

Psalms 19-09-26a

Remind ourselves that this is the 26th of September 2019. We're continuing our study in the book of Psalms. We're in Psalm 145, to which please turn.

We'll take a moment at the outset to ask God's blessing on our time of study and fellowship, and then we'll begin. Father, what a blessing it is for us to set aside the requirements and demands of the day and come and refresh ourselves at the fountain of living water from your word. We thank you for the presence and power of your Holy Spirit, unique to us in this age, to allow us access deep into the storehouses of wonderful treasures of truth that we find here.

We thank you for this book of Psalms and the thoughts and doctrines and principles and promises that have been preserved in it for these many centuries, yet are still as living and powerful as ever in our souls. We pray that as we look at these things together, that your Holy Spirit will bless the content to each heart, help us to see clearly how we can walk more closely in line with the example set by the Lord Jesus Christ, how we can more fully reflect your glory as we invest the time and opportunities and energies that you have allotted to us, and that in all things our Savior will be glorified. We pray these things in his name.

Amen. But we're in Psalm 145, and this is the last of the acrostic psalms that are provided to us. Acrostic meaning they've got that alphabetic structure.

So if we can understand how to absorb the content and see the focus that this psalm provides, it helps us in looking at any other. Almost all of the psalms will have these structural elements that we have observed, especially when we looked at the first 25 or 30 psalms together. We looked at all of them and saw that the text just strains to give us the fruit of these thoughts and truths with chiasm, with alliteration, with repetition, with all different kinds of symmetry and structural help.

And so we have that structural help here once again in the form of an acrostic. And we've seen the first portion of this last time. Let's look at it quickly again.

David begins this psalm saying, I will extol you, my God, O King, and I will bless your name forever and ever. Every day I will bless you and I will praise your name forever and ever. Great is the Lord and greatly to be praised, and his greatness is unsearchable.

That sets the tone. And we've seen that it is the majesty of God. It is the power of God.

It is the presence of God that is in view. And this obviously is set against everything that the world represents, everything that the world wants us to focus on instead. There are a lot of current examples.

And whether you think about the past in our political life or you think about the present, I don't typically talk about, you know, the political scene too much. But if you're keeping track of what's

going on, one thing you will see is that there are opposed views of how the country ought to be run, whether or not the current president ought to be the president, what the priorities should be in terms of everything from climate change to foreign policy to domestic policy to social policy. There are widely divergent views.

What used to happen, if you think back to the days of, oh, 150 years ago, you may recall that there was a little series of encounters called the Lincoln-Douglas debates. Seventy-odd years before that, sixty-odd years before that, you had articles being published in what became known as the Federalist Papers. And there was an airing out of ideas and a comparing of options that was done according to reason, according to logic.

The belief was that the better view will prevail. If it's a superior solution, if it's a superior grasp of the situation and a superior suggestion for a remedy or a way forward, talking about it and airing that out with reasonable men, listening, considering, being thoughtful, this was the way forward. And that's what got our country founded.

That's what established its principles. And that's what made it great. As we began to look at last time, that is no longer the case.

That is not the way that issues are decided or that remedies are identified. It doesn't happen that way anymore. And the shorthand for this new mode of address is the postmodern world.

And you have to understand that it doesn't matter how cogent your argument is. It doesn't matter how factual your points are. It doesn't matter how persuasive in your own mind the combination of those two things is.

That's not what forms, shapes and drives popular opinion. And if you don't understand this, you're just going to be confused. And you're going to be enmeshed in what is driving those things and drawn away from what David is talking about here.

We have to recognize what the basis for sound thinking is. What we're talking about is what is wisdom? What is wisdom? Wisdom is the practical application of fact and knowledge and skill to solve problems, to provide creative ways forward, whatever you want to do. And the extent to which evil has taken over the world here is the extent to which that is being edged aside.

It's a problem as old as mankind. It's a problem as old as the serpent speaking from the tree. Hath God not said, here's an alternative, here's a better way.

