

# SERMON TRANSCRIPT

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SPEAKER

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Psalms

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2

TITLE

Soured By Disappointment

SCRIPTURE

Psalm 44



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Well, it's good to see you this morning Providence. Always great to sing with you and to worship with you. If you're a guest here with us, I just want to say welcome. We're really glad that you've joined Providence. If you're here or at home, live stream, welcome. I want to ask you also to turn with me to Psalm chapter 44. Psalm 44 is an amazing, honest, it's a very transparent chapter as it relates to human experience. If you've read it already this week, you know that. If you haven't, you'll soon see that.

We need transparency. We need the hope of God and God's Word. We all live in a world that's clearly broken. Every single week that we live, this weekend is no exception, just advertises our need for a Savior, our need for rescue. Our culture is broken to its core and it's interesting, if you think about what's happening in our world, what's happening up in Virginia, when you see hate, it's the antithesis of a life with God.

It's the opposite. It is as far removed from Jesus as is possible. It doesn't matter what the source or the target, that hate is simply not from God. It's fascinating when the Bible tries to explain what we were like, what life is like in the human heart when our fellowship with God is broken and we're trying to live apart from Him. This is the words that He uses. He says, "Then we ourselves were once foolish. We were once disobedient, led astray." It says, "We were slaves to all kinds of passions and pleasures."

He says that we gave our days to malice and envy, just being mean. Then to sum it up he says that we were hated by others and we hated one another. Ultimately what we see in the world today when you look FOX News or CNN or any news source and you see what's happening in the world, the fact is is what we see just one state north of us is really just a microcosm of what's happening all around the world, all around the world. Every country, every tribe, every place in the world whether you see it or not, that is taking place everywhere. Everywhere.

So when we see it, it doesn't matter what we are like, where we are from, what our skin looks like, those who know God and those who love God have to do two things. We have to pity these people and we have to pray for these people. This is why. Because 1 John chapter three verse 14 says, "We know that we have passed out of death and into life because we love the brothers. Whoever does not love abides in death. By this we know love, that He laid down His life for us and we ought to lay down our life for our brothers."

So we are bound to pity people who are stuck in such hatred because it's all they can imagine. Why we pity them is because where there's that kind of hate there's no Jesus, and where there's no Jesus, there's no joy. There's just no joy. We need to pray for them and ultimately we need to be a people. When we talk about the importance of us sharing the gospel it's not just so that when we stand before God that we've been found faithful to the commission He's given to us.

We have to share the gospel because this world, there is only one hope for the world. That is to learn what love is. He says we wouldn't even know what love is unless Jesus had come to us. So Providence, we have the gospel before us. It's sitting in the book in your lap. We talk about it all the time. We just sang three songs about it, that ultimately it is Jesus Christ that is the hope of the world. So Providence, let's pity. It doesn't matter what it looks like, let's pity the hatred that would be directed at other human beings for any reasons at all.

Let's pray and let's share because we have the power under God that leads to salvation. It's in the gospel. It's not ourselves, it's the gospel. It's been given to us and He's entrusted it to us. What we're doing this month is looking at a few Psalms because the reality is sometimes the brokenness in our own life and the brokenness in the world that leads us to question and get sour and disappointed, we look at the world and we think God, why aren't you doing what we think you need to do?

Sometimes even the people of God who are a part of the mission of God, we stop talking about God because we're disappointed with God. This is where Psalms serves us so well, and so if you would, let's bow and let's ask for help. Father, we need your help right now. Psalm 44 was placed in the Bible. You inspired it. You appointed it and you preserved it for our good. Even though it is such a, Lord, such a difficult 26 verses to absorb and to see how you would respond to it, I pray that you would give us eyes to see, that you would give us a heart to understand and that you would give us joy in our heart as we see that ultimately Jesus is the answer.

