

It Is A Good Thing To Thank The Lord

Psalm 92

Introduction: 1) Cultivating a Jesus –like attitude of gratitude is a good and healthy thing. In:

- 1 Thessalonians 5:18 Paul says, “In everything (comprehensively) give thanks; for this is the will of God in Christ Jesus for you.”
- 2 Corinthians 9:15 Paul writes, “Thanks be to God for His indescribable gift” (the Lord Jesus).
- Psalm 107:1 & 136:1 read, “Oh, give thanks to the Lord, for He is good! For His mercy endures forever.”

2) Psalm 92, “A song for the Sabbath day” (superscription), begins by ringing that same bell of thanksgiving. Exulting in the truths that God is loving and He is faithful (v.2), this unknown psalmist, according to Jewish tradition Adam, who composed the hymn on the first Sabbath of creation, calls us to thank God for four specific aspects of His person and work. The glory of the triune God shines brightly as it breaks through the storm clouds of life to show us our God in all His greatness.

I. Thank the Lord for His character

92:1-3

- The Psalm begins where right worship begins: with God.
- The focus is on His name and character.
- How we respond to such a great God is also addressed in a wonderful and creative fashion.

1) Declare it with your words**92:1-2**

- We are told it is a good thing, an appropriate and right thing to worship the Lord. Three avenues of worship, with our words are affirmed.
 - Give thanks (*NIV, HCSB*, “praise”) to the Lord (*Yahweh*).
 - Sing praises (*NIV*, “make music”) to Your name, O Most High (*Elyon*).
 - To declare Your lovingkindness (*hesed*) and Your faithfulness (*emunah*).
- Note we declare His lovingkindness in the morning as He greets us with another day of life, and we declare His faithfulness in the evening because He has walked with us thru another day.
- Here is worship that is filled with testimony and witness to the character of God. He is the Lord and the Most High. He is loving and He is faithful.
What a God! What a Savior!

2) Demonstrate it with your worship**92:3**

- Being a Sabbath song, this is a worship song. Verse 3 addresses some (the list is not exhaustive) of the musical instruments we may employ when we gather to worship our God.
- Verse 3 is a bit tricky as to its precise meaning, literally translated as, “on the ten and on the harp (Hebrew “*nebel*”) with resounding music on the lyre (“*kinnor*”). However, the basic meaning is clear: it is good to come before the Lord with string instruments that worship Him with good words in a good way.
 - Good words – there is biblical and theological integrity.

- Good way – the music is melodious and does not distract or detract from the glory of God, His person, His character, His works!
- Sam Storms in an article entitled “Worship that Pleases God” scans Psalms 92-98 and notes 10 principles to guide us in worshipping our great God.
 - 1) Worship that pleases God is perpetual and constant (92:2).
 - 2) Worship that pleases God is instrumental (92:3; 98:5-6).
 - 3) Worship that pleases God is joyful (92:4; 98:4).
 - 4) Worship that pleases God is grounded in the recognition and celebration of His greatness (92:5).
 - 5) Worship that pleases God is loud and logical (95:2; 98:4-6).
 - 6) Worship that pleases God is physical (95:6).
 - 7) Worship that pleases God is fresh and creative (96:1; 98:1).
 - 8) Worship that pleases God is public (96:3).
 - 9) Worship that pleases God ascribes glory to His Name, but doesn’t add to it (96:7-9).
 - 10) Worship that pleases God involves the whole of creation in celebrating his goodness (96:11-13a; 98:8-9a).

II. Thank the Lord for His works

92:4-7

- A key word links verse 4-7, the word “work.” Some form of the word occurs 4 times, though the 4th use “workers of iniquity,” stands in stark contrast to the wondrous works of God.
- The psalmist notes that the works of God are revelatory, they reveal things about God, they show us truths about Him we can understand. And understanding

them, we can then thank Him with even greater love and passion because, “A true knowledge of God will increase our gratitude, awe and worship of the God we serve.”

