

Waiting for God Alone

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- [0 : 0 0] I'm sure that many of you have either heard about or you've seen videos going around sharing! the ordeal of many passengers on Bahamas air last weekend.
- ! How they were stranded. One of the videos I saw, the customer service rep had just announced that the flight was going to be leaving at 3.30 a.m. the next morning.
- Some of you probably saw that. And people were screaming and saying, no way, that's not possible. And I actually know someone who was on that flight and they actually arrived at 5.30 a.m. the next morning.
- Some people waited as long as 12 hours in the airport. And you can imagine how difficult that is because we all have a hard time waiting for shorter periods of time.
- I heard some time ago about a time that Bahamas air was delayed and people were sitting in the waiting area, waiting to have the plane arrive.
- [1 : 1 0] And they were complaining about Bahamas air just bad-mouthing. And this one man got up and said, y'all stop that! Stop talking about Bahamas air like that. This is God's airline! And they said, what do you mean it's God's airline?
- He said, because only God know what is coming and only God know what is going. And they all had a time laughing when they realized he was heaping criticism of Bahamas air as well.
- But I've heard it all. I mean, I've heard it called bananas air. I've heard them say, if you have time to spare, fly Bahamas air. But without minimizing the delays that we all experience in Bahamas air, who fly Bahamas air, I think what makes it really bad for us is that we just hate waiting.
- The delays are real. But beyond the delays, we hate waiting. Whether it is a baby waiting for food or an adult waiting for a plane, we don't like waiting.
- And we do whatever we can to minimize how long we are called to wait. And so the hungry baby laying in a crib cries.
- [2 : 3 0] And the delayed passenger sitting in the airport screams and complains. But there are some things in life that we can't speed up, we can't change, no matter how loud we cry, no matter how much we scream, we have to wait.
- We have to wait. As we conclude our Summon the Psalms sermon series, we've come to a psalm about waiting.
- It's Psalm 62. But Psalm 62 is not about waiting in line or waiting for a delayed plane.
- Psalm 62 is about waiting for God to act. And in particular, Psalm 62 is about waiting for God to act when we face injustice, when we face evil treatment, or when we face trials in our fallen, broken world.
- And so if you've not done so, would you please turn in your Bible to Psalm 62. And let us consider this morning what it means to wait for God alone.
- [3 : 4 7] I'm going to be reading from the English Standard Version, so if you have another translation, yours will read slightly differently. Psalm 62, we're getting in verse 1.

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. How long will all of you attack a man to batter him, like a leaning wall, a tottering fence?

They only plan to thrust him down from his high position. They take pleasure in falsehood. They bless with their mouths. But inwardly they curse. For God alone, O my soul, wait in silence.

For my hope is from him. He only is my rock and my salvation, my fortress. I shall not be shaken.

[5 : 00] On God rests my salvation and my glory, my mighty rock. My refuge is God. Trust in him at all times, O people.

Pour out your heart before him. God is a refuge for us. Those of low estate are but a breath. Those of high estate are a delusion.

In the balances, they go up. They are together lighter than a breath. Put no trust in extortion.

Set no vain hopes in robbery. If riches increase, set not your heart on them. Once God has spoken, twice have I heard this.

That power belongs to God. And that to you, O God, belongs steadfast love.

[6 : 04] For you will render to a man according to his work. Let's pray. Father, we are grateful this morning that you have given us your word.

You have breathed it out. And you have preserved it over many generations. Lord, as we come to Psalm 62 this morning, I pray that you will speak to our hearts.

For indeed, Lord, this is your word to your people. Would you cause us to hear it as such and then to apply it as such in our lives.

I ask, Lord, that you would grant me grace to proclaim your word faithfully. And then grant us all grace to listen attentively and then to apply it diligently.

And then, we pray, Lord, that first and foremost, you will be glorified. And Christ will be seen. We pray in Jesus' name. Amen.

[7 : 14] A common feature about this Psalm, well, about all Psalms, is that there is a, there is a superscription on the, at the top of the Psalm.

And it gives us some background, some information about the Psalm, who wrote it, and the circumstances under which it was written. In the case of Psalm 62, beyond telling us that the Psalm was written by David, and that it was written to or according to Judd, who was one of the chief musicians, we really don't know the exact circumstances that David faced when he wrote this Psalm.

