

"O God, how long shall the adversary reproach?" PART II

Psa 74:3-10

Tonight we will once again look at the absolute sovereignty that God has over the good and evil both within and without of ourselves, and how He uses the light and darkness of this evil experience to humble and to reveal to us who He is preparing in this age to become kings and priests who must endure through this suffering in order to learn how to judge a matter correctly (Heb 5:14)

Heb 5:14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

God never intended for this walk to be easy, but rather to be 'narrow' and 'trying' so as to go unto perfection 'on the third day' and be enabled to give all the glory unto God who prevails in finishing His workmanship of forming the mind of Christ within those who will be used to judge the world, men and angels alike. (Luk 13:32, Rev 1:6, 1Co 6:2-3)

The reproach that we feel along the way is part and parcel of that process and we must grow in grace and in knowledge and in our ability to discern spirits and properly judge a matter. God will continue to challenge us in the measure that we are able to endure as we go from glory to glory in an obedience that is growing within us as we learn through the things which we suffer (Heb 5:8)

It is instructive to remember that evil men will wax worse and worse at the end of the age and as it says in the book of Timothy that people will be lovers of themselves (2Ti 3:1-7).

2Ti 3:1 This know also, that in the last days perilous times shall come.

2Ti 3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

2Ti 3:3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

2Ti 3:4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

2Ti 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

2Ti 3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

2Ti 3:7 Ever learning, and never able to come to the knowledge of the truth.

This progression of deception and false prophets is increasing as Christ said it would in Matthew (Mat 7:14-15) as well as (2Ti 3:13). And this is paralleled in the type and shadow of Lot (nephew to Abraham), Ishmael (older half brother to Isaac), and Esau (older twin brother to Jacob), who are progressively harder to differentiate/determine as not being the true seed, by way of the physical similarities which if not tried and tested could go unnoticed. But again we are reassured that the gates of hell (Mat 16:18) which this false seed represents will not prevail against Isaac who represents the seed of promise (Rom 9:7).

Mat 7:14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Mat 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly

they are ravening wolves.

Mat 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Rom 9:7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

As I mentioned earlier, in tonight's study we will once again look at the absolute sovereignty that God has over the good and evil both within and without of ourselves, and how he uses the enemies' reproach to mature a few in this age, enabling them to bring the rest of humanity unto the place of being mature sons ([Eph 4:13](#) , [Eph 3:8-12](#)).

[Eph 4:13](#) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

[Eph 3:8](#) Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

[Eph 3:9](#) And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

[Eph 3:10](#) To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

[Eph 3:11](#) According to the eternal purpose which he purposed in Christ Jesus our Lord:

[Eph 3:12](#) In whom we have boldness and access with confidence by the faith of him.

Psa 74:3 Lift up thy feet unto the perpetual desolations; *even all that* the enemy hath done wickedly in the sanctuary.

Psa 74:4 Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.

Psa 74:5 *A man* was famous according as he had lifted up axes upon the thick trees.

Psa 74:6 But now they break down the carved work thereof at once with axes and hammers.

Psa 74:7 They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground.

Psa 74:8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

Psa 74:9 We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long.

Psa 74:10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

[Psa 74:3](#) Lift up ^{H7311} thy feet ^{H6471} unto the perpetual desolations; *even all that* the enemy hath done wickedly in the sanctuary.

[Lift up ^{H7311} is to exalt and thy feet ^{H6471} is as time, or oftentimes, or now: in other words

there is an urgent cry being made here in this verse]

This is speaking to "thy congregation" of verse two who plead that God will remember and cleanse all that "the enemy hath done wickedly in the sanctuary". The english words translated from the Strong's numbers for 'lift up' and 'thy feet' does not evoke the urgent cry to hasten the work to be accomplished, as these following verses do ([Psa 35:17](#), [Rev 6:10](#)).

[Psa 35:17](#) Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

[Rev 6:10](#) And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

The "[perpetual](#)^{H5331} [desolations](#)^{H4876}" are "[constant](#)" "[ruin](#)" in our former days and time of first man Adam ([Job 30:2-3](#)) and when we come to see them we do cry out for God to 'rise up' 'now' or 'right now' or 'at this time' to make right the works that shall be burned up ([2Pe 3:10-12](#)).

