



**Living in a Time of Judgment**  
**How do we Handle God's Disciplining of Others when we've Remained Faithful?**  
**Psalm 74**

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Living at the end of the age as we do, we are now witnesses to the Lord, beginning to discipline and judge the world showing the world the need to repent. The increase in frequency and severity of earthquakes, floods, and just about every type of natural disaster you can think of is going on all around us, we hear the message, repent. But does anyone else?

How do you and I react when it begins to impact us even though we have remained faithful to the Lord? We see it and tend to understand what is going on, but are we talking about it, using it as a means to start discussions about the Lord, or just watching.



Our job remains to be making disciples, even in these last days while the rest of the world is running as fast as they can into multiple burning buildings to live oblivious to the fire.

This psalm was provided for us as a picture, a type of what it would be like for the church as the birth pangs of judgment and wrath begins to increase in frequency and severity just prior to Jesus coming for His church.

We see it, we know what is taking place, but the world is busy looking for their own version of peace.

1 Thessalonians 5:3

“When people are saying, “Everything is peaceful and secure,” then disaster will fall on them as suddenly as a pregnant woman’s labor pains begin. And there will be no escape.” (NLT)

For many today, they are asking the same question that Asaph asks in this psalm. God, where are you? He hasn’t left us, but many who once said they knew Him have left Him.

After asking the question, comes the pleas for God to act and by the end of the psalm, we still do not know the answer.

So, as a follower of Jesus, how do we react when it seems like the heavens are silent and we are still waiting on Him?

We are told this is written by Asaph, but the circumstances being described in this psalm appear to be the fall out of the destruction of Jerusalem at the hands of Babylon. The Asaph who was a music leader under David, may not necessarily be the one who wrote this psalm, or there are many commentators who say that. They say it is someone at that time using the format Asaph left.

Others say it is one of his descendants. But there is also another option, and it is not real popular. It may all be prophetic. Remember, Asaph was referred to as a prophet when King Hezekiah promoted revival in the land.

2 Chronicles 29:30

“And Hezekiah the king and the officials commanded the Levites to sing praises to the LORD with the words of David and of Asaph the seer. And they sang praises with gladness, and they bowed down and worshiped.” (ESV)

Hamilton tells us that “Psalm 74 inquires into how long God’s discipline will last. Having such an answer—along the lines of Jeremiah’s prophecy of seventy years for Babylon or Daniel’s prophecy of the seventy weeks—gives God’s people needed perspective and enables them to prepare for the future. Knowing how long we need to endure enables us to steel ourselves to persevere to the end. The psalmist does not have such information in Ps 74, and he seeks it from the Lord.” (Hamilton Jr. 2021, 23-24) And does not receive it here.

I am going to say this psalm was written by Asaph operating in his role as a prophet under King David showing us the need to remain faithful no matter what.

1 Chronicles 25:1–2

“David and the chiefs of the service also set apart for the service the sons of Asaph, and of Heman, and of Jeduthun, **who prophesied with lyres, with harps, and with cymbals.** The list of those who did the work and of their duties was: Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah, sons of Asaph, **under the direction of Asaph, who prophesied under the direction of the king.**” (ESV)



Let's read the psalm.

Psalm 74:title–23

**“A Maskil of Asaph. God, why have You rejected us forever? Why does Your anger smoke against the sheep of Your pasture? Remember Your congregation, which You purchased of old, Which You have redeemed to be the tribe of Your inheritance; And this Mount Zion, where You have dwelt. Step toward the irreparable ruins; The enemy has damaged everything in the sanctuary. Your adversaries have roared in the midst of Your meeting place; They have set up their own signs as signs. It seems like one bringing up His axe into a forest of trees. And now they break down all its carved work With axe and hammers. They have burned Your sanctuary to the ground; They have defiled the dwelling place of Your name. They said in their heart, “Let’s completely subdue them.” They have burned all the meeting places of God in the land. We do not see our signs; There is no longer any prophet, Nor is there anyone among us who knows how long. How long, God, will the enemy taunt You? Shall the enemy treat Your name disrespectfully forever? Why do You withdraw Your hand, even Your right hand? Extend it from Your chest and destroy them! Yet God is my King from long ago, Who performs acts of salvation in the midst of the earth. You divided the sea by Your strength; You broke the heads of the sea monsters in the waters. You crushed the heads of Leviathan; You gave him as food for the creatures of the wilderness. You broke open springs and torrents; You dried up ever-flowing streams. Yours is the day, Yours also is the night; You have prepared the light and the sun. You have established all the boundaries of the earth; You have created summer and winter. Remember this, LORD, that the enemy has taunted You, And a foolish people has treated Your name disrespectfully. Do not give the soul of Your turtledove to the wild animal; Do not forget the life of Your afflicted forever. Consider the covenant; For the dark places of the land are full of the places of violence. May the oppressed person not return dishonored; May the afflicted and the needy praise Your name. Arise, God, and plead Your own cause; Remember how the foolish person taunts You all day long. Do not forget the voice of Your adversaries, The uproar of those who rise against You, which ascends continually.” (NASB 2020)**

