



Psalm 31:1–8

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Main idea: When you have such a Redeemer and God as we do, troubles are cause for considering Him, entrusting ourselves to Him, and exalting Him!

To the Chief Musician. A Psalm of David.

1 In You, O LORD, I put my trust; Let me never be ashamed;
Deliver me in Your righteousness.
2 Bow down Your ear to me,
Deliver me speedily;
Be my rock of refuge,
A fortress of defense to save me.
3 For You *are* my rock and my fortress;
Therefore, for Your name's sake,
Lead me and guide me.

4 Pull me out of the net which they have secretly laid for me,
For You *are* my strength.
5 Into Your hand I commit my spirit;
You have redeemed me, O LORD God of truth.
6 I have hated those who regard useless idols;
But I trust in the LORD.
7 I will be glad and rejoice in Your mercy,
For You have considered my trouble;
You have known my soul in adversities,
8 And have not shut me up into the hand of the enemy;
You have set my feet in a wide place.

This Psalm begins with crying out to God from the memory of past mercies and deliverance (vv1–8), then proceeds to escalate the urgency of the crying out in the present distress (vv9–18), before coming back to praise God for past (and future!) mercies and deliverance (v19–24). This week, we'll be considering just that first section.

Orienting ourselves toward God, vv1–3. David is in trouble, but the very first thing he does is remember where his hope is... and that it is an everlasting and infallible hope (v1a)! When we cry out to God, one of the things that the Bible teaches us to do is to remember before Him that He has made Himself ours. He can no more fail to deliver us than He can stop being righteous (v1b).

David then models for us that in our distresses, we are to appeal to God's... righteousness (v1b),

compassion (v2a, our God "bends down His ear"!)

action (v2b, urgent trouble meets its match in a speedy deliverer),

faithfulness (v2c, 3a, our God is a **Rock** of refuge; belonging to Him is the surest possible place to stand), and

strength (v2d, 3a, our God is a fortress of defense; His protection is impenetrable).

We appeal to His character not only because it is exactly what we need, but because He glorifies Himself by saving His people (v3b). "Lead me and nourish [literally] me" (v3c) takes us back to Ps 23. He shows Himself our Shepherd by making even our troubles the arena of His provision.

Entrusting ourselves to this God, vv4–5. David moves from considering God's attributes to actively committing himself into the hands of this God. This is necessary, because David's enemies have laid a trap that only God can see and only God can overcome (v4). Let believers not be surprised when their circumstances and/or their enemies are too much for them; much of God's providence is designed to remind us that He Himself must be our strength.

David can't send his own spirit anywhere; he doesn't have that authority. His use of the phrase in v5a shows that he is very intentionally staying his soul upon his God, entrusting his soul to his God. The word used is the Hebrew for "appointed," and our Lord Jesus makes use of this when He quotes the verse upon completing His work at the cross; for, He does have authority to lay down His life; no one, in fact, took it from Him (cf. John 10:17–18).

Yet, in union with Him and by His authority, the believer may pray v5a upon his death bed—just as Christ almost certainly had in mind the completion of v5b as He quoted the first half of the verse upon the cross. For, He was a Man Who did not need redemption, and He was just then completing His own death as the way by which He was redeeming us. When He quotes this verse, He is reminding us that He Himself is "Yahweh God of truth." He had authority to dismiss His Spirit, and He alone redeemed David and all of us who believe in Christ.

Exalting our God, vv6–8. Idolatry is a great offense to God; Christ has a righteous hatred of those who are so offense to God v6a, cf. Ps 139:21–22). This is one of the things that makes the gospel so amazing. We who are *rightly* objects of divine hatred in ourselves have become *actually* objects of divine love in Christ!

In this case, the raising of David's ire is indignation that anyone would endure the troubles of this life without Yahweh. "Useless idols" in v6 is literally "lying vanities/nothings." Here is not just indignation against those who take upon their lips the name of another "god." Here is indignation at the thought of putting one's hope in anything at all other than Yahweh. Money, friends, power, youth, health, cleverness... whatever it is... only Yahweh can redeem. Nothing else can carry that weight!

So, the indignation in v6 turns quickly into the exaltation in vv7–8. Notice that true praise is never grudging or even unfeeling. This praise is actually expressed as "be glad and rejoice."

