

"For he established a testimony in Jacob"

Psa 78:55-72

Psa 78:55 He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

Psa 78:56 Yet they tempted and provoked the most high God, and kept not his testimonies:

Psa 78:57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

Psa 78:58 For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

Psa 78:59 When God heard *this*, he was wroth, and greatly abhorred Israel:

Psa 78:60 So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

Psa 78:61 And delivered his strength into captivity, and his glory into the enemy's hand.

Psa 78:62 He gave his people over also unto the sword; and was wroth with his inheritance.

Psa 78:63 The fire consumed their young men; and their maidens were not given to marriage.

Psa 78:64 Their priests fell by the sword; and their widows made no lamentation.

Psa 78:65 Then the Lord awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.

Psa 78:66 And he smote his enemies in the hinder parts: he put them to a perpetual reproach.

Psa 78:67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

Psa 78:68 But chose the tribe of Judah, the mount Zion which he loved.

Psa 78:69 And he built his sanctuary like high *palaces*, like the earth which he hath established for ever.

Psa 78:70 He chose David also his servant, and took him from the sheepfolds:

Psa 78:71 From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

Psa 78:72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

It is with the knowledge of God's sovereignty in our hearts and with the help of the body of Christ with Christ leading and directing it, that we come to experience how He is establishing "a testimony in Jacob".

This last part of our four part study will look at how God is faithful to deal with all the intricate details that make up the man of perdition within us who will be destroyed by the brightness of his coming (2Th 2:8). Christ will leave no stone unturned for those who are becoming that new temple, Jerusalem which is above today (Mat 24:2).

The brightness of Christ's coming is two directional, both when we confess our faults and abide in the light of Christ, a light which is described as 'the brightness of his coming' (1Jn 1:7) and when we go to a brother or sister and bring the testimony of Christ as described in (Mat 18:15-17) which is also 'the brightness of his coming'.

We can see with these two examples ([1Jn 1:7](#) , [Mat 18:15-17](#)) how God is preparing Christ's body to be able to grow and mature through the discerning of spirits that can only be wrest from our heavens or others through the power of the holy spirit which is working through a ministry of reconciliation ([Luk 10:18](#) , [Heb 5:14](#) , [2Co 5:18](#)).

It is through abiding in the light of Christ within each other and through the confession of sin that we come to discern the truth and receive the benefit of that strong meat that God prepares in each of our lives as He seeks the occasion against our flesh that provides opportunity for judgement ([Jdg 14:4](#)). Christ is being formed within His body through these trials that we are dragged into ([Joh 6:44](#)) where His righteousness or our judgement is just because it is His judgement and his word that are giving us the ability to discern and rightly divide what He puts before us ([1Ki 3:25](#) , [Joh 5:30](#)).

God does not pull any punches so to speak when he talks about what is inside all of us as reflected in this section of the Psalms. It is imperative that we come to see the severity and goodness of God ([Rom 11:22](#)) working in our own lives to the end that we confess that "we are the man" that God is working with today ([2Sa 12:7](#)).

Although the thought is abhorrent to us that someone would divide a child in half to settle a dispute, the spiritual lesson for us is no different than what Dennis had brought up in an email last week about looking on the harlot, and how when our eye offends we ought to pluck it out ([Mat 18:9](#)). Of course this is spiritual language, and as we compare spirit with spirit using the physical circumstances that God's counsel determines ([1Co 2:13](#) , [Eph 1:11](#)) we will again be nourished or quickened by the spiritual food that is concealed by God to His glory and put there for the honour of kings, who are blessed to honour God in this age as thirsty vessels of honour who are being filled as we search these matters out ([Pro 25:2](#) , [2Ti 2:21](#) , [Mat 5:6](#)).

God alone is making our hearts humble and contrite through the much tribulation promised ([Isa 66:2](#) , [Rom 9:21](#) , [Jer 18:4](#) , [Act 14:22](#)). That is in fact how the true "testimony in Jacob" can be established and why we must not despise the chastening of the Lord which is working this great work that is leading to His workmanship being perfected on the third day ([Pro 3:11](#) , [Heb 12:5](#) , [Eph 2:10](#) , [Luk 13:32](#)).

