

Scripture: Psalms 62.

Topic: Pour out your Heart.

Text: Ps.62:8 --"Trust in him at all times, O people;

pour out your heart before him;  
God is a refuge for us."

Proposition: Beautifully, powerfully and realistically the Psalms point out that mankind can "pour out his heart" frankly and fully to God the Creator.

Date written: Feb. 26, 1966.

Dates and places used:

2-27-66 Danessa + Blanche, Colo.

2-16-69 Alton, Colo.

Oct 3, 1971, all Jack Pent, Fla.

Topic: *Prayer*

Text: *Prayer is the heart's*

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Date and of recording:

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### Introduction:

1. Have you ever had something bother you, something very important to you, which you felt you just had to talk over with somebody; but no-one was around with whom you could talk?

2. Have you ever had something happen to you which was so wonderful and good that you couldn't believe that it had really happened to you? You felt so great about it, perhaps, that you wanted to praise someone for it; except that no one in particular was responsible for it.

3. Have you ever been gloomy and blue and felt like a failure; but felt that nobody available to you was such that he could be of much help to you in solving your problem?

4. These feelings, and many other experiences of mankind, such as are common to us all at times, are expressed in the Book of Psalms in The Old Testament of our Bible. They usually present the thought that God is the one to whom to turn in such circumstances, the one who understands in

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4. These feelings, and many other experiences of mankind, which are common to us all at times, are expressed in the Book of Job. They usually represent the thought that God is the one to whom to turn in such circumstances, the one who understands in

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all cases.

5. This collection of poems, 150 of them, which is called "The Psalms" has lasted as long as it has, has been handed down to us, because it reflects so well the emotions and experiences of ordinary people. It is a book of poetry well worth studying and knowing more about. To understand something of the development, messages, and values of Psalms, to get a glimpse into some aspects of it with which we may not be very familiar, is our purpose here. The

I. General character of the Book of Psalms is shown by saying that it is made up of one hundred and fifty religious poems.

1. These were brought together a few centuries before the Christian era. While Psalms is an integral part of the scriptures of Israel, it possesses certain traits which set it off from the rest of the Old Testament. Many portions of The Old Testament are to be described as the words of man addressed to man: this is true of most of the historical writings and much of the other literature of the

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Old Testament. Other parts of ~~Psalms~~ ~~Scripture~~ the O.T. purport to be the words of God addressed to man. The Psalms, however, have the distinction that, to a degree not present in any other part of the Bible, they contain the words of man directed to God. Sometimes the psalmists speak to God directly, sometimes obliquely; but always their thoughts and feelings are turned Godward, and their words furnish us with the supreme example in the Old Testament of man's search for and experience of the living God. It is to the more spiritual side of Old Testament religion that the Psalms bear witness.

2. The Psalms are notable as being the record of reproducible religious experience. What lies behind these outpourings of Israel's soul can be re-enacted both by the sinner and by the saint, by the wayfaring man and by the scholar. Thus the Psalms have served to school the children of men in the mysteries of God; they have been the human vehicle whereby the grace of heaven has come with comforting and strengthening power into the lives of those who fear the Lord.

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II. The technical facts about the Psalms may help us to understand them better.

1. The book seems to be made up of compositions from various periods in Israel's history. This is in contrast to the fact that it is often called "The Psalms of David." There is some good evidence to believe that the **ancient** King David did write some of them, perhaps nearly half of them. But the evidence is equally strong that **many** of them came **from** very divergent times and circumstances among the ancient Jews. Actually, we'd have to say, in all honesty, that the authors of Psalms are **unknown**.

2. The book as it stands is a compilation of poems from several periods of Israel's history. As it is now, it was probably compiled somewhere between 400 and 200 B.C...

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5. The Psalms are poems, 150 of them. The Hebrews were unfamiliar with poetic rhythm as we know it, with meter. Their poetry usually is broken into two or more parts, each of which is called a "stich", with two or three or four stressed words in each stich. There is considerable parallelism, or repetitious meaning, in the poems of ancient Israel. Acrostics were sometime used; which is the device of beginning each line with a new letter, with the letters at the lines beginning spelling out some meaningful word.

6. Many of the Psalms evidently were sung, and some were written for that purpose. Any attempt to reconstruct the temple ceremonies of the religion of the Old Testament has to face a depolorable lack of evidence. But there is enough mention of songs and music in the worship to know that such

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were used frequently. Many musical instruments were mentioned in the various Psalms: wind instruments such as a trumpet (a long straight metal tube with a flaring end), and a pipe, flute and what is called an "organ"; stringed instruments called "harps", "lyres", and "zithers"; percussion instruments called "cymbals" and "timbrels".

7. The Book of Psalms is divided into five sections, it seems: Psalms 1-41; 42-72; 73-89; 90-106 and 107-150. Each of the first four divisions concludes with a short doxology; the fifth ends with Psalm 150 which both terminates that book and serves as an appropriate finale to the whole book.