1) His works will make you glad

92:4

- The word Lord (*Yahweh*) occurs 6 times in this psalm. Its 3rd occurrence is here in the form of a vocative in the *NKJV*. As we think about the works of the Lord, especially His work of creation and His work of salvation, we are gladdened in our hearts and we triumph (*NIV, NASV*, “sing for joy”) at the works of “your hand” (an anthropomorphism). His works, when mediated upon, make us glad on the inside and cause us to rejoice on the outside.
- “You have made me glad.” I exult in you, I delight in you, I enjoy you.
- The Westminster Shorter Catechism completed in 1647 has as Question #1: “What is the chief end of man?” Answer: “Man’s chief end is to glorify God and to enjoy Him forever.

2) His works show He is great

92:5

- Again the vocative of address, “O Lord” (*Yahweh*). This phrase actually appears at the end of the first affirmation, bridging and connecting the 2 thoughts as found in the *NASV; NIV; ESV; HCSB*.
- Two affirmations or confessions are made:
 - How great are your works, O Lord
 - Your thoughts are very deep (*NIV*, “profound”)
- God’s works are greater than we can imagine.
God’s thoughts are greater than we can understand.

Consider: He is all powerful. Who understands that?

He is all knowing. Who understands that?

He is everywhere present. Who understands that?

He is eternal. Who understands that?

He is gracious. Who understands that?

He is loving. Who understands that?

- **How Great Is Our God**
Chris Tomlin

The splendor of the King
Clothes in majesty
Let all the earth rejoice
All the earth rejoice

He wraps Himself in light
And darkness tries to hide
And trembles at His voice
Trembles at His voice

Age to age He stands
And time is in His hands
Beginning and the end
Beginning and the end

The Godhead Three in One
Father, Spirit, Son
The Lion and the Lamb
The Lion and the Lamb

Name above all names
Worthy of all praise
My heart will sing
How great is our God

How great is our God, sing with me
How great is our God, and all will see
How great, how great is our God

3) **His works reveal the wicked are like grass**

92:6-7

- Verses 6-7 stand in monumental contrast to verses 4-5. The greatness and genius of God is the very opposite of sinful and foolish man. Note the tragic descriptions and digression: “A senseless man” (v.6) → “a fool” (v.6) → “the wicked” (v.7) → “workers of iniquity” (v.7) → “Your enemies” (v.8).
- Their lives: “they do not know” (v.6) → “do not understand” (v.6) → “spring up like grass” (v.7) → “flourish and then destroyed forever” (v.7).
How tragic. How sad. How righteous. How just.
- “Senseless” refers to animal behavior with no reasoning skill. In his sin a man thinks and acts like an animal, a brute beast. His moral judgment is schewed and his perspective on time is a deadly miscalculation. Life is short and eternity is forever. In contrast to those who thank God, praise God and worship God, they do not thank Him, praise Him or honor Him. They think of themselves, they honor themselves, they worship themselves.
- They create “Atheist Sunday Schools” (*Time*, November 2007) and sing songs like, “I’m Unique and Unrepeatable” rather than songs like “Jesus loves me.” How eternally sad and tragic this is.

III. **Thank the Lord for His judgment**

92:8-9

These 2 verses naturally flow out of verses 6-7, but develop the psalmist’s argument a step further. The contrast between the Lord who is high and the foolish wicked who are destroyed is dramatic. It is also irreversible.

1) The Lord is preeminent**92:8**

No god is like our God. In contrast to the “workers of iniquity” who are destroyed forever, the sovereign Lord is on high, exalted, forever. The “But You” is emphatic. You and no other has supreme authority and power over everything there is. Not one person, not one cell, not one molecule is outside Your divine providence and kingship. Psalms 93-100 will especially emphasize the truth of our Lord’s sovereignty. Colossians 1:15-18 rightly ascribes such authority to the Son, the Lord Jesus, who is said to be preeminent over all things including the physical Creation and His Church. This is the God we are to worship, love, adore and find our deepest joy.

