

Tuesday, June 20, 2023 ▫ Read Psalm 92

Questions from the Scripture text: For what day was this Psalm written (superscript)? What two things is it good to do (v1)? Declaring what two things, especially (v2)? At what two times, especially? What instruments remind that God has ordained His public worship (v3, cf. 1Chr 23:5)? Who makes the believer glad (v4)? Through what? What responses do His works incite (v5)? What does it say about us if we don't respond this way (v6)? Why do the wicked exist (v7, 9)? Especially in contrast to Whom (v8)? What has the Lord done to believers (v10)? Especially over-against whom (v11)? Who flourish like what (v12)? Where, particularly (v13)? For how long (v14)? In order to declare what (v15)?

What is the Sabbath for? Psalm 92 looks forward to the opening portion of morning public worship on the coming Lord's Day. In these fifteen verses of Holy Scripture, the Holy Spirit teaches us that **the Sabbath is for public, glad, triumphant, life-giving worship.**

The Sabbath is for public worship, morning and evening, vv1–3. The Sabbath Day (superscript) is all about attending to the Creator Himself, finding our very purpose in worship—and doing so according to the rhythm that He has established not only for the Sabbath Day but for all our days: evening and morning (v2). That this is especially corporate worship can be seen in v3, which refers to instruments provided by David and a priesthood designated by David in connection with the temple (cf. 1Chr 15:16, 23:5). It is not melody-making machines that is valued here but God's priests leading God's people in their holy assembly. This is the great thing of Sabbath assemblies still, and a great reason they are called the Lord's Day: the only ordained Priest in the church, leading the holy assembly from glory (cf. Heb 12:18–24).

The Sabbath is for glad worship, v4–5. The thanksgivings and songs of praise that ring out on the Sabbath (v1) proceed from glad hearts (v4a) over the greatness of God's works (v4b–5a), as those works reveal God's thoughts to us. Always, we should be considering His works and marveling at His goodness, wisdom, and power. But the Sabbath is an entire day for expressing this praise together in the midst of His assembly. Is your heart glad? Sing psalms (cf. Jam 5:13)! And channel that gladness into the Lord's Day and singing that praise together under the leadership of the Great High Priest!

The Sabbath is for triumphant worship, v6–11. The senseless, the fool, and the wicked set themselves against God as enemies whom He will destroy (v6–9). And the believer counts this enmity as enmity against himself, which will also be defeated (v10–11). We live in a world where the wicked seem to have the upper hand, but worship reminds us of God's glory, the wicked's end, and our own end (cf. Ps 73).

The Sabbath is for life-giving worship, v12–15. There is a flourishing for the godly in the public worship of God that is independent of circumstances or ability. Lebanon had the best circumstances for cedars (v12). But the righteous grows like one of those cedars in Yahweh's house, in God's courts (v13). Ordinarily, youth is the time of fruiting, freshness, and flourishing (v14). But even in old age, the righteous experience all of these things in Yahweh's house, in God's courts (v13). And His praise is not only the source of their vigor but its purpose. The declarations of His covenant love and faithfulness at the beginning of the Psalm (v2) are now joined by declarations of His uprightness, covenant strengthening of His people ("MY Rock"), and perfect righteousness (v15).

What is the centerpiece of the evenings and mornings in your home/heart the other six days of the week? What is the centerpiece of your congregation's evening and morning on the Lord's Day? For each of the attributes of God in v2 and 15, list one work that shows it, and give God thanks for it!

Sample prayer: Lord, it is good to give thanks to You, morning and evening every day, but especially on Your day and in the assembly of Your people. Thank You for the weekly reminder of the end of the wicked and the end of the righteous—and the knowledge that You have given Yourself to us already. So, help us by Your Spirit to worship You with gladness of heart as those who have heavenliness of heaven already in You, in Jesus Christ, through Whom we ask it, AMEN!

Suggested songs: ARP92 "It's Good to Thank the Lord" or TPH92A "It's God to Thank the Lord"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Psalm 92. These are the words of god. A psalm a song for the sabbath day. It is good to give. Thanks to y'all way and to sing praises to your name. Almost high. To declare your loving, kindness in the morning. And your faithfulness every night. On an instrument of 10 strings on the lute and on the harp, With harmonious sound.

You y'all, they have made me glad through your work. I will try them in the works of your hands. Oh, you always have great. Are your works. Your thoughts are very deep. A senseless man does not know nor does a fool understand this. When the wicked spring up, like grass and all the workers of iniquity flourish.

It is that they may be destroyed forever. But you your way. Are on high forever more. For behold your enemies. So y'all live for behold, your enemies shall perish. All the workers of iniquity shall be scattered. But my horn, you have exalted like a wild box. I have been anointed with fresh oil.