But when we consider the Psalm as a whole, we see that David did not write this Psalm to teach God's people patience. He didn't write this Psalm to teach us how to exercise patience when we are like a stranded passenger on Bahamas air.

Instead, David wrote this Psalm to teach God's people to quietly trust in him while waiting for him to act. And so the surprising truth that we learn about waiting from Psalm 62 is this.

Waiting for God alone is trusting in God alone. This Psalm is actually more about trusting in God alone than waiting in the general sense that we understand waiting.

[9 : 06] Although when we wait for God alone, we truly trust in God alone. That's what we see in this Psalm. That's what we see in this Psalm.

Waiting for God alone is truly trusting in God alone. And the reality is this morning that all of us, to one degree or another, is called upon.

It's called upon. And even in this season of our lives, we're all in different ways to different degrees. We're waiting for God. We're waiting for God in some circumstance.

And he calls us to wait quietly and patiently for him in even our hardest and darkest hours. There are some of us this morning who are waiting for God as it pertains to our health.

And in some cases, we've been waiting for years. There are some of us who are waiting for God in the area of marriage. We desire to get married or to have a better marriage.

[10 : 18] And we wait for God. Some of us are married and desire children. And we wait for God to grant that desire.

Perhaps it's in the area of career. It's in the area of work or business. You're waiting for God to act in your work situation or to provide a job or to provide a different job.

Maybe it's in the area of education. Maybe it's in the area of education. Maybe it's in the area of education. Maybe it's in the area of education. Maybe it's in the area of education. Maybe it's in the area of education. Maybe it's in the area of education.

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Maybe it's in the area of education. Maybe it's in the area of education. Maybe it's in the area of education. Maybe it's in the area of education. Maybe it's in the area of education. or the children, the transition that they would have.

[11 : 25] And perhaps parents have said to them, when things change, I'll put you back. And maybe even those children are waiting in that sense. And there are many other ways this morning that we can find ourselves waiting for God.

And some of us may be waiting in multiple ways. One of the realities that we face, though, is when we are waiting for God, and especially when that waiting seems like a very long time, we can be tempted to consider alternatives to address our situation rather than continuing to wait for God.

And the iconic example that we find in Scripture is the account of Abraham, which many of us know, Abraham and Sarah.

We find this in Genesis 16, where after they had been in the land of Canaan for some 10 years. And the promise that God gave to Abraham that he was going to have children had not happened.

They resorted to take matters into their own hands, and Abraham had a child with his wife's slave, Hagar. And it produced many problems.

[12 : 45] What I found interesting as I considered this, is that this happened in Abraham's life after, in Genesis 15, where the Bible says he believed God. He believed the promise that God gave him.

And God credited that to him as righteousness. Yet, Abraham became weary, and he diverted away from waiting for God, and he took matters into his own hands.

Psalm 62 is a psalm that exhorts us to wait for God, but it is also a psalm that warns us against looking to and trusting in substitutes that we believe will enable us to not have to trust in God.

You know, the truth be told, although it is wonderful and spiritual to say, I trust in God, deep down in all of our hearts, we all know that we would prefer not to trust in God.

We would prefer to have all those things that we trust in God for. We would just rather have them, rather than be called upon to patiently wait and trust in God.

[14 : 06] In particular, Psalm 62 warns us against three popular idol substitutes that we humans tend to gravitate towards.

We humans tend to love to put our trust in instead of God. And in our remaining time this morning, as we consider Psalm 62, I want us to consider both these exhortations and these warnings about trusting in God.

First Psalm 62 calls us to trust in God alone, not power. Notice how David says this. First in verses 1 and 2, he declares, For God alone, my soul waits in silence.

From him comes my salvation. He only is my rock. And my salvation, my fortress, I shall not be greatly shaken.

Notice the exclusivity of the one in whom David places his trust. In verse 1, he says, In God alone, in verse 2, he says, He alone.

[15 : 18] David said, His soul is waiting in silence for God alone. And the point here is not just waiting without talking.

The point is not just waiting with an audible silence. This becomes very clear when we look at verse 8, where David calls us, as the people of God, to pour out our hearts to God.

Pour out our hearts before him. Clearly he is not saying, waiting means you say nothing. That's what he is saying. As a matter of fact, a significant part of waiting is praying.