We love you, we are so grateful and we pray this in Jesus' name, amen. One day when I was 19-years-old, I was a junior in college and I felt like God was calling me to go on a mission trip with our college, through our college, to Zimbabwe. It was six weeks long. So I went and you guys have heard some of this story about how He rescued me, but I don't want to talk about that story. I want to talk about something that happened about halfway through the trip. That is that we were sort of on a little safari and we were in three different vehicles.

I was driving one of them. Each vehicle had about five people in it and we were driving through the bush of Zimbabwe, just a beautiful land, and my truck that I'm driving, it breaks down. So we stopped and the other two trucks who were near us, they stopped. We did what you do when your truck breaks down, you open up the hood and we start messing with wires. No one really knows what any of them do, but we just were messing with stuff.

There's no solution, there's no fix and so we look up at our missionary for help. What should we do now? He told us to do something that at the time was stirring to me. Now you have to understand, I was saved and I was 16, so in terms of faith years I was a three-year-old toddler. Everything was new and exciting. I bumped into a lot of walls at that time spiritually and fell over a lot spiritually. I was a toddler.

When he said, “This is what I want you to do. I want you to circle around the truck and I want you to believe and trust God. I want you to ask God to do a miracle, that He would start this truck,” I starting thinking wow, I hadn’t thought of that. I was messing with wires still and he’s wanting us to pray. Then he says this, he says, “Guys, I’ve seen God do this before.” To be honest with you, when he said that it really hit a nerve because even as a three-year-old I was craving some kind of sign that He was near, that He was powerful, that God would work in the lives of real people right here on the earth.

I just really began to believe. I believed He was going to do it. I started thinking well, this must be how it works when you’re a missionary. Things break down, you circle around them and you pray and God who cares so much about us and what we’re doing, He just fixes them. I’ll never forget what happened. We prayed, we say amen, I got in the car, into the truck and I turned the key and nothing happened. Nothing.

At that point in time my three-year-old faith raced to fill the hole that an engine sound was supposed to fill. Total silence until the missionary then said, “You must not have had enough faith.” I had just been thinking. Well, enough faith, as if you poured into a measuring cup and if it gets under this line then God doesn’t start the truck. If it goes over this line then God does start the truck. How do I believe more than I believe?

I believe. I thought it was going to start. It didn’t start, so how is it that I didn’t have enough faith? So as my team piled into the other teams’ trucks, my disappointment was palpable. It was deep. It was felt. I was quiet. Like most mission trips, that night had a little time for the team to share about what God did and sing a few songs. The singing time that night felt like attending a banquet to honor a friend who had let me down.

It was the first time that my disappointment was directed, that I could remember, that was directed to God Himself. “You could have done this. This is a small thing for you. You know that we needed help and you you didn’t fix our truck.” I was three and I suppose that there’s some growth in my life, the things that happen, but isn’t it true in your life, do you ever question the ways of God? Why He lets things happen the way that He lets them happen in your life? The things that He permits, His pace in your life? You maybe begin to question these things.

The fact is that that night I had very little desire to sing or to talk about the greatness of God. God knows that when we’re in that place, that when we’re doubting Him and we’re disappointed in Him, it makes it very, very difficult for us to come into rooms like this and then to sing to Him and to go out of rooms like this and tell other people about Him. That’s why I believe He puts chapters like Psalm 44 in our Bible, so let’s read it together.

He says, "Oh God, we have heard with our ears, our fathers have told us what deeds you performed in their days and the days of old. You with your own hand drove out the nations, but them you planted. You afflicted the peoples, but them you set free. For not by their own sword did they win the land, nor did their own arms save them, but your right hand and your arm and the light of your face for you delighted in them. You were my king, oh God, ordained salvation for Jacob. Through you we pushed down our foes. Through your name we tread down those who rise up against us.

