
Tuesday, September 26, 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 Good 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 your 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, Harmonious sound. For you, y'all may have made me glide through your work. I will try and in the works of your hands. Oh, yahweh. How 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 author? Or on high forevermore. For behold your enemies. So y'all wait for behold your enemies shall perish. Or the workers of iniquity shall be scattered. 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. The righteous. South flourish like a palm tree. He saw grow like a cedar and lebanon.

Those who are planted in the house of yahweh. Flourish in the courts of our god. They shall still bear fruit in old age. It shall be fresh. Flourishing. To declare that yahweh is upright. He is my rock. And there's no. Unrighteousness. And,

So far the reading of gods inspired and And there aren't twerk. You note the super script, which is, The first verse and the Hebrew. A psalm a song for the sabbath day. And of course, God gave the sabbath. As the crown of all of creation, the last thing he made, Was not the heavens and the earth and all that was in them.

But a day, In which we would set aside all that is in the creation. In the knowledge and recognition and joy. That. There is more in the creator. Than in all the creation put together. That the rest of the creation is not our purpose. That he is our purpose.

That, what comes from? I'm sorry. That what comes from the creation is not our power, but he is our power. And that what we find in the creation is not our pleasure. That he is our pleasure. And so, the song for the sabbath, is a song that reminds us that The whole day.

Is about delighting in him. It uses Um, this mirrorism The other the hebrew poetic technique of using bookends. Uh, to me, not just the front, the beginning and the end, but everything in between And you see a double mirrorism in. Verse 2. God often uses his steadfast love and his faithfulnesses his facet and emit.

As. Uh, bookends by which he refers to all of his perfect character. All of the glory. Of. Who he is, what he is. Like. And he matches that couple or couplet. Up with Uh morning. And night term morning. Uh, Evening in our case. But here morning at night, even more extreme And that the whole day, Is about worshiping god for the whole of who he is.

And depending upon god, for the whole, He has and delighting in god for the whole amphibious. And especially doing so. As the people whom god has redeemed for himself into his church for the purpose. Of public worship. And that's Uh, that's the doctrine of verse 3. Which is not just saying.

We should have pretty accompaniments when we do the first two worship. Now, the Instrument of 10 strings in the loot and the heart and the harmonious sound. Uh, being those priestly instruments. That we're set apart and designed by David and anticipation of the temple. To be employed by the priestly tried.

That was designated by david the king, the covenant mediator, also in his function as a prophet or inspiration of the holy spirit. The priestly tribe of musicians again, as Part of his. Again, as part of his provision, Uh, for the temple recognizing that in the formation of the temple, there is a growing and anticipation Not of david and his temple.

But if the greater david and his greater temple, That jesus is gathering and forming a church for the public worship of god for all eternity. So, it's not It's not enough to. Keep sabbath. Privately. Praising god's steadfast, love and faithfulness from morning tonight. His design is for corporate worship morning, and evening.

And, Even in the worship that he gave, In the six days that preceded the creation of the sabbath. Establishing the pattern of a morning and evening, in which the work are Uh, is not done. There's an evening in the morning and then there's work and there's an evening in the morning, and then there's work and then re-establishing that pattern in the morning and evening sacrifices of the nation and of israel and, and reinforcing.

That pattern. And telling the the households of his church to worship him when they lie down, and when they rise up, So also on the lord's day, which he calls a holy convocation, a holy calling together. Pawn together, vocation calling. A holy convocation. Uh, god has established for us in scripture the pattern.

Of gathering for public worship. Morning and evening. And so, the whole of the day, Worshiping the whole of God's glory. Uh, among The whole of god's people, which of course, Until jesus takes his seat down the throne of glory. You can't actually do. Now. We are led and worship from heaven.

And the one by whom he leads us on earth is his spirit. Who is not only in every congregation, but actually has come to dwell in the heart of every christian. And he is the one who causes us to offer a spiritual sacrifices. The. Believing hearing of his word read and preached.

The singing with grace in the heart. Praying in the spirit. Offering. Spiritual sacrifice. Onto god. So the side of this for public worship morning, And evening, and that should be worship. That is glad Yes, it's extremely important. It's the difference. We heard Leviticus 10. It's a difference between heaven and hell.

To worship in the way. That god has commanded to come to him, only in the way. That he has. That he has commanded. But just worshiping with the right actions does not fulfill the whole of what right worship is. Because there's more than right actions, there's right emotions. To hear some people talk about it and even worse.

To hear some people try to practice it. You would think that emotions were wrong? In the public worship. There's not the emotions are wrong. It's an emotions are not themselves. The point. And that emotions are not in the driver's seat. But there are right and proper emotions in public portion.

And so verse 4, you yahweh have made me glad Through your works. And so,

So, we worship. With gladness. Over what he has done because what he has done, Has displayed to us the greatness of who he is. So, he worked, he works. From observing God's works to thinking about god's thoughts. And, And in this consideration of what god has done, he considers god as a person and that has made a difference, not just in hell, the worshiper thinks.

But and how the worshiper is the worshiper. Feels he has been made. Glad you y'all may have made me glad through your words. I will try them in the works of your hands. Oh, you all way. How great are your works? Your thoughts are very deep. This is important.

It is to be glad worship when he addresses us about. Um, Different things we are to have right responses of emotions. Uh, but they're not just emotional responses within ourselves. They need to be interactions between your soul and god. Not just, The worship has made me glad But you are not just sorry, not just the worshipers, made me glad

Not just the worship has made me laughed. Not even just. Yahweh. Has made me glad. But, You. Yah, why? Have made me glad. That you would interact with god himself. In the worship. That he is the one who glidens you by the truth of what he has done. Which holds before you even greater truth of who he is.

