we find that they're looking at the Lord himself and they're occupied with him and so we find in verse 12 they say God is my king of all working salvation in the midst of the earth and they go back and they think of what the Lord has done and notice how many times we have the word thou and it's emphatic this word thou thou didst divide the sea thou breakest the heads of the dragons thou breakest the heads of Leviathan [00:16:01] thou didst cleave the fountain and the flood thou dryest up the mighty streams the day is thine, the night also is thine thou hast prepared the light and the sun thou hast set all the borders of the earth thou hast made summer and winter they're looking away from self you know if we look within someone has said if we look within we're going to be discouraged if we look around us we'll be disheartened but if we look up and get our eyes on the Lord there's nothing but encouragement in the first part of this psalm God's people are looking around and they're very discouraged but then they come to the point when they look up and they get their eyes on the Lord and how precious it is and they look back as they remember Israel's history they remember how God brought them out of Egypt thou didst divide the sea God is my King of all they remember that God was the King of Israel in the past [00:17:03] and how he delivered them and that's an encouragement to them and then they say in verse 18 remember this, that the enemy hath reproached O Lord, that the foolish people have blasphemed thy name it's just as if they've got to the point where they're saying Lord, it's not a question of what they're doing to us it's a question of what they're doing to thee what are they doing to the Lord's people? well they're doing a great deal to the Lord's people they're persecuting them but what are they doing to the Lord? and as the Lord's people realise that this is not a controversy between them and the enemy but between God and the enemy that makes all the difference isn't that so with us beloved? when there's trials and difficulties come supposing there are those who oppose us for the Lord's sake we don't have to oppose them we have to leave them in the Lord this then becomes a question [00:18:02] that

the Lord deals with it's the Lord, they put it in the Lord's hand and so that's what Israel does so this really, this psalm in this sense is an instruction to us it teaches us how we should act in certain circumstances they blaspheme thy name we have those who blaspheme the Lord's name today they don't have a controversy with us but they do have a controversy with the Lord and then they say deliver not the soul of thy turtle dove to the multitude of the wicked or to the wild beast forget not the congregation of thy poor forever no the Lord doesn't forget his people and he won't have respect unto the covenant God made a promise to Israel that he was yet going to bring them into blessing and he'll do it and so we have in verse 21 it says let the poor and needy praise thy name and then we're reminded in verse 22 [00:19:03] remember how the foolish man reproaches thee daily I believe the foolish man and the evil man in the psalms is antichrist he reproaches the Lord Israel at this time will have two enemies they'll have the antichrist for pretending to be Christ and reproaching the Lord's name in the land they'll have the enemy from the north that'll come in seeking to destroy them they'll have two enemies but they'll have the Lord on their side and God is above all enemies and they'll eventually triumph forget not the voice of thy enemies the tumult of those that rise up against thee increases continually so I think the great lesson we learn in this psalm before we go on to the 78th is this we have the cry of the godly in their great trouble in the beginning but then we find that they turn away from themselves [00:20:03] and they get their eyes on the Lord we've seen this theme many times in the psalms how the God, when his people are in trouble he turns them away from their circumstances he turns them away from themselves and he turns them to himself now we go on to the 78th psalm I'm not going to read this psalm, read all this psalm because it's a very long psalm it has 72 verses but we're going to read a few verses of it as we go along it also is a maskil of Asaph a psalm of Asaph giving instruction and we notice first of all that we have here a statement that the Lord quotes in the 13th chapter of Matthew give ye, O my people, to my law incline your ears to the words of my mouth [00:21:03] I will open my mouth in a parable I will utter dark sayings of old which we have heard and known and our fathers have told us now if we turn over without losing the place a minute to the 13th chapter of Matthew we find that this psalm is quoted there in Matthew 13 and that gives it really a great importance, you know any part of the scripture that the Lord himself quoted is enhanced in its importance although all scripture is important but I believe that the verses when we find the Lord quoting from some passage in the Old Testament it's because it falls into a very important place and so when the Lord gives the parables in the 13th of Matthew it says in verse 34 all these things spake Jesus unto the multitude in parables [00:22:03] and without a parable spake he