

# Project 78

## Psalm 78 (New International Version) A maskil of Asaph.

מִשְׁכָּלִים pr. n. ("collector"), *Asaph*.—(1) a Levite, chief of the singers appointed by David, 1 Ch. 16:5, who is celebrated in a later age as a poet and prophet (2 Ch. 29:30), to whom the twelve psalms 50; 73—83 are ascribed in their titles, and whose descendants (מִשְׁכָּלִים אֲשָׁפָה), even in the time of Ezra and Nehemiah, are mentioned as having occupied themselves with sacred verse and song (1 Ch. 25:1; 2 Ch. 20:14; 29:13; Ezr. 2:41; 3:10; Neh. 7:44; 11:22).—(2) 2 Ki. 18:18; Isa. 36:3.—(3) Neh. 2:8.

**Background:** The structure of the Psalms, is similar to the Pentateuch, which is the Book of the Law, or the Five Books of Moses.

The Book of Psalms, is arranged, or separated, into five books:

**BOOK ONE** -- Psalms 1-41

**BOOK TWO** -- Psalms 42-72

**BOOK THREE** -- Psalms 73-89

**BOOK FOUR** -- Psalms 90-106

**BOOK FIVE** -- Psalms 107-150

Each book concludes with a **doxology**, or a praise, to God, usually found within the last verse, or two, of each Psalm. In the case of Book Five, Psalm 150, in its entirety, is a "concluding" doxology.

The reason for this arrangement of the Book of Psalms, is not clear. Most likely, it had something to do with the use of the Psalms in the praise of God, during the temple worship. Books One and Two, are primarily composed of Davidic Psalms. Book Three, includes Psalms of Asaph, and the sons of Korah. Books Four and Five, include anonymous Psalms, along with those of David and others.

### The Break-In

Sometime back a couple had come back from a family vacation when they had found that their home had been broken into. Very seldom is there anyone who has had this experience is able to forget it. There is a stunning shock, a feeling that has more to do with your home being invaded than the loss of your property. It leaves you with insecurities that says, "When could this happen again?" A sense of personal violation as if someone had come in and stripped you naked. It leaves a terrible feeling and some of you know that feeling all too well.

This couple had not only come home to find their house to be broken into but when they looked around they had found how the thief had broken in. They had taken a sizable rock and thrown it through the window and then reached in, unlatched and opened the window and came on into the house. A number of valuables were taken.

The husband had taken a broom and was sweeping up the glass and picked up the rock and was about to throw it out, she said, "Wait a minute honey, the Lords put something in my heart to do with that rock." She said, "I want to keep it." She took that rock and she painted on it Joshua 24:15

*"As for me and my house we will serve the Lord."*

Joshua had said to the people of Israel early in the Old Testament, to write upon a rock the promise of God and the commitment to follow the Lord as a family. It was a commitment that this family was taking with this rock. The enemy has attempted to intimidate and invade in our home. We are going to take the leading instrument of his break-in and use it for an occasion of breaking through, what would be intimidation and fear for us. So the object that was meant to bring insecurities and fear and would be a reminder of pain and loss would instead become an object of testimony that Jesus is Lord of that house and that the enemy has no right in that place and every time that stone was seen, it would encourage praise and worship!

- **Ron Hutchcraft- The Battle for A Generation**
- Suicide among children ages ten to fourteen has increased 120 percent in twelve years
- The homicide rate among fourteen to seventeen year olds has increased 165 percent in ten years
- **The Challenge of This Generation:**
  - Tormented by Loneliness
  - Controlled by Sex
  - Fascinated with Satan
  - Familiar with Suicide

The home is being broken into and sometimes we wonder what is it that we can do. God has called us to be victorious in leading our homes and that is what "Project 78" is all about.