Asaph is now looking prophetically at the future; he is commenting on the Babylonian invasion of 586 BC, and perhaps more.

For those living and working under King David, watching the Lord move and seeing the nation grow, this would be a bit of a shock.

But remember, Moses preached on this topic in Deuteronomy 28.

Deuteronomy 28:36–37

**“The LORD will bring you and your king whom you set over you to a nation that neither you nor your fathers have known. And there you shall serve other gods of wood and stone. And you shall become a horror, a proverb, and a byword among all the peoples where the LORD will lead you away.” (ESV)**

The warnings made by Moses were ignored. The warning of Asaph was not so much a warning but a report of what he sees that is indeed coming in the future because all of the warnings are ignored. There would be multiple prophets sent to warn, and they would be ignored.

Psalm 74:1–2

**“God, why have You rejected us forever? Why does Your anger smoke against the sheep of Your pasture? Remember Your congregation, which You purchased of old, Which You have redeemed to be the tribe of Your inheritance; And this Mount Zion, where You have dwelt.” (NASB 2020)**



When you and I are under pressure and need to hear a word from the Lord about our situation yesterday, do we beat around the bush, or do we run directly in and ask? I tend to run in and ask. No small talk, nothing like that at all, "Lord, HELP."

I have no idea if there is an urgency meter for prayers, but we would have it set at high.

Stop and think about all the warnings that our current culture here in the west has received. And note this, those nations which were the first to seriously ignore those warnings seem to be the first to have turned away from their heritage and turned towards a religion and lifestyle that comes directly from the pit of hell. We watch what is taking place in Europe and honestly believe it can't happen here, but it already is. The increase in surveillance in the name of peace and safety, and the rapidly spreading AI solutions being touted for everything indeed have warnings being issued.

When the church leaves, it is already too late.

The view in front of Asaph, what he is seeing, is Jerusalem now in ruins. The Temple, which has not even been built yet, it has been destroyed and is in ruins. He is not aware of the level of sin extant in the city prior to the destruction, he is just looking on and asking what happened.

Looking on a scene like that provides meaning behind his statement to the Lord, the nation has been rejected, he can see it, so he asks why and assumes it is forever. The destruction he is seeing is that total. Why did God allow a pagan nation to come and destroy everything. After the Temple was built, the nation thought it was a guarantee of safety.

Jeremiah 7:3–4

"Thus says the LORD of hosts, the God of Israel: Amend your ways and your deeds, and I will let you dwell in this place. Do not trust in these deceptive words: 'This is the temple of the LORD, the temple of the LORD, the temple of the LORD.'" (ESV)

God has intervened over and over again on behalf of His own people, but this time, He has not done so. Jeremiah warned. Asaph sees this as judgment, he may have already brought the curses in the Torah into play, thus the question of God's anger in verse 1.

In verse 2, we have the request translated for us as "remember your congregation."

The Hebrew word *zkor* is being used here more as an anthropomorphism. God does not forget, but Asaph is wondering how the God of hesed and the covenant could not recall that. The terms that Asaph also brings to the table here are intended to reflect the covenant that God made with the nation. "Your congregation," per Leupold, "the reference is no doubt to the Mosaic times and the establishment of the covenant. Still thinking in terms of the deliverance from Egyptian bondage, the author describes what God did as an act whereby He redeemed them "to be the nation of (His) inheritance," that is to say, the one nation with whom He entered into most intimate relationship as well as the nation that was precious to Him like an inheritance." (Leupold 1959, 535)

Asaph is indeed talking to the Lord and reminding Him of how He has shown up for the nation in the past through the use of the terms he chooses here. But the problem is this, God is absolutely remembering His covenant with the nation. They had ceased to be faithful and had turned to false gods.