[Job 30:2](#) Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

[Job 30:3](#) For want and famine *they were* solitary; fleeing into the wilderness in former time desolate and waste.

[2Pe 3:10](#) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

[2Pe 3:11](#) *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

[2Pe 3:12](#) Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

So we continue to see the sound pattern of our God who is longsuffering and full of mercy. He will bring us into remembrance as we can bear it step by step ([Psa 37:23](#), [Deu 7:22](#)), but it is certain ([Dan 2:45](#)) and being done in order ([1Co 14:33](#)) for us to give an accounting for the wicked things we have done in this life, but once that process that consumes us is done, it is done ([Heb 12:2](#) , [Joh 2:17](#) , [Jas 1:15](#) , [Joh 19:30](#))

Lift up ^{H7311} [HGH8685]

- Original: [רָם](#) ^{u1493} ^{u1501}

- Transliteration: Ruwm

- Phonetic: room

- Definition:

d. (Hiphil) [HGH8685]

1. to raise, lift, lift up, take up, set up, erect, **exalt**, **set on high**
2. to lift up (and take away), remove
3. to lift off and present, contribute, offer, contribute

- Origin: a primitive root
- TWOT entry: 2133
- Part(s) of speech: Verb

- Strong's: A primitive root; to *be high* actively to *rise* or *raise* (in various applications literally or figuratively): - bring up exalt (self) extol give go up haughty heave (up) (be lift up on make on set up on too) high (-er one) hold up levy lift (-er) up (be) lofty (X a-) loud mount up offer (up) + presumptuously (be) promote (-ion) proud set up tall (-er) take (away off up) breed worms.

Total KJV Occurrences: 193

exalted, 28

1Sa 2:1, 2Sa 22:47, 1Ki 14:7, 1Ki 16:2, 2Ki 19:22, Neh 9:5, Psa 12:8, Psa 13:2, Psa 18:46, Psa 21:13, Psa 46:10 (2), Psa 57:5, Psa 57:11, Psa 75:10, Psa 89:16-17 (2), Psa 89:19, Psa 89:24, Psa 108:5, Psa 112:9, Pro 11:11, Isa 30:18, Isa 33:10, Isa 37:23, Isa 49:11, Isa 52:13, Hos 13:6

high, 25

Exo 14:8, Num 33:3, Deu 12:2, Deu 32:27, 2Sa 22:49, Job 21:22, Job 22:12, Job 38:15, Psa 18:27 (2), Psa 78:69, Psa 89:13, Psa 99:2, Psa 113:4, Pro 24:6-7 (2), Isa 2:13-14 (2), Isa 6:1, Isa 57:15, Eze 6:13, Eze 17:22, Eze 20:28, Eze 31:4, Eze 34:6

lift, 18

Gen 7:17, Gen 14:22, Gen 41:44, Exo 14:16, 1Ch 25:5, Ezr 9:6, Job 38:34, Psa 75:3-5 (3), Psa 110:7, Isa 10:15 (2), Isa 40:9 (2), Isa 58:1, Isa 62:10, Eze 21:22

exalt, 17

Exo 15:2, 1Sa 2:10, Job 17:4, Psa 34:3, Psa 37:34, Psa 66:7, Psa 92:10, Psa 99:5, Psa 99:9, Psa 107:32, Psa 118:28, Psa 140:8, Isa 13:2, Isa 14:13, Isa 25:1, Dan 11:36, Hos 11:7

lifted, 16

Gen 39:15, Gen 39:18, Exo 7:20, Num 20:11, Deu 8:14, Deu 17:20, 2Sa 22:49, 1Ki 11:26-27 (2), 2Ch 5:13, Psa 27:6, Isa 26:11, Eze 10:17, Eze 31:10, Dan 11:12, Mic 5:9

offer, 14

Exo 35:24, Lev 22:15, Num 15:19-20 (2), Num 18:19, Num 18:24, Num 18:26, Num 18:28-29 (2), Eze 45:1, Eze 45:13, Eze 48:8-9 (2), Eze 48:20

take, 11

Lev 2:9, Lev 4:19, Lev 6:10, Lev 6:15, Num 16:37, Jos 4:5, 2Ki 6:7, Isa 57:14, Eze 21:26, Eze 45:9, Hos 11:4