And it's not truly factual. It's not truly beneficial. It isn't the path of wisdom, but it seems like it is.

And what's happening today is just a manifold multiplication of what happened in the garden. Hath God not said? It's the first lie. And lies are dictating the discourse and the debate points on all sides.

You can't find somebody that is just simply speaking the truth anywhere except from the word of God. You're not going to find it in a political party. You're not going to find it in a politician.

You're not going to find it in a everything is corrupt. I'm just telling you now, there is no area where there is not corruption that is shading, spinning, twisting, because people are corrupt. We are fallen.

If I enter into a discussion or a debate and I offer what I think is a solution, I'm a corrupt, fallen individual. And only to the extent that I am basing my point of view and suggesting a way forward based on the infallible, inerrant, timeless, eternal, divine truths of Scripture, does it have any value? The rest of it is just one person's point of view. With the internet, everybody's point of view, it just creates a cacophony.

It's like trying to have an intelligent discussion in the middle of a football game where somebody just scored. You're trying to talk, everybody is screaming and yelling about something else. Well, David points us in the direction of relief, in the direction of stability.

What do you do when everybody else around you is losing their heads? You have to keep yours. How do you keep your head? Not by might nor by power, but by my Spirit, saith the Lord of hosts. The just in Habakkuk shall live by his faith.

It is not a policy that's going to deliver us. It's not a piece of legislation. It's not any particular leader.

It is spiritual power aimed at transcendent goals. Can't save this world. Nobody's going to make this world right until the Lord Jesus comes back and sits on the throne of David as king of Israel and ruler of the world.

That's when things are going to get fixed. But recycling is not going to do it. Going gluten-free is not going to do it.

Figuring out what the Russians are up to or the Chinese are up to, figuring out what any given politician is up to on whatever side, isn't going to change anything. This world and its forms are passing away. Our investment has to be in eternity.

This is what David is calling us to. Look at it again. I had you circle last time in verse one.

My God, O King, there's your potentate. There's the power. There's the authority that actually makes a difference.

And thank God that God is righteous and just and merciful and faithful and consistent. What if he was as capricious as some of the people who hold semblances of office and wield kinds of authority on this earth? If God was that way, what kind of actual hell would that be? Couldn't count on anything. Couldn't depend on anything.

Don't know what's going to happen in the future. He might change his mind. It was expedient

to do something and say something today.

It might be a different set of expediencies tomorrow and the next. But why do we bless God's name forever? Because his unchanging name, his unchanging faithfulness, righteousness, justice, is something to appreciate, especially as you see the contrast in the fallen, corrupt, and evermore evil world around us. Great, verse three, great is the Lord, greatly to be praised.

His greatness is limitless. You can't search and find the fence. You can't find the end.

One generation shall praise your works to another. What we see here, and a new thought I want to offer you, a new structural clue here, is that you have two components of these statements. You could just read this and say, well, he's just saying how great God is, and that's wonderful.

God is certainly great. But I'm not really finding traction in this. I'm not finding something that turns into power in my soul.

And honestly, and ultimately, if looking at the word of God doesn't result in a holy glow and a divine fire in our soul, we're not doing it right. Because it is the word of God that is alive and powerful. And if Psalm 145 turns into one of those 7-11 praise songs where all we see in a superficial glance is just, well, isn't God great? He's really great.

His greatness is great. And that's great. And he's the king.

But if it doesn't sink its claws into our soul and produce something, we're missing what's going on. One of the things that helps us is not only the acrostic structure, but the understanding that there are alternating strategies here. David is going to give a praise for some specific aspect of God.

He's going to talk about something related to God. And then he's going to give the grounds for praising that particular aspect. So you see this in verses 1 and 2. He's extolling God and blessing His name, blessing Him every day and praising Him forever and ever.

Why? Well, the grounds for it is in verse 3. Why is he just thinking it's a great thing to do? There's a reason for extolling, and there's a reason. So what's the application for you and me? We tend to, as believers, turn to God when really, really good things or really, really bad things happen. Really, really good things, we recognize it as a blessing and a provision and an answer to prayer.