For not in my bow do I trust, nor can my sword save me, but you have saved us from our foes and have put to shame those who hate us. In God we have boasted continually and we will give thanks to your name forever. Selah. You have rejected us and disgraced us and have not gone out with our armies. You have made us turn back from the foe and those who hate us have gotten spoil. You have made us like sheep for slaughter and have scattered us among the nations. You have sold your people for a trifle, even demanding no high price for them.

You have made us the taunt of our neighbors, a derision and scorn of those around us. You have made us a byword among the nations, a laughing stalk among the peoples. All day long my disgrace is before me and shame has covered my face. At the sound of the taunted and reviler, at the sight of the enemy and the avenger. All this has come upon us, though we have not forgotten you.

We have not been false to your covenant. Our heart is not turned back, nor have our steps departed from your way, yet you have broken us in the place of jackals and covered us with the shadow of death. If we had forgotten the name of our God or spread out our hands to a foreign God, would not God discover this? For He knows the secrets of the heart. Yet for you sake we are killed all day long. We are regarded as sheep to be slaughtered.

Awake. Why are you sleeping, oh Lord? Rouse yourself. Do not reject us forever. Why do you hide your face? Why do you forget our affliction and oppression? For our soul is bowed down to the dust, our belly clings to the ground. Rise up. Come to our help. Redeem us for the sake of your steadfast love." What you see here in these 26 verses here in Psalm 44 is a spiral downward. A spiral toward disappointment with God and I want to trace what I believe are stanzas in this Psalm.

In fact if you notice, in between verse three and four in most of your Bibles there's a little space as if someone hit enter on the keyboard in order to drop it one line lower and then again after verse eight and verse 16 and verse 22. There's five sections, five stanzas to the song. There's five pieces. Each piece reveals to us a deepening and darkening path to being disappointed with God and with His ways and with His plan.

So what does this spiral look like? Where does it begin? Well, it begins with this. We hear of God's faithfulness to others. We hear of God's faithfulness to others. He says in verse one, two and three, He says, "We have heard what deeds you performed in our father's lives. Our fathers told us about this, the deeds that you performed in days of old." All of us have had times wherever we're at where we've heard someone else going through maybe a similar thing and all of a sudden God brought them out of it.

God allowed them to be engaged when we've been praying for someone in our own life and for their life. All of a sudden you're like, "Wow, they got engaged." Or perhaps someone got pregnant or perhaps someone was healed. What happens is with these stories, these stories of God's faithfulness in other people is it stirs up gratitude in our own heart that God is working in the lives, but then, listen, it also then creates categories of hope and expectation that God can do that, so He may do that in my own life.

I want to be pregnant. She wanted to be pregnant. God helped her to get pregnant. He may help me to get pregnant. Then it goes to the second. The second step in this path to being disappointed with God is that we remember God's faithfulness to us. You see this in verses four through eight. He turns to a person, he says, "But you're my king." He goes, "You have saved us from our foes." In other words, God, you've done this before and I'm asking that you would help us again.

Not only have you done it to our forefathers and in past generations and to other people, but I've even seen you at work in my own life and so I know that you can do it. In my current circumstances I'm asking that you would work in my life so that I can boast about it forever. That leads to the third. If you notice, in between the second and third there's the word Selah that's written sort of on the right hand side. The word Selah means think about it. It means worship. It means pause. It means pray. It means they want you to think and so there's a natural pause.

He's stopping. He's saying, "You know what? I have heard of your faithfulness to other people and I've seen your faithfulness in my own life," but then he remembers that he's still in a pit. That gets into the third step towards disappointment with God and it's this, is that we feel betrayed. He's saying, "God, I know that you can help because you have helped, but you won't help now. You won't come now. Why won't you come now?"

So it's interesting that when we feel betrayed, it turns our tongue into a pretty sharp sword. If you look at verse nine to 16, it's almost hard to read. He says, "You have rejected us." The psalmist is talking to God. "You have rejected us. You have disgraced us. You have not gone out with our armies. You have made us turn back. You have made us like a sheep for slaughter. You have sold your people for just a little bit of money, as if we're nothing to you. You have made us a taunt and a byword and a laughing stalk to the nations."