set, 7

Gen 31:45, Ezr 9:9, Psa 27:5, Psa 89:42, Isa 49:22, Lam 2:17, Eze 31:4

gave, 4

2Ch 30:24, 2Ch 35:7-9 (3)

lifteth, 4

1Sa 2:7-8 (2), Psa 107:25, Psa 113:7

taken, 4

[Lev 4:10](#), [Lev 4:31](#), [Lev 4:35](#), [Dan 8:11](#)

exalteth, 3

[Psa 148:14](#), [Pro 14:29](#), [Pro 14:34](#)

heaved, 3

[Exo 29:27](#), [Num 18:30](#), [Num 18:32](#)

lofty, 3

[Psa 131:1](#), [Pro 30:13](#), [Isa 2:12](#)

tall, 3

[Deu 2:10](#), [Deu 2:21](#), [Deu 9:2](#)

away, 2

[Eze 45:9](#), [Dan 8:11](#)

extol, 2

[Psa 145:1](#) (2)

held, 2

[Exo 17:11](#), [Dan 12:7](#)

higher, 2

[Num 24:7](#) (2), [Psa 61:2](#)

lifttest, 2

[Psa 9:13](#), [Psa 18:48](#)

offered, 2

[Num 31:52](#), [Ezr 8:25](#)

promotion, 2

[Psa 75:6](#), [Pro 3:35](#)

took, 2

[1Sa 9:24](#), [2Ki 2:13](#)

aloud, 1

[Ezr 3:12](#)

bred, 1

[Exo 16:20](#)

bring, 1

[Isa 23:4](#)

brought, 1

[Isa 1:2](#)

give, 1

[2Ch 30:24](#)

haughty, 1

[2Sa 22:28](#)

heave, 1

[Num 15:20](#)

levy, 1

[Num 31:28](#)

lifter, 1

[Psa 3:3](#)

lifting, 1

[1Ch 15:16](#)

loud, 1

[Deu 27:14](#)

mount, 1

[Eze 10:16](#)

promote, 1

[Pro 4:8](#)

proud, 1

[Pro 6:17](#)

setteth, 1

[Psa 75:7](#)

taller, 1

[Deu 1:28](#)

went, 1

[Eze 10:4](#)

feet^{H6471}

- Original: טע1501 טהפ1468 טע1502 טפ1468

- Transliteration: Pa`am

- Phonetic: pah'-am

- Definition:

1. stroke, beat, foot, step, anvil, occurrence

a. foot, hoof-beat, footfall, footstep

b. anvil

c. occurrence, time, stroke, beat

1. one time, once, twice, thrice, as time on time, at this repetition, this once, now at length, now...now, at one time...at another

- Origin: from [H6470](#)

- TWOT entry: 1793a

- Part(s) of speech: Noun Feminine

- Strong's: From [H6470](#); a *stroke* literally or figuratively (in various applications): - anvil corner foot (-step) going [hundred-] fold X now (this) + once order rank step + thrice [often-] second this two) time (-s) twice wheel.

Total KJV Occurrences: 111

times, 42

[Gen 27:36](#), [Gen 33:3](#), [Exo 23:17](#), [Lev 4:6](#), [Lev 4:17](#), [Lev 8:11](#), [Lev 14:7](#), [Lev 14:16](#), [Lev 14:27](#), [Lev 14:51](#), [Lev 16:14](#), [Lev 16:19](#), [Lev 25:8](#), [Num 24:1](#), [Deu 1:11](#), [Deu 16:16](#), [Jos 6:4](#), [Jdg 16:15](#) (3), [Jdg 16:20](#), [Jdg 20:30-31](#) (2), [1Sa 3:10](#), [1Sa 20:25](#), [1Sa 20:41](#), [1Ki 9:25](#), [1Ki 17:21](#), [1Ki 18:43](#), [1Ki 22:16](#), [2Ki 4:35](#), [2Ki 5:10](#), [2Ki 5:14](#), [2Ki 13:19](#), [2Ki 13:25](#), [1Ch 21:3](#), [2Ch 8:13](#), [2Ch 18:15](#), [Neh 4:12](#), [Neh 6:4](#), [Job 19:3](#), [Psa 106:43](#)

