

Psalms 62

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Preacher: Paul Levy

[0 : 00] So Psalm 62, and so I think Psalm 61, 62, 63 are a little unit. I've really enjoyed studying the two Psalms over the last couple of weeks.

! How many years of our lives are spent waiting? The average Britain spends 653 hours of their life waiting for trains.

The average Britain spends six months of their life waiting in line. The average Britain spends 20 weeks of their life waiting to speak to an operator on the phone.

Maybe you can identify with a couple of these. We've been talking today about waiting times for operations, waiting times for appointments in the hospital.

Maybe you're waiting now for medical tests. Maybe you're waiting for a diagnosis. Maybe you're waiting for children. And the Christian life is often one of waiting. And waiting, I think, surely it implies as if being in a difficult place, needing help.

[1 : 14] Help that doesn't come when we need it. God has given us a book in the middle of the Bible that speaks so often about waiting.

Psalms are full of waiting for the Lord. But when the Bible speaks about waiting, it's not speaking of a passive, idle waiting. Simply waiting passively for something to happen to us.

Rather, as we are going to see tonight, it's an active waiting on our Heavenly Father to do for us what he determines is best. In his good time. And so David says in the first verse of Psalm 62, For God alone, my soul waits alone.

My soul waits in silence. From him comes my salvation. And four things, four C's. First is you'll see there's a commitment in one and two. And then you'll see a conflict in three and four.

And then you'll see a command in five to eight. And you'll see a contrast in nine to twelve. Isn't that great? A commitment, conflict, command, contrast.

[2 : 28] So let's begin with the commitment. The commitment is what? It is, isn't it, to wait for God. For God alone, my soul waits in silence.

From him comes my salvation. He alone is my rock and my salvation. My fortress, I shall not be greatly shaken. And so what is this waiting that David mentions here?

I don't want to say to you, it is a patient expectation that God will meet all our needs. According to his perfect will. It is a patient expectation that God will meet all our needs according to his perfect will.

That is to say, it is a humble surrendering and submitting of our plans to his. It is a joyful acceptance that God and not us is sovereign over our lives.

Like a servant submits to his master. Like a child submits to his father. And notice it is a silent waiting. He says, my soul silently waits for God.

[3 : 38] It's a really rare word, that Hebrew word. It only occurs four times in all of them in the book of Psalms. And it expresses a restful stillness of soul.

It is a resignation and before the will of God. It is a quietness of mind and heart. Particularly in the presence of something that's perplexing or fearful circumstances.

The opposite of a soul that waits in silence. It's an agitated mind.

It's an agitated mind. It's a worry, a fear, a perplexity of what's to come. But here, this soul that waits in silence.

It is the soul's expression of the peace of God which transcends all understanding. And it guards our hearts and our minds in Christ Jesus, Philipians 4.

[4 : 36] So it's a sign of waiting. And it is a commitment. And this waiting that David mentions here, it's beautifully illustrated in Psalm 131. So as you remember, in that short little psalm, David says, Surely I have stilled and quieted my soul like a weaned child with his mother.

And that's the same basic idea that you find in Psalm 62. The psalmist says, I have made a decision. I have made a commitment. And it is a commitment to be quiet in my heart in the face of adversity.

In other words, the psalmist does not allow his circumstances to dictate the terms. He doesn't allow his circumstances to dictate the state of his mind and his heart.

Because he knows that God is above and God is over those circumstances. And indeed, God has sent them in his good and mysterious plan.

And so we might say this evening that this waiting is the triumph of faith over circumstances. It doesn't deny the pain.

[5 : 47] It doesn't deny the mysteriousness. But it affirms that God is sovereign over them. And God is worthy of our complete trust nonetheless and commitment.

And so it's a conscious decision. It is a step of faith that we are being called by David to make. The believer who waits silently is a man or a woman or a boy or a girl who lives by faith.

And so let me ask you, do you know anything of that? Have you come into those circumstances which have demanded a commitment of faith? I'm going to trust you, Lord. And I'm going to wait silently.

