

The Gospel According to the Psalms

Psalm 62 – For God Alone

Faith Church of Linden

By Daniel Patz on August 9, 2026

Introduction

For God alone.

That is how this psalm begins. And in the Hebrew, the very first word is that word — alone. Or only. Before David tells us anything about God or himself, he puts down that one word and lets it stand there: alone, only.

It is a small word and we use it every day. He is my only son. That was the only key. He is the only one who can help you. With this word we are excluding everything else. We are saying there is nothing beside this.

David uses this word six times in twelve verses. 4 times about God.

For God alone my soul waits in silence (1)

He alone is my rock and my salvation (2)

God alone is Savior; God alone as the foundation of our trust.

And here is what I want you to feel this morning. Every one of us has an only. There is something under your life right now that you would come apart without — and most of us do not find out what it is until the day it gives way. This psalm is going to take two of the things men actually put down there and weigh them in front of us. And then it is going to show us the One who holds.

This is one of the most beautiful psalms in the Psalter. I commend it to you to memorize. I memorized it several years ago, and it is so rich that I hope understanding it this morning will help you carry it on your mind and on your lips for the rest of your life.

The shape of the psalm

The title reads, “To the choirmaster: according to Jeduthun. A Psalm of David.” Jeduthun was one of David's chief musicians. Which means this is not private journaling. David wrote it, handed it to the worship leader, and it was sung by the gathered people of God. It was meant for a congregation like ours.

There are three stanzas of four verses each, and the **Selah** at the end of verse 4 and the end of verse 8 marks the seams:

- Verses 1–4 ; Verses 5–8 ; Verses 9–12

In this psalm David speaks to the congregation, to his enemies, to himself, and to God.

And ringing all the way through it is rest. **Confidence**. Quiet. Crisis is all around him and he has peace. Many of the psalms we have walked through give us lament in the midst of chaos; this one gives us a man confidently resting in the midst of chaos. We need both kinds of psalms.

The king here is David — God's anointed servant over Israel — worshiping God, speaking of his own trust, and **commending exclusive trust in God** to those who will hear. And as we have seen in every one of these psalms, we must see Jesus here. Jesus is the anointed King who slept in the stern of the boat while the storm broke over it, because He had peace and He had power over the winds and the waves. What David and our Lord Jesus experienced from evil men, we experience from Satan, from a sinful world, and from our own flesh.

So here is where we are going, following the three stanzas:

- 1. The King's Peace (1-4)
- 2. The King's Call (5-8)
- 3. The King's Counsel (9-12)

1. The King's Peace: Rest in God Alone in the Midst of Chaos (1–4)

**1 For God alone my soul waits in silence;
from him comes my salvation.**

**2 He alone is my rock and my salvation,
my fortress; I shall not be greatly shaken.**

A soul that waits in silence

Notice that David does not begin with his problem. He begins with his rest. The trouble is stated in verses 3 and 4 — it has not gone anywhere — but the first thing out of his mouth is a settled soul.

“My soul waits in silence.” The word carries the sense of being still, hushed, quieted before God. This is not the silence of a man who has nothing to say. It is not the silence of a man who has stuffed it all down and is holding it in — we saw in Psalm 39 what that does to a man.

It is the silence of a soul that has listened to God and who He is and rests in Him and not counterfeit securities.

We will see in verse 8 that this same David pours out his heart before the Lord. Waiting on God is truly trusting God, and it includes the pouring out. What the silence rules out is the frantic scrambling — the running to a hundred other helpers before we run to Him.

And there is a testimony in a soul like that. When a believer is under real pressure and is not freaking out — when there is a quietness there that is obviously not natural — people notice. “Where does he get peace?”

The reason for the rest

“From God comes His salvation” and he names it three ways in verse 2:

- **My rock** — solid, immovable, the thing that does not shift when everything else does.
- **My salvation** — He is not only the place I stand, He is the One who rescues. God is my salvation!
- **My fortress** — literally a high place, a stronghold. The enemy is coming and there is a tower to climb into and pull up the bridge.

And then: “I shall not be greatly shaken.” Note the word greatly. David is not claiming he will feel nothing. He is being battered — verse 3 tells us so. He is saying he will not be moved off his foundation. He may sway; he will not fall.

**3 How long will all of you attack a man
to batter him,
like a leaning wall, a tottering fence?**

**4 They only plan to thrust him down from his high position.
They take pleasure in falsehood.
They bless with their mouths,
but inwardly they curse. Selah**

Here is the chaos. And notice how David sees himself: a leaning wall, a tottering fence. He doesn't see himself as strong but as a wall already bulging, a fence already leaning — and here come men to shove it over. They see a man who is already weakened, and that is exactly when they press in. They only plan to thrust him down from his high position. Ultimately they want to kill him.