David is still in the midst of this particular adversity, but God's mercy (v7a, "kessed"/covenanted love) means that his future deliverance from this one is as sure as his past deliverances from the other troubles. Yahweh is not working in David's life as a mere technician, showing His masterful craft. Rather, He *considers* (looks upon) David's trouble and *knows David's soul* in adversities. This is personal interest and personal intimacy on the part of the living God. *No wonder, then that it calls for personal praise!*

The conclusion to the praise highlights how useful the desperation of the situation has been to David's soul. The circumstance is such that the image is of a hand closing around him, but David is as safe there as if he's in a pleasant meadow with no enemy within miles and miles. Belonging to such a Redeemer as this is surely cause for praise.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Our father how we thank you that you have taken those who would have been right and just object of your holy hatred and you have made us actual objects of your love in Christ Jesus.

When we thank you that you bring us through trouble, and you're good and wise providence. And the way it stirs our hearts and minds up to you, we confess it. This often is not the case that were not readily and effectively redirected to you. Stir it up towards you.

So we pray for the help of your spirit as we study that he would write the truths of your word on our hearts. We pray, the your spirit would help us in the times of trouble cause our minds to be, redirected to you yourself. We pray that you would use the study time to quicken our thoughts and stir up our hearts repair us for prayer.

And even as we study words about you bowing down your ear to hear. We ask that that would be the case with Austin our prayers tonight. Lord, for we ask it through. Jesus, I'm in.

So Psalm 31 as a whole is 24 verses and we may be could have tried to do all of that. But we're actually going to plan to take it in three weeks over three sections the song begins. And the first section versus one through eight with crying out to God from the memory of past, mercies and deliverance.

And then the middle part it escalates, the urgency of crying out because of the nature, and intensity of the present distress. And then in verses, 19 through 24. He turns to praising God for past and future, mercies and deliverance. It's actually something that that he does a little bit in verse 7 and 8 of the opening section as we'll see, in a moment.

So, this this week, we're considering the just the first section and how God used this trouble, to reorient, David towards himself to reorient us toward himself. And as you'll hear a very familiar verse, the something that the Lord Jesus was thinking about, and looking forward to, from the cross, as he was eager to complete his work and dismiss his spirit to the father.

So let's read the first eight verses Psalm 31. These are God's words to the chief musician, a psalm of David and you owe y'all. I put my trust, let me never be ashamed. Deliver me and your righteousness. Bow down your ear. To me, deliver me speedily be. My rock of refuge a fortress of defense to save me for you are my rock and my fortress therefore for your namesake lead.

Me and guide me. Pull me out of the net which they have secretly laid for me. For you are my strength into your hand? I commit my spirit. You have redeemed me. Oh, y'all a god of truth. I have hated those who regard useless idols but I trust in Yahweh.

I will be glad and rejoice in your mercy. For you have considered my trouble. You have known my soul in adversities and have not shut me up into the hand of the enemy. You have set my feet in a wide place so far. The reading of God's inspired inherent word.

So in the first three verses he immediately orients himself towards God. And the second two verses and verses four and five, he entrusts himself to God and finally in verses 6, he exalts, he exalts God, exalts the Lord. So the first three verses David is in trouble. We could tell that he is asking for deliverance.

He's a little bit more specific, perhaps in verse four, although when we get there, we'll find that. Maybe it's not a specific as we think, but he's in some kind of trouble. And when we are in trouble, one of the things that we find our hearts and minds often doing is obsessing about the trouble that we're in.

All the different things, that might be, causing it all the different things that might be behind it. All the different ways that we are thinking of how to get out of it. But when we are, in trouble is a good time. The right time for us to redirect our thoughts to our Lord.

And so right off the bat first line of this home in you, oh Yahweh I put my trust as a similar to what he says. And Psalm 56. When I am afraid. I will trust in you in God whose word I prays. And so, he directs himself to the Lord, he orians himself toward his God.

And we see that he is. Reminding himself of many of God's attributes. He says in you oh Yahweh I put my trust. Let me never be put to shame. He actually says, let me not be put to shame forever so we could even have put in our list. David models for us in our distresses.

