

## TRUSTING HIM AT ALL TIMES

### Psalm 62

For some of you, 2019 was a great year – a wonderful year. But for some of you, you probably feel like 2019 was one giant backfire. It was one of the hardest years you ever had. You might even feel like this person did who said, “If 2019 could talk, it would say ‘*But did you die though?*’” There’s humor in that, but there’s also some sober reality. There’s a lot of question we could ask when things begin to shake up our lives. And the typical question usually involves a why question. *Why* did God do this or allow this or allow that? But the ultimate question isn’t “why” certain things happened. The question we must be more concerned about is, “**What was our response to it?**” What did you do when it happened? Where did you turn? Who did you turn to?

Our man from the Old Testament named David knew what to do when things were trying to shake him up in life. It wasn’t because he was just some really smart guy. He didn’t have some sort of special intuition. He learned the answer the hard way – by experience – more than once. The experience of rock bottom – *in his words*, “**being brought low**”, was something that he was well-acquainted with. One of those times was when he lived in a place called **Ziklag**, in the land of Israel’s enemy, the Philistines. He had basically lost his job, his wife, his counselor, his best friend, and now his self-respect as he was living in the land of the enemy. On top of that, Saul had been after him for some time now and Ziklag was a place he fled to rather than losing his head too (1 Sam. 27:1). It wasn’t the place he wanted to be but, nevertheless, it was the place that he was – for a year and four months at this place (27:7). He was better off there than constantly looking over his shoulder for Saul, feeling as if there was hardly one step between him and death at all times (that’s how he described it)(20:3).

One day, David and his men left Ziklag to help, believe it or not, Achish (king of Gath) fight against the armies of Israel. However, on their way there, the Philistine officers told Achish that they didn’t trust David enough to allow him to go to battle with them. Remember, David’s the one who killed Goliath, from Gath, and fought against them in the past. They feared he would turn on the Philistines when fighting Israel so David’s men had to do a U-turn and head back to Ziklag. But while David and his men were gone, the Amalekites had made a raid on their village, overthrowing it and burning it with fire, taking the women and children captive, plundering their livestock and goods (1 Samuel 30:1-2). When they returned, finding their city scorched black from the fire and not a soul left in it, it says in I Samuel 30:4, “**David and the people who were with him lifted their voices and wept until there was no strength in them to weep.**”

All the men’s wives and children are gone. Livelihoods, gone. City, gone. And to whom did they point their fingers? David. All of them started talking about stoning him to death! They were furious he got them into this mess. If only they had stayed home, they could’ve protected their families and their livelihood. They were embittered against David because of it. What do you do in a situation like that? Most of us don’t even know what that’s like to lose everything like that. What did David do? Well, it says in **1 Samuel 30:6**, “**But David strengthened himself in the Lord his God.**” He strengthened himself in the Lord his God and after that went and took back everyone and everything that had been taken. In the end, nothing of theirs was missing, small or great, sheep or cattle, son or daughter or wife. The reason for his action and his success? He strengthened himself in his God! In a world with so many questions and uncertainties and backfires and rock bottoms and weeping and where depression is an epidemic,<sup>1</sup> we’ve got to learn from David what it means to strengthen ourselves in the Lord our God.

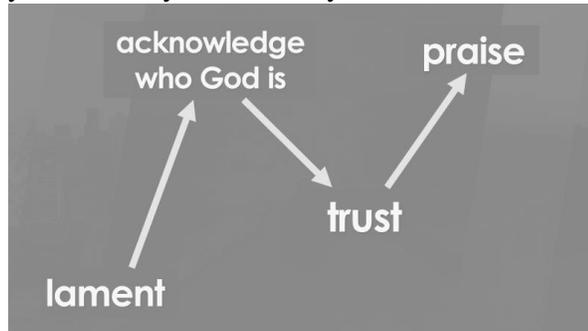
## I. INTRODUCTION TO THE PSALMS.

So what does that mean? What does that look like? Well I think we can say unquestionably that **what that looks like for David is evident through the psalms that he wrote**. He wrote most of them after all! He is called “**the sweet psalmist of Israel**” (2 Sam. 23:1). And what we often see in his psalms is **a man who is overcome with grief and distress** – he’s more than discouraged but not totally despairing; he’s somewhere in between. **But then he fixes His eyes back on God again and his weeping turns to praising.**

