

# The Only Refuge

*Book of Psalms*

By Ken Wimer

sermonaudio.com

**Bible Text:** Psalm 62:8-12  
**Preached On:** Sunday, November 11, 2012

**Shreveport Grace Church**  
2970 Baird Road  
Shreveport, LA 71118

**Website:** [www.shrevegrace.org](http://www.shrevegrace.org)  
**Online Sermons:** [www.sermonaudio.com/shreveportgracech](http://www.sermonaudio.com/shreveportgracech)

A lot of people today know the Scriptures in the sense of being able to memorize them but when they read the Scriptures, they go through them to try to find some sort of practical application for themselves, in other words, a self-centered reading of Scriptures. I can't insist enough that that is absolutely the wrong way to read the Scriptures. All of Scriptures are Christ-centered. They point to Him. And certainly when David here in verse 1 of Psalm 62 prayed, "Truly my soul waiteth upon God: from him cometh my salvation," he was in his time of distress looking to that One Who would come. When it says, "from God cometh my Salvation," well, how does salvation come but through the LORD Jesus Christ? Paul in writing to Titus spoke of that when the Grace of God that brings salvation came, speaking of Christ's birth into this world and living and dying and rising again.

Again, verse 2, "He only is my Rock." Notice the personal pronoun. It has to do with Him, not just a system of doctrine, teaching. Yes, teaching is important but all teaching void of Christ is false and will not stand. So, "He is my Rock and my Salvation; He is my defense; I shall not be greatly moved." I love the way the Scriptures put these words. There are times when we are shaken, there are times when we are moved in this life like a rocky boat, but "I shall not be greatly moved." In other words, never moved off that foundation which is Christ.

"How long will ye imagine mischief against a man?" David may well have been speaking of himself here in his oppression, and yet the question with regard to Christ must be asked because He was a man, "How long will ye imagine mischief against this man, the man of God, the man of God's own choosing." It's like the book of Hebrews says, "Consider this man." There is a man seated in glory today who has worked out salvation for His people and upon completion of His death, God has once for all, in one place, one time, one sacrifice, justified, declared righteous everyone for whom He died. So the question to all rebels, which we are by nature, is "How long will ye imagine mischief against this One anointed of the LORD?" Just like David was anointed of the Father to be seated upon the throne, and is a type, a picture of Christ, "How long will ye imagine mischief against a man?" "How long will you kick against the pricks?" is what the LORD asked Saul there on the road to Damascus. "How long will you cry, We will not have this man to reign over us"?

"Ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence." We've all seen bowing walls. You've driven by and looked at one and you think how long will that wall stand? I'm sure when it was first put in, those that placed the bricks or the rocks placed it solidly, but with time it began to bow and at any time it is about to fall. Such is the description of man, even in his best state. The Scriptures state that we are altogether vanity. We are like a tottering fence, a leaning fence, one about ready to fall. So it points out our own infirmity before God. Who are we in any way to take a stand against God and against His anointed?

"They only consult to cast Him down from His excellency." Think about these words. I know many people today would say, "Well, we don't hate Christ. We don't hate God." Well, not to give Him all the glory is to, as described here, consult to cast Him down from His excellency. That's what Satan did from the beginning. He sought to be Christ's rival but we know that Christ has no rivals. And Paul wrote of that when it pleased God to open his eyes to reveal in him the excellency of the knowledge of God in the Face of Jesus Christ, that's Whose Face it is when we speak of God. It's not a physical face but He has revealed himself in all of the excellency of Christ.

But "they delight in lies." If Christ is the Truth, and He is, then to oppose Him is to delight in lies. To believe anything with regard to Christ that is not in accord with what God has given us here in Scripture, this Record that God has given of His Son, is to delight in lies. Now, we know how children are, they might be telling you a boldfaced lie but they don't recognize it. They are not going to call it a lie but you recognize it for what it is. And so it is with sinners before a Holy God.

"They delight in lies: they bless with their mouth, but they curse inwardly." How many will say, "Amen! Hallelujah!" and yet inwardly in their heart they deny the very Christ of Scripture? They prefer to have a christ of their own making and that's what an idol is. Idolatry, it's to have an idea that they hold to rather than the Scriptures.