And how do they do it? “They take pleasure in falsehood. They bless with their mouths, but inwardly they curse.” They lie, and they do it with a smile and a blessing on their lips. This is not open warfare; this is hypocrisy. The kind word to your face, the knife behind the back.

Selah. Stop and think about that.

See the greater David - Do you see Jesus in these two verses?

Men came to Jesus with blessing in their mouths and cursing in their hearts for three years. “Teacher, we know that you are true.” And then the question designed to trap Him. The kiss in the garden by Judas. The witnesses who could not keep their stories straight at his trial. In the final hours Satan himself was pressing on a Man who looked to everyone watching like a leaning wall and a tottering fence.

And through all of it, He waited in silence on His Father. Isaiah said He opened not His mouth. Peter said that when He was reviled He did not revile in return, but continued entrusting Himself to Him who judges justly.

Church, look hard at Him here. This is not simply a good example of quietness under pressure. This is the only soul that has ever waited on God perfectly. Every silence of ours has some unbelief mixed into it. His did not. When the whole weight of hell and men and the wrath of God came down on Him, the rock did not move and He was not shaken. Jesus is the only one who has ever prayed this psalm as it was written — and He prayed it for us.

And now us

We are not David and we are not Jesus, but we are in Christ, and the pressure we face is real. For some of you it is people — the coworker, the family member, the one who blesses you to your face. For some of you it is not people at all; it is a diagnosis, or a bank account, or a child

who has walked away – and Satan taunting. The enemy, like this passage, has one plan and especially loves a tottering wall.

And the question this stanza asks you is simply this: where does your soul rest? Where does your salvation come from?

2. The King's Call: Trust in God Alone, Expressed and Exhorted (5–8)

**5 For God alone, O my soul, wait in silence,
for my hope is from him.**

**6 He only is my rock and my salvation,
my fortress; I shall not be shaken.**

**7 On God rests my salvation and my glory;
my mighty rock, my refuge is God.**

He preaches to himself

Verse 5 sounds almost exactly like verse 1 — almost. In verse 1 David is describing his soul: “my soul waits in silence.” In verse 5 he is commanding it: “O my soul, wait in silence.” He talks to himself.

Think about this. Spiritual rest is not something you achieve once and then possess permanently. You do not settle it on Monday and coast on it for the rest of your life. David had it in verse 1; four verses later, with the batterers still battering, he has to take a deep breath and tell his own soul to hold on to what it was resting in. We must preach to ourselves!

Brothers and sisters, that is normal Christian living. Do not be surprised when peace you had yesterday has to be preached back into you today.

And there is one other change. Verse 1 said “from him comes my salvation.” Verse 5 says “my hope is from him.” His hope is that God will be his salvation. He has not been delivered yet. This is patient trust and expectation (KJV) — a settled confidence that God will save him.

Then the foundation goes down again, the same three planks as verse 2: rock, salvation, fortress. And notice verse 6 drops the word greatly. “I shall not be shaken.” The language of faith gets stronger, not weaker, as he holds on.

Even his glory is on loan

Verse 7 adds something. “On God rests my salvation and my glory.” David is a king. He has an honor, a standing, a name — and men are trying to thrust him down from that high position. But his glory is not his own to defend. It rests on God. His honor stands only insofar as God chooses to uphold it. God is his glory. We long for honor and glory – but we rest in God for this.

There is enormous freedom in that. If your reputation is yours to protect, then every lie told about you is an emergency. If your glory rests on God, you can leave it in better hands than yours.

**8 Trust in him at all times, O people;
pour out your heart before him;
God is a refuge for us. Selah**

Now he turns to the congregation

David has told himself. Now he turns and faces the people and exhorts.

This is the king — God's anointed, the man with the crown, speaking to the covenant people God set him over. And every one of David's psalms comes to us in the voice of the greater David. So hear it this morning for what it is: the King calling His church.

“Trust in him at all times, O people.”

O peoples. O church. O Faith Church of Linden. Your King is not offering a suggestion from a safe distance. He is telling you where to put the whole weight of your life, and He is telling you as the one who put His there first and was not shaken.

At all times. There is not a moment when you should not trust Him. Not in the crisis and not in the calm. Not when you can see what He is doing and not when you cannot. Not when the answer comes quickly and not when you have been waiting on Him for fifteen years. He is always worthy of it, and there is salvation only in Him.