Moses was very clear communicating God's word to the people what the results of that would be, curses on the nation. God will dwell on Mount Zion in the Temple, that has not happened yet as Asaph writes this but from the prophetic perspective he is writing from, it has indeed been the case. David had it in his heart



to build the Temple in Jerusalem, Asaph knows that, so here as he sees, prophetically the ruins of what Babylon has done, he references Mount Zion as part of his covenant questioning.

This is no different than us asking the why question when we are impacted by some natural disaster.

Earthquakes seem very indiscriminate yet have been used by the Lord to wake His people up for centuries. Jesus even referenced to an increase in frequency and severity of earthquakes as a sign of the approaching wrath of God in the Tribulation. As we read in Revelation, during that time there are numerous “natural” disasters that take place and yet, no repentance.

Revelation 6:12–17

“When he opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth, the full moon became like blood, and the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale. The sky vanished like a scroll that is being rolled up, and every mountain and island was removed from its place. Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, calling to the mountains and rocks, “Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?” (ESV)

Much of what we see taking place around us today is a message for those who do not know the Lord, repent.

Why all the fires on the west coast, or the fires in Canada and the smoke into New England and New York. Canada has recently made the teaching of certain sections of scripture, illegal and worthy of jail time. When you look at the states who have gone whole hog on abortion on demand, as well as embracing and affirming sinful lifestyles, why would we be surprised?

We must remain faithful to Jesus and to His word in these last days. It is, as we see here, okay to ask the why question, but also continue to remember where we are on the overall prophetic calendar. Asaph thought God was distancing Himself, so he asks.

Psalms 74:3–4

“Step toward the irreparable ruins; The enemy has damaged everything in the sanctuary. Your adversaries have roared in the midst of Your meeting place; They have set up their own signs as signs.” (NASB 2020)

The request, come back to us Lord. But about the ruins of Jerusalem, more specifically the Temple, the word is נֶסֶח (nesah). Philip Eveson tells us here that “Asaph urges God not merely to look down from a distance but actually to take the trouble to journey to the ruined area, to ‘lift up his feet to the perpetual (or ‘for ever’ as in verse 1) desolations’ and to see the irreparable damage (literally ‘evil’) done to ‘the sanctuary’ or ‘holy place’”. Asaph’s hope is that God will be moved to show compassion and that his anger will be aroused against the enemy that has done this. The wording suggests that the fall of Jerusalem had happened some time back.” (Eveson 2014-2015, 24)

As I read this section of scripture with Asaph looking prophetically at the future destroyed Temple, an area of ruin that seems to have lasted forever, I have to ask if he is looking prophetically at the post-Babylon experience, or the post-Roman experience which has continued on to today.

For close to 2,000 years the Temple has been forever ruins. Irreparable it seems. The Dome of the Rock has been there a long time. He is asking God to come and see. Evil has been done and the destruction seems to be complete.



What is happening in the church today, not every church, but here and there we see it pop up. In England, it has shown up very recently as a fix for cash flow. As reported by the National Catholic Register.

“Candlelight concerts” are taking place every week this fall in many of Britain’s ancient, historic and once-Catholic cathedrals, but these are not lofty performances of sacred or even classical music.

In Worcester Cathedral, founded in 680, rebuilt by St. Wulfstan, and the burial place of King John who issued the Magna Carta, the late pop singer Whitney Houston’s greatest hits will be performed. On other nights, the once-hallowed nave will be the setting for cover bands playing songs by the Eagles, Coldplay and Tina Turner.

Selby Abbey in Yorkshire, which survived Henry VIII’s Dissolution of the Monasteries and is famous for featuring the 14th-century “Washington Window,” which inspired the U.S. flag, will become the venue for the Beatles and Queen tribute bands in October.” (Pentin 2026)

Some of the events are also going by the moniker, “rave in the nave.” Here in the west, we do not see the actual destruction of buildings for the most part, yet arson is now becoming really popular with the enemy. But we see the destruction of the church from the inside out.