But David says in verse 5, "My soul, wait thou only upon God; for my expectation is from Him." There is that word "only," the exclusiveness of the Object of Faith; the exclusiveness of the Object of Hope.

"He only is my Rock." You see it in verse 5, "My soul, wait thou only upon God; for my expectation is from Him." Here we see the singular solitary glory belonging unto Christ. "He only is my Rock and my Salvation: He is my defense; I shall not be moved." Notice in verse 2, "I shall not be greatly moved," but as David is brought to consider the Truth of Who God is in Christ, he is brought to declare, "I shall not be moved." Ultimately that Rock is solid, that Foundation is solid, and it is the LORD Himself who keeps His own. If He shed His blood for any sinner, there is therefore now no condemnation and such is the Salvation, the Hope, the Glory of sinners.

So verse 8 which is really where I want to pick up today is, "Trust in Him at all times." You cannot trust someone you don't know. You cannot trust somebody unless you have

absolute confidence in that person and that confidence in Christ is not innate in any one of us but it comes through the work of the Spirit revealing Him in us through His Word and therefore we are brought to trust in Him at all times.

Now, "all times" means every kind of situation. There are times where our mind is not even thinking on Christ. We are focused on circumstances. We are focused on the trouble around us or the work before us or our past behind us. But to trust in Him at all times, whatever the circumstance, that's true even in difficult times and there we are brought to cry unto the LORD when we are shown our need. But I ask you, how difficult is it to trust in the LORD in prosperous times? I would say promotion and prosperity are as dangerous as poverty because we become self-sufficient. All seems to be well and so our thoughts are removed from Christ in our flesh and therefore He has to bring us back in line. Just like a father who loves his children and chastens them, He chastens us lest we would become self-confident, self-sufficient in those moments of goodness and mercy that He manifests to us daily.

But "Trust in Him at all times; ye people, pour out your heart before Him: God is a refuge for us." I like the present tense found through this Psalm. It never grows old. "He is," in verse 2, "He only is my Rock and my Salvation; He is my defense." All the way through here, verse 5, "for my expectation is from Him." Verse 6, "He only is my Rock." In verse 7, "In God is my Salvation." There is no condition put upon God. He shall be if, no, He is. And here in verse 8 again, "God is a Refuge for us."

Of course, "Selah," here and in verse 4 are a musical pause. It's a time where there is a transition and a quietness before the LORD. How we need that, to pause and consider these things. Why?

Verse 9, "Surely men of low degree are vanity, and men of high degree are a lie." So low degree or high degree, whatever you think of man, he is vanity and a lie.

"To be laid in the balance, they are altogether lighter than vanity." This is the point where men take exception with the Word of God because they think themselves somebody when they are nothing. Not only vanity but here it says "lighter than vanity." I don't know how that is even possible to describe and yet it's there for emphasis. Lighter than vanity.

So verse 10 says, "Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto thee, O LORD, belongeth Mercy: for Thou renderest to every man according to his work."

Let's have a word of prayer before we continue.

*Gracious Heavenly Father, what a very awesome portion of Scripture that we have as we take it up once again to consider how Christ alone, Christ only, is our Salvation. He only is our Rock, our Defense, and our Refuge. And Dear Father, I pray that You would enable us today as we ponder these Words to be brought to look to Him alone and to see our*

*utter need before You of Him and to rest in Who He is and what He has accomplished for sinners such as we. We pray for Your blessing throughout this day as we meet together as Your people. And I pray that Your Son, the LORD Jesus Christ, would be exalted in our midst and I do give You all the praise and the glory in Christ, our Dear Savior's name. Amen.*

We could possibly call this "the only Psalm," as many times as that word is repeated here, but the call is to wait upon God and this is directed to all people. Verse 8, "Trust in Him at all times; ye people." Now, even though this is a command that would apply to any, and I would say that this is where men stand in condemnation because they don't trust in Him at all times, but this is particularly addressed to God's people. When David here says, "ye people," he is talking about that house of Israel which God had chosen and set apart and over which the LORD had placed him as king and who were scattered throughout various places throughout the land, and some perhaps in foreign lands in surrounding countries, but the point is no matter where they were found, they were to trust in the LORD at all times.

