

Part 1 – Greater than the World

We've now come to the *fourth* chapter that is in the 'Third Book' (Leviticus) of the Psalms, and it's still part of the portion (chapters 73-83) that are concerning *The Sanctuary in Relation to Man*. And let's remember that Psalms 73 had the subject/title of "***Outside the Sanctuary. Effect. Distraction***" as it taught us of the destruction of being far from God (outside the Sanctuary) versus the safety of being close to God (inside the Sanctuary). And truly, we can only be close to our Heavenly Father (in the Sanctuary) when we are *spiritually* close to Him. And the only way we can be *spiritually* close to God is to have His Words (through studying the Bible) and Holy Spirit (which is given when we believe in, *and obey*, His Word) in our heart and mind. And that's what keeps us safe, and strong, no matter what how hard times get.

And then Psalm 74 had a different subject/title because it explained how the Sanctuary was *defiled*. Thus, the subject/title was "***The Enemy in the Sanctuary***". The historical fulfillment of this was during the Babylonian's *final* invasion of Jerusalem, when they looted and burned all houses, even the Temple. This indeed was the enemy in the Sanctuary, defiling it. But, while this Psalm had a historical fulfillment, it was also quite *prophetical* of a time (soon) coming in the future. And that time is called the 'great tribulation' in the New Testament (Mth 24:21, Rev 7:14), but in the Old Testament it's referred to as 'the time of Jacob's trouble' (Jer 30:7). This is when the enemy (Satan) will defile God's Sanctuary when he is kicked out of heaven, to earth, with his fallen angels. When he's here, he'll convince the world (through great lies, flattery, signs and wonders) to allow him to rule the world *and worship him* (and his wicked beast governing system) as though he is God Almighty (the Savior of the world). So, while the Sanctuary was *physically* defiled during the days the Psalm was written, the coming desolation will be far worse. For it'll be *Satan himself* defiling Jerusalem, the Sanctuary and (worst of all) the *hearts of God's children*, by his seducing them to worship him as he stands in the Sanctuary, in the Temple, proclaiming himself to be God (the Savior and King over *all*).

And then, the last chapter (Ps 75), had yet a different title than the past two. The subject/title was "***God's Anointed in the Sanctuary***". And was, essentially, an answer to the Psalmist's plea (in Ps 74:22) when the Psalmist asked: "*Arise, O God, plead Thine own cause; remember how the foolish man reproacheth Thee daily*". And so, in the last Psalm (75), God *definitely* 'pleaded His cause' to the enemy. It was thus a *strong* warning to the wicked that the Judge is *very* near and that He has a 'cup of wrath' that *will* be poured out upon them. But it wasn't only a warning to the enemy; it was also an *encouragement* to all who love, fear and obey our Heavenly Father (and Jesus Christ). Because, as Isa 61:2 says, the day of vengeance of our God *is what comforts* all those that mourn for the desolations of the enemy (which Psalm 74 spoke of).

Now, this next Psalm (chapter 76) will have yet a different title/subject, although it is still concerning the 'Sanctuary in relation to man' as all 73-83 chapters are. So, the subject/title of

this Psalm is “***The Destruction of the Enemies in the Sanctuary***”. Now, historically speaking, we’re not told *when* this was written. Some think it was written after David conquered Jebus (which he then named Jerusalem), which we’re not given much information about, but it is written of in 2 Sam 5:6-7 and 1 Chron 11:4-5. The *Companion Bible* follows this contention. However, some think it was written during the days of king Hezekiah, when Jerusalem was surrounded by the Assyrians (who had already conquered all of the northern ten tribes, as most all of the southern kingdom of Judah) and was about to be besieged. However, because the Assyrians blasphemed God (and because Hezekiah was a good king who tried to obey God) the Lord God *mightily* delivered Hezekiah (and Jerusalem) and annihilated the Assyrian army in just *one* night... literally (2 Kings 19, 2 Chron 32). But, either way, this Psalm was written during a time when God Almighty gave Israel a *mighty* victory over their enemies, who truly were God’s enemies too. And therefore, it’s also a beautifully *prophetic* Psalm for what God will *soon* do to *His* enemies who fight against Him and His faithful servants...

