

Rejoice in Our God Who Is Over All!

Psalm 33:1-22

Halifax: 22 November 2009

Introduction:

For some time now, we have been using Psalm 9 as our Psalm of focus in connection with our sermon series in Isaiah.

- Today, we are taking up Psalm 33 as our Psalm of Focus.
- For those of you worshipping with us who may not be familiar with our practice,
 - Our Psalm of Focus is a psalm we sing that is related to our regular sermon series.
 - When we take up a new Psalm of Focus,
 - I break from our regular sermon series to expound from the Psalm so that you can become familiar with it,
 - and then in the weeks that follow, we sing it (or a selection from it) every week.

Psalm 33 is a very foundational Psalm—

- It takes us back to the very root of what we are as God's redeemed people.
 - It has an obvious connection with Psalm 32 where the subject is the blessedness of the forgiven, justified man.
 - The idea here is that there is a people to whom God does not impute sin—a people whom He has graciously adopted and declared to be righteous in His sight.
 - Psalm 32 is David's response to God's pardon after he had committed adultery with Bathsheba and then murdered her husband to cover it up...
 - And David, in rejoicing in God's mercy, speaks of the blessedness of all those to whom the LORD does not impute iniquity...
 - In other words, those whose sin is completely forgiven—who are not charged with their sin!
 - A marvellous thing it is to be pardoned by the judge of all the earth and to be counted as righteous when you are not righteous!
 - How marvellous that God should provide a surety, even His only Son, to die in our place as a sacrifice of atonement for our sins...
 - so that we might escape from His wrath and curse even though we be sinners!
 - Nothing is so marvellous or so excellent as this!

And if you look at the end of Psalm 32, you will see that it ends with the words:

- Ps 32:10-11: Many sorrows *shall be* to the wicked; But he who trusts in the LORD, mercy shall surround him. Be glad in the LORD and rejoice, you righteous; And shout for joy, all *you* upright in heart!

- Indeed!
 - It is only to be expected of those who are marvellously pardoned and esteemed righteous before God that they would be filled with gladness and rejoicing before the LORD!
- And now look at Psalm 33...
 - You can see clearly that the opening verse picks up right where Psalm 32 concludes. It says:
 - Psalm 33:1: Rejoice in the LORD, O you righteous! *For* praise from the upright is beautiful.
 - It picks up with the same words...
 - This connection is all the more emphasised in that there is no title for this Psalm in the original
 - It does not say something “A Psalm of David, a contemplation” the way Psalm 32 does.
- And so Psalm 33 is telling those whom God has justified that it is for them, them in particular, to praise God with glad rejoicing and adoration!
 - This is the very reason God calls us together as a church!
 - You know, the word “church” is the English translation of the word *ekklesia* in the Greek New Testament...
 - And *ekklesia* means: “the assembly of those who are called out by God.”
 - We are called out together to be God’s worshippers!
 - In both the Old Testament and the New Testament, God’s people are called to come together in assembly to worship Him.
 - The first three verses of Psalm 33 show us that this is the particular task (privileged task) that is given to the righteous!
 - And then the Psalm goes on to provide us with reasons why we ought to praise and adore Him!
 - It is because He is so utterly committed and able to do the good that He has promised to do concerning us...
 - As the one who called the whole world into existence for His purposes, He is presented to us as the one Who trumps the counsel of nations and causes His own plans to prevail.
 - And those plans (which He has made known) involve the ultimate blessing of those upon whom He has set His love (the adopted ones, the ones to whom He does not impute sins, the upright ones—who trust in Him).

- He will do all that He has spoken concerning us—He will bless us to the fullest, He will pardon all our sins according to His promised mercy!
- So when we boil it all down,
 - This Psalm is calling us who have been adopted as God’s people to praise Him with exuberance,
 - even while the ungodly nations flex their muscles and make their threats...
 - We are to go on praising and trusting our God because we absolutely trust His promise to bring everything about for our blessing just as He has promised.
 - It is our task as those He has chosen to go through this world praising Him because we are sure of Him and of His promise to bless us.
- You can see what an appropriate Psalm this is for us to sing in connection of our sermon series in Isaiah.
 - For Isaiah is talking about God’s sovereign power among the nations to bring about His gracious purpose concerning His people.
 - It is for us to fill our hearts with trust that brings forth true heart-felt adoration and praise of Him as we study about these things.
 - And Psalm 33 puts the words in our mouth to express this praise of our God,
 - and it should be our prayer that as we sing this psalm together from week to week,
 - the Holy Spirit would put these same words into our hearts so that they will become our personal expression of praise and trust to our gracious Lord.

