

19-Psalms-45-Transcript

[Music]

good

so

[Music]

oh

well good evening brethren and welcome
to another wednesday night bible study
if you were looking for music to play on
the sabbath

you certainly could not go wrong by
playing

handel's messiah it's some beautiful
exquisite music

the book of isaiah put to fine music
and that song in particular is very
relevant to this evening the lyrics
that the glory of the lord shall be
revealed

and all flesh shall see it together
we're going to get into psalm 92 and 93.
psalm 92 is the psalm that's dedicated
to the sabbath

psalm 93 begins a really psalm 92 begins
the enthronement psalms that will take
us through it leave to psalm 199
and part of the central part of book 4
that we're studying

and really a central part of the saltery
so let's open with the word of prayer
and then we'll unpack these two psalms
this evening god willing

our heavenly father we come before you
lord we praise you

we just thank you god for your
faithfulness we thank you god for your
wisdom

we thank you for jesus christ and thank
you god for our faith

in him we pray lord that you will
continue to strengthen us

through your word that you will cleanse
us through your word and help us father
to conform

our thinking our thoughts our hearts
with christ
we praise you lord we thank you for him
pray god that you'll bless our study
this evening
as you do as we pray each week thank you
god we ask this
all in jesus holy name amen so brethren
we are
up to psalm 92 and as i mentioned this
this section of psalms
is going to introduce what are known as
the
enthronement psalms basically
introducing god
as king now we've had some trouble with
the internet today
i don't know what it's like for you but
i think it's cold it's windy
so the weather may not be great you may
want to check us out on youtube
or facebook maybe the stream will be
better there and certainly we will be
recording this so we'll be posting the
uh recording in the archive as soon as
we can
so hopefully if the live stream
is not great hopefully the recording
will be much better for us so psalm 92
begins
a psalm or song for the sabbath day
this is the only psalm in this entire
sultry
that is dedicated to the sabbath
and and the scholars and the
commentators are really
puzzled by this psalms dedication to the
sabbath
because when they read it there's
nothing in it
explicitly speaking about the sabbath
and yet it's devoted
or dedicated to the sabbath so let's
unpack this and and you know psalm

92 these psalms in book four
are really answering the questions that
were posed
at the end of book three and so just by
way of reminder we did this last week
but let's do it again
uh this week let us look at
some of the or the key question posed
at the end of psalm 89 or the end of
book three
he says here your seed speaking of david
will i establish forever and build up
your throne
to all generations selah this is the
dauidic covenant that god has made
but then dropping down now to the tail
end of the psalm in verse 38 we see
instead the psalmist cries out but god
you have cast off and abhorred
even though you made this covenant with
us
now the situation that we're in you have
cast off and abhorred
you have been angry with your anointed
you have made void you god you did this
you have made void the covenant of your
servant
servant you have profaned his crown
you have done this god you've profaned
his crown
by casting it to the ground
you god have broken down all his hedges
you have
brought his strongholds to ruin
so so the psalmist ends this part
of scripture uh puzzled
by god's position and then god's
turning away from the covenant and he
wants to know god
what what what's happened why have you
turned your back on the covenant you
promised these things
and now we've lost we've lost the throne
the crown has been

cast down to the ground you you you've
removed the protection from us
uh we're being slaughtered uh so psalm
book three
ends with psalm 89 and it's just a
puzzle like
what's happened there's it's it's not a
high it's not ending with on a high note
and so now we come into book four which
actually begins on a high note
and it really answers these puzzling
questions
that were left in book three
now we know the narrative but it doesn't
hurt us to just keep repeating it so
that it gets cemented
in our minds but let's go back over the
narrative
we'll go back to what moises wrote here
in uh
the torah where he writes in deuteronomy
30 verse
2 and you shall return unto the lord
your god so you you will repent
and you shall obey his voice according
to all that i command you
this day that's all that's in torah that
they will actually
observe this moises is looking into the
future
you not just you but your children also
and you'll do it with all your heart
and with all your soul and then
the lord your god will end your slavery
that's when the lord will end your
captivity and he will have compassion
upon you
and he will return and gather you from
all the nations
where the lord your god has scattered
you
so moises saw the break
but not the end of the covenant he could
see these people are going to go into