### **David's Response To King Saul**

David was young when he caught the heart of the King in I Samuel 17:33-35. When the King asked why did he think he was capable to come against the Giant Goliath? David responded,

*And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou [art but] a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered [it] out of his mouth: and when he arose against me, I caught [him] by his beard, and smote him, and slew him."*

Psalm 78:33-35

### **Asaph's Psalm**

*"<sup>1</sup> O my people, hear my teaching; listen to the words of my mouth."*

- **Hear my-** 'azan {aw-zan'} 238- to hear, listen

- **O my people-** `am {am} 5971- nation, people; kinsman, kindred
- **teaching-** towrah {to-raw'} or torah {to-raw'} 8451- law, direction, instruction
- **Listen-** natah {naw-taw'} 5186- (Hiphil)(KJV- incline)
  - 1) to stretch out
  - 2) to spread out
  - 3) to turn, incline, influence, bend down, hold out, extend, thrust aside, thrust away
    - stretch out 60, incline 28, turn 16, stretch forth 15, turn, aside 13, bow 8, decline 8, pitched 8, bow down 5, turn away 5, spread 5, stretched out still 4, pervert 4, stretch 4, extend 3, wrest 3, outstretched 3, carried aside 2, misc 20; 215
- **Ear-** 'ozen {o'-zen} 241- **1)** ear, as part of the body **2)** ear, as organ of hearing **3)** (subjective) to uncover the ear to reveal; the receiver of divine revelation
- **Words-** 'emer {ay'-mer} 561- utterance, speech, word, saying, promise, command
- **Mouth-** peh {peh} or pim {pim} 6310- mouth
 

***“Listen to the torah everybody; pull your ear toward the words of my mouth.”***  
**(NBV)**

*2 I will open my mouth in parables, I will utter hidden things, things from of old-*

- **I Will Open-** pathach {paw-thakh'} 6605- to open
- **My mouth-** peh {peh} or pim {pim} 6310- mouth
- **Parable-** mashal {maw-shawl'} 4912- a song or poem

משל m. Arab. مثل, Syr. ܡܫܠ [Ch. מְהִלָּה].  
 (1) *similitude, parable*, Eze. 17:2; 24:3.  
 (2) *sentence, opinion, γνώμη, sententious saying*, (such as consists in the ingenious comparison of two things or opinions, compare Prov. 26:1, 2, 3, 6, 7, 8, 9, 11, 14, 17, chap. 25, seq.), Prov. 1:1, 6; 10:1; 25:1; 26:7, 9; Ecc. 12:9; Job 13:12; 1 Ki. 5:12. Sentences of this kind often pass into proverbs (1 Sam. 24:13); hence משל is—  
 (3) *a proverb, παροιμία*, e. g. 1 Sam. 10:12; Eze. 12:2, 3; 12:22, 23 (compare παραβολή, Lu. 4:13).  
 (4) generally *a song, poem*, the particular verses of which (by what are called the laws of parallelism) commonly consist of two hemistichs of similar argument and form; specially used of a prophecy, Num. 23:7, 18; of a discourse or a didactic poem, Job 27:1; 29:1; Psalm 49:5; 78:2; often used of a derisive poem, Isaiah 14:4; Mic. 2:4; Hab. 2:6. הִיָּה לְמִשְׁלֵי וְלִשְׁנוֹתָיִךְ to become a by-word, Deut. 28:37; 1 Kings 9:7. (Arabic مثل parable, fable, sentence; plur. أمثال verses.)

- **I Will Utter-** naba` {naw-bah'} 5042- to pour out, emit, publish or tell
- **Hidden things-** chiydah {khee-daw'} 2420- a song or poem that is a riddle, difficult question, parable, enigmatic saying or question, perplexing saying or question
- **Things of old-** qedem {keh'-dem} or qedmah {kayd'-maw} 6924- ancient time, aforesaid, ancient, from of old, earliest time

**"My mouth will open with a song or poem, (proverb/parable), it will gush out telling perplexing riddles and asking difficult questions concerning ancient time and stories of old." (NBV)**

3 what we have heard and known, what our fathers have told us.