And I'm going to silence my agitated heart. Because that is what we're being called to do. You can ask under this heading, well, why this waiting?

Why should you wait upon God? And David gives you a couple of reasons. For one thing, you should wait for God because of what God gives to you. Can you see that in verse 1? What does God give to you there? He gives you salvation.

[6 : 50] My soul waits for God. Which God? Well, the God from whom comes my salvation. That's what he says. It certainly includes our salvation of soul.

It includes our being declared right with God through Christ's righteous work, justification. But I think in the context of this psalm, it refers to deliverance.

It's a deliverance from present trouble and distress. That is to say, salvation. From the particular trials that David is facing. And not only does David bring salvation from that trial, but also from a troubled mind.

And the anxiety that comes with that. Of course, I trust that we love God because of what he gives us. We love God because of the salvation that he gives to us.

But I hope we can do more than that tonight. I hope we can love God not only for what we get from him. But I hope we love God because of who he is.

[7 : 58] What he is in himself. And that's the other reason why we should wait upon God. For what he is for you in himself. Look at verse 2. David says, David actually describes, doesn't he, in the character of God.

What is God like? Remember last week, Psalm 61. He's my rock. A rock provides shelter. It's something firm and solid. It's immovable. It suggests a firm footing and a foundation.

So when our feet feel as if they're going to sink into the quicksand of life. God the rock provides a place of refuge for the troubled believer.

And God is himself a rock. He also is my salvation. Now, notice the difference between verses 1 and 2. Not only is God the giver.

Not only is God the bestower of salvation, verse 1. But he embodies salvation, verse 2. He is salvation itself.

[9 : 09] So one commentator says, The being on whom he waits. The loving person in whom he trusts. The God whose arms compass about him. Is to him all that is comprehended in that great word salvation.

Let me try and explain that. Salvation is not some kind of commodity that God gives to you. In the gospel, the Bible's message is this.

That God gives to you himself. He gives to you himself. He is the embodiment of salvation. And he also says, He is my defense.

He's my fortress. Literally, he's a stronghold. Metaphorically, God is a place of refuge and defense. He's the first port of call. He's the place where you run to when you're in trouble.

So what is this waiting? Why this waiting? What are the results of this waiting? David says, Because I'm waiting upon God, who is all these things, I shall not be greatly shaken.

[10:19] I really like that. David is a realist. David is a realist about life. He's a realist about the world in which we live. And he realizes that there will be trouble on life's journey.

We live in a fallen world. There is sickness. There is disappointed hopes. There are temptations. There is bereavement. There is depression. There is strife. There is a thousand other enemies in life.

And they will conspire to shake David. And they shake you and they shake me. And they will try to move us from our secure position with God.

But he says, Because God is my rock, I will not be greatly shaken. I will not be greatly shaken. I will not be greatly shaken.

His faith, well, it may be shaken, yes. And David and I and you may endure great sorrow and trials, but we will not be greatly moved. And the word greatly is really important.

[11:26] David will not lose his salvation. He is safe. He may be shaken. He may be moved, but not greatly shaken. He may be struck down, but not completely overthrown.

None of us, none of us can escape suffering. None of us can escape calamity. Holy in this life. But we can be assured that ultimately we will be secure.

That ultimately we shall be safe at last in that eternal world. And you will face trouble, but ultimately in the end you will be saved. And so do you have that confidence this evening that you are waiting for the Lord, that your commitment, that you have determined in yourself not to let your circumstances dictate terms to your faith, but rather let your faith dictate terms to your circumstances.

Waiting silently for the Lord who is your rock. That's the commitment. So secondly, verses three and four, there's a conflict. There's the conflict. And David reveals to us the specific trial from which he seeks salvation.

He's facing a great conflict. He's under attack and he says this, how long will all of you attack a man to batter him? Like a leaning wall, like a tottering fence, they only plan to thrust him down from his high position.

