



The Trouble with Trouble
No One is Exempt, But only Believers Have Someone who is Always There!
Psalm 77

ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Scripture quotations taken from the New American Standard Bible® (NASB),
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973,
1975, 1977, 1995, 2020 by The Lockman Foundation
Used by permission. www.Lockman.org

Scripture quoted by permission. Quotations designated (NET) are from the NET Bible® copyright ©1996, 2019 by Biblical Studies Press, L.L.C. <http://netbible.com> All rights reserved.

Scripture quotations marked (NLT) are taken from the Holy Bible, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

The Good News Translation Bible (GNB) text used in this product is being used by permission. Copyright © American Bible Society, 1966, 1971, 1976, 1992

Scripture taken from the Holy Bible: International Standard Version® Release 2.0. (ISV) Copyright © 1996–2011 by the ISV Foundation. Used by permission of Davidson Press, LLC. ALL RIGHTS RESERVED INTERNATIONALLY

Scripture quotations contained herein are from the New Revised Standard Version Updated Edition Bible (NRSVue), Copyright © 2021, National Council of Churches of Christ in the U.S.A., used by permission. All rights reserved worldwide

Scripture taken from the New King James Version (NKJV).
Copyright 1979, 1980, 1982 by Thomas Nelson, Inc.

Scripture taken from The Holy Bible: The Contemporary English Version (CEV).
©1995 by The American Bible Society, Thomas Nelson, Nashville TN.

Scripture quotations marked (CSB) have been taken from the Christian Standard Bible®, Copyright © 2017 by Holman Bible Publishers. Used by permission. Christian Standard Bible® and CSB® are federally registered trademarks of Holman Bible Publishers.

Taken from the Complete Jewish Bible (CJB) by David H. Stern. Copyright © 1998. All rights reserved. Used by permission of Messianic Jewish Publishers, 6120 Day Long Lane, Clarksville, MD 21029. www.messianicjewish.net

If you have given your life to Jesus Christ, and are now an adopted child of the King, the Bible makes numerous promises to us that we are so glad He has made. My favorite is from Jesus Himself, just before ascending to the Father.

Matthew 28:19–20

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, **I am with you always, to the end of the age.**” (NASB 2020)



That has taken me through some incredibly dark times, just knowing that He is there with me. And about those dark times.

John 14:16–17

“I will ask the Father, and **He will give you another Helper, so that He may be with you forever**; the Helper is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him; but you know Him because He remains with you and will be in you.” (NASB 2020)

That first promise is that the one who has saved us, has promised that He will always personally be with us. And then He also promised that on top of that, God Himself in the person of the Holy Spirit will take up residence inside each of us at the moment we surrender to Christ and will never leave.

Wow. But here is some of the reason why.

John 15:20

“Remember the word that I said to you, ‘A slave is not greater than his master.’ **If they persecuted Me, they will persecute you as well; if they followed My word, they will follow yours also.**” (NASB 2020)

Jesus promises to always be with us. In fact, God Himself in the person of the Holy Spirit lives inside each of us who have come to Christ and accepted what it is He did on the cross for us. But then Jesus dropped this little tidbit on us. You see, we are going to become more and more like Jesus and since the world, all those who do not know Jesus, persecuted Him and wanted Him dead because He told the truth about their need. Yeah, we get that as a promise as well.

And then comes the total and complete cross-cultural realization that we have switched allegiances to a total and different way of life that is not real popular around here on this planet. And our reaction to it is to be definitively, cross cultural.

Romans 12:14–21

“**Bless those who persecute you; bless and do not curse.** Rejoice with those who rejoice, and weep with those who weep. Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation. Never repay evil for evil to anyone. Respect what is right in the sight of all people. If possible, so far as it depends on you, be at peace with all people. Never take your own revenge, beloved, but leave room for the wrath of God, for it is written: “**VENGEANCE IS MINE, I WILL REPAY,**” says the Lord. “**BUT IF YOUR ENEMY IS HUNGRY, FEED HIM; IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD.**” Do not be overcome by evil, but overcome evil with good.” (NASB 2020)

True confession time. I have searched the scriptures to see if there is a promise there anywhere for a follower of Jesus Christ to never be subjected to persecution, trials, discipline, trouble, issues, and on and on.

Contrary to what numerous false teachers will tell you, these things do not take place due to a lack of faith, incorrect prayer, or failure to name and claim anything. It happens because we live in a fallen universe. All of this is fallout from Genesis 3, all of it.

