

# **“Wait Thou Only upon God”**

## **Only God Can Be Trusted**

### **Psalm 62**

All of us need people we can trust – even Jesus shows this with His apostles while He was with them. We need friends that we can rely on to keep their word and listen to us without judgment. Those that are married need a spouse who stands with them no matter what. In all areas of our life, we need to rely upon people. Trust is what makes relationships possible. Yet we’ve all learned that even the best of people can fail, not always out of malice but out of weakness, limitation, or simply being in the flesh. That’s why David begins this psalm by looking to God rather than man: “Truly my soul waiteth upon God; from him cometh my salvation.”

Psalm 62 teaches us that there is a kind of trust that belongs to God alone. We may rely on others, but we must rest in Him. We can, and should, be trustworthy people ourselves, but even then, our faithfulness is only a reflection of the God who never fails.

- “It is better to trust in the LORD than to put confidence in man.” (Psalm 118:8)

When our confidence is anchored in God, we are better able to love, serve, and trust others without concern, because our hope no longer depends on their perfection but on the one to whom it our trust belongs: God’s. That’s the heart of Psalm 62: life’s trials and troubles may shake us, but those who stand upon the Rock will never be moved.

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There is no occasion given for this psalm and there is nothing in the content that would indicate what it was so we can only speculate.

The superscription – “To the chief Musician, to Jeduthun,

A Psalm of David” – is all we have by way of information for the writing of this psalm. This name appears in Psalm 39, this psalm, and Psalm 77, a psalm of Asaph. Jeduthun was one of the chief musicians (or worship leaders as we’d know them today) appointed by David to oversee the musical aspects of worship in the temple (1 Chron. 25). He was an important figure in temple worship, which was carried on through his descendants (2 Chron. 35:15).

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The key words in this psalm emphasize that trust must only be in God and not partly in man. The Hebrew word (יָחַד) is translated as “truly” in verse 1, “only” in verses 2, 4, and 6, and “surely” in verse 9. This is a word of exclusivity as used here.

The psalm is divided into three stanzas with four verses each, marked by the “selah” pause at the end of verses 4 and 8. We have seen these points before in previous psalms and they will come up again in future ones – their repeated usage points to the critical nature of them.

## **I. HE IS A ROCK – vs. 1-4**

Faith tested by opposition

### **A. Confidence in His salvation (vs. 1-2)**

1. He waits patiently for it (vs. 1a)

“Truly my soul waiteth upon God”

- a) “Waiteth” (יָחַד) – means silence, quietness, stillness, repose.
- b) The picture is not that of what might be called active waiting where one is pacing with expectation, but of quiet submission where the soul is at rest in confidence in God.
- c) This is a powerful picture of what trust looks like in the life of the child of God and seems to be

part of the reason that God referred to David as a man after His own heart.

#### 1 Samuel 13:14

<sup>14</sup> But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept *that* which the LORD commanded thee.

#### Acts 13:22

<sup>22</sup> And when he had removed him [Saul], he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

- d) True, biblical “waiting on God” isn’t to be seen as something we passively do, hoping for the best. It’s the quiet confidence that doesn’t panic under whatever circumstances we find ourselves.

## 2. He knows the source of it (vs. 1b-2a)

“From him [God] cometh my salvation” – He is then described as:

- a) “He only is my rock” – God is the foundation of our security.
  - (1) This is a term we’ve seen before and is one that points to a massive, immovable rock or cliff. It pictures stability, permanence, and protection.
  - (2) “He only” – David’s confidence is singular, stressing exclusive dependence. He’s the **ONLY ONE** that can be completely and forever trusted.

- b) "[He only is] my salvation" – God is the source of our deliverance.

This term isn't just being used to describe soul-salvation here, but it also speaks of deliverance, rescue, or safety from physical danger, enemies, and/or eternal ruin.

- c) "He is my defence" – God is the shelter of our protection.

This literally means high place, stronghold, or fortress set on high. It shows inaccessibility where the enemy can't reach the one sheltered there.

3. He rests securely in it (vs. 2b)

"I shall not be greatly moved"

- a) It's because of the truth that God was His defense, his place of shelter that was inaccessible to the enemy that he could state this with such confidence.
- b) This isn't saying trouble won't come, but because our footing is on the Rock, we can remain unshaken.

**B. Calm amid the enemy's schemes (vs. 3-4)**

The term "mischief" (מִכְשָׁל) is only used this one time and is a word that indicates a scheming attitude toward someone to bring them down.

1. He sees the malice of men (vs. 3)

"Ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence."

Their strength is deceptive – they may seem

solid but they are already crumbling. God will deal with His enemies in His time, and to Him, knowing the beginning from the ending, they are already defeated.

2. He senses the motive of their hearts (vs. 4a)

"They only consult to cast him down from his excellency."

Just as he trusts in God *only*, they conspire *only* to destroy. The repetition of "only" (יְחַד) sets their scheming against his faith.

3. He sees the mask they wear (vs. 4b)

"They delight in lies: they bless with their mouth, but they curse inwardly. Selah."

The pause (Selah) after this shows the contrast between deceitful voices and the believer's silent trust.

## **II. HE IS A REFUGE – VS. 5-8**

David goes from "I shall not be greatly moved" (v. 2) to "I shall not be moved" (v. 6), showing a deepened confidence. The soul has gone from *waiting* to *resting*.

### **A. Resting in His expectation (vs. 5)**

"Wait thou only upon God."

This connects back to the first verse:

1. In verse 1, David describes what *is* true of his soul – it *is* quiet (waiting) before God.
2. In verse 5, he speaks to his soul – commanding it to remain that way even in the face of

pressure.