not unto them that it might be fulfilled which was spoken by the prophet you see Asaph is called the prophet saying I will open my mouth in parables I will utter things which have been kept secret from the foundation of the world so here the Lord quotes from this this very second verse I will open my mouth in a parable will utter dark sayings of old he quotes this very verse that we have in the 78th psalm now in the parable, in the 13th of Matthew where we have the parables the first parable as we know is of the sower sowing the seed then we have the man that sowed good seed in the field and the enemy came and sowed tares and so on the Lord goes on and gives other parables [00:23:03] which we are not going to take the time to go into now but just to say this that the parables that continue they give in this parabolic form the future events they cover the period of what is known as the times of the kingdom of heaven right down through the present time until the Lord sets up his kingdom and so we have two thoughts we have the Lord taking up like the sowing of the seed and all of these things incidents that happen every day the woman hiding the yeast in the measures of meal and the net cast into the sea and the sower sowing the seed the Lord uses these everyday events that were taking place at that time in Israel to set forth what was going to happen in the future and he uses this psalm as the basis for that [00:24:03] so as we come back to this 78th psalm we ask ourselves the question what is the lesson then that the Lord is teaching us in this 78th psalm why does this psalm call the parable the lesson I believe is this in this psalm we have a recounting of the

history of Israel the psalmist goes back over Israel's history and he wants the generation that is reading this to learn the lessons that are to be learned symbolically from the history of Israel the Lord took up these incidents when he was here to teach spiritual lessons as to the future and that's what we are to learn in this psalm this lets us see beloved that the Lord has many ways of teaching lessons he teaches lessons from history [00:25:01] he teaches his people lessons by what has happened to them in the past he teaches us lessons even from the things that are happening around us today that's what a parable is it's a taking up of something that happens and learning a spiritual lesson do we have lessons to learn from Israel's history Israel in the future will have lessons to learn from their past history and we have still lessons to learn from their history so that's what we get here we get the parable and we get lessons that God wants us to learn from it and notice as we come to our psalm now he says in verse 3 which we have heard and known and our fathers have told us we will not hide them from their children showing to the generation to come the praises of the Lord and his strength and his wonderful works that he hath done for he established a testimony in Jacob [00:26:02] and appointed a law in Israel which he commanded our fathers that they should make them known to their children that the generation to come might know them even the children which should be born who should arise and declare them to their children how many generations do we have there we have the Lord commanded our fathers that they should make the known to their children there's the second generation that the generation to come might know them even the children which should be born that's another generation that's the third generation who should arise and declare them unto their children so there you have four generations God's word being handed on generation after generation it reminds us something of what the apostle Paul says to Timothy the things that thou hast heard of me among many witnesses the same commit thou to faithful men who should be able to teach others also talk about apostolic succession that's the true apostolic succession [00:27:03] that God's people Timothy learned the truth from Paul Timothy was to teach other men who in their turn would hand it on to others and so God's truth has come right down to us today and we today have our responsibility it's not just only looking back to the past we should thank God for history we should thank God as we read the history of God's servants in the New Testament and even back in the Old Testament we should thank God as we read the histories of his faithful people down through the Christian era as we read of the Reformation and men like Luther and Tyndale and others who stood for God and some of them even burned at the stake and Wycliffe as we know even after he was buried they dug up his bones and burned them and scattered the ashes on the sea so great was their rage against those [00:28:01] who would bring people back to the word of God we should thank God as we read of the history of men like Jay and Darby and others through whom much precious truth has been recovered but we don't want to stop there God wants us to learn our lessons and to learn his precious truth that we might learn from those who've gone before and that we might be able to pass these things on to those who are coming after and God expects that to continue I believe beloved brethren as long as he has his church here on earth so we have a responsibility the children of Israel when they asked