Let us now turn to look at this Psalm more closely.

- As I have already pointed out, the Psalm begins with:

I. A call to those who are justified to praise God.

- A. You see how it is a call in particular for *the righteous* and *the upright* to rejoice in the LORD.
 - Psalm 32 has already described what it means for them to be righteous and upright...
 - It means they have been pardoned by God’s grace...
 - 1. It is quite obvious that those who are not righteous and upright cannot praise God... for they are still His enemies!
 - Praise from enemies is offensive and hypocritical...
 - And their rejoicing in the LORD has no grounds, for He is their enemy who is soon to bring about their destruction.

- They are still in their sins, guilty before God of rejecting His authority and of breaking His covenant under Adam...
 - Treason is in their hearts—they wish to overthrow His government!
 - What place do they have offering up praise to God!

2. But how *beautiful* is praise from the upright!

- It is a thing most fitting—a thing most desirable for those who have been graciously adopted to come before Him with joy.
 - God has chosen not to impute their iniquities to them—not at all—but to count them as righteous in His sight!
 - He has provided full atonement for their sins through His Son so that they are counted as perfectly righteous in His sight.
- And they are *upright* because God has brought them to confess their sins and to cast themselves on the mercy of Christ...
 - They are resting in God’s promise of grace through the blood of covenant...
 - offered symbolically on the altar of the temple in the Old Testament,
 - and now by our dear Saviour for us who are in the New Covenant.
 - We are upright before God because our hearts have been turned to His Son so that we are established in Him on the most solid grounds...
 - It is our place to praise the LORD and to be His worshippers.

TRANS> Indeed my redeemed brothers and sisters—you who are trusting in Christ!

- God has adopted for this very purpose!
 - to be His worshippers!

B. Do not look at His call to worship as a secondary thing.

- It is His great purpose concerning you.
 - This is why it is so inappropriate for you come dragging into the assembly that He calls together late...
 - Or to come with a heart that is not well prepared—
 - a heart not ready to pour out your adoration to your wonderful LORD!
 - And this is why it is so wrong for you to stand before the king of glory with less than your full attention and energy...
 - and to let your mind wonder into trivial things...
 - and to give less than your full attention when His word is read and proclaimed.

1. Verse 2 tells you to see to it that all your affection is engaged when you worship Him.
 - It says:
 - Psalm 33:2: Praise the LORD with the harp; Make melody to Him with an instrument of ten strings.
 - You will say,
 - “Wait a minute, it does not say that we are to see to it that our affection is engaged when we worship...it says we are to praise him with a harp and instrument of ten strings...”
 - Yes my brothers and sisters, but we live after the coming of Christ.
 - The instruments of praise were appointed for the people in the Old Testament along with incense, candles, sacrifices, vestments, priests, altars, and all sorts of other ceremonies.
 - God commanded these instruments to be played by the Levites because they were part of the worship of the temple along with the sacrifices.
 - Take a look at what it says in 2 Chron 29:25-28:
 - 2 Chron 29:25: And he [Hezekiah] stationed the Levites in the house of the LORD with cymbals, with stringed instruments, and with harps, according to the commandment of David, of Gad the king’s seer, and of Nathan the prophet; for thus was the commandment of the LORD by His prophets.
 - You see that this was all done by the commandment of God through prophets, not just by the will of man. The passage goes on:
 - 2 Chron 29:26-28: The Levites stood with the instruments of David, and the priests with the trumpets. Then Hezekiah commanded them to offer the burnt offering on the altar. And when the burnt offering began, the song of the LORD also began, with the trumpets and with the instruments of David king of Israel. So all the assembly worshiped, the singers sang, and the trumpeters sounded; all this continued until the burnt offering was finished.
 - You see clearly that the instruments were commanded for the Levites as part of the ceremonial worship.
 - We don’t have any Levites in the New Testament because we have something better now—
 - We have Christ given and accepted as the only sacrifice for sin.
 - And we come in simplicity without Levites and all that was associated with them...

