

Israel's Hymnal
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 Dr. David L. Cooper

PSALM SIXTY-TWO

[Pss 62:1] My soul waiteth in silence for God only: From him [cometh] my salvation.

[Pss 62:2] He only is my rock and my salvation: [He is] my high tower; I shall not be greatly moved.

[Pss 62:3] How long will ye set upon a man, That ye may slay [him], all of you, Like a leaning wall, like a tottering fence?

[Pss 62:4] They only consult to thrust him down from his dignity; They delight in lies; They bless with their mouth, but they curse inwardly. Selah

[Pss 62:5] My soul, wait thou in silence for God only; For my expectation is from him.

[Pss 62:6] He only is my rock and my salvation: [He is] my high tower; I shall not be moved.

[Pss 62:7] With God is my salvation and my glory: The rock of my strength, and my refuge, is in God.

[Pss 62:8] Trust in him at all times, ye people; Pour out your heart before him: God is a refuge for us. Selah

[Pss 62:9] Surely men of low degree are vanity, and men of high degree are a lie: In the balances they will go up; They are together lighter than vanity.

[Pss 62:10] Trust not in oppression, And become not vain in robbery: If riches increase, set not your heart [thereon].

[Pss 62:11] God hath spoken once, Twice have I heard this, That power belongeth unto God.

[Pss 62:12] Also unto thee, O Lord, belongeth lovingkindness; For thou renderest to every man according to his work.

The Hymn falls naturally into seven divisions:

- I. Waiting on God (vss. 1,2).
- II. Address to the psalmist's enemies (vs. 3).
- III. The character of these enemies (vs. 4).
- IV. Exhortation to wait upon God and to trust Him at all times (vss. 5-8).
- V. Correct evaluation of men (vs. 9).
- VI. Wholesome advice (vs. 10).
- VII. God the source of power and grace (vss. 11,12).

Psalm 62 has been a source of great comfort to the distressed children of God through the centuries. David, the human author, doubtless was used of God to pen this marvelous revelation since he had been thrown upon the Almighty and knew what it was to wait patiently for God to bring the desired deliverance. This psalm, according to reports, was one of the favorites of Martin Luther, who knew what it was to be thrown upon God alone and what it was patiently to wait for Him to come to his rescue. Doubtless it will

be the source of great inspiration and encouragement to many of God's afflicted people in the future, who will come to know Him in a personal and real manner.

I. Waiting on God

"My soul waiteth in silence for God only:
From him *cometh* my salvation" (vs. 1).

In this verse the psalmist made the simple statement that he was waiting in silence for God only and that his salvation would come from the Almighty. Everyone who has had to wait for some friend from whom he was expecting to receive something of importance can appreciate what David stated in the verse. God is a true friend, one who will never fail, who is able, and who will solve all the problems of the one who is trusting Him.

In the marginal reading we have this rendering: "My soul *is silent unto God*." Both translations are correct and doubtless the ideas expressed in them are likewise accurate. The one who is really trusting God will be quiet and silent before Him, looking to Him to take the initiative and to deliver. In verse 2 our sacred author declares.

"He only is my rock and my salvation:
He is my high tower; I shall not be greatly moved" (vs. 2).

Because God was his "rock" his "salvation," and his "high tower," he declared, "I shall not be greatly moved." This verse reminds one of Psalm 18:1,2. In these verses David heaped up various comparisons in order to convey to his reader what God was to him.

God is to His faithful child what the high tower or the fortification was to the one who was being pursued by a relentless enemy. When anyone has God on his side, or rather, when one of God's children is thoroughly on His side, he will not be greatly moved. It is true that one may be moved, to certain extent, by the trials through which one is called to pass, but God will never allow any of His children to be tempted above that which he is able to bear, but will, with every temptation, make a way of escape that the faithful one may be delivered at the proper time.

II. Address to the enemies

"How long will ye set upon a man,
That ye may slay *him*, all of you,
Like a leaning wall, like a tottering fence?" (vs. 3).

In this verse our writer, looking toward his enemies, puts this question to them: "How long will ye set upon a man, That ye may slay *him* ...?" To some it is surprising that a man like David had so very many enemies, but it is not when we recognize that there is eternal and everlasting enmity on the part of the evil man against all of those who love the good. For instance, David in Psalm 38:20 declared, "They also that render evil for good Are adversaries unto me, because I follow the thing that is good."