Many of us were taught that real men don’t weep – “**suck it up!**” they say. But the Bible says, “**Weep with those who weep**” (Rom. 12:15). We have a book in our Bible called Lamentations – literally means “**to cry aloud**”. We have the Psalms. The Hebrews referred to it as “**The Book of Praises**” but there’s actually more weeping and lamenting in the book of praises than there is praises. Many of the praises in the psalms also begin with lamenting first. If we were naming this book after the most common theme it would have been called “**The Book of Laments**”. But I think the reason it’s called the book of Praises and not Laments is because proper lamenting results in praising. In fact, the overall pattern and arrangement of the 150 psalms in the book of Psalms, moves from lamenting to praising.<sup>2</sup>

### A. Psalms move from **lamenting to praising**.

The psalms give us a **proper** and **biblical** and **spiritual** method of **dealing with the issues we have in life** and it’s strengthening yourself in the Lord, beginning with lamenting and finishing with **trust-filled praise**. They’re obviously not all this systematic but this seems to be the pattern:



Biblically it’s not just about “**sucking it up**” or “**stuffing down your emotions**” but **getting it out and then reminding ourselves of who God is, trusting Him because of who He is, then praising Him again in the mess**. That is what it looks like in a real, genuine relationship with God. David’s personal relationship is on full display in the Psalms – nothing much hidden. And I think that honest and open nature of the psalms is part of the reason they’re such **a lifeline for hurting people**. They show us that for one, **we’re not alone** in our lamenting, and lamenting is not only **appropriate** in life but can even **common** in life, especially for those who have a naturally melancholy temperament. Some relate to the psalms of lament more than others – we’re all different – but no matter who you are, sooner or later you will go through some dark and cloudy days and what you’ll learn is that **lamenting can be a prerequisite for praising again** – *even necessary for praising*. The psalms prove that. Studying them and meditating on them will bring **emotional balance to our lives** because we learn to **take our problems to God and get our focus back on the Him**.

Chuck Swindoll said that he’s noticed over the years that **those who are on their way spiritual maturity spend hours in the Psalms** for times of **refreshment**, times of **recovery**, and times in which **emotions seem to be getting out of line**.<sup>3</sup> I like that. Why does he say the Psalms are for the mature? Because for one, the psalms are anything but light and fluffy. **The psalms are anything**

**but fluff!** They're deep. They're genuine. Anybody can preach and teach doctrines and say believe this or believe that, but to genuinely pray a psalm? That will make you deal honestly with yourself and your relationship with God. I'll give you an example: Psalm 18:21 says, "For I have kept the ways of the Lord, and have not wickedly departed from my God. For all His ordinances were before me, and I did not put away His statutes from me. I was also blameless with Him, and I kept myself from iniquity." How many people can honestly and genuinely pray that? **The psalms are for those who have a close walk with the Lord** and having a close walk with the Lord is anything but some light and fluffy experience. I've said it before – anybody can walk with the world and walk by the lusts of the flesh but to walk with the Lord, that says something. **That's a real man of God.**

If you desire to be a **self-feeding sheep** where you're able to feed yourself from God's Word, you need to know that **there will be many times in life where you, as a frightful sheep (and sheep do scare easily), will need to do some grazing in the Psalms.** There are days when it may be necessary to throw your regular reading pattern to the side – put your bookmark in wherever you're at – Romans, Jude, Genesis – then turn to the book Psalms for **refreshment, recovery, and restoration.**

❖ **The self-feeders know to go to psalms for refreshment, recovery and restoration.**

The psalms are like an oasis in the desert.

#### **B. The psalms are also the song book of the Bible.**

What you may notice first about Psalm 62 is that it has a heading – "For the choir director; according to Jeduthun. A Psalm of David." So David wrote this psalm but **it's a psalm to sing.** It's for Jeduthun the choir director (1 Chron. 16:41; 25:1-3). The name Jeduthun's even means, "to give praise". David designated Jeduthun to lead public worship. Psalms were to be sung with musical accompaniment. They were like the Jewish hymnal. And songs are important for our growth, edifying us or teaching us or comforting us. Martin Luther said, "Next to the Word of God, music deserves the highest praise," and **the Reformation in his eyes was not complete until the people had a Bible in their own tongue and a Psalter** (hymnal of the day). The psalms teach us that:

❖ **Music and singing is developmental in our sanctification.**

Putting truth to song helps it stick in our minds – it's good for memorizing God's Word. It also stirs our emotions toward God. Every real relationship has emotional connection. God has emotions. If there's no emotion in your relationship with the Lord, that's not good. We're not driven by our emotions and we don't trust our emotions – we trust God's Word. But there should be some emotion there. It helps bring us back to our relationship with Him.

**Verses 1-2:** "My soul waits in silence for God only; From Him is my salvation. He only is my rock and my salvation, my stronghold; I shall not be greatly shaken."

