

Jesus in the Psalms *The Chief End of Man*

Psalm 92

December 22nd, 2024

I. Introduction:

Psalms 89 and 90 lament and pray. Psalm 91 gives promises. Psalm 92 *rejoices* in God's answered salvation. It is a song of thanksgiving and of praise, and we declare, "Your lovingkindness in the morning and Your faithfulness every night. . ." Why do we do this? Because "You, O Lord, have made me glad through your work; and I will triumph in the works of your hands." It is an exuberant, confident declaration of God's glory: "The Lord is upright, He is my Rock, and there is *no* unrighteousness in Him." It is a song proper to the rest that God calls us into and that rest Christ accomplished for us by giving us gladness in exchange for all of our sin.

This song also uniquely shows us our _____, our *Chief End*. Why did God make us? Why did God save us? Why does He bring us into His unending Sabbath? This song brings us into these matters, which the psalmist calls the *thoughts* of God.

II. The Text: Psalm 92

A Psalm. A Song for the Sabbath day.

1 It is good to give thanks to the LORD,

And to sing praises to Your name, O Most High;

2 To declare Your lovingkindness in the morning,

And Your faithfulness every night,

3 On an instrument of ten strings,

On the lute,

And on the harp,

With harmonious sound.

4 For You, LORD, have made me glad through Your work;

I will triumph in the works of Your hands. . . .

III. Jesus, Our Sabbath Rest

GENESIS 2. Remember back in Gen. 2, where we read of God resting from His creative work. He blessed the seventh day and sanctified it, because in it He rested from all his work which God had created and made. What did that rest look like? It looked like _____. Adam and Eve were tending a garden. They basked in the light of God's presence. They served Him without fear. They enjoyed His favor. They fulfilled their created purpose. They glorified God and enjoyed Him. This was God's original rest. Mankind partook of it. But what happened? They sinned, transgressing against the commandment of the Lord, and they were cast out.

RESTLESS ISRAEL. This pursuit of rest throughout Israel's history. The promises of God centered on the promise land which embodied this long-desired _____. (Cf. Psalm 95:9ff). This rest evaded even Israel in the promise land, and then also when they were brought back from exile. After being conquered by the Assyrians and Babylonians, the returned exiles were subdued by the Greeks, and then the Romans. They did not know the rest of God.

CHRISTMAS. Jesus, or *Yeshua*, is the same Hebrew name as the name we translate into English, _____ . Jesus was named Jesus because “the Lord will save”—but also because Jesus is the new Joshua, who will once and for all lead His people into the rest of God. We don’t get into that rest by our own works. We don’t get into that rest by our own righteousness. We don’t get into that rest by anything we can do. But by the redemptive and renewing work of our Lord Jesus Christ—the true Joshua—we are once and for all brought us into His rest of God, the true Sabbath Day.

IV. Our Exalted King (vv. 10-11)

Jesus is the exalted horn—the King of God’s people—freshly anointed with oil. And His eye has seen His desire upon His enemies. His ears have heard His desire on the wicked who rose up against Him. And what was this desire? He desired us to be freed, made into friends, remade into His likeness, and brought in His rest. The anointed one has been exalted, and He has accomplished the conversion of His enemies. We have been planted in the house of the Lord, and now we flourish like a palm tree and like the cedars of Lebanon that grow to majestic heights.

V. Glorifying & Enjoying God Now

With Jesus the end of this present age broke into the middle of history. With Him the renewal of all things was _____—but not fulfilled. While the fulfillment or consummation of His work is reserved for the future age of the resurrection, yet even now we have been spiritually renewed. We are not yet in the paradise of Rev. 21 and 22, but we are brought into house of God, into the courts of God, for we are grafted into Christ. This means:

First. We _____ Jesus in every season. We do not delay in singing His praise until we come into glory, or only when things are going well, or only when we feel at rest. No, because we are always in Christ. We have entered the rest of God, for we are hidden in Jesus. We do this by faith, trusting that His promises will not fail. And so we praise Him. And so we give thanks to Him—at all times. (Cf. Phil. 4:4; 1 Thess. 5:16-18).

Second. We enjoy Jesus even now. We long to see Him face-to-face. We long to behold Him in clarity, not by the eyes of faith, but with our own eyes. He will prove good on this promise, and in due time, our God shall dwell with us still closer than when He walked in our midst two thousand years ago. But this veil between us does not hinder us from enjoying Him. In particular, the very act of praising God and giving Him thanks is itself *good*: it is a desirable and pleasing thing.

“I think we delight to praise what we enjoy because the praise not merely expresses but completes the enjoyment; it is its appointed consummation. It is not out of compliment that lovers keep on telling one another how beautiful they are; the delight is incomplete till it is expressed. It is frustrating to have discovered a new author and not to be able to tell anyone how good he is; to come suddenly, at the turn of the road, upon some mountain valley of unexpected grandeur and then to have to keep silent because the people with you care for it no more than for a tin can in the ditch; to hear a good joke and find no one to share it with. . . . The Scotch catechism says that man’s chief end is ‘to glorify God and enjoy Him forever.’ But we shall then know that these are the same thing. Fully to enjoy is to glorify. In commanding us to glorify Him, God is inviting us to enjoy Him.” (C. S. Lewis, *Reflections on the Psalms*)

VI. Come & Welcome to Jesus Christ