

## From Dust to Trust: Rebuilding Shattered Dreams

Psalms 90–106 | August 27, 2017 | The Psalms

<sup>11</sup> “Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders? <sup>12</sup> You stretched out your right hand; the earth swallowed them. <sup>13</sup> “You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode. <sup>14</sup> The peoples have heard; they tremble; pangs have seized the inhabitants of Philistia. <sup>15</sup> Now are the chiefs of Edom dismayed; trembling seizes the leaders of Moab; all the inhabitants of Canaan have melted away. <sup>16</sup> Terror and dread fall upon them; because of the greatness of your arm, they are still as a stone, till your people, O LORD, pass by, till the people pass by whom you have purchased. <sup>17</sup> You will bring them in and plant them on your own mountain, the place, O LORD, which you have made for your abode, the sanctuary, O Lord, which your hands have established. <sup>18</sup> **The LORD will reign forever and ever.**”

The LORD WILL Reign forever.

When this song in **Exod 15** was sung . . . Moses and God’s people stood on the side of Red Sea

The helmets of Egyptian warriors and the wheels of Egyptian chariots . . . might still have been floating in the water beside them.

The people of God had just witnessed the greatest naval victory in the history of the world . . . and God had proven to Egypt and the world who was and is and will be King.

At dawn of that day . . . with Pharaoh buried in the bottom of the sea . . . Moses led the people of Israel in song . . . and they sang with joy to the LORD who reigns forever.

**Exodus 15** is a glorious testimony to God’s love and power . . . but it must be read in context . . . **Exod 14** reports how the night before . . . 1M grumbling Israelites stood on the other side Sea.

In the distance . . . they could see dust clouds from Pharaoh’s chariots.

Death by sword was behind them . . . and death by sea was in front of them.

And they cried out in faith . . . Oh Lord . . . God of Abraham, Isaac, and Jacob . . . we trust you . . . we know you control heaven and earth . . . we believe you will save us

### Is that what they did?

No . . . they screamed . . . WE ARE GOING TO DIE . . . They blamed Moses and even offered themselves back to Egypt.

**What a difference a night at sea makes . . .**

At night . . . Israel blamed . . . In the morning . . . Israel believed.

And importantly . . . it’s what happened in the dark of night that made the difference.

**Church:** this pattern of leading God's people from dust to glory, from death to life is God's way

**Think about it . . .** Before God gave **Abraham** his promised Son . . . he made him wait for 25 long years.

**Then when Isaac came . . .** he called Abraham to sacrifice his son as a burnt offering . . . This command led Abraham to reckon that God could raise the dead . . . and, figuratively speaking, Hebrews 11 says that's exactly what God did.

**Or consider Joseph . . .** he spent 13 years as a slave and prisoner in Egypt, before God raised him up to rule in Egypt. For Joseph, his glory came after his suffering.

**And again in David's life . . .** he suffered mightily at the hands of Saul . . . before God brought him to glory and promised him an eternal throne.

Apparently . . . this is the way God deals with his children . . . and if you are his child . . . it probably sounds . . . or even feels familiar . . .

God breaks us to bind us Hosea 6 says; he hurts us in order to heal us.  
As **Acts 14** says . . . he makes us go thru many tribulations to enter the KoG.

In God's way of salvation . . . suffering must precede glory . . . and though we might choose another way. **This is HIS way . . .**

**And not surprisingly . . . this is the way we find in the Psalms.**

Last week in Book 3 we considered how David's house fell into ruin b/c of sin

This week in Book 4 we will watch as God steps up to raise the dead to life.

So church . . .

If you come this morning . . . feeling broken, tired, exasperated . . . know that the Psalms has a word of hope for you . . .

And . . . if you're feeling cocky, confident, proud of yourself . . . the Psalms has a word for you too . . . but it's not that God helps those who help themselves

It's that before God can bless you . . . he must humble you.

That is . . . if in yourself you trust . . . he will bring you low to the dust.

But . . . if confess that you're ARE but dust and look to him in trust . . . then he promises to bring you into his courts and satisfy your heart with joy . . . just like the Israelites on the banks of the Red Sea.

This is the good news that we find in Book 4 . . .

**That God is the Eternal King . . . who uses all his power, wisdom, and love to do good to those who trust in him . . .**

But know . . . such trust is cultivated in the dark of the night . . . not the light of day.

This is what happened in Exodus . . . and it is what happens in the Exile.

And as we'll see today . . . the God who led Israel out of Egypt promises to again lead his people out of Exile.