8. All these are interesting, but let's turn to the more vital topics of ~~the subject matter of the Psalms~~

### III. The subject matter of Psalms.

1. There <sup>are</sup> hymns, "laments of the community", "royal Psalms", "individual laments", and "individual songs of thanksgiving" in the book; as well as other types of poetry.

were used frequently. Many musical instruments were mentioned in the various books: wind instruments such as a trumpet (a long straight metal tube with a flaring end), and a pipe; flute and what is called an "organ"; stringed instruments called "lyres", and "sitar"; percussion instruments called "cymbals" and "tambora".

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### III. The subject matter of Psalms.

1. The psalms, "Laments of the community", "Lament of the individual", "Lament of the individual", and "Individual songs of thanksgiving" in the book; as well as other types of poetry.

2. As the psalms were written in a variety of circumstances and over a long period of time, we cannot expect them either to reveal a uniform point of view or to present a carefully worked out theology. The psalmists have appropriated the great truths of Israel's religions, but not in any systematic way.

3. Naturally, they do believe in God, as a monotheistic God, the one and only one. Righteousness, justice, mercy and faithfulness are grounded in God himself, and are the basic principles of his government of the world. The Lord is gracious; he forgives; and he lends a willing ear to his people. To be in communion with God is life's greatest good, its greatest joy.

4. The psalmists do not display any abstract love of nature or of the beauties of the out of doors. Their real interest in the outside world is a religious one. They look upon the heavens and the earth as the handiwork of God, and in the processes of nature they see God's active providence and workings.

5. To the author of Psalm 8, man is the top achievement of God's creation.

As the psalms were written in a variety of circumstances and over a long period of time, we cannot expect them either to reveal a uniform point of view or to present a carefully worked-out theology. The psalmists have incorporated the great truths of Israel's religion, but not in any systematic way.

Generally, they do believe in God as a personal God, the one and only one. His goodness, justice, mercy and His holiness are ascribed to Him. He is the basic principle of His government of the world. He is merciful; He forgives; and He sends a willing servant to His people to be in communion with Him in His greatest joy.

The psalmists do not display any abstract love of nature or of the beauties of the life of earth. Their chief interest in the outside world is a religious one. They look upon the heavens and the earth as the handiwork of God, and in the processes of nature they see God's active providence and

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At the same time, he expresses surprise that God should be mindful of man. Generally, the Psalmists think that a man's final lot is to perish like the beasts or the flowers of the field. The view of death which dominates the Psalms is that in Sheol there is no remembrance or praise of the Lord. It is only in a few passages (49:15; 73:23-26) that there may be a hint of the hope of survival beyond death. The Psalms voice man's sense of his dependence on and need of God. But God's requirements must be met. The Psalmists boldly call upon God to help them, and express confidence that he does and will help.

6. The Psalms, or Psalter as <sup>the book</sup> ~~is~~ is sometimes called, reflects Israel's conception of the peculiar position of these people as God's chosen ones. Nevertheless, their conceptions of God are so expressed that people ever since have seen in them beautiful expression of their feelings. "The Lord is my shepherd!" is a wonderful assurance for people of all ages. There is some universalistic outlook in Psalms, also.

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more-recent, literature. This points out that when people cry out to their god, their cries have a basic similarity. Whatever the Hebrews took over from their Gentile neighbors they adapted to their own purposes and transformed it by their own genius into something ~~first~~ fit for their national life or for the Lord's service. Christians have not hesitated to employ these Jewish hymns, or psalms, in their own religious life. Thus the Psalter has become the classical manual for the private devotions of christians as well as the principal aid in its formal services.

8. As scripture lessons for the services of the churches, as hymns for groups of worshiping people, as prayers for the devout amid the tribulations of this world, the Psalms have been unique. There are a variety of religious moods in them. They use simple and concrete words, which most people can understand. Therefore, they have tutored Christian believers both in private prayer and in communal worship. Behind, in, and through these ancient words the church has found the promptings of the Spirit of God.

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IV. Psalm 62 perhaps comes as close as any of the ~~books~~ can to expressing the total spirit of the book.

1. The 8th verse of this Psalm is our text today. It says "Trust in him at all times, O people; pour out your heart before him; God is a refuge for us".

2. Thus in a few words is expressed the great truth underlying these old and beautiful writings. God listens to man, as well as the other way around. God is interested in our laments, our joys, our failures, our successes. God will keep full confidence, and will help you, ~~when he can~~. God is one, the only one, to whom you can fully "pour out your heart". When you do that, he is not only a "refuge," but strength, help, beauty, and life. This is the simple, but powerful, faith expressed by the Psalms.

Conclusion:

Beautifully, powerfully and realistically, the Psalms point out that mankind can pour out his heart frankly and fully to God the Creator.

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Conclusion:

Authentically, powerfully and  
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