

Psalm 62

Introduction – This song is a beautiful duet sung by two of the great Solas – Sola Fide and Sola Christus. Faith alone and Christ alone. Sola Fide means that our salvation is by faith alone and no works involved at all. But it does not mean that “we just need faith” like the world teaches. That faith must be placed in a particular object – in Christ alone, and in none other. WSC #86 – “What is faith in Jesus Christ?” Answer: “Faith in Jesus Christ is a saving grace, whereby we receive and rest upon *Him alone* for salvation, as He is offered to us in the gospel.” Listen carefully to this psalm-singer and you should hear the great Psalm-Singer singing this song during His ministry, on the cross, and then to His people, His church, after His resurrection. Learn to sing with sola fide and to sola Christus. Rather than spending your life foolishly pursuing or trusting something which cannot save you in the end, this Psalm directs you to understand and pursue that which can save you forever.

Only Faith, Only Christ (vv1-4) – David is in some kind of affliction, but this psalm begins and remains with confidence, different than some of the other psalms. The trouble is there, but so is the faith, right from the start. By placing this song in the Scriptures, you are invited by singing to join in with the same confidence in your God and Savior.

In the Hebrew, vv1 and 2 both begin with the word, “*only*.” God is our exclusive and sole salvation, rock, and defense. And to have faith in Him is to know Him and rest in Him. Silently waiting is a fruit of faith and rest (Isaiah 40:31, Lam 3:25). This is what Moses called on the people of the Exodus to do (Exod 14:13-14). “*Faith can hear the footsteps of coming salvation*” – C. Spurgeon. The psalm-singer’s troubles may cause him to be slightly moved, but not greatly moved (v2), like a well-anchored ship in the midst of a storm. This was Paul’s attitude in his troubles (2 Cor 4:8-9) and can be ours as well (1 Cor 10:13).

The psalm-singer then turns to his foes in confident derision (vv3-4) and it sounds like David in Psalm 2:1-6 which of course is fulfilled in the Greater David (Acts 4:25-26). Verse 4 also begins with “*only*.” The wish to bring him (or Him) down from his high position and do so with lies and hypocritical praise (see Matt 15:7-8). But Jesus knows that nothing can stop His kingdom building: “*...on this rock I will build My church, and the gates of Hades shall not prevail against it*” (Matt 16:18).

My Salvation, My Glory (vv5-8) – Verses 5-6 also begin with “*only*” in the original, and these verses echo like a chorus vv1-2 with some important changes. But first it’s time to notice the “*mines*.” The psalm-singer has been singing “my salvation, my rock, my defense” and again “my expectation (hope), my rock, my salvation, my defense, my glory, my strength, my refuge.” There is a difference between knowing the gospel, the propositions of our religion, and owning those truths as yours. And that takes the work of the Spirit granting faith. The salvation of God becomes “my salvation.” The forgiveness of God becomes “my forgiveness.” Jesus dying for the sins of the world becomes “dying for my sins.” He is “my rock.” He is “my defense.” He is “my hope.” That rids us of despair, uncertainty, condemnation, and fear.

Sing this, for the confidence has grown. In v2 he declared he will not be *greatly* moved. In v6, he now says he will not be moved. Period. Mic drop. And now God is also his glory (v7). Augustine, citing Rom 8:30 said, “*I shall be saved in God, and I shall be glorious in God. It is not a case of being saved and no more, of being barely saved. I shall be glorious too: saved, because...I have been justified by him; but glorious too, because I am not merely justified, but also honored.*” The apostle John spoke with such hope as well (1 John 3:1-3).

Another change – Verse 5 is a command, a directive, not simply a statement of where he rests (compare with v1). But this is not a contradiction. We need our living faith encouraged to be what we are. And so, he commands himself and us. We see Jesus doing something similar in the Garden (Matt 26:38-39). You could imagine Him singing this psalm, these verses, in that prayer. And one more change – there is a substitution of “*my hope (expectation)*” for “my salvation” (v1). This reminds us that the salvation which David yearned for, which Jesus received in resurrection, is a salvation for which we yet hope (Rom 8:24-25, Phil 1:20).

Merciful and Mighty (vv9-12) – Such confidence in the Lord is exclusive and rejects faith in anything or anyone else. Another “*only*” – “*Surely*” men of low degree are a vapor (v9). We might see those with no riches/power as having lives which are meaningless, but they are no different than those with great riches/power. All of them, rich and poor alike, weighed on the scales together, are lighter than vapor. Riches can increase (v10) and robbery/extortion may work for a season, a breath, but don’t buy the lie – consider the end of the psalm – “*For You render to each one according to his work*” (v12b). No one gets away with their sin in the end. No one can stand on their wealth, their power, their reputation, their works, the longevity of their life – nothing – on the day of judgment (Mark 8:36, 1 Tim 6:17).

So, the psalm-singer ends with these two things – power and mercy belong to God. Power to save. Mercy to save. The hymn writer put these together in “Holy, holy, holy, merciful and mighty.” God is powerful. He is the great and *terrible* God (Neh 1:5) that keeps covenant and *mercy* (Neh 1:5). He is the great and *dreadful* God – that keeps covenant and *mercy* to them that love Him (Dan 9:4).

And this is the Good News which is for psalm-singers to believe. God is powerful – He is able to save. God is merciful – He wants to save. In Jesus Christ, these two are manifest. All authority in heaven and earth has been given to Him, and He has come not to judge the world but to save the world. His resurrection declares His power. The Table declares His mercy. In Christ, we are in the present possession of His power and mercy.

You may not know what troubles are ahead of you. But you do know, by faith, that God is “*my salvation, my rock, my defense, my hope, my glory, my strength.*”

The How and Why - It is not enough to know to trust Him. We must be told how and why. “*Trust in Him at all times, you people; pour out your heart before Him; God is a refuge for us.*” Selah (v8). Luther said it well, “*...just throw it in a pile before Him, as you open your heart completely to a good friend...God is not a man whom you can overburden with your begging and asking....*”

And so, how is this all yours? Hear the duet. Sola Fide. Sola Christus. Only by faith. Only in Christ.

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