- Churches err when their ministers dress up like priests and burn incense and sing in choirs and play musical instruments.
 - In the New Testament, we are enjoined to sing psalms, but we are not commanded to play instruments.
 - Ephesians 5:19, literally translated, tells us to “pluck the strings of our heart” when we sing.”
 - We are not concerned with carnal things (things pertaining to the body) that were given to the Levites.
 - We now lift up our prayers as the incense,
 - and accompany the praise of God with a fullness of heart that is not dependent on Levites playing instruments...
 - Our heart is the harp and the trumpet that is to accompany our praise of God...
 - a heart overflowing with the fullness of what Christ has done!
 - Our worship is richer and fuller and no longer dependant on the physical display because we have a priest in heaven who has offered the only true and acceptable sacrifice.
2. And look, we are called to praise Him skilfully with a shout of joy... singing a new song.
- Ah indeed, what a new song David had after God has forgiven his sins!
 - During the course of that nine months or so that David did not confess his sin, I am sure he went up to the temple to worship...
 - but you can only imagine how cold that worship must have been.
 - He describes his condition in Psalm 32:3-4 before he had confessed his sin:
 - Psalm 32:3-4: When I kept silent, my bones grew old through my groaning all the day long. For day and night Your hand was heavy upon me; My vitality was turned into the drought of summer.
 - There was no new song in His heart—
 - There was no skilful praise with a shout of joy here...
 - And so there is no new song for you if you have not made peace with God and confessed your sins to Him...
 - If you are holding to your sins and refusing to confess them...
 - If you have not experienced the freedom that comes from confessing your sins and receiving God’s cleansing.

- How cold and how barren your worship must be!
 - Do not come to God like that my brothers and sisters... it is not right!
- No, come to Him as one who knows the joy and freedom of total forgiveness!
 - As one who has a new song of victory because of what our dear Lord Jesus has accomplished in reconciling you to God!
- When you come with this mind,
 - how you will pour yourself wholly into your praise!
 - You will bring quality praise to Him...
 - I don't mean that you will be a great musician...
 - I mean that you will come to Him with that freshness and that joy and that focus that is appropriate for one who has had all His sins washed away and has been granted an everlasting inheritance in heaven!
 - You will pour yourself out to Him as an offering of praise.
 - Oh may it be so!
 - How much we have to learn!

TRANS> But you will say to me...

- This is all well and good.
 - I can see that we are called to do this...
 - but we are not in heaven yet.
- We live in a world where all things are not yet brought under Christ...
 - We live in a world where the nations rage against the Lord and against His anointed and where the peoples imagine a vain thing.
 - The church suffers persecution throughout the world—and there is much that dishonours Christ.
 - And we ourselves have so much that is inconsistent with what we shall be when Christ completes His work in us.
 - Does this not greatly dampen our praise?
- Yes my brothers and sisters, I will admit that all the problems in the world do dampen our praise.
 - But... there is great help for you (and for your praise) in this Psalm.
 - This Psalm does not pretend that there are no problems in the world.

- It faces the fact that the nations have ungodly plans that do not accord with God's plans.
 - Look at verse 10.
 - It speaks of the counsel of the nations that is contradictory to God's plans.
- This Psalm also faces the fact that we are threatened with extinction.
 - Look at verse 19.
 - It says that God delivers us from death and keeps us alive in famine, not that we never die or experience famine.
- But this Psalm calls for our praises to God to rise above all these problems because God will do all that He has promised concerning us at last...
 - It calls us to:

