

# Music to My Ears

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 07 October 2007

Preacher: Paul Barker

[ 0 : 00 ] By your word, Lord God, lead us in the everlasting way that we may obey and trust in you and the Lord Jesus Christ. Amen. Please be seated and you may like to open your Bibles to page 165 to the reading from Deuteronomy.

We're almost at the end of our sermons this year from the book of Deuteronomy. Next week we'll look at the last chapter and we come to the song of Moses.

Remember that in Deuteronomy, Israel is standing on the edge of the promised land on the side of the Jordan River in effect in the plains of Moab, looking across to the land of milk and honey, the land promised by God.

Moses is about to die and we saw last week the commissioning of Joshua to be his successor. Now it's the sense in which this would be a great time for a song, a great time for a song of praise to rouse the troops before they go down and cross the Jordan River and enter the land.

Now if you were the musical worship conductor or whatever, what song would you pick? I guess Guide Me, O My Great Jehovah would be a pretty good one. Land Me Safe on Canaan's Side, Milk and Honey and all those sorts of things.

[ 1 : 15 ] Songs of praises I will ever sing to thee. I'm not suggesting that just because it's the Rugby World Cup on at the moment. It's not a bad hymn to think in terms of moving across the Jordan River into the land of Canaan, a hymn of victory, of praise, of joy, something that will be in a sense patriotic and rousing.

Well songs of course can be very rousing and very stirring. They're great aids for teaching. It's why it's good to teach children songs because they learn hopefully truthful things from them.

Songs of course instill fervour and enthusiasm, patriotism and so on. I'm sure Bizet never expected the music he wrote decades and decades ago to be sung so often in the last week, even if he might have cringed at the translation.

Some of you are thinking what on earth am I talking about but the Geelong theme club music is from Bizet's Carmen Opera. Terrible lyrics but anyway.

Well some lyrics of some songs do shock. And this song in Deuteronomy 32 shocks. It's meant to shock.

[ 2 : 27 ] You might expect a song at the end of Deuteronomy, poised on the promised land, to be a song like Guide Me O My Great Jehovah. But where we expect optimism and victory and triumph, joy, we find in this hymn or song failure, sin, judgment, indictment, rebuke, defeat.

Deuteronomy 32 is a shocking song. And in chapter 31 where Moses is instructed to write down the words of this song and to teach it to Israel, the song comes from God but Moses is the mediator of it being written and taught.

It is a witness against Israel. It's a statement in advance of Israel's future failure. So it's not a song that looks back so much as looks forward to the failure of Israel in the land.

The song is one of God's ways of teaching and warning. And it does that in a sense by shocking, jolting, jarring our senses so that we actually pay attention to what is being sung.

Well, the song begins innocuously enough. It looks like a straightforward hymn of praise. Heaven and earth are called in verse 1 to hear the words of the song. Heaven and earth meaning in effect everything, everyone.

[ 3 : 53 ] One of the themes of this song is God's universal sovereignty. So give ear, O heavens, and I will speak. Let the earth hear the words of my mouth.

Let everything hear the word of God that's about to be sung or is being sung. God's teaching that this song is part of is life-giving.

In verse 2, may my teaching drop like the rain, my speech condense like the dew, the gentle rain on grass like showers on new growth. So we're expecting something that will be edifying and something that will be life-giving.

For I will proclaim the name of the Lord. And to proclaim the name of the Lord focuses on the name of literally Yahweh. Lord is in capital letters.

Yahweh or Jehovah is the covenant name of God revealed to Moses back in Exodus 3. A name that in a sense denotes the strong relational link between God and Israel.

[ 4 : 51 ] And as I've said before in sermons, it's a bit like God initially being like Mr. Jones and saying to Israel, but we're in a friendship here so you can call me Fred. Well, God is the almighty God.

And he said to Israel, you can call me Yahweh, Jehovah. So the proclaiming of the name of the Lord is focusing on God's name. But it also focuses on his character.

Name denotes character. So the universal sovereign freedom of almighty God, which is what the word Yahweh is really on about. I am who I am. I will be who I will be.

Ascribe greatness to our God, the rock. His work is perfect. And all his ways are just. A faithful God without deceit. Just and upright is he.

They're parts of the characteristics or the character of the God who is being proclaimed. The rock, which is a common metaphor in the scriptures, denotes not God's hardness, but his dependability.