This is why we see all throughout the Psalms and also elsewhere in the scriptures, guidance and direction for us on how to deal with life and the promise that He is always with us.

That is what Asaph does here in Psalm 77. He has encountered or is encountering trouble. And the trouble with trouble is, it can really bring you down. But as he realize God is with Him, the light begins to shine. That is the key here in this psalm.



Psalm 77:title–20

“For the music director; according to Jeduthun. A Psalm of Asaph. **My voice rises to God, and I will cry aloud; My voice rises to God, and He will listen to me. In the day of my trouble I sought the Lord; In the night my hand was stretched out and did not grow weary; My soul refused to be comforted. When I remember God, then I am restless; When I sigh, then my spirit feels weak. Selah You have held my eyelids open; I am so troubled that I cannot speak. I have considered the days of old, The years of long ago. I will remember my song in the night; I will meditate with my heart, And my spirit ponders: Will the Lord reject forever? And will He never be favorable again? Has His favor ceased forever? Has His promise come to an end forever? Has God forgotten to be gracious, Or has He in anger withdrawn His compassion? Selah Then I said, “It is my grief, That the right hand of the Most High has changed.” I shall remember the deeds of the LORD; I will certainly remember Your wonders of old. I will meditate on all Your work, And on Your deeds with thanksgiving. Your way, God, is holy; What god is great like our God? You are the God who works wonders; You have made known Your strength among the peoples. By Your power You have redeemed Your people, The sons of Jacob and Joseph. Selah The waters saw You, God; The waters saw You, they were in anguish; The ocean depths also trembled.** The clouds poured out water; The skies sounded out; Your arrows flashed here and there. **The sound of Your thunder was in the whirlwind; The lightning lit up the world; The earth trembled and shook. Your way was in the sea And Your paths in the mighty waters, And Your footprints were not known. You led Your people like a flock By the hand of Moses and Aaron.**” (NASB 2020)

It is always a good time to seek the Lord, but when everything goes south suddenly, even more so. When is it that many of us came to the Lord in the first place? During a time of stress, transition or trial.

Things look really bad. So much so, that there are indeed those who have never thought about God before, who now suddenly do so and ask Him to save them because they are now in a corner and see no other way out. Per Rod Mattoon, “You will basically be utterly helpless like a turtle on its back. Many of you have already faced situations like this in your lifetime. Your situation may have been a serious health problem, a financial catastrophe, a conflict with another person that seemed unresolvable, or even a death of a loved one. Hapless situations like these can leave you feeling helpless, hopeless, harnessed, humorless, and even homeless. What in the world do you do?” (Mattoon 2010, 112)

This is where Asaph is as this psalm begins.

Psalm 77:1–3

“My voice rises to God, and I will cry aloud; My voice rises to God, and He will listen to me. In the day of my trouble I sought the Lord; In the night my hand was stretched out and did not grow weary; My soul refused to be comforted. When I remember God, then I am restless; When I sigh, then my spirit feels weak. Selah” (NASB 2020)

Growing up I had a parakeet, his name was Pinchie since he liked to pinch Mom, but he left me alone since he liked to ride around on my shoulder. We lived in an area of California where the temperature was always borderline chilly and 75 was a summer day.

The heater was available to be used all year long, and if it actually got warm, you just open a window and let the breeze deal with it.

Dad decided we needed to move to the Central Valley, and do so in the summertime no less, and in a car that did not have anything other than four windows down at 65 mph as the air conditioning system. Pinchie, of course, was moving with us too so I had his cage with him in it on the floorboard of the car.



It was nice in the car for about the first 15 minutes or so, and then the temperature began to climb. By the time we got to Paso Robles, it was in the mid-90's. The bird had never experienced temperatures like that.

As we got closer to Wasco, the temperature settled in around 110 and Pinchie was in the bottom of the cage, laying on it with his wings spread out. For him, he was in a high stress situation and thought he had been sent to hell. We got to our destination and placed the cage with this poor hot bird in front of a fan. He recovered, but the singing was never quite as exuberant as it had been before. In fact, he did not live much longer after that, the stress was not good to him.

I get it, I was not really happy either. New school, again, three now in three years and no friends and now the friend I had, no longer was like he used to be. Welcome to life 101 Ken. You can't have it your way.