when the Passover was kept each year and they asked what mean ye by this service what did the Jews have to do they had to explain to them why they kept the Passover and maybe one of the things that has kept the Jews together as a people even though in great unbelief even to the present day is [00:29:02] that right down through the ages they have kept the Passover and from year to year the Jewish fathers have explained to their children what the Passover meant God has no doubt used it even though they've done it in unbelief to give them in that sense a national identity and what a privilege we have as we have the breaking of bread and our children ask what mean ye by this service why do we do this to explain to them that this is the memorial that God has given us what a precious privilege it is from week to week to be able to gather together so how much we have not only to learn from the past but to pass on to the future and so that's what we find here it's a parable in that sense that God expects us to learn from the past but he also expects us to pass

it on to the future and you notice what he says in verse 8 and that they might not be as their fathers a stubborn and rebellious generation [00:30:03] a generation that set not their heart alight whose spirit was not steadfast with God we can't help but notice as we read Israel's history how stiff-necked they were and stubborn and we're reminded there in verse 9 the children of Israel being armed and carrying bows turned back in the day of battle they kept not the covenant of God and refused to walk in his law and forget his works and his wonders that he had showed them I believe this is what's referred to in the 17th and 2nd Kings when the Lord is reminding the northern kingdom they're called Ephraim here the kingdom of Israel the northern kingdom of the reason why he was sending them into captivity the king of Assyria came down and led them into captivity and the Lord there tells them why he says you've departed from my truth and that's why I'm allowing you to be carried away captive the children of Ephraim [00:31:01] being armed and carrying bows turned back in the day of battle God had put into their hands the means of being his testimony they had turned away to idols they'd refused to be God's testimony and so this is a lesson for us you know I believe that the many of us know of those who have been used of God as a testimony but they have become lax and they've turned away from the truth and God is not using them anymore we read in the letters to the seven churches that the Lord threatens to remove the candlestick and you know there are places where there have been flourishing assemblies of those gathered to the Lord's name at one time and now there's no testimony there anymore the Lord has removed the candlestick some assemblies have become completely broken up [00:32:02] through internal strife others have completely ceased to exist because of false teachings that were allowed among them and God in his judgment has allowed them to be broken up God can remove the candlestick and I don't believe that any assembly of God's people should think that these things couldn't happen to us they could happen, they have happened and they can happen, we need to walk humbly before the Lord the Lord can remove the candlestick if his people are not seeking to walk according to his truth and so he has to make this statement here of what happened to Ephraim and why he sent them into captivity, why he couldn't use them as his testimony in spite of all the truth they had they first of all turned and worshipped Jeroboam's false calves and finally they became so bad that the Lord had to send them away into captivity, they kept not his covenant [00:33:01] and he reminds them here of all that he did, they forget his works, marvellous things did he in the sight of their fathers in the land of Egypt and in the field of Zoan and so in this whole psalm it goes right through the history of God's people Israel it's a concise recounting of the various important steps in the history of God's people Israel, he reminds them there that he opened the doors of heaven and rain manna down upon them in the 24th verse, man did eat angels food and so forth and that he sent them the quails as we have in verse 27 and so forth and so on, how that they turned away from God and yet in spite of all their departure we are told in verse 38 he being full of compassion forgave their iniquity and destroyed them not [00:34:01] yea many a time turned he his anger away and did not stir up his wrath for he remembered that they were but flesh a wind that passeth away and cometh not again how oft did they provoke him in the wilderness and grieve him in the desert yea they turned back and tempted God and limited the holy one of Israel even in spite of all that says God remembered God it says he remembered his covenant he was full of compassion and forgave their iniquity and he remembered that they were but flesh what a wonderful gracious God we have that in spite of all his people did yet he remembered the promises that he made to Abraham to Isaac and to Jacob and he forgave them and still gave them opportunities so this is instruction here for us as we see that God is reminding us this is the parable that in [00:35:01] that in spite of all of his people's failures God is still going to carry out his purposes man seeks to thwart the purposes of God have you ever thought how many times we have in the scriptures how Satan has sought to hinder the working out of God's purposes time and time again we find that he sought to destroy the people of Israel I believe to prevent Christ being born and we know that when the Lord was born Satan stirred up Herod to even kill all the children so that he could kill

