

SBC – Feb. 12, 2023

Psalm 80:1-19 (NKJV)

“Israel’s Messianic Restoration”

We don’t know what the exact occasion was for the writing of Psalm 80 other than in the background is the oppression of the Gentiles.

Because of God allowing His people to be ravaged by Gentile “beasts” some may have questioned whether the fulfillment of the Davidic Covenant was in jeopardy. Asaph writes to assure his readers that indeed God would eventually restore His people – ultimately under the man of His choosing – the Son of Man – the Man of His right hand – which in the end is a reference to the Messiah – the greater David.

Slide # 1

Psalm 80

“Israel’s Messianic Restoration”

1-3 – Prayer for Divine Restoration

4-7 – Despair over God’s Anger

8-16 – Description of God’s Vine

17-19 – Restoration in the Man of God’s Right Hand

1-3 – Prayer for Divine Restoration

Psalm 80 (NKJV)

To the Chief Musician. Set to Testimony of Asaph. A Psalm.

This evidently referred to some type of musical notation that was recognized by the people at the time Asaph wrote this Psalm.

1 Give ear, O Shepherd of Israel, You who lead Joseph like a flock; You who dwell between the cherubim, shine forth!

Occasionally God is referred to by the figure “Shepherd” in the OT (cf. Ps. 23:1). Twice in the Psalms He is spoken of as being Israel’s Shepherd (Ps. 78:71; 80:1).

Shepherd speaks of God leading and tending to His people with tenderness and care. This figure of God being a Shepherd finds its greatest fulfillment in person of the Lord Jesus Christ.

Slide # 2

God/Jesus as SHEPHERD

Ps. 23:1 “The LORD is my shepherd; I shall not want [lack].”

Jn. 10:11 Jesus the “good shepherd” gives His life for the sheep.

Heb. 13:20 Jesus is the “*great Shepherd*” of the sheep.

1 Pet. 5:4 Jesus is the “*Chief Shepherd*”.

Because of the prominence of Joseph and the size of the two tribes (Ephraim and Manasseh) that developed from him sometimes the whole nation of Israel is spoken of as “Joseph” (cf. Ezek. 37:16, 19; Amos 5:6, 5:15; 6:6; Zech. 10:6; Ps. 81:5; Obadiah 1:18).

God is spoken here as dwelling between the cherubim. The cherubim were two angelic figures hovering over the ark of the covenant in the Holy of Holies and in view was the intimate presence of God (cf. Ex. 37:1-9).

Slide # 3



The plea is for God to “shine forth” in the sense of bursting forth in power and deliverance on behalf of His people. When God shines forth darkness and gloom vanish at His delivering presence.

2 Before Ephraim, Benjamin, and Manasseh, Stir up Your strength, And come and save us!

These three tribes were grouped together on the west side of the tabernacle (Num. 2:18-24; 10:22-24) and were first in line to follow the ark when the people set out on their journey.

Slide # 4

ENCAMPMENT OF THE TRIBES OF ISRAEL BY THE TABERNACLE Numbers 2:1-31			
CAMP OF DAN (12,700)			
Manasse (12,700)	Issachar (12,700)	Benjamin (12,700)	Joseph (12,700)
CAMP OF LEVI (23,000)			
CAMP OF SUDAN (12,700)			
CAMP OF JUDAH (12,700)			
CAMP OF REUBEN (12,700)			
CAMP OF GAD (12,700)			
CAMP OF ASHER (12,700)			
CAMP OF ZEBULUN (12,700)			
CAMP OF NAFTALI (12,700)			
CAMP OF SIMON (12,700)			
CAMP OF DAN (12,700)			

The request is for God to stir up His strength which is sort of like saying, “flex your muscles” on our behalf. The plea specifically is “come and save us!” God’s people were in need of deliverance.

3 Restore us, O God; Cause Your face to shine, And we shall be saved!

God’s face shining on someone indicated His favor and blessing. This goes back to the priestly blessing commanded in Numbers 6.

Slide # 5

Numbers 6:24–26 (NKJV)

24 “The LORD bless you and keep you;

25 The LORD **make His face shine upon you**, And be gracious to you;

26 The LORD lift up His countenance upon you, And give you peace.” ’

Asaph was expressing complete dependence upon God for restoration and deliverance.

“**Restore us**” could also be rendered “**turn us again**”.

