

19-Psalms-40-Transcript

[Music]

so

[Music]

well greetings brethren and welcome to another wednesday night
welcome to another wednesday night bible study so uh this evening god willing will cover
psalms 80 81 and 82
and then after uh this evening we're going to take a break
um i'm not sure if we'll have a study next week or not if it if we do have a study next week it'll be a live q a
so we'll either do that next week or god willing
on october 14th when we resume after the feast so this will be the last actual study
uh between now and october 14th i will be doing um a a book during the feast
i'm going to cover the book of ephesians during the feast so
i'm just going to be covering that every morning
and just putting it into the archive so you'll get a notice that i'm going live but i don't expect everybody to be there live but hopefully you'll be able to check out the archive
and as i mentioned that will be the book of ephesians
um that's it so let's uh let's open with the word of prayer
and then we'll get into i hope you all had a great feast of trumpets
and you're getting ready for sabbath and then the feast of atonement
and then off for the feast of tabernacles and the last great days just wonderful that we're now
in this fall holy day season let's open

with a word of prayer
heavenly father almighty we come before
you as the god of jacob
and we just thank you lord for all
that you've done for israel and all that
you have done for us as the firstfruits
israel we thank you lord you're truly
your good to israel
you're good to us father help us father
to be good to you help us to be a
blessing to you and your people
and ultimately the whole world we thank
you for these ancient words
we thank you father for how they're able
to transform us
and we just pray god for help
in understanding these texts and
understanding them in their entirety
uh we know that it's a lifetime study
but we do pray god for
increasing understanding each day
and and greater wisdom and greater
righteousness
that we would conform ultimately to
christ
thank you lord we ask this blessing now
in jesus most holy name
amen so brethren we are
uh psalm 80 last week we did psalm 78
remember that was the long historical
psalm
and prior to that we had covered psalm
79
so we're up to psalm 80 now and let's go
ahead
and begin to study this together
psalm 80 to the chief musician
upon social media
assam of asaf so again assaf is one of
these worshipers of god a leading man
at the time and a very wise man and all
of these psalms that we've been covering
most of the psalms are written by david
there's couple by moyses this is

these are songs by asaf and this is to
do with
teaching wisdom psalms he says here
psalm 80
give ear o shepherd of
israel so he acknowledges god as the
shepherd of israel
something that jesus christ called
himself
when he was on her earth saying that he
was the good shepherd
and he is the shepherd of israel
you that leads joseph like a flock
you that dwell between the caribbean
shine forth
so there is this acknowledgement that
this is a very caring
loving god leading his sheepfold as a
good shepherd
before ephraim and benjamin and manasseh
stir up your strength
and come and save us so it goes from
calling it israel
to joseph to now the tribes of ephraim
benjamin and manasseh and certainly
these were the northern tribes
and he says stir up your strength and
come and save us so clearly
something has happened and the tribes
are in trouble
and they recognize that only god the
shepherd of israel can save them
turn us again o god and cause your face
to shine
and we shall be saved so clearly they're
in trouble
and they're in a state now where they
have recognized
that no one else can help them except
the god of israel
and they're turning to him and this is
something that moises said
would have to happen before god
helps them before god saves them christ

himself said the same thing that they
won't see him again
until they acknowledge him so here
they're acknowledging the god of israel
and asking for him to cause his face to
shine
and that's the only way that they'll be
saved they'll say
blessed is he who comes in the name of
the lord and he will come
shining like the sun
oh lord god of hosts how long will you
be
angry against the prayer of your people
i find this verse chilling chilling not
just for ancient
israel but for first fruits israel for
the church
that just because we pray just because
we keep the feast of trumpets that we've
just observed and we keep the fall holy
days we keep the sabbaths
that doesn't we think because we do
these things
that we're right with god and ancient
israel saw this
thought the same thing when we studied
the book of judges they were keeping
these days
they were doing what was right in their
eyes and yet
god was angry against their prayers
and it begs the question is god angry
against our prayers and if you're with
us on trumpets i gave the sermon the
great exchange
and that we are in a period now heading
towards
this great exchange that the prophetic
word has gone forth
that there will there will be a great
apostasy
that the gentile church will apostasize
and at the same time the prophetic word

has gone forth
that the natural-born jews
will be grafted back into their own
olive tree
so this is not a time for arrogance this
is not a time for self-righteousness
this is not a time to be complacent
or presumptuous in our sins that that
that people think that they can sin
blatantly and oh i'll just repent
he says he how long