[ 5 : 56 ] His reliability, a firm foundation on which we can stand and rest secure. God is powerful. He's perfect.

He's morally upright. That's all part of the character of God that is being proclaimed in verses 3 and in verse 4 as well. Now all of that makes the next verse all the more shocking.

Yet his degenerate children have dealt falsely with him. A perverse and crooked generation.

It's one thing to be perverse and sin. It's even worse when that comes from an intimate relationship. Notice how Israel in verse 5 are God's children.

God is their parent. A heavenly father in effect. We often think of the New Testament as being where we hear it taught that God is our father and through God's spirit we can call God our father or Abba father.

[ 7 : 00 ] But actually the idea of God being like a parent or father for his people is an Old Testament theme as well. It goes back indeed to Exodus 4 to the calling of Moses. And here it is again.

We've seen it earlier in Deuteronomy in chapter 8. That God is like a father who disciplines his children. But here Israel as God's children are degenerate children.

They've dealt falsely with him. They're perverse and crooked. Where God is faithful, dependable, just and upright. Shock, horror, his children are perverse and crooked.

Not dependable. They're faithless. And so the juxtaposition of this idea heightens the awfulness of Israel's sin. It's not just that they're bad.

It's not just that they've rebelled against an almighty God. But they've rebelled against the God who is their father. How much worse indeed is that?

[ 8 : 01 ] This week and in recent weeks. I guess we've been saddened and horrified. At hearing the details of the trial of Robert Farquharson. It's bad enough to imagine killing three little boys.

But to kill them when they're your own children. Assuming that the guilty verdict is real and right. Is atrocious. That's awful.

That's terrible. The family relationship makes his crime even worse it seems to me. Now it's the other way around here.

Here is Israel acting perversely and crookedly. How much worse. Because they're doing that to a God who is their father. A God who has brought them into an intimate relationship with him.

Not just a remote God. That's bad enough. But their sin is heightened. It's even more culpable. Because of the relationship that lies behind it.

[ 9 : 03 ] Well as we've seen the Farquharson court case unfold in the last few weeks. In effect Deuteronomy 32 is a little bit structured like a court case. The opening exhortation in verse 1 is in effect to the witnesses.

You might even say to the jury in a sense. Give ear oh heavens. Let the earth hear. Heavens and earth you're being called here to be witnesses. Something that we found earlier in Deuteronomy chapters 4 and chapter 30.

Which we saw a couple of weeks ago. Where heaven and earth are witnesses of the relationship between God and Israel. Okay the witnesses. We've called you in. And now we introduce the in effect the person who's been wronged.

That is God. And a basic summary statement of the fact that these children Israel who are on trial here. Are degenerate. And that relationship that's been spoiled.

Is shown in verse 6. Is this how you repay God? Is in effect what verse 6 says. You foolish and senseless people. Is he not your father who created you?

[ 10 : 06 ] Who made you and established you? Is that the way you treat your father? Well then comes the prosecutor's speech. And like in a court case. They would give the background leading up.

And here the background. Is from verse 7 to 14. It's not yet leveling the charges. But in a sense putting them in some context.

Verse 7. Remember the days of old. Consider the years long past. Ask your father. He'll inform you. Your elders they'll tell you. That is.

It's going to say what God has done in the past. And it's doing so in a way that makes it clear that Israel has no excuse in ignorance. They ought to know.

And ought to have known. The relationship they have. And have had. With almighty God. In the past. Remember is not just a cognitive memory. As we've seen in earlier chapters like chapter 8.

[ 11 : 06 ] Memory in the Bible as well as in Deuteronomy. Is about remembering so that we faithfully obey in response. In response. Now what is it that God has done in the past? Well firstly he's chosen Israel.

That's in verses 8 and 9. When the most high apportioned the nations. When he divided humankind. He fixed the boundaries of the peoples according to the number of the gods.

Now it's an odd verse. This is a highly contentious verse in a way. About the translation at the end of the verse. According to the number of the gods. Well the Bible makes it clear that there's actually only one God.

The translation is disputed. Probably the theme behind it. And in a couple of other spots in the Bible. You get the expression.

The sons of gods. Meaning angels. Probably what's behind this idea is that. God is sovereign over all the nations. And he's allocated different nations and different lands.

[ 12 : 01 ] We actually saw hints of that in chapter 2. And in a sense over those countries. He's perhaps put heavenly beings like angels. As a sort of mediator over them. But the point of this verse is actually verse 9.