All will come right if we are right. The best turn is not that of circumstances but of character. When the Lord turns his people he will soon turn their condition. – **Charles Spurgeon**

4-7 – Despair over God’s Anger

4 O LORD God of hosts, How long will You be angry Against the prayer of Your people?

Clearly, the writer perceived God as being angry with His people even to the point of being angry with their prayers. Their prayers were not being answered. God was holding out on them because He was angry with them.

“Will you be angry” is literally “will You smoke” as if God is red hot mad – smoking mad (cf. Ps. 74:1).

5 You have fed them with the bread of tears, And given them tears to drink in great measure.

Asaph here used the metaphor of a diet of tears to express the continual great sorrow of God's people.

6 You have made us a strife to our neighbors, And our enemies laugh among themselves.

Here Gentile oppression is described. But note he says God has put them in this position of being an object of contention before their neighbors. Their enemies laugh and hold them up as objects of scorn and ridicule.

The psalmist points to an angry God, a weeping nation, and mocking foes, a trilogy of woe. – *Alexander Maclaren*

7 Restore us, O God of hosts; Cause Your face to shine, And we shall be saved!

“Restore us” repeats the refrain of verse 3. “God of hosts” pictures Him as having power over all. And once again he asks for the favor of God's face to shine on them in bringing about deliverance.

8-16 – Description of God's Vine

In verses 8-16 Asaph traces the history of Israel in the figure of a vine and shows how God brought them out of Egypt, transplanted them in the land of Canaan, and prospered them there, but now has allowed them to be violated (cf. Deut. 32:32-33; Isa. 5:1-7; 27:2-6; Jer. 2:21; Ezek. 17:5-6; Hos. 10:1; Joel 1:7; Mt. 20:1; 21:33-40; Mk. 12:1).

8 You have brought a vine out of Egypt; You have cast out the nations, and planted it.

The vine is a weak and lowly plant needing support. However, with the right support system it can thrive bear wonderful fruit. This is the picture of what God did with Israel whom He brought out of Egypt and planted in Canaan.

9 You prepared room for it, And caused it to take deep root, And it filled the land.

10 The hills were covered with its shadow, And the mighty cedars with its boughs.

The vine that God planted in Israel flourished and grew mighty and large to where it filled the land.

11 She sent out her boughs to the Sea, And her branches to the River.

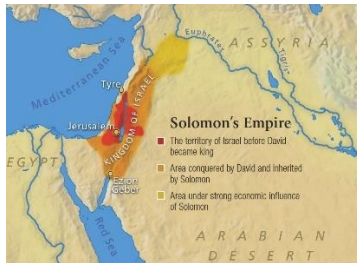
At the height of her thriving under David and Solomon Israel's domination stretched from the Mediterranean Sea to the Euphrates River (cf. Ex. 23:31; Deut. 11:24; 1 Kings 4:21).

Slide # 6

1 Kings 4:21 (NKJV)

21 So Solomon reigned over all kingdoms from the River to the land of the Philistines, as far as the border of Egypt. They brought tribute and served Solomon all the days of his life.

Slide # 7



Those were the glory days but now something has happened.

12 Why have You broken down her hedges, So that all who pass by the way pluck her fruit?

13 The boar out of the woods uproots it, And the wild beast of the field devours it.

Note that the Psalmist writers consistently recognize God as being sovereign over whatever is happening with His people. They didn't just think, "Oh my, this is a patch of bad luck." No, they constantly saw God behind the curtain sovereignly orchestrating whatever they were going through.

In this case, God has allowed their protection to be removed and they have been ravaged and violated by the Gentiles.