II. See that the goodness of the LORD will at last prevail in the earth!

- A. He will accomplish what He has spoken because His word is right and He is good.
- That is what verse 4 and 5 is getting at in this Psalm...
 - Psalm 33:4-5: For the word of the LORD is right, And all His work is done in truth. He loves righteousness and justice; The earth is full of the goodness of the LORD.
 - 1. The main idea here is that God does not promise things and then fail to follow through.
 - He does not say one thing and do another the way we so often do.
 - His word is absolutely reliable—
 - It is *right*, it is not spoken insincerely
 - He does not promise more than He intends to deliver,
 - nor does He speak more than He is able to deliver.
 - His work is always done in *truth*—
 - The word *truth* that is used here is often translated by the word *faithfulness*... It is the word from which we get our word *amen*.
 - Everything God does concerning His people is an expression of His faithfulness.
 - We are often unfaithful.
 - You know how many times human beings will let you down—they will not do what they have said...
 - but the LORD never fails to follow through with *all* that He has spoken.
 - His promises are all yea and amen in Jesus Christ!

2. It is against His very nature to do other than what He has spoken because He is a God who loves righteousness and justice.
 - And it would be unjust for Him to promise and then not deliver what He has promised.
 - His very being delights in what is right and just, and utterly opposes all that is not.
 - That is why our sin and rebellion is so completely unacceptable to Him...
 - It is contrary to all that He is and compels Him to mete out justice by punishing us for behaving contrary to what is right.
 - But you see, that very same zeal for what is right—that love for what is just—assures us that He Himself will never act in a way that is contrary to His Word.
 - He would not even think of doing such a thing—for He loathes such behaviour.
3. And so the result is that the whole earth is full of the *goodness* of the LORD.
 - The word *goodness* is the word *hesed*.
 - Do you remember that word?
 - It is that wonderful word that we meet in many of the Psalms we study that speaks of God’s covenant love.
 - Is it often translated by the word “mercy” or the word “loving kindness” in the NKJV and by the words “steadfast love” in the ESV.
 - It speaks of the love that God has promised in His covenant of grace (really in all His covenants).
 - And here we sing of the fact that the earth is full of this covenant love, this goodness, this mercy, this steadfast love of the LORD.
 - All you have to do is look at history and you will see God’s promised love—His mercy to His people...
 - He created us and gave us a thousand delights in Eden...that was His *hesed*.
 - And then after we rebelled, He came to us with a promise of redemption through the seed of the woman who would crush the serpent’s head...that was His *hesed*.
 - And then when the world had rejected the promise, He destroyed it,
 - but not completely, sparing Noah and his household who found grace in His eyes.

- God's promised redemption was continued through Noah...
 - He would not go back on His sure promised of mercy to the world.
- But the world was unfaithful again and began to change the truth of God into a lie and worship idols—rejecting the true God...
 - So once again He brought His judgement at Babel, but remembered His promise of mercy and came to Abraham,
 - promising to bring the redeemer through his descendents and promising to bless them and all the world through them.
 - That was His *hesed*.
- And through the ages of Israel's history, God continued to do just what He had promised, despite Israel's unfaithfulness...
 - He brought them out of Egypt according to His promise...
 - He fed them in the wilderness and overthrew their enemies until they had obtained the land...
 - He raised up His servant David and promised once again the coming of the Messiah through David's line to redeem the world—the sure promise of mercy—of *hesed*...
 - And then He chastened His people in Babylon, but delivered them again by His mighty hand, renewing the always faithful promise of mercy through the redeemer...
 - And then in the fullness of time, Christ was born, and in Him all that God had promised was accomplished...
 - He made full atonement for the sins of His people, even giving Himself to die for sinners...His *hesed*
 - And He poured out His Spirit to give all His elect a new heart that would cause them to turn to His salvation...His *hesed*
 - And now we wait for the sure promise of His return at which time our redemption will be complete...His *hesed*
- But you see all this that has already been done is an expression of the goodness of the Lord in the all the earth—
 - The earth is truly full of the *hesed* of the Lord!
 - Despite all our unfaithfulness, God has never gone back on His Word.
 - He has done all that He has promised...
 - His word is absolutely sure...
 - His covenant mercy is sure.

TRANS> But His word is not only sure because of His integrity as the One who has promised,

- It is also sure because of His power.
 - Because He is fully able to do what He has spoken.
- And so in assurance of this truth, we are here taught, in verses 6-9, to consider that:

B. He will do all that He has said because His word is powerful

1. Here, when we sing this Psalm, we speak about how effortlessly our mighty God made the heavens and the earth and all that is in them!

