

Forever Flourishing | Psalm 92

Psalm 92 is presented as a Sabbath song that calls for praise to God. It emphasizes trusting God's justice and resting in his faithful care.

Automatic Shownotes

Chapters

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Long Summary

Psalm 92 | Sabbath Song Date not stated • Pastor not stated • Psalm 92 Main Point: Those who rest in the work of the Lord are forever blessed. The message presents three themes: the goodness of praising God, the foolishness of opposing God, and the blessedness of abiding in God. Outline: 1. The goodness of praising God (vv. 1–5) - It is good to give thanks to the Lord and sing praises to the Most High. - Praise declares God's steadfast love in the morning and his faithfulness by night. - Music is presented as a fitting way to remember and celebrate God's works. - The psalm highlights God's works in creation, providence, and redemption, which bring joy and reveal his deep thoughts. 2. The foolishness of opposing God (vv. 6–9) - The fool cannot understand God's ways, even when the wicked seem to flourish. - The prosperity of evildoers is described as temporary and doomed to

destruction. - God is on high forever, while his enemies will perish and be scattered. - The sermon warns against envying the wicked and calls for trust in God's justice and timing. 3. The blessedness of abiding in God (vv. 10–15) - The psalm turns to the anointed king, whose horn is exalted and who is anointed with fresh oil. - God's people are compared to the palm tree and cedar, flourishing steadily rather than briefly. - They are planted in the house of the Lord, bearing fruit even in old age. - Their life is marked by ongoing dependence on God, declaring that the Lord is upright and their rock.

Conclusion: - Psalm 92 is presented as an invitation to praise God for his works and to rest in his faithful provision. - It points to Christ as the Lord of the Sabbath and the anointed King who brings true rest.

Brief Summary

Psalm 92 | Sabbath Song Date not stated • Pastor not stated • Psalm 92 Main Point: Praise God, trust his justice, and rest in his faithful care.

Tags

Psalm 92, Sabbath Song, praise God, trust, justice, rest, faithful care, pastor, date not stated, main point

Transcript

[0:31] Text this morning is Psalm 92. If you have the pew Bible, it's on page 498.

Psalm 92 Praise

[0:40] Psalm 92. A psalm, a song for the Sabbath. It is good to give thanks to the Lord, to sing praises to your name, O Most High, to declare your steadfast love in the morning and your faithfulness by night, to the music of the lute and the harp to the melody of the lyre for you oh lord have made me glad by your work at the works of your hands i sing for joy.

[1:14] How great are your works oh lord your thoughts are very deep the stupid man cannot know the fool cannot understand this, that though the wicked sprout like grass, and all evildoers flourish, they are doomed to destruction forever. But you, O Lord, are on high forever. For behold, your enemies, O Lord, for behold, your enemies shall perish. All evildoers shall be scattered. But you have exalted my horn like that of the wild ox. You have poured over me fresh oil. My eyes have seen the downfall of my enemies. My ears have heard the doom of my evil assailants. The righteous flourish like the palm tree and grow like a cedar in Lebanon. They are planted in the house of the Lord. They flourish in the courts of our God. They shall still bear fruit in old age. They are ever full of sap and green to declare that the Lord is upright. He is my rock and there is no unrighteousness in him. This is the word of the lore.

[2:38] It was several years ago, I remember visiting a church, and even though at the time I didn't have any gray hair, I felt like the old guy at the church because it was largely composed of college students, 20-somethings. And as I was waiting for the service to begin, next to me sat a very old man, probably over 90 years old. And we exchanged greetings, and I was struggling to hear him. And he apologized and said, I'm sorry, I have no voice. I won't be able to sing aloud. And so I didn't know what to say. I said, well, that must be difficult to not have a voice and sing aloud. And he said, it would be far worse to have a voice and not want to sing God's praises. You can imagine how loudly I was singing that morning.

Sabbath Rest Explored

[3:45] Before I pray and before I begin with verse 1, let me address the unique superscription of our psalm this morning. It says, a psalm, a song of the Sabbath. What is the Sabbath? The people of the Old Covenant were commanded to rest and not work on Saturday, the Sabbath. It was the fourth commandment. And we know it wasn't just about resting from work. It was also a time to worship God, a time to come together for corporate worship, a holy convocation. This was to remember the work of the Lord in creation. After six days, he rested. And his people also could rest from their labors and toils and worries. This day was to be a delight and not a duty. This was meant to be a blessing and not a burden. um.

