

Tuesday, August 2, 2022 • Read Psalm 62

Questions from the Scripture text: Into whose hand was this Psalm committed (superscript)? Who penned it? What is his soul doing (v1a)? For Whom? Why—what comes from Him (v1b)? What two things is God for him (v2a)? Who else is David's rock and salvation? What third thing is God for him (v2b)? What does this guarantee for David (v2c)? Whom is v3b addressing? What does v3a ask them? What will happen to them (v3b)? What is their condition (v3c)? What are they consulting to do (v4a)? In what do they delight (v4b)? What is their mouth doing (v4c)? But what are they doing inwardly (v4d)? Now whom does David address (v5a)? What does he tell it to do? In whom else does he hope? How much of v2 is repeated in v6? What four things does v7 add to this? Now whom does David address in v8? What does he tell them to do? When? What does "trusting" in God do with its heart (v8b)? How does v8c pick up from v7c? Now to whom does it apply? What men are what in v9a? But what about men of high degree (v9b)? And what if all of them are taken together (v9c-d)? In what three other things might men be tempted to trust instead of trusting in God (v10)? Who has spoken (v11a)? How does v11b express that David has heard this corroborated? What is this sure truth (v11c)? What else belongs to God (v12b)? According to what does God reward men (v12b)?

Where can we find hope, when false friends continually attack us? Psalm 62 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 **with God Himself as our refuge, we have a power on our side that will not only save us from all attack, but even protect us in the day of judgment**.

One of the ways that we see the thoughts of this Psalm organized is according to whom David is addressing: all (v1-2); his attackers (v3); his own soul (v4-7), the congregation of believers (v8-11), and to God Himself (v12).

To all, v1-2. These verses establish the tone for the Psalm as a whole. Only God can save (v1b), and only God is such a rock/salvation/fortress (v2a-b) as can guarantee security (v2c). So, David keeps his soul silent for God. And God alone

To his attackers, v3. This may be scolding, or considering v3c, he may actually be doing his attackers a real kindness in contrast to their false ones. Apparently, his attackers are his close advisers (v4a) who are blessing him with their mouth (v4b). They look good (like a wall or a fence, v3c). But they cannot be trusted, because their counsel is aimed at bringing him down (v4a), and their hearts are against him (v4d). One of the ways David has grown to appreciate how strong a defense the Lord is for him has been through the realization of how he cannot rely on them! Since he is waiting for God, v3b is not a threat but a warning or even a pleading.

To his own soul, v4-7. The switch to third-person in v4 lets us know that he's already begun the self-address that becomes clear in v5. Human advisers are supposed to help, but v6 now repeats v2. Often, we already know something, but we need to address ourselves with it and affect ourselves with it. This habit of meditating upon the Word, to drive it home to ourselves and soak it into the control center of our being, is a vital part of the Christian life. It is vital that we develop the habit and skill of godly self-talk!

To the congregation of believers, v8-11. We know that this is believers because of the "for us" in v8. "You people" is also most commonly for the people of God. Just as this song was delivered to the priest who led the ordained priestly singers, so also it has been prepared for believers throughout the ages to sing, making these words of Christ dwell richly in our hearts (cf. Col 3:16), by which He fills us with His Spirit (cf. Eph 5:18-19).

What he has done for his soul, he also does for others. One of our callings is to admonish one another with these songs. One of the reasons that God has caused His truth both to be recorded by apostles, prophets, and evangelists, as well as proclaimed and taught to us by pastor-teachers (cf. Eph 4:11) is so that we will be theologically prepared (cf. Eph 4:12-14) to speak the truth in love to one another (cf. Eph 4:15). Not only do we do this by the Psalms, but in this particular Psalm, David himself models it. Now, his great Son even does so in our worship (cf. Heb 2:12).

v9 reminds us that the greatest of men have no more inherent substance or power than the least. In fact, all of them taken together are a vapor. Man's help is useless. And if we try to rest upon ourselves, we may end up condemning ourselves like v3 taught about David's attackers. We could end up oppressing (v10a) or robbing (v10b) to acquire riches that won't come through for us anyway (v10c-d). The only one with real power is God (v11).

To God Himself, v12. Having dealt with the trouble before him, what about the greatest trouble—the day of judgment? God's covenant love ("mercy" in v12a) gives us safety in that, too. We deserve Hell, but if we do things that are truly (though imperfectly) good, then we have been carried to do them by grace that first gave us faith in Christ, through which we have been forgiven—defended from God's wrath, and made objects of His blessing and reward. (cf. Rom 2:6-11; <http://bit.ly/romans26>).

