

Part 2 – Our Expectation

In part 1 we learned that this is another Psalm written by David and it was likely written at the time his son, Absalom, rebelled against him (with most all of Israel) – just as the last chapter was too. So, it's kind of like a 'sequel' to the last chapter (Ps 61). As such, David started off by declaring that 'of a truth' he would wait for God (#430, Elohim – our Creator who is the Supreme God) to save him, because David trusted in our Heavenly Father's ability to save us from the wicked ones *when* we are faithfully trusting and obeying Him (which David was at this point in his life). While David was a *very* mighty warrior, he understood that there are times to fight and there are times to refrain from fighting; sometimes we must wait (patiently, of course) and let our Heavenly Father take vengeance. Absalom's rebellion was one such time that David realized it was not good to fight, in the city that is; for there were many innocent people in Jerusalem who would have been killed. So, he took his family (that which was living with him) and fled to the wilderness, clear across the river Jordan. And in doing so, he found out who was truly loyal to him and who was not.

And there were people who remained loyal to him - even men able to fight, many of whom were old comrades with David, and thus were also mighty men of war. The priesthood also remained loyal to David, but he requested they (and the Ark of the Covenant) stay in Jerusalem so they could spy on the rebels for him. There was also an older man who wanted to follow David but he requested the old man stay in Jerusalem and help the Levites spy for him too. And this worked out quite well; God blessed David's 'spy network'. As such, David and his family ended up having enough time to get away from the rebel's army and were able to get set up (find food and shelter) and also to get ready for when they rebels *came to them* to fight. So, in this chapter, David not only declared his fervent trust in our Heavenly Father, but also pointed out how he believed, wholeheartedly, that the rebels would be defeated. He likened them to a wall made of mortar that will inevitably fall down due to time and gravity. Thus, the rebels were bound to fall also – because they were truly rebelling *against God* and his anointed king (David). Our Heavenly Father simply doesn't bless those who rebel, or who delight in lies and speak kindly to people while devising their destruction behind their back (as Absalom did to David). Let's also remember that we ended part 1 with a 'selah', which always means to '*stop and think*' about what *has been said* (vs 4) with what's *about to be said* (vs 5). So, this 'selah' connects the enmity (hatred) of David's foes (that verse 4 spoke of) with his trust in God, which the next verse we're about to study will explain...

Psalms 62

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

This word 'only' is the same word that was translated as 'truly' in verse 1 and 'only' in verses 2 and 4 (#389). And it would probably be best rendered as 'of a truth'. So, David is again declaring

that ‘of a truth’ he would wait upon **God**, which is #430 ‘**Elohim**, our *Creator* and the *Supreme* God. However, this word ‘wait’ is not the same as ‘waiteth’ was in verse 1, which meant to *quietly*, or even *silently*, wait (#1747). But, the Hebrew word for ‘wait’ here is similar, in that it means ‘*to be dumb*’, as in *not able to speak*. But it also means (by implication) to be *astonished*, or to *stop* and even to *perish* in some cases (#1826). So, the implication is to be unable to speak *because* you are so astonished or, simply because you choose to stop speaking. And part of the reason for David’s not speaking was likely – at first – because he was so overwhelmed (astonished) at all the ‘bad things’ that had happened. After all, he’d been kicked off his throne, run out of Jerusalem and he knew the rebels *were* going to come after him (and his faithful followers) sooner or later. So, after he finally got to a safe place to stay, and had time to really meditate (think about) and reflect upon all that had just happened, he was likely so astonished that he didn’t know what to say. But then, after some time he decided it was best not to say too much. As Prov 10:19 says: *in the multitude of words there wanteth not sin: but he that refraineth his lips is wise*. So, he prayed to our Heavenly Father and, as he often did, even wrote down his prayers. So, David chose not to go around raging like a mad man about what happened; rather, he waited quietly (and patiently) for God to help.

