

The King: His Works, Our Worship | Psalms 110–112

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[0:00] It's good to see you. Laurie and I have been away. It's good to be back. We've been at a family wedding.

I nearly said funeral. A family wedding in Italy. And so we are all petered out. So it's good to be back. This morning we are in Psalm 110 and there was follow-along notes on the screen. If you want to grab those, they're going to help you because honestly there's not enough time for me to talk about Psalm 110 this morning.

And I want to do Psalm 110, Psalm 111 and Psalm 112. Don't panic. We're not going to be here all day. But these are going to help you. There's just information there that we're not going to talk about like who Melchizedek is.

He's Seth, son of Noah, but let's not go there. That's on there. And so you can get that. Look at that at your own time. Follow along. And I hope that is a blessing to you.

[1:13] And you can connect to that. And so we want you to bring your Bibles. That's really important. Either bring an analog, like a paper Bible. That's just cool.

Or on your phone or whatever. It's really, really important that you follow along. And so if you have your Bible, turn to Psalm 110 or scroll to Psalm 110 and we'll open that.

But let me first pray and ask God to help us. Lord, we come before you this morning and we are in desperate need for us to hear your voice.

Lord, there are so many things, Lord, that in our heads and in our hearts are vying for our attention. Lord, and so many things are loud to us today.

Lord, and we pray, Lord, that the only thing loud to us would be your voice. Lord, we believe, Lord, that your word has been given to us to help us, to instruct us.

[2:19] Lord, to ultimately to help us to see you and to draw us close to you. And so, Lord, help us in these moments just to give our best to you.

Lord, for our attention to be only for you and to you. Lord, help us to understand these things, Lord. Some of these things aren't easy. And so, Lord, we ask that you would help us, Lord, we depend upon you this morning.

Lord, to give us what we need. Lord, your word says that man shall not live by bread alone, but by every word of God, Lord. And we want to believe that to be true this morning, Lord. And help us this morning to take hold of your word as rich nourishment to our bodies.

In Jesus' name, amen. All right. So, is there like an echo in here or is that just from where I'm standing? There is an echo. All right.

So, Ollie will work to try and remove that echo. Otherwise, I'll just go crazy if I'm honest, Simon. And so, last August, normally in August, we kind of do something a little bit different in terms of we stop our teaching series and we kind of just jump around different places.

[3:32] And so, last August, I introduced us to a way of reading the Psalms. Do you remember? And I said, imagine that you have a playing deck of cards.

And you opened the playing deck of cards and you kind of threw them up in the air. What you would imagine is, as you picked them up, to be no pattern. My grandson this week, we were playing Top Trumps.

You've played that game, Top Trumps? And so, he wanted to play Top Trumps with Nana and he had loaded the deck. And what that meant was that he got all of the good Top Trumps and he gave Nana all of the bad Top Trumps.

That doesn't normally happen if you just throw them up in the air, not randomly, right? You know that if you're always getting the worst cars in your deck of Top Trumps cars edition, like the Ford Focus EcoBoost 1.0 liter, like my car, you know that someone's given you that car and they're getting the Bugatti, Veyrons and the Ferrari.

You know someone's loaded it, right? And so, like, if you think about the Bible and specifically the Psalms, as someone has come along and taken a collection of Psalms and has not randomly ordered them, but ordered them in a certain way to tell you and me a certain story.

[4:57] Like, if you were to pick up a pack of cards and they were all organized clubs, then spades, then hearts, then diamonds, you'd be like, huh?

Either that's a fresh pack or someone's ordered them. If you was to pick up that same pack and decide, discover that they were all then alphabetically ordered.

So, you had all of your clubs, because clubs is first in the alphabet. I know you know that, Simon. And then, no, packs, so the first one would be an ace in your clubs, and then it would be something like, I don't know, eight or something like that, right?

And then you'd kind of go, no, someone has ordered these. This isn't random. Well, I want to suggest to you, and this is why I suggested to you last year, is that the Psalms are exactly like that. And so, we believe that Ezra, the guy who appears in the book called Ezra, led a group of scribes, collected all of the Psalms together, and then ordered the Psalms in such a way as to tell a story.

[6:02] And so, let me just give you a couple of examples that I used last time, but just as a quick illustration. One's coming on the screen. This is Psalm 7 to 9.

So, if you go back to your Bibles, you'll see this in your Bible, right? That this is an example of someone has stacked the deck. So, in Psalm 7, what you see is that it ends with, I will praise your name.

That's how the Psalmist ends Psalm 7. And look, can we just be reminded that there weren't any numbers? The numbers came later, all right? So, you might go, well, clearly Psalm 7 comes before Psalm 8.