- **What we have heard-** shama` {shaw-mah'} 8085- to hear, listen to, obey
- **Known-** yada` {yaw-dah'} 3045- to be made known, be or become known, be revealed
- **Father-** 'ab {awb} 1- 1) father of an individual 2) of God as father of his people 3) head

or founder of a household, group, family, or clan

- **Told-** caphar {saw-far'} 5608- from the idea of scratching or scraping something to polish it. to count, recount, relate, basically to jog your memory, to get things straight, to make it clear.

*"I've heard and it has been revealed to me by my father who made it known and clear to me." (NBV)*

*4 We will not hide them from their children; we will tell the next generation the praiseworthy deeds of the LORD, his power, and the wonders he has done.*

- **We will not hide-** kachad {kaw-khad'} 3582- to hide, conceal, cut off, cut down, make desolate, kick<sup>1</sup>
- **[them] from their children-** ben {bane} 1121- son, grandson, child, member of a group
- **we will tell-** caphar {saw-far'} 5608- to count, recount, relate
- **next/to come (KJV)-** 'acharown {akh-ar-one'} or (shortened) 'acharon {akh-ar-one'} 314- behind, following, subsequent, western
- **generation-** dowr {dore} or (shortened) dor {dore} 1755- period, generation, habitation, dwelling

a) period, age, generation (period of time)

b) generation (those living during a period)

- **praiseworthy/praises (KJV)-** t@hillah {teh-hil-law'} 8416-praise, song or hymn of praise, adoration, thanksgiving (paid to God); act of general or public praise
- **of the Lord-** Y@hovah {yeh-ho-vaw'} 3068- Jehovah = "the existing One"
- **His power/strength (KJV)-** `ezuwz {ez-ooz'} 5807- strength, fierceness, might
- **the wonders/wonderful works (KJV)-** pala' {paw-law'} 6381- to be marvelous, be wonderful, be surpassing, be extraordinary, separate by distinguishing action
- **He has done-** `asah {aw-saw'} 6213- to do, fashion, accomplish, make

*"We will not keep it a secret or conceal from our children or children's children but will meticulously recount to the generation following us the reason for public praise that inspires the writing of songs that adore the Lord God, Jehovah. We will recall two things:*

*We will recount, worship and tell the next generation of Jehovah's strength; His fierceness and might. Secondly we will tell of the extra ordinary and wonderful things that Jehovah has accomplished." (NBV)*

- *When you are not telling your children or children's children the power of God and the wonders of God, you are keeping that information a secret, concealed and hidden from them.*

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<sup>1</sup>Enhanced Strong's Lexicon, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

- Often we are afraid of boring our kids or pushing too hard that they might run away from God. We are far more concerned for their welfare in God and have the least confidence in knowing how to raise their God-awareness.

### Example of A Father Led Family

5 He decreed statutes for Jacob and established the law in Israel, which he commanded our forefathers to teach their children,

- **He decreed/established-** quwm {koom} 6965- to rise, arise, stand, rise up, stand up
- **statutes/testimony-** eduwth {ay-dooth} 5715- testimony
- **Jacob-** Ya`aqob {yah-ak-obe} 3290- Jacob
- **established/appointed-** suwm {soom} or siym {seem} 7760- to put, place, set, appoint, make
- **law-** towrah {to-law} or torah {to-law} 8451- law, direction, instruction
- **Israel-** Yisra'el {yis-law-ale} 3478- Israel = "God prevails" the second name for Jacob given to him by God after his wrestling with the angel at Penie; the name of the descendants and the nation of the descendants of Jacob
- **commanded-** tsavah {tsaw-vaw} 6680- to command, charge, give orders, lay charge, give charge to, order
- **forefathers/fathers-** 'ab {awb} 1- father of an individual; of God as father of his people; head or founder of a household, group, family, or clan; ancestor
- **teach/Make known-** yada` {yaw-dah} 3045- to know
- **children-** ben {bane} 1121- son, grandson, child, member of a group

"God raised a testimony of His Word in Jacob. He set a law in him that he was to make known to Israel, (his seed) and gave charge to our forefathers to make them known to their children and children's children." (NBV)

6 so the next generation would know them, even the children yet to be born, and they in turn would tell their children.

