

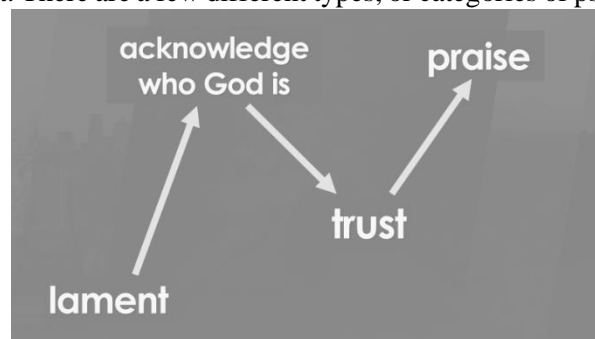
SATISFIED & PRAISING

Psalm 65

One of the things this world is really good at is making us think or feel that we just don't ever have enough. There's always something more that we need. Something more we should be feeling or experiencing – the next fad, the next gadget, the next whatever, the next something – and unless you have that something, well you won't be satisfied. And it just tacks on more and more and more things and the result is more and more dissatisfaction. And sadly, we live in a place and a day in age where we have more than the people who have lived before us could ever even dream of and yet, we have more and more discontentment and dissatisfaction in life with what we already have. **I think we've lost the realization of how blessed we are.** We've replaced the joy of blessedness with the anxieties, worries, fears of dissatisfaction. And the reality is that when we lose sight of our blessedness, we lose that joy, which means we lose our praise. Instead of focusing on all that we have in Christ spiritually or all that we are blessed with physically in this world, and being satisfied with God's provision for us and praising God for it, this world would have us focus on what we don't have – just as Satan turned Adam and Eve's focus from all the blessings of God right in front them to focus on the one thing they couldn't have.

There's many reasons, according to this world, why we should walk around with our heads hanging in dissatisfaction. And that is one of reasons why we need the book of psalms. When the emotions get out of line, the psalms stabilize us. When circumstances are beyond us, the psalms remind us God's in control. When our heart is weighed down and our head's hanging, the psalms lift them back up. They refresh us, refocus us, and help us recover from even the most undesirable circumstances this life has to offer. And what Psalm 65 wants to remind us of or refocus us on this morning, is all that we have been blessed with in this life, and especially as believers. We have an overabundance of spiritual blessings in Christ and an overabundance of physical blessings in this world and so with that, we should be the most satisfied and praise-filled people in this world. That's what Psalm 65 produces in us as we study it this morning.

Last time we studied a psalm we studied a lament psalm, Psalm 62. David was disheartened and lamenting (weeping) over these injustices that had been done to him. There were many things coming into his life trying to shake up him and make him fall, but David taught us to strengthen ourselves in the Lord by pouring out our hearts to God, acknowledging who He is, trusting Him, and then praising Him again. But there are more than psalms of lament. There are a few different types, or categories of psalms: you've also got psalms



of wisdom, divine Kingship psalms that focus on the Lord as King, psalms of confidence, and psalms of praise or thanksgiving. And I mentioned last week that I was planning on Psalm 61 but through my studies this week I decided to preach a different type of psalm today, and hopefully each different type of psalm

throughout the year every so often just to break things up a bit and because we need the psalms. And the next type of psalm that comes naturally is the psalms of praise, since biblical lamenting results in praise.

