

Tuesday, August 23, 2022 ▫ Read Psalm 65:1–7

Questions from the Scripture text: To whom was this Psalm entrusted (superscript)? Who penned it? Who classed it as a spiritual song? What awaits Whom (v1a)? Where? What kind of promise has been made about it (v1b)? How is God identified in v2a? Who will come to Him (v2b)? In what danger does David find himself (v3a)? What solution is there for this danger (v3b)? What is the condition of this atoned for man, and how did he come to be in it (v4a)? What does God do for the one that He chooses (v4b)? With what end result: what location (v4c, e), with what benefit from what provision (v4d)? How will God answer faith (v5a)? What does v5b call Him? Of whom is He the confidence (v5c–d)? What else has He done in strength (v6a)? To show what about Himself (v6b)? What else does He still/calm (v7a–b, cf. Mt 8:27; Mk 4:41; Lk 8:25)? As a sign that He will still/calm what (v7c)?

Who is Jesus? Psalm 65:1–7 looks forward to the opening portion of morning public worship on the coming Lord’s Day. In these seven verses of Holy Scripture, the Holy Spirit teaches us that **Jesus is the prayer-hearing, atoning, electing, regenerating, satisfying, saving, almighty God Who created the mountains and calms the seas.**

Something that struck great fear into the Psalm-singing disciples in Mt 8:27, Mk 4:41, and Lk 8:25, was when Jesus calmed the storm. It was not just the sort of thing that creatures are unable to do; it was something that you were only supposed to be able to do if you had spoken the mountains into existence (v7a–b, cf. v6). When the Lord Jesus declares the Great Commission as the application of His heaven-and-earth authority, He is identifying Himself as the God of the nations referenced in Ps 65:2, 5, 7. So this wonderful Psalm about what kind of a God is Elohim is properly/fully understood when we learn from it what kind of a God is the Lord Jesus Christ.

Jesus is a prayer-hearing God, v2. The practice of praying to saints is an abominable idolatry because offering prayer is an act of worship; and, hearing and answering prayer is an act of divinity. But Jesus is the Hearer and Answerer of prayer (v2, cf. Mt 8:25).

Jesus is the atoning God, v3. Where can David get help against the iniquities that prevail against him? There is abundant help in Him Who atones not just for the sins of one man but for a people.

Jesus is the electing God, v4a. Why does a man end coming (v2b, 4b) to the Lord Jesus? Because Jesus first chose him (v4a).

Jesus is the regenerating God, v4b. Not only does the Lord make men blessed by His choosing them, but their approaching Him (v4b) is not merely a result of foreordination but an action that the Lord Himself personally causes.

Jesus is the satisfying God, v4. Though the Lord does many things for the elect along the way, His election aims chiefly at their blessedness (v4a)—their being satisfied with His goodness in His house and holy presence forever (v4c–e).

Jesus is the saving God, v5. Here is one of His Names, “God of our salvation” (v5b). Any hope of anyone from anywhere for anything must be placed ultimately in Him (v5c–d). His actions are awesome—to be revered. And His actions are righteous. He saves!

Jesus is the almighty, Creator God, v6–7. He established mountains as monuments to His power. When the seas roar and crash against them, they appear majestic in their undisturbed strength. But ultimately, it is He Himself Who stills the noise of the seas, the noise of their waves.

The One Who stilled the waves is the One Who silences the tumult of the peoples (v7c). They may rage (cf. Ps 2:1, 46:6a), but He silences them all as declaration that He Himself is God (cf. 46:6b, 10).

Psalm 65 is a Psalm of glorious praise unto the one, true God. And how the singing believers rejoice, when they realize that this great God is the One Who became a Man to die for us! It belongs to His people from all the nations to vow to praise Him in the assembly of Zion (v1b), and to be ready to give that praise when we assemble (v1a)?

Of the characteristics of the Lord Jesus in this Psalm, to which ones do you least frequently respond? Which ones most connect with where you are right now in life? What heart-habit have you developed

Sample prayer: Lord Jesus, You Who calmed the waves are the God to Whom we have vowed the praise that now awaits You. To You, Who hear prayer, we have come to worship. You chose us and You caused us to come to You. Now, make us happy and satisfied with the goodness of Your house and Your holy temple, for we ask it in Your own Name, AMEN!

Suggested songs: ARP65A “Praise Awaits You, God” or TPH65C “Praise Waits for Thee in Zion”

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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 65 versus 1 through 7. These are God's words to the chief musician. A solemn of David. A song. Praise as awaiting. You O God and Zion and to you the vow shall be performed. Oh, you who hear prayer to you all? Flesh will come iniquity is prevail against me As for your transgressions.