Like, yes, but there weren't any numbers, right? So, the Psalmist ends Psalm 7 with, I will praise your name. And if you keep reading a little bit on in Psalm 9, Psalm 9 begins with that exact same phrase.

And you're like, hmm, it seems like someone's stacked the deck. And then you kind of question, well, what comes in the middle? Well, obviously, Psalm 8 comes in the middle, but again, they didn't have numbers.

[7:12] What is Psalm 8 about? Well, Psalm 8 explains why that name deserves such praise. So, Psalm 7, I will praise your name.

Psalm 9, I will praise your name. Psalm 8 talks us how majestic is your name. That's how it starts. How does Psalm 8 end? How majestic is your name.

And so, it seems like the Psalms have been stacked. It seems like someone has ordered the Psalms to tell us a message. Let me give you another quick example. Turn to Psalm 22.

Now, you'll know Psalm 22. If you know the Bible at all, you'll know Psalm 22. Because Psalm 22 has got that most famous prophetic verse, My God, my God, why have you forsaken me?

Right? Jesus quotes that on the cross, applies it to himself. Right? So, my God, my God, why have you forsaken me?

[8:12] But look what comes after in that Psalm. So, in Psalm 22 verse 1, My God, my God, why have you forsaken me? Then he says, Why are you far from saving me?

Verse 1. Verse 2, I cry by day, but you don't answer. And in verse 11, Do not be far from me. So, what is Psalm 22 about?

It's about abandonment, isn't it? Do we agree? Right? It's about being abandoned. It's about being left alone. Then, look at Psalm 23.

Now, you don't even need to look at it, because you know it. Right? You probably know it off by heart. The Lord is my shepherd, I shall not want. Right? And so, look at verse 4. Even though I walk through the valley of the shadow of death, Have I been abandoned?

No. I will fear no evil. Why? For you are with me. And so, Psalm 22 is about abandonment. Psalm 23 is essentially about the opposite, about being comforted.

[9:15] And so, there's this kind of remarkable moment. Psalm 22, God seems absent. Psalm 23, you are with me. Right? And there's this especially beautiful detail in Psalm 23.

Notice the change, the way the psalm speaks about God. So, again, verse 2. He makes me lie down in green pastures.

Not a moment. It's pretty brown, isn't it? But, like, when we have some rain, it's green. He makes me lie down in green pastures. Then, again, also in verse 2.

He leads me by the still waters. Verse 3. He restores my soul. Verse 3, again, he leads me in paths of righteousness for his namesake.

And then, suddenly, in verse 4, towards the end of verse 4, it says, you are with me. And then, again, your rod, your staff. Verse 5. You prepare a table before me.

[10:14] You anoint my head with oil. And David moves from talking about the shepherd to then directly talking to the shepherd. Did you notice that?

Well, when does that happen? Question. When do you go from talking about Jesus to talking to Jesus? What's the thing that comes in between?

Well, even though I walk through the valley. The difference between knowing about a saviour and knowing a saviour is the valley. What happens in the valley? So, what are we to understand about the way that Ezra has put these two psalms next to each other?

Well, look. Psalm 22, again, is talking about Jesus. Jesus quoted it about himself and applies it to himself. Which means simply this. If we are to...

If we want Psalm 23... I want Psalm 23 for the record. Okay? We have to go to Psalm 22 first.

[11:19] And we can only know the comfort of God's presence in Psalm 23. Because Jesus entered the terror of God's absence in Psalm 22. It's the only way.

He was fully forsaken so that we can truly say, You are with me. Which makes Psalm 23 much more profound if you read it with Psalm 22, doesn't it? So, if Psalm 22 helps us understand Psalm 23, what happens when we read Psalm 110, Psalm 111, Psalm 112?

So, skip there with me. And as you do, the lesson that we learn from these three psalms together is coming on the screen. Is that when you see the king rightly, you can worship him rightly.

And when you worship him rightly, he begins to shape you into his likeness. And you can't skip to Psalm 112. And expect that you can change or be changed without having an encounter with the one who changes you.

That's the message, I guess, this morning. Right? You can't live a godly life without encountering God. And so, I was going to do like a little pop quiz.

[12:45] What is the most quoted psalm in the entire Bible? Or in the New Testament at least? You would think it's Psalm 23. Or at least Psalm 22. Because that's, oh God, my God, why have you forsaken me?

It's not. It's this one. Psalm 110. So, Psalm 110 is the most quoted psalm in the New Testament. And what's interesting is that it comes, it's in the form of a divine speech.