And praise is an interesting thing. If you just stop for a minute to think about how blessed you are and praise God for it, it can transform you and it can transform your day. It can take a heavy, frustrating day and make it a lighter, joy-filled day. **Praise transforms us.** I even have book in my study on psalms called “Transformed by Praise”. And praise in response to God’s blessings is exactly what our soul needs in this world sometimes – this world that’s gnawing away at us. We need praise to change our attitude and outlook, and that is the emphasis of our psalm today. It may sound a bit cliché, but it’s true: **sometimes, just stopping to count our blessings and praising God for them is exactly what we need.**

In this psalm we’re looking at three different groups of praise and the first group of praises comes from those who know God and know His forgiveness and redemption. In these psalms there’s a focus on two things: **redemption and creation.**

I. THE PRAISE OF THE REDEEMED (VV. 1-4)

“There will be silence before You, and praise in Zion, O God, and to You the vow will be performed. O You who hear prayer, to You all men come. Iniquities prevail against me; As for our transgressions, You forgive them. How blessed is the one whom You choose and bring near to You to dwell in Your courts. We will be satisfied with the goodness of Your house, Your holy temple.” So the first thing we need to notice about this psalm, that will grow on us, is that ultimately this invitation for us and for all men to stop and praise the Lord. We’re all dependent on Him and He abundantly provides for all, so we should all praise Him. He deserves the praise.

A. The invitation: Everyone stop and praise! And especially the redeemed. And notice the location of the praise:

B. The location: In the temple in Zion (Jerusalem)

It is praise from those who are living in Zion, which is just another reference to Jerusalem. And not just anywhere in Jerusalem – in His holy Temple in Jerusalem. You can picture this beautiful temple in your minds and people praising God there as they gather there for how He has redeemed them. He has heard their prayer and brought them near. He has forgiven them time after time, even though their sin nature seems to prevail against them constantly. And they’re satisfied with that. They’re satisfied with His forgiveness and nearness in His house, in His temple.

C. The symmetry or parallelism:

One of things we need to know about interpreting the psalms is that there’s often a **symmetry or parallelism** in them. And the first parallel is easier to see in the more literal translation like the NASB. It says, “There will be silence before You, and praise in Zion, O God.” Saying, “silence before You” and “praise in Zion” is like saying the same thing twice but in different ways and the two ways add to the overall picture being conveyed. ‘Silence’ parallels with ‘praise’ and ‘before You’ parallels with ‘in Zion.’ So the silence enhances the thought of praise. **Praise is the result of a cessation of other things.** The meaning I believe is that this is an invitation for everyone and everything to stop whatever they’re doing – stop the noise, stop the chatter, stop the commotion –and come before Him and praise Him. The picture is that of everything stopping in the city except for the praise going on at the temple. It’s a beautiful picture. And this is the poetry of the psalms: not

only is it sing-able, you picture it mentally and that adds depth and relatability to it. The writer doesn't just want us to know something, he wants us to feel it and see it. If you take the time to read slowly and think it through, the text just blossoms more and more and it's like you find a jewel or something that the one who reads it fast won't find.

And again, the praise is in response to God's incredible redemption. God's chosen people, whom He has brought near through forgiving them of their sin, **sense the repetitive completeness of that forgiveness and that makes them sing!** The psalmist admits that even though sin is just constantly prevailing against them, God still forgives. The psalmist doesn't let his sins chase him away from God, but chase him to God! It's just like we experience today: when we sin, we shouldn't run and hide. We should run to Christ! We hide behind Christ's righteousness for us. Time, after time, after time, God forgives us – not because we deserve it, but because of Christ. In Christ, we have been forgiven all of our sins because Jesus paid for them all. He wants us to draw near through Christ or else He wouldn't have come near, being incarnated as a man, and dying for us. **He has totally provided for us spiritually – and for every man that will trust in Christ.** “For God so loved the world He gave His only begotten Son, so that whosoever believes in Him will not perish but have everlasting life” (John 3:16). If you want to know this kind of forgiveness and nearness to God and have eternal life you must trust Christ alone as your Savior.

But these first four verses are kind of a mini picture of what goes on here every Sunday morning – a bunch of sinners who know they don't deserve grace, stopping what they're doing in their lives and coming together to draw near to God and praise God for forgiving them anyway. This psalm isn't just for the Jew living in Jerusalem 1000 years BC. It's for Chadron Berean Church today, praising God for His spiritual provisions in Christ. We draw near and are satisfied in Christ.