- **next/to come (KJV)-** 'acharown {akh-ar-one} or (shortened) 'acharon {akh-ar-one} 314- behind, following, subsequent, western
- **generation-** dowr {dore} or (shortened) dor {dore} 1755- period, generation, habitation, dwelling
  - a) period, age, generation (period of time)
  - b) generation (those living during a period)
- **Would known-** yada` {yaw-dah} 3045- to know
- **children-** ben {bane} 1121- son, grandson, child, member of a group
- **yet to be born/that should be born-** yalad {yaw-lad} 3205- to bear, bring forth, beget, gender, travail

- **they in turn/should arise (KJV)**- quwm {koom} 6965- to rise, arise, stand, rise up, stand up
- **tell/declare**- caphar {saw-far'} 5608- to count, recount, relate
- **children**- ben {bane} 1121- son, grandson, child, member of a group

**“So the next generation would know, even the generation that are yet to be born should rise up to recount these same truths to their children and children's children.”**

**7 Then they would put their trust in God and would not forget his deeds but would keep his commands.**

- **Then they would put/that they might**- suwm {soom} or siym {seem} 7760- to put, place, set, appoint, make
- **trust/hope**- kecel {keh'-sel} 3689- 1) loins, flank 2) stupidity, folly 3) **confidence, hope**
- **God**- 'elohiym {el-o-heem'} 430- (plural) a) rulers, judges b) divine ones c) angels d) gods
- **would not forget**- shakach {shaw-kakh'} or shakeach {shaw-kay'-akh} 7911- to forget, ignore, to cease to care
- **His deeds/works**- ma`alal {mah-al-awl'} 4611- deed, practice
- **God**- 'el {ale} 410- god, god-like one, mighty one
- **but would keep**- natsar {naw-tsar'} 5341- to guard, watch, watch over, keep
- **commands**- mitsvah {mits-vaw'} 4687- commandment

**“That they would set their most inner hope on the one and only God and would not forget, ignore or cease to care to know of God's great deeds and practice, but would watch and guard His commands.” (NBV)**

**Three Expectations of A Generational Influencing Church Does:**

1. **They put their trust in God**
2. **They would not forget his deeds**
3. **They would keep His commands**

**8 They would not be like their forefathers— a stubborn and rebellious generation, (a generation), whose hearts were not loyal to God, whose spirits were not faithful to him.**

- **Father** 'ab {awb} 1- father of an individual; of God as father of his people; head or founder of a household, group, family, or clan
- **stubborn**- carar {saw-rar'} 5637- to rebel, be stubborn, be rebellious, be refractory
- **rebellious**- marah {maw-raw'} 4784- to be contentious, be rebellious, be refractory, be disobedient towards, be rebellious towards father or towards God
- **generation**- dowr {dore} or (shortened) dor {dore} 1755- period, generation, habitation, dwelling (2X's in original)

- **loyal/set-** kuwn {koon} 3559- to be firm, be stable, be established
- **hearts-** leb {labe} 3820- inner man, mind, will, heart, understanding (in the negative-not)
- **loyal/set-** kuwn {koon} 3559- to be firm, be stable, be established
- **spirit-** ruwach {roo'-akh} 7307- wind, breath, mind, spirit
- **(were not) faithful-** 'aman {aw-man'} 539- to support, confirm, be faithful
- **God-** 'el {ale} 410- god, god-like one, mighty one

***“Their fathers were a rebellious, stubborn and contentious generation, firm and established in their mind, will and hearts and established in their spirit-man to be unfaithful to the mighty God.” NBV***

### **Example of this Position- King Rehoboam**

***“After Rehoboam's position as king was established and he had become strong, he and all Israel with him abandoned the law of the LORD.***

***II Chronicles 12:1***

***2 Because they had been unfaithful to the LORD, Shishak king of Egypt attacked Jerusalem in the fifth year of King Rehoboam. 3 With twelve hundred chariots and sixty thousand horsemen and the innumerable troops of Libyans, Sukkites and Cushites that came with him from Egypt, 4 he captured the fortified cities of Judah and came as far as Jerusalem.***

