



Psalm 33:13–22

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13	The LORD looks from heaven; He sees all the sons of men.	18	Behold, the eye of the LORD is on those who fear Him, On those who hope in His mercy,
14	From the place of His dwelling He looks On all the inhabitants of the earth;	19	To deliver their soul from death, And to keep them alive in famine.
15	He fashions their hearts individually; He considers all their works.	20	Our soul waits for the LORD; He is our help and our shield.
16	No king is saved by the multitude of an army; A mighty man is not delivered by great strength.	21	For our heart shall rejoice in Him, Because we have trusted in His holy name.
17	A horse is a vain hope for safety; Neither shall it deliver any by its great strength.	22	Let Your mercy, O LORD, be upon us, Just as we hope in You.

After the opening three verses call for joyous praise, the rest of the Psalm gives four great aspects of the LORD'S praiseworthiness:

The power of His Word in creation (v4–9)

The power of His counsel in Providence (v10–12)

The persistence of His assessment and execution in judgement (v13–17)

The perfection of His care and reliability in delivering those who hope in Him (v18–22).

This week, we consider the first two.

The LORD Who sees all the wicked to destroy them, v13–17.

We see a few of the sons of men (v13b) or inhabitants of earth (v14b).

The LORD sees them all.

We see a few of their works (v15b).

The LORD sees them all.

We can't see the heart at all (v15a).

He fashioned them.

No matter whether they have an innumerable army (v16a), the greatest strength (v16b), the very best military provision (v17) —

None of them can escape from Him.

The LORD Who sees all the godly to save them, v18–22.

Very few may see or care about us (v18).

But the Lord does.

His watchful care delivers us from any danger (v19a).

His watchful care sustains us in any neediness (v19b).

What are these "godfearers" (v18a) and "mercy-hopers" (v18b)? like?

- They are patient (v20a). Waiting is a significant part of Christianity, whether in the course of history or of our own life.
- They are confident (v20b). We wait not because we are helpless, but because we are sure of Him Who is our help.
- They are joyous (v21a). Because our hope is in a Person, when we are sure of that hope, and receive it, we rejoice in a Person.
- They are instructed (v21b). He has revealed His "Name"—not just an assembly of syllables but the essence of His character.
- They are prayerful (v22). Their desire is that their LORD'S honor would hold up, and He would be proven as a reliable hope.

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Psalms 33 verses 13 through 22. Let's begin with prayer for our Father in heaven how he thanks you for your great mercy to us.

That we may know that you who created the heavens and the earth by speaking and you who have held all things by the word of your power are not only speaking and upholding all things, but also looking and loving, we pray that you would help us tonight as we consider this from the second half of the psalm that your Holy Spirit would help us, he would cause us to know you and the certainty of your justice and the certainty of your mercy that we might hope in you that we might wait upon you that we might rejoice in you even in the confidence of mercy yet to come.

And then, especially when the mercy does come, so we pray for your help and understanding these things from your word. And we ask that by the study of your word by the consideration of you yourself from your word, he would prepare us to call upon your name and pray together.

We ask in Jesus' name. Amen, his home. 33 beginning in verse 13. These are God's words. The hallway looks from heaven. He sees all the sons of men from the place of his dwelling. He looks on all the inhabitants of the earth. He fashions their hearts individually. He considers all their works.

No, king. No king is saved. But a multitude of an army. A mighty man is not delivered by great strength. A horse is a vain hope for safety. Neither shall it. Deliver any by its great strength. Behold the eye of your face is on those who fear him, on those who hope in his mercy, to deliver their soul from death and to keep them alive and famine, our soul waits for you.

He is our help and our shield for our heart shall rejoice in him because we have trusted in his holy name. Let your mercy of you be upon us just as we hope in you. So, for the reading of God's inspired and inherent word. So, we're finishing up this week.

The song began last week and you remember last week, the first after the command to rejoice and reminding us that rejoicing and praising. The Lord in particular, is the most essential, the most natural with respect to new nature, or with respect to that, which is appropriate for the righteous for the upright, when after the opening part of the psalm instructing us to rejoice and praise.

