



Psalm 34:15–22

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Main idea: **Our omnipresent, omniscient, and omnipotent God is always near and will always completely deliver those who are righteous before Him through faith in Christ.**

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| <p>15 The eyes of the LORD are on the righteous,
And His ears are open to their cry.</p> <p>16 The face of the LORD is against those who do evil,
To cut off the remembrance of them from the earth.</p> <p>17 The righteous cry out, and the LORD hears,
And delivers them out of all their troubles.</p> <p>18 The LORD is near to those who have a broken heart,
And saves such as have a contrite spirit.</p> | <p>19 Many are the afflictions of the righteous,
But the LORD delivers him out of them all.</p> <p>20 He guards all his bones;
Not one of them is broken.</p> <p>21 Evil shall slay the wicked,
And those who hate the righteous shall be condemned.</p> <p>22 The LORD redeems the soul of His servants,
And none of those who trust in Him shall be condemned.</p> |
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In vv1–7, David enlists help praising the Lord, recounting what the Lord has done for him.

In vv8–14, David urges other saints to trust in the Lord as he has.

In vv15–22, David assures them that his own experience has been according to the Lord’s enduring character.

This week, we conclude the Psalm by hearing David reason from the specific (his own experience) to the general (what all believers can be sure of, since the Lord’s actions are the consistent expressions of His character).

The nearness of the LORD, v15–18.

The first commandment is reinforced by the fact that we are always before the Lord’s face—not that He has a physical form, but that the form that He gave to us communicates to us things about Himself. In this case, He teaches us that we are always under His careful observation (v15a), receiving His focused attention (v15b), and in His immediate presence (v16).

What a dreadful reality for the wicked: all of their sins are flaunted in God’s face!

But what a blessed reality for the righteous: the eyes of the Lord are ever-ready to consider what we need, and the ears of the Lord are ever-bent to hear us.

In fact, so closely does the Lord observe us that it is not just our circumstances (and actions) that are before His eyes, nor just our cries that are in His ears, but our very hearts and spirits are before Him! How close is the Lord to us, and how closely does He observe us? He constantly observes our very souls.

And what does He see in the soul of the righteous? Brokenness and contrition. Here, we see that this righteousness is no self-made merit, but a gift from the all-sufficient God to an all-deficient sinner. Our neediness itself appeals to such a sufficient and such a generous One as He is.

The completeness of His salvation, v19–22.

As the Psalm transitions to the completeness of the Lord’s salvation, it says something surprising: “many are the afflictions of the righteous.” In the context, it makes sense. The more our afflictions, the more He is magnified by delivering us “out of them all.”

But we do well to dwell upon this truth: “many are the afflictions of the righteous.” The Lord repeatedly teaches us such things. “If anyone wants to come after Me, he must deny himself, take up his cross, and follow Me” (Mt 16:24). “In this world you will have trouble” (Jn 16:33). “Everyone who desires to live a godly life in Christ Jesus will be persecuted” (2Tim 3:12). “If you are without chastening, of which all have become partakers, then you are illegitimate and not sons” (Heb 12:9).

There is little that is clearer in Scripture than that godliness comes with pain. The difference for the righteous is that though his evils be many (v19a), they are for his good; it is the wicked whose evils slay them (v21a).

The key words in this section are “all” (v19b), “all” (v20a), “not one” (v20b), and “none” (v22b).

The Lord’s salvation is complete. There may be much pain along the way—just think of how v20b gets fulfilled!—yet, the Lord is determined that we would never suffer an unnecessary pain, and that every one of them would be both

resolved (v19b) and avenged (v21). There is only one way that the believer's pain can conclude: everlasting blessedness (v22b) purchased at infinite cost (v22a).

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Psalm 34 verses 15 through 22. These are God's words. The eyes of Yahweh are on the righteous and his ears are open to their cry. The face of Yahweh is against. Does you do evil to cut off the remembrance of them from the earth, the righteous cry out, and you always hears and delivers them out of all their troubles.

He always near to those who have a broken heart and saves such as have a contrite spirit. Many are the afflictions of the righteous but you always delivers him out of them all. He guards all his bones. Not one of them is broken evil. Shall slay. The wicked. And those who hate the righteous shall be condemned.