Christ and the Lord Jesus is taken into Egypt by Joseph as the Lord sent him Satan seeks to thwart the purposes of God but he never can God carries out his purposes and even the failures of God's people do not set aside God's purposes if we fail we'll be the losers we'll lose something [00:36:01] but God's purposes are still going to be carried out and if we are not those that God can use in carrying on his work he'll take up others with less light than we have and use them often he's done that but these things should not be cause us to be discouraged but rather that we might be encouraged to go on for the Lord and seek to be faithful because of the Lord's grace now as we come further down in the chapter uh in this psalm um still referring to how the children of Israel turned away from the Lord down in verse 59 or 58 they provoked him to anger with their high places and moved him to jealousy with their graven images when God heard this he was wrath and greatly abhorred Israel so he forsook the tabernacle [00:37:01] of Shiloh the tent which he placed among men and delivered his strength into captivity and his glory into the enemy's hand now I believe this is referring to the fact that when the people of Israel first came into the land of Canaan the tribe that became prominent was the tribe of Ephraim and it was there that the Lord set up the tabernacle Shiloh was in the territory of the tribe of Ephraim and Shiloh was the place where the tabernacle was set up after the land was conquered by Joshua under Joshua and so Ephraim being the leading tribe the other tribes naturally gathered around them but it wasn't God's final intention that his testimony should remain in Ephraim but he gives them the opportunity of being his testimony [00:38:01] but we find that they turn back and this seems to be the great parable in this psalm is God is showing the reason why he set aside the northern kingdom and he chose Judah and Jerusalem he allowed his testimony first of all to be in the northern kingdom before it was a separate kingdom before there came the division between the ten tribes and two tribes God's testimony was in Ephraim God's center was Ephraim the place where the Lord set his name was there in Shiloh but what happened at Shiloh Shiloh became a corrupt place we know what happened in the days of Eli and how Eli's sons dishonored the Lord and instead of being a place where God was honored it was a place where God was dishonored and so when comes the battle with the Philistines and the ark is taken out [00:39:01] into the battle God allows the ark to be taken and from the moment the ark was taken the moment the ark was taken out by the people from the tabernacle and taken out into the battle and was allowed to be captured by the Philistines God set aside Shiloh he set aside Eli Eli was Eli died and finally although it takes a few generations but finally all of Eli's descendants perished and the priesthood was taken away from him when the ark finally comes back it doesn't come back to Shiloh and eventually where is the ark taken to it's eventually taken to Jerusalem by David he tried to bring it up in the wrong way first of all and God was not pleased with that because David should have known better [00:40:01] he brings it on a cart it was alright for the Philistines to send it back on a new cart they didn't know any better but God wouldn't allow his people to do that they were not supposed to bring it that way the priest was supposed to carry it that's what the instructions were given that the priest was to carry the ark and so finally after David learned his lesson the ark is brought up with great rejoicing and it's established in Jerusalem we have an account of it given in the 132nd Psalm and the 133rd Psalm we have the brethren dwelling together in unity I believe that looks on to the time when the whole nation of Israel Judah Ephraim and Judah Israel and Judah will be united there in Jerusalem so here we have the reason why God set aside Ephraim was unfaithful so the Lord sets aside he abhors Israel that's the ten tribes he forsook the tabernacle of Shiloh [00:41:01] the tent which he placed among men he delivered his strength into captivity and his glory into the enemy's hand he allowed the ark to be taken he gave his people over to the sword and was wroth with his inheritance and we find that eventually the ten tribes were carried away captive away to Assyria but then after looking at all that we find that God comes in in verse 67 verse 65 then the Lord awaked as one out of sleep and like a mighty man he shouted by reason of wine and smote his enemies in behind the paths he put them to a perpetual reproach moreover he refused the tabernacle of Joseph and chose