Psalm 76

1 A Psalm or Song of A'-saph.

Now, we saw this *exact* title in the last Psalm (chapter 75). So, let’s remember the distinction that this is a **Psalm or Song**. And what we’ve learned about this distinction (between a Psalm and Song) is that: the word ‘Psalm’ is the Hebrew word *mizmowr* (#4210) and means *instrumental music*; by implication, *a poem set to notes*. And it comes from a prime root (#2167) that means *to touch the strings or parts of a musical instrument, i.e. play upon it; to make music, accompanied by the voice*; hence to *celebrate in song and music*. And then the word ‘Song’ is *shiyir* (#7892) and means *a song or singing* and comes from a prime root (#7891) that means *to sing*. So, you could think of ***the Psalm as a form of meditating (like a poem)*** and ***the Song being something to be sung***. You can learn more about the distinction between these two words in the *Companion Bible’s* appendix 65 in XXIII and XVII. Therefore, this Psalm was written not only to be sung, but something to meditate upon.

Further, this is also another “Psalm by A'-saph” and is now the *fourth* of twelve, Psalms with this ‘title’. Psalms 50 was in the ‘Exodus Book’ while all the others (Ps 73-83) are in this ‘Leviticus Book’, that we’re currently studying. So, this Psalm was either written ***by*** A'-saph or ***given to him*** for public use in worship. However, in chapter 74, we learned that Psalm was likely not the *same* A'-saph that lived during the days of David and Solomon; and we concluded that simply due to the context of the Psalm. For, in the days of David and Solomon, the Temple nor Sanctuary (let alone Jerusalem) was *never* invaded or destroyed. So, we concluded it must have been ***a successor bearing the same name***. Thus, this A'-saph may, or may not have been, the same one as in David and Solomon’s time, who was one of three ‘chief’ *musicians* who had authority over the others (1 Chron 16:4-8, 37, 1 Chron 25:1,6) at that time. But regardless, it’s still a *wonderful* Psalm full of wisdom and understanding for us to glean from...

Psalm 76

1...In Judah is God known: his name is great in Israel.

2 In Salem also is his tabernacle, and his dwelling place in Zion.

So, this Psalm begins by declaring that God (*'Elohiym* (#430), which means *the Supreme God*, who is our *Creator*) is known (made known, or making Himself known) in Judah. But, *why*? Likely because that is the location where His Tabernacle was after David had moved it there. And this is why Ps 114:2 says that *Judah* was (became, #1961) *His sanctuary* while *Israel* was *His dominion* (realm, #4475). Further, Jerusalem was formerly called 'Salem' in the days of Abraham (#8004, Gen 14:18) and was called Jebus by the Jebusites (Jud 19:10) shortly before David conquered the city and renamed it to Jerusalem (1 Chron 11:4). And then Zion was a name given to a fortress (castle) in the city of Jerusalem, where David moved into after capturing the city. That's why Zion is also called the 'city of David' (1 Chron 11:5). And, of course, Zion is said to be the 'dwelling place' of God because that's where the Ark of the Covenant was moved to after David moved it to Zion and made Jerusalem the capital of Israel (2 Sam 6, 1 Chron 15, Ps 24). And, Jerusalem was also where Solomon made a *permanent* Temple for the Ark of the Covenant (1 Kings 6-8), which God accepted as 'home' (1 Kings 9:3), for the Ark of the Covenant was symbolic of the presence of God *because* He occasionally communicated with His people from it. Thus, the mercy seat was also the throne of God (YHVH) on earth (Ex 25:21, 30:6, 31:7). Ezek 16 also tells us that Jerusalem is where God has chosen to dwell, and rule from *forever*, which is why that is where Jesus Christ will reign from during the Millennium *and forevermore* (Zech 14, Rev 21).

