

Tuesday, July 5, 2022 ▫ Read Psalm 59:1–10

Questions from the Scripture text: In what circumstances was this Psalm written (superscript)? For what four things do v1–2 ask God to do for him, from what four types of people? Who are doing what in v3a–b? What is not the reason for this (v3c–4a)? What verb do v4, 5 use to describe God springing into action? What does v5a call God? Whom is He to punish (v5b, 5c)? How does v6 describe their hostile diligence? How does v7 describe their shameless confidence? How does that go for them (v8)? Whose position is more secure (v9)? What does v10 call God? What will He do?

What hope is there, when enemies have the upper hand? Psalm 59:1–10 looks forward to the opening portion of morning public worship on the coming Lord’s Day. In these ten verses of Holy Scripture, the Holy Spirit teaches us that even when the most malicious enemies seem to have the advantage, God Himself has the only true power.

The danger is real, because the wicked and their wickedness is real, v1–4. You don’t have to transgress (v3c) or be at fault (v4a) in order to be in peril in this fallen world. The wicked are plenty real, plenty numerous, and plenty active. So, we can identify with the four pleas with which the psalmist begins: Deliver! Defend! Deliver! Save! We must not believe the willfully ignorant narrative of our depraved culture that tells us that no one is actually “bad” but just misunderstood or less fortunate. No. This sinful world is full of “enemies” and “workers of iniquity” and “bloodthirsty men.”

But judgment is real because God is real, v5–8. Because God patiently endures vessels prepared for destruction while saving the elect, it may seem as if His judgment is sleeping. But that is not the case of course. When the psalmist cries “Awake!” in v4 and v5, he is asking God to spring into action, according to His identity (“Yahweh, God of hosts, God of Israel”) and His righteous plan: “punish the nations” recognizes that God will avenge not only Saul and company but every sin.

The wicked, however, have suppressed the truth in unrighteousness, trying to pretend God away. They become bold and presumptuous, as indicated by v6’s belching and rhetorical question, “Who hears?”

It would be a great mistake to think that Saul and company have the advantage, for that would be to fail to factor God into the situation. God Who will hold all the wicked from all the nations in derision (v8) will surely punish this wicked little king and his boldly wicked little henchmen. And so it is with all the little, wicked oppressors on earth.

Therefore, strength, defense, and mercy are real for God’s people, v9–10. Because his enemies refuse to acknowledge God, they are sure that David has no strength. But David knows better. He waits upon God, his strength (v9a), God his defense (v9b), God his mercy (steadfast love, v10a). God does more than provide strength, defense, and mercy. He *personally is* the strength, defense, and covenant love of His people. The Psalm begins with the enemies watching David, but the world will end with him looking upon his enemies (end of v10).

God is the ultimate reality, and our interaction with our circumstances must be shaped by the knowledge that we are His and that He will act. This isn’t always calm and quiet. Sometimes, it takes the form of the four agonized cries with which the Psalm began. But this waiting still has confidence and hope in Him.

Into what difficult or unjust situations should you be factoring in the knowledge of God. What has your waiting upon Him looked like? What should it look like?

Sample prayer: O Lord, in a world that thinks it gets away with sin, because it refuses to know You, grant that we would be different and set apart. Make us to know You as our Strength. Make us to know You as our Defense. Make us to know You as our mercy. We wait for You; now come to meet us, we ask through Christ, AMEN!!

Suggested songs: ARP59A “Free Me, My God” or TPH59 “O Save Me from My Foes”

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(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 via hopewellarp.org)

Psalm 59 versus 1 through 10. These are God’s words to the chief musician. Set to do not destroy a mid-tom of David. When Saul sent men and they watched the house in order to kill him deliver me from my enemies.

Oh my god. Defend me from those who rise up against me, Deliver me from the workers of iniquity and save me from bloodthirsty men. For look, they lie in wait for my life, the mighty gather against me, not for my transgression, or for my sin. Oh, you always they run and prepare themselves through?

No fault of mine awake to help me. And behold you therefore, oh Yahweh God of hosts, the God of Israel awake to punish all the nations. Do not be immersible to any wicked. Transgressors that evening, they return. They growl like a dog and go all around the city. Indeed.