And so forth, there were these four sections and we had the first two last week. The power of you always word in creation and the power of you ways were in providence and then it switches from his word and his counsel who, which we consider those two sections to what he sees and he especially in verses 13 through 17.

He sees the wicked and he misses nothing that they do and he knows even their hearts and he judges them, but then in verses 18 through 22, he sees all the godly and the godly know, and feel perceive the fact that the Lord not only sees us but then it switches to his hearing us, as well as we cry out to him in verses, 20 through 22.

And so, those are the two main sections that we're looking at this evening versus 13 through 17. The Lord who sees all the wicked to destroy them and then in verses 18 through 22, the Lord who sees all the godly to save them. So in verses 13 through 17, one of the key repeated words and it sticks out and Hebrew.

Just like it sticks out in the, our translation. And the English is the word. All we had seen that a little bit and verse 8, let all the earth fear, he always let all the inhabitants of the world stand in all of him. And now we have verse 13, he sees all the sons of men verse 14.

He looks on all the inhabitants of the earth, verse 15, he considers all their works. Now this is a reminder to us not to run rash to judgment because we do not see all of the sons of men or all of the inhabitants of the earth. And so there's a lot of information that we're missing from every situation.

And when we wonder if there's going to be justice, this is a good reminder that. Yes, there will be justice for all the evils that we do see, but that we're missing a lot of things and there will be justice even for that which we don't see which reminds us that we don't know exactly what justice would be in any particular situation because we don't see all of it and we can trust that to the Lord.

It is a comfort to us. When there is wickedness, done against us that others aren't seeing and others aren't punishing that the Lord sees. All he sees all the sons of men verse 13. He looks on all the inhabitants of the earth, verse 14. He considers all their works, verse 15 and not only their works second half of verse 15, but if you look at the first half of verse 15, he fashioned their hearts individual.

He's the one who formed the heart of man, and the implication is, he knows exactly where to look inside each one. And so, he's going to judge both works and motive and that turns from the, the one against whom the injustice is done saying, is there any justice for me to the wicked and especially the powerful wicked saying, is there any escape from justice for me?

And the answer is no, the highest king there has ever been. Who, who held everyone in fear? And he would speak a word. And heads would literally roll, he is powerless against the justice against the judgment of our God. No king is saved by the multitude of an army.

A mighty man is not delivered by great strength. A horse is a vain hope for safety. Neither shall it. Deliver any by its great strength. So you can't get away on the horse and you can't survive the battle on the horse. And so, no matter whether they have an innumerable army, the greatest power, or the very best military transportation or protection.

None can escape the judgment of God, and of course, we do know the one way that you can escape the judgment of God and it's not really that much of an escape. It's to go through it covered by Christ. And that he, it would fall upon him. And instead of us, as we even saw, Lord's day morning, and the three mocking challenges each of which had in it, save yourself, but our Lord Jesus was intentionally not saving himself, so that he might say us.

So, that's the first part in verses 13 through 17. The Lord who sees all the wicked to destroy them and we never need. We need never to wonder if there is going to be justice. Because there will be, there certainly will be, he who created all things by his word and upholds.

All things and works them all according to his counsel like we heard in the first half of the psalm last week, he will not allow any wickedness to go on answer and we could take comfort. We can rest as far as what the wicked to do in his vengeance, but we can rest as far as what we do and his mercy in his mercy.

And that's the second part of our portion tonight in versus 18. Through 22, we return now to the gaze of the Lord, in verse 13 and 14 and 15, we had Yahweh looks from heaven from the dwelling place of his from the place of his dwelling. He looks on all the inhabitants of the earth, he considers all their works.

Well, he's also looking at the godly at those who hope in him or hope in his mercy verse 18, behold, the eye of Yahweh is on those who fear him on those who hope in his mercy, it may be that there are very few who see us or care about us and human terms and human relationships.

There are small people that very few notice or care about, but that's not true with the Lord. He sees all the sons of men and he sees not only those who are going to be inescapably destroyed for their wickedness, but he sees especially those who are hoping in his mercy that though no one else see though?

No one else care our Lord does the eye of Yahweh is on those who fear him on those who hope in his mercy. And his watchful care is aimed. At least at these two specific things in verse 19 to deliver their soul from death. So there's no danger that can ultimately harm a believer.