And part of praying is that it would be audible, even though we can pray in our hearts as well. So this waiting for God is not silence before God.

Well, this waiting, this silence that the psalmist is getting at, and he's saying that this is the way he is waiting for God, it is waiting for God without murmuring.

[16 : 24] It is waiting for God without complaining. It is trusting God with our lot in life, our circumstances in life, knowing that his boundary lines have fallen for us in pleasant places, and we dare not complain.

We pray, but we don't complain. We pray, but we don't murmur. We wait, and we trust. The New International Version translation gets at this in a more direct way, because it translates, verse 1, my soul finds rest in God alone.

As opposed to, for God alone, my soul waits in silence. The message is that the soul that is truly trusting in God is resting in God.

Not complaining. Not murmuring. Not giving the impression we know better than God. It is resting in God.

And trusting in God. And we are able to do that when we are persuaded, as the psalmist was, that his salvation, his deliverance, comes from God.

[17 : 42] When we believe that, we can truly rest. We can truly trust in God, even in the midst of great trial and great adversity. God. And verse 2, David describes God as his rock, salvation, and fortress.

And again, he uses that word alone. And those words speak about what God is to his people in times of trouble.

He is a rock. He is a firm place where we can stand, where we can place our feet. He is a source of salvation. He is the one who delivers us. And he is the one who defends us from our enemies.

He is a fortress for us. This very last verse, the very last part of verse 2, sorry, helps us to see that David was under attack. When he says, I would not be greatly shaken.

And then verses 3 and 4 make it ever so plain that David is indeed under attack. So much so that he addresses his enemies and he says, how long will all of you attack a man to batter him like a leaning wall, a tottering fence?

[18 : 57] They only plan to thrust him down from his high position. They take pleasure in falsehood. They bless with their mouths. Inwardly, they curse. The picture here is of ruthless, powerful people who beat down a man even when he is vulnerable, even when he is about to fall, like a leaning wall, like a tottering fence.

These people would still pile on and seek to bring harm and seek to bring him down in any way and by any means necessary.

They lie. They act hypocritically. They seem to mean well with what they say, but deep in their hearts, they don't mean well.

And it's this kind of, the face of this kind of wicked opposition that David says, for God alone, for God alone, my soul waits in silence.

From him comes my salvation. I believe it's very instructive for us this morning to consider where David begins. We shouldn't think for a moment that David just decided he was going to write and he was going to write whatever came to his mind.

[20 : 12] Now, when David decided to pen this psalm under the inspiration of the Holy Spirit, these circumstances were active in his life. But he doesn't begin with the circumstances.

He doesn't begin pouring out what his enemies were doing to him. He begins with God and he also ends with God. He doesn't ignore his enemies. He doesn't ignore the pressures, but he begins with God and he affirms who God is to him.

It would have been so easy for David to begin with the powerful people, those who were attacking him, those who are looming large in front of him because we can't see God, but we can see those who are opposed to us and what they do to us far more readily.

But he begins with God and he affirms his trust in God alone. And brothers and sisters, the same is true for us.

We must begin with God. And we cannot at the same time trust in God and fear powerful people. We can't do both simultaneously.

[21 : 25] We cannot both trust God and at the same time fear man. When we fear man, our soul will not rest in God alone.

I think we all know that the most natural response when we are attacked by others is to desire to fight back. It's a natural instinctive response.

And if you don't have that natural instinctive response, you are either an angel or something is wrong. Something is psychologically wrong with you. And knowing that there are no angels in the room, I think, and I don't think there's anyone who has a psychological issue, I think we would all agree that when attacked, a natural reflex, desired response is to attack back.

I know sometimes when the person or persons are more powerful than we are, we can sometimes desire to have more power. Their power or even more power.

power. Because in the moment, in the moment of our blindness, we can begin to think that that's my salvation, that's what I really need, what I really need is more power, I need a more powerful set of circumstances.

[22 : 43] we lose sight of God's power and ability to save, when we do, we will desire human power as a substitute and it is a poor substitute.

Now again, we don't know the exact circumstances of Psalm 62, we don't know why David wrote Psalm 62. He had many times in his life where this could fit what he went through.

One of the times that comes to mind is an account that we find in 2 Samuel chapter 16. David's son Absalom had conspired against him and overthrew him and we read in chapter 15 that David is running for his life.