So, in these first couple of verses the Psalmist establishes the vital importance that Jerusalem, and Zion, have with our Heavenly Father and His 'chosen people' Israel. And it's also significant that he uses the term 'Salem', which (again) was another name for Jerusalem *clear back* in the days of Abraham. In fact, it was the 'king of Salem' (Melchizedek, the priest of the Most High God) that brought forth 'bread and wine' to Abraham (which is what Communion is, Mth 26). And, prophesying of Jesus Christ in Ps 110:4, David wrote: *Thou art a priest for ever after the order of Melchizedek*. In Hebrews 5-7, Paul explains *exactly* who this Melchizedek (Melchisedec in the NT) was. You can also learn more about this in the special study on: **Was Christ Here On Earth Before His Birth?** [<https://t.me/BibleStudyDownload/485>].

Psalm 76

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah

The word 'there' is still referring Jerusalem (which was in the territory of the tribe of Judah; and was where Zion, and the Ark of the Covenant, were). And the Psalmist says that is where 'he' (referring to God our *Creator*, who is the *Supreme God* – 'Elohim, #430) 'brake' (burst, meaning

to break into pieces #7765) the arrows of the bow, the shield and the sword – which were all common weapons of war back then. The word ‘*battle*’ is actually a figure of speech (*Metonymy*, of adjunct. Apx 6) where one name, or noun, is used instead of another, to which it stands in certain relation. So, the word ‘*battle*’ is being used here for *other weapons used in battle*. The point is that ‘he’ (God Himself) *totally* destroyed *all* the weapons of war that were being used against Jerusalem. If this was written after the time that David (and Israel’s army) conquered the Jebusites and secured Jerusalem (i.e. Jebus, Salem) then for sure, God certainly gave the military men the strength to conquer the city. After all, the Jebusites arrogantly claimed that, even if they fought against Israel with their sick and the lame, David’s army would not be able to conquer them (2 Sam 5:6-8). However, they were quite wrong! And, if this was written during Hezekiah’s time when the Assyrians (like the Jebusites) also blasphemed God and Judah’s military (2 Kings 18:29-35), indeed God did totally defeat the Babylonians weapons of war, because He sent His ‘Angel’ to kill off nearly all the Assyrian army in just one night (2 Kings 19:32-37), thus saving Jerusalem. So, regardless as to which occasion this was actually written about, the point is that: *all* the military might of the heathen is *nothing* compared to the mighty strength of our Heavenly Father! David expressed this sentiment so beautifully in Psalms 29 [which you can study here: https://t.me/BibleStudyBooks_Psalms/319] and Hezekiah wrote a lovely Psalm praising God for deliverance as well, in Psalms 46 [https://t.me/BibleStudyBooks_Psalms/548].

Moreover, just as God fought for Jerusalem in the past (as this Psalm records), so will He do so again. But, it won’t be until Jesus Christ has *already* come back (at His Second Advent) to take over the world forevermore. At the *very end* of the Millennium, Rev 20:7-10 tells us that Satan is let out of prison (the bottomless pit) and he’ll go out to deceive the nations (for one last time) and to gather them together to battle *against* Jesus Christ and His ‘saint’s (His faithful servants) *who are in Jerusalem* (at that time). And when they surround them, God will send fire out of heaven, which will *completely devour* them (vs 9). Verse 10 then tells us that the Devil (Satan) will then be cast into the lake of fire and brimstone and be ‘tormented’ forever and ever, which is a euphemism for being totally ‘blotted out’ of existence. In other words, Satan (the Devil) – and all others who will fight against Jerusalem at that time – will be *totally destroyed, never to exist again in any form*. As Ps 37:20 describes it, their very body, soul and spirit will be like the ‘fat of lambs’ that’ll go up in smoke and *dissipate into nothing*. So, God will indeed fight for Jerusalem once again. But, we must remember that will be at the end of the Millennium. And this distinction is important to understand because, when Jesus Christ returns (at His Second Advent) He will actually be fighting *against* Jerusalem; and that’s because Satan, his fallen angels and many followers will be in Jerusalem. That’s where Satan will be ruling the world from, claiming he is ‘God’ and causes nearly the whole world to worship him and his evil ‘beast’ governing system. And that IS the ‘*abomination of desolation*’, spoken of by Daniel the prophet (Dan 9:27) who will ‘*stand in the holy place*’, that Jesus warns us about (Matt 24:15). So, because Jerusalem will be ‘defiled’ (desolated) (as Ps 74 spoke of) Jesus Christ will fight *against* it and pour out God’s ‘cup of wrath’ upon it (those who are there doing wickedly), which is why Jesus then told