[12:51] They take pleasure in falsehood. They bless with their mouths, but inwardly they curse. It's the psalmist himself, isn't it?

Verse three, how long, how long a man will you batter him? Like a leaning wall, like a tottering fence. Enemies are attacking him in his weakness.

Maybe something that you've experienced. You feel like a wall that's about to collapse emotionally, physically, spiritually. We had a fence outside of our house that was blowing in the wind for years and then one night we came out and it's kind of tottered and then the next day it was lying on the floor.

You know what that's like. You maybe feel like that. You're ready to topple over. So just note the comparison. Don't you with God?

So verses one and two, what is God like? God is solid. God is impregnable. God is like a stone fortress. That's verse two. Verse three, David's like a leaning fence ready to topple over.

[14:05] And this metaphor raises questions for us. One thing we should ask is who exactly is being attacked in this psalm? You say, well, of course, it's obvious it's David, isn't it? David is that man who's been dignified with high office.

Verse four. David, we know, he is the one who is God's anointed one and he is the king of Israel. He's the leader of God's people. He's the shepherd of the flock. And we know, don't we, that David was ruthlessly hunted down by Absalom and by Saul.

And his high position made him a high profile. He was an easy target to attack. But we need to understand that David's intention and the Holy Spirit's intention in writing Psalm 62 is that here is a picture of David's greatest son, the Lord Jesus.

Jesus experienced attack. He too is in view here. Jesus is the man of high position, isn't he? He is the anointed one of God.

He is the king of kings, the king of God's people. He is the shepherd of the flock. He is the firstborn, the only begotten son of God who set aside his glory, who did not consider equality with God something to be grasped, but made himself a thing, taking the very nature of a servant.

[15:26] He humbled himself and became obedient to death, even death on a cross. And so think about that for a moment. He who is the Lord, our rock, Jesus Christ, became, verse three, a leaning wall, a tottering fence.

And I think that opens our minds and it widens our eyes and it inflames our hearts when we think of the Lord Jesus all through his life, enduring the withering attacks again and again and again. Satan trying to cast him down from his high position. Whether it's tempting him to throw himself off the pinnacle of the temple or whether it's through the Pharisees and the Sadducees trying to trip him up and have him arrested or ultimately stumbling under the weight of the cross for which he is shortly to be nailed.

And Jesus experiences, isn't it, throughout his life, from his birth, attack after attack after attack.

And of course, you too, as those who are in Christ, have experienced attack.

You are attacked by the world, the flesh, and the devil. And why are Christians attacked? They are attacked because they are in Jesus. They are Jesus' body.

[16:48] And so the man of high position, the Lord Jesus, the world, the flesh, and the devil, they hate Jesus. But the blows land on you because Christ's body is afflicted because of its head.

Jesus says, doesn't he, if they hated me, they're going to hate you. And so who is being attacked here? So first of all, it is David, it is the Lord Jesus Christ, and it is his people.

We're all here. And we ask, well, what are the attackers like? Because it's quite a lengthy description, isn't it? What are they like? We want to know our enemy, we want to know the tactics so that we'll be better equipped to deal with them.

And David gives characteristics. He says, your attackers are persistent. How long? How long will you attack a man? That implies that the attacks have been happening, haven't they, for some considerable time.

The believer has little rest from his attacks, from Satan and his allies. They never rest. And the attackers are deliberate.

[17:56] It says, they consult, don't they? Verse four, they only plan, they get together a plan to cast him down from his high position. That is, they've got this one goal in mind, this key word.

Only. They only plan to thrust him down from his high position. The devil has one aim, to drag you down.

So if you are trusting in the Lord Jesus Christ tonight, you have a high position, don't you? You are a son or a daughter of the living God. God. And he cannot topple you of your high position of salvation.

He can't do that. You're secure in Christ, but he can successfully cast down your heart, can't he?

And Satan can, cannot rob you of your crown, but he can rob you of your conscience.