- Look at verse 6:
 - Psalm 33:6: By the word of the LORD the heavens were made, And all the host of them by the breath of His mouth.
 - All He did is speak them into being—by the breath of His mouth...
 - He said, “let there be light, and there was light.”
 - He said, “let the earth bring forth living creatures, and it brought forth living creatures according to His will.”
 - And then is verse 7, it tells how He arranged everything in its place,
 - illustrating this with reference to the waters...
 - Psalm 33:7: He gathers the waters of the sea together as a heap; He lays up the deep in storehouses.
 - Even the oceans were given their boundaries and the waters were stored up in their place until He caused them break open in the day of Noah to flood the earth.
 - And then He formed the basins for the oceans and separated the water from the dry land.
 - He is the God who simply speaks and it is done!

TRANS> How different God is from us!

- There is no comparison between the creature and the Creator!
2. Everyone ought to fear such a God and worship Him in reverence and awe!
- a. When we sing this Psalm, we summon the whole earth to do just that:
 - Psalm 33:8-9 says: Let all the earth fear the LORD; Let all the inhabitants of the world stand in awe of Him. For He spoke, and it was done; He commanded, and it stood fast.
 - Nothing else makes sense when we consider such power as that which spoke the whole universe into being!
 - b. But in our fallen sinful estate,

- Instead of worshipping God, we try to avoid Him.
 - Instead of exalting Him, we try to diminish Him.
- We know that we have wronged Him and we don't like to think of Him as so powerful...
 - So we change the truth of God into a lie-
 - We deny His eternal power and divine nature that is clearly seen by the things He has made.
- We are so desperate to deny Him that we actually come to believe that the world created itself—spontaneously!
 - It is the most absurd thing that anyone could ever believe,
 - but in our desperation to avoid the God we have wronged, we actually accept such folly!
 - It is almost inconceivable that intelligent human beings would actually say *out loud* that they believe the whole world and all that is in it came to be on its own...
 - Even as we learn more and more about the complexity of life, intelligent men say this!
- But don't get me wrong—
 - I do not make fun of this ignorance on my own authority...
 - The scripture itself exposes it as the result of man not liking to retain the true knowledge of God—so much so that His foolish heart is darkened.
 - Professing to be wise, he becomes a fool.
- Both the folly and the wickedness of men's denials will be fully exposed on the day when Jesus Christ returns to judge the earth.
 - Then men will no longer be able to suppress to the truth even to their own satisfaction.
 - Then they will be forced to confess that He is Lord and that they have been absolute fools to deny it when so much evidence was right before their eyes.
 - They will be utterly ashamed for all their arrogant denials.

TRANS> But let all whose eyes have been opened and whose ears have been unstopped,
 - consider well what it means for God to have such a faithfulness and power concerning the things that He has spoken...

C. Know, my brothers and sisters, that **His** purpose will prevail over all (10-17)

- The plans of the God who has power to speak the universe into existence will surely prevail.
1. Men devise their great plans concerning what they shall do.
 - a. They often plot against the Lord and against His anointed.
 - They purpose to silence His people and to rid the earth of them, all because they wish to silence the testimony of God.
 - Murder toward Jesus Christ is in their hearts, and they purpose to rid the earth of all remembrance of Him...
 - Sometimes they seek to do this by convincing words of human wisdom, and to frame a society that ignores Him...
 - at other times they seek to destroy His people by the sword.
 - Anything to suppress the remembrance that there is a God who made them to whom they must give an account.
 - b. But in verse 10 we are told what will become of the nation's purposes and plans...
 - It says,
 - Psalm 33:10: The LORD brings the counsel of the nations to nothing; He makes the plans of the peoples of no effect.
 - They will not be able to carry through with what they have purposed.
 - They will set out with great hubris, but their plans will be frustrated.
 - Only the LORD's purposes will prevail.
 - Thus the words are given to us to sing in verse 11:
 - Psalm 33:11: The counsel of the LORD stands forever, The plans of His heart to all generations.
2. All of the nations' plans are subsumed under His ultimate plan...
 - a. He looks from heaven and He not only sees what all the men of the earth are devising and purposing and setting out to do,
 - He even fashions their hearts individually—(as it says in verse 15)
 - Sometimes he even hardens them in His judgement to the point that they do absurdly foolish things—
 - like declaring out loud that the world created itself...
 - or like refusing to stop the oppression of His people even though God's judgements keep falling upon them...
 - hardening them as He hardened Pharaoh so that they destroy themselves by their obstinacy.