In Psalm 65:5, we find that the LORD is "the Confidence of all the ends of the earth." Do you see that? "By terrible things in righteousness wilt Thou answer us, O God of our Salvation; Who art the Confidence of all the ends of the earth, and of them that are afar off upon the sea." The LORD has His people throughout the world and even there, even though in the Old Testament the focus was upon the nation of Israel, yet we know in reading Paul's writing to the Romans, not all were of Israel who were of Israel. But there is that Spiritual Israel of whom even in Psalm 65:5, the Word is addressed, scattered throughout the world those for whom Christ would come and pay their sin debt and would be saved. "O God of our Salvation."

And we know and read in the book of Revelation, it states specifically that he has a people that he has redeemed from every tribe, nation and tongue. We dare not think that glory is going to be made up primarily of white Caucasians. I hear people even today distressed because of what they call the browning or the yellowing of the United States, as if that's a big issue. What it shows, I think, in our own minds, is our own pompous attitude about our skin color as Caucasians when you consider that the majority of the world isn't white and yet we tend to meet in little clusters. And it's not just us, people are ethnically idolaters. They tend to think well of themselves and their ethnic race as if it's better than another, and yet when it comes to this matter of Salvation, we know that there is in Christ neither Jew nor Greek, neither bond nor free, and that sinners whom the LORD came to redeem are those from every tribe, nation and tongue that God the Father has chosen.

That's why Christ is called in the book of John the Savior of the world. It's not that He came to try to save everybody in the world but He is the Savior of the world in the sense that He has His people throughout the world. He said that in John 10, "Other sheep I have who are not of this fold. Them also I must bring." That fold he was speaking of in that particular context was the Jewish fold, those among the Jewish nation that were His. But He said, "Other sheep I have that are not of this fold. Them also I must bring." That's why

when He stopped at the well and talked to that Samaritan woman and showed her all that she was and revealed in her all that He is and she ran and told her neighbors and her friends to come and see the Savior of the world. Here was a Samaritan woman who was the off-cast of society and yet one of the LORD's, one for whom it says there in John 4 that "He must needs go through Samaria."

So this is the call that's given here in verse 8 of Psalm 62, "You people of the house of Israel wherever you may be found, whether Jew or Gentile, trust in Him at all times." To trust is to confide in and to depend upon and to rest wholly in Who He is and in His promises. When you think of trust, you're talking about a person keeping their word. So Christ is trustworthy and we are to find in Him our Rest, our Confidence at all times, whatever the situation. Whether an emergency or whether a peaceful day, we are to rest and trust in Him.

And notice verse 8, "pour out your heart before Him." So much of religion is just formal, it's formality, going through the motions. With regard to the LORD's people and this faith and trust that the Spirit gives to one of His own, it is the drawing out of the heart before Him. There is no pretense before the LORD with His people. They continually confess who they are as sinners before Him, but they know Him to be a Merciful God for Christ's sake. And all that cry out unto Him, all that pour out their heart before Him, it is because it's the Spirit of God that is drawing that heart out to Him.

But it's an interesting word because in the Old Testament there were drink offerings that were made before the LORD and these were poured out before the LORD upon the altar and that's how this prayer is identified as the pouring out. Just like the drink offering, it is always in connection with the Offering. It's always in connection with the Sacrifice. God cannot hear a sinner apart from the Sacrifice of the LORD Jesus Christ. Those drink offerings of the Old Testament represented the mediatorial work of the LORD Jesus Christ. And so it is in prayer and confession before the LORD, it's a pouring out of the heart before God and laying that heart open before the LORD. The LORD doesn't hear our words, He sees the heart and any true prayer is that which is from the heart.

So what encouragement we are given here to look to God. In verse 8, "God is a Refuge for us." I think of the cities of refuge. Who needs a refuge but those that are in a storm? Who needs a refuge but one who is guilty? Just like those cities of refuge, they weren't established for the innocent, they were established for those who had killed somebody and were running for their lives and would run in and declare their case before the high priest. Every one of those cities of refuge had a high priest representing that city and their case was utterly given over to that high priest to judge, to determine and so it is with us. We have no refuge but Christ and we are commanded to run to Him and to seek Him, flee to Him, find our shelter in Him, and such is the instruction that David gives.