the promised land
they're going to break the covenant
they're going to activate the curse
clauses
of the covenant but the covenant is
still in effect
and because of the bigger covenant that
god has with abraham
that god will then intervene and
that promise was inherited by isaac and
then by israel
and that overshadows in a sense the
mosaic covenant
with its if-then clauses there's a
clause
in the abrahamic covenant which is
unconditional
it's all on god to make it happen so
moses could see even though
they're going to activate the curse
clauses that in fact
god would still be faithful to his
promise to abraham
so what do we see in isaiah we see the
curse clauses and we see the explanation
as to why god has to activate these
curse clauses in isaiah 5 and verse 4
we read all of this is leading to psalm
92
so we need to the the commentators the
scholars are puzzled
by why is psalm 92 dedicated to the
sabbath
why is it in this book four of the
enthronement psalms
and it's this psalm that's dedicated to
the sabbath well we need the back story
before we go to psalm 92 so we can
understand why in fact
it is in the psaltery in book 4.
isaiah 5 and verse 4 god says
what could have been done more to my
vineyard
his vineyard being israel and judah he

says what else could i have done
that i have not done in it wherefore
when i looked
that it should bring forth grapes it
brought
forth wild grapes or poisonous grapes
i wanted grapes that i could enjoy
instead it brought forth grapes that
kill
this is what and i did everything i
could to to
to make this vineyard successful and now
go to i will tell you what i will do to
my vineyard so god has
finally come to this i can do nothing
else
this is my vineyard i don't have other
vineyards this is my vineyard
this is where i expect to have fruit and
i've done everything i can
to make this vineyard successful and it
has been the exact opposite it's turned
poisonous
now go to i will tell you what i will do
to my vineyard
i will take away the hedge thereof so
what we see in psalm 89
where the psalmist is bemoaning their
fate and complaining that
god has taken away the hedge yeah that's
exactly what he said he would do if they
were unfaithful
i will take away the hedge thereof and
it shall be eaten up
so beasts of the field will come in and
take it and i will
break down the wall thereof and it shall
be trodden down i will remove my
protection
from these people and i god will do this
i will lay at waste so the psalmist in
psalm 89 is
like god you have um turned your
your back on us you you covenanted

but now the the crown is cast to the
ground and and we're lost and we're
we're being trampled yes exactly
i will lay it to waste it shall not be
pruned nor digged
it won't be cared for anymore but there
shall come up prayers and thorns
i will also command the clouds that they
rain no rain upon it god has had it he's
reached
the end of his patience and so even
nature
will turn to so the wild beasts of the
field will destroy them but even nature
will turn on them
why for the vineyard of the lord of
hosts
is the house of israel and the men of
judah
his pleasant plant and he looked for
judgment that's what he wanted from them
judgment in the earth to come from his
house of israel in judah
but behold oppression and that you can
hear the voice of habakkuk crying out
saying lord
i'm looking for justice and judgment but
i just see oppression
within the cove the covenant community
and the god is saying yeah
i was looking for these things too and
all all i see is oppression
for i was looking for righteousness but
behold a cry
the cry of the victims within israel and
judah who are oppressed by
israelites fellow israelites and fellow
jews
god is looking for righteousness instead
it's like
when he says behold a cry you can also
almost think of israel's
beginning when they were enslaved by
pharaoh and they were crying out to god

and their cries reached heaven
and god responded and took down pharaoh
now
isn't it ironic that the cries reaching
up to heaven
now at this part of the story are also
from israelites
but the oppressor is no longer pharaoh
it's fellow
israelites and this is what god hears
and he comes to rescue
the meek and and and the poor
but having said all of that as to what
he's going to do to his vineyard
isaiah still tells us or god tells us
through isaiah
that we mustn't write off jerusalem
in matthew 23 god says that christ says
to them that you won't see me again
until you shall say so we mustn't write
her off
because he now instructs someone who's
faithful
who understands the narrative speak you
comfortably to jerusalem and cry unto
her
that her warfare is accomplished this is
why it handles messiah
is so such it's not just you know
exquisite beautiful music
but it's based on isaiah it's isaiah put
to music
and so now that we truly understand most
people are always beautiful they
unto us the sun is born and they have no
clue what it means
but we understand what it means and so
we can listen to this kind of music on
the sabbath and just be so inspired
so he says to us says speak you
comfortably
to jerusalem although jerusalem has been
earmarked for destruction
for for the abomination that makes