2) The wicked will perish**92:9**

- The unfortunate but deserved destiny of the wicked bracket the great declaration of the Lord’s preeminence in verse 8. Verse 9, in a sense, sums up vs. 6-7.
 - “For behold your enemies” is repeated for rhetorical effect.
 - “Your enemies” is paralleled by “workers of iniquity” (cf v. 7). The *NIV* calls them “evildoers.”
 - “Shall perish” is paralleled by “shall be scattered.”
- What is the endgame or bottomline? Those who refuse to honor, worship and serve the one exalted Lord are the Lord’s enemies. They are evildoers. They will be destroyed, judged; they will perish. Their destruction is inevitable but it is not necessary. The exalted God sent an exalted Savior, an only Son to rescue men from such a horrible destiny. John 3:16 resounds sweetly does it not?!

IV. Thank the Lord for His blessings

92:10-15

- These final verses draw attention to the ways in which God blesses His children, those who give Him thanks, sing His praises, and declare His lovingkindness and faithfulness (v.1). These are they who avoid the way of the senseless man, the fool, the wicked, workers of iniquity, the enemies of God. Here is the wisdom of Psalm 1 replayed once more.

Transition: Just how is it that God will bless “the righteous” (v.12)?

1) The righteous will be exalted

92:10-11

- God exalts “the horn,” a symbol of power and strength, of the righteous like a wild ox. In the face of “our” enemies (God’s enemies become our enemies (v.11)), God will raise us up with great strength and great power. This power is untamable and uncontrollable.
- Exalting us with His power, the Lord anoints us with fresh oils, a sign of His presence, His blessing, joy and happiness in Him.
- The *ESV* captures well the result of the Lord’s exalting us in v.11, “My eyes have seen the down fall of my enemies; my ears have heard the doom of my evil assailants.” Note that we see and hear. It is all God’s doing. It is His work on our behalf. What we see anticipates the great defeat of our enemies, sin, Satan and this evil world system, the doom of death, hell and the grave thru Messiah Jesus who “takes down” in crushing defeat the enemies of God and His people. In Him we have victory. In King Jesus we are exalted!

2) The righteous will flourish

92:12-15

- A pseudo/false “flourishing” was exposed in v. 7. Now the real thing is examined in vs 12-15. Note that some form of the word “flourish” occurs 3 times in our English text.
- Vs. 12 is beautiful Hebrew parallelism.
 - The righteous shall flourish like a palm tree.
 - He shall grow like a cedar in Lebanon.

The image and picture is that of strength, long life and desirability. The wicked, in contrast, sprout like grass and are quickly destroyed never to appear again.

- Verses 13-14 contain another word of encouragement and even great hope and expectation. Those who are “planted in the house of the Lord” are those who love His presence and stay there! They long for the Lord and when they find Him, they will not leave Him. The result: 1) they will flourish, prosper, in the courts (presence) of God; 2) they shall bear fruit in old age, maintaining their spiritual passion, vitality and usefulness. They do not wear out nor do they retire from praising and serving “our God.” 3) They shall be fresh (lit. “ever full of sap”) and green, vigorous and sturdy. And for what end? Verse 15 gives the answer: “To declare (v.2) that the Lord is 3 things:
 - 1) “Upright” – He always does what is right and just.
 - 2) “My rock” – He is my firm foundation and protection.

- 3) “There is no unrighteousness in Him” – He is holy and totally without sin, fault or defect. No wonder it is a good thing to thank the Lord!

Conclusion:

**“How Good It Is To Thank the Lord”
(Isaac Watts)**

How good it is to thank the Lord,
And praise to You, Most High, accord,
To show Your love with morning light,
And tell your faithfulness each night;
Yes, good it is Your praise to sing,
And all our sweetest music bring.

O Lord, with joy my heart expands,
Before the wonders of Your hands;
Great works, Jehovah, You have wrought,
Exceeding deep Your ev’ry thought;
A foolish man knows not their worth,
Nor he whose mind is of the earth.

When as the grass the wicked grow,
When sinners flourish here below,
Then is there endless ruin nigh.
But You, O Lord, enthroned on high;
Your foes shall fall before Your might,
The wicked shall be put to flight.

The righteous man shall flourish well,
And in the house of God shall dwell;
He shall be like a healthy tree,
And all his life shall fruitful be;
For righteous is the Lord and just,
He is my Rock, in him I trust.

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