***5 Then the prophet Shemaiah came to Rehoboam and to the leaders of Judah who had assembled in Jerusalem for fear of Shishak, and he said to them, "This is what the LORD says, "You have abandoned me; therefore, I now abandon you to Shishak.' "***

### **Rehoboam Humbles Himself**

***6 The leaders of Israel and the king humbled themselves and said, "The LORD is just."***

***II Chronicles 12:6***

### **God Always Sees Humility**

***7 When the LORD saw that they humbled themselves, this word of the LORD came to Shemaiah: "Since they have humbled themselves, I will not destroy them but will soon give them deliverance. My wrath will not be poured out on Jerusalem through Shishak.***

***II Chronicles 12:7***

***8 They will, however, become subject to him, so that they may learn the difference between serving me and serving the kings of other lands."***

***9 When Shishak king of Egypt attacked Jerusalem, he carried off the treasures of the temple of the LORD and the treasures of the royal palace. He took everything, including the gold shields Solomon had made.***

***II Chronicles 12:8-9***

### **Rehoboam Guarded His Time With God**

***“10 So King Rehoboam made bronze shields to replace them and assigned these to the***

**commanders of the guard on duty at the entrance to the royal palace. 11 Whenever the king went to the LORD's temple, the guards went with him, bearing the shields, and afterward they returned them to the guardroom."**

**II Chronicles 12:10-11**

- **Result:**

**12 Because Rehoboam humbled himself, the LORD's anger turned from him, and he was not totally destroyed. Indeed, there was some good in Judah.**

II Chronicles 12:12

- **The Danger of Being Safe**

**13 King Rehoboam established himself firmly in Jerusalem and continued as king. He was forty-one years old when he became king, and he reigned seventeen years in Jerusalem, the city the LORD had chosen out of all the tribes of Israel in which to put his Name. His mother's name was Naamah; she was an Ammonite.**

II Chronicles 12:13

**14 He did evil because he had not set his heart on seeking the LORD"**

**II Chronicles 12:14**

### **Ephraim As An Example**

**9 The men of Ephraim, though armed with bows, turned back on the day of battle;**

- **men or children of-** ben {bane} 1121- son, grandson, child, member of a group
- **'Ephrayim** {ef-rah'-yim} 669- Ephraim = "double ash-heap: I shall be doubly fruitful" 1) second son of Joseph, blessed by him and given preference over first son, Manasseh 2) the tribe, Ephraim
- **armed-** nashaq {naw-shak'} 5401- to arm one's self as if you were drawing a bow
- **bows-** ramah {raw-maw'} 7411- to shoot
- **turn back-** haphak {haw-fak'} 2015- to turn back to flee
- **day-** haphak {haw-fak'} 3117- day, time, year
- **battle-** q@rab {ker-awb'} 7128- battle, war

**"The descendants and children of Ephraim who were the second son of Joseph and were doubly blessed, were armed ready to shoot their arrows with bows bent but fled before letting go in the day of battle." (NBV)**

### **Ephraim**

- Joshua was from the tribe of Ephraim, and probably on account of this, the **ark of God** was first placed at **Shiloh**, the land of Ephraim.
- **I Samuel 4-**
  - Israel fight's the Philistines in ApheK and was soundly defeated losing 4,000 soldiers. (Vs. 1-2)
  - Elder's gather to see why they were defeated and decided to bring the Ark of the

Covenant from Shiloh to assist them and along came Eli's two evil sons with the Ark, Hophni and Phineas. (Vs. 3-4)

- It appears to have been the peculiar duty of the men of Ephraim, in whose tribe Shiloh was, to guard the ark. It may be possible that they were set around the ark as a body-guard to it, but fled at the approach of the Philistines, or fell slain together with Hophni and Phineas on that terrible and disastrous day. When the Ark came into the camp the soldiers were so excited because they began to rally. Their excitement became so loud that it shook the ground and brought fear on the Philistines. (Vs. 5-7) They became terrorized and listen to what they said:

