

Psalm 83 - Prelude

We've now come to the *eleventh* 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 to us when we believe in, *and obey*, His Word) in our heart and mind. And *that's* what keeps us safe, and strong, *no matter* 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 Psalm 74 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 of the Temple, proclaiming himself to be God, the Savior and King of *all* (2 Thess 2).

And then, **Psalm 75** also had a different title. The subject/title was "***God's Anointed in the Sanctuary***". And it 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, in 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) that their long wait for justice was soon to be at an end. As Isa 61:2 says, the 'day of vengeance' of our God is *what* comforts all those who are oppressed, and mourn, for the desolations of the enemy (which Psalm 74 spoke of).

And then, **Psalm 76** had yet a different title/subject, although it was still concerning the ‘Sanctuary in relation to man’ as all 73-83 chapters are. So, the subject/title of that Psalm was “***The Destruction of the Enemies in the Sanctuary***”. And while, historically speaking, we were not told exactly *when* this was written, the Psalm was clearly written during a time when God Almighty gave Israel a *mighty* victory over their enemies, who truly were God’s enemies too (for they hated and blasphemed Him). And therefore, it was another beautifully *prophetic* Psalm that taught us what God will *soon* do to *His* enemies, who fight against Him *and* His faithful servants. He *will* destroy all their weapons of war *and save* all those who love, fear and obey Him in the process. So, it too was an ‘answer’ to the Psalmist’s plea back in Ps 74:22.

And then, in **Psalm 77**, we saw that it had a subject/title that was very similar to Psalm 73, which was “*Outside the Sanctuary, Effect and Distraction*”. But Psalm’s 77 subject/title was “***Outside the Sanctuary, Effect and Misery***”. Thus, the Psalmist began the Psalm by being *very* focused on himself and his problems. But, like Psalms 73, the Psalmist finally came around to realizing what his problem was - which was that his heart and mind was ‘outside the sanctuary’ and *that’s* why he was so miserable. This is important to understand because, being consumed with ‘self’ (which is what being ‘outside the sanctuary’ is) not only brings misery, but also keeps us on a ‘pity party’ and will eventually bring about depression if we don’t learn to stop it, as this Psalmist did. So, it was another excellent Psalm to teach us how to *discipline* our own ‘inner man’ (heart and mind) to *stay focused* on God (the truth, reality – which is being ‘in the Sanctuary’) and *not* our ‘self’ (i.e. being ‘outside the Sanctuary’).

And then, **Psalm 78**, again had the subject/title of “***Outside the Sanctuary***” but with no additional words about it (i.e. ‘effect and distraction’ in Ps 73 and ‘effect and misery’ in Ps 77). And the reason for this is because, the Psalmist was not speaking of *his own* being ‘outside the sanctuary’ but rather, he gave us an excellent history lesson of how many times *Israel* was ‘outside the sanctuary’, as well as the *effects* of it. So, the Psalm had a very important ‘moral’ to it. It showed us that ***Divine history contains more than what appears on the surface***. And that’s why 1 Cor 10:11 tells us that, the history in the Bible was recorded for *our* ‘admonition’, which means *a calling attention to* (reminder), i.e. (by implication) *mild rebuke or warning* (#3559). So, the history written of in Psalm 78 – which covered parts of Israel’s history from the time of Moses to the days of David – taught us many things. Especially how (and why) we should not be ungrateful, or faithless, as the Israelites in the past were. Though the generation who came out of Egypt were shown *many* mighty miracles, they continued to rebel against God *many* times *because* they were lustful, ungrateful and *forgot* all that the Lord (YHWH) had done for them. And thus, they were punished for their sins albeit God didn’t totally destroy them all because of the promises He made to Abraham, Issac and Jacob/Israel. Instead, He kept His Word and brought Israel into the Promise Land (albeit the rebels died off before then) and caused them to inherit it. Yet, many future generations of the Israelites, living in the Promise Land, still rebelled against God. And that’s why He eventually forsook Shiloh (where His Tabernacles was and

where the priesthood had become terribly corrupted) and allowed His Ark of the Covenant to be taken to Zion (where David organized a *righteous* priesthood); and He also rose David up from being a shepherd of sheep to being the shepherd (king) over all of Israel. And that was truly a type for our Lord and Savior, Jesus Christ, who will rule (righteously) over Israel, *forever*, once He returns at His Second Advent. So we learned how, in the end, sin never pays well; it only leads to *death*. But loving, fearing and obeying (serving) God Almighty (Jesus Christ) *always* ‘pays’ well because *that’s* what leads us to *eternal* life and gives us God’s blessings even before then. And that’s really the ‘bottom line’ of the ‘moral lesson’ that the great Maschil Psalm 78 taught us. Being ‘outside the sanctuary’ (rebellious against God) only leads to pain, misery and eventually death. But being ‘inside the sanctuary’ (loving and obeying God) always leads to blessings and, eventually, *eternal* life; we simply must be *patient* for it (Heb 10:36-37).

