

Psalm 80

A Plea to the Shepherd of Israel to Resume His Protection of Israel, His Vine

For the choir director; *set to* El Shoshannim; Eduth. A Psalm of Asaph.

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A1 A PLEA TO ELOHIM, SHEPHERD OF ISRAEL, FOR GLORIOUS, POWERFUL, BENEVOLENT SALVATION 80:1-3

B1 A Plea for Glorious Salvation 80:1-2

C1 The Shepherd of Israel Implored to Demonstrate His Glory 80:1

D1 Shepherd

E1 {1} Oh, give ear, Shepherd of Israel,¹

E2 You who lead Joseph like a flock;

D2 King: You who are enthroned *above* the cherubim, shine forth!

C2 The Plea for Powerful Salvation 80:2

D1 Power to be displayed throughout Israel: {2} Before Ephraim and Benjamin and Manasseh, stir up Your power

D2 Salvation: And come to save us!

B2 First Refrain: A Plea to Elohim 80:3

C1 A Plea to Elohim for Restoration: {3} O God, restore us

C2 A Plea for Benevolent Glory: And cause Your face to shine *upon us*,

C3 An Assurance of Salvation: and we will be saved.

¹ 80:1 - Shepherd of Israel: Obviously, a reference to God (Elohim, see 80:3; also Yahweh, see Ps. 23:1). In the New Testament, Jesus identified Himself as the Good Shepherd (John 10:11, 14). Peter identified Jesus as the Chief Shepherd (1 Pet. 5:4).

A2 A LAMENT TO GOD FOR HIS ANGRY HUMILIATION OF ISRAEL 80:4-7

B1 A Lament to Yahweh Elohim of Troops 80:4-6

C1 Questioning His Interminable Anger 80:4

D1 His title: {4} O LORD God *of hosts*,²

D2 His disregard of Israel's prayers: How long will You be angry with the prayer of Your people?

C2 Observing the Sorrow He Has Caused 80:5

D1 {5} You have fed them with the bread of tears,

D2 And You have made them to drink tears in large measure.

C3 Observing the Humiliation He Has Caused 80:6

D1 Through hostility: {6} You make us an object of contention to our neighbors,

D2 Through ridicule: And our enemies laugh among themselves.

B2 Second Refrain: A Plea to Elohim of Troops 80:7

C1 A Plea to Elohim of Troops for Restoration: {7} O God *of hosts*, restore us

C2 A Plea for Benevolent Glory: And cause Your face to shine *upon us*,

C3 An Assurance of Salvation: and we will be saved.

² 80:4 - hosts: A military term (tsaba' - 6635) referring to armed troops, here and in vv. 7, 14, and 19, God's heavenly army of angels which aided and abetted Israel in conquering the land. Hosts as a title for Elohim or Yahweh Elohim occurs infrequently in psalms (15 X). Only Psalm 84 has as many occurrences. I have supplied the emphasis in Psalm 80 to highlight its usage.

Hosts as a title for Elohim / Yahweh in the Psalms: 24:10; 46:10, 11; 48:8; 59:5; 69:6; 80:4, 7, 14, 19; 84:1, 3, 8, 12; 89:8.

Hosts in the Psalms used otherwise: stars (33:6); Israel's armies (44:9; 60:10; 108:11); women rejoicing (68:11); armies of enemy kings (68:12); angels (103:21; 148:2).

A3 A METAPHOR DEPICTING YAHWEH ELOHIM OF TROOPS' CARE FOR AND SUBSEQUENT ABANDONMENT OF ISRAEL, HIS VINE; A PLEA FOR RESUMED BLESSING THROUGH THE SON OF MAN 80:8-19

