

PSALM 77 vs 1

This is the 6th of 12 Psalms ascribed to Asaph, bearing this seer's name. In 2 Chronicles 29, Hezekiah ordered the Levites "to sing the words of David and of Asaph the seer" ... evidence the Spirit of God continues inspiring others to consider the ways of the Lord.

Divisions: It is proper that another music leader take his turn. The courts of the Lord should not be silent with the praise of our God. If we follow the Selahs – the musical interludes, the time to pause and reflect on what we just heard, we will find the troubled man of God pleading (1-3); we hear him lament and argue within himself (4-9); then his meditations run Godward (10-15) and close as in a vision to see the wonders of the Red Sea and wilderness – Charles Spurgeon.



For the Chief musician, according to Jeduthun.

A Psalm of Asaph,

¹ With my voice to God I cried out, with my voice to God; and He heard me.

² In the day of my distress, I sought the LORD: my hand outstretched in the night without ceasing: and my soul refused to be comforted.

³ I remember God, and am bothered: I sigh, and my spirit is overwhelmed.

Selah, pause and think about it; in this section, we find the Psalm has much sadness in it, but we may be sure it will end well, for it begins with a prayer, and prayer never has an ill issue. Notice the psalmist did not as many do, out of grief or impatience, accuse God of cruelty or tyranny, or utter blasphemous words which dishonor God. Asaph did not run to man but to the Lord, and to Him he went, not with studied, stately, stilted words, but with a cry, the natural, unaffected expression of pain. – Charles Spurgeon.

Days of trouble must be days of prayer; in days of inward trouble, especially when God seems to have withdrawn from us, we must seek Him and seek till we find Him. Those who are under trouble of mind, must not think to drink it away, or laugh it away, but pray it away – [Matthew Henry](#), 1662-1714.

⁴ You hold my eyes open: I am so troubled, I cannot speak.

⁵ I consider the days of old, years long ago;

⁶ remembering my song in the night: I meditate in my heart: and my spirit ponders.

⁷ Will the LORD throw away forever? will He be favorable no more?

⁸ Has His mercy ceased forever? will His promise fail until the end?

⁹ Has God forgotten to be gracious? has He in anger shut up His compassion?

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Selah, pause and think about it: words fail the man whose heart fails him. If no good was to be found in the present, memory ransacked the past to find consolation. It is our duty to search for comfort, and not in sullen laziness yield to despair. This duty requires diligence. To examine a man's self, to take the heart all in pieces as a watch, and see what is defective, this is not easy. Reflective acts are hardest. At times his spirit had a song for the darkest hour, but now he could only recall the strain as a departed memory. Has El, the Mighty One become great in everything but grace? – Charles Spurgeon.

To those who have always lived upon land, when first they set to sea, the winds, waves, and storms are more than terrible; but when they are a little beaten with the experience of tempests, their fears do change into resolution and courage. It is of no small use to remember that those things which vex our spirit, are not new, but have been in times before our days – Robert Baylie, before the House of Commons, 1643.

¹⁰ saying in my grief -- O the years of the right hand of the Most High.

¹¹ I will remember the work of YHWH: surely I will remember Your wonders of old;

¹² and I will meditate on all Your works, and talk of Your deeds.

¹³ O God, devotion is Your way: what god is great like our God?

¹⁴ You are the God working wonders: You declare among the people Your might;

¹⁵ You redeemed with strength Your people, the sons of Jacob and Joseph.

Selah, think about it: he has won the day, he talks reasonably now, and surveys the field with a cooler mind. He confesses that unbelief is a weakness, this is my appointed sorrow; but I will bear it without complaint. In the holy place we understand our God, and rest assured that all His ways are just and right. When we cannot trace His way, because "it is through the sea" it is a rich consolation that we can at least trust His way. God alone is Almighty. It is His peculiar choice to work marvels: it is no new or strange thing with Him, it is according to His need and use. – Charles Spurgeon.

Faith has a good memory and can tell many stories of ancient mercies; and when his present meal falls short, it can entertain the soul with a cold dish, and not complain that God keeps a bad house. All God's works are wonderful. Wonderful that the Spirit strives with man; wonderful that God should bear with His backsliding; wonderful that God should love him despite his pollution; wonderful that God should persist in saving him. – Henry Melville, 1798-1871

¹⁶ The waters saw You, O God, the waters saw You and feared: the deep also trembled.

¹⁷ The clouds poured out water: the skies sent out a roar: Your missiles also flashed.

¹⁸ The voice of Your thunder was in the storm: Your lightning lit the world: the earth trembled and shook.

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¹⁹ Your way was in the sea, and Your path through great waters, and Your footsteps were not known.

²⁰ You led Your people like a flock by the hand of Moses and Aaron / one last time pause, and think about it: as if conscious of its Maker's presence, the sea was ready to flee before Him. Though it is thought the concept is highly poetical, the Psalmist has the scene before his mind's eye and describes it gloriously. The water saw its God, but man refuses to discern Him; the great deeps were afraid, but the proud are rebellious and do not fear the Lord. What a transition from tempest to peace, from wrath to love. The smiter of Egypt was the shepherd of Israel. He drove His foes before Him; but went before His people. – Charles Spurgeon.

As soon as the whole Egyptian army was within it, the sea flowed to its own place, and came down with a torrent raised by the storms of wind, and dreadful thunders and lightning, with flashes of fire; and encompassed the Egyptians. And thus all these men perished, so there was no one left to be a messenger of this calamity to the rest of the Egyptians – Josephus, roman historian, 37-100 AD

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