

The Book of PSALMS
Psalms 79 – 82
“Prayer—Revival—Worship—Judges”

> These Psalms are written by ASAPH (*Jehovah has gathered*) - A Levite and the son of Berachiah the Gershonite (2 Chron 20:14). Asaph sounded cymbals before the ARK OF THE COVENANT when it was moved from the house of Obed-Edom to Jerusalem (1 Chron 15:16-19). Asaph's family became one of the three families given responsibility for music and song in the Temple (1 Chron 25:1-9). Following the Captivity, 128 singers from this family returned from Babylon and conducted the singing when the foundations of Zerubbabel's temple were laid (Ezra 2:41; 3:10). Twelve psalms (Ps 50; 73:1-83:18) are attributed to the family of Asaph. (from Nelson's Illustrated Bible Dictionary)

Psalm 79 – “Prayer for Judgment”

(v1-4) The nations have defiled God’s holy temple, killed God’s saints, and destroyed Jerusalem. - The lament of this psalm was probably Nebuchadnezzar’s destruction of the temple in 586 B.C. (cf. Psalm 74; 2 Kings 25:8–21; Lamentations 1–5).

(v5-8) How long, Lord will we have to suffer?

(Present insight: The revelation of the current animosity of our present global community against Israel is easily found in the United Nations voting records. The United Nations has condemned Israel for its actions 370 times (321 U.N. General Assembly resolutions and 49 U.N. Security Council resolutions). Whereas, the bordering Arab countries and Palestine have not been condemn once for their actions against Israel.)

(v9-13) Help us, O God, judge our enemies and we will give you thanks and praise forever.

Psalm 80 – “Revival”

In this Psalm we see four Messianic pictures revealed in Christ. The shepherd, the face that shines, the vine, the son of man at the right hand of God.

(v1-2) The Shepherd of Israel (John 10:11-12- “I am the good shepherd. The good shepherd gives His life for the sheep. Heb 13:20-21- Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen. 1 Peter 5:4- and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

(v3-7) Restore us, O God of hosts, cause Your face to shine (Jesus - Mt. 17:1-9), and we shall be saved!

(v8-16) The vine (Israel) planted in the land, yet destroyed (Mt. 21:33-41). Christ is the vine (Jn. 15:1-8).

(v17-19) At the right hand of God is the son of man (the term “Son of man” is used over 90 times in the New Testament representing the Lord Jesus Christ). He will revive all that call upon His name. In Genesis ch. 35 we read the account of Rachel giving birth to her second son along the roadside that leads to Bethlehem. The baby was Benjamin, but she first wanted to call him Ben-oni, “son of my suffering.” But Jacob decided to call him Benjamin, “son of my right hand.” Benjamin is a picture, a type of the Lord Jesus Christ who came to earth the first time as the Son of suffering. But today He is at God’s right hand. (Matthew 22:31-45; Luke 22:66-71; Romans 8:31-39)

Psalm 81 – “Proper Worship”

(v1-2) In worship we are to “sing aloud” and to “make a joyful shout” and to “raise a song!” Play the instruments, “strikingly and pleasantly.”

(v3-5) Remember, reflect and celebrate the deliverance of the LORD. The “solemn feast” would surely refer to the Passover, which is in context with this Psalm.

(v6-7) Have you allowed the Lord to remove your burden? Matt 11:28-30- Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light. Gal 6:1-5- Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ. What is Meribah? Exodus 17:1-7

(v8-10) Listen to God’s counsel and do not worship foreign God’s.

(v11-12) Don’t walk in your own counsels- Compromising the gospel through sexual immorality, abortion, homosexuality, etc. - Eph 5:3-7 - But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither filthiness, nor foolish talking, nor coarse jesting, which are

not fitting, but rather giving of thanks. For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them.

(v13-16) If we turn to the LORD with our whole heart He will defend us, provide for us, and bless us abundantly. Jesus said in John 10:10- The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. Paul encourages us in Eph 3:20-21 - Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.

Psalm 82 – “God & Judges”

MacArthur Study Bible declares, “This psalm, like Pss 2 and 58, focuses on the injustices of tyranny. The psalmist pictures God standing in the assembly of earthly leaders, to whom He has delegated authority, and condemning their injustices. The final prayer of the psalmist (v. 8) is that God Himself will take direct control of the affairs of this world.”

I. The Assembly of World Leaders before God (82:1)

II. The Evaluation of World Leaders by God (82:2-7)

III. The Replacement of World Leaders with God (82:8)

(v1) God standeth in the congregation of the mighty - Commentator Barnes writes the following, “In the assembly of the rulers and judges; among those of most exalted rank and station. He is there to observe them; to give them law; to direct their decisions; to judge them. He is supreme over them; and he holds them responsible to himself. The word rendered congregation is that which is commonly applied to the assembly of the people of Israel, considered as an organized body, or as a body politic. It here, however, refers to magistrates considered as a body or class of people; as those who have assemblages or meetings, with special reference to their duties as magistrates. The word rendered "mighty" - 'eel (OT:410) - is in the singular number, and is one of the names which are given to God; hence, the literal rendering is, "God standeth in the assembly of God." The Septuagint renders it, in the synagogue of the gods. So also the Latin Vulgate. The reference, however, is undoubtedly to magistrates, and the idea is, that they were to be regarded as representatives of God; as acting in his name; and as those, therefore, to whom, in a subordinate sense, the name gods might be given. Compare Ps 82:6. In Ex 21:6; 22:8-9,28, also, the same word in the plural is applied to magistrates, and is properly translated judges in our common version. Compare John 10:34-35. The idea is, that they were the representatives of the divine sovereignty in the administration of justice. Compare Rom 13:1-2,6. They were, in a sense, gods to other people; but they were not to forget that God stood among them as their God; that if they were exalted to a high rank in respect to their fellowmen, they were, nevertheless, subject to One to whom the name of God belonged in the highest sense.”

(v2) Observe the injustice of the justices.

(v3-4) What should the justices be doing? Defend and protect the poor and needy, the weak, etc.

(v5) Once again Barnes is very quotable as he writes, “All settled principles; all the things on which the welfare of society rests; all on which the prosperity of the world depends. The manner in which justice is administered is as if the very foundations of the earth should be disturbed, and the world should move without order.”

(v6-7) “gods” – elohim - plural in Hebrew for mighty ones; that is judges. Observe the context, “you shall die like men,” stating that they are not gods eternal, but flesh and blood.