He can drag you into sin. He cannot take away your righteousness wonderfully, but he can ruin your reputation.

[19:06] He cannot deprive you of Jesus, but he can deprive you of your joy. And the attackers are deliberate. But just note, the attackers are our ally, don't they? He says, they consult.

They only plan to cast him down. They work together. David experienced that, didn't he? Absalom conspired with others. Jesus experienced that. Judas and the Pharisees conspiring together to put him to death.

You experienced that. And so don't you find in your Christian experience that your flesh, that is your sinful nature, your natural sinful desires, and the world and the devil, they work together.

So let's say that there's a sin that you particularly struggle with, and you feel like saying, how long will this sin attack me?

It won't go away. How long this thing that I struggle with am I going to have to struggle with? And all the world conspires with your natural fleshly desires.

[20:08] And if you commit that sin, then for good measure the devil throws in those fiery darts. He says to you, go on, go ahead, go ahead. Act upon that temptation. And like David's enemies here, they often wait, don't they, until you're at your weakest.

They wait until you are like a leaning wall or a tottering fence. isn't that your experience? How do people fall into grave sin?

The devil waits until you're overworked, until you're stressed, until you're sleep deprived, until you're feeling sorry for yourself. That's the big one. And that is when he comes.

He comes, and when the allies come together, you're ripe, you're a leaning wall or a tottering fence, and that's when they conspire to bring you down from your high position.

They are allied together, and your attackers, also just notice here, they are deceitful, they delight in lies, they take pleasure in falsehood. Jesus faced that to the Pharisees, he said to them, you are

just like your father, the devil, the father of lies.

[21 : 20] And that's why we stand, we stand by the word of truth, which exposes the lies, it exposes the world's publicity machine, and it says your attackers are flatterers.

Look at the end of verse four, they bless their mouths, but inwardly they curse. An all-out attack, on a tottering fence is one tactic, isn't it?

But another subtle way, more subtle ways, is that of flattery. And so Satan, he presents the bait, but he hides the hook. You know the advertising campaigns, you know the slogans, in fact, I'm sorry, I date, L'Oreal, the shampoos, it used to be that their slogan was because you're worth it.

Do you remember that? Because you deserve it, you've earned it, because you're thin and beautiful. It's flattery, but we listen to it, don't we?

That's how advertising works. The world constantly tries to flatter you into a sense of entitlement, rather than dependence upon grace. it says, you can do it. If you work hard enough, you can do it.

[22 : 39] And Jesus says to you, without me, you can do nothing. David says, your enemies, they bless you with their mouth, but inwardly they curse you. And it may well be that someone here this evening feels under sustained attack and there's great conflict.

and you feel like you're under siege and if that is the case, David tells you what to do. He says, flee to the rock. Flee to God, the rock of your salvation.

Shelter under the shadow of this rock. Stand firm on this mighty foundation and you will not be greatly shaken. Commitment conflict. Thirdly, we have a command, don't we? The command is a really obvious one.

Verse 5 to 8, it is wait for God. My soul waits for God alone or my soul wait in silence for my hope is from him.

He alone is my rock and my salvation, my fortress. I shall not be shaken. On God rests my salvation and my glory. My mighty rock, my refuge is God.

[23 : 36] Trust in him at all times, O people. Pour out your heart before him. God is a refuge for us. It's loads of repetition, isn't it? Can you see that? You've got to be able to spot that. He's repeating a lot in 5 to 8 of what he said in 1 to 4.

And if you lay both passages side by side, you'll see there's a subtle progress of thought. Let me show you. Look at verse 1. Let's compare that with verse 5. For God alone, my soul waits in silence.

From him comes my salvation. Now go to verse 5. Look at the parallel. For God alone, O my soul, wait in silence. silence. For my hope is from him.

Can you see the difference? So he moves from the indicative to the imperative. He moves from a commitment to a command.