B1 Elohim of Troops' Vine 80:8-16

- C1 The Exodus – God's Deliverance of Israel from Egypt: {8} You removed a vine from Egypt; 80:8a
- C2 God's Expulsion of the Amorites and Planting of Israel in Canaan 80:8b-9
 - D1 Expelling the nations: You drove out the nations 80:8b
 - D2 Depositing Israel: and planted it.
 - D3 Expelling the nations: {9} You cleared *the ground* before it,
 - D4 Israel's possession of the Promised Land: And it took deep root and filled the land. 80:9
- C3 The Expansion of Israel 80:10-11
 - D1 To the mountains of Judea in the south; {10} The mountains were covered with its shadow,
 - D2 To the cedars of Lebanon in the north: And the cedars of God with its boughs.
 - D3 To the Mediterranean on the west: {11} It was sending out its branches to the sea
 - D4 To the Euphrates River on the east: And its shoots to the River.
- C4 Asaph's Questioning God's Abandonment of Israel 80:12-13
 - D1 Withdrawing His protection; {12} Why have You broken down its hedges, 80:12a
 - D2 Making Israel vulnerable to invasion and pillaging 80:12b-13
 - E1 Metaphorical description of the process; So that all who pass *that way* pick its *fruit*? 80:12b
 - E2 Metaphorical description of Israel's enemies 80:13
 - F1 {13} A boar from the forest eats it away
 - F2 And whatever moves in the field feeds on it.

- C5 Asaph's Prayer that Elohim of Troops Might Tend His Vine 80:14-16
- D1 The Person of his appeal – Elohim of Troops: *{14}* O God of **hosts**,³ turn again now, we beseech You;
- D2 The object of his appeal – this vine: Look down from heaven and see, and take care of this vine,
- D3 His identification of the vine 80:15
- E1 The shoot you have planted: *{15}* Even the shoot which Your right hand has planted,
- E2 The son whom You have strengthened: And on the son⁴ whom You have strengthened for Yourself.
- D4 His description of the vine / nation / [Son]
- E1 *{16}* It is burned with fire, it is cut down;
- E2 They perish at the rebuke of Your countenance.

B2 Plea and Promise 80:17-18

- C1 Plea for Blessing upon the Son of Man [Israel; ultimately Messiah] 80:17
- D1 *{17}* Let Your hand be upon the man of Your right hand,⁵
- D2 Upon the son of man whom You made strong for Yourself.

³ 80:14 - God of hosts (Elohim of Troops): Since Elohim's heavenly angelic armies had formed the hedge previously protecting Israel, the vine, but now withdrawn (80:12), Asaph is hinting that God should reinstate His heavenly army and resume protecting Israel so she may once again prosper as God's vine.

⁴ 80:15 - son: Literal Heb. Here, "son" could mean the offspring of the vine. Thus, it could mean a branch as indicating the offspring of the vine. It could thus refer to the nation of Israel extant in Asaph's day. But from a long-term prophetic point of view, it seems to me it refers to the Ultimate Branch, Jesus, the Person / Mechanism by whom and only by whom the Nation can ultimately be redeemed. According to 80:16 the vine (and the Son) have perished by Elohim's command. Thus the Son was slain by the Father's decree, but for the redemption of the nation and of humanity at large, if they will but believe on the Son. (See also Allen P. Ross, *The Bible Knowledge Commentary [TBKC]*.)

⁵ 80:17 - man of your right hand: (*ish yeminecha*) - a pun calling to mind Benjamin (*binyamin*), which means "Son of the right hand," and which stands for the whole nation. The change from son to man in the first line, however, plus the reference to the son of man in the second, lends itself to the interpretation that the ultimate fulfillment, whether or not Asaph was cognizant of it, is Jesus the Messiah. Ultimate blessing upon Israel awaits the return of the Messiah and Israel's acceptance of Him (Zech 12:10; 13:1; 14:4, 9-11; Isa. 2:1-4; 11:1-9; 60; 61:2b-11; 62:1-7; 65:16-25; 66:10-14, 19-23, etc.).

C2 Promise, Plea, Promise 80:18

D1 Promise: {18} Then we shall not turn back from You;

D2 Plea: Revive us,

D3 Promise: and we will call upon Your name.

B3 Third Refrain: A Plea to Yahweh Elohim of Troops 80:19

C1 A Plea to Yahweh Elohim of Troops for Restoration: {19} O LORD God
of hosts, restore us

C2 A Plea for Benevolent Glory: And cause Your face to shine *upon us*,

C3 An Assurance of Salvation: and we will be saved.

EXPANDED ANALYSIS OF PSALM 80

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Condensed Outline of Psalm 80
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