

Part 14- Why God Chose Zion and David

In part 13 we learned how God is *not* a respecter of persons. For, even when Israel sinned (after they were in the Promise Land) He punished them. At one point in time, He not only allowed the Philistines to kill off 30,000 fighting men of Israel (in just *one day*) but the wicked priests as well. And, He even allowed His Ark of the Covenant (which was symbolic of His presence) to be taken captive by the heathen Philistines, who put it in the house of their false god and paraded it around the country like a trophy. And this was because Israel's own *priests* were acting just as the heathen do (they were just as corrupt as the heathen). So, it was not a big thing to God for the heathen Philistines to capture the Ark of the Covenant. After all, God didn't need Israel to 'defend' His 'glory and strength' (symbolical names for His Ark). He not only plagued the Philistines with mice and smote them with emerods (hemorrhoids) but cast down their false god *to the ground (face down)* several times. And after a while, even the Philistines began to fear the Lord (YHVH) and realized they didn't want His Ark as a 'trophy' anymore! So, God's Ark of the Covenant was safely returned to Israel, on a cart pulled by cows, that had *no man* guiding them. So, no matter who it is that's sinning against Him, God *will* punish them. And this is the thought we pick up with in this great Psalm 78...

Psalm 78

65 Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.

This verse now begins to explain what our Heavenly Father does when He decides to implement judgment and justice. Though He allows His 'chosen' people (Israel) to be punished for their sins, He will also punish the heathen that are afflicting His chosen people because they too are doing wickedly. As He said in Zech 1:15: *I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.* So, while He uses the heathen to chastise His chosen people (Israel) they often go 'above and beyond' what He wants then to, in regards to chastising Israel. And therefore, there comes a time when He punishes them too. Many of the 'woe' chapters in the prophets explain this quite well.

Now, the word 'Lord' here shows up in the *Strong's Concordance* as '*Adonay*' (#136, which does mean Lord). But, the *Companion Bible* points out that this is one of 134 places in the Scriptures where the ancient 'custodians' (Sopherim) changed God's Sacred name to '*Adonay*' (for more information, see apx. 32). So, this word "**Lord**" is actually God's Sacred Name, ***Yehovah*** (#3068), which means (the) *self-Existent* or *Eternal*. While 'Elohim is God as the Creator of all things, Yehovah is the same God in covenant relation to those whom He has created. Therefore, Yehovah is the Eternal or Immutable One, He Who WAS, and IS, and IS TO COME. He is especially, therefore, the God of Israel; *and* the God of those who are redeemed, and are thus now 'in Christ'. So, this word 'Lord' (Yehovah) is used to connect God's covenant with those

who accept Him *and* His Son, Jesus Christ (the *true* Messiah). As the cursings and blessings tell us (Lev 26, Deut 28) God protects and blesses us *when we obey Him* but allows the cursings to come upon us *when we disobey Him*. So, there's also the implication of repentance and obedience connected to the use of this name; for in order to be in a covenant with the Lord (Yehovah) we *must* repent for our sins and strive sincerely to *obey* Him (His Laws/Word).

And then the Psalmist uses an analogy here to explain the strength that God punishes His enemies with. When someone is awakened out of their sleep, they are *suddenly* woken up. So, the implication is that God's judgment upon His enemies *will be sudden*. And the words '**mighty man**' mean a **powerful** man, a **warrior** or, by implication, even a **tyrant** (#1368). And, like a mighty (powerful) man (warrior) shouts *very loudly* when he's intoxicated with wine, so the Lord will 'shout' (metaphorically) when He executes judgment and justice. This certainly is not saying that the Lord (YHVH) *needs* wine to give him the courage to do so (which is why some warriors drink alcohol, or take drugs, before a battle). It's simply explaining the *ferocity* that He will use when punishing His enemies, which are those who are *not* in a covenant with Him. Other Scriptures use the same terminology for the same purpose: such as Isa 42:13, Jer 25:30, Hosea 11:10, Joel 4:16 and Amos 1:2...