He ran in such haste, the king is running barefooted. He is weeping and he has his head covered. And what we find in chapter 16, actually let's turn there, let's turn to 2 Samuel 16 for a moment and try to keep your place over in Psalm 62, but turn to 2 Samuel 16.

This is a beautiful picture of one who is trusting in God. David is running for his life and we read starting in verse 5.

[24 : 17] When King David came to Bahurim, there came out a man of the family of the house of Saul whose name was Shimei, the son of Gerah.

And as he came, he cursed continually and he threw stones at David and at all the servants of King David. And all the people and all the mighty men were on his right hand and on his left.

And Shimei said as he cursed, Get out! Get out, you man of blood, you worthless man! The Lord has avenged on you all the blood of the house of Saul, in whose place you have reigned.

And the Lord has given the kingdom into the hand of your son Absalom. See, your evil is on you, for you are a man of blood.

Then Nabashai, the son of Zeruiah, said to the king, Why should this dead dog curse my lord the king? Let me go over and take off his head.

[25 : 25] For the king said, What have I to do with you, you sons of Zeruiah? If he is cursing because the Lord has said to him, Curse David, who then shall say, Why have you done so?

And David said to Abishai, and to all his servants, Behold, my own son seeks my life. How much more now may this Benjamite leave him alone and let him curse, for the Lord has told him to.

It may be that the Lord will look on the wrong done to me, and that the Lord will repay me with good for this cursing today.

So David and his men went on the road, while Shimei went along on the hillside opposite him and cursed as he went and threw stones at him and flung dust.

And the king and all the people who were with him arrived weary at Jordan. And there he refreshed himself. This is a beautiful picture of someone who is waiting for God, someone who is entrusting himself to God in the midst of great adversity and attack.

[26 : 47] And ultimately David's posture is he recognizes that he's dealing with God. And this is what enables us to trust God. When we recognize that beyond the person, beyond the adversity, I'm really dealing with God.

And that was his posture. He looked beyond Shimei, he looked beyond his cursing and said, perhaps this is God calling him to do this. And maybe if God is pleased, God will deal with him.

It's a beautiful expression of trust in God and not power. David ran from Absalom, but he didn't have to. David did not bring harm to Abishai, though he could have.

He didn't because he was trusting in God. In addition to being tempted to put our hope in power when we're waiting for God, we can also be tempted to put our hope in position or in our status in life.

And this brings me to the second point and the second exhortation and warning in Psalm 62. So let's go back to Psalm 62. Notice in verses 5 through 8 that the psalmist again affirms his trust in God.

- [28 : 13] And interestingly, when we consider it in conjunction with verse 9, he seems to be expressing his trust in God as opposed to his trust in one's position or one's estate.
- But notice what he does in Psalm 5, which is slightly different from in verse 1. In verse 1, he declares what his soul is doing.
- He says, for God alone, my soul waits in silence. But here we see in verse 5, he writes, for God alone, O my soul wait in silence. And this is almost like thinking about a person talking to himself.
- And it helps us to appreciate what can go on in the soul of a person. How sometimes we are speaking to ourselves because our soul is within us in turmoil.
- And the psalmist is, as an activist, speaking to his soul, and he's saying, soul, wait for God alone. No murmuring. No complaining.
- [29 : 24] Because my hope is from him. Notice as well the progression.
- David, at first, in verse 2, says, I will not be greatly shaken. And now, we see him in verse 7. In verse 6, sorry, he says, for I shall not be shaken.
- In verse 7, he adds that God is his glory and God is his refuge. And notice how the psalmist is talking about God as both a fortress and a refuge.
- And though they are similar, they're very different. God as a refuge for us is one who comforts us and one who cares for us in a very personal way.
- But God as a fortress for us is one who protects us against our enemies. The refuge is more an internal kind of care that God brings for us.
- [30 : 31] And the fortress is more of the protection God brings to us from external forces and external enemies who desire to bring us harm.
- in verse 8 the psalmist gets to what I believe is the heart of this psalm when he says trust in him at all times oh people pour out your heart before him.
- God is a refuge for us. This is the central part of what it means to wait for God.
- it is to put one's trust in God. And so the psalmist says at all times oh people pour out your heart before him for God is a refuge for us.
- We do this at all times. How many of you know that we are generally more conscious of our need to pour our hearts to God when things are difficult and hard.
- [31 : 35] But we're not as aware of our need to pour our hearts out to God as well, to draw near to God as well when we are not aware of any adversity or any difficulty that we might be facing.
- Now in verse 9, David raises the other option in which we can sometimes trust our position or our estate in life. Look at how he says it.
- He says those of low estate are but a breath. Those of high estate are a delusion and the balances they go up. They are together lighter than our breath.
- You know it is easy to think when we're going through some trials, some adversity, especially if someone is perhaps unjustly dealing with us, we can think, you know what, if my status was different, if my position in life was different, then I could address this situation.
- Or maybe it's not even a present situation of being attacked in some way, but we have this confidence that in the position that I hold, my estate in life, my circumstances, I can trust in it.