We are to appeal to or rely upon and then there's a list of attributes there. One of the very first attributes, you can put in the list is God's e-ternality. If the everlasting God has taken us to be his people. Then we cannot end in our trouble. Our troubles will end.

He has taken us to be his own and we will be happy and holy forever with him. So just the fact that our God is the everlasting God, even that one of God's attributes and courage is us. And the midst of troubles, they are all for the believer. Worry, Our God is an everlasting and infallible.

Hope let me not. Be put to shame is infallible forever. We never lasting and infallible. Hope. And so the Bible teaches us to remember before him that he has made himself hours and to remember who it is, who has made us his very own, we already mentioned the easy turtle.

He's also righteous second half of verse one deliver me in your righteousness. It's a marvelous thing that God by atoning, for us, by the blood of Jesus, by giving us Christ to be our own righteousness. Now, his

righteousness demands that we be delivered. We've seen this many times in the psalms many times, that God would deliver us in his righteousness, or God would deliver us, according to our righteousness.

And that all reminds us, that Jesus himself must be our righteousness and that, because he's our righteousness, God's justice, demands. That we be delivered, we can know more fail to be delivered than God can stop being righteous. He's not just everlasting, he's not just righteous. He's also compassionate. Bow down your ear, to me, don't know if you've ever had the opportunity or taking notice of someone that you don't ordinarily, see, and light of their children.

Perhaps somebody of great position or great strength or certain public character, or whatever. And then you see them with one of their dear children or grandchildren. And even the way that they move communicates, the compassion and the care. Stinging down. Bowing down their ears. I remember a very dignified minister that I knew once and a child.

This was a fairly tall man. Child came running up to him and was kind of craning his neck to talk to him and the man dropped to his knee. Very very small thing but very endearing. Well, God doesn't actually have knees or a waste or ears that he would bow and bend his ear.

But he created us with those things. You see, God came first. And in order to communicate to us, something about himself, he gave us our knees and our wastes and our ears, his a compassionate God. And so he has given us, not just the illustration but also to communicate to us because we have difficulty perceiving that which is spirit, it must be perceived by faith and our faith as weak.

And so God has given us bow down. Your ear to me, best to illustrate the nature of his compassion to us and to communicate the reality of his compassion to us. Because a very palpable illustration. So our God has everlasting, our God is righteous, our God is compassionate. Our God is a god of action.

Deliver me speedily, he cries. He is in urgent trouble, but urgent trouble meets its match in our urgently acting God deliver me speedily. He's also faithful Be my rock of refuge and it's actually rock of strength though. Word there that translated refugees the same as the word that as translated strength at the end of verse 4.

The point here though is on the fact that God is a rock that he is sure footing the surest possible place to stay in. Whether the image is a rock that you upon, which you escape over a flood or some kind of torrent that's coming through or whether it's a military illustration.

Where the one who has the better footing is has a great advantage. God is a rock, he gives us a sure and certain place to stand the, surest footing these faithful reliable and of course he is strong. A fortress of defense to save me or a house of defense suppose if the house is for defense you can translate it fortress a fortress of defense.

So we we remember not just that God has made us his very own but important to just to read and pray and sing all of the marvelous attributes of our God, a thousand repetitions of some chorus that turns him into the, you know, the great boyfriend on high is not nearly as good as a psalm.

That is giving you the eternity of your God, the righteousness of your God, the compassion of your God, the diligent action of your God, the faithfulness of your God, the power of your God. This is the God who has taken you to be his and made himself made himself yours.

So, we appeal to us character, and we appeal to his character. Not only, because of his exactly what we need. This is exactly what David needs. It's the, the Lord is exactly what he needs. He's, depending upon God, to be himself, but we appeal to us character. Not only, because he is exactly what we need, but because he glorifies himself when he saves us and you can see that in the second line of verse three, therefore for your namesake lead me and guide me.

This is the great part of God's righteousness for us. The greatest commandment is love. The Lord, your God, with all your heart, soul, mind and strength. God in himself is love the triune. The triune God loves himself with all that he is. And it's appropriate because he is worthy, his is the kingdom and the glory and the power forever and ever.

Amen. And we are taught to pray that because it reflects the holy and righteous character of God that everything he does. He does for his own glory for his namesake. We shrink from that we bristle it that because we are accustomed to thinking about ethics for people for us, but we are not God.