He takes himself in hand and he commands his own soul. He speaks to himself and he says, wait for God. God. Wait for God in silence. It's a command. And then note, he's not only content for it to be a command for himself, he also turns to other people, doesn't he?

[24 : 50] And he says to them, verse 8, trust in him at all times, your peoples. Pour out your heart before him. There's two things there, aren't there? We are commanded ourselves to wait.

Command yourself to wait for God. That's a basic lesson in Christian living. What do you do when you feel like a tottering fence? When you're attacked and tempted to anxiety and fretfulness like David, you speak to yourself.

And you talk to yourself. Psalm 42, why are you cast down on my soul? And why are you in turmoil within me? Hope in God, for I shall again praise him, my salvation and my God.

It's very embarrassing, isn't it, when people catch you talking to yourself. I find it when I'm in the car. It's embarrassing, isn't it? You talk to yourself and then somebody sees you and waves and you're talking away and then you realise they've seen that.

We know there's something odd about that, isn't there? I remember when I shared with my brothers. I'm eight years younger than they are and we would go to bed at night, well I would go to bed way earlier than they would and I don't know why I'm telling you this, but I would talk to myself and occasionally if my brother was there, he'd wait and then go forwards of laughter and repeat what I'd said.

[26 : 21] I don't know why I have to, yes, we talk to ourselves, don't we? I do, you probably don't, but that's biblical. you've got to talk to yourself.

He confronts his own anxious soul and he commands himself and he exhorts himself. He stirs himself up to hope in God and that's what he's doing here in Psalm 62. He's reinforcing the leaning wall.

He's shoring up the tottering fence and he does that by reminding him this is who God is. And so that's why these verses are a repeat of verses 1 to 2.

Now let me point out something really interesting to you here. Look at the personal pronouns. Can you see that? For God alone, O my soul, wait in silence, for my hope is from him.

He alone is my rock, my salvation, my fortress. I shall not be shaken. On God rests my salvation, my glory, my mighty rock, my refuge is God.

[27 : 25] Trust in him in all times, O people. Do you get the point? What God is, God is for me. What God is, God is for me.

That is wonderful. You may be someone here tonight and you're convinced that there is a God and that there is a God who gives salvation. You're convinced that God is dependable and he is a God who is trustworthy, but is that it?

God is God. What makes you different from the psalmist is that he can say God is all of those things for me. And all his attributes are engaged for my redemption.

God is, God is, as it were, straining every nerve to secure my salvation. We can say that. And so therefore, come what may, I will wait silently for him.

It's why you can say my expectation is for him. He prays to God with the personal pronoun and so he fully expects God will do something about his prayer and answer him. So command yourself to wait for God and you will find that God is totally worth the wait.

[28 : 36] And your expectation will not be disappointed. And the other thing we must do is, verse 8, we must command others to wait. Trust in him at all times so people pour out your heart before him.

God is a refuge for us. I do see the link in verse 7. Verse 7 he says my refuge is in God and then verse 8 he says God is a refuge for us.

It's a kind of personal testimony isn't it? He says therefore this is what God has done for me and so you should trust him too. And you should trust him at all times.

The Christian life is a life of faith. from the beginning to the end. It's a life of faith at all time. The difficult times like David is going through but the prosperous times as well.

And that faith finds a voice when you pour out your heart before him. And so can you just note the contrast? Look in verse 1 for God alone my soul waits in silence.

[29 : 40] Verse 8 pour out your heart before him. And so I said at the start tonight it's not an idle waiting. It's not an idle waiting.

It is a waiting that takes hold of God in prayer. So it's not just saying your prayers. it's pouring out your heart. It's fervent.

It's earnest. It pours oneself out before God. And so if you want to experience the silence of soul of verse 1 and the tranquility of heart in the face of trouble you must not be silent with your mouth.

But you gush forth your deepest needs before God. The word is a pouring out the pitcher of water like I pour out my drink.

It's that you pour out the jug and all the contents are emptied. It's a beautiful picture. If you're somebody tonight and you're not a Christian and people say to me how do I become a Christian?