He feels betrayed. A lot of times in our life when things don't work, we start thinking the same thing. God, what gives? That takes us to the fourth stepping stone in that pathway to disappointment and that is that we feel self righteous. You see, someone has to be wrong here and I know it's not me, right? This is what he says. It's a little shortsighted. If you've ever read the Old Testament you know this isn't true, but he says, "All this has come upon us though we have not forgot you and we have not been false to your covenant. Our heart is not turned back, nor have our steps departed from your way, yet you have broken us."

You see, God gave the children of Israel a promise. Way back in Deuteronomy chapter 28 God says this. He says, "If you faithfully obey the voice of the Lord." Number seven says, "The Lord will cause your enemies who rise against you to be defeated." Now the context that we read about in verse nine is that their armies have gone out and they have been defeated and so they're looking around and they're saying, "Wait a minute God. We've been faithful so it must mean that you have been unfaithful."

I think a lot of us, we look at ourself and we say things like, "Sure God, I know that I'm a sinner, but I'm a pretty good guy on average, and so I deserve your help, especially more than the next guy." This leads to the fifth and final step that you see in verse 23 to 26. That is that we cry out in desperation. When he starts crying out it's even hard to read if you really think about it because he basically says, "God, would you stop sleeping. Get out of bed. Put some water on your face, get yourself alert so that you can come out and help us. Rise up, come to our help. We need you. Redeem us."

This is Psalm 44. Now I want you to imagine a debate on TV. There's a moderator chair that's always facing this way, so we always see the back of their head. Over on one side there's a podium. Over on the other side there's a podium and on one side is a man. Let's just call him the psalmist and on the other side is God. The moderator, they flip the coin and for the opening argument, man gets to go first. He gets to talk first.

It's interesting that man starts, I just want you just to imagine that as this debate begins and man's opening statements, the only thing he says is he reads Psalm 44. "You did this." He's over here, he's pointing. "You did this. You made us a laughing stalk." Unlike some of the debates that we see, God respectfully, quietly listens, waiting His turn to answer the bell. When man finishes, the words that you see in verse 26 and he's about to wrap up his opening statements, you assume, we all assume that the camera's going to pan over to God and allow Him to answer the bell.

Instead of panning over, he pans over to the moderator. He turns around in his or her seat and says, "Thank you so much for tuning in." Suddenly the network returns to regularly scheduled programming. Every one of us are like, "God, wait a minute. Let the other one talk." This is Psalm 44. To me the most puzzling and stunning thing about Psalm 44 is not man's disappointment with God, but that God would not only inspire Psalm 44 and allow Psalm 44 to sit in Scripture without any answer from Him.

Think about that for a second. What could it possibly mean? Like the Psalm last week, we went 15 verses and Asaph is like, “This is bad and this is bad and this is bad,” and we’re waiting. Most Psalms have that moment where it’s like but then I went into your sanctuary and everything was okay. We’re like, whoa! Psalm 44 has nothing like that. Psalm 44 just hits you, hits you, hits you and he says goodnight.

You walk away and you’re like wait a minute, God, talk to us. Fix it. What could it possibly mean for God not only to inspire it, but to allow it to end this way without any answer from Him? What is God’s response to all of this? What I hope to do right now is to not only show you His response, but to show you how the Psalms were written and compiled so that you can find the answer for yourself when you come to other puzzling Psalms along the way.

The first thing that we see God doing is this, right? How would God respond? Well, God recognizes that disappointment is part of the relationship. What could it possibly mean that God would inspire and allow this to sit in Scripture as a completed Psalm with the final period without Him coming to the bell and without Him responding? It must mean that God recognizes the disappointment that is felt in humanity when being in a relationship not only with each other, but with Him.