Now David also says something else of great importance. He says that his ‘expectation’ is from God. The word ‘**expectation**’ here is interesting. It is the Hebrew word **tiqvah** (#8615) and means, literally, *a cord* (as an attachment [compare OT:6961]); figuratively, *expectancy*. And why this is so interesting is that this word comes from a prime root that’s often translated as ‘wait’ in the Scriptures: **qavah** (#6960) means *to bind together* (perhaps by twisting), i.e. *collect*; (figuratively) *to expect*. So, this word **qavah** – most often translated as ‘wait’ – means to **bind your heart and mind to God** so that you can *collect on God’s promises* because you are *expecting* (hoping and trusting in) them. And we’ve seen this word many times already in our studies in the Psalms (Ps 25:4-5, Ps 25:21, Ps 27:14, Ps 37:8-9, Ps 37:34, Ps 39:7 and Ps 52:9). And it will be used several times more too. So, when David says his ‘expectation’ is from God, that means **his hope (trust, faith) is in God**, because David *knows* He has promised to always help those who love, fear, trust and obey Him. As he wrote in Ps 145:20: *The LORD preserveth all them that love him: but all the wicked will he destroy*. Peter echoes this profound truth when he wrote: *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished* (2 Peter 2:9). So, this again goes back to the timeless truth that the wicked truly won’t get away with anything. In the end, they’ll get *exactly* what they deserve and all those who have been faithful to our Heavenly Father (and Jesus Christ) will indeed be rewarded greatly. So, as long as we don’t forsake the Lord (YHVH), He will *never* forsake us. And that’s what David is proclaiming here. David knows his *only* true help (salvation) is in the Lord (YHVH) for, as he wrote in the last chapter (Ps 60:11), *vain is the help of man*. That’s why Ps 118:8 also states that *it is better to trust in the LORD than to put confidence in man*.

Psalms 62

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

The word ‘only’ here is the same word as in verses 4 and 5 and was translated as ‘truly’ in verse 1 (#389). So again, it would be better rendered as ‘of a truth’. And David again reiterates (as he already stated in vs 2) that ‘of a truth’ God alone is his Rock and salvation. Our Heavenly Father is the only one who can defend us, when we cannot defend ourselves, and save us, when no one else can help. This verse is nearly identical to verse 2. And when something in the Bible is repeated, it’s done to put *great emphasis* on that which is written. So, David is *really emphasizing* (stressing) the ‘timeless truth’ that God (YHWH) *alone* is our Rock, salvation and defense. He’s the only one who can make us *unmovable* [<https://t.me/BibleStudyTruth/1492>]. And this ‘unmovable’ refers to our moral convictions (sincere faith and trust) in our Heavenly Father. As Jesus explained in Mth 7:24-27 and Luke 6:47-49, when we trust in God, we are like a person who builds their house on a solid foundation, such as a rock. The truth – i.e. God’s Word – is the *only* moral foundation we can build our values and principles upon to where we’ll never fall back to rebelliously sinning (habitually, as a lifestyle). When people don’t have their moral foundation securely set upon God’s Word, then they *do* fall to sin.

Many people get bitter when ‘bad things’ happen to them, or even when they simply don’t get what they want. But David showed us what a person is like when they truly trust in God (set their heart and mind on God’s Word, which is our Rock, 1 Cor 10:4) instead of ‘self’, riches, power or other people. And the only way we can obtain eternal life is to keep our heart and mind steadfastly upon *the* Rock, Jesus Christ (1 Cor 10:4). Otherwise, we’ll fall back to sin and eventually apostatize, making us on the receiving end of God’s fierce wrath instead of being blessed by Him. Those who think that once they are ‘saved’ by Jesus then they automatically get eternal life are in for a rude awakening. As the study **Once Saved** [which you can study via this link: <https://t.me/BibleStudyDownload/420>] clearly points out, the Bible has *many* warnings about not falling back to sin (as a lifestyle, rebelling, apostasy). While we all fall short and sin at times, even after we’ve accepted Jesus Christ (Rom 3:23) – and we should simply repent for our sins and strive hard to kick them out when that happens - *it is possible to fall back to habitual sin (rebellion against God) after you’ve accepted Jesus Christ*. And *that’s* why the Bible warns us to guard our heart and mind diligently so we are not deceived into sinning again; so we don’t fall away from the one and only true God [learn more about guarding our heart and mind in this special study on: **Take Heed and Keep It** - <https://t.me/BibleStudyTruth/943>]. As the Prov 4:23 says: *Keep [guard, #5341] thy heart with all diligence; for out of it are the issues of life*. Paul also warns us, in 1 Cor 10:12: *Wherefore let him that thinketh he standeth **take heed lest he fall***. And Jesus Himself warns: ***Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them*** (Luke 21:8).