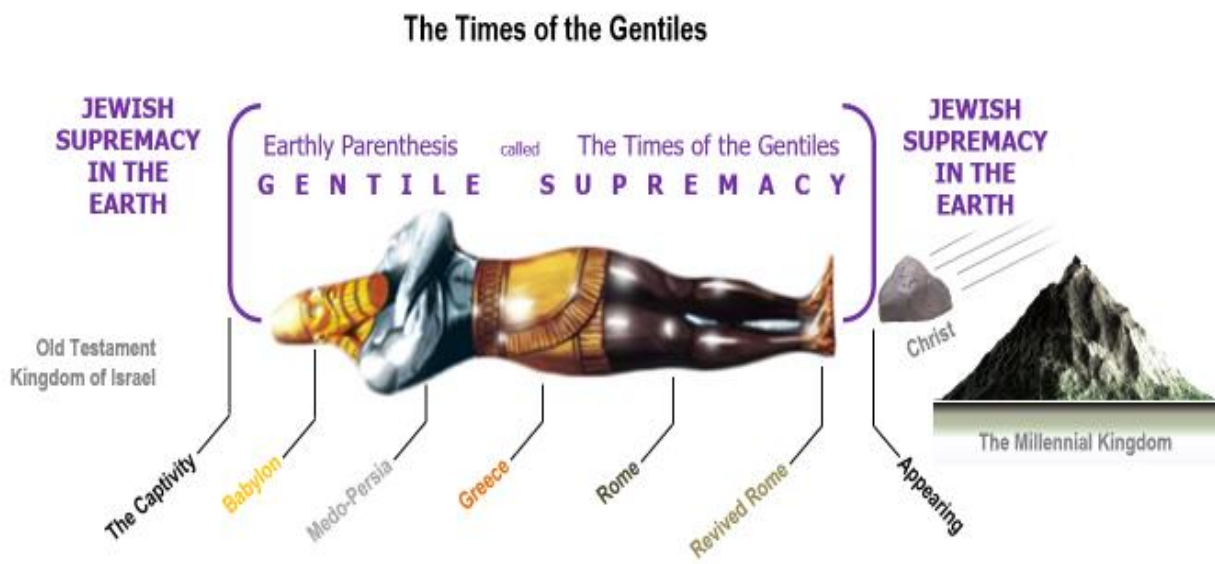
In ancient Israel a vineyard was commonly surrounded by a thick thorny hedge which kept thieves and wild animals at bay. Aspah speaking symbolically says Israel's hedges have been broken down by God and consequently that land was being plundered and devoured by her enemies.

These enemies are portrayed as wild boars. Wild boars are known for their destructive tendencies being able to destroy a vineyard in a single night.

This Psalm speaks generally and the truth of being violated by the Gentiles and restoration ultimately coming from the son of man who is at God's right hand, in the broad scheme of things this speaks of the times of the Gentiles from which Jesus will ultimately deliver Israel.

- The Babylonian Exile began the TIMES OF GENTILES (Lk21:24) and it ends when Messiah returns to the earth at His second coming. It includes TIME GAP of the Church Age. The times of the Gentiles, which comes to a climax under Antichrist and will be completed at the second coming when all Israel will be saved as their Deliverer comes from Zion (Ro 11:25, 26, 27 cf Zec 13:8, 9). This is what Psalm 80 ultimately prophetically portrays. Daniel 2 and Daniel 7 lay out the times of the Gentiles in detail.

Slide # 8



14 Return, we beseech You, O God of hosts; Look down from heaven and see, And visit this vine

15 And the vineyard which Your right hand has planted, And the branch that You made strong for Yourself.

16 It is burned with fire, it is cut down; They perish at the rebuke of Your countenance.

Israel for a prolonged time – during the times of the Gentiles has been trodden down by the Gentiles.

Slide # 9

Luke 21:24 (NKJV)

24 And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

The vineyard of Israel that God planted and then made strong has been burned and cut down and as he puts it in Psalm 80:16 God's people perish "at the rebuke" of His countenance. These many long years they have been under the rebuke of His countenance.

What can bring them out of it? What can bring about restoration that he pleads for over and over in this Psalm. The answer is not WHAT but WHO as seen in verses 17 and 18.

17-19 – Restoration in the Man of God's Right Hand

17 Let Your hand be upon the man of Your right hand, Upon the son of man whom You made strong for Yourself.

I believe that ultimately verse 17 prophetically has in view the Lord Jesus Christ Who in the end will be the Deliverer of Israel Who will ultimately be the One Who brings about enduring restoration.

Asaph realized that the nation needed LEADERSHIP and he asked God to provide a particular man – "***the man of Your right hand***" to bring about deliverance.

The right hand is the ultimate place of honor in God's presence (Ps. 110:1). Some suggest that perhaps the writer had in mind a kingly type leader in his day; but ultimately the Man of God's right hand prophetically is clearly shown to be the Lord Jesus Christ upon Whom the fortunes of the nation of Israel depend (Ps. 2:7-9; 72:8-11; 89:21-25).

Slide # 10**Psalm 110:1 (NKJV)**

1 The LORD said to my Lord, "**Sit at My right hand**, Till I make Your enemies Your footstool."

Ephesians 1:20 (NKJV)

20 which He worked in Christ when He raised Him from the dead and seated Him **at His right hand** in the heavenly places,

Slide # 11**Hebrews 1:3 (NKJV)**

3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, **sat down at the right hand** of the Majesty on high,

Hebrews 8:1 (NKJV)

1 Now this is the main point of the things we are saying: We have such a High Priest, who is **seated at the right hand** of the throne of the Majesty in the heavens,

Hebrews 10:12 (NKJV)

12 But this Man, after He had offered one sacrifice for sins forever, **sat down at the right hand of God**,

If ever there is a person in the Bible Who fits the description of being, "the man of God's right hand it is the Messiah – the Lord Jesus Christ. This description is all over Him.