***"Woe to us! Who will deliver us from the hand of these mighty gods? They are the gods who struck the Egyptians with all kinds of plagues in the desert."***

**I Samuel 4:8**

- **THE PHILISTINES HAD A MORE ACCURATE VIEW OF GOD THAN ISRAEL**
- Notice that the knowledge of God's demonstration of power in Egypt brings fear on the enemy but power on the believer. But Israel had lost that knowledge, they had more faith in the Ark than the God of the Ark.
- Some of the leaders in the Philistines army stood up and rallied them back to a warriors mindset.

***9"Be strong, Philistines! Be men, or you will be subject to the Hebrews, as they have been to you. Be men, and fight!"***

**I Samuel 4:9**

- **Three Actions of Successful Warfare:**
  1. **Know Who Your Are: Be strong, Philistines! Be Men-** Remind yourself who you are!
  2. **Know What You Want: What you don't conquer you will eventually serve**
  3. **Know What To Do: Fight!**
- The Philistines did fight:
  - 30,000 Israel foot soldiers died in the battle.
  - The Ark was taken.
  - Eli's sons, Hophni and Phineas were slain, the children of Israel fled.

#### **I. WHAT THESE MEN DID**

- **They turned and fled-** When the time for fighting came they ought to have shown their fronts. They needed to let their arrows go.
  - The history of the children of Ephraim, turned their backs and **failed to defend the ark.**
  - Among many professing Christians, they **turn back in the day of battle.**

Some do this *at the first appearance of difficulty*.

## II. **WHEN THEY DID IT**

- **They turned back in the day of battle.** They turned back, it seems then, just when they were to be tried.
  - An anchor may be very pretty on shore, and it may be very showy as an ornament when it lies on the ship's deck or hangs from the side, but what is the good of it if it will not hold when the wind blows and the vessel needs to be held fast?
  - The soldier is truly proved to be a soldier when the war-trumpet sounds and the regiment must go up to the cannon's mouth.
- 1. **They turned their backs in a time when they were at their greatest purpose and calling.** A man who a soldier is not of any particular use to his country, that I know of, except when there is fighting to be done.
  - If the Christian soldier never fights, of what good is he at all?
  - The Lord compares his people to a vine, and then he says of them, "If the vine bears fruit it is very valuable, but, if it bears no fruit, then it is good for nothing at all." (John 15:5)
    - An oak is valuable for its timber,
    - Even thorns are useful in some countries to make a hedge of protection.
    - Smaller herbs and plants may be used for some medicinal purposes,
    - But the vine, if it bear no fruit, is absolutely good for nothing.
- 2. They turned their backs in **a time when victory needed to be won.**
  - I can make no advance if I am not fighting. I cannot win if I am not warring. My only opportunity for conquering is when I am fighting.
  - **I cannot win without fighting, and therefore I thank God when the trial comes, and count it a joy when I fall into manifold temptations, because now I may add to my faith one virtue after another, till my Christian character is all complete. To throw away the time of conflict is to throw away the crown. Oh simple heart! Oh silly heart! to be afraid of suffering for Jesus! You are, in fact, afraid of reigning with him, for you must do the one if you would do the other. -Charles Spurgeon**
- 3. They turned back in a time **that brought one of the most disastrous defeats.** The ark of God was taken. "Ichabod," was the name of a child born at this time, "for the glory was departed from Israel", because the children of Ephraim turned back in the day of battle.

