

**Tuesday, January 3, 2023 • Read Psalm 76**

*Questions from the Scripture text: Into whose hands was this Psalm committed (superscript)? With what instructions? Who penned it? What sort of Psalm is it? Where is God known (v1)? What does v1 say about His Name? Where is His dwelling (v2)? What is the dwelling called? By what two names is the city called? What has He done there (v3)? What comparison does v4 make? What has happened to whom in v5a? In v5b? Who have been unable to do what? How did this happen (v6a)? What else did this rebuke cause to happen (v6b)? What is to be done with the Lord (v7a)? What does v7b–c ask? What do v8–9 speak about in the past tense? What does God do at the judgment? What will praise God (v10a)? What will God do with it (v10b)? What does v11a say to do? Who should do what to Whom (v11b)? What will God do to whom (v12)?*

**What does God show when devastating arrogant rulers?** Psalm 76 looks forward to the opening portion of morning public worship on the coming Lord's Day. In these twelve verses of Holy Scripture, the Holy Spirit teaches us that **God devastates arrogant rulers in time to remind us that He will cataclysmically do so at the judgment.**

**God is known among His people**, v1–3. Almost certainly, the event behind this Psalm is Sennacherib's siege of Jerusalem in 2Kings 19. By his spokesman, the Assyrian king had mocked Yahweh as being like other gods whose people he had defeated. But the Lord declares and executes the death of his army, and 185,000 corpses appear in the morning. Adding injury to insult, it is while worshipping in the temple of his own impotent god that he is murdered by his own sons.

Thus, it was at Jerusalem and among His people that God distinguished Himself from the idols of men. Salvation is from the Jews. And it would be at Jerusalem that God Himself made Himself known in Jesus Christ, supremely so in the death and resurrection of Christ!

**Judgment in time**, v4–6. The Assyrian army was fearsome, and there have been others like it throughout history. But how instantly and completely the Lord defeated them! He Who will at last destroy all of His enemies with one stroke of the sword of His mouth has given glimpses of this in history. One little word shall fell all of His enemies.

**Judgment at the end of time**, v7–12. Kiss the Son lest you perish in the way, when His wrath is kindled but a little (v7c, cf. Ps 2:10–12)! Those who fear the Lord (v7a), who commit their cause to Him, are the only ones who will be left standing (v7b). Here, the cataclysmic judgment is so sure as to be spoken of already in the past tense (v8–9).

If it is not a day of deliverance for us in Christ (v9), then it shall be a day of doom (v12). Which is it for you, dear reader? How would it be with you if Christ appeared in the sky this moment, and the day about which this Psalm speaks has come?

Our God shall be greatly praised in the last day. Men who are rightly indignant against the wicked and tyrannical will find their indignation against the wicked turning into the praise of the God Who judges them (v10a). Our wrath is not great enough, however. We do not know or hate sin enough. This is one reason why we are not to attempt to repay evil ourselves. Vengeance belongs to God, and it is part of the glory with which He girds Himself to be full and complete in His wrath (v10b).

Therefore, whether we are responding to moments of deliverance now, or to that great day of deliverance to come, shall we not commit ourselves to the praise and service of our God? We ought to vow unto Him every good and right service and gift (v11). In view of His mercies, let us offer our very bodies continually as living sacrifices, holy and pleasing to God. This is only being reasonable in our response to Him (cf. Rom 12:1).

What judgments has the Lord executed in history? Perhaps even in your own lifetime or your own life? What does this remind you about the day that is coming? How have you been responding to Him?

*Sample prayer: Our gracious God, come now and be known among Your people in the Lord Jesus Christ. Display Your all-surpassing glory and excellence and make us to taste of Your deliverance. We look forward to the day that You gird Yourself with wrath, and the cry goes out, "Who can stand before the wrath of the Lamb?!" Grant unto us to kiss the Son now, that we may be among those blessed who put their trust in Him, we ask in His great Name, JESUS, Amen!!*

**Suggested songs: ARP76 "God Is Truly Known in Judah" or TPH76 "God, the Lord, Is Known in Judah"**

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Psalm 76. These are the words of god. To the chief musician on stringed instruments. A psalm of asap a song. In judah, god is known. His name is great in israel. In salem also is his tabernacle. And his dwelling place in zion. There, he broke the arrows of the bow.

The shield and sword of battle. You are more glorious and excellent than the mountains of prey. The stout-hearted were plundered. They have sunk into their sleep. And none of the mighty men have found the use of their hands. At your rebuke. Oh god of jacob. But the chariot and horse.