desolate
god now says speak comfort to her
and cry unto her this is urgent that you
get this message to her
make sure she hears it cry unto her that
her warfare
is accomplished so the thing that god
wanted that was spoken all the way back
by moses it's been accomplished she has
turned
and repented so now that
phase because the curse clauses are not
to destroy israel
moses says that these curse clauses that
you're going to activate are to turn you
to true repentance
not superficial hypocritical theatrical
cosmetic repentance but heartfelt
deep true repentance now that that's
been achieved through the warfare
somebody has to tell her it's okay now
it's done
her warfare is accomplished that her
iniquity
is pardoned for she has received of the
lord's hand
double for all her sins that's what's
happening
now as we fast forward into this future
of the narrative
now that that's accomplished jerusalem
and judah and israel as a whole can now
be the shining light
to the world the world can now be set
right god's plan can now be activated
and the whole world can now benefit
from the covenant relationship that god
has
with his covenant people so we can fast
forward into the future
listening to zechariah and zechariah
tells us
that it shall come to pass so so even
though there's going to be this warfare

against jerusalem there's going to be
this abomination that makes desolate
god is then going to save jerusalem and
jerusalem is going to overpower
her enemies and judah is going to
overpower their enemies supernaturally
with the help of the lord and the world
will be set right and the whole world
will come to realize
who god's covenant people are and he
says now
and it shall come to pass
that everyone every human being
that came against jerusalem thinking
they had the upper hand
and came to destroy jerusalem and now
after this epic battle
where christ himself comes to assist
judah and jerusalem
it shall come to pass that every human
that is left of all the nations
which came against jerusalem so now
there has to be this deception
going out through the world where people
are falling into this wrong point of
view
that ultimately leads them to believe
that jewish lives don't matter
and they're going to align themselves
with all other lives that they think
matter
and they're going to fight they're going
to get caught up and fight against
jerusalem because all nations are going
to go for
this and they're all going to agree that
these jews need to be taken out of the
land
and destroyed and taken taken as slaves
god but god's going to act on their
behalf
and all these nations all these people
that came against jerusalem
even they now you could have no

if you didn't have access to revelation
you would never predict this
but this is what's going to happen all
of them shall even go up from year to
year
to worship the king the lord of hosts
and to keep the feast of tabernacles so
this is
really critical now and that's what book
four is all about in the sultry
it's these are the enthronement psalms
this is about god
being established as king that the great
god
almighty who who came to earth
and a lot of people don't believe that
but we know it's true
that god who came to earth that he is
going to be enthroned
so the the the jesus christ the being
who left the godhead
and took upon himself the form of a
lowly servant
who became the lowest of the lowest and
then and these jews who are despised
this jew now becomes king and he takes
the highest
office possible in creation and
all people will see that the man who is
made the lowest
now has a name that's higher than any
other name and
this is what these enthronement psalms
are all about and now
we can begin to understand why a psalm
dedicated to the sabbath heads up
this part of the sultry it's at the
front end of book three
of the saltery because it's introducing
it's not so much a psalm about the
sabbath as much it is
a psalm about the sabbath rest that this
is all about the sabbath rest and what
the sabbath

actually points to and it's not just the sabbath when they accept the sabbath they're going to accept all the holy days and the whole world is going to be keeping the sabbath and the holy days and so we see that here that from year to year they're going to worship the king that everybody's going to acknowledge who the true king of the earth is he's the king of israel he's the holy one of israel so they'll be keeping the holy days but then in addition to the annual holy days what does isaiah also tell us he also tells us here in addition to what zechariah points out in verse 23 of 66 that it shall come to pass that from one month to the next from one new moon to another and from one what sabbath to another every week every sabbath shall all flesh come to worship before me says the lord so the whole world is going to be keeping the sabbath and the whole world will be at rest and this is the understanding that we need to come into psalm 92 with so obviously we see here from the the creation of the sabbath that on the seventh day god ended his work which he had made and he rested on the seventh day from all his work which he has had made this is how the sabbath was created and it was created after all of the other creative effort that after he created the environment and then he created the animals the sea animals and the land animals and