#### **II. DAVID'S SITUATION (VV. 1-4)**

Something wants to cause David to be greatly shaken. Something has come into his life that's trying to shake him up and make him despair – and he acknowledges the fact that it is shaking him (he is at least honest with that fact). You could translate this "I won't be shaken much". This tells us that he's not some starry-eyed individual who is separated from reality. He understands things in this life will cause him to shake, and **he can't always help from shaking, but he can help from being shaken much.** While this thing is trying to shake him up, he knows not to make it his god. He knows he must turn and get his focus *back on God*. He says, "My soul waits in silence for God only." He's waiting on God **alone** because he knows that **only** God is his salvation. God alone is his rock. God alone is his stronghold. God alone is the place to look for help when things begin to shake. What's shaking? If this wasn't written while David was

running from Saul, it is at least one occasion where he learned it. Everything in his world was shaking. There was no job security for him, no loving wife to comfort him, no Samuel to counsel him, no friend available to lean on. Even the enemies had rejected him at this point. He'd lost all self-respect. He has nowhere to turn horizontally so he's forced to go vertically to God. So here's a good principle we all know:

❖ **When things are shaking around you, turn to the Unshaken One.**

At this point in his life, God was the only one he could turn too and I think God brought him to that point *on purpose*. **Verses 3-4 reveals more of the situation:** “How long will you assail a man, that you may murder him, all of you, like a leaning wall, like a tottering fence? They have counseled only to thrust him down from his high position; they delight in falsehood; they bless with their mouth, but inwardly they curse.” In his state already, David considers himself as a **leaning wall or a tottering fence**. The KJV translation makes David's enemies the leaning wall or tottering fence, but the majority of translations say **David is considering himself as the leaning wall or tottering fence**. That's how he feels. Makes me think of a **broken-down set of corrals** that are so far gone that even if a bird or butterfly lands on it, it's going to collapse. It's not a good picture is it? But this is why the Psalms are so beloved – because of the **imagery** in them we can immediately relate to it.<sup>4</sup> David's worn out and leaning like an old fence.

### **III. DAVID'S SOLUTION (VV. 5-8)**

**Verse 5-7:** “My soul, wait in silence for God only, for my hope is from Him. He only is my rock and my salvation, my stronghold; I shall not be shaken. On God my salvation and my glory rest; the rock of my strength, my refuge is in God.” Notice now how he has to tell his soul to wait and to not be shaken. First it was, “My soul waits in silence for God only” but now he's actually telling his soul to wait. If any of you are one of those people who talks to themselves, David's right there with you. “My soul, wait in silence for God only!” Every believer should talk to themselves. Sometimes you have to keep preaching God's Word to yourself!

#### **A. Repeatedly tell your soul to wait in silence for God.**

Waiting on God also means that David's not out there trying to solve all of this on his own. There's times where you just need to wait in silence for God. Why wait on God? Because **it's in the Lord that he knows he can trust at all times**. Trusting and waiting go hand in hand.

**Look at Verse 8:** this is the high point of this psalm, the apex: “Trust in the Lord at all times, O people; pour out your heart before Him; God is a refuge for us.” This is where **he begins to counsel us now** instead of just himself – saying “O people”. When does he say to trust the Lord? Sometimes? Every now and then? Only when you feel like it? Only when things are going good? Not even most of the time. **AT ALL TIMES**.

#### **B. Trust in the Lord at ALL times.**

Trust Him when you're lying on the gurney, waiting to be wheeled into the operating room. Trust Him when financial “security” fails you. Trust Him when you lose something or someone important to you. Trust Him when the rain won't stop. Trust Him when the rain won't come. David says **there isn't a time where we shouldn't trust Him**. Because He's our sovereign God and He's good and faithful. Instead,...

#### **C. Pour out your heart to Him.**

The idea is that your heart is like **pitcher or a bucket filled with liquid**. And it fills up with all sorts of things and it gets heavier the fuller it gets. And eventually it gets so heavy that you can't or shouldn't bear it anymore so you pour it out. Or it gets so full of junk that there's no room for anything healthy or good. David says, pour out your heavy heart weighing you down and pour out the things that aren't healthy for it that it's focusing on. Instead **fill it with God and reminders of who God is**.

One of the words I want to point out comes at the end of verses 4 and 8. That word **Selah** means “to pause”. So if this psalm was being sung, the Selah would mean it’s time to do an interlude or instrumental – take a moment to stop and worship – a time to personally reflect on what was just sung about. We actually gave our daughter the middle name Selah because with the busyness of life, we wanted her to have a constant reminder to pause and worship.