Really, really bad things, we're looking for provision and blessing and answer to prayer. And sometimes in the middle ground, we sort of coast. That reminds me of being on the water in a boat or a shell or a kayak.

And you see a boat coming the other way down the river, and so you've got to get to one side. You want to get away from the immediate wake, and you want to get out of the people's way.

And so you row, row, row really hard, and you get some momentum, and you have some way on, as they say in the Navy.

And then you can kind of rest on your oar, and that momentum will carry you. And then as you start getting too close to the shore, there's things sticking up, you've got to row and get back into the main part of the channel, get to the deeper water. And so there are periods of sort of coasting, coasting and floating, or coasting and floating, either way.

And then there's other times where you've really got to get that oar in the water or, you know, crank up the revs on the motor or whatever it is you need to implement the power. Life is that way, and there's nothing wrong with that. We just have to recognize and appreciate, even in the coasting moments, what a great boat it is, what a privilege it is to be on the river, what a blessing it is, and where the boat is going.

There is a destination. Anytime you're on a journey like that, you're someplace you're going. If you're floating a river, you want to get to where the car is so that you can get home eventually.

You enjoy seeing the sights along the way, but you've got a purpose in going down that river. If you're exploring a lake with your boat, you're heading somewhere. You've got a fishing hole or you've got a place where it's great to sit on bluffs that you can sit on, have a little picnic, whatever it might be.

But there's always a destination. So you can get so caught up in hazard avoidance that, you know, do you forget which direction you're going on the lake? Do you forget which way the current is flowing and you're rowing against the current and going the wrong way? So it's important to see here that when David composes this psalm, he starts with the acrostic structure, but he's got another structure in there as well. And this structure occurs in other psalms as well.

And this is, here's what I'm doing. Here's why I'm doing it. It's a great question to ask every single day.

And this is the application. We start out, wake up in the morning and say, okay, today is Thursday. Got up this morning.

What is this Thursday going to require of me? So we have the, what am I doing part of it that we typically look at. Got an appointment, got to go to the store, got to do laundry, whatever it might be. But we've got to get to the other section.

David says, you know what my plan is? I'm going to extol the Lord. I'm going to praise his name. I'm going to do it daily.

I'm going to do it consistently. Excellent. But then he gets to verse three.

Why? Why am I doing this? And you're going to find that throughout, we're going to find that

throughout Psalm 145, you're going to find it once I explain it, hopefully, that there is an alternation all the way through this psalm of here's what I'm doing. And then here's why I'm doing it. There is a call for praise.

And then there is the grounds for praise. And this is a great model for function, just general function, figure out what to do, figure out why I'm doing it. Let's say you've got a prayer request, you know, of a situation that involves need either on our own part or on somebody else's part.

You're either praying personally or you're praying in intercession mode. What do you do? Well, Lord, here's the situation and here's my, my understanding of where this crisis is, where this need is, where this problem is. But we don't just go to God and say, I'm going to pray to God.

But why? Why should God answer that prayer? Why am I appealing to him? What am I expecting him to do? And to not just say, well, there's a problem. I'm going to pray about it. Answer the why question.

What are the, what is the grounds for the petition? What are the grounds for the request? You're going to make a request for something. You're going to make a claim on something. You're going to ask to be excused from something.

That's maybe a legitimate thing, but you've got to give the reason, the grounds. So look at verse three. Why is David doing the extolling and the praising? Because the Lord is inherently great and his greatness is so expansive.

You can't find the ends of it. You can't search it all out. You'll never see it all.

People tell me they've gone to some of our national parks time after time, after time, go to the Smithsonian time after time, after time, you can just never see it all. Smaller museum, you go to the Jam Davis Gun Museum. You might have to go twice, but you can eventually see all the guns and all the exhibits.

Go to the Will Rogers Memorial, as we did the other day. You can go room by room. And I'm sure if I went back, there'd be some things that I missed or that I didn't read or, you know, I haven't seen all of his movies.