When we study our Lord's life, we see that the people with whom He moved hated Him. The world hated Him, because He spoke the truth against it and laid bare its sinful condition. If the child of God is out-and-out for the Lord, all those who are in the world will be more or less against him. David loved the good; therefore there were wicked, evil men who rose up and who were bitterly opposed to him for no other reason than that he stood for that which was right.

David's enemies had sworn eternal vengeance against him and had actually plotted to slay him. Their strategy against him and their plans to take him are illustrated by the psalmist and are compared to a "leaning wall, like a tottering fence." A man may be standing near a leaning wall or a tottering fence, not suspecting that he is in any danger. Suddenly, without any warning, the wall falls and snuffs his life out. Thus David's enemies were stealthily plotting his destruction.

III. The character of the psalmist enemies

"They only consult to thrust him down from his dignity;
They delight in lies;
They bless with their mouth, but they curse inwardly" (vs. 4).

From the first two lines of this verse it is quite evident that the psalmist's enemies were indeed envious of him and were plotting his downfall. It was simply a matter of pure jealousy. In order to tarnish his fame, these enemies delighted in lying about him constantly. In other words, they had a whispering campaign against him. Nevertheless, when they were in his presence, they would speak well of him, all the time pretending to be his friends; whereas they were his inveterate enemies. While they would be blessing with their mouths, they would in their hearts be cursing him and condemning him to the infernal regions.

IV. Exhortation to wait upon God and trust Him at all times

"My soul, wait thou in silence for God only;
For my expectation is from him.
He only is my rock and my salvation:
He is my high tower; I shall not be moved.
With God is my salvation and my glory:
The rock of my strength, and my refuge, is in God.
Trust in him at all times, ye people;
Pour out your heart before him:
God is a refuge for us" (vss. 5-8).

In verse 5 the writer soliloquizes and speaks to his soul, exhorting it to wait in silence for God only. In other words, he spoke to his soul and urged it to look to no one but God alone. The reason for this exhortation is expressed in the words, "For my expectation is from him." We should recognize that our blessings come from God alone. Regardless of what we may receive, ultimately it comes from his gracious, bountiful hand. A person may plant and water and exert all the strength that he has; but unless God

blessees and grants the fruits of his labors, he receives none. Men should plow, plant, water, cultivate, and harvest. At the same time they should realize that it is God who gives the increase. That is true, not only in the case of literal crops, but also with reference to all other affairs of life.

Once more, in verse 6, the psalmist declared what God was to him, repeating the thought in verse 2 with this exception--instead of saying, "I shall not be greatly moved," he declared, "I shall not be moved." His faith had grown and he was of the profound conviction that there was nothing that could move him. If God is for us, who can be against us? The answer to this question is that no one can. Martin Luther is accredited with having said, "God and I constitute a majority." It is a wonderful thing to be in company and in league with God. Though the whole world stands against the child of God, if he is on the Lord's side, the Almighty and he constitute a majority and will come off victorious every time.

According to verse 8 the psalmist exhorted the peoples of earth to trust in the Lord at all times and to bring their petitions to Him--"Pour out your heart before him." God *is* trustworthy. He is the Faithful One. He never fails one. To everyone who knocks, the door is open; to everyone who asks, the petition in the proper form is granted, and the one who asks receives. But without faith it is impossible to be well-pleasing to God, for he who comes to Him must believe that He is and that He is a rewarder of them that seek after Him diligently (Heb. 11:6).

God is indeed a refuge for the one who is trusting Him. God is able to keep; God knows how to keep; and God wants to keep everyone who will flee to Him for refuge. This thought reminds us of the statement of our Lord who said that of all those whom the Father had given Him, not one of them should perish; for no one was able to snatch them out of His hand. Those, therefore, who have taken refuge in the Lord are secure--for both time and eternity. It is indeed a blessed thing to know that one really has made God one's refuge and stay.

V. Correct evaluation of men

"Surely men of low degree are vanity, and of high degree are a lie:
In the balances they will go up;
They are together lighter than vanity" (vs. 9).