[Music]

assaf understands the people are praying
and god is angry against their prayer
let's humble ourselves brethren let's
not be afraid
to hear about the anger of god
let's not be those kind of people that
say we don't want to hear these
rough things speak smooth things to us
well that's a dangerous path you don't
love us because you only speak rough
things
no god loves you and he speaks rough
things
and the faithful and god are going to
pass on
the words of the holy one of israel you
you god you do this you feed them with
the bread of tears when we were reading
the book of isaiah we saw that isaiah
said oh god said through isaiah
that i create evil i'm the one who
brings calamity
upon this people and here assaf realizes
god feeds them with the bread of tears
that's all they're filled with is sorrow
upon
sorrow and give them tears to drink in
great measure this this is horrible
this is great suffering upon the people
and
god is the author of it god is the
source of it

you make us a strife unto our neighbors
and our enemies laugh among themselves
and so certainly this is historic
it is also prophetic that in the great
tribulation
armies will surround jerusalem and they
will make it
desolate and all the cities of judah
will be made a desolation and all these
neighboring
tribes will be laughing
these are the people that say god god is
their god
and they'll mock them and laugh at them
and greet and speak great blasphemies
you make us a strife unto our neighbors
and our enemies laugh among themselves
turn us again again this the plea again
turn us again
o god of hosts we need to understand
that
god is the lord of hosts he's the god of
hosts
he's the god of armies the great the god
of israel is a warrior
and it says in matthew 24 that we shall
be hated
by all nations for his name's sake
and he says my name is the lord of hosts
the holy one of israel so he's coming to
fight
for israel he's coming to fight for
judah zechariah 12.
turn us again o lord o god of hosts and
cause your face to shine
and we shall be saved again he repeats
this
and shall return to the lord your god
oh sorry this is now deuteronomy 30. so
this is moses
saying the exact same thing this is what
we see in psalm 80 the repentance we're
seeing
in psalm 80 penned by asif is the very

thing
that moses said would have to happen
that when they go into the promised land
they would be torn out of the land
because of their unrighteousness
but once they're scattered and humbled
and returned to god with their whole
heart they'll be brought back
moses writes and you shall return unto
the lord your god and you shall obey his
voice
according to all that i command you this
day so everything that's in the torah
when they return they will now live by
the torah
you and your children with all your
heart
and with all your soul that then when
this happens
this this is what the great tribulation
will bring about i said on on sabbath
on trumpets that the great tribulation
we could call it the great redemption
right here this is what it is that when
this finally happens
that then the lord your god will end
your captivity
and have compassion upon you and will
return and gather you from all the
nations
where the lord your god has scattered
you so that's the sort of repentance
that we're seeing here in psalm 80
and and the psalms are going to teach
the jews
how to pray they're going to teach the
jewes how to reach out how to be right
with god
and certainly us as the firstfruits the
spiritual jewes
we're learning this as well from the
psalms
verse 8 psalm 80 you have brought a vine
out of egypt so first it was a flock

so the metaphor was god is the shepherd
and israel is the flock
now the metaphor shifts to a vine
and god is the husbandman as christ
teaches us
in john 15. you have brought a vine
out of egypt and that's exactly how
israel began as slaves that were
redeemed
out of israel out of egypt you have
brought a vine out of egypt
you have cast out the heathen and
planted it planted the vine
this is what god has done you prepared
room
before it and it caused it to take deep
root
and it filled the land this is how this
is how god was so
caring for israel so we see all these
psalms beforehand psalms 77 78 79
coming up to psalm 80 we see the history
of israel we see how god has been good
to israel
but we see israel in dilemma in
catastrophe
crying out to god and asking for god's
help and now we're seeing
the other side of the story all the
things that god has actually done
for israel he prepared room before this
vine and caused it to take deep root and
it filled the land
the hills were covered with the shadow
of it and the bows thereof
were like the goodly cedars and this is
what god wanted
for this nation to be a peculiar nation
and to be the head nation that all other
nations would flow to it and so god was
setting them up for success
she sent out her bows under the sea and
her branches onto the river
why have you then

