



Coptic Orthodox Diocese of the Southern United States



The Holy Book of Psalms

Psalm 62

Bishop Youssef



Introduction

- The title of this Psalm is *To the Chief Musician. To Jeduthun. A Psalm of David*
- *The Chief Musician* is thought by some to be the Lord GOD Himself, and others suppose him to be a leader of choirs or musicians in David's time, such as Heman the singer or Asaph (1 Chronicles 6:33, 16:5-7, and 25:6)
- *Jeduthun*, who is mentioned also in the titles of Psalm 39 and Psalm 77, was one of the musicians appointed by David to lead Israel's public worship (1 Chronicles 16:41, 25:1-3)
- *To Jeduthun*, may mean that the Psalm was sent to him as the chief or leader of the band of the family of Jeduthun



Introduction

- It appears that Asaph, Jeduthun, and Heman, were holy men, full of the Divine Spirit, and that they prophesied with harps, with psalteries, and with cymbals
- Jeduthun had six sons who were appointed by lot to the different courses and he himself prophesied with a harp to give thanks and praise to God, 1 Chronicles 25:3
- Though it is not very clear from the Psalm itself on what occasion it was composed, yet it is most likely it was during the rebellion of Absalom
- In this Psalm one finds lament, praise, thanksgiving, wisdom, and exhortation



Introduction

Psalm Outline

- God is David's Rock and Salvation 62:1-2
- The Plans of David's Adversaries 62:3-4
- David's Confidence and Trust in God Alone 62:5-7
- Exhorting Others to Trust in God 62:8-10
- Asserting that Power and Mercy Belong to God Alone 62:11-12

God is David's Rock and Salvation 62:1-2



- The first two verses describe the peace and rest that David has found in God
- He says that unto God alone his soul looks in patient calmness, waiting for the deliverance which will surely come, and can come from Him alone
- The emphasis in this verse is of submitted *silence* before God and God *alone*
- The word *Truly* is often translated *alone* or *only* and seems to have that sense here
- *Waits*, For answers of prayer, for deliverance from enemies, and out of every trouble

God is David's Rock and Salvation 62:1-2



- Or it may mean patiently and quietly waiting for salvation until the Lord's time come to give it
- In many psalms David began by telling his great need or describing his present crisis
- Here, David began by declaring his great confidence in and trust upon God
- This Psalm seems to come from a time of trouble, yet he asks God for nothing
- David is full of faith and trust, but has no fear, no despair, and no petition

God is David's Rock and Salvation 62:1-2



- *my rock*, David trusted in God alone for his strength and stability
- The description is of a man completely focused upon God for His help, firmly determined not to look anywhere else
- David does not find rest in his possessions or his royalty
- Only God brought his rest since salvation comes only from God
- Because God alone is his rock, his salvation, and his stronghold, David will never be shaken
- The *Rock* is frequently used to symbolize God's strength, faithfulness, and unchangeableness
- The *Rock* on which the church is built, and which was David's safety, made him calm in his present state

The Plans of David's Adversaries 62:3-4



- David's faith was in God alone, but he had words for his enemies
- He addresses them here and the language would apply well to the attempts made upon his life by Absalom and his followers
- They had already done it long; they had showed great perseverance in this course of wickedness; and he asks whether it would never come to an end
- He rebuked them for their persistence in their attacks and warned them of judgment to come
- God is on his side; they cannot harm him; how long will they persist in vain attempt?