You do not have infinite glory. That is for others, the very best thing they could ever have, is to enjoy your glory. And it is precisely because you are not God, that people doing things for their own glory is so offensive, but God, doing things for his own glory is not offensive.

It is good and it is even generous to those who know him and love him and his glory. And so, we focus on all of these attributes of here is not only because he is exactly what we need. But because we want him to be glorified for and in all these different ways.

And so reminder that it's not so much what he provides but what he provides is a revelation of who he is, the last part of verse three, their Texas back to Psalm 23 lead, me and guide me in the word. Translated guide might be more literally translated nourish, and the Lord doing things for his namesake and leading.

And nourishing that is a picture. Isn't it of the 23rd? Psalm y'all way? As my shepherd, I shall not want and so forth and all of those benefits in that psalm come from, who it is, who is our shepherd and his taken us to be his very own. So the very first thing that we learned here is that in our troubles, we ought to orient ourselves, first and foremost towards God.

Now, this doesn't mean that you forget the trouble that you're in. We are going to have, especially in the middle section of the psalm verses 9, through 18, which we to save space, don't have on our sheets. But if you have your Bible open, you could look at it versus 9 through 18 express very intensely, the nature of David's experience in in his current trouble right now.

However, he doesn't know exactly what the trouble is, but he's praying that that God who can see it, and who does see it would say him out of it. So first he has oriented himself towards God versus one through three. And now, he's entrusting himself to God. Sometimes when we're trying to do the right thing, or we're trying to grow and how we're respond to particular situations, we kind of come up with the right thing to do checklist and we forget that we are actually supposed to be actively engaging in interacting with God himself.

So, David moves, he has been actually calling upon God this whole time. But he now asks for specific action and he he indicates or exercises. The action very specifically himself of entrusting himself to God. So he says, pull me out of the net which they have secretly laid for me.

For you are my strength, there's two things going on here. One. David doesn't know what the net is. It's a secret net. He believes in the depravity of man. He understands that. What some too describes is true. That man is always conspiring. Nations are raging and kings and people's blot.

And vain conspiracy isn't a theory, it's a reality, but one of the reasons why conspiracies work is because or they work until they, you know, as long as they remain hidden and of course if it doesn't actually exist then the theorizing just starts to spiral off but he isn't hoping that he'll figure out what the conspiracy is.

He knows somebody who knows what the conspiracy is. There's a pull me out of the net, which they have secretly laid from me and we had taught to pray this way, aren't we several in several different ways in the psalm look? Then fall into the pit that they have dug?

Made the snare that they have laid catch them and instead of me let fall upon their head what what evil they have planned. And so he doesn't need to know exactly the nature of what his enemies are plotting. Because God does The other thing he implies here is not just that he doesn't know but that even if he knew he wouldn't be able to get out of it, pull me out of the net, which they have secretly laid for me.

For you are my strength. So, we is believers when we read verses like this, and when we see things like this in the Bible, we must not be surprised. When our circumstances or our enemies are too much for us. Much of God's providence is designed to remind us that he himself, must be our strength.

Pull me out of the net, which they have secretly laid for me. For you are my strength don't ever listen to anybody who says, well God gave you that because he knew you could handle it. Absolutely not. They're so much in scripture that tells us that God gives us things precisely, because we cannot handle it, so that we might depend upon him who alone can.

And so he says, pull me out of the net with, which they have secretly laid for me, for you, or my strength and then into your hand. I commit my spirit. You have redeemed me. Oh you always God of truth, it's very interesting. The Lord Jesus is use of this, because, obviously, David here isn't dismissing his soul, right?

John chapter 10. It's very unique to Jesus that he has authority to lay his life down and authority to take it up again. You and I don't have power over our soul to retain it if we wish or to dismiss it, if we wish the way the Lord Jesus uses this text, but it is precisely because we have the Lord Jesus Christ that we are to set our spirits upon the Lord.

The Word translated commit here is the vanilla word for a point or a sign into your hand or onto your hand. I assign my spirit and other words, he's saying I'm not committing my spirit or resting my spirit or appointing my spirit into my own hand. If I trusted in myself, I would perish.