This brings dishonor to the name of Jesus Christ and as we look on and see this type of behavior, personified in this nation by the overreaching hubris of “pastors” trying to extend their personal kingdoms no matter the cost to the name of Jesus; we too are grieved and ask the Lord to step toward us again.

What has happened in the Temple?

Psalm 74:4–7

“Your adversaries have roared in the midst of Your meeting place; They have set up their own signs as signs. It seems like one bringing up His axe into a forest of trees. And now they break down all its carved work With axe and hammers. They have burned Your sanctuary to the ground; They have defiled the dwelling place of Your name.” (NASB 2020)

It is clear now that what has been destroyed and is in ruins is indeed the Temple. “Your meeting place” sealed that one for us. This was God’s place, His dwelling there on Mount Zion.

Instead of worship we hear the taunts and roar of those who have destroyed the site and taken it as there own. Babylon, yep, but also a picture of what we see taking place on the Temple Mount today too. As Asaph takes us on a walk, we expect worship, we expect to encounter the incense of the Temple, but instead, we encounter the signs of the enemy everywhere as they have taken over.

Today, if you take a walk on the Temple Mount, you see the signs of the enemy everywhere to include buildings. The expected sounds of worship of the Lord, or prayer to Him, has been replaced initially with vandalism and destruction, but now, with calls to a false god.

When the Temple was destroyed, both times on the same day of the year, the 9th of Av, it was burned, timbers were chopped and repurposed for other things, the carved work was indeed destroyed or simply melted down for the gold or silver that was on top of it.

The day of destruction is as significant as the destruction itself. The day is the same day the bad report of the spies was accepted resulting in 40 years in the wilderness, both Temples were destroyed on that day, and in 135 AD the final battle of the Bar Kochba rebellion was that day. The common thread, rebellion against the Lord.



Asaph though is walking with the Lord, and with us, showing what it is he is seeing as he looks at the destruction all around him. The sanctuary, the Temple was indeed burned to the ground, not once, but twice and the second time, all of the stones that remained were thrown off with many still sitting today where they landed when the Romans removed them to get at the gold that had melted in between the stones.

Ultimately, he states, at the end of verse 11, the place that was to be the dwelling place of His name, has been defiled. It has been that way now for almost 2,000 years.

Asaph is seeing the picture of what was left by the Babylonians when they destroyed the Temple, but I also believe he is looking into the future and seeing the current conditions as well. I only say that because of how accurate his description is of the conditions on the Temple Mount today. And we also see some of the origins of antisemitism which continues on today.

Psalm 74:8

"They said in their heart, "Let's completely subdue them." They have burned all the meeting places of God in the land." (NASB 2020)

When he talks about the "meeting places of God in the land," what is Asaph talking about. The time period he lived in and during even the divided kingdom period, Jerusalem was the sight of the Temple and was the worship location. The word translated land may give us a hint here.

The word is אֶרֶץ (ares). The word means "ground, earth, piece of ground, territory, country, the whole of the land, the earth". (Koehler, et al. 1994-2000, 90)

Yes, we do indeed see the attitude of the Babylonians to subdue the nation, but there was just one place where worship took place. Synagogues were a creation of the Babylonian exile and have continued on since then. So, what is Asaph saying?

The destruction was something that was a tactic, this was a plan that was implemented. And indeed, that was the case with Babylon and with Rome. With Rome, there were synagogues but again, not all were impacted.

But today, with global antisemitism rising, we are beginning to see this take place, in real time.

Psalm 74:9

"We do not see our signs; There is no longer any prophet, Nor is there anyone among us who knows how long." (NASB 2020)

Take a step back and what is the real issue? All of the existing methods of worshiping, praying or meeting with God are now gone. All of them. And as if that was not bad enough, there is no more prophetic help either.

It was bad enough with the enemies of the Lord, telling us that the Babylonians were empowered, as are all who stand against the work of the Lord, by Satan and his fallen ones, destroying the city and the Temple. But now the realization of what that means has settled.