You see, I believe that God’s inspiration is affirmation that He knows how we feel. Isaiah chapter 55 verse nine, God confess, “For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.” In other words I realize where you’re at. You don’t have the perspective that I have. You cannot see the entire train all at once. You can only see one car passing at a time. You don’t see everything that I see.

My ways are so much higher than your ways that it’s beyond how high the clouds and the heavens are above the earth. All of us have had experiences where there’s just disappointment. We don’t necessarily blame God. We’re just going, “God, I don’t get it. I don’t understand.” Let me tell you two situations in my own life, one dramatic, one mundane.

Sometimes it’s the dramatic things that it only takes one or two of those and it’s really, really hard, but then those mundane disappointments that stack up, all of a sudden it’s just like, “God, I just don’t get this pattern. I don’t understand this.” So when we were younger, when I had brown hair and two sons, we had a third son. Our third son, he was born with a tumor on his spinal cord. I’m not going to go through the whole story, the fact is that he had surgery. He’s doing great. He runs and walks and everything else, but the fact is all that was threatened.

At that point in life I started asking God, not blaming, but I was I just saying, “God, I read the Scriptures and your Word says that you knit me together in my mother’s womb, so you created him like this. I’m not blaming you for that. I’m saying God, I recognize your Word says that you created him and you formed him. That was difficult for me to comprehend. God, how is it that you would allow and permit and create this to be in the womb?



You say you knit him together and this is how you knit him. You knit him in a way that if grows up like this he'll never walk. Many of us in the room have gone through dramatic times in our lives, whether it's abuse, whether it's sexual abuse, whether it's cancer, whether it's a loss, a death, something, something dramatic, and you look back and you go, "God, I just don't understand your ways." Then there's also times in our lives when it's just stacking up mundane disappointments of why God's doing what He's doing and why things happen the way they happen on the earth.

Let me tell you one, okay? Now you know that we've hired a missions pastor and it was super great fun. I look at Phil [Meddle 00:26:30] and I say now that's an answer to be prayer, just to be totally honest with you. But you guys also know that in that process that spanned over a year there was just vast numbers of hours talking to 22 different candidates in order to fill that role, there was one candidate that literally we got to the very, very end. He actually came and met with our elders, which is really close to the end.

After that if everything was a go we would have actually come to the church family and said, "This is who we believe that God wants." In that process, those of you who know who I am well enough, I'm pretty methodical, right? I'm not a spontaneous, random kind of guy and so there's a process and I worked through that process in particularly with him in a way that was thorough. I'll just say it was thorough.

Throughout that process, what it looked like spiritually or physically was this; I'm working and I look up to God. "Is this what you want me to do? Should I move forward? Yes, okay." Every time, bringing other people in, having other people talk to me and step by step by step by step I kept saying, "God, I don't want to get ahead of you. Is this a green light? Is this a green light? Is this a green light?"

There was an investment in one candidate of five months of my life praying for him and his family, believing that step by step this was going to take place. Then he comes and a few days before he comes he gets a different opportunity and he believes that God wants him to take that opportunity. I remember walking outside in our neighborhood and just saying, "God, I just do not understand. This makes no sense. Not only does it not make sense," I said, "It compromises my confidence to be able to lead a people spiritually when I just invested everything that I know of how to find your will, I went about and did that and it ended in a way that could have ended six months ago."

If he wasn't the guy ... I didn't know this guy beforehand so it's not like I just, we've got to have him. My disappointment was not in not having that man. My disappointment was God, why would you have wasted six months of my life? In fact, I remember going and I was saying that to God. I just don't get it. Why would you waste six months of my life? I remember sometimes God prompts my spirit, my conscience when I'm walking with a thought and I say, "I wonder if that's from Him."

The thought came well, I own your life. I can waste all of it if I want to. Right? You have been purchased by my blood, so I can take every bit of it that I want and use it for anything that I want. I knew that. I said, "Okay, that's true, but I'm still angry. I still feel like this was a waste. I don't understand your ways." The fact is those kinds of things pile up in our life, don't they? When we pray and we're seeking the Lord's will and we're like, "God, help me to understand."