There's like 21 of his movies that they show up there day by day. I could go up there and see all 21 movies, but I would eventually find the limits. And I pretty much know everything there is to know about Will Rogers or about the gun museum.

But God's greatness, there's no end to it. Just when you think you've got a pretty good grasp, here's a whole new category, a whole new level, a whole new understanding. And that should do something to our souls.

That should make a difference in our thinking. That's the grounds for praise. And every time I

turn a new corner, every time I have a fresh view, there's something I can do.

The grounds are unending and so should our praise be. And if you find yourself kind of in a rut, thanking God for the same old things. Remember when I was a child, you know, there's formulas.

Now I lay me down to sleep or, you know, God bless the standard list. You run through six or eight close relatives and you're done. Well, if God's greatness is unsearchable, why is there not a freshness in my prayer and in my appreciation? Do I think or have I unconsciously assumed that I've seen it all, experienced it all, know it all? And why am I not seeing? If it's unsearchable, why am I not finding some of those yet unsearched parts? It's not God that has changed.

The unsearchability of His greatness hasn't changed. It's me that has lost steam, lost momentum, lost interest or become apathetic or whatever it might be. So the first point of application tonight is if we read Psalm 145 and we don't catch David's fire, it's a warning.

It's a dashboard light. This stuff is unsearchable. How can you not be excited? How can you not be finding new things to appreciate and glorify God for if you don't see them, if you don't find them? We've got to get back to looking.

We're not walking in fresh paths. We're not looking in the right direction because it's limitless. It's unsearchable.

I would circle in my Bible. Well, I already have. His greatness is unsearchable.

If I ever get to feeling like, well, you know, I'm a seminary grad. I've taught most of the books of the Bible verse by verse. I've searched it out.

Ask me anything. I'll give you an answer. Woe is me.

That would be a wrong conclusion. That would be inadequate facts and inadequate investigation on my part. And anymore, if you want to know the truth of any issue, you really have to do a lot of independent investigation.

You have to listen to the opponents as well as the people you agree with, because you can't get the full story. I was rehearsing for whatever reason, the goings on in Beirut way back in the day when I was there, and we were getting the news on a 24-hour delay. I may have mentioned this in class a week or so back, but I was astonished at the difference between what was reported and what I was seeing with my own eyes.

And it all sounds good. It makes sense that it all seems very persuasive, but one new fact can completely upend that whole understanding. And somebody that seems upright, righteous, just doing what they're supposed to, and then you find out, oh, but he's a bigamist.

He's got a whole other family in a different state, and all of his business trips are actually visiting that other family. He's a great big fat liar and an illegal marriage guy, and he's got a

whole other Hunt oil guy. Go look into his past sometime.

Ruth Ray Hunt wasn't his only wife, and those children like June Hunt weren't the only kids. He had a whole other family. He's one of the richest men that ever lived and ever walked the planet, and he was a big-time bigamist.

One of the most blatant. It's incredible. And people didn't know, and he was extolled and lifted up and got awards.

The only place we can really get truth is the Word of God, so his greatness is unsearchable. One generation shall praise your works to another. What generation are you in? You can be a receiving generation when you're very young and in your youth.

You can be taking advantage of what the generation ahead of you has learned when you're in the middle of it, and you can start passing things on to a younger generation. Remember when we were talking about the generations last week, and they had to divide generation Y into two parts because the 25 to 30 year olds and then the 30 to 40 year olds are in a completely different position, even though they were born in roughly the same generation. When you're unmarried and single and working—unmarried and single kind of goes together, sort of, not so much anymore—but it changes when you've got another generation that you're raising in your household, or hopefully you are.

But so many of them are single parents, and there's daycare and, you know, medication to keep the kids from flipping out, and it's a very complex situation just trying to deal with a younger generation. But as believers, we have the responsibility to start imparting the values of Christian faith and self-control to them. So it goes to the next generation, and you continue to receive as the generation ahead of us plows the ground toward going to glory.