It's a passage given by God telling us about the king who reigns. Right? So, there is a king who reigns.

And I know that we pray that often. Right? God, you're in control. God, you're sovereign. The psalmist is saying, look, I want you to know, and the first thing I want you to see, is that there is a king who is sitting on the throne.

Right? So, look what he says in verse 1. The Lord says to my Lord, sit at my right hand until I make your enemies your footstool. Not easy to understand, I know. But notice how unusual this psalm is.

[13:48] Most psalms begin with a person speaking to God. But this one begins with God speaking. Right? It's not man speaking or a woman speaking or a person speaking.

It is God speaking. And four times in this psalm, we're reminded of what the Lord does. Right? So, the Lord says in verse 1.

Skip to verse 2. The Lord sends. So, it says, He sends forth from Zion your mighty scepter. That's the right to rule.

Rule in the midst of your enemies. Verse 3. Your people will offer themselves freely on the day of your power. In holy garments from the womb of the morning, the dew of your youth will be yours. And then in verse 4. The Lord swears. So, the second time He speaks. And then in verse 6. The Lord executes judgment. That's what He does among the nations. Filling them with corpses.

[14:50] He will shatter sheaves over the wide earth. He will drink from the brook by the way. Therefore, He will lift up His head. So, in this chapter. In this chapter.

Psalms 110. There's four times. Or maybe five times if you conclude verse 1. That we're reminded of what the Lord does.

But the authority of the Messiah. And, you know, the Lord says to my Lord. My Lord is Messiah. The authority of Messiah.

The authority of Jesus. Doesn't come from those things that the Lord is saying He's going to do.

Right? Predominantly. So, for example. The authority of the Messiah to rule.

Doesn't come from military might or power. It comes from the declaration of God in verse 1. Now, again.

[15 : 51] We could spend a lot of time talking about the declarations of God. The power and the might comes from God speaking.

Do you get that? Why is the Word of God so important? Why do we spend so much time studying the Bible? Because it's the Word of God. Where does the authority and might of God come from? It comes from His speech.

His Word. Right? In the beginning. God created the heavens. How did He do it? He spoke. Each time. He just spoke. And so.

What this psalm is asking us to do. In essence. Is to look at the King. It's asking that question. Who is God's appointed King?

Who is the King that God has declared to be King? Not because He's mighty. Not because He's powerful. Not because He's gone out and conquered. And done all those things in that chapter He says He's going to do.

[16 : 50] But. Who is God's appointed King? Seated at God's right hand. Victorious over His enemies. Who is this?

That's the question that this chapter is asking. And how often do we need to be reminded again. Of the one who is sitting on the throne. We need to be reminded of that fairly often.

Don't we? Do you notice that the psalm. The psalm doesn't promise that the enemies disappear immediately. Have you noticed that? Like what. You know.

Whatever you're going through this morning. Whatever has been your story over the last week. Or two weeks. Or last month. We need to be reminded. That God is on the throne.

There is a God appointed King. And that when God sits down as King. His enemies don't flee immediately.

[17 : 44] That's what the text says. Look again in verse 2. Do you notice where the King reigns? It says that He rules in the midst of your enemies.

Right there in the midst. Christ is on the throne while the battle is still going on. Do you know that? Right like whatever you're going through. The battle is still real.

But so is the throne. The battle doesn't determine who's King. The King determines how we live in that battle. Sometimes we think that God's victory will mean the battle is over.

And we talk about God having the victory. We sing songs about God having the victory. Like you know we're driving along the road. And we're declaring those victories over us. Right. And we somehow think like well God is on the throne.

Therefore I must not have any troubles. And the fact that I've got troubles. Clearly means that God isn't on the throne. Well look. Can I suggest to you that this psalm turns that upside down.

[18 : 52] This psalm reminds us again. That God is on the throne. And the battles are still very real. But he is ruling amongst. In the midst of his enemies.

We're reminded here that we can be living in the midst of a battle. And still be living under the reign of the King. And the presence of conflict is an evidence of God's absence.

Jesus is not waiting for the chaos to settle before he takes his throne. He is King right in the middle of it.

And that is for us to work out and work through. Isn't it? How we respond to the King on the throne. And what that means is that if Jesus is truly King.

Then there is a place where I can finally put down the burden of being in charge. And from my experience. The biggest issue that we have about our struggles and our challenges.

[19 : 58] And the tension about God being on the throne. Is actually coming to terms with the fact that I'm not in charge. That I'm not in control. Like you know I want to stamp my feet.

And say well you know I want it this way. And I want it now. I found that God doesn't respond to me when I do that. Or he does respond to me. He just responds in silence.