time, 14

[Gen 29:34](#), [Gen 43:10](#), [Exo 8:32](#), [Exo 9:14](#), [Exo 9:27](#), [Deu 9:19](#), [Deu 10:10](#), [Jos 6:16](#), [Jos 10:42](#), [2Sa 23:7-8](#) (2), [1Ch 11:11](#), [Neh 6:5](#), [Nah 1:9](#)

once, 11

[Gen 18:32](#), [Exo 10:17](#), [Jdg 6:39](#) (2), [Jdg 16:18](#), [Jdg 16:28](#), [1Sa 26:8](#), [Neh 13:20](#), [Isa 66:8](#), [Jer 10:18](#), [Jer 16:21](#)

now, 8

[Gen 2:23](#), [Gen 29:34-35](#) (2), [Gen 30:20](#), [Gen 46:30](#), [Jdg 15:3](#), [Pro 7:12](#) (2)

feet, 7

[2Ki 19:24](#), [Psa 58:10](#), [Psa 74:3](#), [Psa 91:13](#), [Pro 29:5](#), [Son 7:1](#), [Isa 37:25](#)

twice, 5

[Gen 41:32](#), [Num 20:11](#), [1Sa 18:11](#), [1Ki 11:9](#), [Ecc 6:6](#)

steps, 4

[Psa 57:6](#) (2), [Psa 85:13](#), [Psa 119:133](#), [Isa 26:6](#)

thrice, 4

[Exo 34:23-24](#) (2), [2Ki 13:18-19](#) (2)

corners, 3

[Exo 25:12](#), [Exo 37:3](#), [1Ki 7:30](#)

oftentimes, 2

[Job 33:29](#), [Ecc 7:22](#)

ranks, 2

[1Ki 7:4-5](#) (2)

anvil, 1

[Isa 41:7](#)

before, 1

[Jdg 16:20](#)

footsteps, 1

[Psa 17:5](#)

goings, 1

[Psa 140:4](#)

hundredfold, 1

[2Sa 24:3](#)

order, 1

[Eze 41:6](#)

this, 1

[Gen 18:32](#)

two, 1

[Gen 27:36](#)

wheels, 1

[Jdg 5:28](#)

[Psa 74:4](#) **Thine enemies roar in the midst of thy congregations; they set up their ensigns^{H226} for signs^{H226}.**

This 'mark' or 'ensign' or 'signs' is the same Hebrew number^{H226}, and the enemy setting up this flag or monument as they roar in the midst of thy congregation is reminding us of the strong delusion or miracles that God will allow to come forth from those who will do them at the end of the age ([Mat 24:24-27](#)).

[Mat 24:24](#) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

[Mat 24:25](#) Behold, I have told you before.

[Mat 24:26](#) Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

[Mat 24:27](#) For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

[2Th 2:8](#) And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

In other words the gates of hell will not prevail against the church within our without:

[Mat 16:18](#) And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Those who have the mark of the beast are the ones who will be deceived and drawn into believing that these events or signs and wonders and miracles were done to deepen the belief of what we know to be the already deceived masses who will be caused to "roar in the midst of thy congregation" ([Rev 13:13-14](#)).

[Rev 13:13](#) And he doeth great wonders, so that he maketh fire come down from heaven

on the earth in the sight of men,

Rev 13:14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Eph 2:1 And you *hath he quickened*, who were dead in trespasses and sins;

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

It's verses like the ones that we are reading tonight that remind us why it is important to be brought into remembrance that the greater works that we will do that Christ spoke of are not more physical miracles per-say, but rather the converting of those who are called and chosen to go unto maturity in this age (**Joh 14:12**).

Joh 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

In order to do these greater works we need to be diligent as our Lord commanded us to try every spirit whether it is of the Lord or not (**Eze 14:9** , **1Co 11:19**).

Eze 14:9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

1Co 11:19 For there must be also heresies among you, that they which are approved may be made manifest among you.

ensigns^{H226} signs^{H226}.