He always redeems the soul of his servants and none of those who trust in Him shall be condemned. And then since this reading of God's inspired and inerrant word, We've taken this Psalm and three parts but it's been a couple of weeks since the second part In the first part we heard David rallying other believers to praise God with him because of the Lord having delivered him and then in verses 8 through 14, we heard David calling upon us to trust in the Lord as he had with good hopes that the Lord would deliver us, who, who trust in him as David as he delivered David when David draws it in him.

And now in the passage before us, the focus is upon who God is and what has what he is like. So his his character and his work, and that is to say that David's experience wasn't a one-off, it wasn't unique to David. It was the Lord being the Lord acting in a manner consistent with his his good character.

And with what he has told us about himself in his word. And so that's described here more generally. So this basically the Psalmist concluding by reasoning. From the specific to the general. There's a bad way that we tend to do this with one another. Someone sins against you commits, some offense.

Maybe even starts to apologize for it. And what are we tempted to say in our flesh? You always. And we reason from the specific to the general, We take that offense and we say well that just describes what you're like. Well, this is the opposite of that. The Lord's goodness to David does just describe what he is.

Like, and he's still like that. He doesn't change. He was like that to David for the sake of Christ, in whom David hoped as he looked forward to the promise of Jesus. And you I hope and urge you by, by the Lord trust also in Christ. Now, looking back to the Christ who has come, and if God was like that with David, for Christ's sake and do you have the same Christ?

Then you can be sure that he will be like that with you. So, the way the third part of the Psalm divides fairly evenly is versus 15 through 18, describing the Lord's nearness. And then in verses 19 through 22, describing the completeness of his salvation for the righteous. So his nearness to the righteous and to their detriment to the wicked, and then versus 19 to 22 the completeness of his salvation of the righteous.

And that also has some bad news in it for the wicked because the completeness of his salvation for us who believe in him and belonged in means vengeance upon those who hate and hurt his people which we'll see also in verse 21. So first, then the nearness of the Lord, the eyes of Yahweh are on the righteous and his ears are open to their cry.

The face of Yahweh is against those who do evil. Now, these are interesting things to hear because we know that the Lord does not have a physical form. So he doesn't actually have eyes or ears or a face who has eyes and ears and the face. I see some of you pointing to yourselves.

That's true. You do. He made you with eyes and ears and faces so that he could teach you, he could teach us something about himself, the eyes of Yahwe are on the righteous. He teaches us that we are always under his careful. Observation God, being spirit and God having existence in himself and therefore being everywhere and God having omniscience and therefore, knowing all things as one complete hold in every particular detail, he always observes us.

We don't have a good frame of reference, We don't have omnipresence or omniscience ourselves and so the Lord speaks to us in this way. He says the eyes of Yahweh are on the righteous that is to say, we are always under his careful observation. You never have to wonder as you.

Perhaps sometimes, wonder with mom or dad and someone does something to you did they see what they did to me, while the Lord always sees what has done to you. He always sees what you do, too. He always sees the circumstance that you are in. So the eyes of Yahwe are on the righteous.

We're always unders, careful? Observation, His ears are open to their cry and then the counterpart to that or the partner to the last half of verse 15 is in the first half of verse 17, the righteous cry out and Yahweh hears, We are always receiving His focused attention. He is always listening to us, and we would say carefully, but it is with with perfect attention.

So we're always under his careful observation. We're always receiving as focused attention and we're always in his immediate presence Perhaps. You've heard someone say something like, Well you wouldn't say that to my face, The bad news for the wicked is that every wickedness is done to Yahweh's face to the Lord's face.

This language of face is actually the same language as the preposition before in the first commitment, You shall have no other gods before me lift. Nay, the finale in Lyft, nay is the word for face. So, the face of Yahweh is against those who do evil or upon those who do evil, their wickedness can never be hidden from him.

This is a dreadful reality for them. All of their sins are flaunted in God's face, but it is a blessed reality for us that we are always before the face of the Lord. Because we are always before the face of the one who has redeemed us. Remember in the first commandment when he says you shall have no other gods before me, what has he just got done saying that he is the God, who has delivered them, He is the God who has saved them, brought them out of the house of out of the land of Egypt, out of the house of bondage.

And so, when we think about the first commandment and indeed all of God's commandments, and the fact that we're always before his face, we remember that we're given these commandments to keep before the face of one who has loved us and been merciful to us. And when we didn't have a thought for him, had pity on us and redeemed us just as he had done for the Israelites.