And this is a reminder again. That because God is on the throne. The throne is the very place. Even in the midst of my struggles.

Where I can finally put down the burden of being in charge. Like I don't have to be in charge. Do you know that? You don't have to be in charge. I don't have to be in control of the outcome.

Or every situation. I don't have to defend myself against every threat. Or carry tomorrow today.

Look Peter put it like this in 1 Peter chapter 5.

[20 : 56] He said humble yourself. Therefore under the mighty hand of God. Right? I see he's just said than done isn't it?

Humble yourself under the mighty hand of God. So that at the proper time he may exalt you.

Casting all your anxieties on him. Why? Because he cares for you.

Proverbs chapter 3. We probably have it on our fridge somewhere. Right? Trust in the Lord with all of your heart. Don't try and have it all figured out.

That's what he means. Don't lean on your own understanding. That's what he says. And so. Psalm 110 is a good reminder for us.

That there is a king. And he's sitting on the throne. Even in the midst of our struggles. And even in the midst of our challenges. And the instruction. The encouragement for us. Is to look at the king.

[22 : 01] To gaze upon the king. To be reminded of the fact. That there is a king who sits on the throne. And then look at verse 4 with me. Because it's not just a king. He's a priest as well.

It says that the Lord has sworn. And will not change his mind. So he speaks again. The Lord has sworn. And will not change his mind. You are a priest forever.

After the order of Melchizedek. And so. Messiah. Will be a king. He will be reigning on a throne. In the midst of struggle.

But look. He will also be a priest forever. Can I suggest. Like we don't just need a king. We need a priest. We don't just need a priest. We also need a king.

We need both. And this is why. He. He brings in. This strange. Term. Melchizedek. It's a person. Right. And so. And so.

[22 : 59] He says. He will be. After the order. And that word order. Really should be. Like type or pattern. The type or pattern. Of Melchizedek. Who was also.

A king. And a priest. And the point. Of including Melchizedek. Is that it's a hint. It is a. A hint. By saying.

You need to go to Jesus. Jesus. Because if you read. If you read. It's a really strange account. If you read the account. In Genesis chapter 14. Of Melchizedek.

Right. Melchizedek meets Abraham. Just shows up out of nowhere. Right. He is just about. The strangest person. You'll ever meet. In the Old Testament. Melchizedek. He shows up.

All of a sudden. As the king of Salem. Note that. Salem. S-A-L-E-M. The king of Salem. And he is. He is described. As the priest. Of the most high God.

[23 : 55] Who then sits down. With Abraham. And shares bread and wine. And receives a tithe. A tenth. From Abraham. It's like a.

Super strange story. Right. So we have a king. Before Israel. Had kings. This is Genesis 14. We had.

A priest. Before Israel. Had priests. We had. Bread and wine. Before the Passover. And so. Although Melchizedek.

Is just about. The strangest guy. In the Old Testament. He sounds like. Someone else we know. Who is also. A king. And a priest. And loves communion. Who's Melchizedek.

Talking about? He's talking about Jesus. And you can. Make a really. Really good argument. Of saying. Well Melchizedek. Who is he? He could be.

[24 : 49] A Canaanite king. Okay. I mean. He could be. A Christophany. Like a. Jesus appearing. In the Old Testament. Okay. And he could be. He could be Seth. The son of Noah. Who lived.

For about 135 years. During the same time. As Abraham. Died 35 years. After Abraham. Which is a crazy thing. Which is a crazy thing. To think about. Okay.

He could be. But that's not the point. The point is. When we think about Melchizedek. Who are we supposed to think about? We're supposed to think about Jesus. He is the king. He's the priest. And he loves communion. Right?

And so. The question that we're faced with. Is. When we come to Melchizedek. It's one of those. Those Old Testament moments.

In the Bible. Where the Bible. Is quietly saying. Keep looking. This is going somewhere. Like the next time. Melchizedek shows up. After Genesis 14.

[25 : 44] Guess where it is. Psalm 110. Like he arrives on the scene. Disappears off the scene. And you're like. What? Who is that guy? Well.

The point is. Jesus. And so. The question we're faced with. In Psalm 110. Is this. Who is worthy to rule? Who is worthy to rule? Someone after the order of Melchizedek.

Is the answer. The one that God. Has appointed. King. And priest. Not good enough. Just to have a king. Not good enough.

Just to have a priest. We need a king. And a priest. The one who. Simply. Who doesn't simply. Rule. Rule over. God's people.

But also. One who represents. God's people. Before God. And so. That's Psalm 110. It leaves us looking upward. Don't we need a king priest.