David goes further and gives us the how and the why.

How do you do it? Pour out your heart before Him.

This is what trust actually looks like from the inside.

Pour out your heart. Lay out all your troubles and your chaos and your struggles before Him. Ask Him for deliverance. Thank Him that He is in control and that He is your rock and your salvation.

This is exactly what the New Testament tells us to do:

Philippians 4:6 — do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

1 Peter 5:7 — casting all your anxieties on him, because he cares for you.

So the man who waits in silence is the same man who empties his heart before God. There is no contradiction. The silence is toward the world and toward panic. The pouring out is toward God.

And our Lord did this too. Hebrews 5:7 — in the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death. If Jesus poured out His heart, you are not weak for pouring out yours.

Why do we do it? Because God is a refuge for us.

That is the ground. Not because pouring out your heart makes you feel better. Because of who He is. God is a refuge for us — and God's people need to know this.

God is a refuge to sinners who come to Him for salvation and who pour out their hearts to Him for help — claiming the promises of the Rock of their salvation — Jesus Christ.

3. The King's Counsel: Beware the Rivals of Our Trust, and Know Your God (9–12)

In this last stanza the king gives counsel — wisdom and instruction to the people of God about trusting Him in the midst of chaos. Verses 9 and 10 are the warning. Verses 11 and 12 are the foundation. First he tells us what will not hold us. Then he tells us who will.

Do not put your trust in man (9)

**9 Those of low estate are but a breath;
those of high estate are a delusion;**

**in the balances they go up;
they are together lighter than a breath.**

Warning: those of low estate — the small, the ordinary, the ones with no name in this world — are but a breath. A vapor. This is Ecclesiastes: vanity of vanities. Here and gone. Like the birthday candle's smoke.

But surely the great ones are different? The significant, the mighty, the ones with power and platform and money — those of high estate? No. They are a delusion — a lie. The lie is that they appear strong. They look weighty. They present themselves as something you could lean the weight of your life against. And they are not.

Then comes a picture. Put them on a balance scale — the small on one side with the great — and put anything of actual substance on the other side (God), and they fly up. Together they are lighter than a breath. That is the opposite of glory. The Hebrew word behind glory carries the idea of weight, and here David weighs man and finds nothing there.

Jeremiah 17:5, 7 — Cursed is the man who trusts in man and makes flesh his strength...

Do not put your trust in money (10)

**10 Put no trust in extortion;
set no vain hopes on robbery;
if riches increase, set not your heart on them.**

David turns from people to money, and he starts with the dirty kind. Extortion. Robbery. Ill-gotten gain. We can easily be tempted to admire and lean on men who got powerful and rich not by trusting God but by their wickedness and their exploitation of other people. Don't look there.

But then he turns to those who have wealth — “if riches increase, set not your heart on them.” You can gain it honestly and still be ruined by it. The danger is not in the having. It is in the heart settling down on it. 1 Tim 6 — Paul tells the rich in this world — “do not set your hopes on the uncertainty of riches but on God who richly provides...”

Maybe Jesus had this Psalm in mind when in Luke 12:16–21 he tells a parable. A man's land produced plentifully, he built bigger barns, and he said to his soul, “Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.” Do you hear it? He preached to his own soul,

just as David does in verse 5 — but he told his soul to rest in his barns. And God said, “Fool! This night your soul is required of you.”

And let us be honest about who the rich are. We are. We have more than most people who have ever lived on this earth.

So the king in Psalm 62 has named the **two great rivals of our trust**. Man and money. They promise the peace and they cannot deliver it.

And here is the exhortation: Do not trust in man. Not in a president, not in a party, or children, or human relationships, not in a doctor, not in a pastor, not in your own strength, not in the good opinion of the people around you. Every one of them is a breath, and the great ones are a delusion. They cannot save you and they were never meant to.

Do not trust in money. Not in the balance, retirement account, house, your insurance, nor the raise you’re counting on. They can’t keep you!

Trust in God. He alone is your rock. He alone is your salvation and provision. Put your whole weight on Him and He will not move.

BUT - Know your God (11–12)

**11 Once God has spoken;
twice have I heard this:
that power belongs to God,
12 and that to you, O Lord, belongs steadfast love.
For you will render to a man
according to his work.**

The song ends where wisdom always ends — in the fear of the LORD, with a revelation about who God is.

“Once God has spoken; twice have I heard this.” This is a Hebrew way of saying it with all the emphasis there is: God has said this clearly and settled it, and I have heard it truly.