The Plans of David's Adversaries 62:3-4



- By *a man* he means a weak and an innocent one
- David's image is clear enough, but there is disagreement among translators and commentators as to whom this applies
- The New King James Version presents the opponents of David as the *leaning wall and a tottering fence*
- Others think that David himself was the *leaning wall*, in his weakness unfairly set upon by his enemies which it requires only a strong push to throw down

The Plans of David's Adversaries 62:3-4



- Opposing the church, the wicked are persecuting the body of Christ, who counts their opposition as though directed against Him personally
- That was what Jesus proclaimed to Saul of Tarsus, saying, “*Why are you persecuting me?*”(Acts 9:4)
- According to St. Augustine, the man whom all the wicked intend to destroy as they would a *leaning wall and a tottering fence* is the Lord Christ the Head of the church
- Then in verse 4 David explains that they aim at one high in rank and their purpose, their sole purpose, is to bring him down

The Plans of David's Adversaries 62:3-4



- What preoccupies the hearts of the wicked is not to succeed or progress in something, as much as to destroy the righteous
- That was their intention, whether against king David, or against his Son according to the flesh, Jesus Christ
- This would apply to the case of David in the time of the rebellion of Absalom
- David described his enemies as those who only think through a matter if it involves bringing down a man of God
- They consulted to discourage him from looking to God, his rock and fortress, and from trusting in Him

The Plans of David's Adversaries 62:3-4



- They were liars, especially in the sense of being two-faced
- They lie in order to hurt his character and ruin his reputation which can weaken his people loyalty and obedience to him
- Many times in his Psalms, David has mentioned the pain of the attacks from people who say kind things to his face but destroy him with their words when not around
- This is a characteristic of a wicked person
- St. Clement the Roman says, "I wish we attach ourselves to those who plant peace with piety, and not those who seek peace with hypocrisy."

David's Confidence and Trust in God Alone 62:5-7



- In the opening verse of the Psalm, David described the state of his soul
- Here he speaks to his *soul*, telling it to remain in that place of trust in and surrender to God
- It is only by constant self-exhortation that the calmness can be maintained
- So, from the thought of his bitter enemies and their wicked plans against him, the Psalmist returns to expressions of his own full confidence in God

David's Confidence and Trust in God Alone 62:5-7



- David's complete *expectation* or, salvation was upon God
- He did not rely on his fellow men or on himself
- All that he expected or hoped for must come from God
- They do not trust God at all those who do not trust Him *alone*
- This faith was exhibited by Job because he lost everything
- When faced with the loss of family, friends, occupation, welfare, and health, Job trusted in God alone
- Sometimes some people want to think they are trusting in God because God is going to make things good for them

David's Confidence and Trust in God Alone 62:5-7



- They want all their desires and wishes met and they want to call that trusting in God
- These things are a safety net and those who rely on them are typically unwilling to fully trust in God and in Him alone if all of these things were removed
- *He only is my rock and my salvation*, David assured himself by repeating verse 2
- It was true for David and he wanted it to remain true
- The psalmist's confidence has increased
- He feels now that, whatever his enemies may attempt, he will not be shaken at all

David's Confidence and Trust in God Alone 62:5-7



- David vows not to allow his enemies to get the best of him
- He will not shake or tremble at the thought of them
- From a practical standpoint, someone who is surrounded by enemies will do well not to show fear or weakness, because those will only encourage the enemy
- But that is not the reason that David determines not to be shaken
- He will stand as solid as a rock, because he serves a God who is solid as a rock
- His determination to stand steady is not a way to intimidate enemies but is based on his faith in God

David's Confidence and Trust in God Alone 62:5-7



- Six times in these verses David has repeated that his hope, salvation, and trust are found in God alone
- *My refuge is in God*, The emphasis again reflects David's decision to trust in nothing or no one else
- There is nothing else that David will put his trust in for his life, his welfare, for his salvation, for his strength, or for his hope
- God is the author of salvation to him; and it is in Him alone David is safe and secure
- *my glory*, The psalmist is saying that he has entrusted his honor and reputation to God

David's Confidence and Trust in God Alone 62:5-7



- God alone is his *salvation*, his *glory*, his *rock*, his *strength*, and his *refuge*
- David refused to trust anything else and kept his expectation in God alone