Why shouldn't your heart count on men? Why can it count on God? Whom do you need to tell this?

Sample prayer: O Lord, You are our rock, salvation, fortress, glory, strength, and refuge! Other men cannot be our hope, much less we ourselves. Grant that Your Spirit would write this on our hearts and help us to meditate upon it and live it out through Jesus Christ, in whose Name we ask it, AMEN!

Suggested songs: ARP62A "My Soul Finds Rest in God Alone" or TPH62A "My Soul in Silence Waits for God"

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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 62. These are the words of God to the chief musician to judge youth in Psalm of David, truly my soul silently waits for God, from him, comes my salvation, He only is my rock and my salvation. He is my defense. I shall not be greatly moved. How long will you attack a man?

You shall be slain all of you like a leaning wall and the tottering fence, they only consult to cast him down from his high position. They delight in lies. They blast with their mouth that they curse inwardly. My soul. Wait, silently forgot alone for my expectation. Is from him.

He only is my rock and my salvation. He is my defense. I'm not removed and God is my salvation. And my glory, the rock of my strength that my refuge is. God Trust in him at all times. You people pour out your heart before him. God is a refuge for us.

Silah, Surely men of low degree. Are a vapor men of high degree are a lie. If they are weighed on the scales, they are all together lighter than a vapor Do. Not trust in oppression nor vainly hope and robbery. If riches increased do not set your heart on them, God has spoken.

Once twice, I have heard this. That power belongs to God Also to you O. Lord belongs mercy for your render to each one according to his work so far, the reading of God's inspired and an Aaron tort

The situation in Psalm 62. As apparently that those who were supposed to be David's inner council or has advisors were seeking for an opportunity to bring him down. We see that from verse 4 where it says, they only consult and it's a language that is used for his advisors to cast him down from his high position.

And he does talk about them blessing with their mouth while they first inwardly and verse 4. But this was a situation that God used to remind David, that his hope could only be in God. Now, you my dear children have been given many blessings by God in your relationships.

First of all, you've been godly parent. You've been given godly parents. You are. Your parents are not perfect as none on earth are but we have the knowledge of God and the gospel. And we love you. And there are some of the marks of the fruit of the Spirit and are interaction with you.

And we would to go out that we had more of them. But having good parents, or having brothers and sisters, who profess faith? And are seeking to walk with the Lord grow in grace and each of you helping the others, walk with the Lord day by day, and grow in the grace and the knowledge of Jesus Christ.

As you seek to do and you could really do, you know what to God, that you sought to do so more. And that you did some more and yet having brothers and sisters in the home who know God and help you to know. God, this is not something to be hoped in.

You have a good church congregation and which you have the Hebrews 6 general experience where or tasting of the heavenly gift and what it's like to be in a place and among the people among them, the Holy Spirit is working. This is a great blessing but it's not to be hoped and and one of the things that David learned and the by having those who were supposed to be his inter council, those who are supposed to be as good advisors, and realizing that they could not be relied upon and that some of them even hated him and wanted him to bring him down.

One of the things you realized that God alone is that, God alone could be His hope, got a loan. Could be his refuge. And quite alone could be his strength And so he gives us as it were the thesis statement of Psalm 62 in the first two, two verses, truly my soul silently waits for God.

And you can see that the word waits there as an attack from the English as an actually. There. Here, when he gets to talking to his soul in verse 5, he's going to give it a command to wait. But here he's just says my soul is silent for God.

In other words, My soul does not is not quick to rest upon what appears to be help from man, or what appears to be a comfortable or easier. Or more stable or secure circumstance, men are to see deceitful. And even those who aren't intentionally, deceitful are weak, and unreliable.

And even those who are more steady and reliable die, man, cannot be relied upon circumstances change quickly in the Providence of God and in a fallen world, a circumstance that feels secure or comfortable or pleasant or safe. May very quickly change. It is not to be relied upon. And so his soul is silent for God.

From him, is salvation is His salvation. And then he only was my rock, my salvation. My defense, I shall not be greatly shaken because God is the one upon whom my life. So that's the thesis statement and now he addresses different parties. He addresses, First of all his attackers in verses 3 and 4.

And then he says my soul, it addresses his own soul, and versus five to seven. And then he addresses the people of God and verses 8 through 11 and then he addresses God himself. And in each of these addresses, he's making application of the fact that God alone is a help that God alone is a refuge that God alone is a hope.

And so the ones who are attacking him, their behaving in a way that is not hoping in God. One does not hope in God and then willingly intentionally persist in sin against God. You cannot say I'm hoping in God to be my refuge while you willingly intentionally persist and disobeying him because to do.