- In their folly, they suppose that they are getting away with something...
 - but in fact, the Lord is only using them to bring about His own purposes.
 - He sees everything from His vantage point in Heaven (v. 13-14)
 - and He brings it all together to carry out His own plan.
 - Nothing escapes His watchful eye,
 - nothing frustrates His purposes,
 - nothing is outside of His grand designs of judgement and mercy.

- b. The nations suppose that they are secure because of their great armies, because of their mighty warriors, and because of their strong horses,
 - But in verse 16 and 17, we declare in this great song the reality of the situation. That:
 - Psalm 33:16-17: No king is saved by the multitude of an army; A mighty man is not delivered by great strength. A horse (or a fighter jet) is a vain hope for safety; Neither shall it deliver any by its great strength.
 - You will say to me,
 - “But the king with the mighty army and the mighty men and the best horses does often prevail”
 - And indeed he does, but it is not ultimately because of the great army and the great warriors and the strong horses...
 - It is because God has, for a time, purposed that that king prevail,
 - and His given to him a great army with great men and strong horses so that he may prevail.
 - But as soon as the LORD is through with that king and that nation,
 - He will bring it down and raise up another in its place.
 - We have seen again and again in Isaiah that it is the Lord who raises up the nations and then brings them down again.
 - He is the one who speaks and it is done!
 - Such power as spoke the world into existence can by no means be resisted by poor helpless little men and nations,
 - no matter how great they may be compared to their neighbours, they are nothing before our great God!

TRANS> The LORD is the one whose counsel stands forever, the plans of His heart to all generations

- And because that is so,

3. It only makes sense that people God has chosen for His own are most blessed!

- Thus in verse 12, we are taught to include in our song the words:

- Psalm 33:12: Blessed is the nation whose God is the LORD, The people He has chosen as His own inheritance.

- God reveals in His word that He has chosen a people to receive His blessing...

- A people as His own inheritance...

- A people to whom He promises to be their God...

- And they are the people to whom, like Abraham, He gives a believing heart—

- A heart to receive and believe His promise of salvation.

- They have the great God we have been talking about as their God, promising to bless them, purposing to bless them, and surely blessing them at last.

- The God with this faithful word, this powerful word, this word that trumps whatever purposes the nations of the earth may have in order that He may accomplish what He has determined...

- will surely bless His people and no one will be able to stop Him.

- As we read in Romans 8,

- “If God be for us, who can be against us?”

- Their being against us has no substance...

- They can do nothing but what He gives them to do...

- And He gives them nothing to do but that which will further His ultimate gracious purpose concerning us.

- At times, He may give them power to destroy our bodies,

- but in all this He will bring to us a greater blessing at last.

TRANS> Now this fact that the Lord’s purpose will at last prevail over all is for you either a thing most excellent or a thing most dreadful.

- It all comes down to whether you are reconciled to Him or not...

- Are you among the righteous to whom He does not impute sin, or are you among those who are His enemies whose plans and purposes will be destroyed?

- There is no middle ground...
 - If you are not reconciled to Him, you are against Him because He, as your sovereign calls you to make peace with Him, and you have ignored His call.
 - And the outcome for you will be unspeakable disaster if you continue to refuse His call...
 - But...

III. You see in verses 18-22 that a blessed outcome is certain to all those who trust in the Lord.

A. If you fear Him and are looking to Him for mercy, His eye is upon you!

1. That's what verse 18 says...

- Psalm 33:18: Behold, the eye of the LORD is on those who fear Him, On those who hope in His mercy,
 - a. To “fear Him” means that you realise that the only thing that *really* matters is what God thinks of you.
 - You realise that He has power to make you either happy or unhappy.
 - that His favour is life and His displeasure is death and misery forever.
 - b. And to “hope in His mercy” is to hope in His covenant promises.
 - You come to Him as the God who has made promises in His word to those who look to Him,
 - and you look to Him—you hope in that promised mercy.