broken down her hedges this is confusing
you set her up for success and then you
broke her down why did you do that god
why have you then broken down her hedges
so that all they which pass
by the way do pluck her she was supposed
to be the head nation
and now she's a mockery now she's a a
proverb a byword
and people laugh at her well if we're
using this metaphor
of the vine we have the benefit of going
to isaiah to find the answer
to this question why did god set her up
for success and then allow her such
great humiliation
well remember when we studied isaiah we
actually touched on this
and we will god willing be returning to
isaiah we did the back half the second
isaiah
will do the first half god willing soon
but isaiah 5 and verse 1
he writes now will i sing to my well
beloved
a song of my beloved touching his
vineyard
my well beloved has a vineyard in a very
fruitful hill
and he fenced it and gathered out the
stones thereof
and planted it with the choicest vine
and built a tower
in the midst of it and also made a wine
press therein
you see this great expectation for this
vineyard
and he looked that it should bring forth
grapes
and it brought forth wild grapes or
poisonous grapes or rotten grapes
there was such great expectation
and it did not it produced the opposite
and now all inhabitants of jerusalem

and men of judah judge i pray you
between me and my vineyard
what could have been done more to my
vineyard
that i have not done in it wherefore
when i looked that it should bring forth
grapes
brought it forth wild or poisonous
grapes
and now go to i will tell you what i
will do to my vineyard
i will take away the hedge thereof so
that protection that was around it
and it shall be eaten up so all the
beasts now can come in and devour it and
break down the wall thereof
and it shall be trodden down and i will
lay at waste
and it shall not be pruned nor digged
but there shall come up prayers and
thorns
i will also command the clowns the
clouds
that they rain no rain upon it so god is
bringing this calamity
god is bringing this catastrophe upon
judah
for the vineyard of the lord of hosts is
the house of israel
and the men of judah his pleasant plant
so this is a metaphor but
there's no other nation that god
considers his vineyard
only israel and the men of judah his
pleasant plant
and he looked for judgment but behold
oppression
and that's exactly what we saw in
habakkuk when habakkuk is crying out to
god and saying why do you show me this
oppression
and you're not doing anything about it
and god says excuse me habakkuk
i am doing something about it and your

ears are going to ring when you find out
and you won't even believe what i'm
going to do even though i will tell you
what i'm going to do
so this some so the exact these people
produced the exact
opposite of what god was looking for i
looked for righteousness
but behold a cry that is the oppressed
or crying out so back to psalm 80
so this vineyard that's the answer to
the question
you know why why have you abandoned us
because you abandoned god
god didn't abandon you you abandoned him
the boar out of the wood
does waste it and the wild beast
of the field does devour it and that
again we can turn to isaiah
to substantiate this in isaiah 56 and
verse 9
the prophet writes all you beasts of the
field
come to devour yes all you beasts
in the forest why his watchmen
are blind they are all ignorant
they are all dumb dogs they cannot bark
sleeping lying down
loving to slumber i would hate
i just can't imagine being appointed a
watchman
and then standing before christ and
having christ say to me
you are blind you were ignorant
you were a dumb dog you couldn't bark
when i needed you to bark you didn't
bark
you just kept sleeping lying down loving
to slumber
i hope you know people may accuse me of
many things i hope they never have the
ability
to accuse me of this that i was a
watchman

and i looked the other way and i did not
cry out and because when i cried out the
people complained i i then i just
decided to go back to sleep
no way when we see the beasts coming
when we see the danger we cry out
we cry out and we say the sword is upon
the land
repent and get right with god because
the season has changed
we're coming into a new season now and
and in this season
things are going to start to happen very
very fast it's going to accelerate
and if you're not ready you're going to
be caught off guard get right with god
but these watchmen are blind they're all
ignorant they are all dumb dogs they
cannot bark sleeping lying down loving
to slumber thinking they're doing a good
thing
thinking that god is happy with their
worship
psalm 80 verse 14 return
we're begging you oh god of hosts
knowing that this is a god of armies
that when he comes to save
his victory will be final we beg you o
god of hosts
look down from heaven and behold and
visit this fine
this is his only vine that this is the
vine that
is to bear fruit for the whole earth
look down from heaven and behold and
visit this fine fine
and the vineyard which your right hand
has planted
and the branch that you made strong for
yourself
it is burned with fire it is cut down
again these words are prophetic this is
what's coming this is what's around the
corner