## III. **WHO TURNED BACK**

1. **Those Who Has The Authority And Blessing To Win.** They were the children of Ephraim. Joshua was of that line, and he was the greatest of conquerors, who led the people into the promised land.
  - God grant that we may never blush, except when we think that we ever blushed at the thought of his Son! Oh! thou dear, despised, and persecuted One, I see thee on thy way amidst the scoffers. One plucks thy beard; another pulls thy hair; a third casts his accursed spittle into thy face; another beats thee; another cries, "Let him be crucified." They mock thee with all forms of mockery. Taunt and jeer they heap upon thee. They fill thy mouth with vinegar, and give thee gall to drink. They pierce thy hands and thy feet, and yet thou goest on along thy way of kindness and of mercy! And I—what have I ever suffered compared with thee? And these thy people—what have any of these endured, or what can they endure, compared with all thy griefs? - Charles Spurgeon
2. **They were armed And Dangerous- They and had proper weapons which they knew how to use, and good weapons for that kind of warfare.**
  - We have the "Sword of the Spirit, which is the Word of God." Between it's bindings is a quiver, filled with an incredible amount of spiritual arrows, and God has given us the powerful bow of prayer and agreement to shoot them with an arm of faith against our enemy, Satan and His demons. Is there any weapon more powerful than that?

***"3For though we live in the world, we do not wage war as the world does. 4The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds."***

**II Corinthians 10:3-4**

- In Ephesians 5, the apostle Paul explains God's armory, and encourages us to place the various pieces of armor on. If you lose in the battle, it is not because you were armed.

**IV. WHY DID THEY DO IT**

**Psalm 78:10-11:** The Word of God tells us and gives us three reasons. You will find them in the verses following the text.

- *"They kept not the covenant of God and refused to walk in his law, and forgot his works, and his wonders that he had showed them."* (KJV)
- NIV- ***"10 they did not keep God's covenant and refused to live by his law. 11 They forgot what he had done, the wonders he had shown them."***
  - **Didn't Keep-** *shamar* {shaw-mar'} 8104- to keep, guard, observe, give heed
  - **Covenant-** *b@riyth* {ber-eeth'} 1285- between men: **1)** treaty, alliance, league (man to man) **2)** constitution, ordinance (monarch to subjects) **3)** agreement, pledge (man to man) **4)** alliance (of friendship) **5)** alliance (of

marriage)

- **God-** 'elohiym {el-o-heem'} 430- (plural) **a)** rulers, judges **b)** divine ones **c)** angels **d)** gods
- **Refused-** ma'en {maw-ane'} 3985- (Piel) to refuse
- **Walk-** yalak {yaw-lak'} 3212- to go, walk, come
- **Law-** towrah {to-law'} or torah {to-law'} 8451- law, direction, instruction
- **Forgot-** shakach {shaw-kakh'} or shakeach {shaw-kay'-akh} 7911- to forget, ignore
- **His deeds-** `aliylah {al-ee-law'} or `alilah {al-ee-law'} 5949- wantonness, deed, doing
- **Wonders-** pala' {paw-law'} 6381- to be marvelous, be wonderful, be surpassing, be extraordinary, separate
- **Shown-** ra'ah {raw-aw'} 7200- to see, look at, inspect, perceive, consider

“They didn't guard or observe the constitution of their alliance with God and blatantly refused to walk in the instruction of the law. The forgot or ignored His great deeds and wonderful, extra ordinary wonders He allowed them to look at and perceive.”

1. **"They did not kept the covenant."** Oh! that great covenant, "ordered in all things and sure," when you can fall back upon that how it strengthens you! When you can read in it eternal thoughts of divine love to you, and can hear Jesus say, "I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand."
  - A) **The covenant of the security of the believer.** It encourages you to go forward! You cannot be killed, you are invulnerable to the death threats of Satan. You have been dipped in the blood of Jesus Christ.
    - If you forget the covenant that God has made with you, you will soon turn back. But if you remembering that God's covenant is true, it will give you strength to persevere and to persevere is to with the victory!
  - B) **The covenant that God will provide all sorts of provision.**
    - A Christian has to keep his eye on the covenant storehouse, if he does he will never desert God for the world. Would a man leave a vault that is full of gold and cash to go to a beggar's cottage for money?