Trials, pressure, change, all of it, can indeed be traumatic. Asaph is in distress and is in the day of trouble. Could this be another prophetic psalm? Possibly. We later read this in Jeremiah.

Jeremiah 30:4–7

"So here is what the LORD has to say about Israel and Judah. Yes, here is what he says: "You hear cries of panic and of terror; there is no peace in sight. Ask yourselves this and consider it carefully: Have you ever seen a man give birth to a baby? Why then do I see all these strong men grabbing their stomachs in pain like a woman giving birth? And why do their faces turn so deathly pale? **Alas, what a terrible time of trouble it is! There has never been any like it. It is a time of trouble for the descendants of Jacob, but some of them will be rescued out of it.**" (NET 2nd ed.)

That is serious concern and it is the dual reference to the day of trouble that brings up the possibility of this being prophetic of the remnant enduring the Great Tribulation, as we have seen with the three prior psalms we have just studied.

Roy Gingrich tells us this connection is because it is during this time that the godly remnant of Israel there in the land will be "in great trouble, they will be overwhelmed with sorrow, they will cry out to God for help, and they will refuse to be comforted (note the conflicting emotions voiced in these verses). They will believe that God hears their prayer, yet they will be full of doubts and fears." (Gingrich 1995, 11)

That is exactly what we are seeing here in the first three verses. This is a time that Jesus warned His disciples about as well. He gave instructions for those who live in that time to take specific heed to the warning He gives. The first 3 ½ years are tough enough, but the last 3 ½ years are the real issue here.

Matthew 24:15–22

"So when you see the abomination of desolation—spoken about by Daniel the prophet—standing in the holy place (let the reader understand), then those in Judea must flee to the mountains. The one on the roof must not come down to take anything out of his house, and the one in the field must not turn back to get his cloak. Woe to those who are pregnant and to those who are nursing their babies in those days! Pray that your flight may not be in winter or on a Sabbath. **For then there will be great suffering unlike anything that has happened from the beginning of the world until now, or ever will happen. And if those days had not been cut short, no one would be saved. But for the sake of the elect those days will be cut short.**" (NET 2nd ed.)

Will many seek the Lord when this happens? Sure. That will be no different than what happens now when things begin to impact. If it takes trouble to bring someone to the Lord, then they simply join the millions who have come to the Lord during a time of trouble.



Again, about the circumstances behind this psalm, there are none stated but we can indeed determine the circumstances and they also point to the Great Tribulation as well.

Leupold states “it seems as though the Lord had cast off His own to the point where there seemed no likelihood of restoration, in fact, it seemed as though the very attributes of God which had been the sure refuge of His people were no longer being manifested. However, that is not only the writer’s personal problem; it is also the problem that plagues all of God’s saints. We can scarcely go so far as to claim that the psalm is to be regarded as a complaint on the part of the nation. It has just a little too much of the personal note in it to support such a view.” (Leupold 1959, 553-554)

Many of us identify with what is stated here at the beginning of the psalm.

A Spanish Carmelite monk wrote a poem in the late 16th century entitled “The Dark Night of the Soul.” The books of Job and Ecclesiastes clearly teach us about this. Those who say suffering for us as believers is not for today have never read the two books. “Both, in their distinctive ways, go through dark nights of the soul, and as the Christian tradition of spirituality teaches us, a dark night of the soul is more than a mere “exception.”” (Bartholomew and O’Dowd 2011, 317)

A. W. Tozer brings a bit of clarity for us as we read these three verses here and recognize our own times of trial in the words. “Some of you have spiritual desire and deep longing for victory but it seems to you that your efforts to go on with God have only brought you more bumps and more testings and more discouragement. You are tempted to ask, “How long can this go on?”... Yes, there is a dark night of the soul. There are few Christians willing to go into this dark night and that is why there are so few who enter into the light. It is impossible for them ever to know the morning because they will not endure the night.” (Tozer 2015)

Asaph enters into prayer as he encounters the trial the nation is going through knowing God is with him and he knows God will hear him. He is in distress and refuses to be comforted in what it is he is going through. He is in the process of learning that Jesus is all you need when that is all you have left.

We start off on a new ministry, or job, or relationship and truly believe the Lord is in it. He is, but there is a bit more growing we get to experience first. When you and I pray and hear from the Lord, we are greatly comforted, but how do we deal with it when there is silence.