You will provide a tournament for them. Blessed is the man you choose. And cause to approach you that he may dwell in your courts, he should be satisfied with the goodness of your house of your. Holy Temple, are awesome, deeds and righteousness, you will answer us. Oh God of our salvation.

You who are the confidence of all the ends of the earth and of the far off seas, who established the mountains by his strength, being clothed with power? You who still the noise of the seas, the noise of their waves and the two molt of the people's So far.

The reading of God's inspired and inherent worked. This is a Psalm about what kind of God God is, and it's especially a Psalm about what kind of God. Jesus is Psalm. 65 is one of those highlight songs of the Salter that every Jewish boy, would have known. And grown up singing and This contributes to why the disciples and the boat who were afraid of the storm, when Jesus gets up and he rebukes the wind and the waves.

And they are immediately silent. And cease it says then not that the disciples were less afraid. But that there were more afraid and they were exceedingly, afraid with great fear and they said, who is this? That the wind and the waves obey him, you who still the noise of the seas?

The noise of their waves verse 7. So what kind of God, what sort of God is Jesus? And he is the Almighty Creator, which we'll get to when we come back to verses 6 and 7. But first he is the God to whom. All praise is owed. Praise is waiting, you O God in Zion to you.

The vow shall be performed. Meaning, one of the things that we ought to commit in our hearts and plan to do, is to praise God with his people, to praise God, in Zion, and who are his people who hear prayer to you all flesh will come. He talks about all flesh.

They talked about the ends of the earth. They talked about the far-off seas. In other words, Yes, Zion right now, is a hill in South Central, Israel in the region called Judah. Assuming that David writes the song that he is built it and that's why he uses the name.

Zion but Zion is looking forward to being the gathering. The assembly of all God's people. From all the earth, it'll the geographical original Zion will be too small, just like the geographical original cane and will be too small of a promised land, but the Lord Jesus is the heir.

Not just of the heavens of the earth. But if you new heavens and a new earth and he is the Redeemer not just of Israel, but the Israel of God and he is the Redeemer and king not just of Jerusalem, but the new Jerusalem. And so you see how the Lord was preparing in infant form or in saw seed form small, initial form in the earthly kingdom of Israel that into which you would gather the people's last few chapters of Isaiah emphasizing.

This the first few chapters of Isaiah and for sizing that Israel was not what the Lord had called them to be and they were and then not fulfilled. Their purpose. They had have been treacherous with God who had done all for them. And then as you go through, you get to the suffering servant about two-thirds of the way through the book and there's several songs or prayers poetry and Isaiah about the suffering servant, who is the Lord?

Jesus, who is the servant that Israel was supposed to have been, but he is perfectly. So In fact, not only is he the perfect servant, but he is the one who bears the penalty for, for the failure of the previous one. And then in the last few chapters, you have several prophecies about the nations streaming in to Zion or streaming into Jerusalem streaming in to become part of God's people emphasizing especially Egypt who had been the great enemy.

At the beginning of the gathering of the nation of Israel from which the Lord delivered them to bring them to sign, I wear constituted them a church and then Assyria who was the great present enemy during the rain of Hezekiah late in Isaiah's ministry. But even from then there would be those who would be converted and brought in and would be part of Zion.

So Jesus is the receiver of praise in Zion. That's first and foremost, what kind of God he is and Zion. We are to understand as yes at the time that David wrote, especially, especially those who are descended from Jacobs or descended from the man Israel and the mixed multitude that came out with Israel, from Egypt in, Exodus chapter 12 but as we're finding now, in Acts to the surprise.

And hopefully, well, for the converted ones, the delight of those who are ethnically Jewish that this would be, from all the nations as the Lord brings them in and grafts them. And so Jesus's. First, the receiver of the praise of the Zion of all nations. He's also a prayer hearing God.

Oh, you who hear prayer to you all? Flesh will come prayer. Is an act of worship because it knows that all depends upon God's power. So it knows God to be all-powerful and willing and good to do. Good for us who are sinners and so, it honors him greatly when you take, whatever it is in your prayer of need to Him and whatever it is in your prayer of Thanksgiving to him because he is the one who ultimately must be the object of all of your thanks as well.

So, prayer is an active version. This is one of the reasons why it's such an abomination to pray to saints or to pray to anyone other than the Living God and why, when the disciples pray to the Lord to the Lord Jesus, they are recognizing Him as the Living God because prayer is an act of worship.

And the Lord is omniscient and on the present and omnipotent which means he knows even what you pray in your heart and he is with you always and is able to do all his holy will. And so here's a praise receiving. God a prayer hearing God. He's an atoning.

God blessed is the man. Oh sorry, we're still in verse 3. Iniquities prevail against me as for our transgressions. You will provide atonement for them So Jesus, they're sorry. Not Jesus. David argues from the greater to the lesser He needs forgiveness, Where will he get it? Well, he will get atonement for his sin.

