

**Psalms 62:0 ¶ To the chief Musician, to Jeduthun, A Psalm of David.**

David directs this psalm to Jeduthun, one of the three lead worship leaders appointed to serve at the tabernacle.

*1 Chronicles 25:6 "All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman."*

Jeduthun and his sons were noted for their skill with the harp.

*1 Chronicles 25:3 "Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD."*

**Psalms 62:1 ¶ Truly my soul waiteth upon God: from him cometh my salvation.**

**Psalms 62:2 He only is my rock and my salvation; he is my defence; I shall not be greatly moved.**

David opens this psalm with a personal testimony about his trust in God for his salvation. It is only in God that he knows he can find strength and deliverance. On that truth he stands firm, determined that he will never change.

The Hebrew for "waiteth" is another term expressing David's trust in God. The Hebrew for "salvation" acknowledges God as the source of David's safety, health and prosperity. The Hebrew for "rock" is a reference to God as the source of David's strength and his refuge and protection. It is because it is in God that he finds such great provision that he can state with confidence that he will not be easily moved.

**Psalms 62:3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.**

**Psalms 62:4 They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.**

*I think the NLT states it a bit more clearly: "So many enemies against one man—all of them trying to kill me. To them I'm just a broken-down wall or a tottering fence. They plan to topple me from my high position. They delight in telling lies about me. They are friendly to my face, but they curse me in their hearts."*

The wording seems to indicate that David is an older man and that ambitious men that claim to honor him are actually plotting to overthrow him as king.

Selah – a pause, an opportunity for reflection

**Psalms 62:5 My soul, wait thou only upon God; for my expectation is from him.**

**Psalms 62:6 He only is my rock and my salvation: he is my defence; I shall not be moved.**

**Psalms 62:7 In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.**

These verses are basically an exclamation point on the previous verses. David declares that his trust in God is rooted in the truth that He is the source of ALL that David desires.

**Psalms 62:8 ¶ Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.**

The king then urges his people to follow him in trusting God at all times—both good and bad times. He urges them to yield their lives in service to Him, because it is so worth it. It is God who is their only sure refuge.

Selah – a pause, an opportunity for reflection

**Psalms 62:9 Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.**

**Psalms 62:10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.**

I liked the NLT for these verses: *“From the greatest to the lowliest—all are nothing in his sight. If you weigh them on the scales, they are lighter than a puff of air. Don’t try to get rich by extortion or robbery. And if your wealth increases, don’t make it the center of your life.”*

David addresses our propensity to value some people more than others. Because they perceive riches to be a sign of one’s worth, they are tempted to do wrong to accumulate them. He warns them not to make that mistake. It certainly doesn’t increase your value before God who values all lives. If, perchance, you are a person of wealth, he warns not to make that wealth the focus of one’s life. Scripture is clear in declaring that the love of money is the root of all evil.

*1 Timothy 6:10 “For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”*

It’s the truth behind the saying, “Follow the money,” when searching for the source of evil doing.

**Psalms 62:11 God hath spoken once; twice have I heard this; that power belongeth unto God.**

**Psalms 62:12 Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.**

“once” = first...altogether (without exception, wholly)

I think the point David is making is that God is the ultimate power source. He is also the ultimate source of mercy. God gives to every man according to his work.

I think again that the fact that David lived under the Old Testament covenant of the law, the truth of receiving from God according to his work was impressed upon them continually through the sacrificial system. We are so blessed today to live under the New Covenant, to know that our reward rests in the finished work of the LORD Jesus on the cross. This is the truth Jesus declared in His last words from the cross.

*John 19:30 "When Jesus therefore had received the vinegar, he said, **It is finished**: and he bowed his head, and gave up the ghost."*

*2 Corinthians 5:21 "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."*

God's mercy is the ultimate gift of grace that comes with our salvation.

Another Spurgeon gem: "We have two ears, that we may hear attentively, and the spiritual have inner ears with which they hear indeed. He hears twice in the best sense who hears with his heart as well as his ears."

And this thought-provoking comment regarding the last part of verse 12: "This looks rather like justice than mercy; but if we understand it to mean that God graciously rewards the poor, imperfect works of his people, we see in it a clear display of mercy. May it not also mean that according to the work he allots us is the strength which he renders to us? he is not a hard master; he does not bid us make bricks without straw, but he metes out to us strength equal to our day."