[26 : 42] Like that. Who loves bread and wine. Look at a king. Now look. At Psalm 111. And Psalm 111. 111 says.

We get to invite it. We get invited to see the works of the king's God. Important that you see that. So far 110. We've seen.

The king. Jesus. Messiah. Now. In Psalm 111. We're invited to see the king's God. So. The focus shifts.

From the king. To the God. Who established. The king. And Psalm 111. Is an acrostic. So. We've been introduced to this before.

Psalm. You remember. Psalm 42 to 49. Are all acrostics. Psalm 119. Is an acrostic. Psalm 111. Is acrostic. So. We have 22 lines.

[27 : 37] In the Hebrew. Bible. Each one begins with a different letter of the Hebrew alphabet. Right. And so. It's almost. It's almost like the psalmist is saying this.

From A. All the way through to Z. God's works. Are worthy of praise. So. Psalm 111.

Praise the Lord. Verse 1. I will give thanks to the Lord with my whole heart. In the company of the upright. In the congregation. Great are the works of the Lord.

Studied. By all who delight in them. Full of splendor. And majesty. Is his work. And his righteousness. Endures. Forever. And you can.

You can go through. Some point. Psalm 110. Psalm 111. Psalm 112. And look at all the references to. Forever. This is. These are forever psalms. Right.

[28 : 34] Um. The psalmist. Doesn't. Worship. God. Because of vague religious feelings. He remembers.

What God has done. And so he moves from creation. To covenant. To exodus. To redemption. He's saying that God's.

Works. Reveal God's character. Father. So verse 4. He has caused his. Wondrous works. To be remembered. The Lord is.

Gracious. And. Merciful. Do you notice that? Isn't that a contrast. From Psalm 110. So it's. It's. It's not that God. Is. Is merely.

Powerful. It is also. The fact. That God is good. He is gracious. And he is merciful. And he is faithful. And he is righteous. He is a covenant.

[29 : 33] And keeping God. And in verse 5. Is particularly beautiful. He says. He provides food. For those who fear him. He remembers his covenant. Forever. The God behind the king.

Is a God. Who keeps his promises. And in verse 6. It says. He has shown his people. The power of his works. In giving them. The inheritance.

Of the nations. The works of his hands. Are faithful and just. All his precepts. Are trustworthy. They are established. Forever and ever. To be performed. With faithfulness. And uprightness. He sent redemption.

To his people. It takes us straight. To the gospel. Right? God's greatest. Act. Of redemption. Of course. Is for. Is ultimately fulfilled. In Christ.

And here's the connection. Back to 110. The priest king. That we so. Badly need. Is the means. By which God's.

[30 : 31] Redemptive purposes. Are accomplished. How is God. Going to redeem his people. Well. Not just through a king. And not just through a priest. But through a priest king.

He has commanded. His covenant forever. Verse 9. Holy and awesome. Is his name. The fear of the Lord. Is the beginning of wisdom.

All who practice it. Have a good understanding. His praise endures. Forever. And so. The question. That this psalm. Asks. Is this. If we have.

A God. Appointed. Priest king. In Psalm 110. What is that God like? Answer. Well.

Look at what God has done. And when you look at what God has done. You discover what God is like. And then you discover.

[31 : 28] That God is gracious. This is the God who has appointed. The king. This is the God who has appointed Jesus. This is the God who has appointed Messiah. He is gracious.

And he is merciful. And he is faithful. He is righteous. He keeps his covenant. His promises. With his people. And above all. He redeems. That's the kind of God. Who appoints.

Like. Can you see how it's worth. Kind of just camping out. On these chapters. And so. And so.

Psalm 110. Look. Would you look. The psalmist is saying.

Would you look at the priest king? And in Psalm 111. He says. Would you look at the God. Who's appointed the priest king? And in Psalm 112. He says this.

Would you. Would you look at the priest king's people? So. Psalm 110. Would you look at the priest king? Psalm 111. Would you look at the priest king's God?

[32 : 27] Psalm 112. Would you look at the priest king's people? Who is that? That's you. Like you appear in the Bible.

Okay. So. We see what happens. Here. In Psalm 112. We see what happens. When you truly look at the priest king.

And his God. And like. That's a really kind of. Good exhortation from us. When was the last time. We stopped to consider.

Jesus. And Jesus is God. When did we stop to consider God? Like it's so easy isn't it. Just to go through. Our. Our daily routine.

And we go from one thing to another. And one thing to another. And we might have done our Bible reading. We might have. Shot. Up a couple of prayers. But when was the last time. We just sat down. And we.