they perish at the rebuke
of your countenance let your hand be
upon the man of your right hand
upon the son of man who you made strong
for yourself

this is israel so will not we
go back from you so in this way we'll
never turn away from you again
quicken us and we will call
upon your name yes they will indeed
yes they will indeed they'll finally
realize who their savior is
and they will declare blessed is he who
comes

in the name of the lord quicken us and
we will call upon your name and that's
what moses prophesied would happen
turn us again o lord god of hosts cause
your face to shine

and we shall be saved so this constant
refrain this understanding
that their salvation depends entirely
wholly and
entirely upon the lord of hosts that
it's up to him
it's when he turns towards them that's
the only way they'll be saved
nothing else nothing else will save them
so that

is psalm 80. and from that we just
realized this this
intimacy between god and israel
has been broken it's been violated
not by god but by israel god did
everything he could to set them up for
success to ensure that they would be
that city on the hill
that all nations would look toward but
they violated the covenant
they turned away from him and yet god
does not turn away from the covenant
psalm 81

to the chief musician upon github
another psalm of sing aloud

unto god our strength make a joyful
noise
unto the god of jacob and that is the
only god
the creator is the god of jacob there is
no other god
no other true god the highest god is the
god of jacob
sing aloud so there's joy now now we
have joyfulness
and there will be singing in the streets
of jerusalem after all the desolation
but here we see sing aloud unto god our
strength
make a joyful noise unto the god of
jacob
take a psalm and bring here the timbrel
the pleasant harp with the saltery blow
up the trumpet in the new moon
in the time appointed on our solemn
feast date
feast day for this was a statute for
israel
and a law of the god of jacob we've just
had we've just had this
we just celebrated the feast of trumpets
and for thousands of years
this is what god's people have been
doing on
on the new moon we blow the trumpet in
the time appointed there's a specific
time
that we blow this trumpet and this is a
statute and i know some of the jews say
oh you can't blow the shofar
on on the sabbath so when trumpets falls
on the shabbat
they overrule god's word and say you
cannot
blow the trumpet the scripture says blow
the trumpet
in the new moon and it says it's a law
of jacob it's the law of the god of
jacob

and referring here to leviticus and the
lord spoke unto moises saying
speak unto the children of israel saying
in the seventh month
in the first day of the month a new moon
shall you have a sabbath
a memorial of blowing of trumpets
a holy convocation so this is a great
celebration
and and it's very likely that this is
the feast
that this that asif is referring to as
it is a law
in israel that they blow the trumpets on
the first day
of the seventh month to celebrate the
feast of trumpets
psalm 81 verse 5
this he ordained in joseph for a
testimony
when he went out through the land of
egypt where i heard a language that i
understood not so when he brought them
out
of egypt and this was in the passover
season now so it could be a trumpets
during the passover period
this he ordained in joseph for a
testimony
and this is something that they should
be declaring to their children and their
children's children for many generations
and to the rest of the world when he
went out through the land of egypt
where i heard a language that i
understood not and so joseph came into
egypt
and joseph being the tribe and they
didn't understand this language
and so here in genesis 42 and verse 8
when joseph was second in command in in
egypt and his brothers and ultimately
his father
and all his brethren came into egypt

because of the famine
but when the brothers came in verse 8 of
genesis 42
joseph knew his brothers but they did
not know him
and the reason they didn't know him
is he was speaking to them through a
translator through an interpreter
so it was a language that they didn't
understand his language
so he had to speak to them through an
interpreter uh and so the scripture says
here of joseph
speaking of the people of joseph joseph
which really
is symbolic for all of israel that uh
they heard a language there that they
did not understand
as they came into egypt verse six
i removed his shoulder from the burden
his hands were delivered from the pots
you called in trouble and i delivered
you so now we're seeing god's
perspective
on the relationship so up to now we've
seen israel's
perspective they're suffering they're
calling out to god god why aren't you
answering why are you angry with us come
on god god god act
act come on help us god is now saying
well wait a minute
try to look at this from my perspective
look what i've done for you look how
i've set you up as as
as as my vine i i did everything i could
for this vineyard what more could i do
let's go to judgment and see if there's
anything more that i could do
for this vineyard because i did
everything and yet they gave me
poisonous grapes and here god is saying
look you were in trouble you were in
slavery