How long will this last? No one knows because no one has a prophetic answer for them. Unlike in the past, there has been no miracle sign like what happened to the Assyrian military when Hezekiah prayed. The people are bewildered but the problem was told to them in advance by Amos.



#### Amos 8:10–12

“I will turn your festivals into funerals and all your songs into funeral dirges. I will make everyone wear funeral clothes and cause every head to be shaved bald. I will make you mourn as if you had lost your only son; when it ends it will indeed have been a bitter day. Be certain of this, the time is coming,” says the Sovereign LORD, “when I will send a famine through the land— not a shortage of food or water but an end to divine revelation! People will stagger from sea to sea, and from the north around to the east. They will wander about looking for a message from the LORD, but they will not find any.” (NET 2nd ed.)

Asaph would not know of the ministry of Amos as he is looking at the future prophetically, but what he is hearing and expressing would not be any different than what those who knew better would be saying. Jeremiah predicted 70 years, but what about the second time after Rome? Jesus was pretty clear, the only sign in that generation would be the sign of Jonah. Jesus walked out of the grave in three days.

Prior to the destruction of Jerusalem and the Temple, there was Jeremiah and a few others who were there. Ezekiel was in Babylon prophesying. But for those who are now looking at what is left after the fact, there is indeed no one in the land who is a prophet. Jeremiah said this after the fighting ended.

#### Lamentations 2:9

“Her gates have sunk into the ground, He has destroyed and broken her bars. Her king and her leaders are among the nations; The Law is gone. Her prophets, too, find no vision from the LORD.” (NASB 2020)

The true prophets were gone, and the false prophets could not answer because they did not know. So again, the question, how long? But the issue for Asaph is God's name and His glory. He recognizes the sin of the nation put the nation here. And that this came from God's enemy.

#### Psalms 74:10–11

“How long, God, will the enemy taunt You? Shall the enemy treat Your name disrespectfully forever? Why do You withdraw Your hand, even Your right hand? Extend it from Your chest and destroy them!” (NASB 2020)

When Asaph asks the question how long, God. He is saying something that each of us has probably uttered more than once. If we are indeed praying for the Lord to come and take us to be with Him, then we are there saying the same thing, how much longer Lord.

When we are in the middle of a trial we ask the same question, how much longer Lord.

When we were hit by three hurricanes in rapid succession, I asked the same question, how much longer, Lord. Each time there is a realization that He is working, but when it impacts us personally, we realize how problematic waiting on the Lord can be.

And when a challenge becomes a serious chore to do over and over again, you ask. “The implication is that the situation has continued for quite long enough, and the question is again a disguised plea for action now.” (Goldingay 2006, 429) Goldingay's evaluation of this is no different than you or I in the midst of a trial, we ask how long, but we really do want action right now as well.

The question though remains and it is similar as well to one we tend to ask as we watch the world be the world. How much longer Lord?

How much longer will you allow the blasphemous statements to be made by public figures? How much longer until you judge those who embrace and endorse sin? How much longer will you allow not only the world to besmirch the name of Jesus, but false teachers as well?



Many of us would step up and say amen to Asaph and his statement here in verse 11.

Psalm 74:11

“Why do You withdraw Your hand, even Your right hand? **Extend it from Your chest and destroy them!**” (NASB 2020)

Yes Lord, now would be good. But then Paul tells us why no zapping today.

1 Timothy 2:1–4

“First of all, then, **I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way.** This is good, and it is pleasing in the sight of **God our Savior, who desires all people to be saved and to come to the knowledge of the truth.**” (ESV)

In our flesh, we too want them destroyed, but in Christ, we want them to be saved and come to a knowledge of the peace and joy that we have in Jesus. That is why we are to pray for those who act like fools. We pray that they find Jesus and stop being foolish.

So, what do we do while we wait? We pray. Spurgeon put it his way, “When God seems to fold his arms we must not fold ours, but rather renew our entreaties that he would again put his hand to the work. O for more agony in prayer among professing Christians, then should we see miracles of grace.” (Spurgeon n.d., 275)

Paul summed it up for us.