So the fact that we are always under as careful observation, always, receiving His focused attention. Always in his immediate presence is expressed to us in these physical body, part words, eyes, ears, and face and versus 15 and 16. But it's not just that the Lord sees your circumstances and sees what other people are doing to you and sees what you are doing.

And here's your cries, Not only does he see and hear our appearance and our voices, but our very hearts and our spirits are before him. The righteous cry out, You always hears and delivers them out of all their troubles. And we'll get to that a little bit more in the next section.

Especially and and in verse 19, but look at verse 18 Yahweh is near to those who have a broken heart and saves such as have a contrite spirit. Now, there are other places where it tells us that Yahweh is pleased that the Lord is pleased with the broken heart and the contrite spirit.

But for the purposes of verse 18, we've been thinking about as we come to this part of the Psalm, how our circumstances are before the Lord and what other people do to us is before the Lord and our cries come to the Lord. But verse 18 takes it one step further.

Our hearts are before. The Lord, our spirits are before the Lord. Now, this is this is something that can be very frightening to us. If the secrets of our hearts and our spirits were exposed to others, How many things has it occurred to us, for instance, to say, or due, to even a dearly.

Loved one that if it had come out and and we had lost that reign over our tongue and Senator, if they had been able to read or hear that thought how we would have hurt them and how dreadful it would be to us. And yet everything that we have said and done, that is sinful is infinitely.

More offensive to God, and he has seen it all, It's all been right before him. And yet he is seen it in that mercy of the God, who not only delivers us from Egypt, but who himself has come humbled himself to add creaturelyness to himself for the sake of such sinners, as we are, and has himself born What we deserve.

And it is His Spirit who gives us something that we don't deserve at all, which is to be able to see our sin to be able to be broken over it, to be able to be sorry for it, and hate it. And and the Lord sees all that and rather than distance and distancing himself from us, that's the reflex that we have.

When we see something that is horrible and ugly, and repulsive is to distance ourself, but the Lord gives us that broken spirit because it is a gift in the same grace as in, which he gave us Christ and he draws near to us. And He is pleased with that contrite spirit and he has provided the atoning blood and he is provided his own righteousness.

He is provided His own joy that joy of his salvation. He has provided his in spirit to give life to our spirits. And so there it's a wonderful truth for the believer, for the one who has seen in the Bible and by the help of God's Spirit who He is.

And he has seen in the Bible by the help of God's Spirit who the Lord is. It is a wonderful truth to such and one is that that the Lord is near and He is near in order to save. Yahweh is near to those who have a broken heart and saves such as have a contrite spirit.

So if you are one and there are have been many, it's it's actually quite common among God's people who struggles with you, find yourself frequently overwhelmed with your sin and pained by it. Perhaps that's one to commit to memory and to keep ready to hand. Yahweh is near to those who have a broken heart and saves such as have a contrite spirit.

Now, this will keep us from reading verse 15 verse 19 in terms of our own merit, the eyes of Yahweh are on the righteous. Many are the afflictions of the righteous, but Yahwe delivers him, out of the mall. We can see very plainly from verse 18. This is not righteousness of improved performance over others.

This is the righteousness of those who have been broken about their own performance and to have been given righteousness as a gift from God and the Lord Jesus Christ. So that's the nearness of the Lord in Psalm 34 verses 15 through 18 would do us all much good. If the spirit would mercifully make us more aware of the nearness of the Lord.

In every moment. If you're anything like I am, then the fact that you can be so forgetful so quickly. And so easily of the fact that you're before the Lord is one of your great trials. But here he is near and he's told us about it in his word and his spirit uses that word and we can ask him to make us more aware of and sensitive to his nearness.

Then in verses 19 through 22. The focus is on the completeness of the Lord's salvation, and the keywords here are all. We already delivers him out of them. All verse 19b. He guards all his bones verse 20A, not one of them is broken verse 20, B. And verse 22, be none of those who trust in him shall be condemned.

So there's an emphasis throughout this section that closes the psalm on the completeness of the Lord's deliverance. Now, there are some who who teach a corrupted perverted wicked twist on this, and that is that if you ever go through anything bad, it's because your faith was not good enough or because there's a something that you've done to deserve it you and usually that by that they don't mean that you have disobeyed God's commandments.