And then, in **Psalm 79**, we learned that it had the same subject/title as Psalm 74 had. So, its subject/title was also “**The Enemy in the Sanctuary**”. And, just as the context of Psalm 74 revealed that it was written during the Babylonian’s *final* invasion of Jerusalem (when they looted and burned all houses, even the Temple), so too did the context of Psalm 79 seem to put it in the same time frame. And while both Psalm 74 and Psalm 79 had historical fulfillments, they are both quite *prophetical* of a time (soon) coming in the future, which 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).

And then, **Psalm 80** had a different subject/title, which was “**God in the Sanctuary**”. And while the chapter was another plea for help, it also spoke much about how Israel was blessed when *God* was ‘in the Sanctuary’ verses when He *left them* due to *their* sins. So, it was not only a plea for help, but also a call for God to help Israel turn *back to Him*, which is what is needed for God to ‘return’ and bless them again (i.e. and help them out of the mess they made for themselves!). And, as Ecc 1:9 so profoundly declares, there’s nothing new under the sun. Therefore, it was another Psalm that we can learn so much from; for our people (*true* Israel, i.e. the Christian nations) have *again* turned away from Him, and are suffering the consequences for that (i.e. the cursings). And the *only* way to receive God’s blessings again, is for us to turn back to Him *sincerely*.

And then, **Psalm 81** also had the same subject/title as Psalm 80 did, which is “**God in the Sanctuary**”. And, while it began by calling for Israel to praise our Heavenly Father at the Passover feast, it also gave us a rather short, but enlightening, history lesson of how God redeemed Israel when freeing them from Egyptian captivity; and also, *how many* times He saved them from their troubles, despite the fact that they so often complained and even tempted Him to see if He *could* continue to help them. In other words, they were often very faithless and ungrateful, despite all the miracles He did for them. And that’s why God went on to remind them that they *should* obey the First and Second Commandments (not to worship false gods or idols)

and then also reminded them how *abundantly* He would bless them **if** they would simply repent (sincerely) for their sins *and be faithful to Him*. And what this boils down to is that, **if** we keep God (His Word and Holy Spirit) in our heart and mind (and kick out the negative/sinful thoughts and desires) then He will *always* be ‘in the Sanctuary’, which means ***in our heart and mind***. Jesus called this ‘abiding in Him’ in John 15. And that’s the *only* way we can receive the abundant blessings that He gave to Israel during the days of David and Solomon (his early years). So, it was another vital history lesson that taught us *why*, we today, should *also* keep God ‘in the Sanctuary’ of *our heart and mind*.

And then, **Psalm 82**, also had the title/subject of “***God in the Sanctuary***”. And, this grand Psalm taught us *what* God does ‘in’ the Sanctuary (God’s throne in heaven). For while He has commissioned the institution of government (including the office of a judge, to whom this Psalm was directed towards), He will still hold them accountable for their sins. He therefore warned the unjust judges that if they didn’t amend their ways, and stop perverting judgment, that He would punish them. He also pointed out that that, despite their powerful position (being a judge) they would *still* die, *like all flesh people do*. And He also warned they would ‘fall’ like ‘one of the princes’. Either this referred to the earthly princes in Moses’ day - where 250 of them that rebelled against God, Aaron and Moses, were literally consumed by fire – or it refers to the ‘prince of this world’, who is Satan himself. For his ultimate fate has also been decided by God. Because he drew God’s children away from Him – teaching them how to sin instead of teaching them how to obey God – he is destined to be consumed by fire and his very existence (soul and spirit) will be blotted out in the ‘lake of fire’ at the end of the Millennium (Rev 20). So the warning to the unjust (evil) judges (also called ‘gods’, #430) was emphatically important. For the day *will* come when the *true* Judge (Jesus Christ) returns to the earth and *will* judge *all* people *according to their works*. So, those who refuse to repent *will* be held accountable for *all* their sins. But those who have *sincerely* repented, and faithfully serve Jesus Christ, will be rewarded with eternal life *and* allowed to serve Jesus Christ in His (righteous and uncorruptible) government *forevermore*.

And this next Chapter (**Psalm 83**) is, not only the last Psalm of Asaph, but also the last chapter in the group of Psalms (in the ‘Leviticus book’) relating to *The Sanctuary in Relation to Man*. And we’ll see a familiar subject/title, one that we saw back in Psalms 76 - it is ‘***Destruction of the Enemies of the Sanctuary***’. And it’s quite an interesting Psalm because it speaks of a *conspiracy* of Israel’s enemies working against them; *and* asking for God to intervene and help Israel from it. While many nations work together to erase Israel and her legacy (even their God, Yehovah), the Psalmist asks the Lord (YHVH) for protection *and* to repeat the harsh judgments brought on the heathen nations in the past – even destruction, ruin, and humiliation on them. And the Psalmist asks for this, not out of hate, but so that, even the foreign (heathen) nations will recognize that *Yehovah* is the Most-High God over *all* the earth...

And, we'll pick this up in part 1...

AMEN.