Psalm 78

66 And he smote his enemies in the hinder parts: he put them to a perpetual reproach

While at first glance it doesn't seem clear exactly what time in Israel's history this verse is referring to, when we look at the Hebrew, it becomes clear that this is likely still speaking of same account that verses 59-64 referred to. For, there are several words in this verse (66) that indicates it's speaking of 1 Sam 5, when God fought against the Philistines for taking His Ark as a 'trophy'. For example, the word '**smote**' means **to strive**, lightly or severely (#5221). And that same word is used in 1 Sam 5:6, which says that *the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and **smote** them with emerods, even Ashdod and the coasts thereof*. And, eventually, the people of Ashdod wised up and realized they didn't want to keep the Ark of the Covenant in their city. So, the leaders got together and decided to send the Ark to the city of Gath. And 1 Sam 5:9 tells us that *the hand of the LORD was against the city with a very great destruction: and he **smote** the men of the city, both small and great, and they had emerods in their secret parts*. The word 'smote' here is also #5221. But we're now given more information about this, for it says that the 'emerods' were 'in their secret parts'. The word '**emerods**' in 1 Sam 5:6 and 9 both mean a **tumor**, **mound** or a **fortress** (#6076) and comes from a word that means **to swell** (#6075). And the words '**secret parts**' in 1 Sam 5:9 means **to break out**, *as an eruption* (#8368). So, it's quite likely this is referring to *hemorrhoids*, for they are indeed a swelling in the 'secret part' of our body and they can certainly 'break out' *and* 'erupt'. So, it's likely that hemorrhoids are what this verse 66 refers to when saying that God *smote* his

enemies in the hinder parts. For, the words ‘**hinder parts**’ do mean *hinder part* but also **behind** or **backward** (as in your rear end...) (#268).

So, these are the reasons that this verse 66 is likely talking about the same account of God fighting against the Philistines (in 1 Sam 5). And (to reiterate) He was fighting against them because they stole *His* Ark, put it in the house of their false god and carried it around the nation like a trophy. But, the end of this verse 66 also says that *he put them to a perpetual reproach*. The word ‘**put**’ means **to give** (#5414) and the word ‘**reproach**’ means **contumely** (harsh language or treatment arising from haughtiness and contempt) as well as **disgrace** (#2781). And this truly came upon the Philistines when God raised up David to be the king of Israel. While the Philistines had been enemies of Israel since the time of the judges, it was not until David became king of Israel that they were able to finally defeat them. Of course, that’s because the Lord was helping them fight, as 2 Sam 5:23-25 explains. So, while the Philistines were a long-time enemy of Israel (and a very fierce one at that), once God rose David to power, Israel then began to subjugate them, which is *how* God gave them to a ‘perpetual reproach’ - i.e. they were *continually disgraced* because they kept losing battles against Israel.

Psalms 78

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

Back in verse 60 we were told that God forsook the tabernacle of Shiloh, which was in the territory of Ephraim. And now we’re told the same thing again. The word ‘**refused**’ means **to spurn** or **to disappear** (#3988). So, God refused (forsook) the tabernacle (which Israel had made when they were in the wilderness) because the priesthood had become corrupted. We learned about this in 1 Sam 4. Now, Ephraim was a son of Joseph (Gen 41:52) so this is just another way to say that **God had chosen another location** (other than the territory of Ephraim, who was a son of Joseph) **to put His Ark of the Covenant at**. But it does not mean that Ephraim lost their *inheritance*, as the *Companion Bible* points out. The tribe of Ephraim (also referred to in verse 67 as Joseph, because he was Joseph’s *son*) only lost *precedence*, which means the right to superior honor on a ceremonial or formal occasion. In other words, God allowed the Ark of the Covenant to be moved to Zion (when David was king) and it was therefore removed from the tribe of Ephraim’s territory *to Jerusalem*, which was in the tribe of Judah’s territory. So, because the priesthood had become so corrupted (as 1 Sam 2-4 tells us) and because Ephraim had been such a piss poor *spiritual* leader for the nation (as Ps 78:9 documents), God allowed His Ark of the Covenant to be moved to Zion, where David had another tabernacle erected for it (2 Sam 6:17). And eventually, Solomon was allowed to build a physical Temple for the Ark of the Covenant in Zion, which is in Jerusalem (1 Kings 6-7).

Psalms 78

68 But chose the tribe of Judah, the mount Zion which he loved.

This verse is simply saying that *God chose* to put His Ark of the Covenant in Mount Zion (which was in Jerusalem) which was in the tribe of Judah's territory. A study of Ezekiel 16 [which you can study in depth here: https://t.me/BibleStudyBooks_Ezekiel/293] explains *why* God loved the city and made a covenant with it, to rule from there *forever*. But that will only be fulfilled when His Son, Jesus Christ *returns*; for Jerusalem is also promised to be 'punished' before that time comes, since many wicked rulers have (and will) ruled there. By the time the southern kingdom of Judah were taken away captive, the city of Jerusalem (and the Temple itself) was filled with abominations, as God showed the prophet Ezekiel many times (ex: Ezek 5, 7, 8, 9, 16, 22, etc.). And there's still yet a future 'abomination' that will be far worse than any others (Dan 9:27, 11:31, 12:11, Mth 24:15-21, Mk 13:14-19, Lk 20:20-22). You can learn more about this in the following studies...