The Lord's own portion was his people. Jacob. Or name for Israel that is. His allotted share. That is God sort of set up all the nations. His universal over them all.

But a special privileged position is given to Israel. God will deal with them personally. He doesn't just put a heavenly being over them. Or something like that.

God's special portion is Israel. Now these two verses are emphasizing the choice of Israel. That's what God has done for Israel. This is a special relationship we're talking about.

But it's in the context of the sovereignty of God over all the nations. There are no other gods. God is sovereign. And yet. He's chosen Israel. To be his special people.

[ 12 : 58 ] Then it moves on to how he's acted in history. In verse 10 it talks about the wilderness. That's about to end with the book of Deuteronomy in effect.

He sustained Israel in a desert land. In a howling wilderness waste. He shielded him. Cared for him. Guarded him. As the apple of his eye. Well all through 40 years in the wilderness.

God did provide for Israel. Miraculously. Many times. Manna from heaven. Water from a rock. And so on. And notice again the special relationship. The apple of his eye.

There is tender affection being expressed by God here. Or at least God's prosecutor in this court case. About Israel. We're not dealing with remote relationships.

We're dealing with a treasured relationship. Not only the wilderness. But then it talks about God taking them to the land. Uses the image of an eagle.

[ 13 : 53 ] Something that's used elsewhere. To talk about God taking Israel to the promised land as well. As an eagle stirs up its nest. And hovers over its young. As it spreads its wings.

And takes them up. And bears them aloft on its pinions. The Lord alone guided him. No foreign God was with him. He set him atop the heights of the land. Pictures of God being like an eagle.

With little baby eagle. And looking after. Protecting. Guiding. Carrying. All the way to the eagle's nest. The land. The treasured land. The promised land of God.

It's a beautiful and poignant picture. Again emphasizing that it is God alone who's done that. No other gods have done that. It is God's work for Israel. And then in the land.

Has lavished upon Israel. The abundance of the land. That's the rest of verse 13 and 14. He fed him with the produce of the field. He nursed him with honey from the crags.

[ 14 : 47 ] With oil from flinty rock. Curds from the herd. And milk from the flock. With fat of lambs and rams. Bashan bulls and goats. Together with the choicest wheat. You drank fine wine from the blood of grapes.

That's what God's done. He's lavished upon Israel. The bounty of the land of milk and honey. Remember this song and hymn is spoken in advance. Of what will happen in the future.

The hymns in the past tense. In a sense throwing you into the future. Looking back on Israel's history in the land. In effect. What these verses are saying.

Is that Israel. Is without excuse. It has no mitigating circumstances. It can't say that. Well yes we've rebelled against God. Because he was pretty mean to us.

It can't say we've rebelled against God. Because he let us down. He was faithful. He didn't take us to where he wanted to take us to. Or promised to. Not at all. God has been utterly dependable and faithful. Those verses I've just read.

[ 15 : 45 ] From verse 8 through to 14. In effect show us that God is the rock. That the words of verse 4 are true. He's a faithful God. Just and upright. He's delivered what he promised to deliver.

Israel. Is without excuse. Well now comes the indictment against Israel. That's the background. The lead up. In effect from the prosecutor's speech.

And now we come to the actual indictment from verse 15 to 18. Jacob. Another word for Israel. Ate his fill. Jeshurun.

Another poetic name for Israel. Grew fat. And kicked. You grew fat. Bloated. And gorged. It's a picture of the abundance and the plenty of the land.

But it's dangerous prosperity. As indeed chapter 8. In a prose way. Rather than poetic way. Emphasized as well. He abandoned God who made him.

[ 16 : 45 ] And scoffed at the rock of his salvation. They made him jealous with strange gods. With abhorrent things they provoked him. They sacrificed to demons. Not God. To deities they'd never known.

To new ones recently arrived. Whom your ancestors had not feared. From their position of complacency. From their fat bellies of the land.

Their lazing around in sort of sumptuous prosperity. Israel has drifted into idolatry. To the worship of other gods. And that's led them then in verse 18.

To being contemptuous. Of God himself. You are unmindful of the rock that bore you. A bit of a mix of metaphors of course. But God is here like the mother who bore Israel as the child.

You forgot the God. Who gave you birth. Oh if it's a capital offense. For an Israelite to dishonor their parents. As the Ten Commandments tell us. How much worse it is.