not the tribe of Ephraim but chose the tribe of Judah the Mount Zion which he loved and he built his sanctuary like high places like high palaces like the earth which he has established forever he chose David [00:42:01] also his servant and took him from the sheepfolds from following the youths he was great with young he brought him to feed Jacob his people and Israel his inheritance so he fed them that's David, fed them according to the integrity of his heart and guided them by the skillfulness of his hands why is this brought in? what an encouragement beloved, this is going to be to the godly remnant in the coming day it's just as if the Lord is saying I set aside Shiloh because of the unfaithfulness of my people and I have set aside Israel these hundreds of years because of their unfaithfulness but my purposes were ultimately fulfilled because even though I set aside Ephraim and I set aside Shiloh in my [00:43:01] sovereignty I chose Judah and I chose Jerusalem and I eventually brought my ark into Jerusalem and I eventually allowed the man to be in Jerusalem whom I chose to be king and that was David the man after my own heart and I placed him on the throne and we know that David of course prepared the materials for the building of the temple and his son Solomon built the temple and finally Solomon reigned there instead of his father David no enemy or evil was occurrent and we have a wonderful picture of the millennial reign of the Lord Jesus Christ, so this is the parable beloved, that God is speaking to his people Israel who will go through the great tribulation, he's letting them see that his purposes will ultimately be fulfilled, as they were [00:44:01] fulfilled in the past by his choosing Jerusalem and causing his ark to be there and causing his king to be there, that's what he's going to do in the future the Mount Zion which he loved God is going to set up the kingdom there in Jerusalem there on Mount Zion the world has just been remembering the Lord as the one who came to Bethlehem but we know that when the Lord reigns his reign is going to be from Zion, Bethlehem was we might say, it was the guest house by the way, the Lord had to come into this world, he had to be born into this world in order that he might die and so his birth was one step, his death was the great step that laid the foundation of all that's to follow but the final step [00:45:01] is yet to come, the Lord himself is going to come and stand upon the Mount of Olives and he's the one who's going to ride in through the gates, there's that gate there's that gate in the wall of Jerusalem that many years ago, hundreds of years ago was sealed up by an unbelieving prince just because he decided it ought to be sealed up, but God is going to have that gate open when the King of Kings rides in there and the Lord Jesus is going to reign in Jerusalem and the poor godly remnant who will go through this great tribulation are finally going to be come out of it with the Lord Jesus as the one who reigns and all their enemies put down, the Lord will finally triumph man cannot thwart the purposes of God God is going to set his son on the throne of this earth and all nations will have to own his sway as he reigns over them [00:46:01] so it's lovely that the Lord has let us see this in the scriptures of truth this is a sign of instruction for us and what are we looking for? we're not looking for the Lord to come and establish his kingdom, but we of his church, we're looking for him to come first before that for Israel he'll come as the son of righteousness that will arise with healing in his wings as we have it in the last chapter of Malachi but for us, as we have in the last chapter of Revelation he is the bright morning star and the morning star comes before the sun and so before the Lord comes as the son of righteousness to reign over this scene he'll come for his assembly as the morning star and that's what we should be looking for, looking for his coming as the hymn says in hope we lift our wishful longing eyes waiting to see the morning star arise, how bright how gladsome [00:47:01] will his advent be before the sun shines forth in majesty, let us pray gracious God our father we thank thee that we see in thy precious word the ultimate triumph of thy beloved son, the Lord Jesus Christ, thou hast ordained that he shall sit upon the throne and reign over this scene and our God we know that thou hast ordained that we shall reign with him there from the glory and that he will receive the universal homage, not only of the heavenly sphere but also of the earthly sphere we thank thee our God that as thy people Israel thy godly remnant will go through trials that thou hast caused them to look on to the ultimate triumph and we thank thee too for the encouragement that this gives us as we

go through our trials in this life and the ups and downs of the daily scene, going through the wilderness, our God we thank [00:48:01] thee for the vision that thou hast given us of the ultimate triumph of our blessed saviour and of our being with him and so we seek grace to go on from day to day, we pray our God that for thy gospel as it's been preached today that thou bless it and should there be any here still outside of Christ that they might turn to him and trust in him as their personal saviour, we ask it our God as we thank thee for this day and commit us to thee in the precious name of our Lord and saviour Jesus Christ, Amen Thank you for watching!