What I believe is this, is why Psalm 44 is sitting in our Bible is because God knows disappointment is part of every relationship where at least one sinner is involved. I think when you get to Heaven we won't experience this because there will be no sinner in that relationship. But whether it's two sinners, like a marriage or a friendship here on the earth or one sinner where we relate to God, there is always a measure of disappointment and that's a part of having a relationship with someone. Not understanding, not being able to process and see why they're doing what they're doing and when they're doing it and how they're doing it.

I just don't understand this. Perhaps the most stunning example of this truth comes when Jesus is hanging on a cross after He's lived a perfect life, but then He takes our sin upon Himself. He's now owning our sin. He became sin for us and there on the cross He cries out, "My God, my God, why have you ..." What? "... forsaken me? Why have you forsaken me?" Now there's no doubt that Jesus was fulfilling Psalm chapter 22 verse one, but surly in that moment He wasn't sitting there on the cross thinking you know what? That Psalm needs to be quoted right now.

No, He was feeling abandoned. He was feeling lonely. He was feeling disappointed. He was feeling forsaken by God and so He says it, "God, why have you forsaken me?" The first time He, owning sin, knowing sin, becoming sin says, "God, I don't like what's happening right now." I don't like the separation that I feel. So what do we do with this?

The application is this, let's cry out to God in our disappointment. Let's cry out to God in our disappointment. The fact that He recognizes it and then gives us prayer is a profound gift. Providence, I want you to know that no matter how strong our disappointment may be, it is never a license to reject God, to accuse God or to rebel against God. I would encourage you never to punish God by sinning. Sometimes we do that.

We don't understand His ways, we're disappointed with Him. We say, "You know what I'm going to do? I'm going to sin. I'm going to go get drunk. I'm going to go look at something I know I shouldn't look at." Listen, God is never punished in that. It is you and your relationships here on the earth that are always punished when we, not understanding the ways of God say, "I'm going to respond by sinning against You."

It's never the answer. I would encourage you to convert your disappointment into fuel that cries out to Him. You see guys, you can cry out to God in strong disappointment, confessing your confusion and disappointment without sinning. You can say, "God," it's not just why would you do that? Sometimes I say, "God, would you help me to understand why you did that? You're not wrong in it, would you just help me to understand why?"

You see, I think the ultimate beauty of Psalm 44, if there is one is that the man is still crying out to God. He doesn't understand what's happening, but his face is God-ward. That gets to the second thing, right? Is that God reminds us of His loving rescue. Why would He allow this to sit in Scripture unanswered and why, what would He say to it? I think He would say to us, "I want to remind you of my loving rescue."

You see the very last sentence, verse 26? It says, "Redeem us for the sake of your steadfast love." Now the psalmist is using words here that are deep and they are wide. You see, God's steadfast love is the fuel that leads Him to make a covenant with people to rescue them and then to keep them forever in spite of our sin. There's a lot of different kinds of love in the Bible, but when He says steadfast love, what He's talking about is covenant love. It's unfailing love. It's the kind of love that says I'm going to make a covenant with you to enter into a relationship with me.

There's going to be stipulations on both sides to stay in that relationship. I am going to be faithful to my end of all of those stipulations and I'm going to be faithful for you also. This is what covenant steadfast love is. So what the psalmist is saying, this is hundreds of years before Jesus Christ came to the earth, is this idea of the Messiah has been birthed in its people from God speaking all the way back in the garden when sin entered into the world.

He's saying listen, it's true, sin messed things up, but I promise you, I am going to have someone born, a rescuer will be born, the seed of woman who will crush the head of evil and will restore people back into the right relationship with me. That was the first seed of steadfast love. This is what I'm going to do. The psalmist, in the midst of his current crisis where his army has gone out and has been defeated, he's looking and he's saying, "God, yeah, it's really, really great. It would be great to be saved in this situation, but ultimately I want a deeper solution."