[ 17 : 45 ] To show contempt and dishonor. For your heavenly parent. Almighty God himself. My guess is that when we think of idolatry. Which the Bible mentions so often.

In the Old Testament especially. We sort of think. Well that's a bit primitive. You know the idolatry of the ancient times. They put their little statues on their mantelpiece. And a few votive candles or offerings.

Or a sacrifice. And so. That's not us. That's not our risk. Our danger is thinking that idolatry is an Old Testament problem.

But idolatry is investing our value. In say our family or our children. Idolatry is investing our security in our house.

Or our health. Or our wealth. Idolatry is when we invest our significance in our job. Or promotion.

[ 18 : 40 ] Idolatry is when we bank our self-esteem. On our clothes. Or our haircuts. Or our figure. Or diet. Idolatry is when we rely on anything. Other than God. And the danger for Israel.

And the danger for Israel. And the danger for us. Is that we're drawn to idolatry. Time and time. And time again. The picture of verse 15.

Is actually a significant warning. I should think. To a prosperous society like ours. Jeshurun ate his fill. Sorry. Jacob ate his fill.

Jeshurun grew fat and kicked. You grew fat. Bloated. And gorged. In a society that's. Overweight. Rich.

[ 19 : 35 ] Wealthy. Full of everything really that it could ever want. And more. That it doesn't really need. It's a picture of. Us in a way. And it's warning us of the dangers.

Of our own lives. How easy it is to place our trust. And in effect. Reliance. Upon something other. Than almighty God.

Well God having. Spoken the indictment. Of what Israel has done. Going to idolatry. Now issues his sentence. In verses 19 to 26.

The Lord saw it. And was jealous. Jealous. Not. In the sinful way. Of jealous of something. That somebody else has. That's envy.

But jealous. Because the devotion. Of his people. Is meant for. For him alone. Like the jealousy. Of a husband. Or wife. For their spouse. The right. And proper.

[ 20 : 34 ] Exclusive. Devotion. That's God's jealousy. The Lord saw it. And was jealous. He spurned. His sons. And daughters. Again.

Heightening. The. The sense of intimacy. In this relationship. That's been broken. By Israel's sin. He said. I will hide. My face. From them. Well.

That's a terrible statement. Of judgment. We often think. That judgment. Will be when God intervenes. When he acts. And speaks. But many times.

In scripture. The judgment. Of God. Is portrayed. In even more horrific. Terms. When it's God. Who. Does not speak. When God. Hides his face. When God. Retreats.

When God. Is silent. And he lets Israel. Or he lets the sinners. Or he lets his people. Pursue. The course. That they've chosen. To take.

[ 21 : 29 ] Like in Romans. When he. Hands them over. To the sins. That they're pursuing. When God. In a sense. Hides his face. And holds back. That's God's judgment.

And it's terrifying. You see. It's actually in mercy. When God warns us. And warns us. And warns us. Again. Not to continue. Down a path of sin. That's merciful.

But when God. Hides his face. And withdraws. That's a sentence. Of judgment. And that's what he says. He'll do here. I'll hide my face.

From them. I will see. What their end. Will be. For they're a perverse. Generation. Children. In whom. There is no. Faithfulness. God is the rock. Who's faithful. In them. There is no. Faithfulness.

They made me. Jealous. With what is no. God. Provoked me. With their idols. So I will make them. Jealous. With what is no. People. Provoke them.

[ 22 : 27 ] With a foolish. Nation. What God is saying. Here is actually. A bit sarcastic. And ironic. In a way. They've pursued. Idols. That are actually. No gods.

It's a mocking. Term. They've pursued. Something that's. Empty. Really. So. God says. Well. If that's the way. They want it. I'm going to overcome. Them. With an enemy. Nation.

Who is really. Not a people. That is not. God's people. And that. As they have made. Me jealous. Because they've pursued. Other gods. And not pursued. Me. Well.

I'm going to make. Them jealous. Because the nations. That overpower. Them. That are no. Nations. Really. They will be rich. And wealthy. And inhabit the land. And that'll make. My people. Jealous.

Now this theme gets developed. In Romans. Nine to eleven. Part of which we heard. In Romans ten. As our second reading. Where God actually uses. This provoking.

[ 23 : 20 ] Israel. To jealousy. In order somehow. To bring them back. To himself. As part of his mission. Or gospel strategy. Here. It's simply.