By the insight of the infallible Spirit of God, we are given in verse 9 of this psalm the proper evaluation of men--of those of low degree as well as of those of high degree. When we take all the facts into consideration, we see that the psalmist was speaking of men in their unregenerate state. The Lord would never speak thus of His saved children. Moreover, when he used the word, men, the psalmist was employing it in the generic sense, meaning both man and woman.

The men of low degree, declared the writer, are vanity. The marginal rendering of this word is *a breath*. The great masses of men and women who do not come to God and allow Him to regenerate their souls are indeed vanity. Their lives are empty. There is a great void in their experiences. They do not know what life really is. As to men of high degree, the psalmist also declares that they are a lie. This is very strong language, but, since it is given by inspiration, we must accept it as true. Let us continue to bear in mind that the psalmist was speaking about men who are unregenerate and unsaved. Concerning them Jeremiah declared, "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (Jer.

17:9). The seed which produces every type of sin is in the heart of the unregenerate person. In view of this fact, the psalmist could say that men of high degree are a lie. If they are all put into the balances and weighed as to righteousness and justice, they will go up; for declared the psalmist "They are together lighter than vanity."

VI. Wholesome advice

"Trust not in oppression,
And become not vain in robbery:
If riches increase, set not your heart *thereon*" (vs. 10).

The admonition, "Trust not in oppression, And become not vain in robbery," is indeed most timely. Unfortunately, it seems that much of our commercial activity is based upon compulsion. In the modern world pressure of business is terrific. All types of methods and means are used to force business and to carry out successful deals. In innumerable cases, doubtless, actual defrauding is the order of the day. Cheating and misrepresenting, in order to get gain, are nothing but robbery. Thus the psalmist urges his readers not to trust in anything or any means that are questionable.

Moreover, he advised that, "If riches increase, set not your heart *thereon*." Riches are here today and gone tomorrow. They are like a vapor. They are uncertain. One is certainly unwise if one depends upon them. If one makes one's calculations upon the basis of having so much money today, in many instances one will be unable to carry out one's plans. Men should not say, I will do this, or, I will do that, or, I will go to a certain place and engage in business for a given length of time and procure so much gain. They should say, I shall do thus and so *if the Lord will*.

VII. God the source of power and grace

"God hath spoken once,
Twice have I heard this,
That power belongeth unto God.
Also unto thee, O Lord, belongeth lovingkindness;
For thou renderest to every man according to his work" (vs. 11,12).

The psalmist said that "God hath spoken once, Twice have I heard this, That power belongeth unto God." All power belongs to God. The Lord Jesus Christ, who was God in the flesh, declared, after His resurrection, "All power in heaven and in earth is given unto me ..." (Matt. 28:20). Man has no power whatsoever, except that which is given him by the Lord. God gives the kingdom and the power and the glory over any section of the world or over the whole world to whom He is pleased to delegate them. He has given such power to various ones at different times and under certain conditions. When men fail to function so as to advance the cause of God, He withdraws the power and confers it upon someone else. The same principles obtain in the spiritual world.

Not only does power belong to God, but loving-kindness likewise is of Him. The Old Testament word "lovingkindness" means grace, unmerited favor. It is by God's grace and favor that we live, move, and have our being, and enjoy the good things of life, which we experience daily. It is by His grace that we have been saved through faith. It is by His grace that we have all spiritual blessings in Christ Jesus today. We are thus saved by grace, kept by grace, and grace will be brought unto us at the second coming of our Lord, according to I Peter 1:13. No wonder John Newton wrote:

"Amazing grace! how sweet the sound,
That saved a wretch like me,
I once was lost, but now I am found,
Was blind, but now I see.

"Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

"Through many dangers, toils, and snares,
I have already come;
Tis grace hath brought me safe thus far,
And grace will lead me home."

Since all power belongs unto God, and since it is upon the basis of grace that He deals with us, let us remember that God is the one who "renderest to every man according to his work." God looks at the heart. He knows the motives. He understands the spirit in which service is rendered. One may be able to mislead men, but one cannot deceive Almighty God. He will render to each man according to his deeds. Men are saved by the grace of God through faith, but they will be rewarded throughout all eternity according to the deeds which they render in His service. May we be faithful and true to Him in all things and at all times is my sincere prayer!