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**Tuesday, July 19, 2022 • Read Psalm 60**

Questions from the Scripture text: Into whose hands was this Psalm originally placed (superscript)? Who wrote it for what primary use? To what historical event was it attached? Whom does v1 address? What two things do vv1a–b say God has done? Why (v1c)? For what does v1d ask? What else do vv2a–b say God has acted against? In what ways? For what does v2c ask? How does v3 describe Israel? What hope does this already give? But what two things has God done to “His people”? Yet, what great thing had He previously done (v4a)? For whom? For what purpose (v4b)? For what other purpose (v5a)? For what two things does v5b ask? In what has God spoken (v6a)? What will He do (v6b)? What other two things (v6d)? What two places/peoples belong to Him (v7a)? And what two for honorable use (v7b–c)? And what two for more common use (v8a–b)? Who/where else is His (v8c)? What will they do? What does David now ask in v9? What is the answer to his question (v10)? But what is the problem, if he is looking forward to the Lord doing this? Why isn't he looking for help elsewhere (v11)? Of what outcome is he sure (v12)? Through Whom? How?

**When God seems to have turned against us, where can we find hope?** Psalm 60 looks forward to the opening portion of morning public worship on the coming Lord's Day. In these twelve verses of Holy Scripture, the Holy Spirit teaches us that **our hope in troubled times is that God has taken us to be His own, and that He ultimately takes the whole world to be His own.**

**Divine sovereignty makes our troubles more difficult.** The knowledge that God rules and overrules all things means that things don't just happen to us. God is active and operating in them. This was the great trouble for Job. Even if he had known of Satan's direct involvement, it would not have resolved the Lord's sovereign oversight.

So also for David in this Psalm. It is the God Who has been acting in David's battle defeats (v1a–c). It is God Who has acted against His promised land (v2a–b). It's God Who has brought pain and confusion to His own people (v3). The problem has been not that Mesopotamia, Syria, and Edom have been against them but that God has (v10)!

**Divine sovereignty gives divine purpose to our troubles.** But if this is the case, then we know some of God's purposes in our pain. He has faithfully acknowledged His people as His own, so we know that is part of what He is doing (v4). If He has brought His people into difficulty, part of the reason is to display His love as He delivers them (v5a). If He has brought His people to the point of crying out to be saved, it is partly so that they can know that He hears them when they cry (v5b). He intends to rejoice over them (v6b). He even brings us into situations that prove that God alone can be our help (v11b).

Showing His commitment. Showing His love. Showing His hearing us. Showing His rejoicing over us. These are all wonderful divine purposes in the sufferings of His people, praise God!

**Divine sovereignty brings divine praise through our troubles.** He is holy (v6a); He acts for Himself. So, His people need to be apportioned and measured as His own inheritance (v6d–7a). He decides what to do with each. That's the picture presented by His selecting Ephraim as a helmet in v7b and Judah as a scepter in v7c. This is done not in spite, but in joy!

Even the enemies are described as those whom God is in the process of appropriating for His own service. God, of course, needs no washpot (Moab, v8a) or footrest (Edom, v8b). Neither does He need helmet or scepter. But even for more common service, it is an honor to a nation when the Lord turns them from being an enemy to being a servant.

God's purpose of His praise *must* be realized. In the midst of difficulty, v12 is still the believer's confidence.

How does it help to remember that your troubles are more about God than they are about You? What are some difficulties that You are in? What are some of God's purposes in those difficulties?

*Sample prayer: O Lord, we bless Your Name for raising Your banner over us, and displaying it in Your faithfulness. How sweet it is to know that we are Your beloved, and that You hear us! And how marvelous that You would rejoice over us and give us a particular part in bringing You glory! Give us help from Yourself, even now for worshiping You, for whatever comes from us is useless. But You have given Yourself to us by Your indwelling Spirit, who unites us to Christ, in Whose Name we pray, AMEN!!*

**Suggested songs: ARP60B “God in His Holiness Declared” or TPH60 “You, O God, Reject and Spurn Us”**

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Psalm 60 these are the words of God to the chief musician, set to Lily of the Testimony. A victim of David for teaching when he fought against Mesopotamia and Syria of Zaba and Joab returned and killed 12,000. Edomites in the valley of salt. Oh God, you have cast us off.