Really. A statement. Of judgment. And then. Verses. Twenty. Two. To twenty. Five. Speak about. The. Covenant. Curses. Of chapter. Twenty.

Eight. That we saw. A few. Weeks ago. Will now. Come upon. Israel. A fire. Is kindled. By my. Anger. And burns. To the depths. Of shield. Don't think. That when God. Hides his.

Hides his face. He's indifferent. But he's burning. With anger. At the sin. That he's. Confronted with. It devours. The earth. And it's. Increase.

It sets on fire. The foundations. Of the mountains. I'll heap. Disasters. Upon them. Spend my. Arrows. Against them. Wasting hunger. Burning consumption. Bitter pestilence. The teeth of beasts.

[ 24 : 12 ] I'll send against them. With venom of things. Crawling in the dust. In the street. The sword. Shall bereave. And in the chambers. Terror. For young man. And woman alike. Nursing child.

And old. Gray head. Famine. Plague. Beast. Sword. Exile. All the curses. Of the covenant. Not unlike really. The rebellious son.

In the children's story. Today. As well. And it culminates. In verse 26. In exile. I thought. To scatter them. And blot out. The memory of them. From humankind. And as we know.

From Old Testament history. These words. Are indeed. Prophetic. Because. 700 years later. Half of Israel. The northern half. Was exiled. By the Assyrians. Another 140 years later.

The rest of Israel. Was exiled. By the Babylonians. For all their sins. For not heeding. The warnings. What a pathetic tragedy.

[ 25 : 08 ] Israel's history. Will be. All of it deserved. And indeed. All of it expected. Could be the end of the story.

586 BC. The temple of Jerusalem. Was destroyed. The rest of Israel. Exiled into Babylon. And. Could be the end. Because the Old Testament.

Doesn't end there. The Bible. Doesn't end there. This song. Doesn't end there. The very next word. Of the song. In verse 27. Is but. All of that sentence. Is deserved.

And justified. Israel. Could well. Have been obliterated. Forever. But. If God's people. Get their just desserts. There would be nothing.

God's mercy though. Is not simply. A soft spot. For Israel. He doesn't simply say. Well. I quite like Israel. Really. So. Let's look. Let's ignore all this. Let's. Let's just put it to one side.

[ 26 : 06 ] God's not like that. That would compromise. God's moral. Integrity. The reason. God chose Israel. And lavished. His attention. On Israel. Out of all those other nations.

Mentioned back in verse 8. Is not because. He just wants to pamper. Israel. And spoil it. Like a little kid. But rather. He chooses Israel. For the sake of his glory.

Amongst all the nations. So that through Israel. The other nations. Will come to God. And the other nations. Will worship God. And the other nations. Will give glory to God. That was his whole point. That's still God's purpose.

As he judges Israel. God's not going to obliterate Israel. And send them to. Extinction or annihilation. And his purposes. Would fall apart. God still wants.

The nations. To bring him. Glory. And honor. And praise. And that's why. Verse 27. Begins. With a but.

[ 27 : 01 ] But. I feared provocation. By the enemy. For their adversaries. Might misunderstand. And say. Our hand is triumphant. It was not the Lord. Who did all this.

And that's indeed. What happened. When the Assyrians. Defeated the northern part. Of Israel. And conquered many. Of the southern. Kingdom cities. Their boasts. Were heard around the world.

You can still see them today. In the British Museum. In London. There's a great room. That's set aside. For what's called. The reliefs. From Lachish. A Jewish.

Judah city. Defeated by Sennacherib. And in these basalt reliefs. You can get the picture. Of the victory. They were found. In Sennacherib's palace. In ancient Assyria. Now in London.

It's the boast. Of a nation. That says. We've done it. We're great. We're the greatest. Ancient Babylon. Exactly the same. They thought. They were great. And they were the greatest.

[ 27 : 56 ] That their gods. Had triumphed. Over the God of Israel. But this song says. These adversaries. They're foolish. They don't see. That it's actually.

Israel's God. That has brought about. Israel's defeat. They don't see. That they are actually. Under the hand. Of the sovereign God. Of Israel. They think. They are great.

They're foolish. And what will happen. Is that they will mock God. They'll say. Israel's God's nothing. Forget about Israel's God. We've defeated him. He's gone. He's nothing. It's exactly what we find.

In modern Australia. As it looks at the church today. And thinks the church is weak. And crumbling. And failing. And divided internally. It mocks. Our God. It thinks our God is nothing.