The message of God never, never changes! God's elect are judged first, and for that we are not destroyed spiritually ([1Pe 4:17](#) , [Mal 3:6](#)). All things are ours and without that chastening and scourging from our loving Father that keeps us on the straight and narrow road we are none of his but spiritually sons only by name ([Heb 12:6-8](#) , [Mat 12:48-49](#)).

There is no learning deep obedience where 'we change not' ([Mal 3:6](#) , [1Jn 4:17](#)) except through the things which we suffer ([Heb 5:8](#) , [1Co 9:27](#) , [Isa 53:5](#)), and when we suffer we cease from sinning ([1Pe 4:1](#)) and are then able to determine the will of God and be considered his obedient sons doing the will of our Father ([1Jn 2:16-17](#)).

God's will being fulfilled in our lives requires that we are guided ([Rom 8:14](#)) by "the skillfulness of his hands" of verse 72 as he deals with "the integrity of our hearts" and shows us the frowardness when it is there as He brings us to a place of purity where we learn to abide comfortably in the fire that purifies us ([Psa 18:26](#) , [Isa 33:14-15](#)).

These are some of the means by which God establishes a testimony in Jacob, or said another way, how God converts us and grows us into mature sons and daughters. Clearly he knows our hearts and exactly what we need before we even ask Him ([Eph 4:13](#) , [Mat 6:8](#))

[Psa 78:55](#) **He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.**

God casting the heathen out from before us is what is typical of putting sin out of the camp. For us to put sin out of the camp we must go without the camp and suffer with our Lord ([Heb 13:13](#)).

Our going out the camp together bearing his reproach and each other's burden is how the law of Christ is fulfilled within us ([Gal 6:2](#)) and how the body of Christ receives this "divided" "inheritance by line"^{H2256} as we are tied together to the same purpose of suffering ([Dan 3:23](#)), going through the same process of purification together with Christ in the midst of that process ([Ecc 4:12](#) , [Dan 3:24-25](#)).

God makes "the tribes of Israel to dwell in their tents" which is a statement that confirms His sovereignty over His people and how he brings us to reflect on our own temporary tents or tabernacles for our good ([1Ti 6:8](#) , [Joh 21:22](#)). Being content in our tents and living a godly life is a most treasured gift that God gives the body of Christ today ([1Ti 6:6](#)).

The divided^{H5307} inheritance by line also shows a process of first being accepted or separated by God or divided as we stumble or fall on the stone of stumbling ([Mat 21:44](#)) but then going on to being measured "inheritance by line"^{H2256} with the plumb line that represents who Christ the stone who crushes the life of the elect is, to the glory of God ([Amo 7:8](#) , [Rev 11:2](#) , [Isa 53:10](#)).

H2256

חבל חבל

chebel chêbel

kheh'-bel, khay'-bel

From [H2254](#); a rope (as *twisted*), especially a measuring *line*; by implication a *district* or *inheritance* (as *measured*); or a *noose* (as of *cords*); figuratively a *company* (as if *tied* together); also a *throe* (especially of parturition); also *ruin*: - band, coast, company, cord, country, destruction, line, lot, pain, pang, portion, region, rope, snare, sorrow, tackling.

Total KJV Occurrences: 62

cords, 12

[Est 1:6](#), [Job 36:8](#), [Psa 140:5](#), [Pro 5:22](#), [Isa 5:18](#), [Isa 33:20](#), [Jer 38:6](#),

[Jer 38:11-13](#) (3), [Eze 27:24](#), [Hos 11:4](#)

sorrows, 10

[2Sa 22:6](#), [Job 21:17](#), [Psa 18:3-5](#) (3), [Psa 116:3](#), [Isa 13:8](#), [Jer 13:21](#),
[Jer 49:24](#), [Hos 13:13](#)

line, 5

[2Sa 8:2](#) (2), [Psa 78:55](#), [Amo 7:17](#), [Zec 2:1](#)

coast, 4

[Jos 19:29](#), [Zep 2:5-7](#) (3)

cord, 4

[Jos 2:15](#), [Job 41:1](#), [Ecc 12:6](#), [Mic 2:5](#)

bands, 3

[Psa 119:61](#), [Zec 11:7](#), [Zec 11:14](#)

lot, 3

[Deu 32:9](#), [1Ch 16:18](#), [Psa 105:11](#)