Were cast into a dead sleep. You yourself or to be feared? And who may stand in your presence? With, once you are angry. You caused judgment to be heard from heaven. The earth feared and was still. When god arose to judgment. To deliver. All the oppressed of the earth.

Surely the wrath of man shall praise you. With the remainder of wrath, you Shelter yourself. Make vows to your way. Your god. And pay them. Let all who are around him. Bring presents to him. Who ought to be feared. He shall cut off the spirit of princess. He is awesome.

To the kings of the earth. So far the reading of gods inspired and And air and tort

The psalm is written quite possibly. On the occasion of god's defeat of. Sync, rib. And the army of the Assyrians who had laid siege to jerusalem and you remember the people Uh, we're on the wall. And, And the rabshika. As senacribs. Uh, mouthpiece. Had mocked jerusalem and the The last remaining, holdout of the people of judah who are in jerusalem and they had mocked yahweh.

And one of the things that they had said is don't let Hezekiah convince you to trust in yahweh. Um, where are the gods of Sefhora volume? And the other gods of the other peoples and we have destroyed. And if your god is yah by look at what your god is doing to you.

And the The idea or the message was. That's an acrib and his god. Were defeating all of the other gods. And so, The. Psalm that is written here applies to every time the lord has destroyed an army. That's not the only one.

Because as the lord makes clear in the psalm. Uh, the wrath of man does not praise, man. It praises god. And every destruction that comes comes, ultimately. From the hand of god and is well deserved by those. Who receive it? Only those who are in christ. Have their judgment paid for and can know.

That whatever else comes upon them in time. There is coming a judgment that is the day of their vindication the day of god's vengeance for what has been done to them when they will not receive vengeance because christ has received it already on cross. Uh, but one day we'll be delivered.

And resurrected to everlasting. Uh, victory. And glory even as they have enjoyed already. From the time of the departure of their soul. From this world, the reason that this applies especially to Uh, second kings 19 and the Killing of the 185 thousand of the assyrians is because of the place.

That is identified in. Versus one through three. And the background that is identified. In verse 4 and the result. That is identified in versus five and six. Uh, so First of all, this Place. In. Versus one through three that god is known among his people that god has known in a particular place in judah.

God is known particular place. His name is great in israel. Not just a place, but a people. Uh, remember that the northern kingdom was already. Exiled by the time second kings, 19 comes around. And judo was then the remnant of israel as it were. In salem, which is short of jerusalem also is his tabernacle.

Uh, remembering that the temple is. As far as. From a wider historical and eternal perspective, a temporary dwelling of god's plate of god among his people but yet it is the dwelling of God among us. People. And so in jerusalem was his tabernacle and his dwelling place in zion the name, given given to the hill upon which jerusalem was built there.

He broke the arrows. Of the bow, the shield. And the sword of battle. And so there's the place that god has made himself known among his people. And we know that that applies now to the church, That what the lord keeps doing in the church. Which for 2000 years now.

Uh, the church has defeated the attacks that are on upon it, even when the christians are killed, And love not their life, even unto death. They overcome by the word of the lord. Uh, the word of his testimony and by the blood of the lamb. Jesus's blood is still effectively attaining for sinners.

And his word still goes out effectively from his church. Which word is used to give life and to give faith and to apply that atoning blood. Um and so they can kill us, but they can't kill the gospel, they can kill us but they can't stop the Atoning blood of jesus.

That was spilled from being applied to all those, every last one for whom it was spilled. And so god has known among his people. He is known in his zion, he is known in his israel. He has known in his tabernacle. His living temple made of living stones. And, The church capital c, the invisible church, that has These expressions in congregations that participate in it to the extent that they are lampstand is maintained to them.

The charge capital C is undefeated And will continue to be so, As the lord jesus said i will build my church and the gates of hell will not prevail against it. And never Have those skates? Done. So. God has made himself known to us. And whenever There are attacks like The attacks of the Assyrians especially the verbal attacks.

Do not let him make you trust in yahweh. You say? I have been unfaithful. And i deserve whatever discipline has come from the hand of the lord just like Israel and judah had deserved what had come from the hands of the lord. The hand of the lord at the hands of the Assyrians.

Uh, yet. God is merciful and he has made himself known to me, not just by now, by putting a structure in which there was a box and outside of which there were sacrifices that were offered in the blood taken in. But he has displayed his faithfulness to me and his mercy to me in jesus christ.

