

# God of Grace & Glory

A Sermon on Psalm 65

by

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## 1. Introduction

## 2. Praise God, Our Savior (vv. 1-4).

- a. “There will be silence before You, and praise in Zion, O God, and to You the vow will be performed” (v. 1).
  - i. Some of your bibles have chosen to translate verse one slightly differently.
    1. Instead of the phrase “there will be silence before You,” if you’re using the KJV it will say, “Praise waits for Thee,” whereas something like the ESV will render it, “Praise is due to You.”
    2. No matter which version you use, the idea behind verse one is that there is an anticipation of praise to be given.
  - ii. Evidently, the people came together at some point before and promised to give God the glory if He heard their prayers.
    1. Everything that flows from this verse on then in this psalm is a reflection of what they prayed for, and how God had shown Himself to be faithful.
      - a. There is a specific occasion to this psalm, but the language is very broad and intentionally vague.
      - b. The reason in doing so is to highlight the simple truth: God is faithful and gracious, and therefore, praise is due to Him.
    2. God gives both a special and a common grace.

- a. God's special grace is a saving grace—and that is the first form of grace we see on display in this psalm in verses 2-4. But we will also see God's common grace on display in verses 9-13.
  - b. Sandwiched in between those two displays of different types of grace, we find God displayed as the rightful Ruler of all creation.
- b. "O You who hear prayer, to You all men come. Iniquities prevail against me, as for our transgressions, You forgive them. How blessed is the one whom You choose and bring near to You to dwell in Your courts" (v. 2-4a).
- i. The Attentive Savior (v. 2).
    - 1. The particular emphasis given in verse two is that God is the One who answers the cries of those who are weak.
    - 2. The point then is simple: one of the reasons why God deserves praise is that He is actually mindful of mankind and hears our prayers.
  - ii. The Forgiving Savior (v. 3).
    - 1. "Iniquities prevail against me; as for our transgressions, You forgive them."
      - a. It is as if David begins by saying, "The multitude of my sins have overwhelmed me."
      - b. The word David uses to describe "transgressions" here has the idea of wanton rebellion against God and His Law.
      - c. The word for "forgiven" here quite literally deals with the idea of atonement.
    - 2. When we consider how Jesus Christ has dealt with our own sin, our default response in all of life ought to be praise.
      - a. Every last one of us is in the position of having our sins overwhelm us.

- b. But the sacrifice of Jesus Christ has taken away our guilt in full, and we no longer bear any guilt before the Father if we believe the gospel.
  - iii. The Electing Savior (v. 4a).
    - 1. “How blessed is the one whom You choose and bring near to You to dwell in Your courts.”
      - a. The final point David makes in this section touching on how God saves the sinner is to speak of the doctrine of election.
      - b. The one God has saved rests in an active state of blessing: God chose the sinner and brought them near to Himself.
    - 2. The beautiful reality of grace is that even when it comes to our own personal faith in Jesus Christ, it is the result of what God has done.
  - c. As a result of God’s saving grace, all who experience the salvation of God will find themselves satisfied in Him (v. 4b).
    - i. “We will be satisfied with the goodness of Your house, Your holy temple” (4b).
      - 1. The Old Testament saint could draw no more near to God than David says he has here as a result of God’s saving work.
      - 2. He has been brought into the very temple of the Lord, where the Spirit of God is present. God, therefore, is their ultimate satisfaction and joy.
    - ii. Yet even still—what satisfaction and joy the Israelites had in their God was but a shadow of what was to come through the person and work of Jesus Christ.
      - 1. The book of Hebrews shows us that in every single way, the New Covenant is radically better.
      - 2. The work of Christ upon the cross is finished, and though we sing songs of this beautiful reality, I fear we do not comprehend it nearly as much as we should.

### 3. Praise God, Our Sovereign (vv. 5-8).

a. “By awesome deeds You answer us in righteousness, O God of our salvation, You who are the trust of all the ends of the earth and the farthest sea; Who establishes the mountains by His strength, being girded with might; Who stills the roaring of the seas, the roaring of the waves, and the tumult of the peoples” (vv. 5-7).