[33 : 25] Considered. And we really looked at. And so this Psalm. Is encouraging us. Not only just to do that.

But what happens. When you do that. When you really consider. Who Jesus is. And who God is. What happens to you. When you do that.

Well the psalmist is going to tell us. So again. Psalm 110. Showed us the king. Psalm 111. Showed us God's greatness. And Psalm 112. Shows us the person.

Who has rightly responded. To both. And again. This is not accidental. And he starts off. In verse 1. Psalm 112. By saying. Praise the Lord.

Blessed is the man. Who fears the Lord. Now does that ring any bells? Does that ring any bells? At all? Blessed. Is the one. Is the man.

[34 : 21] Who fears the Lord. Well you remember. Right at the beginning. Of the psalms. We get that. Don't we? And so. We talked about how last time. Psalm 100. Oh excuse me. Psalm 1 and Psalm 2.

Are a. In music. We would call it an overture. It is a. An abstract. It is a. Collection of ideas.

Brought from all of the psalms. Into Psalm 1 and 2. And he starts off by saying. What? Blessed is the man. And he ends Psalm 2. By saying. Blessed is the one. Who has kissed the son.

You want to live a. Blessed life. The blessed life. Is the one. Who kisses the son. In Psalm 2. And he is not saying. Anything different here. He is saying. Would you look at the king.

Would you look at the king's God. When you do that. You are going to live a blessed life. That is Psalm 1 and 2. And so. That is why he starts with. Praise the Lord. Blessed is the man. Who fears the Lord.

[35 : 15] This is. The culmination. This is. The Bible's definition. Of the blessed life. The blessed life. Isn't. Isn't.

Isn't worldly success. You know that. The blessed. The blessed life. Is not wealth. It's not found there. It's not found in comfort. It's not found in admiration.

And it's not found. In a pain free life. Oh we want it to be. Don't we. But that's not where. The Bible says. That the blessed life. Is to be found. The best.

The blessed life. Is found in the person. Who has the right view. Of God. Who has looked at God. And has rightly responded to God.

And that's why. It doesn't matter. What your. Your life looks like. In terms of. What challenge there might be. Or what illness there might be. Or what financial insecurity. There might be.

[36 : 13] Or what political insecurity. There might be. He says. Look. The blessed life. Is the one. Who has looked at Jesus. And has seen. That Jesus. Is the one.

That God has appointed. To redeem mankind. And when you respond. To that rightly. Guess what? Your life is blessed. That's the definition. And so.

Notice the second half. Of that. Verse. That. He says. Praise the Lord. Blessed is the man. Who fears the Lord. Who greatly. Delights. In his commandments.

Now that's a challenge. For most of us. Isn't it? Like. I can do the commandments. I can delight. Sometimes. In the commandments. But you greatly.

Delight. In the commandments. That seems like. A push. To me. And that's why. I need to be reminded. To humble yourself. In the sight of the Lord. And also.

[37 : 10] It tells us. That look. That. That fear. And delight. Aren't opposites. They're not. Opposite things. The person. Who sees God.

Rightly. Delights. In living. Under God's rule. The person. Shaped. By that. Notice. What happens. In verse 2. His offspring.

Will be mighty. In the land. The generation. Of the upright. Will be. Blessed. Which simply. Means this. That. Your faith. Will shape.

Generations. I don't know. How much. You know that. I was just thinking. About this. This.

This week. You know. This is the week. That every. Teacher. Dreads. Am I right. Andy. So.

[38 : 04] On Thursday. The GCSE. Results. Come out. And. As much. As it is. A. An unknown. For students. For teachers.

Teachers. Get judged. On. How good. Someone else. Has done. And. As I was thinking. About. You know. That. And. You know. Someone.

Told me. About someone. They met. An ex-student. They met. In town. And. They couldn't.

Remember. Their name. And. They had only. Been gone. For two. Or three. Months. And. I was reminded. As I was thinking.

About this. Chapter. That your. Faith. You might not. Remember. People. From generation. To generation. From week. To week. I mean. It might even. Be a struggle. From day to day. What is your name again?

Sorry. I've asked you. A thousand times. The Bible. Says. That your faith. Will shape. A generation. I wonder. How much confidence. We have in that. That what we believe.

[39 : 00] And how we respond. To God. Doesn't just shape. Our own lives. It shapes. The lives of people. That we interact with. And we may not remember. Who they are. From year to year.

They may come and go. And if you work in a school. They come and go. Every. Every five years. Or every year. They kind of disappear. And they get a new cohort. Come through. And you forget who they are. And you forget.