They mean that you have failed to tune in God's secret directions signals and you've walked outside of his will. And so you have to figure out what choice you've made that has not necessarily even a moral choice in order to get back and into the center of God's will.

So you can stop having these afflictions. Now that is satanic. It is the devil who offered to our Lord, a kingdom without affliction, and our Lord, instead came to his glory, through his cross. And we'll see that Lord willing in the passage, in Luke 24 on the coming Lord's Day, but here is a very plain scripture, isn't it?

Many are the afflictions of the righteous. And so if you have afflictions, it's not necessarily an indicator that you lack faith or that you have swerved on some unseen off of some unseen path that you had to stick to The secret things belong to God. Anyway, the revealed things belong to us and to our children that we may know to obey them.

But many are the afflictions of the righteous. Now this makes sense in the context of a section and which the point is that God saves us out of all of them. If it was one or two or few of are the afflictions of the righteous then and the Lord saves him out of them.

All would not be such such as marvelous as it is. In this case when many are the afflictions of the righteous but you always delivers him out of them all. Now, this is true in three different ways. One is that the righteous is still a great sinner in this life.

And so the fact that he trusts in the Lord and He loves the Lord's righteousness and He wants to be righteous, that's actually a great affliction for us. Not because the righteousness isn't affliction but because of our remaining sin, If you think that you are going to just do away with all of the pains of guilt.

And I've actually heard people preach that it's wrong to to feel guilt. Well, it's wrong to feel guilt. If you never sin, but it's wrong not to feel guilt. If you thin, you just need to deal with that sin and guilt the way, the Lord says to, and come to him, who delivers you out of the mall.

But many are the afflictions of the righteous first and foremost because we are our own affliction and then in the second place because this is a world that's full of sin. And the more we grow in

knowing the Lord, walking with the Lord, loving the Lord, the more we will grieve over all of the sin.

We see that's almost says that his eyes run rivers of tears because they do not keep God's law because they break God's law even lot the Holy Spirit tells us by Peter that the soul of righteous lot was tormented by what he saw. And Sodom We give lot a hard time but here we live.

In modern-day Sodom and how many of us have the righteousness of lot to be tormented by the great wickedness that we see. Yes, it occurs to me that that statement regarding a lot. Mmm, significant evidence. Sometimes you'll be hit with arguments from especially non-believers as to like still. How does that hurt you?

Yes. And we're like, luck in that sense. And the more we identify with the God against whom all that sin is committed, the more it will hurt us, many are the afflictions of the righteous. And so those are a couple of inherent afflictions that come with righteousness. If you're righteous then automatically your own sins will bother You automatically.

Others others since not just bother you but paying you but then the Lord also in his wise providence brings us through pain, right? Hebrews 12 verse 9, if you are without chasing of which all have become partakers and you are illegitimate and not sons. And the scriptures teach us that we will have many troubles if anyone wants to come after me he must deny himself.

Take up his cross and follow me Now, taking up your cross, I as often slip into, and for a large of my portion of my life, almost exclusively, thought of that, as being willing to put up with great inconveniences and great pain, but taking up your cross, meant preparing to be brutally and tortuously, executed at any moment, that's a little bit more than putting up with something or, or being willing to be inconvenience.

The Lord Jesus says. In this world, you will have trouble The apostle Paul as he is encouraging Timothy. To be godly says, everyone who desires to live a godly life in Christ. Jesus will be so admired by his neighbors that he'll get good reviews on social media and his church will grow like gangbusters.

Nope, everyone who desires to live a godly life in Christ. Jesus will be persecuted, and we read. Also, at the end of the first missionary journey, how the apostle went back to all the churches that he had just planted and encouraged them by telling them, how through many tribulations, we must enter the kingdom of God.

There is little. That is clearer in Scripture, then that godliness in this world comes with pain, The difference. However, for the righteous is that though his evils be many. They are for his good, for his deliverance. Many are the afflictions of the righteous, but you always delivers him out of them all.

And he says this in the midst of a psalm in which he started the Psalm out rejoicing over the Lord's deliverances. So if deliverance from affliction is the fuel of a great part of our joy. Then many afflictions from which to receive many deliverances gives us much fuel for much joy.