H5307

נפַל

nâphal

naw-fal'

A primitive root; **t o fall**, in a great variety of applications (intransitively or causatively, literally or figuratively): - be accepted, cast (down, self, [lots], out), cease, die, divide (by lot), (let) fail, (cause to, let, make, ready to) fall (away, down, -en, -ing), fell (-ing), fugitive, have [inheritance], inferior, be judged [by mistake for [H6419](#)], lay (along), (cause to) lie down, light (down), be (X hast) lost, lying, overthrow, overwhelm, perish, present (-ed, -ing), (make to) rot, slay, smite out, X surely, throw down.

[Psa 78:56](#) Yet they tempted and provoked the most high God, and kept not his testimonies:

[Psa 78:57](#) But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow [H7198](#).

[Psa 78:58](#) For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

We are talking about how God brings us to keep his testimonies and we see in this verse 56 that we must first be convinced that we "kept not his testimonies: But turned back, and dealt unfaithfully like their fathers" and "dealt unfaithfully like their fathers:" who "were turned aside like a deceitful bow" [H7198](#)

The heart is deceitful and wicked above all things ([Jer 17:9](#)) and God shows us what happens with that heart when we wrap His word around the idols of it ([Eze 14:3](#) , [Eze 6:9](#)

, [Act 17:11](#)). There's no rightly dividing the word or overcoming in the life of anyone who is operating within their own power ([Zec 4:6](#)), this is the deceitful bow that must be crushed within each of our lives as we are given to hear the voice of the true shepherd through Christ typified in this verse of Isaiah that speaks of making the ways of the Lord straight in the wilderness of our hearts ([Isa 40:3](#)).

The "high places" and the "graven images" can only be brought low by a loving Father who is provoked by our actions and moved to jealousy against those forces that would otherwise destroy us except the Lord deal with us as sons in this age ([Isa 40:4](#) , [Exo 34:13](#)).

[Psa 78:59](#) **When God heard *this*, he was wroth, and greatly abhorred Israel:**
[Psa 78:60](#) **So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;**
[Psa 78:61](#) **And delivered his strength into captivity, and his glory into the enemy's hand.**

There is the use of the word 'tent' again reminding us that we are God's tabernacle who is caused to sin and go toward our own idols, high places and graven images which brings Him to then forsake "the tabernacle of Shiloh". He then delivers "his strength into captivity" and "his glory into the enemy's hand".

At some point in our flesh we ask why have you caused us to err, and that is precisely what is happening and being demonstrated in type and shadow for us through the nation of Israel to show us how weak and fallible we all are without Christ strengthening us and staying the hand of Satan ([Isa 63:17](#) , [Rom 1:26](#) , [Isa 45:9](#) , [Rom 9:20](#)).

These examples of God being wroth and abhorring Israel are again another way that God shows both the severity and goodness of his hand so that we come to learn that all the glory is His, and learning obedience after having been held captive by our captors for so long is all orchestrated of the Lord as demonstrated in these verses ([1Ki 8:47-51](#) , [Joh 8:36](#)).

So yes God delivers "his strength into captivity" and "his glory into the enemy's hand" so that they/we can behold the works of God manifest in the day that He determines we will be delivered ([Joh 9:3](#)).

[Psa 78:62](#) **He gave his people over also unto the sword; and was wroth with his inheritance.**
[Psa 78:63](#) **The fire consumed their young men; and their maidens were not given to marriage.**
[Psa 78:64](#) **Their priests fell by the sword; and their widows made no lamentation.**

I mentioned at the start of this study that these verses of this psalm very graphically demonstrate how God deals with the man of perdition within each of us, and these next verses are no exception to that point.