The first thing we do is make certain there is no unconfessed sin. With that handled, then we return to praying and trying to understand why it is that God seems to be silent right now.

Daniel had that happen. In Daniel 10, he begins to seek the Lord and winds up fasting and praying for three weeks, the way he puts it “In those days, I, Daniel had been mourning for three entire weeks.” Daniel 10:2 (NASB2020). What took God so long? Why was Daniel left hanging, and yes there are times when we are looking for a word from the Lord and we feel like we are hanging out there as well. First of all, keep praying and keep trusting. But until we hear from Him, we are where Asaph is.

So, here is Daniel, mourning, praying, doing his job but still looking to the Lord and after three weeks of being faithful in seeking the Lord, bang. A vision and an answer. And we find out why nothing for three weeks.

Daniel 10:12–14

“Then he said to me, “Fear not, Daniel, for **from the first day that you set your heart to understand and humbled yourself before your God, your words have been heard, and I have come because of your words. The prince of the kingdom of Persia withstood me twenty-one days, but Michael, one of the chief princes, came to help me**, for I was left there with the kings of Persia, and came to make



you understand what is to happen to your people in the latter days. For the vision is for days yet to come.” (ESV)

God sent a high-powered answer to Daniel, Gabriel himself, but due to spiritual warfare, he was held up. Daniel heard nothing. But Daniel continued to pray.

Did you note the moment the answer to his prayer began coming to him? Day one.

We now live in the last days and there is indeed active spiritual warfare going on all around us all of the time.

What we are discovering here from Asaph and Daniel is to be persistent in our prayers. Jesus taught that.

Luke 11:5–10

“And he said to them, “Which of you who has a friend will go to him at midnight and say to him, ‘Friend, lend me three loaves, for a friend of mine has arrived on a journey, and I have nothing to set before him’; and he will answer from within, ‘Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything’? **I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he needs. And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.**” (ESV)

What is the point of this? First of all, as Dr. Mitchell relates, “the man’s petition was born out of a crisis which prompted a genuine sense of need?” (Mitchell 1977, 84)

In fact, the man was direct and specific. He went directly to his friend one on one, no intermediaries.

Secondly, we see the requestor is shameless in his actions. It is the middle of the night and he is knocking at the door and will not take no for answer. Totally shameless and seriously persistent. Or as Dr. Mitchell tells us, “The fellow simply wouldn’t give up! He kept pounding on the door asking for bread! If a man is in enough trouble he will not only be shameless but persistent as well. This importunate asking involves dogged, tenacious persistence reaching the point of shamelessness! This is the way Jesus taught us to bring our petitions to the Father!” (Mitchell 1977, 84)

And thanks to all of us as followers of Jesus Christ also having the Holy Spirit in us, we have an additional in as we pray.

Romans 8:26–27

“Likewise the Spirit helps us in our weakness. **For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.**” (ESV)

So, just like Asaph does, we also do. We know who we are praying to and that He is indeed listening to us. But yes, the trial is not fun.

And even though it seems like the heavens are, at present silent, we also continue to pray into the night and refuse to be comforted.

Even though he is looking to the Lord and praying, he is still distressed, he is restless and under spiritual attack as he waits on the Lord.



Psalm 77:4–6

“You have held my eyelids open; I am so troubled that I cannot speak. I have considered the days of old, The years of long ago. I will remember my song in the night; I will meditate with my heart, And my spirit ponders:” (NASB 2020)

I totally identify with this. What is the one thing that is difficult to do when in a trial of any type? Sleep. I usually try to figure out how I can best help God in a situation that there is no possible way for me to do anything at all except just trust Him that He knows what He is doing.

I have been there more than once as we planted Calvary Chapel and still find my self there from time to time. It feels like He is holding our eyelids open, maybe that is because we should be praying at that moment rather than sleeping.

And now the prayer has moved to the realm of groans. Just like we see the Holy Spirit doing for us when we get there from Romans 8.

It is morning, time to get going and there was no sleep last night, there was prayer but much of it was groaning and non-verbal. And this morning, there is not a lot being said. This leads us to, along with Asaph, think back on when and how God has shown up on our behalf in the past.

As he does this, he remembers the music he has sung in the past that lifted up his spirit also speaking to the specific need he finds himself in. But the problem Asaph finds himself in is that the music of the past is not meeting the needs of the present. As a result, he finds himself meditating on the Lord and searched his own spirit.