The Antichrist <https://t.me/BibleStudyDownload/345>

The Appearance <https://t.me/BibleStudyDownload/440>

Psalm 78

69 *And he built his sanctuary like high palaces, like the earth which he hath established for ever.*

This verse is now referring to the *permanent* Temple that Solomon built (1 Kings 6-7). His 'Sanctuary' was the special room (the Holy of Holies) *within the Temple* where the Ark of the Covenant was put (and kept). The word '**high**' here means to *rise* or *raise* (#7311) but the word 'palaces' isn't *in the original Hebrew*; it was *added* by the translators for 'better readability' (#9999). *Moffett* renders this verse as "*He built His shrine like heaven on high, firm as the earth he had founded forever*". Indeed, Solomon's Temple was larger than the both of the tabernacles that Moses and David had made, and it was made with stones instead of wood posts, animal skins and woven fabric. So, it was much sturdier, larger and taller than before. And while this Temple was eventually torn down (mostly) and burned by the Babylonians (as 2 Kings 25:9 records), Jesus Christ is in the process of building the *eternal* Temple of God, which will *never* be torn down (1 Cor 3:16, 6:19; 2 Cor 6:16; Eph 2:20-22; Rev 3:12; 21:22). You can learn more in the latter chapters of Ezekiel [https://t.me/BibleStudyBooks_Ezekiel/708] as well as the following studies...

The Measuring of the Temple <https://t.me/BibleStudyDownload/372>

Temple Mount Animal Sacrifice <https://t.me/BibleStudyDownload/296>

Psalm 78

70 *He chose David also his servant, and took him from the sheepfolds:*

71 *From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.*

72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

Now, after the Psalmist has pointed out that God forsook the original tabernacle (made in the wilderness), and moved His Ark of the Covenant to Zion (in Jerusalem), and then had a beautiful and very large Temple, made of stones, built for it (by Solomon), he now points out how God Himself chose David to be king over Israel. And, as our studies in the Psalms reveal, David was a type for the *true* King of kings, Jesus Christ Himself. So, while David was not the first king over Israel, David is spoken of here because he's the type of the Messiah Himself (Jesus Christ) who will rule Israel (and the world) forever (Isa 8:7, Rev 21:22, 22:3). And truly, David really was the best king Israel ever had (except for Jesus Christ, of course). As Samuel told the first king of Saul, the Lord (YHWH) sought out a man to be king over Israel who was a 'man after his own heart' (1 Sam 13:14). That man was David, the son of Jesse. And when David was anointed king (1 Sam 16:13) he was just a young man (likely around 17 years old) who took care of his father's sheep (1 Sam 16:11). Yet, the Lord (YHWH) caused him to be the shepherd of His people, Israel (2 Sam 7:7-8). And (again) this is one of the reasons why he was a wonderful 'type' for Jesus Christ (John 10).

Notice also the different names for Israel in verse 71. God caused David to feed 'Jacob', which is always used to refer to Jacob's *natural* (literal) seed (descendants). But he is then called Israel when referring to the *spiritual* seed of Israel (see notes in *Companion Bible* on Gen 32:28, 43:6 and 45:26,28), as Paul points out in his letter to the Galatians. As Gal 3:26 says: *For ye are all the children of God by faith in Christ Jesus*. Gal 3:29 then says: *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise*. So, this again alludes to the fact that Jesus Christ is the *true* 'David' who will forever 'shepherd' God's people, both of physical Israel *and* of *spiritual* Israel (anyone of any race who accepts, and faithfully follows, Jesus Christ).

And, as verse 72 says, *he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands*. The word 'fed' here means *to tend a flock, pasture it* or *to graze* but it can also mean *to rule* (#7462). And the word 'integrity' here means *completeness*; figuratively, *prosperity*; usually (morally) *innocence* (#8537). And the word 'skillfulness' means (in the context of this verse) *intelligence* (#8394). The *Companion Bible* renders this as '*discernment or understanding*'. And then the word 'hands' means (figuratively) *power* (#3709). And what this boils down to is that David ruled for God, not for his own selfishness (as most rulers do). While David did sin several times (having an affair with Bath-sheba, killing her husband and later numbering the troops) he always repented *sincerely* (2 Sam 12:13, Ps 51). He *never* turned his heart or mind totally away from God; meaning, *David never apostatized*. And *that's* why he was the 'model' king for all future kings. That's also why God promised David that the Messiah (Gen 3:15, Deut 18:18-19) would come through his lineage (2 Sam 7:11-16). As 2 Sam 8:15 says: *David reigned over all Israel; and David executed judgment and justice unto all his people*. So

again, David was extremely pleasing to God *because* he didn't rule for *himself*. Most kings rule their people as dictators (or tyrants) so they can become filthy rich (and stay that way) at the expense of the people; but not David. He obeyed God's laws better than any mankind ever had, or would. The only exception is, of course, Jesus Christ - for He is without sin (Heb 4:15, 2 Cor 5:21, 1 Peter 2:22, 1 John 3:5) which is why His reign (and government) will be *eternal* (Isa 8:7, Rev 21:22, 22:3). But, as Paul said concerning David...