And in the blood, that was spilled outside jerusalem on calvary and he made himself known in Judah and jerusalem around 30 AD, much more than he had, even made himself known on the day that he killed 185 thousand to Syrians. And he continues to make himself known. In that temple that he began to build on that day, with the resurrected jesus, the chief cornerstone, and those who are brought to faith in jesus, being living stones, who are being fit together and built up into him, who's not only the cornerstone in the foundation, but the capstone at the top, And we are built up into Christ.

Who is the head? And week by week, we offer spiritual sacrifices. Prayers and thanksgiving and the hearing of his word breached and the believing participation in the meal that comes from his once, for all sacrifice and the Lord's supper. And the pouring out of the water of baptism that displays that he is sitting on the throne of glory from where he has poured out, his spirit who is accomplishing all of these things for the glory and by the power of our lord, jesus christ.

God. Is known. Among his people, we know him. And that's the most amazing thing. Not just that the church is undefeated, which is greater of course than 185 thousand dead Assyrians. But it's even more amazing. That we know the living god. And that he is conforming us to Christ, increasing our knowledge of him.

Increasing our joy in. Increasing our knowledge of his love for us and increasing how much we love him. Until all of those things shall be perfected. God is known among his people. He makes himself known. I also by judgments in time. And this is really from verse 4. Um, Uh, from verse 4 to 6 with a comment, In verse 10, a And that's the background.

To the Incidents and second kings. 19, you are more glorious and excellent than mountains of prey. You know, rab shaker could point to all the victories of zenacrib. And the Assyrians in all of the different places and, you know, kingdoms and their capital cities, especially would be on hills the most defensible positions, and, and they often even thought of their gods, as living, At the tops of mountains.

Um, A little bit later, but probably more famous to us, you know, Mount Olympus with And the so-called gods of Of the greeks. But these mountains, filled with those who had become prey, the The slaughtered victims of senacrib's greatness. They are nothing to be compared to yahweh. You know when the Assyrians come and they say, look at what we have been able to do.

And you say, God is more glorious and excellent than mountains. And pray the god who has made himself known among his people, and in his tabernacle. And now, for us the god who has made himself known in Jesus Christ crucified and risen, and enthroned, and his spirit outpoured and centuries.

Now, even millennia of those for whom he died being gathered to himself as his, his victory continues, it's his tour of success, across the world and across time. And we're supposed to be impressed with the successes. Of a few creatures. Who don't even recognize that whatever they have done.

Has come in the providence of God and then dependence upon God. The stout-hearted were plundered, they have sunken to their sleep, none of the mighty men have found their hands or which is more literal. But here in our translation have found the use of your hand of their hands at your rebuke of Jacob, both the chariot and the horse were cast into a dead sleep.

And he summarizes this. This background to verse 4, and result of versus five and six the incident and second Kings, 19 with the first half of verse 10, Surely the wrath of man shall praise you. Why couldn't what the Assyrians had done? Bring praise to the Assyrians first of all, they hadn't done it in their own power.

And they were foolish and wicked and proud to think so. The second of all, they failed to wake up one day. There they were 185 thousand corpses surrounding the city of Jerusalem when the people of Israel woke up, the people of Judah woke up the day after that worship service.

They had a prayer meeting, a worship service. And then I wake up and the next morning and this city is still being laid siege to but 185 thousand corpses. Is a lot less intimidating than 185 thousand stout-hearted Assyrian warriors with jury. It's an horses.

So, whatever the wrath of man is doing whether it's the wrath of the papacy. And another pope has gone to hell now. Another son of perdition man of sin. I don't know. You guys don't see a lot of news, maybe a couple of you do. Um, but the not the current one, but the previous one.

Uh died. I don't know, Friday. I think sometime late last week. He's going to hell. The papacy has executed much wrath. In. And more than a millennia of functioning as antichrist in this world. And yet the wrath of the papacy. Well, praise God. Temp. Bartholomew's day will praise God.

The wrath of wicked. Tyrannical governments will bring praise to God. The wrath of corporations that ruthlessly defend their financial interests, and the influence that they can wield over God. It will praise God. The wrath of military warriors, the wrath of Uh, random wicked criminals. Everything will ultimately bring praise to God, don't fear it.

Don't fear him who can only kill the body? And whatever they think they have been able to do. It won't help hold a candle. To what God? Has done has been doing it, especially will do. The end of verse 10 with the remainder of wrath. You shall gird yourself and he's talking now.