Most churches today stay away from slow or sad music. Remember that this psalm is being written by one of the leaders of worship in the Temple and is specifically addressed to the music director. The intent is for this to be sung by the congregation.

This idea is seriously counter to the prosperity gospel false teachers. They want you to believe that God wants you up all the time and if you are down, it is a lack of faith and is your fault. But what we are learning here in the pages of the scriptures is the exact opposite. Two whole books dealing with the question of suffering and despair. Multiple psalms by David and now Psalm 77.

Tim Chester points out that “This is part of Israel’s hymn book. Expressing our distress has biblical sanction. Christians can sing sad songs. Indeed, our response to situations of distress should be feelings of distress. The psalm doesn’t leave us here. But it does go here. Feelings of distress are not forbidden territory for Christians. We do need to find ways of moving on, but we do not need to feel guilty about feeling troubled and faint. Expressing our distress may be an important part of addressing it.” (Chester 2024, 297)

I have counseled with those going through trials, the death of a family member, loss of a job or other trials. I have noticed something that is done in the church, and I did not see this in the workplace. Why do we treat our wounded as if what they are experiencing is an infectious disease? We will all indeed be there someday and for those with the gift of mercy, this is the exact time to allow that spiritual gift to step out and do what some of us have a real difficult time doing. Sitting and being with and loving someone who is suffering.

Jesus gave a specific command to His disciples and part of it may have been connected to this problem we see from time to time in the church.



John 13:34–35

“I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all people will know that you are My disciples: if you have love for one another.” (NASB 2020)

The number one primary characteristic of the church is agape love one for another.

Of course, the question would be what does that look like? Paul tells us.

Romans 12:15–18

“Rejoice with those who rejoice, and weep with those who weep. Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation. Never repay evil for evil to anyone. Respect what is right in the sight of all people. If possible, so far as it depends on you, be at peace with all people.” (NASB 2020)

And no, this suffering, trial and sorrow does not go on forever. God has not forgotten. But that does not stop us from honestly talking to the Lord about that question. You know this will be a point of discussion amongst the remnant while hiding out from the Beast.

Psalms 77:7–9

“Will the Lord reject forever? And will He never be favorable again? Has His favor ceased forever? Has His promise come to an end forever? Has God forgotten to be gracious, Or has He in anger withdrawn His compassion? Selah” (NASB 2020)

In prayer, I have indeed asked the Lord those questions. Remember, He knows us better than we do and He still died on the cross for us anyhow because He loves you and me. The Holy Spirit is there to help us to pray. But the primary thing is, God desires us to talk to Him and have an open and honest relationship with Him. Here in the hymn book of Israel, are these questions to be sung. He indeed knows our heart.

Why am I in distress? Is it possible that I am in distress because God has failed? Will He never look on us with favor again? Has His favor ceased and all His promises failed? I say that and all of us rebel at the thought because as believers, we know the attributes and character of God, but when you're in distress, the question will indeed come up.

God is a promise making and promise keeping God. But what happens if I feel like that is no longer the case. What can I say or do to prod God into action?

Then we turn it around and begin to consider, it must be me.

Has God forgotten to provide His grace to me or is it because of my sin that He has withdrawn all of this from me. Tim Chester adds that “What adds poignancy to these questions is that while God seems to have ‘forgotten’ (verse 9), the psalmist can’t stop remembering, even though those memories haunt him (verse 3).” (Chester 2024, 298)

The questions we see here are not a mistake; they are part of God's inspired word. He has provided us the words to ask Him about as we pray. Talk about love.

What we are being taught in this psalm, besides the fact that we can take everything to the Lord and wait on Him, because He is worthy and does indeed answer, is this. We are being given and taught here a framework for questions. This guides us away from those questions that lead us down a rabbit hole and instead, we have questions that as we begin it think on and roll them around a bit, the Holy Spirit begins



showing us in God's word the answers to them all. There is no wallowing in self-pity here. Honest questions for sure, but no woe is me.

And now follows some of the answers.

Psalm 77:11–15

"I shall remember the deeds of the LORD; I will certainly remember Your wonders of old. I will meditate on all Your work, And on Your deeds with thanksgiving. Your way, God, is holy; What god is great like our God? You are the God who works wonders; You have made known Your strength among the peoples. By Your power You have redeemed Your people, The sons of Jacob and Joseph. Selah" (NASB 2020)

We are being shown the key to getting through the darkness in our soul, the key is to think back on what the Lord has done for you.