Without ([Rom 9:20](#)) and understanding that giving "his people over also unto the sword"

and his being wroth with "his inheritance" would sound like we could have acted differently than what we did, and therein lies the great deception that God has the whole world believing. "This is not the process by which God is forming His sons and daughters, no we must have free moral agency and can do the right thing, right?" (*I speak as a fool*).

No not right! This sword of the Lord is hard at work demonstrating that we are already marred in His hand and its purpose is to "their young men" and to see that "their maidens were not given to marriage".

'It just seems like such a waste of energy to our physical way of looking at things, why Lord, why?' That is the fleshly reasoning that God is destroying within the elect as we come to learn that the physical realm does not matter to God, only in what it serves to bring about the new creation, and again His severity and goodness are made very evident by words such as "their priests fell by the sword" and "their widows made not lamentation". In other words God is destroying the religious first man within us, and withholding our heavens from being able to cry out for deliverance from the bondage that we are in. Two stories that come to mind that reflect this point of "widows made no lamentation" are found here ([Luk 7:44](#) , [Jas 5:17-18](#)).

[Psa 78:65](#) **Then the Lord awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.**

[Psa 78:66](#) **And he smote his enemies in the hinder parts: he put them to a perpetual reproach.**

[Psa 78:67](#) **Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:**

Sleep of course is something that God does not need, so this parable of the Lord awakening out of sleep reminds us that there is a precise time that God determines to shout or blow the trumpets of judgement in each of our lives and those blasts come about by "reason of wine" the word of God which matures in our earthen vessels as the great treasure that it is within and is poured out upon our enemies.

The enemy does not see it coming, as God is stealthy when he seeks an occasion against our old man and "smotes his enemies in the hinder parts". The "perpetual reproach" reminds us that we will not forget this day that was the worse for our flesh but the best for our spirit, as it leaves us with a "perpetual reproach" ([Gen 32:31](#)).

The refusal of the tabernacle of Joseph is the rejection of another Jesus, and choosing not the tribe of Ephraim is saying the same thing, and demonstrates the the lineage in the flesh does not matter to Him, and that these physical tribes only point to the spiritual reality of what God is going to do with all of mankind, rejecting the first and accepting the second man Adam who is Christ ([1Co 15:45](#)).

[Psa 78:68](#) **But chose the tribe of Judah, the mount Zion which he loved.**

[Psa 78:69](#) **And he built his sanctuary like high *palaces*, like the earth which he hath established for ever.**

[Psa 78:70](#) **He chose David also his servant, and took him from the sheepfolds:**

Psa 78:71 From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

Psa 78:72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

The sanctuary that God is building is founded upon Christ ([Mat 16:18](#)) and Peter who represents the church is built upon that rock Jesus Christ ([Mat 16:19](#) , [Mat 18:18](#) CLV) This is the true testimony that demonstrates God's love toward Judah who represents those who are true spiritual Jews or the Israel of God, or mount Zion of ([Oba 1:21](#)) where saviours arise to judge mount Esau.

Many are called and few are chosen ([Mat 22:14](#)) and David is a type of the Elect who was taken "from the sheepfolds".

His mission in type and shadow is the same as that of all the elect today, "to feed Jacob his people" and "Israel his inheritance" which is how this testimony will be established within Jacob ([Joh 21:17](#)).

David "fed them", which is a type of Paul planting and Apollos watering ([1Co 3:6](#)), according to the integrity of his heart, which we know has no integrity in it unless the Lord was working with Him, and so we're reminded with the last line of the study that he was "guided ([Rom 8:14](#)) by the skilfulness of his hands".

It is that guiding and leading of the Lord that we cry out for everyday so that we can be found with His righteousness within us, His testimony established within us and not our own ([1Co 9:22](#) , [Php 3:9-12](#) , [Gal 2:20](#)).

We eventually stop following "the ewes great with young" and only want to know Christ after the spirit as we're brought into a deeper relationship of sacrifice that requires we give our whole life which is our reasonable service ([Rom 12:1](#)) and a witness of the testimony of Jacob being established within us by Christ alone who has the power to be able to make this so.