[4:46] So when Jesus came, he had a lot to say about the Sabbath. His good works on the Sabbath caused no end of friction with his religious enemies.

[4:57] And now our salvation in Christ means that the former rules about the Sabbath, are no longer required or binding upon us. Jesus said the Sabbath was made for man, not man for the Sabbath. He was explaining that the Sabbath was created to give people rest. And Jesus himself came to give rest from trying to earn God's good favor by our own efforts, by following those very rules and regulations. And because of what he accomplished at the cross, we can forever cease from our toiling to obtain God's salvation. Instead, we trust his mercy and grace. Jesus is the Lord of the Sabbath. And through his death and resurrection, he brings to completion the true Sabbath rest. So we come together on Sundays for corporate worship, for our holy convocation on the Lord's Day, the day that we celebrate the resurrection. Perfection. We have a new covenant based on the works of God through his son, Jesus. So, interestingly, symbolically, concerning the days of the week, in the old covenant, there's rest.

[6:25] After six days of work. But in the new covenant, we gather together to celebrate God on the first day of the week. And out of that rest, we then work the next six days.

[6:45] I say all of that because we are a Christian church, and we will read this psalm as Christians, knowing that Christ has fulfilled this psalm. He is the fulfillment of the promises of Sabbath rest. Let's pray before we begin. Our Heavenly Father, we pray you would bless this time in your word, that you'd give us ears to hear. You'd pray you'd keep me from speaking words that are untrue or unhelpful. We

pray that the Holy Spirit would be active in applying this word to our hearts in our situations. And we pray in the name of Jesus, the Lord of the Sabbath. Amen. I hope you have a bulletin this morning. There's an outline there.

Praise and Purpose

[7:40] I want you to see this morning that those who rest in the work of the Lord are forever blessed. In our text this morning, we'll see the goodness of praising God, the foolishness of opposing God, and the blessedness of abiding in God. Please have your Bibles open as we start with point one, the goodness of praising God.

Steadfast Love Song

[8:07] Verse 1, it is good to give thanks to the Lord, to sing praises to your name, O Most High. It is good. It's morally good. It's the right thing to do to give thanks to the Lord. It's beneficial to your personal well-being. It's advantageous in all ways. It produces good outcomes in your life. And it's enjoyable and pleasant. Recently, I think Leigh mentioned a couple weeks ago that many studies about the health benefits of gratitude journals and weekly gatherings in a house of worship, it's good for marriages. There's long-term benefits for children and for a sense of community in a lonely world. It's good to praise the Lord.

[9:06] It's worthwhile. It's not a waste of time. It's a wise investment for our souls. And most importantly, it's good and right for creatures to worship their Creator. It makes sense. Okay, well, I mean, what are we singing about? What are we thankful for? Look at verse 2. To declare your steadfast love in the morning and your faithfulness by night. We want to sing not just any song about anything. We want to sing about God's steadfast love, His covenant-keeping, loving kindness, His faithfulness and mercy. He renews over and over and over again. We can celebrate it each week because we need it each week. God doesn't break up with us. He doesn't fire us from our position. He doesn't disown us. He keeps us and sustains us.

[10:17] It's good to declare that and be reminded of that. When should we do this? It says, in the morning and by night, this is framing the day with praise and gratitude. Grateful that he's given us another day. Each morning, grateful for new mercies. And grateful at night, we made it through another day. By God's grace, praise the Lord. This is not just for the morning and evening sacrifices at the temple, but every day where we live in our homes, and in our church on the lord's day it's good to give thanks and praises it's good to declare truth about the love of god for sinners like us, and what a joy that we can set it to music.

Music of Worship

[11:12] Let's look at verse 3. To the music of the lute and the harp and the melody of the lyre. Musical instruments skillfully played can bring us joy, can motivate deep contemplation, affecting us physically and emotionally, and making the words and the truths of the songs sounds memorable and catchy, so you might find yourself singing them throughout the week.

[11:44] And whether it's the pipe organ or the piano, the guitar, or the lute, we can use instruments to worship the Lord as we sing. Okay, but why the music? Why the celebration? Verses 4 and 5. You, O Lord, have made me glad by your work. At the works of your hands I sing for joy. How great are your works, O Lord! Your thoughts are very deep.