us to flee Jerusalem when you see the ‘abomination of desolation’ standing there (Mth 24:16-21). And He warned us to flee Jerusalem (and we truly shouldn’t be there at all, unless we’re taken there by being arrested) because He’s going to destroy the city and all it’s filthy inhabitants when He returns. As He said in Matt 24:2: *there shall not be left here one stone upon another; that shall not be thrown down*. Of course, there are many other Scriptures that speak of the ‘day of vengeance’ (Deut 32:41-43, Isa 24, 34, Zech 14, Rev 19, ect.). But it’s important to remember that the day of vengeance (the beginning of the Millennium) comes *before* God will protect Jerusalem (at the *end* of the Millennium).

Now, verse 3 also ends with a ‘selah’, which always means to ‘*stop and think*’ about what *has been said* (vs 3) with what’s *about to be said* (vs 4). The ‘selah’ is thus connecting the thorough defeat of the enemy, with God Who gave it...

Psalm 76

4 Thou art more glorious and excellent than the mountains of prey.

The Psalmist is still speaking of our Heavenly Father (Yehovah) here. The same God who is our *Creator* and the *Supreme* God over all His creation (#430 ‘Elohim’). And he’s now praising God for so mightily destroying all the weapons of the enemy. The word ‘**glorious**’ means to be (or make) **luminous** (literally and metaphorically) (#215). And the word ‘**excellent**’ is figurative for **powerful** (#117) while the word ‘**prey**’ means **something torn** or a **fragment** (#2964). And the use of mountains are also often used, in the Bible, as a figure of speech, as are hills (Isa 2:2-3, 11:9; Jer 51:25; Ezek 6:1-3, 17:22-23, Ezek 36:1-9, Ezek 38:8, 18-23, Ezek 39:1-4; Dan 2:35,44-45; Zeh 4:7, 8:3, Rev 17:9-11). So, the ‘**mountains of prey**’ are speaking of the **haughty (arrogant, prideful) nations** that set themselves up as world powers and were spoiling other nations. So, the Psalmist is saying that the *true* God (Almighty) is more glorious and powerful than all the worldly nations who set themselves up as world powers. Indeed, He is; for He’s not only more powerful than anyone (or anything) else, but *He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he* (Deut 32:4).

Psalm 76

5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

The word ‘**stouthearted**’ means **mighty** or **strong hearted** (#47, 3820) and the word ‘**spoiled**’ means **to plunder** (#7997). And the phrase ‘**they have slept their sleep**’ is a figure of speech for **dying** (Detu 31:16, 1 Kings 2:10, etc.); meaning, ‘they have slept their *last* sleep’ because they have died in the flesh. And the word ‘**men**’ here is ‘**enowsh**’ (#582), which means **a mortal** and thus differing from the more ‘dignified’ word ‘*adam*’ (#120 *without* the article) which means **man** or **mankind in general**. Apx 14 III in the *Companion Bible* explains that ‘*enowsh*’ is *always* used

in a *bad* sense for *morally depraved or physical frail or weak people*. And the word ‘**force**’ means a **force**, *whether of men, means or other resources*; an army, wealth, virtue, valor, strength (#2428). So, the words ‘mighty men’ mean morally deprave men who are mighty or strong due to their power and/or physical strength. And then the phrase saying that none of the men of might (strong, yet morally depraved) men ‘**have found their hands**’ is another figure of speech (idiom) that means they are **helpless**. It’s similar to the idiom of ‘losing heart’ (1 Sam 17:32).