The second group of praise we see is:

II. **THE PRAISE OF THE NATIONS (VV. 5-8)**

“By awesome deeds You answer us in righteousness, O God of our salvation, You who are the trust of all the ends of the earth and of the farthest sea; Who establishes the mountains by His strength, being girded with might; Who stills the roaring of the seas, the roaring of their waves, and the tumult of the peoples. They who dwell in the ends of the earth stand in awe of Your signs; You make the dawn and the sunset shout for joy.” Alright, let me ask you a question: “Now where your mind just go as you read that?” We were just in the temple courts in Jerusalem singing praises. Now where are we?

A. **The new location: Outside the temple, at the ends of the earth.**

We're no longer in the temple courts among the chosen people of Israel – we're outside of the temple among the Gentile nations who live far away from Zion. To get to Zion, it would take them forever, even if they were to fly. But does that mean there is no praise to be found among them? Does that mean there's nothing to bring God praise at the farthest reaches of the earth? Certainly not! Praise is found among the Gentiles too! They stand in awe of God as well and are made to shout for joy how? Through creation!

They understand God is **strong** as they look to the mountains He establishes. They understand His **capability** as He calms the raging seas. They see His **faithfulness** in the rising and setting of the sun. It reminds me of Romans 1. Romans 1 makes this same link between the nations and creation. Because God is clearly revealed in creation, every man, it says, is without excuse. Romans 1:19 says, “that which is known about God is evident within them; for God made it evident to them. For

since the creation of the world **His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made**, so that they are without excuse.” To an extent, God reveals Himself to every man, everywhere, through creation. It’s what we call **General Revelation**. We call Scripture **Special Revelation**. And this verse explains why there’s so much teaching in the Bibles that uses the general revelation to teach spiritual truths. Jesus used rural language all the time to communicate with rural people – talking about sheep and crops and grape vines and soil. People could relate to that. People understand that. People remember that. And as the author and Creator of all things spiritual and physical, He knew there are basic laws and principles in both realms that are similar. He created the general revelation in such a way that it would reflect the special revelation. Creation teaches us spiritual truths, so to grasp one is often to grasp the other. And we’ll talk a little more about this later. For now, let’s see the parallels.

B. The parallels:

The **roaring seas** and waves are being likened to the nations, the **tumult of the peoples** in the world. It’s the same imagery we see in Revelation 17:15 does the same thing calling the masses or multitudes “waters”. So the unruly ocean waves is like the commotion and noise of human societies. The **sunrise and sunset** are being paralleled with **eastern and western lands**. The point is that, just as He created the ocean and sun and Has power over them, sustaining or stopping them, so it is with the nations. He can still the roaring seas and He can still the multitudes and He can bring the multitudes to praise Him. He is the trust of the ends of the earth and praise comes from there also.

And in case we forgot any **location** between the center of the world in Zion and the ends of the earth, the psalmist says, “Let’s just include **all of creation**.”

A. The next location: everywhere in between.

Why not, right? Because everything is blessed to have God create it and sustain it.

III. THE PRAISE OF ALL CREATION (VV. 9-13)

Notice the emphasis on God with the word “You.” “You visit the earth and cause it to overflow; You greatly enrich it; The stream of God is full of water; You prepare their grain, for thus You prepare the earth. You water its furrows abundantly, You settle its ridges, You soften it with showers, You bless its growth. You have crowned the year with Your bounty, and Your paths drip with fatness. The pastures of the wilderness drip, and the hills gird themselves with rejoicing. The meadows are clothed with flocks and the valleys are covered with grain; They shout for joy, yes, they sing.” I can sum up all of this in one word: **Inexhaustible**.