You have broken us down. You have been displeased. Oh, restore us again. You have made the earth tremble. You have broken it heal. Its branches for it is shaking. You have shown your people hard things. You have made us drink the line of confusion. You have given a banner to those who fear you that it may be displayed because of the truth that your beloved maybe delivered.

Save with your right hand and hear me. God has spoken in his holiness. I will rejoice. I will divide Shechem and to measure out the valley of sucketh Gilead. Does mine. And Manassa is mine. If from also is the helmet for my head Judah is my lawgiver. Moab is my wash pot over Edom.

I will cast my shoe Philistia satin triumph because of me who will bring me to the strong city, who will lead me to eat them. Is it not you O God who casts us off and you O God who did not go out with our armies? Give us help from trouble for the help of man is useless through God.

We will do valiantly for this, He who shall tread down our enemies So far the reading of God's inspired and inherent word. And the sum teaching us as it calls itself. A psalm for teaching not to measure God or his purposes towards us by our circumstances. But by his word,

Job, of course, was in greatly difficult circumstances. And as he cried out and didn't feel like or seem like he was getting an answer and that's his friends. Kept

telling him God will never answer you. You don't deserve it. Answer etc. And job becoming more desperate. There are moments in the book of Job where he falls back on, what you know about God and His purposes towards them even as far as resurrection.

And crying out for a mediator Although one had not yet. Appeared Christ. Not having come. I drove not being in the sciatic administration of God's people and therefore not having the mediator. So clearly pictured to him as he was to Israel. So Job's faith was weak at points. Judging from his circumstances wondering if his hope in grace.

Hope and a mediator etc was going to be put to shame at the last and crying out to God. That if that was the case that God would just destroy him. David has better. Then Job had or fuller. Maybe then job had is better way to describe it. And so, he's working through the recent defeat, and desperation in his circumstances and as he does.

So in this Psalm It's a great theme is the sovereignty of God. Now, the sovereignty of God,

Applies pressure to his troubles, The sovereignty of God applies pressure to his troubles and we'll see that in verses one through three. The sovereignty of God. Assigns purpose to his troubles. You see that in verses 4 through 8? And therefore the sovereignty of God brings praise pretty nice. Praise in his troubles and we'll see that in verses 9 through 12.

So in the first place the sovereignty of God applies pressure in his troubles. This is Oh God, you have cast us off, you have broken, you have been displeased, you have shaken, the earth. You have broken it you have shown your people hard things. You made us drink the wine of confusion.

Now, there are other nations and kings and generals and armies. Doing a whole lot of things today that but David's concern isn't with the creatures who are doing these things to him in a similar way with Job Job. Didn't know that it was Satan or perhaps he did know that it was Satan's job as we shouldn't think that he is, Despite the are having fuller revelation.

We don't make as good use of what we have as job made of what he had. Perhaps he for him. It was a foregone conclusion, that the devil was the creaturely instrument through which it was happening, but for Job, and for David here with this. You you you you you in the first three verses, the biggest problem is that this all happens in the Providence of God, that God works.

All things. According to the Council of His will. That for whatever reason, between God and his people, and David is seeing himself, not only as a private person, but as a public person, a king, a representative. He's he's using the first person plural when he talks about what God has done to him, it's what God has done to them.

You cast us off, you broke us down, etc. And he sees that, for whatever reason, between God, and his people right now gods, God's actions have been very hard on them. Now, divine sovereignty, if we're understanding it correctly, and if we have learned to interact with God, in our lives, does not take away.

The pain of the of the situation. It actually means makes it worse. That means that there are something in our life for something in our interaction, with God, in, which is best for us to be disciplined. Chasing punished to receive the strokes of God. And we, and we ought to, therefore, not say, well God's in charge, so it's okay, but say, God's in charge.

So, I should be crying out to him wrestling with him. Engaging him as he has been engaging me. Over my circumstances. That's the first thing to see. It is a light and immature use of divine sovereignty to paint a clown smile on your face while you go through misery.