1 Thessalonians 5:16–22

“**Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you.** Do not quench the Spirit. Do not despise prophecies, but test everything; hold fast what is good. Abstain from every form of evil.” (ESV)

As we wait on the Lord and remain faithful even in the view of the things of this world that are so destructive, we find ourselves joining with Asaph as he prays and we too remember who it is we are in Jesus.

No more questions, now it is all about remembering who it is we serve.

Psalm 74:12

“Yet God is my King from long ago, Who performs acts of salvation in the midst of the earth.” (NASB 2020)

What Asaph is doing is exactly what we find our selves doing as well when under stress or trial. It may be incredibly hard to see what God is doing in the here and now, but as we look back over our experiences with the Lord and how faithful He has been to us, then we begin to understand that the same God who did this in the past, He still can do what I need Him to do in the present.

Our God, our Lord, He is the one who saves. There is no other who can do this. He is the sovereign King, ruler and creator of all.

Psalm 74:13–17

“You divided the sea by Your strength; You broke the heads of the sea monsters in the waters. You crushed the heads of Leviathan; You gave him as food for the creatures of the wilderness. You broke open springs and torrents; You dried up ever-flowing streams. Yours is the day, Yours also is the night;



You have prepared the light and the sun. You have established all the boundaries of the earth; You have created summer and winter.” (NASB 2020)

What is Asaph doing, looking at creation and remembering the God who made everything, but there are also references to the God who divided the seas at the Exodus. What is happening here? This is another version of creation. Dr. Heiser continues this thought.

*“Psalm 74 describes creation as well—as Yahweh’s victory over the forces of primeval chaos. Yahweh brought the world into order, making it habitable for humanity, his people as it were. The creation act as described in Psalm 74 was theologically crucial for establishing Yahweh’s superiority over all other gods. Baal was not king of the gods, as the Ugaritic story proclaimed—Yahweh was.*

*Neither was Pharaoh, or any other Egyptian deity. By linking the exodus event—the taming of the chaotic waters so that Yahweh’s people could pass through them untouched—with the creation story, the biblical writers were telegraphing a simple, potent message.*

*Yahweh is king of all gods. He is lord of creation—not Pharaoh, who, in Egyptian theology, was responsible for maintaining creation order. The same God who created also maintains that creation, and calls it into his service when needed.” (Heiser 2015, 154)*

As Asaph is standing and looking at the destruction that has been there for some time, he relies totally and completely on the God of the universe who made everything. And then he ties creation as well as what God did for the nation leaving Egypt as a reminder of who He is and what He is capable of doing.

The enemy is not Babylon or Rome; the enemy is the one whom He has already been defeated. For the people living at the time of Asaph, that would be the forces of chaos, but we as New Testament followers of Jesus, know this to be the defeat of the unseen fallen ones completed by the achievement of what Jesus Christ did on the cross for us.

With creation and the Exodus being tied together by Asaph, he is letting us know that that God who created everything, who established His dwelling in Eden, will do so again. Asaph does indeed know his Torah.

Exodus 15:11–13

“Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders? You stretched out your right hand; the earth swallowed them. You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode.” (ESV)

Asaph is placing everything, the as yet unseen restoration of the Temple and His people on the God who made everything.

For us, as we encounter trials, as we feel like we are becoming collateral damage to what God is doing to get the attention of the earth dwellers, we too must remember He is for us.

Romans 8:28–31

“And **we know that for those who love God all things work together for good, for those who are called according to his purpose.** For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. What then shall we say to these things? **If God is for us, who can be against us?**” (ESV)



Jesus is our King. He is still on the throne, and He is indeed listening to you and to me.

We may not have the answer to why is this taking place or when will it end, but God is on the throne and He would not allow you and me to go through this unless He was confident that we would come out the other side of it stronger for Him. But it does indeed depend on how we react to what is going on and whether we remain faithful.

On this side of the cross, we know that God does indeed keep His promises. We know that He is a covenant keeping God. We know He saves and He redeems. He has saved and redeemed you and me and given us the Holy Spirit as a promise to us that He will indeed finish His work in us with the glorification of our bodies in the pretribulation rapture of the church.