How do I do that? Glad you asked.

If you want a practical way to do that, then just get a small notebook. As you spend time with the Lord praying and reading His word and come across something you have trouble understanding, lean into the Lord. You see, as a follower of Jesus, we all have the Holy Spirit in us and Jesus made a promise to us.

John 14:26

"But the Helper, the Holy Spirit whom the Father will send in My name, He will teach you all things, and remind you of all that I said to you." (NASB 2020)

That, as we look at it, is an invitation. You just read a verse you do not understand. Tell Him that and remind Him of John 14:26.

Jesus is saying the author of the book, the Holy Spirit, will teach us all things. So, remind Him of the promise and ask Him to teach you that verse you are struggling with.

Here is where the notebook comes into play. Under today's date, note the scripture you asked Him about and that you did indeed ask Him to teach you. Then leave a space to write down the date, time, as well as who or how it was answered, and what He taught you.

Here is why, when you hit that dark time and you too need to remember what God has done for you in the past, now you have your own documented notes of that in your life.

My wife is a list kinda girl. Everything gets its own list whether I want it to be on one or not. Before we ever met, she wrote down in a list what she and the Lord had agreed on for a husband. After we were married, she showed it to me. I was blown away as it sounded like she was writing about me, but when she wrote it, we had never even met. God does indeed work in our lives. The key, remembering.

For Asaph that involved going back mentally to the Exodus and all that the Lord did for the nation just in that. The giving of the Law, in fact he is alluding to the law here as he meditates on the Lord.

Exodus 15:11

"Who is like You among the gods, LORD? Who is like You, majestic in holiness, Awesome in praises, working wonders?" (NASB 2020)

For the remnant, this also would be good to recall and remember.



Deuteronomy 7:17–23

“If you say in your heart, ‘These nations are greater than I. How can I dispossess them?’ you shall not be afraid of them but you shall remember what the LORD your God did to Pharaoh and to all Egypt, the great trials that your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm, by which the LORD your God brought you out. So will the LORD your God do to all the peoples of whom you are afraid. Moreover, the LORD your God will send hornets among them, until those who are left and hide themselves from you are destroyed. You shall not be in dread of them, for the LORD your God is in your midst, a great and awesome God. The LORD your God will clear away these nations before you little by little. You may not make an end of them at once, lest the wild beasts grow too numerous for you. But the LORD your God will give them over to you and throw them into great confusion, until they are destroyed.” (ESV)

And as we meditate on the Lord and what He has done for us and for others in the past, we find ourselves moving towards worship, praise and thanksgiving.

Remember where Asaph was just a few verses ago. Now he has been reassured, even through the questions he asked, what the answer was for all of them.

Psalms 77:13–15

“Your way, God, is holy; What god is great like our God? You are the God who works wonders; You have made known Your strength among the peoples. By Your power You have redeemed Your people, The sons of Jacob and Joseph. Selah” (NASB 2020)

The answers to the questions, God is holy, God is great, God is our God and we have a personal relationship with this promise making and keeping God. God works wonders and His strength is known.

The entire planet knows of the strength of the God who we have a relationship with and who we worship. He is all powerful and tells the entire planet that on a regular basis. He is indeed the wonder working God. It is so obvious of His wonders as we look at His creation all around us. We see His wonders.

He is the one who personally entered space and time, intervening on behalf of His people who were in a helpless hopeless situation in Egypt and redeemed them. I think He can do that again for the remnant from the armies of the beast. With that, it is time to meditate and Asaph is not done yet remembering how God rescued His people from Egypt.

Psalms 77:16–20

“The waters saw You, God; The waters saw You, they were in anguish; The ocean depths also trembled. The clouds poured out water; The skies sounded out; Your arrows flashed here and there. The sound of Your thunder was in the whirlwind; The lightning lit up the world; The earth trembled and shook. Your way was in the sea And Your paths in the mighty waters, And Your footprints were not known. You led Your people like a flock By the hand of Moses and Aaron.” (NASB 2020)

The waters of the Red Sea were eyewitnesses to what it is God did when He parted the sea allowing His people to cross on dry land.