- Original: **או**1493 **תָּרָא** - Transliteration: 'owth

- Phonetic: **oth**

- Definition:

1. sign, signal

a. a distinguishing mark

b. banner

c. remembrance

d. miraculous sign

e. omen

f. warning

2. token, ensign, standard, miracle, proof

- Origin: probably from **H225** (in the sense of appearing)

- TWOT entry: 41a

- Part(s) of speech: Noun Feminine

- Strong's: Probably from **H225** (in the sense of *appearing*); a *signal* (literally or figuratively) as a *flag beacon monument omen prodigy evidence etc.*: - mark miracle (en-) sign token.

Psa 74:5 A man was famous^{H3045} according as he had lifted up axes upon the thick^{H5442} trees.

This cunning^{H3045} enemy uses signs and wonders to deceive and cut down those who are established as "thick trees" (Jer 46:22). There can be a negative and positive way to cut down trees and in this part of the Psalm, it is the negative but in Jeremiah we read of how "The daughter of Egypt shall be confounded" as "she shall be delivered into the hand of the people of the north" which is where the judgement will come from upon the earth when God's judgments are in the earth being introduced through the body of Christ (Isa 26:9).

Jer 46:22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

Jer 46:23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable.

Jer 46:24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

Isa 26:9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

We can be deceived by the the myriad of charlatans that are in the court, but not if God will prevent this and grant that we be amongst the few who come out of her my people, again and always only by the grace and faith of Christ (Mat 24:24 , 2Ti 3:6 , 2Co 6:17 , Eph 2:8-9).

Mat 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

2Ti 3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

Eph 2:9 Not of works, lest any man should boast.

We come back to this theme of understanding that this hewing is still the same sword and rod that is used to chasten and purify us, or as we mentioned in a couple of studies ago how God creates within us a pure heart through judging the elect first who are called to remove the beam from our own eye before we can judge all the matters that are set before us (1Co 6:2-3)

Isa 9:18, For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets^{H5442} of the forest, and they shall mount up *like* the lifting

up of smoke.

[Psa 74:5](#) *A man* was famous according as he had lifted up axes upon the thick^{H5442} trees.

[Isa 10:33](#) Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

[Isa 10:34](#) And he shall cut down the thickets^{H5442} of the forest with iron, and Lebanon shall fall by a mighty one.

The iron represents the word of God the axe that floats and the rod of iron that the elect will be during the millenium, and sharpening each other today as iron sharpens iron.[*more on this concept below*].

[Psa 74:6](#) **But now they break down the carved work thereof at once with axes and hammers.**

This verse along with the next couple of verses describe the reproach that the religious world will bring upon God's people who are promised to be hated of all men for his name sake (his word, which is like a hammer [Jer 23:29](#)).

[Jer 23:29](#) *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

Breaking down^{H1986} carved work^{H6603} with axes and hammers is simply a metaphor for attacking that which God has built up with the very things that the religious world uses to tear it down, hammers and axes which represent the word of God. When that word or hammer or axe is in the wrong hand it can wreak havoc on the house of God. ([Exo 39:30](#), [1Ki 6:29](#), [1Co 3:16-17](#))

[1Co 3:16](#) Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

[1Co 3:17](#) If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

There are several connections with a staff and the effect that a servant of God has with it, the two most notable examples being with Moses in ([Num 20:11](#)) ([Exo 14:16](#))([Exo 15:25](#)). The word of God will not overflow or swim^{H6687} (in this case of the verse in [2Ki 6:6](#) below) without the staff and rod being lifted up and/or used as a hammer.

[Num 20:11](#) And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their beasts *also*.

[Exo 14:16](#) But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

[Exo 15:25](#) And he cried unto the LORD; and the LORD shewed him a tree, which when

he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

2Ki 6:5 And it happened that one was felling the log, and the iron fell into the water. And he cried out and said, Alas, my lord! For it was borrowed. [*freely we have received, freely we give*]

2Ki 6:6 And the man of God said, Where did it fall? And he made him see the place. And he cut a stick and threw *it* in there, and made the iron float^{H6687}. (LITV)

The word "float " in this last verse in 2Ki 6 is the word 'swim' or 'overflow'. In other words it is brought to the surface, or made manifest, just as the sin in each of us is brought forth to give an accounting. The breaking down of God's carved work is an important step on the road to our salvation.