God's Great Works

[12:19] As a psalm for the Sabbath, it's curious that three times in verses 4 and 5, it talks about work. This work brings joy. This work brings gladness. This work is great because it's the work of the Lord. This is His doing. We celebrate what He has done while we rest and worship.

[12:46] This is his doing in the work of creation is the work of redemption the work of upholding and sustaining us, in christ we celebrate the work of salvation christ work on the cross to pay the penalty for sin, to bring us a righteousness that we didn't earn. This work, this work of a holy God rescuing, sinners, unworthy, unwarranted, undeserving, unqualified sinners, and choosing them to be his people, that's too profound. His thoughts, his plans and purposes are deep, unfathomably deep. In Romans it says, such knowledge is too wonderful for me. I cannot attain it. Oh, the depth of the riches and wisdom and knowledge of God. How unsearchable are his judgments, how inscrutable his ways. For who has known the mind of the Lord?

[14:00] Not the natural, man. This is supernaturally revealed by God and spiritually, supernaturally received. This brings us to our second point. Point one, the goodness of praising God for his works.

Foolishness of Rebellion

[14:19] Point two, the foolishness of opposing God. The foolishness of working against God.

[14:29] Verse 6. The stupid man cannot know. The fool cannot understand this. God's thoughts are very deep, but the fool's thoughts are shallow, not grounded in godly wisdom. The psalmist is not thinking about individuals with less than average mental capacity, some intellectual defect. We all know very academically gifted people who reject God. Some intelligent people are just too smart for God, too proud to worship God. The word here for stupid means brutish, like a wild hog, motivated only by instinct and self-interest, like someone who's cast off the likeness of God. No longer imaging God, just a brute, a dullard. In the Bible, in the Proverbs especially, the fool is the one who rejects God's wisdom, rejects God's word, casts off God's wise counsel, sometimes even searing the God-given conscience so they're insensitive to.

[15:52] To natural law, insensitive to his, God's tender mercies, God's speaking to them. Look at the words here used for these fools, wicked, evildoers, enemies.

[16:11] Ignoring God, opposing God is unwise and ill-advised and eternally dangerous, because it's so short-sighted.

Wicked Flourish Briefly

[16:26] Look at verse 7. Though the wicked sprout like grass and all evildoers flourish, they are doomed to destruction forever. The success of the wicked and their prosperity is momentary, short-lived, short-term. This flourishing is fleeting. The evildoers will not get away with their evil. And unless they repent, they will be doomed forever. They are temporary and earthly, but compare this to the Lord in verse 8. You, O Lord, are on high forever. God is exalted. He's in another realm. He's untouched and unthreatened by enemies. He's invulnerable to attack. He's above the fray. And think of this, God can outpower any enemies. He can outlast them. He can even outnumber them because an infinite God is greater than even trillions of enemies.

[17:38] Interestingly, look at verse 8. It's interesting that this is the only verse that doesn't have a Hebrew parallelism. There's seven verses above it. There's seven verses below it. This is truly the center of the psalm. It stands alone as God stands alone. You, O Lord, are on high, exalted forever and ever.

God Reigns Forever

[18:08] It would be foolish to work against God, to oppose God.

[18:14] They will not overpower him. Instead of resting in, and celebrating God's work, they toil and work for their own glory, striving to be the master of the universe, scheming somehow to take control, and kicking against the goads, beating their heads against the Ten Commandments, raising their fists to God in rebellion. And it might look like they're winning for a while. But verse 9, Behold your enemies, O Lord, behold your enemies shall perish. All evildoers shall be scattered. These evildoers have set themselves up to be God's enemies, working against God. But like grass, they will perish and soon be scattered, soon gone with the wind.

[19:19] Brothers and sisters, maybe you feel really bothered or confused when you see the prosperity and ease of the wicked while you see the godly suffer. This makes no sense. Help me understand this. This was the concern of the psalm writer Asaph, who wrote in Psalm 73, my feet almost stumbled. My steps had nearly slipped, for I was envious of the arrogant. When I saw the prosperity of the wicked, I struggled to understand this, until I went into the sanctuary of God. Then I discerned their end.

[20:07] We need to remember that God is good, that God is wise, and God is all-powerful. His ways are not our ways. His thoughts are higher than our thoughts. Remember that God is in control. We can

trust his work of eventual vindication. His ways of justice will prevail according to his will and his timing. And we can entrust our souls to a faithful creator while we do what is good and what is right. It's good to praise God It's foolish to oppose God And point three, It's a blessing to abide in God Those who rest in the work of the Lord Understand the blessedness of abiding in God, This blessing goes for God's people Both to the king and to the people Look with me at verse 10.