A made up fiction. We've seen it this year. In books. Television programs. Articles in the paper. Letters to the editor. And so on. The mockery of almighty God.

[ 28 : 55 ] Because of the failure and weakness of God's people. And that's what God is contemplating here. In verse 27 onwards. God will not tolerate the mockery of other nations.

Just as he will not tolerate the sin of his own people. And so then. He goes on to say. That he will act over these enemies. So that his glory and honor.

Is seen. So he pronounces his verdict. Yes. The just deserts for Israel are. Exile. Destruction. That's what they deserve.

But. God does not want to contemplate. The mockery and boastful. Taunts. Of the enemies he uses to defeat Israel. These enemies are foolish.

See the end of verse 31. Or in verse 31. Indeed. Their rock is not like our rock. Our enemies are fools. Verse 35. God's sentence.

[ 29 : 55 ] Vengeance is mine. And recompense. For the time when their foot shall slip. Because the day of their calamity is at hand. Their doom comes swiftly.

That is the enemies. Who will triumph over Israel. Bringing judgment on Israel. They themselves. Will be under the judgment of God. The time is coming when their foot shall slip.

It says. Their day of calamity is coming as well. Indeed. Verse 36. The Lord will vindicate his people. He'll have compassion on his servants. When he sees that their power is gone.

Neither bond. Nor free remaining. Why will God work this way? What a convoluted way it seems to be that God works. He does it very deliberately.

Strange though it may be to our senses. He will say in verse 37. Where are their gods? The rock in which they took refuge. Who ate the fat of their sacrifices.

[ 30 : 51 ] And drank the wine of their libations. Let them rise up and help you. Let them be your protection. And of course they don't. They're no gods. You see the point of it all.

Is to show that it is God alone who is sovereign. The song in one way climaxes in verse 39. See now that I. Even I am he.

There is no God besides me. I kill and I make alive. I wound and I heal. And no one can deliver from my hand. God is God. God alone is God.

There are no other gods. That's why God is working the way he does in history. As this song is telling us. Yes he brings judgment. But he also brings mercy.

And he does it in a way. That makes it clear that he and he alone is God. To be worshipped. Not just by Israel. But by people of all nations.

[ 31 : 52 ] That's what God is on about. That's the conclusion. In effect from history. Verse 39. I. Even I am he. There is no God.

Besides me. That's why this psalm. Or song ends in verse 43. Praise. Oh heavens. His people. Worship him. All you gods.

All you peoples perhaps. That is. That is. It's a call to the whole universe. To worship the one God. The God of Israel. That's what God's purpose is. It's why he chose Israel.

It's why he acts in judgment. It's why he acts in mercy. For he will avenge the blood of his children. And take vengeance on his adversaries. He'll repay those who hate him. And cleanse the land.

For his people. The very end. Of that little verse. Almost lost really. In the climax of a call to praise.

[ 32 : 51 ] God knows that more needs to be done. For the world to bring him glory. He will cleanse the land. For his people. It's a hint.

Of atonement. Really. It's a hint of dealing with sin. God is not just ignoring. Or pushing to one side. The sins of ancient Israel. That would compromise his moral integrity.

But he will act to cleanse. The land of sin. And of course he does that. Not in Old Testament times. But in you. He does that in the death.

And resurrection. Of his own son Jesus Christ. This is actually a gospel song. It's full of judgment.

Against Israel. And against Israel's enemies. Against God's enemies. But it's a gospel song. Because it draws the world. It draws the nations of the world.

[ 33 : 47 ] To worship almighty God. See God desires that. All the world will bring him glory and honor. It's not about our benefit. But his glory.

It's why he acts as he does. With mercy and judgment. It's why he'll give his people. Hearts to trust and obey him. It's why he'll cleanse the land. At the end of verse 43. It's why he sends the Lord Jesus Christ.

And though this song is a. An indictment against Israel. In a sort of courtroom type setting. It's a gospel song. Because the outcome from judgment.

Is the rise of salvation. And mercy. This song acknowledges the uniqueness of God. The sovereign power of God. The freedom of God. The incomparability of God.

The freedom of God to extend mercy where he will. And in the end the conclusion is that I even I am he. There is no God besides me. Salvation belongs to God.

[ 34 : 48 ] And to God alone. Praise oh heavens. His people worship him. Everybody. Amen. Amen.