then he created
man last and created the the
marriage the marriage covenant and the
family institution
and then he came on the sabbath now to
enjoy the harmony
with with his the pinnacle of his
creation the reflection of himself
the the image and likeness of himself he
came to enjoy this
in the beautiful setting that he created
and this was the purpose of the sabbath
for for god and man to enjoy
the work of god's hands so unfortunately
the whole thing went sideways but
ultimately we're getting back
to this state so the whole world will be
at rest and this of course then
should bring to mind before we come to
psalm 92 proper
hebrews 4 verse 1 let us therefore
fear lest a promise
being left us of entering into his rest
any of you should seem to come short of
it
so the purpose of the whole covenant
community
is to come into this rest with god
and this is what psalm 92 actually is
pointing to so
people are confused because they don't
understand the narrative
but we understand the narrative so we
don't need to be confused
this is a psalm or song for the sabbath
day
and that is even though it doesn't talk
specifically about the sabbath
it's pointing the whole the all these
psalms are pointing to the millennial
rest
that jesus christ is coming to introduce
to the earth
verse 1. it is a good

thing to give thanks unto the lord
and to sing praises unto your name o
most high no one is higher
than the most high god and it is a good
thing
to sing praises to his name
he says now and notice the high note
that this that we come into this psalm
with that instead of the despondency
that we saw at the end of book three
we see great joy here and and this we
want to give thanks to the lord and
and sing praises unto his name this is
certainly
a sabbath worship you can see this uh
and then he says what do we want to do
to show
forth your hasset in the morning
that has said is his covenant
faithfulness his covenant love
for israel that this is what they want
to show forth and this is what the
sabbath the millennial rest
this is what it's going to show forth
and i think in the past we may have
missed this
we went from you know um
the world being taken captive by satan
to jesus christ returning to all men
being at one with god
and the millennium and everybody's at
one with god and we completely wrote
israel out of the narrative when israel
is the protagonist
of the narrative the book is all about
israel
and the relationship that god has with
israel and everything he does to save
israel
and so the proper understanding now
is that yes the world is held captive
and more specifically
the covenant community is being held
captive

is being is being earmarked for death
and destruction
certainly by satan but but by god's
allowance as we we studied the book of
job
recently earlier this year as symbolic
of what israel must go through
in order to be cleansed but once as
moses said once they're cleansed
the atonement the at-onement is not god
being at one with the whole world
in fact the world is still at odds with
god and even at the end of the
millennium
there's still rebellion against god so
the atonement is not with the whole
world
but as moses foretold the at one moment
the atonement
is for the covenant community and once
the covenant community is at one and at
peace with god
then we can have the feast of
ingathering then we can bring in the
other nations
and they will be led in worship by the
covenant community
so that's the proper understanding of
the narrative and now this this this is
what this is about
that the covenant community can now show
to the world
the cassette the covenant love the
covenant faithfulness
in the morning and the
the the faithfulness every night and you
think of that hebrew word
and and the way we say uh when somebody
prays and we absolutely agree and that's
the way it's going to be we say
amen it is so and and this is
how we can think about god that it is
when he speaks it is so
so it's the cassette in the eminem that

that that the these the covenant
community is to show to the world
in the millennial setting upon an
instrument of ten strings
and upon the sultry so think of this
beautiful music
upon the harp with a solemn sound
so so the music is designed to evoke an
illicit emotion
it's not just music you sit and you
couldn't care less you're so bored out
of your skull
as you're listening to the music that's
not the intention at all this is going
to take some very skilled
talented musicians who are truly devoted
to god
who can play this music in such a way
that it moves men's souls
and they realize just how profound this
point in time
in man's history is now
this singing to the lord isaiah spoke of
this
in isaiah 52 and verse 9 speaking to the
covenant community
break forth into joy sing together you
waste places of jerusalem you see we
understand the narrative
yes jerusalem is earmarked for
destruction but that's not the end
in fact it's the beginning it's the end
it's the beginning
not the end that that when jerusalem is
earmarked for destruction and subjected
to the abomination that makes desolate
that that's when they'll finally wake up
that's when the blindness the scales of
judah will be removed
and they will truly repent and turn to
their true savior
and we can then speak comfort to her and
say unto you to behold
your god so they are to break forth into