We cannot be killed so long as it's good for us to remain, and we cannot remain so long as it's good for us to go. And so he's I is on us to deliver our soul from death and so there's a marvelous thing that happens in the life of a believer.

You are mortal until it's good for you to die and you might not be able to see the miraculous ways in which God is saving you, but he always is, it's probably not good to imagine what we'll get to do in and heavens so far as that goes, but just by way of illustration, if you could sit down and review film of your life and kind of zoom in on things that you missed as you were going along and here, Psalm 33 verse 18.

The I of Yahweh is on those who fear him, first 19 to deliver their soul from death. And you would see all of these ways that the Lord was continuously, delivering you, you didn't see it. But he's the one who sees everything and not only to spare us and and keep us from true harm.

And every danger has watchful care delivers us from any danger. But also to sustain us in any neediness, he sees what we need before. We need it. This is what the Lord Jesus said. At one point, when he was teaching on prairie, says your father. You're heavenly, father knows that you need all these things before you ask and we could add to that.

Even you're heavenly father knows exactly what you need even when and often we don't even when you don't have watchful care sustains us in any genuine neediness. And so you have verse 19 to deliver. Their soul from death. As watchful care. Protects us in every danger and to keep them alive in famine when all others lack.

We have exactly what we need. Even though sometimes for the believer, what we need is to be hungry or the opportunity to suffer for his sake and to rejoice even in that as we often learn. And yet we can take, if we could take comfort from the Lord not missing anything that the wicked do in order to punish them and versus 13 through 17, how much more comfort can we take in versus 18 and 19 from the Lord not missing anything?

Concerning our life in order to take care of us. What a marvelous truth it is that the Lord sees all and looks upon all. His eye is upon all and especially upon those who fear him and hope in his mercy. And so we have a little clip in verse 20 through 22, then of what it looks like when someone fears the Lord and hopes in his mercy.

And basically there's at least these five, things are these five that I've identified for you on the outline. Those who fear the Lord are or hope in his mercy, will be patient, will be confident, will be joyous will be instructed. That'll take a little explanation there but we'll be instructed.

And then the last, there'll be prayerful first, they are patient first. Half of verse 20. Our soul waits for y'all way. Patience waiting upon the Lord is a significant part of Christianity. One of the things that we're going to see about Joseph of Arimathea in the sermon on the Lord's Day, Lord willing, is that he was awaiting the hope of Israel.

This is a phrase that we see I think mostly perhaps only in Luke. He's a very early on in the temple when Joseph and Mary brought the baby Jesus used it of Simeon. He used it of Anna and now way at the end of the gospel is also using it Joseph of Joseph of Arimathea.

One of the things that the godly do is that, we believe what God has promised, and even if it takes a long time, and even if it looks impossible, what he has said, trumps all of it over rules, all of it for us, and so we wait upon him.

We are sure of what God has said. And then that also has and this is the more primary I think at least in this particular case application to our life is that we are patient with our life. We know his purposes for good, we don't know that details of how that will work out and so much of the Christian life as waiting upon the Lord, being patient with him being more, sure of his character, his promises, what Christ has earned for us.

What the spirit must certainly be doing for us, and in us, and even when we can't see it, even when what we think we can see in our life, seems to say the opposite yet. We are sure of him. And so we wait, patience is one of the great marks, one of the great habits of the Christian life and the second place confidence, our soul weights for y'all way.

And we've already given most of this we've given thought to this large part already, Our soul waits for y'all. A, he is our help and our shield. You see the believer doesn't wait because he's helpless There are people who do wait because they're helpless, There's nothing they can do.

And so, all they can do is wait and just kind of wish something would happen, But the believer waits not because he's helpless, but because he's sure of the one who is his help? It's a confident way. It's an expectant waiting like a child who is has that 100% certainty that his daddy will never fail him.

He hadn't figured out yet or learned yet that his dad is fallible. There are things that Dad can't do and and so forth. And as a wonderful thing, when you do have a reliable faithful, father who loves you and takes care of you and you have learned that he does.

That's a wonderful picture in limited imperfect form of what our heavenly father is like. And so we have full eager expectation, we're confident in him. He's our help, he's our field. That's why we're able to wait. And then even while you're waiting, then you can be not only patient and confident, but in the third place, joyous for our heart shall rejoice in him.