So is to provoke God, and if he's your hope, then you're not provoking him. You wouldn't you wouldn't wish to provoke him. And one of the things that he does as he brings us to faith, as he makes us realize that our sin is provoking him, it's one of the things Sophia's.

Still learning how horrible sin is and how it provokes, the living God. And and how it deserves hell and would turn him against us forever and ever, except for in Jesus Christ. And so as he brings us to faith, He makes us to realize that our sin provokes him, so that we will run to Jesus in whom alone is safety from the wrath that we deserve.

But after he has brought us to faith in Christ and we're glad that Jesus has saved us, then we want to please him whatever spawned to him, who has loved us by loving him but the attackers aren't doing that. They're blessing with their mouth while they curse inwardly. Why?

Because they don't care what God sees. They care what man sees. So they blessed with their mouth. They do. What seeing what they think other people can see and will approve of. But in there in our hearts they are their own God or rather their slaves, to their sin and so David actually gives them a warning.

How long will you attack a man? You shall be slaying. All of you like a leaning wall and a tottering fence. Isn't that a good contrast? A strong contrast to God, the refuge the rock, the tower, the fortress, and then you've got something that is supposed to be a wall but it's leaning Remember.

And first Kings 20 that didn't work out very well for 27,000 Aramance to be behind a leaning wall. That God made to fall on them or a tottering fence. Offensive that falls over. Isn't much use for keeping things out or keeping things in, I guess. And so this false life that they're living hoping in themselves hoping in their wits hoping in oppression and so forth.

These That will not hold up. And says, how long will you attack a man? You shall be slaying. All of you Knowing that God will take vengeance for us. Actually enables us to love and to pity our enemies to appeal to them, on behalf of God, to be reconciled to God, that they would, that they would see.

And know that God made him who knew no sin to be sin so that those who trust in. Jesus Christ are made the righteousness of God in Jesus Christ and so we may even love and evangelize our enemies. The second person he addressed or the second party. He addresses is his own soul.

Why? Well because often we know things theologically that are not living according to that knowledge. It's like in the Catechism this week that First Commandment requires us not just to know that God is the only true God in our God. But to acknowledge that God, is the only true God in our God to live in relationship with Him.

And so often our souls are not doing what our intellect knows that they should do. So in Psalm 42, why are you cast down on my soul? Oh, now in God or Psalm 103 bless the Lord O my soul. Don't forget his benefits and now in Psalm 62 my soul.

Wait, silently forgot alone. You see this godly self-talk? That's taking the word of God and addressing your own soul with it. Affecting yourself with the truth that God teaches you in the Word. This is a big part of the Christian life. This is a big part of the believing life, those who realize that they are physically out of shape and therefore their bodies are unable to do what they want to do in life.

They start to discipline their bodies and make their bodies do things. And the more they do it, the healthier their bodies, get the more useful, their bodies, get your soul has functions. Similarly, when your soul is out of shape and flabby and just barely reacting to or surviving, what happens mentally and emotionally and spiritually, You realize that your soul needs discipline, You need to make it do things.

You need to take the Word of God and address yourself with it is a my soul, Wait, silently forgot alone and the more we exercise, our souls in the truth of God and make our souls do the right thing, the more fit, our souls become. And the more as we go through life, the Word of God is forming how we habitually respond.

And when we need to respond in a situation, we're more able to like the fit man who ends up in a difficult physical situation. He can respond with the flabby man and a difficult physical situation. He might know that he needs to respond and be physically unable. And so this this godly self-talk, this Bible self-talk affecting ourselves with the truth and disciplining our souls.

That's something that the Lord teaches us to do in Scripture. And so the second party hairdressers is actually himself. My soul. Wait, silently forgot alone For my expectations from him. He only is my rock and my salvation. He is my defense, I shall not be moved. And got is my salvation and my glory, the rock of my strength.

And my refuge isn't is in God. And so the the place of the most concentrated and repetitive identification and remembrance of all the things that God is for the believer is actually in his address to himself. And so you see that habit that piling up of things that disciplining of his own soul.

Now he turns from addressing himself because there's other people and he's functioning here as a king and so he has a duty to the people as a king and he's functioning here as a prophet. He's writing a psalm and he's writing a Psalm to be put into the hands of the chief musician.

Who is a priest and is going to need. So he's a prophet who addresses? David is a prophet of addresses, the people of God, the chief musician into his hands. He's committing this as a priest is going to lead the people of God and worship and also David as king over them.