[32 : 54] I'm secure. And we find ourselves trusting in that more than we find ourselves trusting in God. But I think the larger picture is that we can sometimes grow weary and trusting in God and be tempted to think that if things were just different with us, if our state was a little different, if our position was higher and not lower, then I could do something for myself.

I think one of the common experiences we have all had is at some point in time in our lives we've been treated unjustly, we've been treated unfairly, and we could do nothing about it.

And we wished, oh, if I just had more influence, if I had more power, if I had more status, if I knew someone in power, if I knew someone with status, they could deal with this person who was dealing unjustly with me.

And this can cause us to despise low position and low estate, and the lack of influence. And it can cause us to desire positions of high estate, positions of great influence and authority.

But notice what David says. says, essentially, that the poor and lowly, those of low estate, and the rich and lofty, those of high estate, they're all nothing.

[34 : 28] They're all nothing. Interestingly, David uses this word breath in the first clause in verse nine, where he says, those of low estate are but a breath.

It's the same word that the preacher in Ecclesiastes uses throughout, where he talks about that which is like a vapor, that which is meaningless, that which is fleeting, that which is of no lasting consequence.

It is no surprise, though, that David would say, those of low estate are but a breath. I think we can agree with that. The surprise is the next statement. Those of high estate are delusions.

David says those of high estate is really artificial. It's a delusion. It's not real. It's not permanent. We have lived long enough to see reversals in life.

We have lived long enough to see people who were powerful, relegated to being ordinary like the rest of us. But if you think for a moment just of the political changes we have seen, it's incredible how those things can change overnight.

[35 : 53] I remembered when the government had just changed in 1992 and the then Prime Minister Hubert Ingram was responding to the Progressive Liberal Party and their complaints about the broadcasting rules.

They didn't like the amount of time that they had and they wanted the rules changed. I remembered vividly the then Prime Minister Ingram laughing and saying loose gold do not tie gold field.

Our states can change and therefore we should not trust in them. The psalmist says if you were to put the people of higher state and the people of lower state in the scales they're so light that they are lighter than a breath.

They're lighter than a breath. He says in the balances they go up. Now I thought since many of us would not be familiar with this scale that he's talking about I thought I would project an image of what this scale is that he is talking about.

So that's the scale that he's talking about. Something like that. And the way this scale would work is they would put let's say something worth two pounds like a two pound weight on that side.

[37 : 20] And so if you're getting meat they would put enough meat on the other side until the scale comes into balance. And then they know that it's two pounds. Well what happens is when something is very heavy and the other thing is light the scale goes like that.

What David is saying he's saying if you put the people of higher state in that side of the scale the people of lower state in that side of the scale the scale will go like that because whatever you put on this side is heavier than a breath so it's going to cause the scale to go out of kilter that's what he's saying about people of lower state and higher state and here's a man writing under the inspiration of the Holy Spirit saying people for what they are saying positions for what they are and he's saying to us it's not all that it's not all that and yet we despise low estate make a difference in our lives we don't have to trust God as much we can be tempted to go to help ourselves the psalmist says they're all together lighter than a breath well third and finally the psalmist exhorts us in

Psalms 62 to trust in God alone not possessions trust in God alone not possessions look at what he says in verse 10 put no trust in extortion set no vain hope set no vain hopes on robbery if riches increase set not your heart on them the reason that people engage in extortion and they get money from others through blackmail and through threats or through outright stealing and robbery is that they make more of money than they should make more of money than they should if you follow the news halfway regularly in this country you will see from time to time police officers immigration officers and more recently politicians being brought before the courts for extortion for bribery we read about people who are taken before the courts for stealing for reason of employment and when you think about the destruction that comes to their lives you wonder how could they be what are they thinking the folly of that why would you throw your life away like that it's because they've made much of money they've set their hopes on money they've put their trust in money and

I want us to be sober about this this morning that this is not just unbelievers as a matter of fact remember the psalmist is writing to the people of God he's saying to the people of God don't trust in extortion why because we can don't set vain hopes on robbery why because we can if riches increase do not set your heart on them why because we can we're not exempt!