They belt with their mouth swords are in their lips for they say, oh, here’s but you Yahweh shall laugh at them. You shall have all the nations in derision? I will wait for you. Oh, you his strength for God, as mine defense. My god of mercy. Shall come to meet me.

God shall let me see my desire on my enemies so far. The reading of God’s inspired and inerrant worked.

Sometimes the wicked think themselves. Pretty big and strong and unopposable.

These certainly do the belching in verse 7 is maybe a burp. Like we talk about belching but more like just the kind of speech that you pour out you feel completely unaccountable and brash and bold or hopefully not you that the wicked pours out like that. For they say, in verse 7, who hears?

But David in the midst of his trouble, and it is real trouble in the midst of his trouble. He is able to zoom out and the bad guys, the wicked men, who look pretty

big in his situation if you keep zooming out. They keep getting smaller and smaller. Do you know who never gets smaller?

No matter how far you zoom out God. God doesn't just have this tiny little peon of a man who thinks he's so big but you know the the animated voice for for him when you zoom out would start to become. He says, for they say you years, Is it tiny.

Little nothing compared to the living. God. So we zooms out and space and he zooms out in time. He remembers the day of judgment when God will punish all the nations. When as the end of verse 10 says God shall let him look on his enemies. And you know, our translators have added, see my desire but the idea is they are watching his house to kill him now while he's gonna watch them or look upon them later and the tables will have been completely turned.

Now, that doesn't mean that David's trouble isn't real, and his distress isn't great. It is, I mean, the Psalm begins with four urgent cries deliver me. Defend me deliver me. Save me. And it doesn't mean that the evil of the wicked isn't real either. It is the four cries are matched with for descriptions of those from whom.

He needs to be delivered, his enemies who rise up against him workers of iniquity, bloodthirsty men, those things are real, but the point is so is God. And so is the infinite difference between the strength and success of God, and the impotence and failure of the wicked. And so God does laugh and hold them in duration what we must do therefore, is not make the same mistake.

The wicked do However, distressful, our situation, however, wicked, they are, we must not make the mistake of thinking that no one hears or thinking that they are so powerful that they cannot be overcome or stopped. No, the wicked are running and preparing themselves for us for but they're not the ones who ultimately arrive, whatever they are able to do.

In the meantime, verse 10. My God of mercy. I God of steadfast love. I god of covenant love shall come to meet me for. He is my defense.

Yeah. Sorry, I forgot check what I had written. Make sure I covered it all. The danger is real, but God is real. And the judgment is real. And even though the judgment isn't yet, God is with us and observing and laughing at them and so him our strength. Oh, that's why I didn't see it here.

Good thing. I checked the book in in the Hebrew. That's God. My strength. God my defense. God my mercy or God, my steadfast love in verse 9 and the first first half of verse 10. So, our strength and defense, and mercy and mercy are real because they're not just things that God provides for us.

There are things that God is for us. He is our defense. He is our covenant love. He is our strength and he has given himself to be those things. We know much more and much more detail. Now in Christ, who has poured out his spirit. And so here's ours and his son and he is ours in his spirit to apply his son to us and ministers our knowledge of the Father and of the Son.

We have not been left as orphans, but by the spirit, the Father, and the Son of come and made their home with us, wonderful thing that we ought not to have missed and praise God. Now, we haven't. So, your troubles are real often, they're smaller than you. Think they are David's were pretty big comparatively But when we tell you to trust in the Lord, to remember Him to remember how things end, we're not saying that we think you're troubles are small, they might be what we're saying is However, big, they are.

If God himself is your strength and your defense and your mercy, then your strength, defense, and mercy are real, and they are sure. And you need to remember them. Lest you make the same mistake that these arrogant Belchers do and verse 7, and let's pray. Father, we thank you for your word which takes the moment and troubles the problems of our lives and puts them in the context of all both creation, all of time.

And even puts them in context of you who are outside and above and greater, then all of creation and all of time, help us O Lord to be remembering of you and to know that you are remembering to us, stir up our faith towards you to know our fellowship with you and how you have made yourself.

Ours make us to know you as our strength. Make us to know you as our defense that we would fear. Nothing make us to know you as our mercy that we would have the sweetness of that mercy. And every difficult situation for. We ask it in the name, in which you have made yourself, all these things to us, even the name of Jesus.

Amen.