#### i. The Sovereign Savior (v. 5).

1. The point of verse 5 is quite simple to understand: God has worked marvelous miracles for the salvation of His people.

a. What’s more than this is that God’s saving miracles have shown His power and glory to all the ends of the earth.

b. In other words: other nations have seen the salvation of Yahweh, and they cannot deny it.

2. Thus, as David recalls it here—the Israelites have seen God work in marvelous and amazing ways. Yet so has all the earth, and the very reason for it was to proclaim to the pagan nations: this is the One True God.

#### ii. The Sovereign Creator (v. 6-7a).

1. God established the mountains by His strength—yet He likewise controls the chaos of the sea.

a. When you look to how the ancient world understood things like mountains and the sea, you have two essential truths being proclaimed here.

b. First, God is mightier than the immovable mountain.

c. Secondly, God is in complete control over the tumultuous chaos of the seas.

2. In every aspect of created order, the sovereign Lord reigns over all. He alone can bring order where there is only chaos.
- iii. The Sovereign Ruler (v. 7b).
    1. Just as the winds and the waves obey the sovereign One's voice, so too do even the most chaotic of nations.
    2. This line is very similar to what's embodied in Psalm 2, which shows His power and dominion over all peoples.
  - b. As a result of God's sovereign interaction over all of created order, all the earth will praise Him (v. 8).
    - i. "They who dwell in the ends of the earth stand in awe of Your signs; You make the dawn and the sunset shout for joy" (v. 8).
      1. These signs of God's judgment, lead to one thing: fear and awe of the Sovereign One.
      2. As God extends His sovereign rule over creation, the natural result is worship.
    - ii. Thus, when we consider the extent of God's sovereignty over all things, we are left to conclude that it is total, and that He is worthy of praise.
      1. The point is that the universal rule of God over every single square inch of creation leads to the expectation of praise.
      2. The extent of His righteousness and goodness in all that He does even leads the dawn and the sunset to praise God for His dominion over all the earth.

#### **4. Praise God, Our Sustainer (vv. 9-13).**

- a. "You visit the earth and cause it to overflow; You greatly enrich it; the stream of God is full of water; You prepare their grain, for thus You prepared the earth. You water its furrows abundantly, You settle its ridges, You soften it with showers, You bless its growth. You have

crowned the year with Your bounty, and Your paths drip with fatness. The pastures of the wilderness drip, and the hills gird themselves with rejoicing. The meadows are clothed with flocks and the valleys are covered with grain” (vv. 9-13a).

- i. In rapid succession, the psalmist breaks out in praise to show that every single thing they have has come from the providence of God.
  1. The word for “visitation” is often used to speak of God giving blessing or cursing.
  2. In this case, of course, it refers to the fact that God has richly blessed them by providing for their every need.
    - a. He prepares the ground (v. 9).
    - b. He brings the rains (v. 10).
    - c. He provides the harvest itself (v. 11-12).
    - d. He fattens the flocks (v. 13a).
- ii. The idea here is quite simple: without God’s intervention in even what we consider to be the mundane aspects of life, there would be no life on earth.
  1. Yet the superlative, or greatest degree, of blessing is what David is drawing attention to here.
  2. God’s goodness was on display long before the first crop began to sprout—and it was only due to God’s sustaining grace that they could pull in a harvest so great.
    - a. The picture here is that of a God who carefully superintends over His creation and causes it to thrive.
    - b. It is the purest expression of God being our Provider—and not just our Provider, but the Provider of everyone else who lives on earth.
- b. As a result of God’s sustaining grace over all of created order will give praise to God (v. 13b).
  - i. “They [speaking of the flocks and the crops] will sing for joy.”

1. The sum of this section is this: in response to the life that God gives, everything rebounds to His praise and glory. Everything.
  2. The height of what it means to live and flourish then is to sing!
- ii. When all is said and done, the point of this psalm is that there is no corner of the world that remains untouched by His saving, sovereign, sustaining hand, and therefore, He is worthy of praise.
1. This is where we come full circle back to Romans 1, which I touched on in the beginning. God has revealed Himself to mankind so that all are without excuse.
  2. There is not a single soul who can look upon this world and miss God's existence—but more than this, they cannot deny His grace in every facet of creation.

## **5. Conclusion**