2. And this is not said in the milieu of a life that is free of all difficulties.

a. It is a *hope* in His mercy...

- And hope is something that is not yet seen...
 - It is something you are waiting for and trusting in.
 - In the midst of persecution and opposition and weakness and struggle with your own sin...
 - you have hope in all that God has promised.

b. Verse 19 makes it clear that the hope is present in the middle of troubles...

- Ps 33:19: To deliver their soul from death, And to keep them alive in famine.
- It is hope that God will deliver your soul from death—and keep you alive in famine...
 - That rather than being extinguished, you will be blessed by God...
 - That He will deliver you from every trouble and preserve you in His covenant until He has brought every blessing upon you.

B. You see in verse 20 and 21 that there is an affirmation of faith...

- Here, when you sing verse 20 and 21 of this Psalm,
 - you confess that you are waiting for Him and that you know that your heart will rejoice because you have trusted in His holy name.
 - We confess this together as God's people, with assurance that He will do for all of us all that He has promised concerning us despite the present trials and difficulties.

1. You see in verse 20 that there is a waiting for Him...

- Waiting involves patience...
 - You wait for Him to act and to bring about all that He has promised...
 - We look to Him as our own help and shield to keep us through all the difficulties until all things have been accomplished.

2. And in verse 21, we are sure that you will rejoice in the fulfillment of all that God has promised.

- We are not just hoping that things will work out with some kind of wishful thinking,
 - but we are trusting in His holy name—in God as He has revealed Himself to us...
 - even as He is revealed in this very Psalm—
 - as the one who has promised to bless His people—
 - as the one who has covenanted to bless those who trust in Him...
 - When it says that we trust in His holy name, that means that we trust in all that God has revealed Himself to be.
 - God's name always refers not to what people may have imagined Him to be,
 - but rather to what He has revealed about Himself in His holy Word.
 - There is a certainty about it.
- And I would remind you here, my brothers and sisters, that God has revealed Himself all the more fully to us who live in these last days—
 - When this Psalm was written, Christ was promised, but He had not yet come into the world.
 - But now He has!
 - God has revealed Himself more fully than ever as the God who is reconciled to us!
 - David rejoiced in the revelation that God had forgiven him and would not impute his sin to him...
 - but we who live after Christ have the blessed privilege of seeing what God has done to take away our sin!
 - We see that He gave His Son up to the cross and that His Son willingly offered Himself for us...
 - And that He bore the pains of Hell for us there...

- And that God fully accepted His sacrifice and raised Him from the dead to prove it... declaring Him to be Lord and Christ.
- We see that He then went into to heaven to sit at God's right hand as our mediator and redeemer,
 - that God made Him to be Lord and Christ,
 - and upon entering that glorious place, He poured out His Holy Spirit upon us so that we might be delivered from our hardness and believe the good news and come to Christ to be reconciled to God.
- And so, by all this that God has revealed,
 - we **know** that we shall at last rejoice in Him!
 - Let our enemies destroy our bodies—
 - We **know** that we will be raised to full rejoicing in our blessed Saviour.
 - He has overcome the world and we shall overcome in Him by His grace that is already upon us!
 - We know because we trust in His holy name—in what He has revealed to us!

TRANS> And so having confessed our assurance in God whose gracious purposes concerning us will prevail,

C. The psalm appropriately concludes with a prayer for His covenant mercy to upon us.

- Psalm 33:22: Let Your mercy, O LORD, be upon us, Just as we hope in You.
- 1. We plead with Him that His mercy would be upon us now to keep us...
 - to keep us trusting and to keep us going in His way...
- 2. And we plead with Him for His mercy at last to bring to us all that He has spoken.
 - We know that this will be accomplished by His power and grace alone, and so we look to Him to do it.
 - We look to Him to do all that He has promised even as we hope in Him.
 - He is the One who has given us that hope by His word and Spirit,
 - and because that hope is ours, we know that the promise we hope for is also ours.
 - Not because our hope is perfect,
 - but because the one who gave us this hope is perfect and will most certainly bring about all that He has spoken.