It's not what the Holy Spirit gives us to do here on the lips and tongue of David as he teaches us how to go through difficulty. But This also gives us a remedy right, Mesopotamia and Syria of Zoba and the Edomites are much less effective and personal to to address, you have much less hope in addressing them than you do with God.

And that's because divine sovereignty doesn't just apply extra pressure in our trouble. Bring the fact that God has ordained this into it. But divine sovereignty also brings or gives divine purpose to our trouble. And that's what we see in verses 4 through 8 Now. David remembers something. It has experience right now is very painful because it says, God is against me at least in a small and temporary way doesn't feel very small or very temporary, but it is, and the reason he knows that it is, is because of God's Word because of God's promises because of the redeemer that has been promised to destroy the devil and his works to crush Satan's head.

Even from Genesis chapter 3 and who has been prophesied in other ways ever. Since the serpent crusher was promised And so David says, you have given a banner to those who fear you that it may be displayed because of the truth that your beloved may be delivered. And so David doesn't have anything in his circumstances, David doesn't have anything in his circumstances.

That that says, I will be delivered, but he does have something and something more reliable and permanent than his circumstances. The Word of God, the promise of God, When you are confused in the middle of a battle or well. Not now, well, maybe now to some extent. I've probably one of those weirdos who know more about ancient warfare than modern, but when you were confused in the middle of a battle, they would have these banners on tall posts that they would use to give rallying points and instructions.

And so that's where David kind of is right now. He's using a military analogy even though apparently he's not out with the army which he's supposed to be. But that's well, he fought against Mesopotamia. Maybe his out with the army although it's Joab, who kills the 12,000 meter mites.

According to the superscript, He's using a military analogy. In the Psalm to say God is his general, God is his king. And he's one of these, maybe wounded or defeated, or got separated from his troop guys who's looking around for the banner And when he looks around for the banner he sees where, you know, the flag or the banner that belongs to his group where he is supposed to to line up and he notices that God doesn't just have a banner in Israel, that that there are multiple banners.

As it were, He's got every tribe of his people right where he wants them. And he has every nation of his people's enemies, right? Where he wants them. This is a great advantage in warfare where you can gather, not only your army, but the enemies armies. And and you are, you know, God is in sovereign control over all of it.

Even as they oppose him even as they do their worst. And part of the reason is because God is saving. Not just from second and the valley of success and Gilead and Manasse and Ephraim and Judah. God is also saving for himself from Moab, Edom and Philistia Now, granted, the previous ones being the Lord's and Ephraim being described as a helmet.

And Judah as his legislature, whether that's the one who, you know, records the laws and and formal Hebrew or whatever it is. You know, those are a little bit more honorable and wash pot shoe rat and shoe. Rest for Moab and Edom are less. Honorable, but they still belong to God and there's actually a mistranslation in our metrical Psalm that we're going to sing as the first song on the Lord's Day.

And as soon as we're done with this lesson in which it says God shouts and triumph over Philistia but in verse 8 it's actually Philistia who ultimately shouts triumph after they have been brought over to the Lord's service. So what verses 4 through 8 do as it says, God has already told us about a plan to save from among all the nations he has enemies in the meantime, but he always has them right where he wants them because he's always carrying out his purposes.

So, we are to do the part that he has assigned to us in the place that he has assigned to us. And the time that he is assigned to us and take our joy in belonging to Him, and knowing that he is gathering others who belong to him, even from among our enemies and that those whom he doesn't gather.

He destroys Over whom is Philistia shouting and triumph in verse 8. Well it's those whom the Lord is saving out of list yet shining over the rest of Philistia and over the rest of those enemies. Who ultimately don't end up convert it. That. At the end of the day, it's not all of these different places against each other.

It's all who are Gods against all those who are not his right. There's only you know you look at Revelation for instance which gives us and I know that that it's apocalyptic literature. And yet what he communicates there in the two great armies one with Satan and the beasts and so forth and one led by Christ and both armies have members from all the nations in them.