This is what he's appealing to. You see, instead of him looking and saying, "God, here we are in this little situation. Forget the Messiah, forget salvation, forget ultimate rescue, we simply want to be saved right now. Would you throw out of Heaven one of those little life rafts, one of those little circles that you can hold onto while we're sitting in the sea?" Instead what he says, "No, no, no. I need you to send me the ultimate rescue ship. This. This is what I want. I don't want the little circle. I want the Coast Guard."

I need the rescuer that's going to not just give me something to tread water, that's going to take me out of the water." This is what he's praying for at the every end when he says, "Redeem us for the sake of your steadfast love." Pay the purchase price, that's what redeemed means. Would you pay the purchase price for my life, for our lives, so that we can be restored into a relationship? Would you do all of that according or for the sake of your covenant love for your people?

What's amazing is the compilers of the Psalms strategically placed Psalm 44 in a place to help us navigate our steps when we're disappointed with God. You see, Psalm 44 is obviously after Psalm 42 and 43 and it's before Psalm 45, so I want to trace all four of these Psalms, okay? In your Bible look at Psalm 42. In Psalm 42 right before it it says Book Two. This is the first Psalm in the second book. There's five books in the Psalms.

Notice who it's written by, the sons of Cora. These sons of Cora, they wrote all four of these Psalms. In fact, they even wrote more than that, but in Psalm 42, what it says is this. It says, "The world is broken and our soul is absolutely shaken." The solution is the hope in God, so look at it. Psalm chapter 42, verse two he says, "My soul thirsts for God, for the living God." He's longing. Then he has a problem. He says, "My tears have been my food day and night while they say to me all the day long, 'Where is your God?'"

Then he gets to the refrain. Look at verse five. He says, "Why are you cast down on my soul? Why are you in turmoil within in me? Hoping God, for I shall again praise Him, my salvation and my God." He goes back into his problem and then he says that refrain again in verse 11. Now look at chapter 43. He starts, and again he's still in a problem. He says, "Vindicate me, oh God and defend my cause against an ungodly people."

But look at the very end, the last sentence of chapter 43. He says it again, "Why are you cast down, oh my soul? And why are you in turmoil within me? Hope in God, for I shall again praise Him, my salvation and my God." So what you find in Psalm 42 and 43 is this, the world is broken, my soul is shaken and yet when this is happening, what I'm supposed to do is to hope in God. Then you get to chapter 44 which is our Psalm. I'm not going to read all that, but what we heard is that the world is broken, my soul is shaken and one thing we're supposed to do in response to that is to pray rise up oh God.

In 42 and 43 it's hope in God, in 44 it's rise up oh God. Now what's 45? In chapter 45 all of a sudden we're introduced to this king, this eternal king. Verse one says, "My heart overflows with a pleasant theme. I address my verses to the king." Look at verse two. "You are the most handsome of the sons of men. Grace is poured upon your lips, therefore God has blessed you forever." Verse four says, "In your majesty ride out victoriously because the cause of truth and meekness and righteousness. Let your right hand teach you awesome deeds."

Then look what it says in verse six. “Your throne oh God is forever and ever. The scepter of your kingdom is the scepter of uprightness. You have loved righteousness and hated wickedness, therefore God, your God has anointed you with the oil of gladness beyond your companions.” Now when you turn, you don’t have to do it right now, but if you turn to Hebrews chapter one, Hebrews chapter one verses eight and nine you find a direct quote from Psalm 45:6-7 and it’s directed to Jesus Christ.

What he’s saying is this, that Jesus Christ is the king of Psalm 45. He is the One who has tread the path in order to bring about strength and meekness and justice and equity and righteousness on the earth. This king, Jesus Christ, His throne is forever and ever and ever. So when you look at Psalm 45 what you’re supposed to see is that the king will rescue and rule forever. What is our response? It’s to rest in God. It’s to rest in God.