My all i also has seen my desire on my enemies. My ears here. My desire on the wicked. Who rise up against me. The righteous shall flourish like a palm tree. He shall grow like the cedar and lebanon. Those who are planted in the house of yahweh. So, flourish in the courts of our god, They shall still bear fruit in old age.

There shall be fresh and flourishing. Declare that yahai is upright. He is my rock. There is no unrighteousness. In him. So, for the reading of god's inspired and inherent word, It is a song for the sabbath day as god himself titles it. In the superscript and what we see.

Is what the sabbath is for, especially, The praise of god and the consideration. I'm sorry. The praise of god and the consideration of his works. Before we go out to do our own. Works and consider his works. We're very glad and him. We realize that those who try to have gladness in themselves and their own works.

Apart from the lord, and even against the lord, Are about to be destroyed and all of their works are about to be destroyed. But we draw our life from belonging to him and worshipping him. And we consider one great purpose for our work that we are going to And that is to declare his righteousness.

And therefore to do everything that we do according to his good and holy law. It re-establishes. Obedience to him. And keeping of his commandments as the most important part. Of what we are going to do. If it's a Morning worship on a regular day during the day or if we're thinking about the sabbath as a whole.

Like we are in the psalm Throughout the week. So that's generally an outline of the psalm first thing that we see as that the sabbath is especially for public worship. You see that in the first three verses? And then that the sabbath is especially for glad worship versus four through five.

Um, the gladness that Cannot be undone by circumstances or even. By our own failures. And then that is for triumphant worship. That whatever the wicked do or whatever we fail and doing. The lord will set all of it, right? Let's see that in verses six through 11. And finally, that the sabbath is for life-giving worship that it gives us.

That life, that anticipates, the everlasting life that we have in god, But also that anticipation is the life. From out of which we live the rest of our week, the rest of our day. The rest of our life in this world versus 12, through 15. So, a very precious song.

First thing then that it is for public worship. Um, it is for worship. Versus one and two and then very specifically public works at first three Giving thanks to ya, always singing praises to his name, recognizing him as the most high verse 1 and recognizing That. It is the whole of his character that we are to praise with the whole of our life.

How do we see that in verse 2? Well first, we see that it's the whole of his character because he often summarizes his character with those two attributes. This isn't his amethysts loving kindness or steadfast love or covenant love as we see it translated often. And his faithfulness and so, The praise of god is to declare the whole of his glorious character.

They're all of these wondrous attributes. Uh, that belong to who he is and he is all of them in perfection and all of them, inconsistency. And the great thing in worship is to know our god and to know what he is. Like, Especially as displayed in all of its work and the greatest of his works.

The redemption of sinners. So that's the first part of the worship. The whole praising, the The whole of god's character with the whole of our life and we see that in the mirrorism Um, m e r. l s m. As the word, but you can think of it even in terms of mirrorism Um, No.

It's when in hebrew, you have a alphan Omega, is a very famous, modern day and night. Here we have morning and night or morning and evening. And, And the idea is that the two bookends? Uh, As with god's steadfast love and faithfulness, although those aren't as obviously bookends to us, but the two bookends, Countenance everything in between like you if you've ever gotten stood between two big mirrors and the two big mirrors.

Um, Uh, magnify and extend, whatever is between them. And give the whole Anyway. Uh, god has has bookended our days evening and morning with his worship. He does this with all of our ordinary days, Or at least he has given us to do this with all of our ordinary dates.

And The lord helping us to be faithful. We will do. So No, but It also gives character. Uh, to what's in the middle. This is why we try to have family worship morning and evening as a family. This is why a congregation should have Public worship morning and evening on the lord's day.

As a congregation god has established these times of his worship in order to communicate to us that even when we get to our working, the working should be done worshipfully, which is to say, taking delight, to especially in what god is doing. And knowing that, whatever we fail in, god will have a rule overrule, whatever the wicked to god will overrule, he Um, He alone will be exalted.

So, we have The sabbath being for worship versus one and two. Uh, verse 2 reminding us that every day is for worship. Uh, to a certain extent, but then the sabbath verse 3, especially for public worship. The 10 strings, the loot, the harp. Uh, these are making reference back to first chronicles 15 verse 16 where david had In his office as prophet and then his unique office as the one.

Who was providing for the building of the temple, his son was going to build the temple. And one of the things that david did, he provided all sorts of materials. And but he also appointed certain priests to certain duties. And then he also for the priests that were appointed to the duty of playing on instruments.

He invented particular instruments. That we're going to be used in the public worship. Uh, so you know, verse 3 is not saying, see god loves strength instruments, we should have. Guitars harps. Violins. In the public worship of god, that's not any sort of support of instruments, in the public worship of God.