I don't know where the net is. I don't have the ability to pull myself out of it but God knows where it is and God can. And so he's he's here, expressing a conscientious decision to rest upon the Lord and yet and yet this is something that the believer can pray on his deathbed.

Because Christ who had the authority to lay his life down and take it up again did. So he did lay down his life for his sheep. And so it's not on our authority that as we are leaving this world, we look to the father and and reach for him, but we do it independence upon the Holy Spirit upon the certain knowledge, that those who belong to Christ when they are absent with the body, they are present with the Lord.

And so the Lord Jesus has really taken verse five a and by the worthiness and the power of his sacrifice. And what he accomplished on the cross, he has reputed into our mouths, these words in even a different way. That we know that when our spirits depart they will depart to him.

We can be sure of that upon the Lord Jesus Christ. Very interesting that he would quote the first half of verse five when in the second half of verse five. It's something that sounds a little bit off actually to apply to the Lord Jesus. The word redeemed, there is not a word who's range of meaning covers the idea of being delivered like being delivered from the cross.

It is very much the idea of of redemption, just the way we ordinarily, use it. And yet, the Lord, Jesus was earning for David on the cross. The redemption of Psalm 31 verse 5b. The reason David could be sure that he had been purchased out of every trouble is because his descendant is seed his offspring.

The Lord Jesus Christ would earn that redemption for him and so it's it's fascinating. We probably shouldn't probe it too much to think about the Lord Jesus, with Psalm 31 on his mind. In the last few

seconds there on the cross. His work is finished there. Redemption over, which David here was rejoicing and expressing confidence.

The Lord Jesus had just said, it is finished about completing the accomplishment of that redemption and as he commits his spirit dismisses his spirit unto the father. He is his membering, Psalm 31. The the amazing thing about that is in that case, in the five B, Jesus is acting as Yahweh, God of truth, who had become a man specifically so that he could die.

He was being faithful to redeem. So not only should we orient ourselves towards God. Remember, who he is? Remember all that he has taught us about himself, but we should also very actively, very intentionally, set our spirit upon him. And I'm not sure if RC was the first, but he certainly in, in my life, lifetime was the most famous said, the difference between Christian faith and Christian doctrine, is knowing that it's a chair.

Well, the doctrine is knowing that it's a chair in. The faith is sitting in the chair knowing that God has, God is good doctrine, and it's good to remember and reflect upon, but we ought to rest upon him as well. So entrusting ourselves to God versus one, three. Sorry orienting ourselves toward God versus one, two, three and trusting ourselves to God versus four and five and then exalting him.

He's made this commitment to or this action of his soul of resting on God in verse five. And then he realizes that, there are people who don't do this. When he says, I have hated those who regard useless idols. Now, we shrink back from that, the scripture tells us that God hates wickedness and that God hates that God hates the wicked.

I dollop tree is a great offense to God and Christ has a righteous hatred of those who are so offensive to God. Not only here but perhaps well, I don't know if it's the most famous. It's the one that's sticks out in my mind, towards the end of Psalm 139.

He says, do I not hate those who hate you? Oh, Lord, I hate them with a perfect hatred. I count them I enemies and we see there though, you know, part of the righteousness of Christ. This is one of the things that actually makes the gospel so amazing, because we who are rightly objects of divine, hatred, in ourselves have not been left to ourselves God.

From all eternity, has determined to love us. So that when we would have rightly been objects of divine hatred in ourselves, we have actually become objects of divine love in Christ. This is how we know. Love, God, demonstrates as love, and that while we were still enemies, Christ died for us.

And this we know love that God didn't spare his son, but gave him for us and the Lord Jesus laid down his life for us. So there is actually a right hatred. And in this case, what right? What raises David's indignation is that anyone could endure the troubles of this life.

Not only without y'all I put on your sheet but actively trusting in something else. Instead of y'all way, what's translated useless idols in verse 6 is literally lying nothings. That anyone who hopes in anything else is hoping in a lying. Nothing. It's nothing in an emptiness of vanity. And yes, the word sometimes is used for idols because that's just as much divinity as is in an idol, nothing, none at all.