Psalm 74:18–21

“Remember this, LORD, that the enemy has taunted You, And a foolish people has treated Your name disrespectfully. Do not give the soul of Your turtledove to the wild animal; Do not forget the life of Your afflicted forever. Consider the covenant; For the dark places of the land are full of the places of violence. May the oppressed person not return dishonored; May the afflicted and the needy praise Your name.” (NASB 2020)

After recalling just who God is, Asaph returns to what he is looking for, restoration. As part of this, since he is jealous for the Lord as we should be as well, we learn what his biggest issue is.

The enemy is more interested in taunting God and destroying the name of Jesus Christ. We see that in our culture almost everyday.

False teachers capture the attention of the media and because some of what they say is so glaringly false, even the world makes fun of them and at the same time, Jesus Christ.

So called church leaders who are no longer operating in the Spirit, but in the flesh add to this with their inordinate pushes to further their own kingdom by building bigger buildings or schools as monuments to their own pride while they hide in their multimillion-dollar homes and encourage their congregations to give even more.

The result, once again, the name of Jesus Christ is belittled in the all forms of media. The most vitriolic being in social media.

The enemy, that would be those who are empowered by Satan, are indeed taunting the Lord and those who think they are serving God but are serving the flesh help to make that even worse today just as they did during the time of Jeremiah's ministry.

Foolish people included the nation just prior to the fall of Jerusalem to Babylon. Today it includes the progressive or Laodicean church who treat the name of the Lord with serious disrespect.

The language that Asaph uses, calling the nation “Your turtledove,” is one that reflects the love God has for His people. Longman tells us “through the use of an intimate term of reference to Israel (dove), he intends to pull on God's heartstrings, calling on him not to turn Israel, his helpless dove, over to the enemy, who are likened to ravenous wild beasts. Specifically, he calls on God to have regard for your covenant.” (Longman III 2014, 281)

As I stated earlier, God is indeed having regard for His covenant and what is taking place is a result of the people not having regard for the covenant. Their sin has brought what is taking place onto them but for



those who were not part of that, they are standing and asking how long, remember us, Lord. Because they did not stray.

Asaph knows that God is unchangeable and he also is aware of what put them here. Now he is asking, as one who has remained faithful, for God to remember His promises and restore the covenant for those who are the remnant.

This will indeed repeat at the end of the age as the remnant turns to the Lord as one and asks their Messiah to come and rescue them in Zechariah 13:9. The result will be Messiah returning as the avenger of blood as seen in Zechariah 14 as well as Revelation 19.

Psalms 74:22–23

“Arise, God, and plead Your own cause; Remember how the foolish person taunts You all day long. Do not forget the voice of Your adversaries, The uproar of those who rise against You, which ascends continually.” (NASB 2020)

What is it that Asaph teaches us? It is okay for the faithful who appear to be collateral damage to ask why? God is not bugged by our honesty or questions.

As followers of Jesus Christ, He loves us, and He wants us to talk to Him so badly that He has even given us the Holy Spirit to help us pray and to even go as far as take all of those unspoken things that we cry about when in situations like this and communicate that to the Lord as prayer as well (Romans 8:26-28).

Let's say the situation is not due to being collateral damage, but our sin is the reason for what we are going through. He wants us to come back to Him. That is why the discipline is taking place.

Hebrews 12:6–7

“FOR WHOM THE LORD LOVES HE DISCIPLINES, AND HE PUNISHES EVERY SON WHOM HE ACCEPTS.” It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline?” (NASB 2020)

If that is the case, repent and return back to the Lord. He has never left us even though we may have left Him for awhile.

1 John 1:9

“If we confess our sins, He is faithful and righteous, so that He will forgive us our sins and cleanse us from all unrighteousness.” (NASB 2020)

And one more thing, it is okay to be bugged about those false teachers and false “pastors” out there who are only building their kingdom and not anything for the Lord. And yes, it is indeed ok to pray that the Lord stop them, they are not serving Him, not at all.

They are false teachers, or as Peter calls them, wicked.

2 Peter 2:9–10

“So you see, **the Lord knows how to rescue godly people from their trials, even while keeping the wicked under punishment until the day of final judgment.** He is especially hard on those who follow their own twisted sexual desire, and who despise authority. These people are proud and arrogant, daring even to scoff at supernatural beings without so much as trembling.” (NLT)

Asaph still does not know how long, but he knows who he has prayed to and he knows how He is more than capable to restore all things.



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