About that judgment at the end of time. That all of these little expressions of judgments during time point us to and this, we see, especially inverse. Uh, seven through nine. You yourself are to be feared who may stand in your presence. When once you are angry, it's the same kind of comparison.

That's in Psalm too, right? Nations raging kings and people's plotting in vain each of them wanting to to rule the world. To throw off the rule of the world of God to throw off the rule of the world of God's anointed, God's Christ to whom it has been given say, let us break their bonds.

And God's sitting in heaven. Doing what laughing? Because when the sun's wrath is kindled, but a little all of the kings, all of the great, so-called great powers of this world will be shattered. Like taking a titanium golf club to a 10 thousand year old Chinese there aren't the world's not 10 thousand years old 2000 year old Chinese.

Yeah yeah vas and just smash and the smithereens. And that's the picture. Of what Christ will do. When his wrath is kindled but a little

And so you have the the the saber rattling of the powers of this world. And when you realize, how all of it comes in the providence of God, and all of it comes as the slightest hint. Of what real wrath has actually going to look like, the events of this world don't make you fear men they say no no.

You yourself, Lord. Or to be feared. Who may stand in your presence? When once you are angry, that's exactly what we see in revelation. When the enemies of God. Realize. The sky is. Peeled back this creation starts to unravel. And what do they see? They see that God is God and Christ is King and all of the Of the fighting and warring and battling for supremacy, has been utterly futile.

Because the supremacy of God and the supremacy of Christ are unchallenged and unchallengable and they cry out a last for the day of the, wrath of the Lamb has come and who can stand before. You yourself are to be feared and who may stand in your presence. When, once you're angry, you caused judgment to be heard from heaven, the earth feared and was still when God arose to judgment.

To deliver all the oppressed of the earth. And it's in the past tense, but it's a future event. Well, this happens often enough in scripture that they actually refer to it as a grammatical. A construction called the prophetic past.

And so, whenever, dreadful things happen in this world, we say, There is something far more dreadful coming. And the Lord is merciful to remind us that we should fear him and not man. Isn't that how Jesus responded to? Pilot mixing the sacrifices of the Galileans with their blood. Or the falling of the tower of Salathiel.

Then you say, Do you think that this happened to them because they were worse sinners than you? No, but I tell you, Unless you repent, you shall all likewise perish. It's as if he's saying learn the lesson of Psalm 76. Even the wrath of Pilot against those Galileans will praise God.

And there is a remainder of wrath. That is infinitely greater than the wrath of any man. This remainder in the second half of verse 10, it's not like a long division problem where the remainder is the little bit that is left over. The remainder is the infinity that is left over.

Where there's nothing else that it can be wrapped around. Because it is so big and so he wraps it around himself. Because his wrath is this great as his glory. Just as Jesus appears in. The book of revelation with his, sword. That is coming from his mouth. And his clothing.

Soaked in blood. It's not his blood. Is the blood of his enemies. With the remainder of wrath, this infinite remainder of wrath God guards himself. And so the Psalm ends very similar to how Psalm 2 ends. How do you respond? You respond by trusting in the Lord. And fearing him and bowing to him and having him not as your enemy.

But as your savior, because he is still graciously, extending that offer to us. That rather than making our life a battle for supremacy. Our lives would be a submission to the supremacy of jesus. Make vows to y'all very your god. And pay them. Let all who are around him.

Bring presents to him. Who ought to be feared. Make your life and offering to the one who has saved you and who will save you and that last day, let us stop living for ourselves. He shall cut off the spirit of princes. Is awesome to the kings of the earth.

If they haven't learned to be subjects to jesus christ, Then they will be forever shattered. No matter how high up they got. And the ridiculous game of king of the hill. That this world is playing. But we are offered. The same supremacy in jesus. That we would reign with him.

Belong to him. And so, let us learn. To know ourselves as The oppressed who are delivered by jesus. And the subjects of jesus who live. As an offering to him. Let's pray. Father, thank you for this psalm. Thank you for giving it to us and the ordinary course of our Working through your word, we pray, that your spirit would write.

It's lessons on our hearts. That you would make us to repent of our sin. And be humbled before christ and rejoiced. That he gives this repentance and he is the savior. Of those for whom he died. And his vengeance against our sin having been taken upon himself. That his vengeance.

Upon the sin that has been committed against us. We'll be our deliverance in the last day. And so we pray that you would help us to kiss the sun. And fear him and trust in him. So that we may be among those. Who are not shattered, but blessed. When he appears in the clouds.

Granted, we ask in his name. Amen.