You know. Who their brother. And sister was. Even though you've taught. All of them for five years. And you've dedicated. 15 years to that one family. And you're like. I don't even know who you are. But the Bible says.

Look. Your faith. Will shape a generation. But your faith. Doesn't end with you. Your faith.

Doesn't die when you die. And we see that. Don't we? You know. In Genesis chapter five. It's one of my. One of my favorite. Morbidly. It's one of my favorite.

[39 : 54] Chapters in the entire Bible. Because you just get. You know. This guy lived. And he died. And this guy lived. And he died. And this guy lived. And he died. And this guy lived. And he died. And this guy lived. And he died. And this guy lived. And he died.

And that is Genesis chapter five. And what does it remind us? Well it reminds us. That your faith shapes generations. That your faith may. You may die.

But when you. When you die. It's just like handing off the baton. And then God picks it up. And go. Well. Who's next? Here you go. Here's some faith. And you may die. Who's next? And generation after generation after generation.

Your faith shapes generations. And we should have confidence in that. That when we speak about Christ. And we. We follow in Christ. And we're dedicating our lives to Christ. That our faith doesn't

die when we die.

Sorry. I went off on one. Verse three. Wealth and riches are in his house. His righteousness endures forever. Light dawns in the darkness for the upright.

[40 : 58] He is gracious, merciful and righteous. It is well with the man who dwells generously and leads. Who conducts his affairs with justice. Look. This is exactly what Psalm one is about.

Right? You read Psalm one. And it's called a macroism. And it's. The psalmist is saying. Would you look at this man? Wouldn't you like to be that man? Wouldn't you like to be sat down with your Bible.

And you open your Bible. And light dawn in the darkness. Wouldn't you love that? I don't know. Most of us would like yes. Because most of us. Our experience is not that.

Right? Sometimes we open our Bibles. And we read. And we're just like. I don't even know. Melchizedek who? Like who is that guy? Right? What does it mean to me? And sometimes our prayers go up.

And they bounce back off the ceiling to us. Sometimes it feels like that. Doesn't it? And so the psalmist is saying. Hey. Wouldn't you like to be this guy? Who. When. When you open your Bible. [41 : 55] Light dawns in the darkness. And it is well for you. When you deal generously. And lend. And you conduct your affairs with justice.

And so he's reflecting on. The God that he worships. Remember Psalm 111 verse 4. The Lord is gracious and merciful. And now in this Psalm verse 4.

The one who rightly responds to God. He is gracious and merciful. But do you think that's connected?

Like. Let me lay it out like this. The worshiper. Becomes like the one he worships. Always. Always. Always.

Always. Always. Always. Always. Whatever you worship. You will become like. Whatever your idol is. You will be a slave to that idol.

[42 : 55] And that's what this is teaching us. If you. If you cast your gaze. If you look rightly. At the Lord who is gracious and merciful.

Guess what? You become gracious and merciful. Psalm 111 describes God. Psalm 112 describes a godly man.

Those things are connected. You can't be a godly person. Without looking at God. Without gazing at God. They are deliberately using the same language.

The point isn't that humans become God. But rather. Those who worship God. Begin to reflect the character of the God that they worship.

Become what we behold. What you worship doesn't stay on Sunday. Whatever has your worship. Eventually shapes your character.

[43 : 57] Whatever. If I worship control. Eventually I'm just going to become anxious. Because I'll realize that there's some things out of my control.

Many, many things out of my control. If I worship approval. And people's approval. I'm going to become insecure.

Very, very quickly. If I worship wealth. I'm not going to become generous. I'm going to become stingy. If I'm worshipping power.

Well, I'm going to become defensive. But if I worship Jesus. Guess what? You eventually become like Jesus.

That's why we worship, isn't it? It's good for us to gather. On a Sunday. A midweek.

[44 : 56] And sing these songs. That remind our hearts. That there is one to be worshipped. And it's not me. It's good for us to do that. It's good for us to train our mouths.

Train our hearts. To sing songs. Throughout the week. To remind ourselves. You're not the one to be worshipped. And even, dare I say.

Turning on Christian radio in traffic. Reminds us. That the road does not belong to me. The traffic does not belong to me. My agenda belongs to God.

And as I'm singing those songs. Very badly. In the car. With the windows wound down. Getting all kinds of looks. At traffic. From people. And it's reminding my heart.

You are not the one to be worshipped. So grateful for those songs that we sung this morning. Just a reminder. I will praise. Like can I be honest?

[45 : 57] Sometimes I don't feel like praising the Lord. Did I just say that out loud? Like sometimes I just don't. I have to be reminded. I will. This is what the psalm is saying.