Following Psalm 89 and the destruction of David's throne, exile is the historical context of Bk 4:

And there could be no worse setting than 609 – 586 B.C. in Jerusalem.

If you were there, here's what you'd see: You'd see the nation of Egypt followed by the nation of Babylon sweep into Jerusalem and take king-after-king from his throne.

With Babylon this happened three times, until in 586 . . . Nebuchadnezzar killed Zedekiah's sons before his eyes, gouged out the king's eyes, and led him into captivity.

You'd see the wickedness of Judah's kings, the idolatry of Judah's priests, and the judgment of God that removed the throne of David and razed the temple to the ground.

In this utter darkness, you'd see women eating their offspring, men drinking their urine.

If that sounds extreme . . . just read Lamentations. And weep!

There is no darker moment history . . .

And yet . . . to know the depths of their condition . . . is to teach you God can redeem you from anything, from any place, from any sin, no matter how far gone you are.

**This is the background of Book 4 . . . and**

Together, Psalms 90–106 are more than a collection of Pss about God and his kingdom.

They are a unified message meant to tell you who God is and what he does.

And what he does is to employ all creation to save his people and judge his enemies.

In short . . . that's the whole story of the Bible.

If you are here . . . and uncertain what Christians believe . . . this is the gospel in a nutshell.

God created the world good for his own glory.

Man sinned and made the world go bad.

In his holiness, God punishes the wicked . . . but also promises to make a way of mercy for all who turn from their sin and cry out to him.

Children, teens, adults . . . do you need help? Mercy? Forgiveness? New Life?

Pss 90–106 are for you . . . and they tell the way God the King saves his people .

Amazingly . . . what we find in them is a repetition of God's work at the Red Sea.

That is to say . . . in a book that has very few author titles to the Psalms, where most of the focus is on God himself.

. . . Pss 90–106 is a message of how God brings salvation through Moses and David.

In other words, these men in Israel were not just random saints used by God to do great things . . . No their lives created a pattern that God would use again and again.

And thus when Moses' name shows us in Book 4 seven times . . . it is meant to give hope to the people – that what God did before with Moses . . . He is going to do again!

In fact, if you look carefully . . .

the Book begins with focus on Moses in Psalm 90–91 . . . **Author of Psalm 90**

it centers on the Yahweh himself in Psalms 92–100 . . . **The LORD reigns**

it leads to David in **Psalms 101–103** . . . who is presented both as a king who rules in righteousness (101) and who seeks and finds forgiveness (102–03)

And then Book 4 concludes with 3 songs of praise—praise for God's creation (in 104), and praise for God's redemption in Psalms 105–06 . . .

**So that's the outline of Bk 4** . . . a repeat of Israel's history from Moses to David . . . but one now sung at a higher key . . . as the exiles returning to Jerusalem look back at what God did before . . . so that they might have hope in what he would do again!

*So . . . to get ahold of all that . . . let's consider each section in turn.*

## The Lord is Our Refuge – Psalm 90–91

When we turn from Book 3 to Book 4 . . . the first thing we see is the name Moses.

Now this occurrence is somewhat odd. **What’s Moses doing here?**

When we think of Moses, we think of him as the man who led Israel out of Egypt and wrote the first five books of the Bible.

But he also became pivotal figure that Israel would often consider.

For instance, when Joshua succeeded Moses, God confirmed his leadership by having Joshua, like Moses, lead the nation of Israel through flood waters. That’s how Israel entered the land.

Likewise, Deuteronomy 18 says that another prophet would come like Moses. And every other prophet would be tested against Moses.

In short . . . the sight of Moses’ name does more than just signify that he wrote a Psalm . . . it signifies . . . that God is perhaps about to do something like he did before.

In fact, Moses’ name will show up in Ps 90, 99, 103, 105, 106 (3x) . . . and each time it is a reminder of the way God used him to bring redemption to Israel.

Even more . . . the connection in Book 4 to Moses is more than superficial . . .

As we read... Exod 15:18 is the first place God is called king – **The LORD will reign forever + ever**

And now in Psalms 93:1, 96:10, 97:1, 99:1 . . . that refrain repeats. This isn’t accidental.

Likewise, in Psalm 90, there are connections in the text to Exodus 32 and Deuteronomy 33. In fact, the only place where Moses is called the “man of God” is in his song (Dt 33:1)

So . . . from reading the Psalms as one unified narrative . . . something like a salvation soundtrack or a musical where each song contributes to a developing story . . .