That's kind of what we have here. So there's a reminder of how small and temporary are. Circumstances are and how great and permanent God's purposes. Are that he's accomplishing through all of those circumstances. It's very helpful to get our lives put into perspective and it's especially helpful to know that God sets his banner over us and that in the confusing.

Confounding defeated moments of our life. One of the primary things, he's always doing pulling us back to himself, calling us back to repentance. Turning away from our sin, calling us back to faith trusting in Christ. Calling us back to confidence. Calling us back to know his love for us and to respond with.

Love for him. This kind of back to basics. Regrouping regathering that the banner did for the Warriors in battle. So also the Lord does for us, by means of our troubles. He calls us back to basics, back to our banner back to himself. So divine sovereignty adds pressure to our troubles but it gives purpose to our troubles to which we respond with praise even in our troubles.

So David has this this back to basics moment by regathering to the banner and you can even if you remember the superscript, see the in the history, how this worked. He was fighting war on all these sides. And then he has this back to basic moment and the Lord directs him and he chooses us to attack Edom.

And and that's where we pick up in verse 9, Who will bring me to the strong city, who will lead me to Edom is that not? You owe God who cast us off and you o God? Who did not go out with our armies? Don't fall into the lion.

There are many. Who do You you read of these so-called de-conversion stories which are just people who learned to talk even jellical as a language. But you know, didn't trust in the Lord, something comes upon them. And instead of turning to the Lord, in the midst of it, they decide that if this is so philosophically different, or if this situation is so experientially difficult, sorry.

Did I say different difficult? Then? I'm just gonna give up believing in God. David doesn't do that. David concludes, The only help that he has is the one in his providence. He has to pay. So, David turns to the Lord in the midst of his pain, he says, who will bring me to the strong city, who will lead me to Edom.

Where do I have hope in my current circumstances from the very God? Who has not yet? Going out with us verse 10 and so he calls upon his name. Give us help from trouble for the help of man is useless. They discover that he has helpless and others are unable to help him.

He actually praises God, as His only hope through God, we will do valiantly for. Does, he who shall tread down our enemies? And so the way forward is one of praise. One of saying, we only have help in one place and even though it's the place that is applying the pressure and making the pain worse right now, he is still our only help and our only hope We will praise him.

For his power, will praise him for the certainty of the outcome, despite the difficulty of the present circumstance, little trust in him. You'll look to him. And so divine sovereignty, brings us to praise and the midst of our circumstances. And that praises necessary because without it, like I said, There are those who have what they have falsely called faith and instead of turning to the Lord, in praise, in the midst of a difficulty and saying, only God, could ever help me out of this, which is what Job did too, right?

This is the only God could ever help me out of this. They decide that they're gonna jettison lose, get rid of the idea of God at all. So we must be turned to praise. So that we will retain looking for hope and help and the only place that it can be found and then let's pray.

Our Father in heaven. We thank you that you have reminded us that the by comparison to the eternal weight of glory that Christ has earned for us and into which you are bringing us, are afflictions, are light and momentary. Yet we thank you for a word that take seriously.

The fact that it doesn't feel very light and it doesn't feel very momentary. We thank you that your word never compromises on the truth so that we can hold ferment firmly to the truth and reality of your sovereignty even in the midst of our trouble and grapple wrestle with you.

Help us Lord to take you seriously to wrestle seriously with you, in all of our difficulties. And we pray that you would give us that eternal perspective. That reminds us that we two were enemies, but that you were a saving God, even from among your enemies. And that when you have saved, all those whom you have intended, you destroy the remaining enemies.

So give us hope in you for being saved to belong to you and give us hope in you for being delivered. From those who remain enemies. We do pray O. God that you would turn our attention away from ourselves. But to you that we would have as our focus your greatness and the certainty of your victory that even in our are difficult circumstances, we might give you that praise which directs our hearts to trust in the one who is so praiseworthy as trustworthy Lord.

These are things that our minds and hearts, don't naturally do. And so we pray for the help of your spirit, Pray that he would use your word. Even this portion of your word, through which you have just now, given us to worship you for. We ask it all through Christ who has earned it and who will accomplish it.

Amen.