3. The phrase “for my expectation is from him” connects with “from him cometh my salvation” in verse 1.
  - a) In verse 1, David looks back: “from Him cometh my salvation” showing that God has already proven Himself faithful.
  - b) In verse 5, he looks ahead: “My expectation is from Him” showing that the same God who saved him before was the One he was waiting on then.
  - c) This speaks to hope – past deliverance leads to confidence that deliverance (in some form) will happen when it’s needed, no matter when that is.

## **B. Relying on His strength (vs. 6-7)**

He has proven Himself.

1. Verse 6 is a repeated refrain of verse 2 with one difference: there is no “greatly” in this verse.
  - a) Grammatically, with the insertion of “greatly” (רַבָּהּ - much, exceedingly), verse 2 is the *qualified* form, and verse 6, without it, the *absolute* form. There is no grammatical reason for dropping the adverb, so the change is intentional and reflects intensification rather than stylistic freedom.
  - b) Between the two verses, David has faced the noise of his enemies (vs. 3-4) and reaffirmed his soul’s rest (vs. 5). His experience has hardened his faith into assurance.

Keil & Delitzsch: “The omission of רַבָּהּ is not

accidental; it marks the advance of confidence from the first declaration to the second."

Maclaren: "Faith has grown bolder. Experience has deepened trust. At first it trembled slightly; now it stands unmoved."

Barnes: "The language in verse 6 is stronger than in verse 2, showing an increase of faith."

2. Verse 7 uses a type of synthetic parallelism in the two lines of the verse, beginning and ending with "God" (Elohim).
  - a) "In God" at the beginning (literally, "upon God") expresses reliance or foundation. It means "resting on God," implying that the psalmist's salvation (deliverance) and "glory" (honor) stand upon Him.
    - (1) "My salvation" – He's the source of deliverance
    - (2) "My glory" – He's the honor and confidence of His people.
  - b) "In God" at the end expresses sphere or location. The psalmist's strength and refuge are *found in* God, not merely *built on* Him.
    - (1) "The rock of my strength" – He's the power beneath and within, emphasizing His sustaining strength and unshakable foundation.
    - (2) "The rock...of my refuge" – He's the shelter above and around.
  - c) David is saying, "Everything I have and everything I need, both outwardly and inwardly, stands upon and is found within God Himself."

### Deuteronomy 33:27

<sup>27</sup> The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

### Colossians 3:3

<sup>3</sup> For ye are dead, and your life is hid with Christ in God.

## C. Rejoicing in His protection (vs. 8)

1. A call to trust – “Trust in Him at all times, ye people.”
  - a) “Trust” (בְּטַחָוּ) is in a form that means a continual command – “keep on trusting.”
  - b) “At all times” – means what it says: no matter what is happening to us, God remains the same.
  - c) It’s given to all believers – “ye people.” What started out as personal (notice the first-person pronouns), now becomes public (notice the change to second-person).
2. A call to commune – “Pour out your heart before him”
  - a) To “pour out” (שָׁפַךְ) means to empty completely – honest prayer without reserve.
  - b) I don’t know who said this but it is fitting: “Those who trust Him most speak to Him most freely.”
3. A cause for confidence – “God is a refuge for us. Selah.”
  - a) Our confidence, our safety, doesn’t rest on circumstances and shouldn’t rely on man – it should be in God.

- b) The phrase “for us” personalizes His protection and shows it belongs to every believer.
- c) “Selah” here is meant to cause pause and take comfort in the protection that God is.

### III. HE IS THE REWARDER – VS. 9-12

This final stanza affirms that trust in God is never in vain, for He judges rightly.

#### A. The vanity of man (vs. 9-10)

“Surely” – same word translated “truly” (vs. 1) and “only” (vs. 2, 4, 5, and 6).

The Hebrew word shifts from exclusive trust to exclusive truth: the certainty that human strength is nothing. As God alone is reliable, man alone is unreliable.

1. The worthlessness of the standing of man (vs. 9a-b) – whether low or high, all humanity is empty apart from God.
2. The weightlessness of man’s strength (vs. 9c) – the best of men, weighed against the holiness of God, are found wanting.

[Daniel 5:27](#)

<sup>27</sup> TEKEL; Thou art weighed in the balances, and art found wanting.

[Romans 3:23](#)

<sup>23</sup> For all have sinned, and come short of the glory of God;

3. The wickedness of man’s schemes (vs. 10a-b) – what man uses to secure himself will one day condemn him.

4. The waywardness of man's satisfaction (vs. 10c) – even lawful increase can capture the heart and turn trust from God.

Proverbs 23:5

<sup>5</sup> Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

1 Timothy 6:17

<sup>17</sup> Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

## B. The verity of God (vs. 11-12)

His power (עֶזְרָה) and mercy (חֶסֶד) belong to Him alone which is the perfect balance of justice and grace.

1. His power is unchanging (vs. 11) – the phrase “spoken once...twice...” is a Hebrew idiom meaning, “I have heard this repeatedly; it is settled truth.”
2. His mercy is unfailing (vs. 12a) – God's mercy balances against His strength: He is both mighty and compassionate.
3. His judgment is unerring (vs. 12b) – because He is both powerful and merciful, He alone can judge rightly.

Conclusion:

This psalm is David's testimony of a calm confidence in God.

He is our Rock (vv. 1-4) – the foundation beneath our feet. When men attack and circumstances shake, we find stability in His salvation, defense, and unchanging strength.

He is our Refuge (vv. 5-8) – the shelter around our heart. Having learned to rest in Him, we can call others to trust, pour out their hearts before Him, and rejoice in His protection, for He is our hiding place in every storm.

He is our Rewarder (vv. 9-12) – the righteous Judge above our world. While mankind proves empty and fleeting, God remains full of power, mercy, and truth. Every life will one day be weighed in His balance, and every deed repaid in His perfect justice.