So, after the Psalmist (in vs 4) declared that God is more glorious, and stronger, than all the powerful nations of the world (that themselves up as world powers and were spoiling other nations), he’s now saying that God has spoiled them and they are helpless. In other words, though the mighty (arrogant and morally depraved) nations of the world spoiled other nations, they have now *become the prey because they were unable (helpless) to fight against God Almighty*. As the Lord (YHVH) said in Deut 32:39: *See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand*. He said the same thing in Isa 43:11-13. And there’s an excellent example of the arrogance of the heathen (morally depraved) kings in Dan 3:15-18, when Shadrach, Meshach, and Abed-nego *refused* to worship the image that the Babylonian king, Nebuchadnezzar, had set up. He was furious at them and asked: *who is that God that shall deliver you out of my hands?* Well, he soon found out, for the God of gods and Lord of lords (Yehovah, who is our Creator and the *Supreme* God) kept the three men from being harmed *at all*; not even their clothes smelled of smoke when they came out of the fiery furnace!

This is an excellent example how, while we are to obey civil laws, we cannot do so if they command us to *disobey* God Almighty. So, while the king of Babylon demanded Shadrach, Meshach, and Abed-nego worship an idol, and they adamantly refused. But they didn’t try to cause discord, nor cause an insurrection. They didn’t even try and fight back. They rather testified that **if** God wanted to save them from death in the furnace, *He could*. But if not, *they were ready to die* because they were not going to worship an idol, nor any other gods than the one *true* God of the universe (Yehovah, #3068). So, our Heavenly Father is well able to destroy all His enemies, and this includes those who harm His innocent children. And He especially does not like it when His servants are harmed. That is why the ‘day of vengeance’ will be at time He will *avenge the blood of his servants and render vengeance to his adversaries*; but it’ll also be a day where He will be *merciful unto his land, and to his people* (Deut 32:43).

And we should keep these things in mind. For, we who love our Heavenly Father are sent to the earth (in flesh bodies) to testify truth to the world, many of whom have been *totally* deceived by the Devil (Satan) and *need the opportunity to hear the **truth*** (who God really is and how loving, merciful, gracious, compassionate and righteous He really is) *before* God’s wrath is poured out (at the day of vengeance, when Jesus Christ returns). But serving God (and Jesus Christ) also puts us at odds with most people in the world. As Jesus warned us: *The servant is not greater*

*than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also (John 15:20). And He also said: If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but **because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you** (John 15:18-19). Those who love the ‘world’ are those who still have a carnal mindset (Rom 8:5-8, James 4:4) and only think about their fleshly lusts, pride and such. And they, therefore, don’t love God because *they are not willing to face themselves*; they don’t want to *admit they sin* nor turn away from doing evil. In other words, they refuse to believe the truth and instead find pleasure in unrighteousness; which is what causes them to believe lies (2 Thess 2:10-12) and that’s why they are slaves to sin and ultimately, to Satan himself (Rom 6). In stark contrast, *they that are Christ's have crucified the flesh with the affections and lusts* (Gal 5:24).*

So, being hated (and persecuted) by those ‘of the world’ (who still have a carnal mindset) should not upset, concern or worry us at all ***because greater is he that is in you, than he that is in the world*** (1 John 4:4), which is essentially the lesson that this Psalm is teaching us. And, that’s why Peter says that we should ‘arm’ our self with the mindset of Jesus Christ (spiritually minded, not carnally) and be willing to suffer in the flesh so we can serve God *faithfully*. For *he that hath suffered in the flesh hath ceased from sin*. We therefore, shouldn’t live the rest of our time in the flesh to fulfill our lusts, but to the will of God (1 Peter 4:1-2). In other words, life in the flesh is temporary and so are the ‘pleasures’ of it. But, if we want to live forever, we’ve got to learn to think ‘higher’ than carnal lusts and pride, which will *not* last forever...

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

*17 And **the world passeth away, and the lust thereof**: but he that doeth the will of God abideth for ever.*

1 John 2:15-17

We’ll pick this up in part 2...

AMEN.