❖ God’s ability to provide for His creation is **inexhaustible; His resources **inexhaustible**.**

There is no bottom to His storehouses. No one has to worry that God can’t provide and the picture is that He loves to provide and overwhelms us with His blessings to the point where it’s almost wasting it. We’re brimming over in His provisions. The reason the farmer has a crop is because God provides for it His soil and rain and sunlight and growth. The reason there is grassy meadows for the flocks and valleys of grain is because God provides. There isn’t a day where God is not preparing a harvest. I sometimes think about how amazing it is that reason we will have water to irrigate in August is because it’s snowing right now in the mountains. Even in winter, the Lord is providing for the summer. The reason we can all take 10-minute showers every day, using 42 gallons with each shower, and not even think about it, is because God provides immensely. His provision is abundant – the word abundant doesn’t even describe how generous He is. It’s overabundant. Look at the imagery again. The psalmist want us to see it, not just know it.

- You see a **fullness** and an **overflowing**. The earth overflows and the stream of God is full of water. He's in no short supply.
- You see a **dripping** and **fatness**: "Your paths **drip** with **fatness**. The pastures of the wilderness **drip**." They're so full and lush that they're dripping of God's provision. We think of dew on leaves. The fatness emblematic of having an overabundance – more than enough.
- You see **clothing**: The meadows are **clothed** with flocks and the valleys **covered** with grain. The hills are also **girded** – like putting on a belt – and it's a belt of joy. You see a personification of nature: it rejoices and **shouts for joy** – something that doesn't have a mouth can sing to God. Creation can preach to everyone but it can also shouts praises to God. Don't you love this?

And in these psalms of praise, this is what you see: **the psalmist praises God for redemption and creation**. And when you first read it, it kind of seems like the psalmist just keeps going on a rabbit trail – as if he didn't know what to write so he kept writing about two things. But it's not a rabbit trail. It's actually genius. There's been one giant parallel before our eyes the whole time.

A. The giant parallel:

1. **God's provision for us is spiritual and physical.**

It's an all-encompassing provision. We have been **blessed spiritually** because God hears our prayer and forgives us and brings us near in and that for us in Christ. But we have also been **blessed physically** through creation. So either way, He satisfies us by providing for us. But also think about this...

2. **God's spiritual provision is realized or understood through the natural provision.**

I mentioned this already but there is a connection between physical and spiritual, between the general revelation of creation and the special revelation of truth. Much truth can be understood through creation. Jesus and other Bible passages often use creation to teach spiritual lessons.

It reminds me of our vision we have of putting down roots and bearing fruit. The vision for our church right now is that of a fruit tree to keep us balanced. We want deep roots in God's Word, in truth, but we also want to apply it to our lives and bear fruit. I like being a Berean who examines the Scriptures – that's noble – but it's only half of it. We don't just want to know them – we want to apply them. I've been praying about this vision now for almost a year now and wasn't seeking any sort of emphasis like this but it became clear I should move forward with it and discussed it with the board for several months and we've decided it's important enough to make it a little more concrete so we had someone come up with a logo for it I'm excited about. It's something I want to stick in our minds.



Back to our psalm though, the correlation between the spiritual and physical that the psalmist is making for us is that **just as this physical world is overflowing and saturated with God's blessings, so it is with a person who has been redeemed spiritually – they are overflowing and saturated with His blessings!** This is the way the poetry is working. You have to think about it. He's not just talking about forgiveness here and then creation there. To understand one, is to understand the other. Just as the creation is dripping with rain showers, so we're dripping with God's grace. Our sin is besetting against us time after time after time and yet God pours out grace after grace after grace on His chosen people who have trusted Him. The whole world is overflowing with His provisions for spiritual and physical blessings. As believers, we are overflowing with spiritual blessings as this world overflows with God's physical blessings. Reminds us of Jesus' words in John 4 that whoever believes in Him will have a well of water within springing up unto eternal life.

It's an amazing psalm. This psalm will have a tremendous impact on your week if you remember it. Remember that you are provided for spiritually and physically and say with the psalmist, "I will be satisfied with His goodnesses." And join the concert of praise!