you called in trouble and i delivered
you i answered you in the secret place
of thunder
i approved you at the waters of miraba
sila
and this is referring to this period
here in numbers 20
that lord spoke to mooses and aaron
because you believed me not to sanctify
me in the eyes of the children of israel
therefore you shall not bring this
congregation into the land
which i have given them this is the
water of meribah
because the children of israel strove
with the lord and he was sanctified in
them so this miracle of the water of god
giving them the water it happened in
meribah
and unfortunately for mooses it meant
that he couldn't go into the promised
land
but god did everything he could for this
nation
verse 8 hear o my people and i will
testify unto you
o israel if you will listen to me
there shall no strange god be in you
neither shall you worship any strange
god this is
exodus 20. this was the the covenant
agreement that they said yes everything
the lord has said we will do they agreed
to this
and yet they did the exact opposite i am
the lord your god
which brought you out of the land of
egypt
so this is how this nation was
established they were nothing they were
slaves they were
absolutely at the bottom and god
delivered them and established them as a
nation

i'm the lord your god which brought you
out of the land of egypt
open your mouth wide and i will fill it
but my people wouldn't hearken to my
voice
and israel think of the pain of this
israel would have
none of me israel wanted nothing to do
with me
and in a way we see that again today
when we speak the words of god people
like don't preach that
we we we want smooth things we don't
want that it caused the holy one of
israel to cease from before us
this is the same thing as ancient israel
they didn't want god
god did everything for them as a loving
husband
as a husbandman as a good shepherd as a
father
he did everything for them and yet they
didn't want anything to do with him
my people wouldn't listen to my voice
and they didn't want anything to do with
me
this is what god is saying like you're
you're you're blaming me
you're saying why aren't i doing
something for you i did everything for
you
and you wanted nothing to do with me
this is the reality
in fact isaiah again we turn to the
prophet isaiah and he says in verse 2 of
isaiah 1
hear o heavens and give ear o earth
for the lord has spoken and what did the
lord say
i have nourished and brought up children
and they have rebelled against me you
can actually hear the pain in god's
voice
i did everything for these people and

they spit in my face
they want nothing to do with me and i i
had this vision of this relationship
with them
and they want nothing to do with me
psalm 81 and verse 12. so i gave them up
to their own hearts lust and they
walked in their own counsels i wonder
if that could be said about the church
today that we don't care about the torah
we don't care about god's word we don't
care what elders
faithful elders might teach us about
what god's word says we want to do our
own thing
we want to have our own council we will
find people who will counsel us
according to what we want
is that possible could that happen today
in first fruits israel if it happened in
ancient israel
well the scripture says these things are
written
for our admonition upon whom the ends of
the world have come
so that we should not lust after evil
things
that why would that scripture be written
if it was impossible
for first fruits israel to behave like
ancient israel
the very fact that that scripture is in
the text and the scripture cannot be
broken
the fact that scripture is is part of
the canon
means that there's a very real
possibility that in the end time
first fruits israel will be pursuing
their own lusts
that there'll be a great apostasy before
the coming of the lord
we need to be careful he says
of ancient israel they didn't want me

i tried you know i sent them prophets
rising early in the morning
to warn them and they didn't listen in
fact they killed those prophets
and christ says of the end time woe unto
you
when all men speak well of you because
that's how they spoke about the false
prophets
and then he says rejoice and be
exceedingly glad
when all men speak evil of you falsely
because that's how they treated the true
prophets
rejoice and be exceedingly glad so there
is going to be
a contention in the end time
just as there was anciently so god gives
them up to their own
hearts lust and they walked in their own
counsels
oh that my people if only my people had
hearkened unto me and israel had walked
in my ways and you get a sense here if
you read between the lines
what could have been what god had in
mind
the vision that god had as he set up his
vineyard
the vision he had as he established his
children
and we we're like talking you know sin
is missing the mark
talk about missing the mark it's like
you know
the plane took off from toronto heading
to london england
and it ended up in i don't know abu
dhabi you know
ended up some other place completely not
even close
this is this is the way you kind of read
here between the lines if only my people
had hearkened unto me