Here’s the point, Providence, as we ask God to rise up in our circumstances that are broken, we are to hope in His help and we are to rest in His king. If there’s any confusion of who the king is, it is Jesus Christ. When you think about the verses that we read about where the Psalmist is accusing God, right? You have rejected and you have disgraced us. Ultimately Providence, Jesus was rejected. Jesus was disgraced. Jesus was made the sheep for slaughter. Jesus was sold for a trifle, 30 pieces of silver. Shame covered the face of Jesus when He died on a cross for our sin.

Then He was buried in a grave and He rose from the dead. Why did He do all this? To redeem us for the sake of His steadfast love. So Providence, let’s fortify our hope and rest by rehearsing the gospel. When you’re in the pit and you’re asking God to rise up, you need hope and you need rest. The only way you’re going to find that is to rehearse the gospel to yourself. I want you to think about this. If God would strategically orchestrate and sovereignly determine an infinite number of human experiences through history to accomplish His rescue mission that brings us eternal God, then we can trust Him.

Think about the story. All the people that went through pits and valleys in the story that leads to Jesus, the barrenness and the death and the bereaved and the lonely and the sinful and the idolatress and the immoral, all these normal people experiencing normal problems just like you and me that throughout their life they’re saying, “What are you doing? What are you doing?” God made them the storyline that brings us the Messiah.

Then don’t we also think that our mundane and dramatic disappointments also lead to something in God’s sovereign design that is for our good? When you need hope and rest, rehearse the history of the gospel to your own heart. That gets to the last thing, is this, is what do we do? What happens to our heart when we do this? It’s number three, and that’s God restores our joy to speak of His love. Look at the very last verse of chapter 45 verse 17.

After he talks about the king he says this, “I will cause your name to be remembered in all generations. Therefore, nations will praise you forever and ever.” This is the same guy who did not want to be talking, he did not want to be singing. He was soured by disappointment. All of a sudden he sees the king and God transforms and restores the joy in his own heart where he says, “With my life, with my life I am going to see to it that your name is remembered. I am going to cause your name to be remembered in my neighborhood. I’m going to cause your name to be loved and remembered in the nations.”

See, who is it that shares the gospel with their neighbors and who is it that gets on an airplane with a gospel to go to cities and other countries in order to share the gospel that they’ve never heard? It’s real people with real disappointments that they have taken to a real cross of Jesus Christ. That’s who goes. That’s who goes and we can go. So Providence, let’s cause His name to be remembered.

The people in this broken world, they need to hear this good news. If there is no Psalm 45, if there is no king of Psalm 45, then all we have is Psalm 44. But Jesus did come and He did redeem us for the sake of His love. This is the only hope for the sick and the dying and the bereaved and the depressed. They need Jesus, so let’s cause His name to be remembered.

Let’s pray together. Father in Heaven, we acknowledge you and we come to you and even as we think about how to read these Psalms we need your help to see how they were compiled to tell the story. We pray, I pray God for us as a church family you would help us to grow wise in the way that we read these Psalms, that you would help us to see how themes carry from one chapter to the next in order to give clarity to the brokenness and the hurt that people experience.

I pray for us as a people, God, that you would move in our lives. We confess to you our confusion. We confess to you God, that even some of us this morning are disappointed in your pace, in what you have permitted in our life, your plan for our life. So God, would you help us to see, would you help us as we think of the gospel to see that you are ultimately for our good and that if you would use disappointments in the lives of other people in order to bring about the Messiah, we can trust that you can use the disappointments in our own life to bring about good ends as well.

So we love you, we need you, and as we give to you now, God, we give to you to cause your name to be remembered to the ends of the earth, so help us to be generous and thankful. Would you mobilize the gospel to move forward? Would you mobilize people through these resources Lord, to take the good news to the ends of the earth? We pray in Christ’s name, amen.



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