Anointed King Victorious

[21:10] You have exalted my horn like that of the wild ox you have poured over me fresh oil, This verse celebrates God's work through the anointed king. His horn is lifted up in victory. He has the power to defend and the strength to deliver.

[21:36] I'm pretty sure this summer, each psalm that I've been tasked with, I've mentioned the King James Version, and that is because a lot of the older commentaries reference the King James Version. So, I have mentioned curiosities in the translation for each psalm so far. And this week and next time, there's no exception. Let me point out this curiosity in the history of the translation of the verse. The name of the animal with the horn, singular, was unknown at the time of the Vulgate. Right. So from that, the King James Bible says, my horn shalt thou exult like the horn of an unicorn. Scholars today do not believe the psalmist was speaking of a unicorn or a rhinoceros. They believe he was speaking of a now extinct wild ox. That is, it's called an oryx. And it was depicted in ancient pictographs as enormous, towering above human hunters.

[22:53] But this horn is singular because it represents one leader, symbolizing the strength and power of that king. And that horn is raised up in victory, a victory of God's doing. You, God, have done this. Notice also God's anointing on this king. This anointing is with fresh oil. This anointed yet fierce deliverer gets the victory, but the enemies of God get the defeat.

[23:27] Oftentimes, we don't need to wait for eternity for God's justice to be worked out. If we wait, oftentimes God will vindicate in our time, and he'll make it right. Those who gain by sinning or deceit or threatening, manipulation or violence, oftentimes fall into their own traps.

[23:55] Of course, in Christ, we see Jesus' fulfillment of this type. Jesus is the anointed one, the Messiah. He's the victorious one over his enemies and over sin and the devil and death. And his power and strength is exalted over all rulers and authorities in this realm and in the spiritual realm.

Enemies Cast Down

[24:20] It says, verse 11, My eyes have seen the downfall of my enemies. My ears have heard the doom of my evil assailants. You know, in Luke 10, the 72 disciples were sent out by Jesus, and they came back with joy, saying, Lord, even the demons are subject to us, subject in your name. And Jesus said to them, I saw Satan fall like lightning from heaven. And I've given you authority over evil forces, but don't rejoice in that. Rejoice rather that your names are written in heaven.

[25:01] This blessing is not just for the King, the Messiah. The followers of the Anointed One are blessed as well. They're blessed to be secure under his leadership. They're safe and protected. They're blessed because they abide in God. That's where they live. That's where their heart is anchored. They're rooted and grounded in God. Look with me at verse 12.

Righteous Like Trees

[25:34] The righteous flourish like the palm tree and grow like a cedar in Lebanon.

[25:41] What a contrast between the forever flourishing of the righteous and the short-lived flourishing of the wicked. The righteous flourish like a tree. The wicked sprout up like grass. The tree grows and matures over many years, growing ever taller and stronger. The palm tree proves to be flexible in the wind and the storms. And the cedar, year after year, grows taller and very straight. So majestic and imposing. Perfect for the columns of the temple. This flourishing lasts and the growth continues. Through the cold seasons, through the scorching sun of the summer, not withering, not being trampled like the grass that withers and is blown in the wind. The righteous are planted and rooted to stay in order to mature and grow because they're growing in protected territory. This the sacred ground. Look at verse 13. They are planted in the house of the Lord. They flourish in the courts of our God.

[27:05] These are people that are blessed to abide in God and rest in God. They find themselves with the people of God in the house of God. They're rooted there because it's the place of spiritual life and vitality, and it's a permanent vitality.

Fruitful in Old Age

[27:24] There's longevity in the Lord look at verse 14 they still bear fruit in old age they are ever full of sap and green they are ever full of sap.

[27:39] This is what we want, isn't it? Fruitful longevity, spiritual maturity, long-term growth that only happens with patience, trusting in God, abiding in God and His Word, through the seasons of cold and dry spells, through droughts and floods and storms and winds of turbulence and trouble. And God works all of those seasons together for our good to make the tree stronger, making it more flexible, sending those roots deeper and deeper, making it more fruitful. Fruitful even in old age, like the Judean palm tree that produces dates, even into its 90s. And for us humans, we know that just getting gray hair or just losing your hair, is no sure sign of growing in wisdom.