It's very very different than the afflictions of the wicked. Now, the word translated afflictions in verse 19 is the same as the word translated. Evil at the beginning of verse 21, evil shall slay. The wicked. There are many things that cause the wicked pain, and in this life is afflictions are not like those of the righteous per se at least not being afflicted over his end sin.

Although his conscience may accuse him and the Lord might quicken it or being broken over the wickedness of others. Although others wickedness does cause him much harm and the Lord may bring much difficult providence into the wicked life as a warning and a sign against him and just desserts ahead of time.

And pointing towards what he, what he can expect. If he does not receive forgiveness. All of those things. The wicked experience in this life, but verse 21 is talking about something. More ultimate than that. That here's affliction is storing up. The wrath of God against himself. As Romans 2 tells us, the patience, the forbearance of God is meant to lead us to repentance, but the wicked store up for themselves wrath against the day of wrath and they're evil will slay them.

So The the scripture tells us plainly that the godly will have pain and much of it. But that the great difference is that though the evils of the righteous or the afflictions of the righteous be many, they are for his good and the afflictions of the wicked or sorry, the evils of the wicked will slay them.

The Lord's. Salvation is complete you delivers us out of all, he guards, all his bones verse 20, not one of them is broken and you read that and you look at church history for the next 950 to a thousand years or so. After this was written and many of the godly got their bones broken and you're thinking, what is going on with that?

But verse 20 is actually about a very specific occasion that we read about in John 19, when the they are coming. And they're going to break the legs of those who have been crucified and they come to Christ and he's already dead and they don't break one of his bones and it says, it was to fulfill the scripture.

Not one of his bones would be broken. Now that is not only true here in Psalm 34 verse 20. But also looking forward to Christ, that was something that was required with the Passover Lamb. That not one of its bones would be broken. Looking forward to him. Now The fact that not one of his bones was broken to that mean, that Jesus did not go through pain on the cross.

Of course not. But what it does mean is that God was an absolute control of every bit of how much and of what kind of pain the Lord Jesus would go through. And since Since he had not ordained that Christ would atone for us by a broken bone, He was unwilling that his son would have a broken bone on the cross.

What we learn from verse 20 and its fulfillment. In the crucifixion of Christ is that there is never a wasted pain of any of the ones whom the Lord Jesus. Whom God loves in the Lord. Jesus Christ, there is never a wasted or purposeless paying of pain in the believer's life.

Every moment, every difficulty, every every paying a pain is planned by God for our good.

I'm not gonna remember the anecdote perfectly. Well, I didn't include it on the sheet but there was a gentleman during the time of Bloody Mary. So godly minister in the north of England, just south of Scotland and he was fond of proclaiming that? The godly never suffer anything that God has not ordained for good, and then he was apprehended and he was being brought down to London for his execution.

And the account that I was reading, didn't didn't say whether it was as a result of their abuse or how it happened. But on the way, he broke his leg and they mocked him and they mocked him specifically with the idea that nothing ever happens to us. Except that God is ordained for good and asked if he still believed that and he said that he was certain that he did and that the good may be some eternal good or something that we couldn't see.

But that he was sure that they would get to see it this time. And because of the broken leg, he was hobbled and it took three days longer to get to London for his execution. Then they They had originally anticipated and the day before they got to London, married died.

And all of her prisoners were set free and his leg healed and the point was driven home in God's provenance. Now he might have gone to his execution, but you see how the fulfillment of Psalm, 34, verse 20, at the cross of our Lord, Jesus Christ drives home to you.

That only those particular pains that the Lord has planned for your good. Will he permit to come into your life? He did not permit. One of Christ's bones to be broken because that was not something that he had ordained for our good. It's a marvelous example for us. Now that's a good place to see that the pain that he has ordained may be great.

This has against the backdrop of the crucifixion. And yet It has always in God's wisdom and God's goodness to us. There's only one way that the believers pain can be can conclude having been delivered them out of them, all verse 19 and then in the everlasting Blessedness none of those who trust in him shall be condemned, We will be vindicated.

We will receive as a, just one deserves from the just God. And this comes at the incalculable cost. And the first part of verse 22. Yahwe redeems, the soul of his servant We've been purchased. Our Everlasting Blessedness has been purchased at the cost of the blood of Christ. Amen.