He will get the payment for his sin and the removal of its guilt from the one who is doing it for his entire people. So this this Zion of all the people from all the nations who had ever trust in the Lord, Jesus Christ. Trust in God, in the Lord Jesus Christ.

Jesus, who is God to atone for them. If there's enough atonement for all of them, then there's certainly enough atonement for David. And so as he realizes how great his own personal guilt is he remembers. There's one who is atonement, has been so great that for our transgressions, for the transgressions of all the people as a whole, the Lord provides atonement for them.

So Jesus is the praise receiving, God the prayer hearing God, the atoning God. And the electing God blessed, is the man you choose. And cause to approach you that he may dwell in your courts. So, why does a man end up coming to the Lord Jesus? The answer is because the Lord first chose him verse 2 to you all flesh will come.

Well, how does he know that men won't come from all nations? Well because he's the one who causes them to come from the ends of the earth and from the far-off seas. And if you come to the Lord Jesus Christ, as you are urged by his word to do and encouraged that, his Spirit is the one who attends his word.

And so you look to him and you you ask, oh Lord whose word you have given me to have and whose spirit attends your word, grant, that your spirit would give me faith. And cause me to come to you. So that's Jesus as both the choosing God Blessed is the man you choose.

And the regenerating God blessed is the man that you choose and cause to approach you regeneration, giving us that that life that we need. And that desire that we need for him. We and ourselves are dead, we would not approach him. In fact, were not too far away now.

In chapter 3 of Romans from hearing preached, that there is none who seeks God. That's why. When I got a little bit older and we're talking about different models for church and a seeker friendly church was one that people use and I believe in secret friendly churches. God is the only one who seeks and so we should do whatever he likes.

We should be the friends of God. But people mean by that, making your church comfortable for unbelievers, but they're not seeking God. And if they are, it's because he is elected them, He is regenerated them. He is given them to seek from their hearts. And so you want to do that, which pleases the Lord and not, which makes the unregenerate comfortable in your church.

So, Jesus is the praisers. Even God the prayer hearing God, the atoning, God the elected, God, the regenerating God, and the satisfying God, When the Lord regenerates us, when he makes us desire him when he makes us to come near him. And we do we don't come to him and say, oh Well, that's disappointing.

That's a let down that's not as good as I hoped it will be. No, God is the one to do continuously exceeds all expectations, who is more abundantly satisfying in himself than we could have hoped or desired buses, a menu choose and cost approach you that he may dwell in your courts.

We shall be satisfied with the goodness of your house of your Holy Temple. And of course he himself is the goodness of his house. He himself is his holy Temple. Now, that's the point of pretty much the entire book of Hebrews. There were people who, because of the how much simpler Christian worship was than Jewish worship and how much less apparently, majestic on earth.

It was they wanted either to go backwards to the feasts and and such that belong Feast and sacrifices that belonged to the to the law given to the church as Constitious Sinai which had looked forward to Christ. They wanted either to go back to that because it seemed like so much more of a rich experience on earth or there's some implication of the book of Hebrews.

They wanted to include angel worship of some kind that the Lord coming to earth and the activity of the heavenly on earth had peaked their interest in the heavenly world and in angels whom they thought were magnificent and glorious. But we're just servants. Ministering servants, the butlers of heaven serving, the, the heirs who are being brought into the into the royal family and and the book of Hebrews says, why would you either go back to external forms or in you to come up with forms of worship on earth that are more palpable to sense?

When the worship of the church actually takes place in Jesus in heaven, He himself is the substance of worship. Is God our Father and our mediator, whose blood speaks better than the blood of Abel. The one who presents us in glory and says, behold I in the children whom you have given me the one who's declares his father's name to us.

The one who sings this Father's praise. So that's something for you. And when you're in the, in the worship service and, you know, maybe used it up too late reading and I can cut off your internet, but I can't like a remotely nuke, your Kindles, or whatever it is, and you're tired on a Lord's Day morning, and your mind is dull towards God and your heart.

It's cold. And The key is not to have something more inspiring to sense, you know, visually or, or auditorily, or otherwise stimulating in the worship, service on earth that you ask the spirit to give you faith, the perceive the unseen world to rejoice. That God Himself is giving himself to us in the Lord.

Jesus, who is personally leading our worship from heaven. He is the goodness of his own house. He is the goodness of his holy Temple. He is satisfying. And when we don't find him satisfying, it's because we are broken. No, because he is not satisfying and we need to be more and more sanctified in order to have that holiness in which we'll see the Lord that cannot be imagined from the teaching of the Bible that someone will be in glory in heaven.