There's new things to be learned with every year and every decade. So, one generation shall praise your works. This is this is what God does.

So this is going to be what God has done in our lives, what God has done historically. But if we're passing it on from one generation to the next, we're not only passing along our hard-won understanding of Scripture, but also what God has done. This is what He did when He made Eve.

He made Eve from something He took from Adam, and God makes things from what He takes out of our lives. Asah, praise your works to another, and shall declare your mighty acts. And these are works of the mighty warrior.

This is what a gibor, a mighty man, does. And this is God's, really, it's a fair translation to say God's heroic acts. And sometimes it seems that God goes to heroic lengths to work out difficulties in our lives, rescue us from ourselves or from the machinations of others.

So then He picks up again in verses four through seven. This is going to be what David is going

to do, the kind of praise he's going to execute. I will meditate on the glorious splendor of your majesty.

I will meditate on your wondrous words. And I hope you changed that last week in verse five. The last word is not works, it is words.

Davar, D-A-B-A-R. We've seen this all through Psalm 119. And they try to say, well, a word can also be a matter, and a matter can also be something that God was involved in, so it's works.

It's davar. This is God's wondrous words. And I think your, yeah, your New King James even has a text note here, number two here in mine, and it says literally on the words of your wondrous works.

It's the words. That's what we're looking at tonight. It's God's word.

And it is so incredibly valuable. And again, in verse six, men speak of the might of your awesome acts, and I will declare your greatness. They shall utter, verse seven, the memory of your great goodness and shall sing of your righteousness.

Why are they doing this? Why is David meditating in verse five? Why are men speaking of the might? And why is David declaring the greatness? Why are they uttering the memory of God's great goodness and singing of his righteousness? What are the grounds? That's the praise that's happening. Why are they doing that? I would submit to you as an aside that one of the dangers in modern worship with the praise band and the extended musical buildup to a very short message in a lot of big churches is there is a lot of praise of God without sufficient dwelling on the grounds, the reason. Oh yeah, I know God's great.

Jesus died on the cross, forgave me my sins, but it's very superficial. If this greatness is unsearchable, is that all you can come up with? It's the same thing week after week? Not to diminish how great salvation is and how wonderful God's mercy is, but to appreciate it and to turn it in the light and see its facets and appreciate new things about it. How are we going to do that with just what amounts to vain repetition? So David provides the grounds, the grounds for the second section.

Remember now, verses one and two were praise and verse three was the grounds. That's our first stanza, so to speak. Verses one and two, this is what David is going to do.

And verse three tells why he's doing it. You see that? Now in the second stanza, we've got verses four through seven talking about what David and others who have a like heart with David are going to do. They're going to meditate, they're going to reflect, they're going to speak, they're going to declare, they're going to utter the memory.

This is not just meditation to self. This is not going in the closet and thinking deep thoughts. It is that, but after thinking about it, and notice the thinking comes first.

There's David says, I will meditate on the glorious splendor of your majesty and your wondrous works. Then there is the speaking of the might and the declaring of the greatness and the uttering of the memory, the great works and singing of righteousness. You think about it and digest it and distill it and come to a fresh appreciation and then communicate it to others.

And there's lots of different communication. You can speak of it quietly. You can declare it in a louder voice.

You can utter the memory and you can sing of righteousness. And singing, this formalizes it. This puts it into a structure that's got musical accompaniment and so on.

So that's what is going to take place. What are the grounds? That's going to be found in verses eight and nine. Why are they going to declare all these things, reflect on them and communicate them? Because the Lord is gracious and full of compassion.

He is slow to anger and great in mercy. Interesting exercise. You say, all right, just from my biblical knowledge, I could have everybody close their Bibles and take out a piece of paper and say, give three examples of God being gracious.

God's grace. Maybe you can think of a verse that mentions grace, full of compassion. Can you think of a verse that speaks of compassion? I can think in the first question, Ephesians two, eight, nine for by grace are you saved through faith? And if it's of works, it's no longer grace.