Jer 17:1 The sin of Judah *is written with a pen of iron, and* with the point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your altars; [*stubborn unchanged heart of iron*]

Job 33:29 Lo, all these *things* worketh God oftentimes with man,

Job 33:30 To bring back his soul from the pit, to be enlightened with the light of the living. [*iron floating*]

Job 40:4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

Job 40:5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

Psa 74:7 **They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground.**

Another metaphor for the word of God is fire but when the unbelieving cast fire into the sanctuary it again represents those who bring down fire from heaven (Rev 13:13) that deceives "the dwelling place of thy name to the ground", which is his temple which we are (1Co 3:16). We live these words as well and in our appointed time are both the false prophet who brings those lies to the congregation or are the weaker member of the body whose spiritual house has been sought out by Satan who walks about like a roaring lion seeking whom he may devour (1Pe 5:8).

Rev 13:13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

1Co 3:16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Of the 27 verses that include both Strong's numbers for 'ground'^{H776} and 'fire'^{H784}, the theme remains the same. It is all of the Lord, both the building up and the breaking down and building up again, all for good.

Exo 9:23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire^{H784} ran along upon the ground^{H776}; and the LORD rained hail upon the land of Egypt.

Eze 19:12 But she was plucked up in fury, she was cast down to the ground^{H776}, and the east wind dried up her fruit: her strong rods were broken and withered; the fire^{H784} consumed them.

Zep 3:8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth^{H776} shall be devoured with the fire^{H784} of my jealousy.

Zep 3:9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

Psa 74:8 **They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.**

This is the wickedness that will increase more and more as we near the end of this age, people attacking Christ at every turn and trying to be that gate of hell that will not prevail against the church but only witness to themselves and the rest of the world that God's plan cannot be altered or stopped (Mat 16:17-18).

Mat 16:17 And Jesus answered and said unto him, **Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.**

Mat 16:18 **And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**

Psa 74:9 **We see not our signs: *there is no more any prophet: neither is there among us any that knoweth how long.***

In this case the word signs^{H226} is being used in the positive sense of the word, meaning the evidence or banner of God's love (Son 2:4) which is waxing cold because evil men are waxing worse and worse (2Ti 3:13), in so much that we are not able to encourage or enlighten or comfort one another anymore with true prophecy (1Co 14:3 , 2Ti 4:3), and no one is there to provide spiritual meat in due season (Mat 24:45) which can quicken us and help us to lay hold on today because we know that today and getting through today with the encouragement that comes from God's word and his body takes care of the question "how long" (1Ti 6:12). Christ tells us that 'today' has enough trouble in it (Mat 6:34) and the devil always wants us

to fret about the morrow or what has already come and gone and in so doing take our mind off of the very present help that Christ always is right now ([Psa 46:1](#)).

[Son 2:4](#) He brought me to the banqueting house, and his banner over me *was* love.

[2Ti 3:13](#) But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

[1Co 14:3](#) But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

[Mat 24:45](#) Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

[1Ti 6:12](#) Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

[Mat 6:34](#) Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

[Psa 46:1](#) **To the chief Musician for the sons of Korah, A Song upon Alamoth.**
God *is* our refuge and strength, a very present help in trouble.

[Psa 74:10](#) **O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?**

So we come to our last verse for tonight with the age old question "O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? "

The adversary will reproach just long enough ([Mat 4:10-11](#) , [Jas 4:6-7](#)), just as long as God will allow him to do the work that this reproach is meant to do in the minds and hearts of God's people ([Joh 19:11](#) , [Act 4:28](#)), and no the enemy within and without will not blaspheme his name for ever, nor will those who are persecuted for his name sake, which is his word that we are blessed to see and understand that are the words of eternal life ([Mar 13:13](#) , [Joh 6:68](#)).

[Mat 4:10](#) Then saith Jesus unto him, **Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

[Mat 4:11](#) Then the devil leaveth him, and, behold, angels came and ministered unto him.

[Jas 4:6](#) But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

[Jas 4:7](#) Submit yourselves therefore to God. Resist the devil, and he will flee from you.

[Joh 19:11](#) Jesus answered, **Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater**

sin.

Act 4:28 For to do whatsoever thy hand and thy counsel determined before to be done.

Mar 13:13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

Joh 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

any comments on any part of the study tonight?