into joy after all of this this
destruction this this warfare
sing together you waste places of
jerusalem
for the lord has comforted his people he
has redeemed jerusalem so this
is this is a really critical critically
important text
that uh we we should almost have this
whole narrative
uh by heart by now this is something
that we just
truly understand and it's everywhere in
scripture
so coming back to psalm 92
for you lord have made me glad
how through your work
remember in the genesis account god
worked for six days
and then he created the sabbath by
resting
and now here in this psalm devoted to
the sabbath day
the psalmist writes that you lord have
made me glad through your work
god was actually doing something and
finally we come to the end result of
what he was doing
and it brings forth such a joy that the
whole nation
can break out into great singing and
great joy
and and the great musicians the talented
musicians
think about the handles messiah the view
the exquisite beauty and the music and
the effort
the effort in putting this music
together he says now
listen i will triumph
in the works of your hands
i will triumph in the works
of your hands what does that mean what
does the psalmist mean

that that my triumph
will be in the works of your hands god
is doing something
and the the member of this covenant
community is saying
my victory was actually in your work
what you were doing let's read on
let's go to isaiah 60. what is this work
of his hands
he says in isaiah 60 verse 21 we just
cut into it here we should really read
the whole
passage but we could read the whole
bible we'd be here all night
your people shall be all righteous
this is the end result this is what god
is working towards
this covenant community where all the
people what moises foresaw
shall be all righteous so jeremiah says
that they'll no longer
one will say to another know the lord
because they'll all know me
they shall inherit the land forever
that's exactly what moises said they'll
be brought back to the land
and they'll inherit it forever because
that's the covenant the covenant is
about the land
the branch of my planting the work of my
hands
this is the work of the lord this is
what god is doing
and if we're not aligned with this then
we're not aligned with the work of god
this is what god is doing he's doing it
right now
he's been doing it for thousands of
years this
this is what he's about and we must be
about our father's business
judah and israel are the branch
of his planting the whole earth is going
to see that this is the branch of his

planting
this is the work of his hands when so
when we say speak comfort to jerusalem
that her warfare has been accomplished
that that means that work is happening
god is doing something and it's now
complete
and now we can come into the sabbath
rest the work of my hands
that i may be glorified that god will be
glorified in israel
and he's doing this so that the whole
earth can see his glory
isaiah 64 and verse 8 he says but now
o lord you are our father
we are the clay israel is the clay and
you
are our potter and we all
are the work of your hand israel
repentant israel is the repentant israel
in which glory god can be glorified is
the work
of god's hands and so the sabbath
points to all of this work being done
in isaiah 44 now he says he'll be
glorified in israel
in isaiah 44 and verse 8 he says to
israel
fear you not neither be afraid
so this is speaking to a people who are
earmarked by the whole earth all the
nations of the earth agree together
these people need to be destroyed and
they bring all of their firepower
to destroy these people and remove them
from the land and god says to israel
fear you not neither be afraid haven't
i told you from that time and haven't i
declared it
you are you are even my witnesses
you're my you have the scriptures this
whole plan was laid out by moses
from the beginning you have the
scriptures everything's been written