**Psalm 90 indicates how God is once again going to redeem = ASLAN is on the move.**

Even though David’s sons have failed to keep covenant . . . God is now saying . . . I will be your king, I will be your redeemer. **As Psalm 90:1–2 begin . . .**

Lord, you have been our dwelling place in all generations.

Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God.

So . . . Book 4 establishes God’s place among his people. And it does so by tapping into a pattern in Scripture . . . where salvation comes from Yahweh thru Moses ... on the way to David

Friends . . . This is how God works ... he doesn't just step in our lives to dwell in our little stories.

He invites us into his story & calls us to learn of his works and leave our works behind.

Why do we need to read the OT? Why read the Psalms as one story of salvation?

Because they are teaching you how to live your life as God designs.

Scripture doesn't just give us bits of truth to believe and fit into our lives . . .

No . . . the Bible gives us a Script to remember, a musical to sing . . . so that in every situation we live according to rhythm recorded in Scripture and song.

Indeed . . . consider Psalm 91 . . . and how it might teach people to live . . . who had lost their home, their land, and their king. Consider how they might instruct Xians in Houston.

### **Psalm 91**

To a people who have suffered loss . . . and are now humbly returning to him . . . God promises protection, rescue, satisfaction, and salvation.

Indeed . . . only as God's people take refuge in him . . . can we begin to find freedom from all the other false securities and promise-making kings.

Here's what I mean . . .

Tragically . . . all kinds of promises are made by the world. But they never come thru.

To young men and women . . . sports teams, bands, clubs, gangs, and LGBT community all offer the same thing—a sense of security and identity.

But ultimately . . . they cannot give what they promise.

There is only one refuge . . .

And what we learn in Psalm 90–91 . . . to those who cry for God's mercy . . . God will hear . . . and he will draw near . . . and he will make his dwelling with you.

Better yet . . . he will invite you into his dwelling place . . . the very thing we see next in Pss 92–100.

## The Lord Reigns (Psalms 92–100)

Beginning in Psalm 92 . . . the focus turns toward the Lord himself.

Psalm 92 is a Sabbath Psalm . . . that glories in the works God has done.

Psalm 100 is a Thanksgiving Psalm . . . that describes praise in the courts of the Lord.

This is worth pausing over . . . according to 2 Chron 36 . . . the exile happened because Israel failed to keep the Sabbath . . .

And the Psalm 100 speaks of entering the courts of the Lord . . . which were destroyed by Babylon.

Surely these facts would not be missed on the sons of Israel returning from exile.

So . . . Could this entrance into God's courts relate to rebuilding the temple in Ezra-Nehemiah?

Certainly, the historic time period after Psalm 89 would make that appropriate . . . and the placement of this Psalm describing temple worship is more than coincidental.

As the temple was destroyed in Bk 3 . . . how could this Psalm would bring joy . . . unless God had re-established himself in Zion . . . which is what Ezra and Nehemiah report.

For this reason . . . and many others . . . its best to read the Psalms with Israel's history in mind.

In the Psalms themselves . . .

We find how Psalms 93–99 . . . serve to re-center God's people on the Lord himself.

First . . . look at Psalm 93. **READ**

In this Psalm and the next . . . we see how the LORD reigns over his enemies.

The imagery is important. Here the Lord rules over the raging seas . . . just like he did when he defeated Pharaoh in Exodus 14.

In Exodus . . . the defeat of the nations freed Israel to worship at God's Holy Mountain and then to construct God's dwelling place on earth . . .

It's worth noticing that that pattern repeats here . . .

First, Psalms 95–97 focus on worshipping the Lord—the God who is over all.

In fact, tying Psalm 95, 96, 97 together is the phrase “God over all”

95:3 – For the LORD is a great God, and a great King above all gods.

96:4 – For great is the LORD, and greatly to be praised; he is to be feared above all gods.

97:9 – For you, O LORD, are most high over all the earth; you r exalted far above all gods.

When you couple those statements with the other refrain ... **the Lord reigns** . . . 93:1 . . .

The overarching theme of this section is unmistakable . . .

God is the sovereign king, who is worthy of all worship.

Only . . . it is not just the worship of Israel that is in focus here.

Rather. . . a careful reading of this section shows that after God subdues the nations (93–94)

. . . he invites the nations to come and worship him.

. . . Importantly, Psalm 95 recalls Israel's failure to receive God's blessing . . .

. . . and then from Psalm 96 to 100 . . . the invitation to worship God is made to all.

Look at it . . .

**96:1–10**

97:1 . . .      98:1–4 . . .      99:1–2

**100:1**

So . . . the nations God defeats in Psalms 93–94 are the nations he rules over in Ps 95–97.