That he would be the one who afflicts you. When? When you're conscience is pricked, you realize your sin that he would be the one who comforts you. In that affliction. So, so it's you y'all way have made me glad you yahweh have broken, my heart about my sin. You y'all have comforted me with your forgiveness and the gospel.

Of your son. You your way. Have strengthened me. Have reuened me in my commitment to you. So that you have This second person. This personal interaction with god. In the actions of the worship that he has commanded. To bring you. To interact with him himself. And so there is triumph, then at belonging to him.

If, all of creation is about the lord and if especially the lord's day is about the lord. And if, especially the wards public worship for, which he has made the Lord's day, is about the lord, then it makes sense and verses. Um, Well, really the rest of The rest of the psalm that the lord is the one who makes the great difference.

There are those who are warts enemies. And if everything is about the lord then what are the lord's enemies? Therefore, To be rightly and justly destroyed. As his enemies. But if everything is about the lord, then what are the lords? Friends. Therefore, what are the lords redeemed there for?

To delight in him. And, Despite every other disadvantage. To be alive and strong and glad in him. And so, that's what we see in the rest of the song. A census, man does not know, nor does a pool understand this. When the wicked spring up, like grass and all the workers of iniquity flourish.

Is it a problem that there are evil? That there is such a thing as evil that there are so evil ones and that there are so many of them. So it's only a problem. If they are

not going to be judged, And punished. If the glory of the lord isn't going to be expressed against them.

This is when we could spring up like grass. And when all the workers of inequity flourished, it is that they may be destroyed forever. But you, y'all are in high forevermore. For behold your enemies or hold your enemies. So perish, all the workers of iniquity shall be scattered. And so, On the answered evil.

Would be a problem. But that actually doesn't exist, doesn't There is no such thing. As unanswered, evil. And so there is no problem of evil. Now. Would be a problem of good. How can gods be merciful to such sinners as we are. Except. That he is redeeming. Sinners. To join them to himself.

And so, Um,

Trying to think of a good way to say it. Goodness or kindness. That. Is not. Earned by christ. For the sake of his people, that would be a problem. And that's actually, The problem that is resolved or the display of which is resolved when jesus comes and he dies on a cross.

As.

When jesus comes and dies on the cross, as Romans three says, That at that point when jesus is displayed as a propitiation. That god is declared to be just And the justifier. Of the one who has faith in christ jesus. Never a problem to say how can there be evil?

Because we know that god is destroying. The evil. The problem was, how could god justify A sinner. How could god be merciful to a sinner? Oh god, enter into covenant with someone who's a sinner. And the answer ends up being. Because jesus christ is going to propitiate their sins.

And so, Uh, not only do we know the the purpose of the wicked, but we also know the purpose of the righteous. And so united to the lord, and joined to god, are those who are his by faith and jesus christ. That, that which belongs to the lord, the destruction of his enemies.

In. In verses 8 and 9 comes to belong to the lord's people. The destruction of their enemies. There's a parallel between verse 8 and 9, your enemies shall perish and the workers of iniquity shall be scattered and versus 10 and 11. My horn. You have exalted like a wild ox.

I have been anointed with fresh oil. My eye has looked upon my enemies. My ear has heard the wicked And the, the interpretation of the translation is getting at the sense that my eye has seen my desire on my enemy's, my ears here, my desire on the wicked or even my eyes see That which is right to come upon them and my ears here that which is right to come upon the wicked who rise up against me and of course versus 10 and 11 applied to the righteous particularly in the lord jesus christ.

This is in the voice and in the mind and according to the place of jesus christ, the anointed one christ, the messiah. Verse 10. And so, we're so united to the lord. That he destroys. Not just his enemies, but ours in jesus. Christ's enemies. But what does he do for us versus 12 through 15?

Even in old age, We grow like cedars. We flourish in his courts? Particularly again in his public worship. Even in old age, will bear fruit and be flesh and flourishing, why? So that it can be seen that not just creation, but redemption was also All about god. He's upright.

He's done the right thing with his enemies. He's done the right thing with his friends. And they get life from him that. Does not need anything else in the creation even when they're in the season. Of weakness and illness still, they have him. Here's my rock. To declare that you always upright.

He is my rock. And there is no Unrighteousness in heaven. So this is what the sabot is for. To remember that. Creation. Redemption history. It's all about who God is. And it's all about worshiping him. Um, For all of who he is, for the whole of the day. And the sabbath is all about.

Doing so as his redeemed people, And he's gathered to himself. To display. His glory. Not just in destruction as he does on his enemies. But in salvation, As he does on those gym, he's redeeming.

Oh, lord. Please help us by your spirit. Because, We are. Repeatedly perpetually. Grievously. Forgetful. That are existence and our redemption. Are all about you and your glory. And this is the source of Much weakness and much sin. In our life of God. And so, we pray. That you would help us, keep Lord's days.

Well, In the public portion to interact with you and even in these family worship times to interact with you. But a lord. We we also pray that. The reality that you bring home to us on those occasions, the truth. That you Bring home to us when we study things like this from your word.

That the truth of that reality. Would continue to be impressed upon our hearts. Throughout the ordinary course of our life. So that we would more and more do our work and everything else we do in the in between times. With the sense that we exist for your glory and have been redeemed for your glory, and have a life and joy, and strength and fruitfulness.

That is. Dependent entirely upon you. Whatever other means you might use. But that it comes from you. So make us to live in that gladness. And in that strength, we ask In jesus name. Amen