and israel had walked in my ways and you
hear when god was on earth when christ
was on earth
he had the same sentiment it's the same
god he said oh jerusalem
you can hear the pain jerusalem
jerusalem
you that kill the prophets you want
nothing to do with me
and you stone them which are sent unto
you
woe unto you and all men speak well of
you because the true prophets were
stoned
how often would i have gathered your
children together
even as a hen gathers her chickens under
her wings
but you wanted nothing to do with me and
so
the beasts of the forest are going to
come and devour you and it didn't have
to be this way in fact i had a complete
opposite vision
in mind for you psalm 81 verse 14.
i i would have i should have soon
subdued their enemies that's what i
would have done
i would have gathered them under my
wings and turned my hand against their
adversaries that's what i would have
done
the haters of the lord should have
submitted themselves
unto him and the haters of the lord this
really interesting verse
the haters of the lord should have
submitted him
themselves unto him but their time and
then their time should have endured
forever
who are these haters of the lord it's
israel
god has brought up children and they've

turned their back on him
they want nothing to do with him they
hate him
the haters of the lord he he confronted
them when he was on earth
and they hated him so the haters of the
lord
are god's own people and they if only
they had submitted themselves to him
and then their time should have endured
forever he would have fed them
also with the finest of the wheat and
with honey
out of the rock would i have satisfied
you so you just get a sense from psalm
81 verse 16 what could have been
and how this nation could have been
established in a way that human beings
all over the earth
would be wondering how is this possible
who
is their god and can we know this god
and this this was the vision that god
had but they wanted nothing to do with
him
and so it was a completely different
calamitous outcome
but it wasn't the end of the covenant in
fact it was the covenant
the fact that they have been subjected
to this fierce
oppression does not mean the covenant is
broken
it means the covenant is very much
activated it's just the curse clauses
instead last psalm we'll cover tonight
psalm 82
and i think this is a very difficult
psalm in ways
let's read it together and you'll see
what i mean it's another psalm of asaf
god elohim stands
in the congregation of the mighty he
judges among the gods so

there's more than one god here elohim he
judges among the elohim
now who are these elohim
in daniel 4 and verse 16 daniel writes
of nebuchadnezzar
let his heart be changed from man's
and let a beast's heart be given unto
him
and let seven times pass over him so
this was the judgment upon
nebuchadnezzar and then in verse 17
daniel says
this matter is by the decree
of the watchers and the demand
by the word of the holy ones so there's
some sort of
judgment that is taking place
by beings that are called the holy ones
to the intent that the living may know
that the most high rules in the kingdom
of man and gives it to
whomsoever he will and sets over up over
at the basis
of men so this wasn't god's judgment
this was a judgment of the holy ones
against nebuchadnezzar to the intent
that everybody alive would know that
it's the most high
that rules in the kingdom of men in job
verse 6 of chapter 1 we read that there
was a day when the sons of god
came to present themselves before the
lord and satan came
also among them so there is some sort of
congregation
in the heavens with the sons of god the
angels
and satan and the demons clearly had
access as well
in second chronicles 18 and verse 14.
this is the passage of regarding micahiah
the prophet
but it says here and when he was come to
the king the king

said unto him micah shall we go
to ramoth gilead gilead to battle or
shall i forbear
and he said go you up and prosper
and they shall be delivered into your
hand so yes so you want to know my
opinion you want
you want to go to up against uh then go
ahead yeah go and
go and do the battle and the king said
to him how many times shall i command
you
that you say nothing but the truth to me
in the name of the lord okay so you
really want you really want to know
then he said i did see all israel
scattered upon the mountains
as sheep that have no shepherd and the
lord said
these have no master let them return
therefore every man to his house in
peace
and the king of israel said to
jehoshaphat that's the king of judah
didn't i tell you that he would not
prophesy good unto me but
evil again he said micah speaks
therefore hear the word of the lord i
saw that this is what michaela saw
so micah had this vision he's got
access to see this
i saw the lord sitting upon his throne
and all the host of heaven standing
on his right hand and on his left
so this is a magnificent vision that
micah saw
god is seated on his throne but there's
a whole host
in heaven surrounding him and the lord
said so it's like some sort of counsel a
congregation
and god is speaking to this council and
he's saying
who shall entice ahab king of israel