I remember the number of years ago it was a prominent case before the courts a lady a member of a church worked at a bank and it was one of those churches that money was everything and the pastor would have these anniversary services where members were expected to give big offerings to him and this lady was under such pressure she felt that she needed to steal and she did she stole from her employer and said before the court said she stole to give to her pastor's anniversary offering these warnings are not here for decorations these warnings are here for us because these are real temptations that we as Christians can sometimes face the psalmist not only warns us though about putting our trust and extortion and putting vain hope in robbery in other words getting trying to get what we did not work for he also addresses that which we do work for if riches increase he says if you happen to be prosperous if you happen to be blessed financially he says if that happens do not set your heart on it and there's good reason for that first of all spiritually we should not set our heart on money because our heart should be set on

[42 : 45] God alone scripture tells us in first timothy 6 10 that the love of money is the root of all kinds of evil when you consider all the evil that takes place in the world if you took the time to evaluate it you would look and you would see down to its root money some love of money is at the root of much of the evil that we face in this world today and the further spiritual reason that we should not set our hearts on money is that money cannot deliver it will disappoint every single time it cannot bring happiness it cannot bring lasting security and practically the reason we should not do it is that when we set our hearts on money it says this in Proverbs 23 verses 4 through 5 Do not toil to acquire wealth be discerning enough to desist when your eyes light on it it is gone for suddenly it sprouts wings flying away like an eagle not like a dove or a pigeon like an eagle with swift speed towards heaven and so this is an option for many of us who really believe if we have enough money we have enough money we don't really have to trust

God we can get what we want we can do what we want and money becomes a substitute God and so we need to consider this morning this is written to the people of God so the question is is my trust in money am I drawing from money a sense of security that I really should be drawing from God putting my trust in God alone for those of us who are waiting for God in the area of financial matters is a heart really waiting for God or be waiting for that money that we want are we really waiting for God and there's a difference many times we can be actually waiting for that thing and not waiting for God our hope is really not in the Lord I remember a number of years ago I had to do a particular medical procedure and the time between when the procedure was set and actually doing it there was a good bit of time that allowed me to think allowed me to really process one of the things the

Lord helped me to see is that in a situation like that you can be putting your hope in a good report you can be trusting!

and praying and hoping that the report is going to be good and there will be no reason for alarm instead of putting your hope in God and what the Lord helped me to see was it is a folly to put your hope in a report because the report is subject to change it can change in a year or in five years or ten years but God never changes and so we put our hope in him whatever the report and the same is true when we are waiting for God in the area of finances we set our hope on him not on the finances because it will come and then there will be some other need that you need to hope on God again and so we are to set our hope on the Lord not on these substitutes they're not permanent no power is permanent no position is permanent no possession is permanent God alone is permanent and we put our hope in him so how do we trust

God in all the circumstances of our lives whether we're being attacked like David was whether it's an issue of unjust treatment at the hands of somebody else or whether it's just a financial issue where we lack money or maybe it's in a season of financial blessing where you don't lack money but you're still called to put your hope in God put your trust in God alone set your heart on him and not on money and on possessions I think David tells us in these concluding two verses how we are able to set our hearts on God alone how we're able to trust in God alone verses 12 11 and 12 he writes once God has spoken twice have I heard this that power belongs to

[47 : 52] God and that to you oh Lord belongs steadfast love for you will render to a man according to his work this is a manner of speaking these words once God has spoken twice I've heard this it is a way of saying that when God speaks it's certain we could say it this way you know God spoke take it to the bank you can take that to the bank David is saying God spoke once I heard twice he's almost saying like what God said was so true and so sure it echoed in my soul I heard it twice he's trying to etch this on the hearts of his hearers he's trying to say this is not some passing thought he says God has spoken!