3 TRUTHS: (2, but a third at the end)

One: Power belongs to God.

We see this from one end of Scripture to the other. Not only in the exodus, and the deliverance into the promised land, and David's victories over Saul and Absalom and the Philistines and Goliath — we see it back

at the very beginning with the patriarchs, where God is teaching them early that He is God Almighty and there is nothing too hard for Him. He chooses to build His people through barren women married to men too old to father children. He brings life out of death and something out of nothing. Oh, that we could spend more time feeding our soul on this glorious truth! Meditate on this powerful statement!

A refuge is only as good as the strength of the One who is the refuge. This is why the rock does not move.

Two: Steadfast love belongs to God.

This is *hesed* — the covenant love we have met again and again in these psalms. His loyal, merciful, faithful, kind, covenant-keeping love that He sets upon His people by grace and will not take back. He delights to do them good and He will not stop doing them good.

And notice: this is the only place in the entire psalm where David actually turns and addresses God. “To you, O Lord.” I think that is because this truth is so precious that he cannot get through it without lifting his eyes and speaking directly to the One he is talking about.

So God is not only powerful. He is loving and merciful toward His people. He can do anything, and toward His own He does only good. Which means this: if you are in the storm, He has allowed you to be there, and He has a plan, and He will deliver in His own timing. If you are in the furnace of affliction, you are there only as long as He desires — and what He desires flows out of steadfast love joined to almighty power.

Power without love would be terrifying. Love without power would be useless. In our God they are both true.

Three: Judgment belongs to God.

“For you will render to a man according to his work.”

Do not put your trust in the lies and the filthy gain and the extortion and the robbery, because there is a Judge. Sinning will not win. For a time they may push us off our high position and try to destroy us — but God will bring every account into the light and settle it. Not one sin will go unpunished. Not one thing done or endured for His sake will go unrewarded.

But wait — we are sinners

That last one has to stop us. Because if we got exact judgment according to what our own hands have done, what would our outcome be? If it rested on our work alone, we are in serious trouble.

This is the riddle running all through the Old Testament. God is absolutely loving, steadfast, and faithful to those who keep His covenant — and He will by no means clear the guilty. Read Exodus 34 and you will find both in the same breath. And every Israelite is guilty. We see it in the wilderness. We see it in the kings. We see it when the leaders of Israel are the very ones who hand the Messiah over to be crucified.

And do we not see it in our own hearts? All we like sheep have gone astray; we have turned every one to his own way (Isaiah 53:6). Ephesians 2 says we were all dead in our trespasses and sins, sons of disobedience, children of wrath.

How can the God to whom steadfast love belongs be the same God who renders to a man according to his work to sinners — without either the love being a fiction or the justice being a fraud?

There is only one answer in all the world, and He has a name.

“But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ” (Ephesians 2:4–5).

This is King Jesus — the King this psalm is truly about, the greater David. He is the one whose soul waited on God alone and was not shaken. He is the one who was battered like a leaning wall and thrust down from His high position by men who blessed with their mouths and cursed in their hearts. And He had a work. A perfect work. A covenant-keeping work — **the only life ever lived that could stand up under “render to a man according to his work.”**

And then at the cross, God rendered to Him according to our work. And we according to His work.

God did not lower the standard. He met it Himself, in His Son. That is how He can be just and the justifier of the one who has faith in Jesus (Romans 3:26). The steadfast love and the judgment meet at the cross, and neither one is diminished.

So when you hear “you will render to a man according to his work,” the believer does not flinch. That verse is not our terror; it is our security. Because the work in question is His, and it is finished, and it is credited to everyone who is in Him.

And we receive this as a gift, by grace, through faith.

That is the rock. That is why the soul can be quiet.

Conclusion

This psalm is a beautiful song pointing us to Christ and pointing us to faith in Christ.

We need this psalm when we are in chaos and crisis. And we need this psalm just as much in ordinary life — is so easy to coast, and to put our hope in self, or in man, or in riches, or in whatever makes us a little more comfortable in the short run.

Hear this psalm carefully. It says that man, small and great alike, is lighter than a breath. It says that money cannot hold you. And it says there is a God who will render to a man according to his work.

If that is where you stand today — on your own work, on your own strength, on the good opinion of people, on what you have managed to accumulate — then the scale is going to come out, and you will fly up.

But God is a refuge. Blessed are all who take refuge in Him. He has power to save you and steadfast love to receive you, and He has given His Son to bear the judgment your work deserves. Come to Him.

For God alone, O my soul, wait in silence, for my hope is from Him.