You see God's provision is personal. It's not like waiting in line at at the commissary where you, you're, you're gonna get your turn at the window and they'll give you whatever it is. That your due know, you're waiting for a person who actually enjoys showing himself faithful to you showing his care for you and you know that his goal is not only for you to glorify him.

But what's the second part of the end of man, but to enjoy him forever. And so, you know, that one of the reasons why he gives you to wait upon him, is that, that waiting when the waiting is fulfilled, you get that delight in him who fulfilled it and he intends for you to enjoy him.

If all you had to do is enjoy stuff, you could just be buried in avalanches stuff and there wouldn't be any of this waiting. And any of this, fulfilling his faithfulness and this, relational expectation and fulfillment and jointment. But you see that, don't you in verse 20 and the first half of verse 21, our soul waits for y'all way.

He is our help and our shield for our heart shall rejoice in him. He's the one in whom we will rejoice when the hope and the expectation are fulfilled. So we're patient, we're confident, we're joyous God, fearers of the Godly. The ones who have been his mercy, are also struck it.

Now, how do we see that in verse 21 and second half? First 21, because we have trusted in his holy name. Now, as interesting, following all of the Hebrew rules and the the four consonants that make up the Lord's name. The our best guess as Yahweh and we could have another lesson on that as far as the, the language linguistics goes.

But we don't actually know with a hundred percent certainty. How the syllables? And the sounds are assembled because that is ultimately not what it means to know. The Lord's name. God's name is his revelation of himself. It's a communication of his character that he is, who he is, that he's the uncreated creator.

He's not in time, he just is, he has existence in himself and everything else is existence. Depends on him. Everything that is good is bound up in him and comes from him. So when Moses comes and asks whom shall, I say sent me and all of the different gods of the nations, they all have they all have parts of their name, that imply one, or another of their characteristics.

But the Lord just is everything that he is to an infinite and perfect extent. He's not definable by us or by anything, he's the one who gives definition to everything. And so he says, I am that. I am and Yahweh is a contraction of that in the Hebrew. And so, when he says, because we have trusted in his holy name, he's not saying because we have intellectual knowledge of an assembly of sounds.

But rather he's saying we have personal knowledge of the character of the God who has revealed himself to us. And so, we are instructed. It's good to learn about him. Yes, someone who says, oh, I don't like doctor, and I just want to love Jesus. Well, I love doctrine because it teaches me all about Jesus and it's precisely the person who loves him that wants to know is much as he possibly can about him.

He imagine saying, I don't care to know anything about that guy. I just love him what a bunch of nonsense and that's what that's what David here. That's what this almost is saying. He doesn't identify himself as David something 32 and 33 go together but that's what this almost is saying because we have trusted in his holy name, everything that he's revealed about himself to us all of this instruction that he's given us about who he is and what he has like we have drawn this conclusion from it.

He is faithful. He is powerful. He is wise, he loves us. He is committed to doing us. Good, therefore, we will wait upon him. That's what it means to trust in his name. It doesn't mean to carry a carry around a couple of syllables in your pocket, like a lucky rabbit's foot.

That's, that's not trusting in his name. It means responding to whom he has revealed himself to be. So, those who fear God are patient, they're confident, they're joyous their instructed. And then of course, their prayerful. They cry out to Yahweh versus 23-22 extra. The whole thing is a prayer of versus 20 to 22 are direct address.

That's three enforced again here at the end of verse 22. Let your mercy, the switches from third person to second person. Let your mercy. Oh, y'all may be upon us just as we hope in you. Therefore, you know, it's actually not wrong to pray. Third person to come before God in the style of the Psalms.

And to repeat before God, many truths that he has told us as a way of stirring up our souls and setting our souls upon him, but the essence of prayer is, especially in this second person, this this direct address to him. Let your mercy. Oh, y'all may be upon us just as we hope in you.

Those who fear God, who know his character, who know that, he's a personal God. One of the ways that that comes out in our lives is that we interact with him and we address am. We talk directly to him and we look forward to seeing him who sees us and upon his name?

We have been calling our whole life long.