Now, It is. It's function in. This psalm is to say that the sabbath is especially for public worship. You couldn't for your family worship. Uh, breakout the 10 stringed instrument, the loot of the harp and have a family string jam session. Most families didn't have these, most people couldn't play these.

Um, This is describing the public worship of god with the ordained priesthood. So that you would remember that god has made a way to bring us near. Through priests that had been consecrated. And of course, The fulfillment of verse three of the continuing application of verse 3, for us is that jesus christ is the priest and our, in our worship and that we have his, and he functions unto us as priest in a unique way, in the public assembly.

That we don't even have in private worship and in family worship. That there is an assembly that you leads. And glory. And assemblies on earth that participate. And that assembly and glory, and a special way. And that the lord's day has given been given especially for those, Uh, for those assemblies.

That we are not to forsake the assembling of ourselves together. Hebrews chapter 10 on the sabbath. Keeping that remains hebrews chapter 4. Uh when the lord jesus is addressing us from heaven and singing. And he himself singing, his father's, praise in the midst of the assembly. Hebrews chapter 2.

So the first big thing about the sabbath is that it's for public worship, morning and evening. The second thing about this worship, not just that it's public worship awarding an evening, but that it is glad worship for you. Yahweh have made me glad We don't need mood lighting to make us glad It's not the mood lighting that makes this glad it's not The, the arc of the type of song and the in the seven song, performance musical set that makes us glad Similarly, if you're into spooky instead of trendy, it's not candles that make you glad or the high arches of the building or the Or the paintings on the walls or the spooky sounds of the Of the deep ethereal music?

No. That is yahweh himself. Who makes us glad and if it is yahweh who makes this glad that's a better gladness than we could get. From anything else. And so we begin declaring the works of the Lord. And we give and we have the greatest. That most solid foundation for congregational gladness.

Who are god is what our god has done. And you may come. Uh, in complete doldrums with your heart flat or even crushed by whatever has been coming from Um, The believer. Experiences, many troubles, many of them, even from within himself for herself. And yet, even when you're experiencing trouble, that is within yourself, you come to the public worship.

You come to the holy assembly. You begin to read and hear and let's pray. Be, let in prayer, sing from god's word about who god is and the greatness of his works. And those ultimate realities start to overrule. The things that you brought with you that were in you, And you are, glad you're glad and So, Um, You yahweh have made me glad through your work.

I will try them in the works of your hands and then verse 5 is doing what? Verse 5 is helping ourselves to the gladness that verse 4 described. What made us glad his work. And so he turns to the lord and says, oh y'all wait, how great are your works?

And not only his works but his works. Come from who he is, your thoughts are very deep. And we see. Uh, the glory of god. And especially when we talk about or read about, you're about in the bible, his thoughts, it means his thoughts towards us his intentions towards us as plan of redemption.

The fact that he planned to redeem how he planned to redeem that it would be in the lord jesus christ. What he planned to give us by redemption to be adopted in christ and and dwelt by his spirit and enjoy him fully forever. Oh, the gladness Of. Of that worship in which the great thing.

Is who the lord is. And what he has done. So the first thing about the sabbath is that it's for public worship morning and even second thing that is for glad worship. That cannot come from any man-made thing, only from who God is only from what god has done.

Versus four and five. Um, The third thing. Is that it's for triumphant worship. The believer comes to the worship of god to hear about god's works that whatever the believer does whatever works the believer, does they get couched in, they get put in their place. By the works of god that are the substance.

Uh, in the subject of our worship. The senseless man doesn't have this. He just as his own works. And so what he ends up working as iniquity. And although, for a time, The, the wicked and their wickedness may seem to flourish. They're going to be destroyed. And that's something that we see in the public worship of god.

Remember asap, who, At the beginning of Psalm 73, he was so envious. Of the wicked and everything. They see did seemed to work. And then, and he was Grumbling complaining in his heart, thinking in vain, i have kept my hands clean and he had all these brutish. Thoughts towards god.

He says, if i had spoken those things, i would have betrayed generation of your people. But what was it that made the difference. He went to worship. He perceived their end. He saw that the wicked flourish and though their wickedness flourish they will be suddenly completely disastrously destroyed. And he sees his own end.

That after whatever works he has done, god has led him through that, taken him by the hand, through that, god will receive him into glory. That god will be his joy and glory and the god is already his joy on her. And so this is the great difference between the works of the one and the works of the other.

The wicked's works are. The wicked's works are works without God and works against god. The works of the righteous proceed from his worship. Has dwelling upon god's works. And then he goes from the worship. And, And does his own work. So, Verse 6. The census man does not know this nor does a fool understand this, when the wicked spring up, like grass, they're everywhere.