[28:47] There is such a thing as a foolish old man. This is not the way of the righteous. The righteous ones are planted in the house of the Lord, continuing to receive God's grace through his word, by his spirit. They stay alive and green, filled with the life-giving sap, because they're always connected and rooted in God. These righteous ones know that it's not their work, it's not their striving and their own righteousness that keeps them fruitful in permanent vitality. No, with their life and with their words, they declare, verse 15, they declare that the Lord is upright. He is my rock. There is no unrighteousness in

him. God is faithful, and he has been faithful. His steadfast love has kept you. He has allowed you to flourish for long-term growth and maturity.

Repent and Trust

[29:57] Maybe you're here with us this morning and you think, you know, I probably identify more with the grass and the ungodly. I'm probably his enemy because I'm far from God. I want you to hear these promises. Christ died for the ungodly while they were still weak. God shows his love for us in that while we were still sinners, Christ died for us. While we were his enemies, we were reconciled to God by the death of his Son. Today is the day to repent and believe and trust in his work on the cross done on your behalf for your salvation. And Christian brothers and sisters, no matter what stage of life you are in, God is calling you to trust in his work.

[30:57] It doesn't go so well if you trust your own faithfulness each day.

[31:05] We have to trust in his work in redemption. Throughout your life, you can be deeply rooted in faith, planted in a church community, seeking spiritual growth and fruitfulness, engaging with other Christians, edifying one another with God's Word, and mutually encouraging others, by lifting them up in prayer. Do you come to our holy convocation to participate, to grow in grace and the knowledge of the Lord, and to encourage others to do likewise? Are you investing in your own soul to create longevity? Is this just a phase to get you through difficult times? Or don't you want this fruitfulness to last even into old age until your dying day? Somehow we have to make sure that we can say these words of the Apostle Paul as we grow older. We do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. We can't stop the outer self from wasting away. So far, there's no technology that can do that.

[32:35] But we can prepare by strengthening the inner self each day. Now, is your inner self being renewed day by day? Is what's in you a life-giving sap producing green leaves? Or are the leaves withered, close to breaking off? Are you seeking that fresh oil or is it a little stale since it's so old are you delighting in the lord's day or is it a duty is it a blessing or a burden.

Hope in Old Age

[33:17] The end of summer is upon us, and the end of summer always reminds us that time is short. The weeks fly by, and the months, and the years. Another calendar. Here's what I know. If, by God's grace, you enter into old age, maybe even into your 90s, When you look back, you will not say, I have been so upright, I have been so righteous, on self, the solid rock I stand. No.

[34:02] No human can boast in the presence of God, but we boast in Christ, who became to us wisdom from God, our righteousness, our sanctification and redemption. So in our dying day, we'll say, He has been so kind. He's been so patient with me. Over and over again, I brought my guilt, and He brought His grace. I've been unworthy, unfit, and undeserving, but he's been so faithful, so merciful. I'm so

grateful for his work in my life. This work of reconciliation to God was accomplished by Jesus so we can rest in his work. Our standing is secure in Christ. We can dwell in the presence of God because we find refuge. We find rest in the work of his son.

[35:05] Jesus is the one in whom there is no unrighteousness. He is upright, and he is our rock of refuge.

Christ Our Sabbath

[35:17] Psalm 92 is an invitation to you to look back at God's creation, God's work in redemption, and to praise his name for the work of his hands, like we read in Psalm 148.

[35:36] It's also an invitation to look to the Messiah, the anointed King Jesus whose horn is lifted up, exalted, victorious over sin and death and the devil. Psalm 92 is an invitation for us to enter into that forever Sabbath rest in heaven. Jesus the Son is softly and tenderly calling us to himself. To come home in the new Jerusalem. And even before we get there, he says this, Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. Let's pray.

[36:37] Our Father, we want to praise you. We want to thank you for your steadfast love, for your faithfulness, for the joy that you've given us. And looking at all of your work, all the works of your hands, they've made us glad. They've caused us to want to sing and declare your goodness. For your work of redemption that has freed us from our captivity to sin. Give us strength, Lord, each day to choose you.

[37:14] In the morning and in the evening To choose you To seek you Set our minds upon you To choose your people each Sunday morning, All day To think of you For the rest of our lives Even into old days we pray that we be rooted, that we could flourish, trusting your work, your ways, until our final day, declaring that you're upright, you are our rock. We pray all these things in the exalted name of our Savior Jesus. Amen.