you're my witnesses is there a god
beside me
yeah there's no god i know not any
so they're the work of his hands and
they are his witnesses so god is
fully expecting them to declare to the
whole world
the hasset and the ammuna
of god and and to do that with such
glory to do that with such praise and
joy and
and talented musicians that the whole
world comes and sees like wow
this whole thing was written from the
beginning we were deceived by satan
to think that we could move these people
out of the land when god has promised it
to them
so these are his witnesses what they're
going to do is say yes
we were guilty we betrayed our god
and it was written from moses that this
is what would happen to us
but moses also wrote that god would
never
turn his back on the covenant all we did
was activate the
curse clauses and now through god's
mercy we have truly repented
and we we are all now righteous before
the lord
and we're now here to declare to you the
righteousness of the lord because we are
the work
of his hands and now he can rest
from doing that work because the warfare
is accomplished
and we have now become the people that
he had envisioned
all the way from the beginning when he
set in motion the plan of salvation
to redeem mankind
he says now that they are to be his
witnesses

back to psalm 92 oh lord how great are
your works
and your thoughts are very deep even
even uh the apostle paul talks about the
mysteries of god and
and the mystery of the ages and and how
unfathomable
are these mysteries and they can only
come to us by revelation we could never
figure this
out he says that the god's
thoughts are so deep and his works are
so great and then he says
a brutish man doesn't know
neither does a fool understand this so
now there's this contrast
between the worshiper of god and the
covenant community and their
their their awe of his glory and his
wisdom
and then there's the idiot the imbecile
the fool the brute who has no clue
who's drunk on power who who who thinks
that
you know they control everything it's
it's just uh
amazing how you know david says the fool
says in his heart
there is no god but but here we see the
absolute
contrast between the people of god
and the fools even though they may be
the most powerful people on earth
that instead of looking forward to the
great rest
they want to look forward to a great
reset and they want to use
disease and death and oppression
as an opportunity to gain greater power
as powerful as these people are as
intellectual as they
are or they think they are god wants to
say to them
you're fools you're you're brute beast

you don't know anything
so that's what the psalmist is showing
us here that that
in the end god wins he says a brutish
man and these these men can be very
intellectual they can be very powerful
they can be very rich they think they
control everything they can vaccinate
all human beings they can do whatever
they want with humans they're fools
a brutish man knows not neither does a
fool understand this
here in fact these same people uh who
are brutes
god says in the end the sons
also of them that afflicted you and
these are powerful people
they shall come bending unto you
and all they that despised you shall bow
themselves down
at the soles of your feet this is the
future of israel
and this is the future of all those who
think they can fight against
the people of god and they shall call
you
the city of the lord the zion of the
holy one of israel
they're going to acknowledge this right
now they don't know anything they're
fools but eventually the whole world
will come into this sabbath rest
and will acknowledge god in verse 18 of
isaiah 60
hamas violence hamas
shall no more be heard in your land
wasting nor destruction within your
borders
not anymore but you shall call your
walls
salvation and your gates praise
so instead of these walls being
constructed to defend against violence
there will be no more violence

and the walls will just be an indication
of where to find salvation
and the gates were to come and praise
the lord back to psalm 92
for lo your enemies oh lord
you know these are israel's enemies but
but they're actually god's enemies
so all these people who are um rallying
against
the covenant community yes the covenant
community is evil god says of them
i was looking for righteousness and
instead i found i heard a cry
for of oppression people being oppressed
i was looking for judgment but instead i
found depression so yes
don't come and tell me adrian these
people are evil i know god knows god
tells us
that's not the point the point is
they're god's people
and anybody who who destroys them will
be destroyed by god
this is scripture so these people
are the enemies of god these these
brutish people
who want to oppress the covenant
community they're god's enemies
so he says for lo your enemies o lord
lo your enemies shall perish all the
workers of iniquity
shall be scattered and that's really
ironic in the sense
that these people are going into the
land of judah
to scatter the jews because that's the
covenant
curse that if they're unfaithful they'll
be scattered and taken out of the land
so that's what happens to them but then
the enemies end up being scattered
and that is torah that's exactly what
moses wrote
that in torah deuteronomy 30