The grace of God has appeared unto all men. For the second, full of compassion. You have several notices in the gospels.

We're going to see one upcoming in Matthew where Jesus looks at the crowd and it says, Jesus moved with compassion. They bring him somebody that's ailing and Jesus moved with compassion. There is recognition of need and a desire to meet that need on the part of the Lord.

God so loved the world. That's God's compassion. He could have left us in corruption and said, well, that'll teach you.

You deserve it. Slow to anger. Scripture talks about this.

God waits in the days of the flood for Noah to get the ark built and for anybody who's interested to join him in it. It's not the will of God that any should perish, but that all should come to repentance. Those of you who think, you know, all things go on as the beginning, God's late.

God's not there. He is not willing. You know, he's waiting.

He's delaying because of his compassion, because of his slowness to anger and great in mercy. You think about the glory of God that left the temple in such a slow fashion because of Israel's recalcitrance and stiff neck and hard heart and apathy and indifference and outright

disobedience and rebellion and God's glory slowly left. We trace that through Ezekiel.

But then his greatness of mercy, the glory returns in one fell swoop. He is ready to return when our hearts turn. The Lord is good to all.

The rain falls on the just and the unjust. God so loved the world. He's the propitiation for our sins, not for ours only, but also for the sins of the whole world.

First John 2:2. And this tells you that if Christ died for the sins of the whole world, the basis for condemnation is not sin. You do not end up in the lake of fire for sins. What is the basis for condemnation in the lake of fire? You're not written in the Lamb's book.

Why are you not written in the Lamb's book? You haven't claimed the lamb and his work for salvation. You haven't placed your trust in him. Believe on the Lord Jesus Christ and thou shalt be saved.

You're entered in the book. Don't make that commitment. Don't make that claim.

You walk up, as it were, to the pearly gates with the mythological role of Saint Peter standing there saying, why should I let you in? If you've got any answer other than I have been redeemed by the blood of God's own son, the Lord Jesus Christ, the lamb slain from before the foundation of the world, that's my only premise. There's a great hymn that says, I have no other confidence, I have no other plea, but that Christ's blood was shed for me and I have accepted that gift. That's the only basis for salvation.

Neither is there salvation in any other. There is none other name under heaven given among men whereby we must be saved. It's the name.

What a great thing to bless that name forever and ever, like David says here. So you've got the extent of praise, the kind of praise, who's going to do the praise in verses four through seven, and you've got the content, the grounds, the reason. This is a great model for prayer.

It's a great model for praise. It's a great model for life. I figure out what needs to be done.

I see all these different things, but then the why. When you start looking at the grounds, that helps you sort the priority. Why does this need to be done? Oftentimes you find, well, there's really not a good reason to do this, but there are very good reasons for doing some of these others.

So that's the grounds. So how about the next stanza? We're going to find that this structure pertains all the way through. We look at verses 10 through 13 here.

All your works shall praise you, O Lord, and your faithful ones, we saw this, your Chazdim, the Chesed ones, shall Baraka you, shall Barak you. Remember the name Baraka, those of you that are familiar with the church by that name, and there was a Sunday school class at First Baptist Dallas by that name. Baraka comes from Barak, and Barak means to bless.

So the faithful will bless you. They shall speak of the glory of your kingdom and talk of your power and make known to the sons of men his mighty acts and the glorious majesty of his kingdom. Why would they do that? You say, well, they're making known the glorious majesty because it is glorious majesty.

They're making known the glory of the kingdom because it is glorious. They're talking of his power because he is powerful. But what are the reasons for this? Well, look at verse 13, because your kingdom isn't just any old kingdom.