God has said power belongs to God power belongs to God that's the first thing that God has spoken and this speaks about ultimate power this speaks about sovereign power this speaks about power that is greater than those who are attacking David the wicked who oppress really have no power those who throw their weight around in their positions really have no power those who believe possessions give them great power they have no power power belongs to God ultimate and sovereign power belongs to him and this means that God is able to do whatever he desires to do for us and no one can stop him this is how we trust in God believing this that power belongs to God this is the first thing!

second he tells that steadfast love belongs to God steadfast love is God's unconditional covenant love that he sets on his people that will never change never change it matters not it never changes he sets it on them and his commitment to do them good he commits to do them good the psalmist says steadfast love belongs to God now I think it's important for us to see that we have to believe both of these we have to believe that power belongs to God all power and we have to believe that steadfast love belongs to God because if we only believe for example that God is all powerful and all power belongs to him if we don't believe that he is truly loving and not just loving in a generic sense but that he is one of steadfast covenant love then we could believe that

God has all power but we have great doubts about the enduring nature of his love we have great doubts about the essence of his love to do us good and not harm on the other hand if we really believe that God is this loving covenant keeping God that no matter what he loves us but we don't believe in his power ultimate sovereign power to do whatever he wishes in our lives then we could believe that he loves us but not believe he has enough power to do whatever he wants to do in our lives so we need both we need to have a firm belief in his sovereign power and in his steadfast love we need to hold those together as Siamese twins and then third David tells us judgment belongs to

God he says for you will render to a man according to his work see that's the reality that helps us as we watch people throwing their weight around attacking doing whatever they want to do with the sense that there's no accountability there's no day of reckoning when we really believe this we can wait because power belongs to God and God will judge he will render to a man according to his work he will render to every man according to his work and so we we learn to trust him God will judge the wicked God will judge the righteous we have to wait for him to judge now I would be the first to admit this morning that this is easier said than done it is easier to call us to trust in

[52 : 58] God alone than in a functional way in day-to-day life trust in God alone it's never for the believer it is impossible for the unbeliever the unbeliever cannot trust in God because the unbeliever does not know God you cannot truly trust in someone you do not know and so if that's your situation this morning if you are away from God you don't know Jesus Christ as Lord and personal Savior understand that to be able to truly with integrity trust in God you have to first know him and become to know him through the person of his son Jesus Christ and see this is one of the ways that psalm 62 helps us to see our need for Christ because this trust that we are being called to exhibit in God can only come through Jesus Christ it can only come through him but

Christ is not just the means for us to be able to trust in God that we may know him that we may trust in him I believe that Jesus Christ is the greatest example of what it means and what it looks like to exhibit in God the kind of trust the trust without complaint the trust without murmuring!

being called to in Psalm 62 Jesus in his most difficult hour Jesus in his darkest moment had to trust God and he did so without murmuring he did so without complaining listen to these words from 1 Peter chapter 2 verses 18 through 25 Peter is exhorting slaves to be subject to their masters and he is saying to them be willing to endure unjust treatment for Christ's sake He says it's no big deal there's really nothing if you are being mistreated in a just manner you deserve the mistreatment he says but for Christ's sake you should suffer being treated unjustly listen to what he says servants be subject to your masters with all respect not only to the good and gentle but to the unjust for this is a gracious thing when mindful of

God one endures sorrows while suffering unjustly for what credit is it if when you sin you are beaten for it you endure but if when you do good and suffer you endure it this is a gracious thing in the sight of God for to this you have been called Jesus because Jesus Christ also suffered for you leaving you an example so that you might follow in his steps he committed no sin neither was deceit found in his mouth when he was reviled he did not revile in return when he suffered he did not threaten but continued entrusting himself to him who judges justly he himself bore our sins in his body on the tree that we might die to sin and live to righteousness by his wounds you have been healed for you were straying like sheep but have now returned to the shepherd and overseer of your souls brothers and sisters as we seek to trust in

God at all times let us keep our eyes on the one who did it perfectly let us keep our eyes on the one who did it at his darkest and hardest moment when he had every right to complain because he knew no sin and he was bearing sin but he entrusted himself to the righteous judge the one who judges justly and so more than saying Jesus as an example to follow let us see him as our great savior to love the one who did what we will never do in a perfect way he trusted in God alone let's pray