‘Of a truth’ - only when we stand *firmly* in faith in God’s Word, and Jesus Christ, will our Heavenly Father *continue* to save and protect us. That’s why studying these Psalms (and all of God’s Word) is so important. It helps us to remember why knowing, and believing in, God’s Word (which is truth, John 17:17) is so important. And why obeying God’s Word, *from the heart*, is so vital to truly being saved, both in the physical sense (from our enemies) but also spiritually (from sin, Satan and all others who try to deceive us into sinning). As Jesus said in John 8:3, *only* if we ‘continue’ in His Word (which means to ‘abide in it’ [#3306] by *continuing to study it and keep it in our heart and mind so we can obey it*) are we His disciples...

Psalms 62

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

The word ‘in’ would be better rendered as ‘upon’ (#5921), for David’s saying that his salvation depends truly upon God (#430 ‘Elohim, our *Creator* and the *Supreme* God) being his ‘Rock’, which strengthens and protects him. So again, David is reiterating that he’s not relying on his self, or anyone else. He’s putting all his hope, and trust, in God. And David is not speaking about *his* glory but that *God is his glory*, which is, as it should be. For our Heavenly Father has said...

23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

*24 But let him that glorieth **glory in this**, that **he understandeth and knoweth me**, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.*

Jer 9:23-24

The fact that David’s God – the only *true* God – exercises *lovingkindness, judgment, and righteousness, in the earth is what David hoped (trusted) in*. And *that’s* why our Heavenly Father – the Supreme God who is our Creator (#430 ‘Elohim) - is ‘our glory’. **We can glory ‘in Him’ because He’s God above all gods and King above all kings...** while all the ‘gods’ of the heathen are simply idols (Ps 96:5) because *they can’t create anything*, let alone help us with all of our troubles. After all, our Heavenly Father has not only made all that’s on earth, but also what’s in heaven - He’s even created us (Rev 4:11, Ezek 18:4). And *that’s* why we can (and should) *always trust* in Him to help us in our time of need (Heb 4:14-16). There’s simply no one else who can help us out of any kind of trouble. And we must remember this because, we living today are coming upon a time that Jesus called the ‘great tribulation’ in Matt 24:21. And if we don’t have our heart and mind firmly on the “Rock” (1 Cor 10:4), we will fall to the *false* Christ who comes to earth *first*. That is none other than Satan himself, who will come to earth before the *true* Jesus Christ, claiming to be God (Christ) who will ‘save’ us from all our troubles (2 Thess 2, Rev 12-13). And if we don’t want to fall for his deception (and he is *very* deceptive, 2

Cor 11:13-15) then we absolutely must have our heart (desires, emotions) and mind (thoughts) firmly set on God's Word (truth)...