Exhorting Others to Trust in God 62:8-10



- The psalmist has borne witness to his faith and the peace it has given him
- Now he encourages others to adopt the same faith so that they might experience the same blessings
- It is characteristic of David to join the people with himself in all his fears and in all his hopes
- David felt what was good for him was good for others also
- As a leader of God's people he spoke wisdom to them, reminding them that God was worthy *at all times* of their *trust in Him*
- *God is a refuge for us*, Not only, my refuge, but a refuge for us all

Exhorting Others to Trust in God 62:8-10



- *Pour out your heart before Him*, Make known to Him all the desires, cares, and griefs of your hearts freely and frequently, with confident expectation of obtaining what you want or desire from Him
- This exhortation, addressed to all people, in all circumstances, and *at all times*, is founded on the personal experience of the Psalmist, and on the views which he had of the character of God, as worthy of universal confidence
- God invites His people to *pour out* their heart – their sorrows, their joys, their trust, and their doubt, all of it – *before Him*

Exhorting Others to Trust in God 62:8-10



- One way we know that we are trusting in God only is when we trust Him in any circumstance and any situation
- No matter how difficult it gets and no matter how challenging our lives become, we do not let go of God for anything
- Who do you turn to in times of trouble? Who do you speak with when things are going well?
- Our hearts need to be poured out to God
- We need to speak to God; we need to talk to Him so often that we could say that we have poured out our heart to Him
- *Selah* pause and reflect

Exhorting Others to Trust in God 62:8-10



- This Psalm speaks much of trusting in God alone
- Now in verse 9 David explained why it was important to *not* set trust in man
- David understood that whether they are men of *low degree* or *high degree*, they are *altogether lighter than vapor*
- There is no basis there worthy of trust
- *low degree* and *high degree*, A general reference to mankind
- He says this as a reason, or argument, to enforce his earlier exhortation to trust in God, because there was no other person or thing to which they could safely trust, power belongs only to God

Exhorting Others to Trust in God 62:8-10



- *If they are weighed on the scales, They are seen to go up, or to show how light they are*
- They have no real weight; no real value
- All the kings of the earth with all their hosts of war, all princes and nobles cannot save one soul from death and cannot deliver anyone from the consequences of their transgressions
- God, and God alone, can do this
- David speaks about the brevity of life suddenly in this text to point out that the tribulations that we endure from such people are temporary

Exhorting Others to Trust in God 62:8-10



- It does not matter if someone is of *high degree* or of *low degree*, every person is just a vapor that passes quickly
- Do not let the wicked bring you down
- Do not allow their actions to make you troubled
- To say that these people *If they are weighed on the scales and They are altogether lighter than vapor*, teaches that these people are worthless
- They are a vapor, and they will pass and they will be judged
- People are always tempted to use evil means to obtain financial gain

Exhorting Others to Trust in God 62:8-10



- In the previous verse David had stated reasons why we should not trust in men of any rank
- In verse 10 he numbers several things on which people are accustomed to rely, or in which they place confidence, and he says that we should put no confidence in them in respect to the help which we need, or the great objects which are to be accomplished by us
- The first thing mentioned is *oppression*; and the idea is, that we must not hope to accomplish our goal by oppressing others; obtain their property or their service by threatening them; making them by force subject to us

Exhorting Others to Trust in God 62:8-10



- If man thinks that oppression is an easy and a quick way to attain material benefits, won't he by this corrupt his heart?!
- *Oppression and robbery* are often linked, Leviticus 6:2,4; Ezekiel 22:29; and Isaiah 30:12
- The love of money may drive man to cheating and oppression, and even to robbery
- The class that supported Absalom was the class of oppressors in Israel, whom David kept under and restrained as far as possible
- So, he warns them against trusting in their power to oppress, since such strength as they have is not their own, but lent them by God

Exhorting Others to Trust in God 62:8-10



- Do not suppose that God will allow you to continue oppressing and robbing
- Such a belief is a vain illusion
- The psalmist calls people not to trust these evil means
- *If riches increase*, Even when wealth accumulates naturally, and not as the result of evil-doing, it is not a thing to be trusted
- None of these things can supply men's real needs; none can save his soul
- Man needs, over and above all these, a God and Savior; and it is such a God and Savior only that can meet his real needs