But the the point here is in contrast to the the great comfort and strength and assurance and even gladness that David has in the midst of his trouble because of who his God is. And now it's not just people taking upon their left the name of their lips. Another god he's remembering that there are people who hope and other things a listed some of them the you know several of these would have been true even in David's, David's day, money friends, power youth, health, cleverness influence, whatever it is but only y'all, they can redeem nothing else.

Can carry the way to redeeming us. Out of all of our troubles, they are lying nothings by comparison and we ought to be indignant. Even with ourselves when we find or that remaining fleshliness within us, it's no longer us. We have a new nature but when we find ourselves resting in anything else and so the indignation in verse 6, turns quickly to the exaltation of versus 7 and 8, there are those who regard laying nothings but I I will trust in Yahweh.

You can see the the Joshua challenge at the end of the book of Joshua choose this day whom you will serve. You could choose any of the lying nothings but as for me, in my house, we will worship. We will worship the Lord will serve the Lord. And in this case, it's choose you.

This day in whom you will trust but I I will trust in Yahweh. He says I will be glad and rejoice and your acid in your covenanted love. Note that even in the myths of the adversity, his future deliverance from from this to from this adversity as justice. Shore as past deliverances from other troubles, The Lord, the Lord, as saving David.

Sorry, I'm missed aligned. There's important note, the way that he talks about praising him, I will be glad and rejoice in your mercy. The, the praise of God is not a grudging or unfeeling or mechanical thing. It's, it's very emotional thing. There's nothing wrong with emotions. They just need to be grounded properly, and they actually ought often to be much more intense.

And exuberant than the emotions we do feel because this is one of our, you know, one aspect of our remaining fleshliness that we don't feel towards God as we ought to. And those things that we do feel towards God that we should, we don't feel them to the intensity that we ought to.

Here's one thing that you should ask the Holy Spirit. For we all say how I wish. I loved God more. Well the fruit of the Spirit is love but the very second thing in the list is joy, how that we would rejoice in God, more that our praising would be full of gladness and rejoicing a praising to be felt.

So, how was David able to rejoice? Well, it's because God isn't just attending to David's trouble like a mechanic, right? He's diagnosing, the problem. Maybe his transmission fluid is overfold. He's diagnosed a problem. Just fix it mechanically. No, this is very, this is very intimate and personal for you have considered and the word considered is actually the, the regular old verb for scene or observe says, you're watching me in trouble and you have known my soul in adversity in adversities, those are very personal statements.

And so, the gladness comes not just from knowing who God is and knowing that God, God's character means that he is exactly what David needs to get out of the trouble. But knowing that God is bringing him through and out of this trouble as a personal interaction with himself.

And so the delight is a personal delight, it's a relational delight, not just a situational delight in circumstances that he wishes would end. And many of us have had that even with other people, probably every one of us who in this room who are married can point back to a season in our life when things were hard.

But it was sweetened by our going through it together. And it was one of the enjoyable things in our marriage that we got to go through something like that together. You can see a little bit of the Lord doing that with his saint. Here you have seen my trouble, you have known my soul in.

Adversities his, his experience of God knowing him and having relationship with him has actually been heightened by the trouble. And the trouble is worth it for that sake, no wonder then. So that such personal deliverance calls for personal price. Finally says, you have not shut me up into the hand of the enemy, but you have set my feet in a wide place.

The the word picture there is of something that many of you have experienced perhaps with much more success than I have trying to catch mosquitoes on a Tennessee evening and you reach out and you grab and you look in your hand and hopefully there's, you know, dead little mosquito corpse.

I'm sure they pollinated or something before the fall, but David's enemies, hands are closing around in and he says, you have not shut me up into the hand of the enemy. They look these go on. Where is he? You have set my feet in a wide place. He says, I'm a safe with the enemy closing is hand but around me because I belong to the Lord.

As if I was standing in the middle of a meadow and there weren't enemies for miles, they can't do any more to me, even in the distress of my current circumstance than they could then because I belong to my God and he sees me, he's observing me and he knows my soul in the midst of the adversity, what a marvelous thing it is to belong to this, God.

I mean, he grant that we would that we would know experientially, the, the truths and realities that he describes here in any circumstance. But then if in his providence he brings us into and through great trouble. May God the Holy Spirit, grant to us that he would refresh for our hearts and minds the truth of this song.