Psalms 62

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

It's likely David's directing this verse to those people who were with him when he fled from Absalom. So, while he remained silent before, it's evident David did give what we might call 'pep talks' to those who were with him. And truly, that's what a good leader *should* do (Deut 20:1-4). But, this is still priceless edification for us today too. We too *should* trust in God **at all times** and to pour our heart before Him, *because* He's our only true refuge. The word '**trust**' here means *to hide for refuge, to trust, be confident or sure* (#982). It is our trust in God and His promises that casts fear out of our hearts. As 1 John 4:18 points out: *There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.* When we really love our Heavenly Father, we'll trust in His promises. And even though fear will come, we must learn to *discipline* that emotion *and not let it control us*. We do this by remembering God's promises to always save and help us, and then *trusting in it*. Some people act like they can't control their emotions, but that's simply not true. Just as we can choose who we want to love (God or Satan) so too we can also choose to be afraid, **or** trust in our Heavenly Father. It's just a matter of learning to discipline our inner man – both our thoughts (mind) and our emotions and desires (heart). And while it will take some time to learn to discipline your inner man (just as it does to get your physical body into shape) it will get easier with time, so long as you 'stick with it'. You've got to be dedicated to take dominion over your carnal side (Rom 8:5-8). And we also have the Holy Spirit to help us with this as well, so long as we continue to study God's Word and work to apply the truth into our inner thoughts and desires as well as our outward actions and words. But, it is *very* much possible to control your emotions, as well as your desires; that's actually what putting on the 'new man' (Eph 4:24, Col 2:10) and putting off the 'old man' (Rom 6:6, Eph 4:22, Col 3:9, Luke 9:23) is all about!

So, David's admonition here tells us to trust in our Heavenly Father and to pour out our heart to Him. In other words, instead of pouring your heart out to people, who cannot truly help you, it's best to do so to our Heavenly Father (as David does so often in these Psalms). And once you've done so, then *trust* He'll help you. And He will *always* do so – so long as you are not harboring sin in your inner man or being rebellious to Him (Ps 66:18, Isa 59). Paul actually gives a very similar admonishment in the New Testament...

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Phil 4:6-8

The word ‘**careful**’ here means *to be anxious about* (#3309). So, he’s telling us *not to worry or be afraid*, but to take all our concerns to our Heavenly Father in prayer - making sure to also thank Him for all He’s already done for us. This not only shows we believe He can help us but it reminds us how *able* He is to help us with our current problems. And, it also keeps us humble and grateful. And, once we have taken our concerns to Him in prayer (poured out our heart to the Lord, YHWH) then (if we are sincere and truly have faith in Him) then His Holy Spirit will indeed give us the sweet peace of mind (and heart) that truly passes all understanding to the carnal mind. Paul also advises us on how to avoid from being afraid; we do so by thinking upon ‘these things’ he speaks of, which ultimately is God’s Word. We’ve got many examples of how faithful the Lord has *always* been to help those who love, fear and obey Him out of any kind of trouble. This truly should comfort us when we’re having troubles too.

Now, there’s another ‘selah’ at the end of this verse. And that always means to ‘*stop and think*’ about what *has been said* (in this verse 8) with what’s *about to be said* (in verse 9). And the ‘selah’ here is connecting David’s trust in God (vs 8) with the nothingness (vanity) of man (that verse 9 will speak of) ...

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.

Here again we see the word ‘surely’, which is #389 and means ‘of a truth’. It was translated as ‘truly’ in verse 1 and as ‘only’ in verses 2, 4, 5 and 6. So, ‘of a truth’, men of ‘low degree’ are vanity (nothing). And then we see a bit of a comparison in ‘men of low degree’ verses ‘high degree’. David’s using these two terms for to make a point, that is explained in the latter part of this verse. The words ‘**men of low degree**’ are ‘*adam*’ (#120, *without* the article, see apx 14 I) which denotes *mankind in general*. [Note: when this word is used *with* the article, as it was in Gen 2:7 and elsewhere, it refers to *the* man, Adam. See study on Genesis 2 for a more thorough explanation about this distinction: https://t.me/BibleStudyBooks_Genesis/40]. And then the words ‘**men of high degree**’ are ‘*iysh*’ (#376), which denotes *a great (or mighty) man* in contrast with ordinary men. Psalms 49:2 used these two words as well.