Asserting that Power and Mercy Belong to God Alone 62:11-12



- *God has spoken once*, God does not need to speak twice, He is unchangeable
- One word of His is more to be depended on, than all the men and things in the world
- The meaning is not that God has only spoke once; He has spoken often
- St. Augustine explains that what God said to Adam, said it as well to Cain, Noah, Abraham, Isaac, Jacob, Moses, and to all the apostles; God is unchangeable, so are what He utters; it is us who change

Asserting that Power and Mercy Belong to God Alone 62:11-12



- St. Augustine intends to confirm that, God is impartial, if we humbly submit to Him, we would enjoy His blessings; and if we arrogantly disobey Him, we would fall under judgment
- What God has once spoken stands; it is permanent irreversible, and unchangeable
- God's Word is firm and sure; He cannot lie, nor will He alter the thing that He spoke; and therefore, His word is to be trusted
- While God, the Almighty, does not change, yet we sometimes submit ourselves to His mercies; when we fall under the corruption of sin

Asserting that Power and Mercy Belong to God Alone 62:11-12



- The psalmist had heard of two things, and was well assured of the truth of them, and which were the foundation of his trust and confidence; *That power belongs to God and to You, O Lord, belongs mercy*
- This truth was deeply ingrained in David's soul
- *power belongs to God*, David refused to look for strength anywhere else, he did not long for power unto himself and he did not become arrogant as a ruler, knowing any power he held was as God's representative

Asserting that Power and Mercy Belong to God Alone 62:11-12



- This recaps the message of verses 5-8, which speak of God as *my rock and my salvation; He is my defense*
- If we want access to trustworthy power, look to God and not to other people—or to money
- Gratefully, David understood that God's nature was much more than *power*
- He also is rich in mercy
- Just as men could and should look to God for *power*, so they should look to Him for *mercy*
- God is a God of love who is loyal and good to His people

Asserting that Power and Mercy Belong to God Alone 62:11-12



- He has the power and He has the will; therefore those who fear Him have nothing to fear
- St. Augustine says, “In these two things are contained nearly all the Scriptures. Because of these two things are the Prophets, because of these two, the Patriarchs, because of these the Law, because of these Himself our Lord Jesus Christ, because of these the Apostles, because of these all the preaching and spreading of the word of God in the Church, because of these two, because of the power of God, and His mercy.”

Asserting that Power and Mercy Belong to God Alone 62:11-12



- He also says, “Let us then fear the power of God; and let us love His mercy. Do not lean upon the mercy of God and disregard His power. And Do not fear His power, and despair from His mercy; For to Him belong both the power and the mercy.”
- David had no expectation of mercy from man because he knew that ultimately this great covenant love, *mercy*, belonged only to God
- *For You render to each one according to his work*, God will repay each according to his works
- No one will avoid the recompense that God will bring

Asserting that Power and Mercy Belong to God Alone 62:11-12



- If we have done the righteous things of God, then we will be rewarded for our sacrifices and for our actions
- But if we have committed evil, as described in this Psalm, then God will repay us with wrath and punishment
- When God rewards well doing, it is still of His mercy, since no man can claim that he deserves reward

Discussion



- What statement of faith introduces this Psalm?
- What gave David peace of mind?
- What are some of the words David used to express his trust in God?
- What were the intentions of David's enemies?



Discussion

- What accusations did David make against his adversaries?
- What exhortation did David give to God's people?
- How did David distinguish between people of different status in society?
- Which of God's characteristics encourage His people to rely on Him?



Discussion

- In verse 8, to whom does David shift his attention? Why would this be important to him?
- What do we learn about God in this Psalm?
- What choices does the psalmist make in this Psalm?
- What simple message unifies this psalm?