

*Evening Sermon Outline – June 28, 2020*  
*Psalm 60 “Battling Continues...”*

To the Chief Musician. Set to “Lily of the Testimony.” A Michtam of David. For Teaching. When He Fought Against Mesopotamia and Syria of Zobah, and Joab Returned and Killed Twelve Thousand Edomites in the Valley of Salt.

*I. The setting, its significance –*

- 1. We know it from the title, I am not going into details...*
- 2. It is after David is established as king; Joab is his general.*
- 3. You would expect better times with a better king, but...*

*II. The hard times are in God’s control –*

*1. Part of the purpose of this Psalm is related in the title -*  
**“For Teaching”**

*2. A poetic view of Israel’s history -*

**<sup>1</sup> O God, You have cast us off; You have broken us down; You have been displeased; Oh, restore us again!**

- A. This description could describe Israel back as far as the sinfulness of Eli’s sons, and the stealing of the Ark from Israel*
- B. Saul was a king, Israel demanded and in doing so they were rejecting God as king!*
- C. Saul’s persecution of David, including the murder of priests, was a dark time for Israel as well.*
- D. Now, David rehearses the fact in song, Israel was “cast off”*

*“broken down”, the language used here is very strong – Verse 1.—“O God, thou hast cast us off.” The word here used means properly to be foul, rancid, offensive; and then, to treat anything as if it were foul or rancid; to repel, to spurn, to cast away. It is strong*

language, meaning that God had seemed to treat them as if they were loathsome or offensive to him.—*Albert Barnes.*

**<sup>2</sup> You have made the earth tremble; You have broken it; Heal its breaches, for it is shaking. Psalm 60:2**

*E. Shaking sometimes happens in answer to prayer – Acts 4:31 – and yet here it seems to be pre-prayer - Verse 2.—“Heal the breaches thereof; for it shaketh.” They pray that this may be done with the utmost speed, because there was danger in delay, for the kingdom was already pressed down with a heavy calamity, and on the brink of ruin, which is signified by the word רָטַף whose origin is in a very strong and tremulous inclination to one side, properly from the application of a lever, and is applied to those who are leaning so far to one side that they are just on the point of falling; figuratively, therefore, it expresses a most perilous condition, in which one is on the edge of destruction.—*Hermann Venema.**

**<sup>3</sup> You have shown Your people hard things; You have made us drink the wine of confusion. Psalm 60:3**

*F. Not real, literal wine, but confusion itself was their drink, David is established as king, why are not things instantly, immediately better?*

*Christ died on the cross, we believe, now life is an instant bed of roses? No! God may continue to test our faith!*

**3. The more current events David’s needing to battle and defeat Mesopotamia and Syria of Zobah and Joab’s killing Twelve Thousand Edomites in the Valley of Salt.**

*These battles involved misunderstanding on the parts of enemies that should not have been enemies - 1 Chronicles 19 (NKJV) As David had only shown kindness to them. These seem after the casting off stage verse :1 as David was God’s choice for king, and yet David had to deal with what was left from the stench of those times!*

III. *Despite the hard times God's people win in the end, they are given:*

1. *A banner –*

<sup>4</sup> You have given a banner to those who fear You, that it may be displayed because of the truth. Psalm 60:4

*We are not in Heaven yet, but as Christians, as believers, we know what we are fighting for, and Who is ultimately for us –*

<sup>10</sup> Finally, my brethren, be strong in the Lord and in the power of His might. <sup>11</sup> Put on the whole armor of God, that you may be able to stand against the wiles of the devil. Ephesians 6:10–11 (NKJV)

2. *A promise of deliverance / salvation -*

<sup>5</sup> That Your beloved may be delivered, Save *with* Your right hand, and hear me. Psalm 60:5

3. *A promise David rejoiced in -*

<sup>6</sup> God has spoken in His holiness: “I will rejoice; Psalm 60:6 A

Verse 6.—“God hath spoken in his holiness.” That is, he hath given out his word from heaven, the habitation of his holiness and of his glory; or, he hath spoken it certainly, there is nothing but holiness in his word (and that is the strength of words). David having received this word stands assured, that as Shechem and Succoth, Gilead and Manasseh, Ephraim and Judah would willingly submit to him and yield obedience: so, also, that Moab, Edom, and Philistia, who were his professed enemies, should be subdued to him. He expected to conquer and triumph over them, to put them to the basest offices, as his vassals, because God had decreed and spoken it in his holiness. God hath spoken the word, saith he, therefore it shall be done, yea, 'tis done; and therefore David cried. *All's mine, Gilead is mine, Manasseh is mine, Moab and Edom are mine*, as soon as God had spoken the word,—*Joseph Caryl*.

4. *David would divide the spoils of war -*

I will divide Shechem And measure out the Valley of Succoth. <sup>7</sup> Gilead is Mine, and Manasseh is Mine; Psalm 60:6B and :7 A

5. *He had strategies, uses for various places –*

A. *Strategies -*

Ephraim also *is* the helmet for My head; Judah *is* My lawgiver. Psalm 60:7 B

B. *Uses (which convey ease of victory, like a JOKE)*

- *Washing - <sup>8</sup> Moab is My washpot;*
- *Relaxing - Over Edom I will cast My shoe;*
- *Sarcastic taunting - Philistia, shout in triumph because of Me.”*

IV. *The WHO of these victories, God -*

<sup>9</sup> Who will bring me to the strong city? Who will lead me to Edom?

<sup>10</sup> Is it not You, O God, *who* cast us off? And You, O God, *who* did not go out with our armies? <sup>11</sup> Give us help from trouble, For the help of man *is* useless. <sup>12</sup> Through God we will do valiantly, For *it is* He *who* shall tread down our enemies. Psalm 60

1. *Not man, there is no 666 help or hope -*

Verse 11.—“For vain is the help of man.” As they had lately experimented in Saul, a king of their own choosing, but not able to save them from those proud Philistines.—*John Trapp*.

2. *It is Through God we will do valiantly -*

Verse 12.—“Through God we shall do,” etc. In war these two must be joined, and indeed in all actions: HE, *we*; God and *man*.

1. “We shall do valiantly,” for God helps not remiss, or cowardly, or negligent men.

2. And yet, that being done, the work is *his*: “He shall tread down;” the blow and the overthrow are not to be attributed to *us*, but to *him*.—*Adam Clarke*.

3. *He is the same God Who cast us off –*

<sup>10</sup> Is it not You, O God, *who* cast us off? and You, O God, *who* did not go out with our armies?

*This can be applied to our church!*

*Arnold Brevick*