Furthermore He is here called "the son of man". The Messianic title "Son of man" is traced back to Daniel 7:13-14. In the gospels this is the title most used by Christ of Himself – being found 80 times in the gospels.

The term, Son of man, is **used by Jesus 80 times as a way to refer to himself** (32 times in Matthew; 14 times in Mark; 26 times in Luke; and 10 times in John). In all these texts Jesus is the speaker; no one ever addresses him as Son of man showing that He uses it in a unique way pointing to Himself as the Messianic "Son of Man" in fulfillment of OT prophecy.

“The only person who can be said to be at the right hand of God as intercessor, is JESUS THE MESSIAH. Let him become our Deliverer: appoint him for this purpose, and let his strength be manifested in our weakness! By whom are the Jews to be restored, if indeed they ever be restored to their own land, but by JESUS CHRIST? By HIM alone can they find mercy; through HIM *alone* can they ever be reconciled to God.” – **Adam Clarke**

It is the Lord Jesus Christ Whom God has ultimately made strong for the fulfillment of God’s purposes regarding His delivering purposes for Israel. No one else can do this!

In Isaiah 6:1 he saw a vision of the Lord “sitting on a throne, high and lifted up”. In Isaiah 9:6-7 Isaiah prophetically said the Messiah would be given Who would sit, “upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.” Indeed, God makes this man of “His right hand” – this “Son of man” strong for Himself to fulfill all that He has prophesied and promised.

In the Messianic text of Psalm 118 where it says that the LORD will make the Messiah “the chief cornerstone” – it then says, “This was the LORD’s doing; It is marvelous in our eyes.” (Ps. 118:23)

18 Then we will not turn back from You; Revive us, and we will call upon Your name.

In the strength of this Son of Man made strong, this Man of God’s Right Hand, God’s people would be restored to faithfulness. They would be revived and once again call upon His name. – **David Guzik**

It is in calling on the name of the LORD that Israel will ultimately know deliverance through the strong-Man Jesus Christ.

Slide # 12

Zechariah 13:9 (NKJV)

9 I will bring the one-third through the fire, Will refine them as silver is refined, And test them as gold is tested. **They will call on My name,** And I will answer them. I will say, ‘This is My people’; And each one will say, ‘The LORD is my God.’ ”

Joel 2:32 (NKJV)

32 And it shall come to pass That whoever calls on the name of the LORD Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance. As the LORD has said, Among the remnant whom the LORD calls.

19 Restore us, O LORD God of hosts; Cause Your face to shine, And we shall be saved!

The Psalm ends with the thrice repeated refrain of calling on God for restoration as seen in verse 3, 7, and 19. Yet, this third time he adds the covenant name YHWH. “LORD God of hosts” is literally, “YHWH God of hosts”.

In keeping with God’s covenant promises – as the covenant God of Israel God’s people Israel will ultimately be restored and His face will once again be made to shine upon them and they will be saved.

Slide # 13**Romans 11:26–27 (NKJV)**

26 And so all Israel will be saved, as it is written: “The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;
27 For this is My covenant with them, When I take away their sins.”

By way of application when God’s face shines upon a person they are in the position of blessing. That is true for Israel; it is true for the Church; and it is true for any individual. And where do we see the face of God? We see it in the person of Jesus Christ.

Slide #14**2 Corinthians 4:6 (NKJV)**

6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

When in faith we see the glory of God in the face of Jesus Christ God’s face then shines on us. For believers the NT has GRACE written all over it – all because of Jesus. To know Jesus is to have God’s face shine upon you.

Psalm 80 begins with asking God to shine forth (v. 1) and then 3 times He asks God to cause His “face to shine” upon them (v. 3, 7, 19). This will become a reality when Israel finally comes to put their faith in Jesus as their Messiah.

Praise God for His deliverance, His shepherding, and His blessing, all of which are found in Jesus!

The prayer still goes forth for Israel, “Lord, cause your face to shine upon them and they shall be saved.”

But for us as believers, we say, “Thank you Lord for causing your face to shine upon us and saving us!”

Yes, indeed! Thank you Lord!