And all the workers of iniquity flourish. You see how the the grass and the flourishing here. And then the cedar of lebanon, and the flourishing later are in contrast. Uh, it seems like the wicked are everywhere. It seems like they're succeeding and everything. But he says, When all the workers of iniquity flourish, it is that they may be destroyed forever.

You yahweh are on high forevermore. For behold your enemies are y'allah. Behold your enemies trump bearish. All the workers of iniquity. Shall be scattered. And so, it's that same thing that ASAP songs 73 about the end of the wicked. When he went To the worship of god. Um, And he realizes that god's enemies.

Are also his own enemy because he has god, And he is with god and whatever he is doing is being done in god. The righteous and john three. They love the light so that it can be seen that their works are done in god. And so verse 10 and 11 are true of every believer, And true, especially if christ.

As the ultimate. Righteous man, capital and Our redeemer. The god man. God the sun. But we too can say this in him. But my horn you have exalted like a wild ox. I have been anointed with fresh oil. My eye also has seen my desire on my enemies. My ears here.

My desire on the wicked. Who rise up against me. And so triumphant. Worship. How wonderful to go into our day when we rise from this family worship. And know that the great thing is the works of god. And that, whatever we do that is, Foolish and sinful. Ultimately, He will bring to bear.

His good works upon us. And we will receive whatever chasing we need. But he will make his good intentions to prevail and the things that we do obediently in his service. He will make that to be the thing that has the ultimate effect. And we will participate in the service of god.

Um, So, this triumphant living Not i can't ever make a mistake, but god. Will never make a mistake. And the wicked will be defeated. And you don't have to live worrying about. What they are doing. You groan and you grieve and you weep over it. But they're going to be destroyed.

They've only been permitted to flourish and order that they would be destroyed. Goddess on high. Forevermore. And then the final thing then the sabbath is for life-giving worship. This is where real flourishing comes from. That's versus 12 through 15. Um, The righteous flourish like a palm tree. Each will grow like a cedar and lebanon.

Um, the The greatest of the trees and the most invigorating. The the best Circumstances, life-giving strength giving conditions for a tree. A cedar and lebanon. Well. When you come from the plant world to the human world. It's the righteous who are the cedars. And it's the house of yahweh.

The courts of our god verse 13. That are the great conditions. Uh, in which they grow to their full potential. Uh, the the life, the flourishing, the worthwhile mess. Of the The life and work of a believer. Is not dependent on his ability, even when he has diminishing abilities.

In old age, verse 14. He's still bearing fruit, he's being fresh and flourishing. Why? Because his purpose, whether old or young. Is to declare that Yahweh is upright. Is to rest upon him as a rock. Is so that we may see not only Um, that his commands are good.

But that he always treats us rightly in his providence, There's no unrighteousness. In him. To see the the greatness of the rock that holds someone up, the person who's being held up does not need to be doing things greatly. They just need to be there on the rock. And, Many, many years from now and pray.

When you are coming to the end of your life. And maybe it's some debilitating disease. There's been appointed to take you out of this world. Or maybe the lord has. Allowed you to get really old and shrivel up to where things just barely functioned anymore because their expiration date is coming.

You may come to a time. When the only way that you have left, To bring praise to god. Is. To suffer well and patiently. To be cheerful under affliction. To be held up by them. And sustained by him. And, He will still be shown to be your rock. This providence will still be shown to be upright and just and good.

And in your soul, even if you can't. Process it with what's left of your mind. In your soul, you'll still be fresh. And green. And accomplishing your purpose. To bring glory to your god. And then, The next step after old age is. Death and resurrection. And those things will work in the opposite direction.

And you'll have. The same joy infinitely more. In glory when your soul is perfect. And at the resurrection, when your body is perfect, Praise god. So the sabbath And the sabbath is for. The public colliding. Triumphant worship of god. From out of which comes the rest of the believers living.

That having rejoiced over his works. We can go then to Whatever he has given us to be our works. Independence upon him. And devotion to him. And delight. Inhale. Amen. May the Lord grant. It to be. So for us this week, That may the Lord grant. That when we as a family gather, Evening, and morning.

Every day we might have little tastes. Of that thing for which the sabbath was designed. In a great way. Let's pray. Our grace is god and our heavenly father, we praise you and thank you. For your design for us. To know you to image you to know your glory to show your glory to know your love to show your love.

To know your works to rejoice over your works and then to go to works of our own then imitate you image you We thank you for your design, for our days. We thank you for your design for our weeks. And we pray oh lord that our hearts would be glad over you.

Glorify yourself. We pray, not only in the worship of this family. Which we offer you now but then when we go from it, the way we see in the psalm, Flourishing and fresh rejoicing over you and your works. Glorify yourself. Also in the work of this family, we ask today.

In jesus name. Amen.