**Now verses 9-10:** “Men of low degree are only vanity and men of rank are a lie; In the balances they go up; they are together lighter than breath. Do not trust in oppression and do not vainly hope in robbery; if riches increase, do not set your heart upon them.”

#### **IV. DAVID’S CAUTION (VV. 9-10)**

David cautions us about a few things men are tempted to trust in other than God.

##### **A. Do not trust in men.**

David has in mind those who specifically were oppressing him. They’re deceitful men, who appear to be winning and of high rank, but the kind of men at whom the Lord laughs (Ps. 37). That word **vanity** means they’re temporary. They’re a puff of smoke – here one second, gone the next. He even says they weigh as much as smoke. When they’re put on the scales or balances, they go up! Because they’re hot air – as light as breath. Men make terrible gods by the way. A wise woman once told me, “Do not trust in men. Expect them to fail you every time.” That was good advice. Don’t hope in men. Even the most faithful of men and women have their moments where they will fail you. The best of counselors don’t always have the answer. The best doctors don’t always know what’s wrong or what to prescribe you. Don’t just trust men, trust the Lord.

##### **B. Do not trust in self-achievement.**

When most men feel threatened like David does here, the typical reaction is not pouring out your heart to God – it’s retaliation and vengeance and oppression or robbery. The way of the world is that if you can’t stand the oppression, become an oppressor! Don’t resort to that.

##### **C. Do not trust in riches.**

Don’t think that somehow if you just had more money, then you could buy what you need and everything would be okay – because it won’t be. David says if riches increase – great – but don’t set your heart upon them. Riches can be here one day and gone the next. You can’t take them with you when you go. It’s a terrible thing to trust in because if you are rich and trust in your riches, it’s very difficult for you to trust in God. Jesus described it as trying to thread a needle with a camel.

Ultimately, our trust isn’t in ourselves, in other men, or in riches. It’s ultimately got to be in God. There’s some battles that just belong to Him (2 Chron. 20:15). Notice how David called God his refuge (v.7). Whenever David says that, I think of **a cave**. It was a black, cold, dead end cave where David sought refuge. There’s not a lot of place to turn when you’re in a cave except to God. And it was in that cold, dark, dead end cave that led him to God. It was in the cave where God became his refuge.

#### **V. DAVID’S RESOLVE (VV. 11-12)**

**Verses 11-12:** “Once God has spoken; twice I have heard this: that power belongs to God; and lovingkindness is Yours, O Lord, for You recompense a man according to his work.” David’s resolves is:

##### **❖ Remember God’s power and lovingkindness and justice.**

God is all powerful and just. But more awesome still is that **He is a merciful, all powerful, just God**. How terrible it would be if God were all-powerful and just but without that merciful lovingkindness. But He isn’t. He is powerful *and* merciful. Remember those steady and unchanging attributes of God in the cave. Notice

the emphasis of David puts on them. “Once God has spoken; twice I have heard this:” God said it, that’s enough. Twice I’ve heard it, it’s resolved.

What I want to do now is just a take a moment of Selah – a time to pause and reflect on what this psalm has just revealed to us. So if the worship team wants to come up, I’ve asked Terry to help prepare our hearts. If you’ve got something that’s shaking things up in your life, take this moment to apply what we’ve learned. Lament whatever it is in your heart that needs to be poured out to God, then remind yourself of who God is (powerful/merciful) and resolve to trust Him because of who He is. After a moment of prayer, I’ll pray and then we’ll sing some praise.

*Lord we thank you so much for being our wonderful, magnificent God who is a very present help in time of need. In Christ, you came to earth as a man yourself and walked in our shoes. You know what it’s like. You know what we’re going through and we lift up our troubles to you. For this reason we bow our hearts before you today, the sovereign, all-powerful One and all-merciful One, to give over these things that are shaking us up and that you might strengthen your us in the inner man. Remind us, O Lord, who You are. Remind us how you’re working all things together for the good. Some of us may not be ready to thank you for the situations we are in, but we can thank you in the experience we are in. Someday we pray you would reveal the answer to our “why” questions, but until then may we respond appropriately by trusting You. We know You are good and we trust You. And praise You for how great You are. In Jesus’ name, Amen.*

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<sup>1</sup> Tim LaHaye, *How to Win Over Depression: Revised Edition* (Grand Rapids: Zondervan, 1996), 9.

<sup>2</sup> Mark Futato, *Transformed by Praise* (Phillipsburg, New Jersey: P&R Publishing, 2002), 24.

<sup>3</sup> Chuck Swindoll, *David: A Man of Passion and Destiny* (Dallas, TX: Word Publishing, 1997), 33.

<sup>4</sup> Futato,.