You could look at Theodore Roosevelt and say, what a great administration. And somebody says, well, why was it great? I've always heard that he was a rascal or he was too much swagger and carrying a big stick and took the canal away from the Panamanians or whatever. You say, well, why is he great? Why was his administration a good one? And if you have to look no further than the national park system that Theodore Roosevelt put into place and the reason you can go to Yosemite and the reason you can go to Yellowstone and the reason you can go to the Grand Canyon and a lot of these other places is that Theodore Roosevelt reserved millions of acres of land as national parks and wouldn't let them be developed and exploited and cluttered up with travel trailers and clutter and litter.

So he says here in 13, why do the works praise God? Why do the faithful bless God? Why do they speak of the glory of the kingdom and talk of his power? There's a lot of power that is abused. There's a lot of kingdoms that are brutal and violent. But God's kingdom is an everlasting kingdom and his dominion throughout all generations.

But if you look at your text note on verse 13, I tend to think that this is the more original reading. Your kingdom is an everlasting kingdom. The Lord is faithful in all his words and holy in all his works.

And I think that belongs there because it follows the pattern. Here's what we're going to do by way of praise and declaration and here's why. Not just that it's an everlasting kingdom, but God is faithful in his words and holy in his works.

Great is the Lord and greatly to be praised. That's why. So then you're going to find the similar pattern beginning in verse 14.

And here the pattern is going to be reversed. It's inverted. Now we're going to get a whole bunch of grounds and we're going to get the call to praise or the fact of praise at the end.

So we had praise and the grounds for it in verses one and two and then three. We had praise in verses four through seven and the grounds for it in verses eight and nine. We have praise and declaration in verses 10 through 12 and the grounds in verse 13.

Now we're going to get grounds in verse 14 through 20. Because once David says, I've visited this three times. Let me tell you all the other things that make God great.

And then he's going to have a call to praise at the end. So we pick up here in verse 14. What is great about the Lord? Why is it unsearchable? Why is his compassion and his mighty acts and his wondrous works worthy of talking about? Because the Lord upholds all who fall and raises up all who are bowed down.

Now, are there people who fall and they're not raised up? Are there people who are bowed down and they're not straightened? Why does this say all? What's your context? Some people are bowed down by God. Some people are crushed under a weight by God. Some people are, you know, pride goeth before a fall and a haughty spirit before destruction.

And this isn't talking about all in the universal sense of every single person. Who is it talking about? Well, you go back to verse nine. The Lord is gracious and full of compassion in verse eight, slow to anger, great in mercy.

The Lord is good to all and his tender mercies are over all his works. But who is he talking about here? Remember the Kazdim? Remember the faithful? Verse 10. It's right in the middle of this Psalm.

We're talking about those who turn to God, those who are the chesed ones, the loyally loving ones, those who obey the first and great commandment to love the Lord your God. All who love God. It's the same as Romans 828.

All things work together for good to whom? To those who love God, to those who are the called according to his purpose. Right? So if you've made it this far in the Psalm and you agree that God is worthy to be praised and you recognize, appreciate and affirm the grounds for that, then when you are fallen, the Lord will uphold. When you are bowed down, the Lord will raise up.

The eyes of all look expectantly to you. If it needed any more clarification, are there people who are in this condition who don't look expectantly to God? So the all is defined here in context. All those who look expectantly to you are going to get their food in due season.

You open your hand and satisfy the desire of every living thing. And nature has an innate built-in dependence upon God and God's design and God's mercy, God's provision of rain, God's provision of food. And so David draws a metaphorical comparison between those things that are by nature dependent upon God, in nature dependent upon God and saying, the chesed ones, the faithful ones by nature are looking to God and he is going to lift them up and uphold them.

Well, this brings us to verse 17. We're right in the middle of the grounds section of this final stanza, and we'll pause here and take our break. But keep in mind now, the content of this Psalm is not just superficial casting about for something good to say about God.

I'm reminded of that another Puff song by Jerry Reed. And he says, I wish I could think of something bad to say about cigarettes. Boo on cigarettes.

You know, it's not a superficial, I wish I could think of something good to say about God. Great is God. Praise God.

It's much, much more thought out and structured than that. And when we appreciate that, we will find how to build that structure and that content into our own thinking. Let's pause here and take our break.