[30 : 51] I want to say this pour out your heart to God. Tell him everything there is to know. Pour it out. Maybe one of the reasons why we don't wait silently before God is we don't fully empty ourselves of the burden before God.

Morris Roberts says this you need to learn to pray yourself out. To empty the vessel of your heart out fully to God. It's only when we've heeded this command to pour out our hearts to the Lord that then we'll be able to leave the matter with God.

And how often we keep it pent up inside don't we and we wonder why our souls are not silent. And so if we are silent with our mouths in prayer then our souls will not be silent before God.

Last point a commitment a conflict a command and then lastly a contrast look at verse 9 to 12 those of low estate they're but a breath those of higher state a delusion in the balances they go up they're together lighter than breath put no trust in extortion set no vain hopes on robbery if riches increase set not your heart on them once God has spoken twice I've heard this that power belongs to God and that to you O Lord belongs steadfast love for you will render to a man according to his work let me show you something else look at verse 9 the first word of verse 9 should be surely it's really

saying only those only those of low estate verse 9 it's only a vapor that's what I mean they're only a breath that's the first phrase in verse 9 they're only a breath now

I don't know whether you picked it up but as you look back at the psalm the word only should come up again and again and again let me just show you this verse 1 verse 2 verse 4 verse 5 verse 6 verse 9 so let me give it to you literally verse 1 only upon God my soul waits in silence verse 2 only he is my rock and salvation verse 4 only from his high position that they consult against him verse 5 only to God be silent my soul verse 6 only he is my rock and my salvation and so verse 9 only a vapor are men of low degree so Psalm 62 when you read it it's really obvious what the big theme is isn't it this God is exclusive the exclusivity of God and he is the one on whom we should rely in times of trouble and so in this closing section there's a contrast between God and several competitors when you trust God when you wait for him sometimes you find yourself waiting a long time you pray for something for years and years and years and you wait and in the waiting the temptation is to seek other objects of trust instead of

[34 : 15] God and that's how David wraps up this psalm with three of the most obvious ones he warns you verse 9 don't trust in men politicians or scientists those who lie and teach and flatter as we saw in verse 4 he says don't trust in men whether they're the common man on the street or the person in power they're like a mist and then don't trust in oppression or robbery and I think the key there is to take matters into our hands to obtain by sinful means what we've been waiting for and praying for we've been waiting and waiting and waiting and waiting and God doesn't answer and we think well I'm going to resort to my own way and we cheat and then perhaps the greatest temptation of all verse 10 don't trust in riches Jesus says to his disciples be on your guard take care against all covetousness for one's life does not consist in the abundance of one's possessions and so the heart that is set on the world and the possessions will not be a heart that's poured out before the

Lord so David concludes his psalm about waiting with a contrast and he says wait on God exclusively alone because God is the only one to be trusted and he is the only refuge you need in this life don't hedge your bets and you can stake it all on him and you could do that because of who David reminds us who he is in the end for all power belongs to God and that to you oh Lord belongs steadfast love that God is God and he's worth waiting for and he has all strength and all power and it would be crazy to turn aside from almighty God to man who's just a vapor and you can trust God because he is a God who is full of steadfast covenant love he's not raw power he's power tempered with love and therefore it would be a wicked thing for you to trust in oppression and robbery because your

God is a God of justice and he will give to each one according to his work verse 12 and so it would be suicide spiritually to resort to such sins this is the God you serve this is the God who comes to you this evening and he says wait wait for me and isn't this God worth waiting for and so as we wait on God let us wait silently not silently with our lips but in our hearts to make a commitment that we will not murmur that we will patiently await his deliverance and then we issue this command to our own soul and to others keep waiting keep pouring out your heart to him and then make the contrast tonight make the contrast between these crutches and the Lord who showed power and justice and mercy on your behalf let's sing to close we'll sing this hymn rock of ages cleft for me hide me now my refuge happy

Thank you.