And so, when you have responsibilities to others, and we all have responsibilities to others. Even if you're not an authority, you're still one of those joints. One of those members of the body, We all speaking the truth to one another in love, the fusions 4. And so we do like, Matthew chapter, blue, chapter, 7, Matthew 7.

And what we do like Romans to 17 through 24. Like we've heard about yesterday, We instruct ourselves first instruct others, We examine ourselves first so that we can examine others. And when we've been addressing and ourselves and meditating upon wonderful truth about God, we also want to help one another and remind one another that God is a refuge.

And so he turns from addressing himself in verse 5, my soul. Wait, silently forgot alone to the people of God in verses 8 through 11. He says, trust in him at all times. You people pour out your heart before him. Okay. So trusting in him doesn't mean that you're never troubled.

It means, you know, where to take those troubles trusting in him is not Gretchen your teeth and clenching your fists. And saying I can get through this trusting and hidden is getting through it by pouring out your heart, to him by having him as your refuge. And he reminds them first in verse 9, that there's no hope in others.

And then in verse 10, that there's no hope in ourselves men of low degree are a vapor, Everyone knows that. Yeah. The The wealthy man doesn't ask the homeless guy for a lot. Well, maybe he would if he was being snarky but men of low degree are a vapor.

Well, what about men of high degree verse 9? While they are also a lie. If they are weighed on the scales, they are all together lighter than a vapor. All the help that man can give you as nothing. The word vapor here is like smoke or the morning mist that burns off quickly with the sunshine.

It's like trying to eat cotton candy. There's nothing actually there but it's not just others who aren't a help or a hope ourselves are not a help, or a hope or what we have. If riches increased do not set your heart on them, even worse. If you're hoping in yourself, then you're going to be led into sin because you're going to try to manipulate or force situations by brute strength.

This is don't trust an oppression or you're going to steal our vanelly open robbery. If rich is increased do not set your heart on them. First of all, the richest can fly away. Second of all trusting in them leads us into sin because then instead of trusting in God and using money the way he says, we trust in the riches and we serve, whatever else or we do anything else we can in order to get the money and then money is your God.

You or power or control which is called is your hope. It leads you easily into others. Say So he addresses his enemies. He dresses his own soul. He addresses. Oh we're not done addressing the people of God. Verse 11, God has spoken once twice. I have heard this power belongs to God of God says it.

Once that's all you need. But he says, not only does the word of God, say that power belongs to God alone, but his other experience twice. I have heard this. There's experience corroborates in. He has had corroborated in his experience with the Word of God says. Power belongs to God alone, Many people have lived lives and been through situations that have affirmed.

That others cannot be your hope and help that have a firm. You yourself and your current circumstances cannot be or open help. So if God says it, then it's been the universal experience of man. Then we need to recognize that and have it driven home to us trust in him only.

And of course the last part. He addresses is the Lord also to you. O. Lord belongs. Mercy for your render to each one. According to his work, That means he's saying at the end of this home, he actually treats different people differently. Now that is a mercy because we all deserve hell.

But the fact that God rewards some shows that in his steadfast law, he provides atonement. It rides. Atonement for all of our sin which means He provides atonement to even for the best things that we do. Because the best things that we do have sin in them for a believer, the best things that you do have good in them, that is from Jesus, In addition to the sin in them, that is from our flesh.

And God having a toned for our sin and the Lord Jesus Christ rewards that good. That Jesus has produced in us for the sake of Christ and he makes a difference. There's a distinction. The biblical doctrine of rewards for good. Works is very important. It is not in conflict with justification by grace alone, through faith alone.

And it is not in conflict with the fact that all of our best deeds and this world have some sin in all that it shows or what it does show is that the Lord is merciful that he shows saving love that he shows steadfast love. And so he turns to the Lord after realizing that not only is there, no help in others and there's no help in himself and that everything he does deserves wrath and he realizes that God is not when a pour out wrath on him and even God is going to reward him.

His experience is going to be very different than those attackers who were slain back in verse 4. That's always says also to you O. Lord belongs mercy for you. Rendered to each one according to his work. So it's a great blessing when God brings us into or through circumstances in which we realize that there is no help or hope in man or in ourselves.

But only in God, Not only because it sends us to rest upon God alone, as our opened out. But because it makes us realize that the rewards that we receive are all of grace. He's a merciful God who attends for our sin and that he is bringing us on the basis of Christ into Everlasting.

Blessedness, let's pray. We, thank you, Lord, for this Psalm. We thank you for how it changes. Our perspective on difficult situations, pray that you would help us by your spirit to do what we have seen modeled here, even to affect our own souls with the truth, from your word to meditate upon your word, so grant that we ask him Jesus name, Amen.