And not be satisfied or in glory in heaven and find something else to be necessary or needful, or even able to enhance satisfaction in the Lord Jesus. So the, you know what ASAF says about worship on earth? Of course, we'll also be true of worship in heaven. He, when we know him and view him will be abundantly satisfied with him as verse force says here.

And we'll say, whom have I in heaven, but you and there's nothing on earth. I desire besides you. So Jesus says the satisfying, God is the praise receiving, God the prayer hearing God, the atoning God, the electing God, the regenerating God, the satisfying God, the saving God, but awesome deeds and righteousness you will answer us O God of our salvation.

You who are the confidence of all the ends of the earth and of the far-off seas. So here's our salvation, both from the guilt of our sin by his atonement which he mentioned earlier. But also from all troubles, anyone anywhere the only hope that they can have that stands up against everything in this world is God who makes Himself a Savior to his people.

And that's not just a Savior in terms of our greatest need to be saved from what we deserve for having made ourselves as enemies by our sin, but a Savior from every trouble. He is our king, our champion. Our defender. Our provider. He is the confidence of all the ends of the earth and of the far-off seas.

So when you have anxiety, when you're worried about the future, when there's a threat and and it feels overbearing to you. It's not because you don't have a Savior. That's because you're not perceiving the Savior whom you have. And so, you look to his spirit to remind you that when God says that he is the God of our salvation.

He's yes. First and foremost saying that he's the God who removes the guilt of your sin but he's saying that he's the god who protects and defends you from all things and delivers you at last and to perfect happiness. Forever. Removing not just sin but all sort of all sickness, all death, defeating conquering, all enemies.

He is Jesus's the saving God. And then, as we begin with, he's the almighty creator who established the mountains, by his strength, being clothed with power, you who still the noise of the waves noise of the seas, the noise of their waves and the two molt of the people's.

Even the smokies are small. They seem big to us, but, you know, someone who had been to the Alps in Europe or the Andes in South America, or the Himalayas in Asia, or even the Rockies out west, when they see the smokies like, oh what cute little hills for the Eastern and Southeastern Americans.

But even to us, you see a mountain and it's seems so majestic and immovable and permanent and yet even that is just something that you spoke to into existence in part so that we would remember the greatness of the power of him, who spoke it into existence, and who can also remove it by means just of his word.

And so, he spoke the mountains to existence. He's the one who speaks and he calms the seas. And Jesus in the boat. The disciples realize when he does that is the mountain maker and that's why they are so exceedingly afraid of him. But he reminds us that all the raging of the nations is no more challenging for him to quiet.

Then the wind and the waves. When the nations are raging, people tend to you know they're not conspiracy tourists, they're conspiracy realists often because that's what nations have been doing in the entire history of nations and of course they still are and they battle for supremacy. And you know Psalm 46.

God says be silent and know that I am God and he shuts up all the nations. Just like Jesus says be silent to the wind and the waves and there are instantly calm. And the reason is that because God who sits in heaven laughs at the nation's raging in the kings and people's plotting in vain, Eddie says all this belongs to my son and he will suddenly He will suddenly shatter them with a rod of iron instead of raging against one another, they should be kissing the Sun coming and bowing and paying homage because the creator God at the beginning of the heavens and the earth is the God, who became a man and entered the creation in

order to atone for us so that he might be our Savior.

And who at the last day will silence all of his enemies and conquer them and condemn them. So this is the God who Jesus is. This is the full picture or at least a summary of the full picture and it corrects for me a view of Jesus that I grew up with that was.

Yes. Loving and merciful and those are some of his attributes but it was a caricature and even love and mercy didn't mean in our ears and in our thoughts, the way that we were taught, what love and mercy mean within the whole of who he is, this mighty God.

This praise receiving God in Zion this prayer, hearing God, that's atoning. God, this electing God, this regenerating God, to satisfying God, the saving God, this Almighty Creator. God. And this of Engine, God such a God, is already demer who became a man to bear the penalty of our sin, and to offer the obedience that we could never have have offered ourselves.

So he is worthy of your worship and he is worthy of your prayer. He's worthy of your trust. These worthy of your delight. It's let us ask the spirit to make us to know in the heart to write on our hearts. These truths about Jesus. Let's pray.

Our Father in heaven, we pray that you would

That you would help us by your spirit to know you in our Lord. Jesus. Who is the perfect display of you to us. Thank you for all the things you show him. Show us about him in just these seven verses and we pray that you would make us to know from the heart.

Not just that these things are true about him but that you'd make us to know him himself and all of these wonderful qualities of him, so that we might respond well to him in the life, in our lives. So grant it, we ask by your spirit and the rest of this day and indeed the rest of our lives.

In this world for we ask it in his name. Amen.