But instead of bringing these nations into the dust . . . God is now offering salvation to them.

Therefore . . .

To the remnant of Israel and the elect that are in the nations,

. . . Psalms 96–100 speak at the salvation that will come through Jesus Christ

That is, when the Son of God comes to dwell w/ his people ... he brings salvation to Israel **AND** he will gather in the lost sheep that are found in other folds.

And not surprisingly . . .

Psalm 100's invitation for ALL to come into God's courts . . .  
is followed by 3 David Psalms and 3 Hallelujah Psalms

Let's consider each briefly . . . and tie it all together.



## The LORD's Ruler (Psalm 101–03)

*As we've seen in*

. . . Book 4 . . . the Lord is King. He has reigned forever . . . and no one will rule over him.

When everything else in the world collapses, he continues to be a refuge and ruler.

This is the big point of Bk 4 . . .

Still . . . the way he rules is always through a human king.

In fact . . . to give a spoiler for Book 5 . . .

We'll discover the Son of God will be sent as an heir of David to sit on his throne .  
. . . in this way the Psalms end with a merger of God's kingdom + David's kingdom

But . . . that's Bk 5 . . . for now . . . we only get a preview of the LORD's ruler.

And we can see this ruler in Psalm 101–03 . . . for sake of time, we'll just focus on Psalm 101.

Unlike the wicked sons of David who permitted wickedness, served idols, and pleased themselves. . . this Psalm describes a true king.

Listen to what it says . . . **READ Psalm 101**

Here in this Psalm we have more than a set of New Year's Resolutions . . .

We have the resolution of a king committed to seeing righteousness flourish on earth.

And in this . . . we see a king who perfectly reflects the character of God.

In fact, the reflection goes as far as even seeing how this king opposes the wicked like Yahweh opposed the wicked in Psalms 93–94.

Yet, this king not only purges evil from the kingdom, he also makes intercession for his people which leads to forgiveness . . .

This is the focus of Psalms 102 and 103 . . . and the glorious shift from God who in Psalm 90:8 is standing against Israel's sin . . . to now in Psalm 103:10 . . . it says that he doesn't treat us according to our iniquities.

How can that happen?

Well . . . again Book 5 will give the fuller answer . . . but for now we can say that it comes from a righteous king who lays down his life for his kingdom people.

And it's this kind of king who brings praise + worship to God . . . which leads to 104–06

## The LORD's Rejoice (Psalm 104–06)

In Psalms 104–106 . . . we find three Hallelujah Psalms . . . where God's people remember God's works . . . and rejoice over what he has done!

We call these psalms Hallelujah Psalms because each closes with the word Hallelujah . . . "Praise the Lord" . . .

And together they respond to the work of God and the promise of a new king ~ David.

When you read them in order . . .

You find Psalm 104 recounts the six days of creation . . . and God's power in creation . . . To someone feeling dead . . . God's work in creation is a powerful antidote to depression

Then . . . Psalm 105 and 106 both look back on God's work in redeeming Israel.

**Psalm 105** praises God's for his steadfast love and covenant faithfulness.

Then, **Psalm 106** focuses on Israel's sin . . . even with all God's faithfulness Israel continued to sin, which is what led them to the darkness and dust of death in Ps 89.

This Psalm recalls why . . . they received God's judgment . . . but it also extols God's patience and faithfulness . . . which leads to this closing petition.

**Save us, O LORD our God, and gather us from among the nations, that we may give thanks to your holy name and glory in your praise.**

Indeed . . . if you keep reading in Psalm 107 . . . you'll immediately find out how this prayer is answered . . . but that's for next week.

For this week . . . you need to know that in your hour of darkness, crisis, sin, or suffering . . . there is a way of rescue when you cry out to the Lord.

In Book 4 . . . we discover that even when it LOOKS like all hope is lost . . . all hope is NOT lost.

God leads his people through the valley of the shadow of death . . . with purpose. In the dark valley . . . he tests our faith . . . he grows our trust . . . he magnifies our joy.

It's true . . . that joy may not be felt now . . . but the pain of this life with all of its losses are creating in the believer . . . a capacity to praise that will take all of eternity to fill.

Indeed . . . as creator of the universe and sovereign king over every speck of dust in the universe . . . God knows how to lead his sheep . . . he knows how to reassemble broken lives and shattered dreams . . . and that's why we must stay in the Psalms . . . because they train our hearts to trust . . . when our lives are ground in the dust . . .

**Stand . . . and hear Psalm 95**