that he may go up and fall at ramath
gilead so god is done with ahab
god is watching very carefully over this
nation of israel and the nation of judah
and the evil of ahab has come up before
him and now he's done with ahab he wants
to kill ahab
so he's asking the council who is going
to help bring this to pass
so that ahab dies at ramoth gilead
and one spoke saying after this manner
and another saying after that manner so
this is happening in heaven
among these beings and they're saying
well i could do this and well i could do
that and god is listening and say okay
what's your idea and what would you do
and
this council is taking place
then there came out a spirit and stood
before the lord
and said i will entice him and the lord
said to him how
and he said i will go out and i will be
a lying spirit
in the mouth of all his prophets. and
the lord said
you shall entice him and you shall also
prevail
go out and do even so so there was this
council
in heaven among the gods
of course there's the most high god but
there's these other gods as well
and they're going back and forth as to
how the affairs of earth
should be carried out and god intends to
bring calamity
on this king and and this one of these
spirits comes forth and says okay this
is what i'll do.
and god says okay go ahead yeah that you
do that i'll allow that
and he does it through the false

prophets so when we have false prophets
and christ warns us we'll have
many false prophets in the end time
so that means there will be the spirit
of antichrist working
through these false prophets and they
will not adhere nor
teach from the word of god
back to psalm 82 verse 2. so he says now
to these gods how long will you judge
unjustly and accept the persons of the
wicked
selah so it's really because of
um if we read now psalm
82 and verse 1
that god stands in the congregation of
the mighty
he judges among the gods so something is
happening here
that we could argue that the gods are
men they're judges
but these are elohim
and we see that there are councils that
are comprised with the sons of god the
angels
and so now we come to verse 2
where he says
how long to this council will you judge
unjustly and accept the persons of the
wicked so i i think this is still
speaking
of the angelic realm and and
you know the humans can be judging
unjustly
but they're being influenced by the
angelic realm
just as you saw that ahab a king who
rendered his judgments was being
influenced
by this angelic or even demonic realm
and we just had a judge in america a
judge of the supreme court
ruth bader ginsburg died
a great judge of the land who is

responsible
single-handedly for the deaths
of tens of millions of babies
unborn tens of millions of souls who
never got to see the light of day
with her judgments where do these
judgments come from
is it possible that there are judgments
in the spiritual
realm among the principalities and
powers who then
influence these human beings just as we
read
micaiah had this vision to kind of
see into the spiritual realm
and see how there are beings in the
spiritual realm that can influence the
judgments
of the human realm so when god asks how
long will you judge unjustly
and accept or work with the persons of
the wicked
selah so we pause and we think about
that what god wants from judgment
defend the poor and fatherless and when
christ comes that's what he's going to
do
do justice to the afflicted and needy
deliver the poor and needy rid them out
of the hand
of the wicked they know not
neither will they understand they walk
on in darkness
all the foundations of the earth are out
of course
and we see that in ephesians 2 that the
whole earth
the human beings not in christ are under
the influence
of this spiritual realm this dark
spiritual realm
and we see that today like this just the
whole earth is out of course
rioting and looting and uh um

praising holding up it with heroic
status
very evil men men of no character
are being held up as as great champions
of freedom
and there's zero character there and
even christians are getting caught up in
this
and then you take men who spend their
whole lives trying to be right with god
and they're denigrated even among
christians christians will denigrate
these men
and uphold men of zero character
the whole earth is out of course all the
foundations of the earth
are out of course because of this
influence
from the dark spiritual realm as we saw
with micaiah
and ahab what he saw with ahab
now this is a puzzling verse
i have said you are gods
and all of you are children of the most
high
so if i were just to read this psalm now
without the benefit of the new testament
it would just be very clear that we're
dealing with the spiritual realm here
that there are gods but there's the most
high god there's elohim
plural but there's the most high god
who's above all of these
he's higher than all of them and his
judgment is true he's the highest of all
these
and we see in their counsel that they do
gather but this is the highest god
and yet somehow it pivots into the human
realm
and this with you you think of the
scripture that says we wrestle not with
flesh and blood
but against principalities and powers so

there's stuff happening with the
principalities and powers
that is manifesting itself in the human
realm
and so there's this interplay between
the spiritual world
and the human world but the scripture
says i have said
you are gods and all of you
are children of the most high so the
angels are referred to as children of
the most high
but so are human beings so is israel now
this verse is quoted by christ
when he was on earth and he says
then the jews took up stones again to
stone him
jesus answered them many good works have
i showed you from my father
for which of those works are you stoning
me the jews answered him saying for a
good work we stone you not
but for blasphemy and because that you
being a man makes yourself god
jesus answered them is it not written in
your law
i said you are god's quoting psalm 82
if he called them gods unto whom the
word of god came
and the scripture cannot be broken say
you
of him whom the father has sanctified
and sent
into the world you blaspheme because i
say i am the son of god
so christ used psalm 82 to
argue that he is not blaspheming
that the very text says you are gods and
so clearly the text has shifted now
into the human realm and christ is
saying well if the text says this and it
cannot be broken are you going to say
that
i god god who sanctified me and sent me

