

Psalm 89:30-46 Part 5

Introduction: In this portion of the Psalm we are given one of the terms of the covenant which is the LORD's promise of correcting His people when they stray with the purpose of restoring. We are given a reassurance of GOD's Faithfulness in the certainty of His promises in the covenant. The greatest struggle for the believer is also presented in this portion as well as how the psalmist comes before the LORD humbly and by faith to pour out his heart.

Read Psalm 89:30-46

The hymn we will sing this morning for this part of the Psalm begins with "Yet". I think it would better serve to use "because", "since", or "so that". "So that" is a phrase that we see in the Scripture and we hear from the pulpit that clearly expresses that because that which precedes the "so that" is true, then this is what the Truth is to look like in our lives. Up to this point in the Psalm the truth of GOD's Lovingkindness and Faithfulness has been repeatedly expressed and praised. And now, we are about to take a turn. However, we need to know that this change of direction in the Psalm is relative to the Truths mercifully revealed about our Father and our Lord and Savior. In our day "yet" insinuates "in spite of". I am not declaring myself wiser than Isaac Watts – that is certainly not the case. I do want to convey that because all that is stated in this Psalm up to where we are beginning this morning is true; that which follows is consequential. That which we just read this morning follows the Psalmist praising the LORD by acknowledging His Lovingkindness, Faithfulness, and Righteousness. The promise of a believer being visited with the rod for transgressing GOD's commands comes from His Faithfulness and Lovingkindness. It is because He loves us that He corrects and disciplines. Notice that we are visited with the rod to correct and not with the sword to destroy. When the people of GOD sin and are not quick to repent, our Father will in His Mercy by means of discipline put us back on the straight and narrow path. He will not leave His people wandering the broad way that leads to destruction. Sadly, we are prone to wander as the Psalmist admits, and we have the most assuring Word from our LORD at the beginning of verse 33. The conjunction "But" is stated to assure us that when we are corrected, it is a surety of belonging to GOD and that we are not outside His Lovingkindness. Ethan the Ezrahite acknowledges the Truth that we see in the letter to the Laodicean Church in The Revelation - [Revelation 3:19 NASB] **19 'Those whom I love, I reprove and discipline; therefore be**

zealous and repent. We are reminded by that blameless and upright man that feared GOD and turned away from evil in the Book of Job - [Job 5:17 NASB] **17 "Behold, how happy is the man whom God reproveth, So do not despise the discipline of the Almighty.** (Read Job 1-5 for further study) We are instructed in Proverbs - [Proverbs 3:11-12 NASB] **11 My son, do not reject the discipline of the LORD Or loathe His reproof, 12 For whom the LORD loves He reproveth, Even as a father [corrects] the son in whom he delights.** We may rightfully conclude that reproof, correction, and discipline is a way that our LORD displays His Love, Mercy, and Faithfulness.

We can't leave off here. From here it would seem that this is all figured out and that every time difficulty is sovereignly allowed or placed in our lives, that sin is the issue. And, that is not true. I don't have all the answers and this is not something we can put neatly in a box and dust off our hands as if this is all figured out. The Word of GOD does reveal that suffering drives the saint to Christ and not away. The Word reveals that suffering purifies and refines us that we more clearly behold the Lamb. The Apostle Peter reminds us in his epistle that we are to "greatly" rejoice when we are distressed by various trials so that that the proof of our faith, which is more precious than gold that is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ. We are also given that our love for, and our faith in Him will lead to joy inexpressible and full of glory that results in the salvation of our souls (**I Peter 1:6-9**). I acknowledge that suffering, difficulty, and trials are not pleasant, but are gut wrenching and painful beyond words at times. I am not minimizing the agony of the saint or trying to make it simple. The Word instructs us that we are to fix our eyes upon Jesus Who is the Author and Perfecter of our faith because He endured the cross for the joy set before Him. We are instructed to consider Him who endured hostility by sinners against Himself. Why? "So that" we will not grow weary and lose heart (**Hebrews 12: 2-3**). We know Job suffered greatly. His three friends Eliphaz, Bildad, and Zophar concluded that sin was the cause of Job's great distress. We also know that they wrongly concluded. They were rescued from their folly by going as the LORD commanded to Job so that he could pray for them. They said many things that sound reasonable, yet the LORD GOD makes known their folly – "you have not spoken of Me what is right". (**Job 42:7-8**) Lastly, the result of Job's suffering is a display of GOD's great Mercy and His Grace and in this we see an example of biblical confession resulting in salvation (**Romans 10:10**). [Job 42:1-6 NASB] **1 Then Job answered the LORD and said, 2 "I know that You can do all things, And that no purpose of Yours can be thwarted. 3 'Who is this that hides counsel without**

knowledge?' "Therefore I have declared that which I did not understand, Things too wonderful for me, which I did not know." 4 'Hear, now, and I will speak; I will ask You, and You instruct me.' 5 "I have heard of You by the hearing of the ear; But now my eye sees You; 6 Therefore I retract, And I repent in dust and ashes."

The most troubling and grievous notion for the saint is to seemingly be cast off, rejected, or spurned by the LORD. This is what is expressed by the psalmist in verses 38-46. The promise of not being forsaken is one that is often visited and mercifully brought to remembrance by the Holy Spirit for the people of GOD. It is promises such as we are given in verses 33-37 that kills the fear of being forsaken. The question being answered is: Was the Mercy of GOD to pass away from David's seed? Blessed be the LORD GOD – the answer is **no**. There is not a single word that gives way for such an idea, but the very reverse. We need such promises because there are times when it looks to us that we have been abandoned. There are times that we agonize over not having the presence of GOD; when it seems we are alone in our pain. Even our Lord Jesus Christ cried out in agony in His suffering. Being fully GOD and fully man, our Prophet, Priest, and King cried out. [Mark 15:34 NASB] **34 At the ninth hour Jesus cried out with a loud voice, "ELOI, ELOI, LAMA SABACHTHANI?" which is translated, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"** We can be greatly comforted in Christ's Work to redeem us and even His example of crying out to the Father for mercy. We are instructed in so much in this Psalm, and I want us to see GOD's Mercy and Faithfulness, that we can come to Him by our Savior's Righteousness in faith and humility and deal honestly with and express our deepest hurts. We have to be led of the Word of GOD and the Spirit of GOD when we face difficulty. Whether it be discipline to correct or discipline to refine, our eyes must go to the LORD and His purpose. If we look at circumstances apart from GOD and His Perfect Will, we will be prone to go to either the extreme of legalism, placing conditions on the unconditional covenant, or the extreme of antinomianism in which we will be "carried along" by the false doctrine of the carnal Christian with no concern for personal, GOD glorifying holiness. LORD, teach us to suffer well, keeping our eyes fixed upon You.

Amen