excuse me and verse 7 and the lord your
god
will put all these curses upon your
enemies what curses
the curses of deuteronomy 28 and 29
one of which is that you'll be scattered
and so now we see in the sabbath psalm
the psalm dedicated to the millennial
rest it's the enemies that end up being
scattered
as the rest is being implemented and the
lord your god will put all these curses
upon your enemies
and on them that hate you which
persecuted you
verse 10 of psalm 92 but my horn
shall you exalt like the horn of a
unicorn
so the horn really represents the
strength of the nation it shall be
exalted
i shall be anointed with fresh oil so
this is going to be the priest class
of the earth mind so right now we sort
of have the silicon valley
priest class where they're untouchable
they're they're the most powerful people
on the earth
well that's all going to go away and the
most powerful people on the earth are
going to be the worshipers of jehovah
my eye verse 11 shall see
my desire on my enemies so yes these are
the enemies of of judah
but they're god's enemies so they're one
and the same the enemies of judah
are the enemies of god because the
enemies of of
god are going against his covenant plan
they're going against his counsel and
and yes they're afflicting god's people
so they're the enemies of god's people
as well my eyes shall also see my desire
on my enemies

and my ears shall hear my desire of the
wicked that rise up
against me the righteous shall flourish so
this is the
the outcome of this sabbath rest that
the warfare has been
accomplished the work of god's hands is
now complete
the the world can be made right
everything can be put in its right place
and the righteous shall flourish like
the palm tree
takes us right back to psalm one of what
the the fate of the righteous
the righteous shall flourish like the
palm tree he shall grow like a cedar
in lebanon those that be planted in the
house of the lord shall flourish
in the courts of our god so it doesn't
seem like it today
today those who are being faithful to
god are going to be persecuted all those
who desire to live
righteously in christ shall suffer
persecution
and and even the covenant the physical
descendants of jacob
are unfaithful they they they don't many
of them don't even know who they are
the people of judah don't care about
christ for the most part
it's all wrong but ultimately it's
in this sabbath rest this time of rest
it will all be made right
and those that be planted in the house
of the lord shall flourish in the courts
of our god and that's much of our work
is to
push this narrative out there so people
can understand the bible
so that they have time to repent and
turn to god
verse 14. they shall bring forth fruit
in

old age so god wants this is his
vineyard and this is why he planted it
so he could enjoy the fruit
and now he will they shall bring forth
fruit
in their old age they shall be fat and
flourishing and
this is after the destruction which is
the work of god's hands all of this
desolation is by design and it's part of
the work of god's hands
to ultimately yield the sabbath rest
they shall bring forth fruit in old age
they shall be fat and flourishing and
you can think of the prophecies by
jeremiah
that there shall yet be singing and
dancing in the
streets of jerusalem and the old men
will walk
with the young child in jerusalem this
is this is the sabbath this is the
millennial period
to show that the lord is upright
the lord is upright everything he does
is right he's
righteous and and he will be right he
will
fulfill his covenant to abraham isaac
and jacob to show that the lord is
upright he is my rock
and there is no unrighteousness in him
so at the end of
book three there's this puzzling
kind of inquisition about god what are
you doing god
even though we know the psalmist
understands that god ultimately will be
faithful
to his covenant and now we now we see
the answer
there is no unrighteousness in god the
unrighteousness was in his people
there's unrighteousness in the gentiles

but there's no unrighteousness
in god now i said this takes us back to
psalm 1.
psalm 1 and 2 are the keynotes
for the entire sultry and they sort of
set the themes
for the entire sultry psalm 1 being
about righteousness
and psalm 2 being about enthronement
and so we see exactly what we just read
here in psalm 92
which is dedicated to the sabbath psalm
1 verse 5 says therefore the ungodly
shall not stand in the judgment
nor sinners in the congregation of the
righteous
for the lord knows the way of the
righteous but the way of the ungodly
shall perish
exactly what we saw in psalm 92 now as
we transition from psalm 92
to psalm 93 it's good for us to go back
to psalm 2
which is an enthronement psalm and sets
the other theme so there's a theme
around
the righteous being established
and the wicked perishing and that goes
through the sultry although the wicked
at times seem like they're
prospering ultimately they will not
and then psalm 2 is about the king and
it says
why did the heathen rage and the people
imagine a vain thing
the kings of the earth set themselves
and the rulers take counsel together
against the lord and against his
anointed saying
and drop down to verse six here yet have
i
set my king upon my holy hill of zion so
now we transition
from the sabbath the picture of the