into the world because i say i'm the son
of god i'm blaspheming
so very very interesting treatment of
the text
but here in verse 7 now of psalm 82
that even and this is why i think it's
really still speaking of the angelic
realm
but it's kind of pivots between the
human and the angelic
he says you are gods
but you shall die like men and
fall like one of the princes
so these elohim who are making these
judgments and influencing the affairs of
mankind and not
acting with any sort of righteousness
not not supporting the afflicted and the
fatherless
but instead influencing people at people
like this judge
that just died rbg to kill tens of
millions of souls
and you see the people just they just
they're just beside themselves
that her policies must continue because
we must have the right to continue
to make these human sacrifices
but here these angels will die like men
and in jude 6 he says and the angels
which kept not their first estate but
left their own habitation
he has reserved in everlasting chains
under darkness
unto the judgment of the great day so
these angels are going to be judged
and in fact in i think it's second
corinthians 6
or 1st corinthians i think in 2nd
corinthians 6 paul tells the corinthians
you shall judge angels
so these elohim these sons of god this
angelic realm
will come into judgment and and it's

very
people of god who will be brought into
the god family higher than angels
will be judging these angels and here in
jeremiah 10 and verse 10
the prophet jeremiah says but the lord
is the true god he is the living god
and an everlasting king at his wrath
the earth shall tremble and the nation
shall not be able to abide his
indignation
stay tuned that's what's coming thus
shall you say unto them
the gods that have not made the heavens
and the earth
so there are gods but they haven't made
the heavens and the earth even they
shall perish from the earth and from
under these heavens
so these gods that they have their gods
but
they're not creators but even they
shall perish from the earth under these
heavens
in ezekiel 28 and verse 16 ezekiel
writes
regarding satan himself by the multitude
of your merchandise
they have filled the midst of you with
violence and you have sinned
therefore i will cast you as a profane
as profane out of the mountain of god
and i will destroy you this is the text
it cannot be broken
so yeah you're mighty you're powerful
but you're going to die like men
these angels will be judged they will be
destroyed satan himself he says i will
destroy you
o covering carob from the midst of the
stones of fire
and then the psalm ends arise
o god judge the earth
for you shall inherit all nations

and we will see all nations flowing to
jerusalem
and acknowledging the god of jacob and
acknowledging the people
of jacob as the only way that
that they can learn the law of god
so this uh asaf concludes by saying that
god must finally judge the earth
but very interesting when i look at this
psalm that the interplay
between the human realm and the
spirit realm and i think as again if you
think of that scripture that we wrestle
not with flesh and blood
so flesh and blood is manifesting itself
to us but we really have to be able to
see
uh beyond the flesh and blood to to
understand then
that there's more
there's more to it than what we see with
our eyes
uh there is this huge this this
spiritual realm but god is going to
judge both
and he expects good judgment righteous
judgment
and that's what we should be exercising
today can we refer to the scriptures
and make our judgments based on the
scriptures and not just based
on our imagination so that's uh takes us
up to psalm number 82.
we will not be covering any new psalms
um next week but i just got confirmation
from uh pastor murray so what we'll do
i'm not sure how long we'll be on
but we will come on next week and uh
let's have a discussion
uh go back over the psalms that we've
covered so far and uh any questions you
have about these psalms or any of the
other texts that we've covered
we're happy to uh discuss those live you

can post your questions
and we'll answer your questions on
youtube on facebook
and on cgi.online.church
so with that brethren we'll uh say good
night uh god bless you we hope you had a
wonderful feast of trumpets
we're now heading towards the sabbath
and then the feast of atonement
and then god willing will see you next
week so have a great sabbath
a great fast and god willing we'll see
you next week
jesus christ is lord we give him thanks
we give him praise
we praise his holy name he is the most
high
praise god for for jesus christ and god
the father
amen
you