We know that even our LORD Jesus Christ in His flesh as He came to this earth and lived His life as a man, was brought to trust in His Father at all times. Because of our sin, because of our rebellion, because of our weakness, we have to sadly confess we don't trust Him at all times, and rather than our heart being poured out before Him, most times

how hardened it is. It's like the soil without rain. Given a little bit of time, pretty soon it just gets rock hard and you think, "Wow, just a little while ago that was a fertile piece of ground and now without the rain and with the sun bearing down on it, it has become a hard place, a rocky place." Such would be our nature, such would be our heart but for the Grace of God.

So how we need the LORD Jesus Christ but I'm thankful it's by His faith that we have been justified. It's by His trusting only in His Father that a sinner such as we have been declared righteous before Him and therefore the warning He is giving in verse 9 to take heed of having a misplaced confidence. You see, we are a prideful race. We are all sons of Adam by nature and left to ourselves, we wouldn't even recognize the deceitfulness of our own heart. Look in Jeremiah 17. When David writes here, "Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity," I find it interesting that that is on the heels of verse 8 that says, "Trust in Him at all times." Why do you suppose the Spirit of God directed David to align those two verses? Because of the pride of man, because so many in reading verse 8 will stop and say, "Well, I trust Him." They are pompous. They have too high opinion of themselves and so it's important for us to read what the Scriptures have to say about us lest we should be exalted above measure in our thinking.

And when I read this, I see my need of Christ having fulfilled all righteousness on behalf of a sinner such as I am, and this is how Jeremiah wrote of it in Jeremiah 17, beginning with verse 5, "Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD." Well, guess what? That describes every one of us here. Anyone listening to me would have to confess guilty to that, that we are guilty of making the flesh our arm. And if you don't believe it, just do a little bit of self-reflection upon where your thoughts have been even this day. If they even now are drawn to the LORD, that's His Grace, but I will pretty much guarantee you that unless the LORD reigns in men, unless the LORD by His Spirit draws our heart out to Him, we would trust in our flesh.

We either get confident in how we feel. We live on feelings. "I fell good today." Or, "I don't feel so good today." And so those feelings determine how we think of ourselves or our day. We go through that every day. What difference does that make how you feel? Whether you feel good or you feel bad, the same LORD is over all and He is directing all things. And were we not putting any confidence in our flesh, you know, truly our hearts would be constantly resting. But the upheaval that we feel inside day in and day out is due to the fact that we're putting our confidence in the flesh and not in the LORD.

In verse 6 He says, "For he shall be like the heath in the desert, and shall not see when Good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the Man that trusteth in the LORD, and whose hope the LORD is." Our Savior trusted in His Father, hoped in Him, and He was heard because He feared God. The Father was pleased with His righteousness. But to any of the rest of us, none of us can say that we've ever trusted in the LORD or hoped in the LORD as His glory deserves.

It says, "For He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." And all that describes the faithfulness of our LORD. Any benefit that we enjoy, it's because He was faithful as a Man. That's why we need Him as the Substitute.

But as far as we're concerned, let verse 9 of Jeremiah 17 stick in our minds, "The heart is deceitful above all things, and desperately wicked: who can know it?" How many people have you heard say, "Well, I know my heart." Really? Do you? You know, even that's a deception. Or they will boldly say, "Well, the LORD knows my heart," as if there's something good in that heart for the LORD to know. All that the LORD has to say about man and about our heart and about our spiritual state is that just like here in Psalm 62:9, it is utterly vain, vanity. In fact, lighter than vanity.

So we're not to trust in our flesh, we're not to trust in the men of this world. They are just like broken reeds that you can't lean on, that can only, if you lean on them, will cut you, will poke you. And verse 10 of Psalm 62, we're not to trust in wealth. Neither in the men of this world in verse 9, or in wealth. When it says there, "Trust not in oppression," that's really talking about wealth or riches that are gained by fraud or by violence which is typical of the way that men get wealth today. They struggle for it. They strive for it. They'll go to war for it.