sabbath rest
the millennial rule to the actual king
who's going to be ruling during this
sabbath rest and for the next few psalms
they're all going to be celebrating the
enthronement
of the king psalm 93 and verse 1.
very strong there's no introduction here
no
no uh it's not ascribed to any uh
attributed to anybody
just straight in the lord reigns that's
it that's all we need to know the lord
reigns
so it ends with this no unrighteousness
in him he reigns
and he's going to make the world right
the lord reigns he is
clothed with majesty the lord is clothed
with strength
wherewith he has girded himself the
world also
is established that it cannot be moved
so all these um climate change activists
and
the world is going to be destroyed and
god says no
he established the world it cannot be
moved
and he is clothed with strength
he has established his creation
creation
he's the king your throne is established
of
old you are from everlasting
so this king is from everlasting and and
that should
remind us of the exchange now with uh
john
with um the jews in in john's
gospel then said the jews unto him
you're not
yet 50 years old have you seen abraham
jesus said unto them truly truly i send

to you
before abraham was i am
i am he is from everlasting
and then in john 17 and verse 24 father
i will that they also whom you have
given me
be with me where i am that they
may behold my glory
which you have given me for you loved me
before the foundation of the world
before the world was even created there
was this beautiful loving relationship
between the father and christ so he is
from everlasting
and he is the king that's going to be
established in the earth
this is the righteous king that that is
girded with strength and glory
and the whole world this is like
mind-blowing the whole world
not just the covenant community the
whole world
is going to see the glory of the lord
the whole world is going to worship him
there'll be no more rebellion they're
going to see how powerful he is
and how how ridiculous it is to resist
him
to ignore him to discredit him to
humiliate him none of that's going to be
happening anymore
and the whole world is going to
acknowledge this great god
and that he is from everlasting and he
now sits
on his rightful throne psalm 93
the floods have lifted up oh lord the
floods have lifted up their voice the
floods lifted up their waves
and the idea here is you think of a
hurricane or you know a tidal wave
you think of these powerful uh forces of
the water
and and how man is powerless in front of

this kind of force
and and it's really pictures uh you know
think of a very chaotic time
and and what these waters can do when
they're they're out of control
but this god has full control
and think of mark 4 and verse 37 that
there arose a great storm of wind
and the waves beat into the ship so that
it was now full this is certain death
this is certain death and christ was in
the back part of the ship
asleep on a pillow and they woke him
saying unto him master
do you not care that we perish that's
that's the fate of man
in front of these powerful powerful
waves and christ arose
and rebuked the wind and said unto the
sea
peace be still and the wind
ceased and there was a great calm this
is the god
this is the king that the whole world
will come to acknowledge
the lord on high is mightier than the
noise of many waters yes psalm 93 verse
4
yeah then the mighty waves of the sea
he's mightier than all of that and this
is very
you know human beings are nothing in in
the face of this kind of force
but the lord on high is mightier than
the noise of many waters yes than the
mighty waves of the sea
your testimonies are very sure
holiness becomes your house o lord
forever what a beautiful psalm and
what a beautiful introduction here to
book three
of the psalms which uh you know we cover
tonight psalm 92
and 93 uh over the next few weeks

as we get into these enthronement psalms
it's just it's really something that we
have to establish in our minds
regardless of what's going on today and
men are always battling for power
and then when they get power they get
drunk on power and they oppress
and and many of them have no clue what
god's plan is
and so even if they're best intentioned
they're just
working for satan working against the
plan of god
but this god that we serve this god that
we serve is from everlasting to
everlasting
and he's coming to establish his
righteousness
in the earth what a mighty god we say
what a mighty mighty god
we serve brethren let's let's rejoice
let's let's not be discouraged
as we see the world unravel around us
it's okay
all of this chaos god is allowing it
because it's all part of the work of his
hands
that ultimately it's shaping his people
and driving his people
to a deep deep repentance our job is
as the first fruits of the covenant
community
our job is what we're doing now it's to
study the scriptures
to understand what god is doing and then
to declare his faithfulness
to the covenant community and to the
gentiles as a warning
so that the whole world can know we are
his witnesses
what a mighty god we serve god bless
brethren
you