I will praise. You don't have. You don't have an argument against that. I will praise. I have to praise. Why? I've looked at my God. And I've looked at the priest king.

That my God has set up. And if I want to. Be like him. I have to respond rightly to him. Therefore. Guess what? I'm going to praise. For the righteous.

Verse 6. Will never be moved. He will be remembered forever. He is not afraid of bad news. His heart is firm.

Trusting in the Lord. Wouldn't you like to be that person? That's what the psalmist is doing. He's just inviting us. Look at that kind of person. Look at the kind of person. Who's rightly responded to God.

[46 : 54] Whatever comes his way. He's not moved. Oh I wish that was me. I can be so easily moved. I can be so easily kind of.

Blown off course. I can be so easily worried. About what's going to happen next. But the psalmist says. Look the righteous. If you're that kind of person.

Who has rightly responded to the king. And the king's God. You will not be moved. Wouldn't you like to be like that? He's not afraid of bad news. His heart is firm.

Trusting in the Lord. His heart is steady. He will not be afraid. Until he looks in triumph on his adversary. So he becomes steadfast. The person who fears God.

Doesn't have to fear anything else. The fear of God. The fear of God. Displaces the fear of circumstance. He is distributed freely.

[47 : 52] Verse 9. He is given to the poor. His righteousness endures. For how long? Forever. His horn is exalted in honor. So he becomes a blessing to others.

And then the psalm ends with a warning. And the warning is this. The wicked man. So in Psalm 1. What do you get? You get the blessed man. And then you get the wicked are not so.

That's what you get in Psalm 1. Isn't it? And so he follows the same pattern in Psalm 112. We get the blessed man. The one who fears God. The one who looks upon God. The one who responds rightly to God.

This is the kind of life that he's living. But the wicked are not so. The wicked man sees it and he is angry. He gnashes his teeth and he melts away.

The desire of the wicked will perish. And so we read that verse. And we immediately want to ask the question.

[48 : 49] Why is the wicked person so angry? Why would they be angry? Or simply because the existence of a person who fears God is an accusation against a life lived without God.

Isn't it? Why is it that people say to you, don't talk to me about your God? Well, because it's an accusation against their life.

It's not so much an accusation against your life. It's an accusation against their life. They are mirroring what they worship. He resents what God is doing in the life of the person who has looked upon the king and the king's God.

And ultimately, resentment cannot win. And so the contrast is stark, isn't it? The righteous person fears the Lord and endures.

You want to live forever? Be a righteous person. The contrast is stark. The righteous person fears the Lord and endures.

[49 : 55] The wicked person rejects the Lord and fades away. And so look at the king. See who he is.

See where he sits. See what he has accomplished. For you. See that he reigns while the battle is still raging.

And then look at his works. Look at his faithfulness and his mercy. See his redemption. And then look at your life.

Because you will become what you worship. The king who reigns over you is the priest who intercedes for you. The king you worship is gracious and merciful.

The person who sees him rightly becomes increasingly like him. So don't waste and spend your life trying to become blessed. Look at the king.

[50 : 58] And as you look at him, worship him. And as you worship him, become like him. Let's pray. Father, thank you for your word.

Lord, thank you, Lord, that you have spoken through your word. Lord, we pray this morning that your spirit would continue to speak to our hearts.

About our right response to you. Lord, we thank you, Lord, that you are sitting on the throne. Lord, we declare it again. Lord, even in the midst of our struggles and the challenges, Lord, we want to say again, Lord, that you are seated at the right hand of God.

Lord, you're not concerned. You're not worried about how things are going to pan out. Lord, we thank you, Lord, that you are gracious towards your people. You are merciful towards us.

Thank you, Lord, that you are patient and long-suffering with us. Thank you that you have provided redemption for us through Jesus. Thank you, Lord, that as we draw close to you, you draw close to us.

[52 : 11] And you change us into your very likeness. And Lord, we pray this morning, Lord, that you would uncover all of the ways in our lives, Lord, that we worship other things that are not you.

Lord, and we pray this morning, Lord, that as we gaze upon you, Lord, as we worship you for who you are and what you've done, Lord, you would continue changing us moment by moment, day by day into your image.

Lord, we pray, Lord, that our faith that you have sparked in us, Lord, would last for generations.

Lord, we pray for that faith that we would not give up.

Lord, that we would keep going and be strong. And Lord, we pray that we would humble our hearts before your very throne. Lord, we thank you for your word this morning.

We thank you for your spirit. Lord, continue that work in our hearts, we pray in Jesus' name. Amen.