And it says there, "and become not vain in robbery." It's talking about even as our LORD spoke of in the parables in Luke, the mammon of unrighteousness. Now, we live in a world where that's what men pursue at all costs. They will lie, they will cheat, they will steal, they will kill to increase their wealth and yet the Word here to the LORD's people is, "Don't trust in those oppressors. Don't trust in those who earn their living in so living."

It says there, "if riches increase, set not your heart upon them." Don't set your heart on men of a certain reputation. They'll disappoint you. Do not set your heart on riches. Why? Well, where does wealth come from? Well, it's from the LORD. All that we have is from Him and He has just given it to us to borrow for a time and then we have to leave it here.

But to trust in the LORD. How important is this? Well, verse 11, "God hath spoken once; twice have I heard this; that Power belongeth unto God." You know, if the LORD were just to say something once, it would be sufficient. How many times have we told our children, "If I told you once, I've told you a thousand times"? Or we used to say to our children, "The first time, every time." It's all we need to say it is one time. And delayed obedience is really disobedience.

Here "God has spoken once; twice have I heard this," it's just a way of speaking to say that none of this should be new to us. If this Truth is repeated in Scripture, certainly it's because of our nature not to trust Him and to put confidence in the flesh. But the Truth is, Power belongs to God in all things. Oh, that He would direct our hearts to be able to declare this with all Truth that everything that takes place in our lives, He has so directed,

He has so purposed. It's not just that God has a plan for our lives, but He has purposed every detail of our lives. You know, plans go awry but not purpose, God's purpose. Everything.

Again, if you want to know exactly how God has determined your life to be with all the uncertainties of looking forward, just look back. As you look back, there is not one detail, there is not one turn in this winding road that He did not direct. The rocks, the turns, the dust. I remember years ago reading a book by Jerome Zanchius that the LORD used to strike home this Truth where he said were an artist even to take and dip his brush in the paint and then randomly throw it at the canvas, wherever each one of those specks of paint lands, God determined its direction. It wasn't the artist, it was God. And the same with dust, that dust that your heel kicks up, wherever it is lifted in the air and then floats down and lands, even that speck of dust, the LORD determined its direction. He determined that it would be lifted up and He determined where it would land. Such is the Power of God.

In verse 11, you notice "belongeth" is in italic. Just read it, "that Power unto God." Power is unto God. He is Almighty and it's in His Power to save or to condemn. It's in His Power to show mercy or to execute justice upon sinners. Such is His Power.

Now it all sums up in verse 12, "Also unto Thee, O LORD, belongeth Mercy." Also unto thee, O LORD, is Mercy. In other words, it's Yours to give or withhold and we, as sinners, have nothing to add to or to determine whether the LORD shows Mercy or not. Paul in the book of Romans said that, "that it's not of him that runneth, nor of him that willeth, but of God who showeth Mercy." He shows Mercy to whom He will and the Scriptures say He hardeneth whom He will.

They had a religious expert on the news this morning and the journalist set him up with the same old question we heard when Katrina hit but now it was Sandy in New York and the journalist said to this religious figure that some would say, "Why would God do this?" And this religious figure answered without even hesitation, "God didn't do it." The storm that came up the east coast, God didn't do it. As an acquaintance of mine said at one point, "If God didn't do it, we'd better find out who did and arrest him."

But God, this is His earth. He does what He wills. But this religious figure quickly went on to explain some cockamamie idea that somehow god has a permissive will and then he has a decorative will. He decrees certain things and in this religious figure's mind, he just decrees good because god is good to everybody. That's their view. But when these things happen, well, that falls within the parameters of what he has given over to nature. That's the way he described it, Mother Nature. I'll tell you what, we're in trouble if there's any one thing that is outside the realm of God's direction and decree. Such thinking is vain.

No, Mercy belongs unto the LORD. If He shows Mercy, He purposed to do it, but also, see the last part, "for Thou renderest to every man according to his work." You say, "Why doesn't God render to us according to our work if we're in Christ?" Well, He does. It's because He has imputed to our account the work of Christ, that's how He renders to His



own according to His work. It's according to the work of Christ but all others, their punishment will be based upon their work because there's none righteous, no not one, and outside of Christ there's no hope.

So, again, "the only Psalm." "Truly my soul waiteth upon God: from Him cometh my Salvation. He only is my Rock." Apart from Him there is no hope.