***"...no weapon forged against you will prevail (prosper)."***

**Isaiah 54:17**

*"5 Through you we push back our enemies; through your name we trample our foes. 6 I do not trust in my bow, my sword does not bring me victory; 7 but you give us victory over our enemies, you put our adversaries to shame."*

Psalm 44:5-7

***“13 With God we will gain the victory, and he will trample down our enemies.”***

**Psalm 108:13**

***“3This is love for God: to obey his commands. And his commands are not burdensome, 4for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith. 5Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.”***

**I John 5:3-5**

C) **The covenant which we made with Christ** in the day when we said, "Jesus come into my heart. I lay it down for your glory and will."

*“9That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. 10For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.”*

**Romans 10:9-10**

**2. "They refused to walk in his law."**

- **If I am willing to do what God tells me, as he tells me, when he tells me, and because he tells me, I shall not turn back in the day of battle. - Charles Spurgeon**

*“7 He holds victory in store for the upright, he is a shield to those whose walk is blameless, 8 for he guards the course of the just and protects the way of his faithful ones.”*

**Proverbs 2:7-8**

3. They turned back **because they had bad memories.**

- **We ought to stir up our remembrances of who our God is, for if we do not it will soon be a powerful reason for our turning back in the day of battle.**

**V. THE RESULT OF TURNING BACK**

**1. By turning back the enemy remained**

**2. If they had not turned back God Would Have Reigned**

● **The ark would have remained**

- Do not turn back now, for it seems to be a vulnerable time when the ark of God will be taken. I know it can't be so, but the thought of God in many people's mind rested in their memory of the ark of the covenant. God refused to let Himself be portrayed as an idol, but he commanded Moses to design a symbol of His covenant presence. Our church buildings will never represent God, but they do represent His presence. When Jesus said, "My house shall be

called a house of prayer." It is a house that represents the covenant presence of God, and we, the people represent the image of God.

- **The enemy would not have celebrated**

**To conclude:** If we do not stand fast, *you know what will come of it?* Supposing the churches of which we are members do not stand fast, what will come of you and what of me? What became of Shiloh? What became of Ephraim? Instead of the ark being any longer in the custody of Ephraim it was taken away from Shiloh, and God transferred the custody of it to Judah, and it rested upon Mount Zion under the government of King David. So, mark you, **whenever a church becomes unfaithful, and turns back in the day of battle, God takes away from it the keeping of his ark and entrusts it to others.**

- **Samuel speaks to Saul-** "I have looked upon a neighbor of thine," saith he, "who is better than thou," and so he takes the sword and gives it to David, and thus perhaps may he do with us.
- There are many churches that were once flourishing but now are deserted altogether. So it may be with us individually, and with the churches at large unless we are faithful to God.
- Now, I have said nothing to the unconverted. My drift seemed to be to speak to professing believers. Some of you say you never went to this war, and therefore you will not turn back; you never made a profession. Ah! dear friends, it will be a very poor excuse at the last great day to say, "I never made a profession." Did you ever hear of a thief being brought up at the Mansion House before the Lord Mayor who said, when he was accused of being a thief, "Why, my Lord, I am not a very honest man; I never professed to be; I never professed that I would not pick people's pockets; I never professed that I would not steal a watch if I had the chance; I was regularly known as a thief; I never professed to be anything else, therefore you cannot blame me." If a man should make such a defense as that, I should think it very likely that the Lord Mayor would give him an extra six months, and I think it would serve him very well right. You smile at this, but the very same argument may be applied to you. "Well," you say, "you know I do not make any profession of religion;" that is to say, you do not make any pretense of serving and loving the God who made you, who gave you life, and has kept and preserved you in it; you do not make any profession of being washed in the precious blood of Christ; you do not make a profession of being on the road to hell. Well, may God save you from that excuse, and may he give you grace to look it in the face and say, "Well, I do not dare even to hope that I am saved; I know I am not." Then, my brother, if you are not saved, you are lost. I would like to stop while you turn that thought over, and when you have done so I would say, "The Son of Man is come to seek and to save that which was lost."

May God's eternal mercy seek and save you, and, if it be his will, may he find you, and lead you to put your trust in Jesus Christ, and resting upon him, and looking to his cross, you shall not, as the children of Ephraim did, "turn back in the day of battle."