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

*22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all **my** will.*

Acts 13:21-22

So again, David was a good king because he did *God's* will, not his own. While he was not without fault, he repented sincerely (2 Sam 12:13, Ps 51) when God's prophet confronted him about his sin. So David's faithfulness in obeying God and doing HIS will was one of the reasons why God uses David as a type for the Messiah, Jesus Christ. And, in the beautiful Psalm 23 [https://t.me/BibleStudyBooks_Psalms/250] David uses the shepherd as an analogy for how our Lord and Savior leads, guides, cares for and protects us – even today. As Jesus said...

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

*15 As the Father knoweth me, even so know I the Father: **and I lay down my life for the sheep.***

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

*18 No man taketh it from me, but I lay it down of myself. **I have power to lay it down, and I have power to take it again.** This commandment have I received of my Father.*

John 10:11-18

A good shepherd is willing to risk his life to protect his sheep. As David said to Saul, he had confidence he could kill the giant, Goliath, *because* the Lord had helped him kill a lion and a bear (1 Sam 17:34-36). So, shepherding has always been a dangerous job that takes great skill, love, compassion, diligence and intelligence as well. And that's why it's such a good analogy for how a good leader (king) should be too. David's years of being a shepherd for sheep undoubtedly prepared him for the *much larger* task of 'shepherding' Israel. And this analogy explains *why*

Jesus Christ – the *ultimate* Shepherd – willingly laid down *His* life *for us*, so we would not have to die spiritually [**Jesus - Our Kinsman Redeemer** <https://t.me/BibleStudyTruth/1347>]. And truly, there's no better shepherd than that one who sacrifices himself for the sheep he has the responsibility to care for; there's also no love greater than that either (John 15:13). [**How Much Does God Love Us?** <https://t.me/BibleStudyTruth/1344>].

So, while the 'climax' of this Psalm was to tell us how God chose Zion to dwell in (via His Ark) forever, *and* that He chose David to be king over Israel... truly what this is pointing to is that Jesus Christ will rule the world, from Jerusalem (Zion) *forever*. And that's truly the ultimate answer to all of Israel's history of rebellion (as this Psalm has been telling us). For, when Jesus Christ returns, all knees will bow and all people (of every race and nation) will be *forced* to confess that He *alone* is King of kings and lord of lords (Isa 45:23, Rom 14:11, Phil 12:10). As Rev 19:15 also says, *out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God*. So, even though Israel (yea, the world) has been rebelling against the Most High God (YHVH) for thousands of years (and even before then in the first earth age - <https://t.me/BibleStudyTruth/1288>) there won't be *any more* rebelling when Jesus Christ returns. All the rebel leaders will be locked up (Isa 24:22, Rev 20:1-3) for the Millennium and truth will be taught without any interference from the wicked ones.

So, if we don't want to be found displeasing to God when Jesus Christ returns, we'd better make sure we're not 'outside the Sanctuary' (which is when our heart has departed from God) when He returns [learn more in the studies on **Apostasy**: <https://t.me/BibleStudyDownload/499>]. And this is the concluding great lesson (proverb, 'dark saying', vs 2) that the Psalmist reveals in this great 'Maschil' Psalm of instruction and understanding. For truly, we have *many* examples (1 Cor 10:11) that teach us *why* it's not good to rebel against God (be outside the sanctuary); and we've learned about quite a few here in this great Psalm. But we've also learned of many reasons why we should have faith in – and obey – our Heavenly Father (i.e. be 'inside the sanctuary'). He truly has made His power known so many times; and He's also shown us how loving, gracious, merciful and compassionate (and righteous) He is to those who fear, love and sincerely try to obey Him. So, we must not only learn of Divine history, but sincerely believe it *and obey* it, otherwise *it won't do us any good* (Heb 4:2). For as sure as the sun comes up each day and then goes down at night, so will our Heavenly Father *always* punish the wicked and *reward* those who love, fear and sincerely obey Him. So long as we don't forsake Him, He'll *never* forsake us...

*21 Wherefore lay apart all filthiness and superfluity of naughtiness, and **receive with meekness the engrafted word, which is able to save your souls.***

*22 But **be ye doers of the word, and not hearers only, deceiving your own selves.***

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

*25 But whoso looketh into the perfect law of liberty, and continueth therein, **he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.***

James 1:16-25

AMEN.