Spurgeon explains the poetic picture being created here for us by Asaph. “The water saw its God, but man refuses to discern him; it was afraid, but proud sinners are rebellious and fear not the Lord. “The depths also were troubled.” To their heart the floods were made afraid. Quiet caves of the sea, far down in the abyss, were moved with affright; and the lowest channels were left bare, as the water rushed away from its place, in terror of the God of Israel.” (Spurgeon n.d., 316)



What a contrast, Pharaoh was chasing God's people, God was using His creation at His control to save them.

What this also tells us is there was a bit more involved in the overthrow of the world's number one military of the time, Egypt, by the Lord. Not only the Red Sea being parted and the description of the water being in anguish over the command of God. But as Egypt moved, storms pouring rain on them as well as thunder and lightning. Members of the Egyptian military were not protected from the lightning or from the tornadoes being generated around the periphery of this as well. God is moving on behalf of His people and all of that taking place at once is frightening enough. But earthquakes apparently also manifested.

I find the description being given here by Asaph as he looks back to the Lord showing up at the Exodus and since he has already pointed forward to the remnant at the beginning of his prayer, we have seen much the same manifestation of nature again, being used by God, to judge the nations as well as protect His people, in the book of Revelation. The remnant will know exactly what He is talking about.

Contrast what we have just looked at with the seventh bowl judgment.

Revelation 16:17–21

"Finally the seventh angel poured out his bowl into the air and a loud voice came out of the temple from the throne, saying: 'It is done!' **Then there were flashes of lightning, roaring, and crashes of thunder, and there was a tremendous earthquake—an earthquake unequaled since humanity has been on the earth, so tremendous was that earthquake.** The great city was split into three parts and the cities of the nations collapsed. So Babylon the great was remembered before God, and was given the cup filled with the wine made of God's furious wrath. **Every island fled away and no mountains could be found. And gigantic hailstones, weighing about 100 pounds each, fell from heaven on people, but they blasphemed God because of the plague of hail, since it was so horrendous.**" (NET 2nd ed.)

At the time of the Exodus, God demonstrated His full and total control over creation as He rescued His people. When Jesus Christ returns again a second time at the end of the Great Tribulation, He too will once again demonstrate that as God, He has control over all of creation as He arrives to rescue His people.

Moses and Aaron were the ones who were leading the flock as they escaped from Egypt. Isaiah explains that to use beyond what Asaph here tells us.

Isaiah 63:11–14

"His people remembered the ancient times. Where is the one who brought them up out of the sea, along with the shepherd of his flock? **Where is the one who placed his holy Spirit among them, the one who made his majestic power available to Moses, who divided the water before them, gaining for himself a lasting reputation, who led them through the deep water? Like a horse running through the wilderness they did not stumble. As an animal that goes down into a valley to graze, so the Spirit of the LORD granted them rest. In this way you guided your people, gaining for yourself an honored reputation.**" (NET 2nd ed.)

He is Jesus Christ, and in the past, He worked through Moses, now God Himself in the person of Jesus Christ will achieve the final rescue and redemption of His people at the end of the Great Tribulation.

The psalm may seem to come to an abrupt end, but the implications of past history would be clear. The God who saved his people in such a wonderful way could do so yet again. (Harman 2011, 580)

Let's pray.



Works Cited

- Bartholomew, Craig G., and Ryan P. O'Dowd. 2011. *Old Testament Wisdom Literature: A Theological Introduction*. Downers Grove, IL: IVP Academic.
- Chester, Tim. 2024. *Psalms 42-89, The Hodder Bible Commentary*. Edited by Lee Gatiss. London: Hodder & Stoughton.
- Gingrich, Roy. 1995. *The Book of Psalms (Book Three)*. Vol. 3. Memphis, TN: Riverside Printing.
- Harman, Allan. 2011. *Psalms: A Mentor Commentary, Mentor Commentaries*. Vols. 1-2. Ross-shire: Mentor.
- Leupold, H. C. 1959. *Exposition of the Psalms*. Grand Rapids, MI: Baker book House.
- Mattoon, Rod. 2010. *Treasures from Luke, Treasures from Scripture Series*. Vol. 2. Springfield, IL: Rod Mattoon.
- Mitchell, Curtis C. 1977. *Praying Jesus' Way: A new approach to personal prayer*. Old Tappan, New Jersey: Fleming H. Revell Company.
- Spurgeon, C. H. n.d. *The Treasury of David: Psalms 56-87*. Vol. 3. London: Marshall Brothers.
- Tozer, A. W. 2015. *Tozer for the Christian Leader*. Chicago, IL: Moody Publishers.