So, David says that men of ‘low degree’ (ordinary people) are ‘**vanity**’, which means *emptiness* or *vanity* (#1892) and even men of ‘high degree’ (people we think are really powerful, wealthy or even honorable, for one reason or another) are ‘a lie’, which means *falsehood*; literally (*untruth*) or figuratively (*idol*) (#3577). David’s point is that it does not matter how much power, money or prestige we do (or do not have), **our life in the flesh is nothing** (empty, worthless) **without God**. When our soul is laid in the balance (of God’s judgment/His Word) we are truly lighter than ‘**vanity**’, which again means *emptiness* or *vanity* (#1892) ... without God! As David wrote a few Psalms back, *verily every man at his best state is altogether vanity* (Ps 39:5). Even though there are people with great wealth, power and prestige it really does not mean anything when it comes to the Great White Throne Judgment (Rev 20). Nor will it matter when we’re at the judgment that comes before that, when Jesus Christ returns. Our riches cannot save us, nor can our power, or wealth, because our Heavenly Father is not a respecter of persons (Deut 1:17, Acts 10:34, Rom 2:11, 1 Pt 1:17, John 12:46-48, Col 3:24-25). As Jesus said in John 12:48, when He returns, we’ll all be judged by the Word of God (God’s Laws). And no one can bribe, or coerce Jesus’ judgment because *He owns everything*. So, His judgment is *always* impartial. Therefore, as Ps 18:25-27 says, God will judge us according to our words and works. If we’ve been merciful to others, He’ll show us mercy. If we’ve been forward with others, He’ll be so to us (etc.). As Jesus said in Matt 7:2, *for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again*. And, as Paul points out in 2 Cor 5:10, *we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*.

So, all the things that carnally minded people (Rom 8:5-8) think are *so valuable* in this world (wealth, power, prestige) are truly *not worth anything* (vanity) in the long run. Because they cannot save your soul from being totally blotted out at the Great White Throne Judgment (Rev 20) nor will they save you from being stripped of everything you own in the flesh when Jesus Christ returns. *Only* those who remain faithful to Jesus Christ will be given eternal life and allowed to rule with Him during the Millennium. All others will lose all their assets along with their prestige and power, as Scriptures such as Mth 7:21-23, 13:37-43, Rev 18 and so many more declare. This is why Solomon – who was the most famous, powerful and richest man of his day – declared: *Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun* (Eccl 2:11). When Solomon looked at all he had done and gotten while in the flesh, he counted it all being *extremely empty*... without our Heavenly Father, that is. This is why our flesh life is so often compared to ‘grass’ of the earth in the Scriptures (Ps 37:2, 90:5-6, 92:7, 103:15-16; Isa 40:7-8; James 1:10-11; 1 Pt 1:24-25). As grass grows up and flourishes for a while, so does our flesh body. But, eventually the grass withers away, or gets cut down and then... well, then it is *nothing*. So too is our flesh body. It has a time where it grows and flourishes (obviously, when we are younger) and then it slowly begins to age (wither) and one day, it too is nothing, because our spirit departs from it (and goes back to God in the

heavenly/spiritual dimension) and our flesh body goes back to the dust it was created from (Ecc 12:6-7, 2 Cor 5).

So, David's point here in this Psalm is that, even though Absalom, and the other Israelite rebels, seemed to be getting ahead at the moment, they would soon come to 'nothing' because they were truly rebelling against God Almighty. And all those who do so are indeed 'lighter than vanity'. Their ideas, action and words are not worth a darn thing because they are morally devoid of the truth that is needed to make us prosperous and happy (as well as safe). Indeed, we saw this come to pass when Absalom got stuck on a tree branch before he even got to the battle (going to fight David's men). He was left 'hanging there' on the tree branch, *totally helpless* and was easily killed by David's best general (who was Absalom's own cousin) and disgracefully buried. So, even though the rebels seemed to be getting ahead, David is pointing out that their lives were as nothing (lighter than vanity) because they did not love, obey, respect or fear the true God Almighty. He trusted that the Lord (YHVH) would decide who would be king over Israel and that he (not Absalom) would be restored to the throne as the rightful king of Israel soon... and indeed he was. But only because he trusted in, loved and obeyed (served) God Almighty.

And this lesson is vital for us to remember because, it so very much seems like the wicked are getting ahead in life right now. They rule the banks, the governments, the corporations, the media, the entertainment industries, the schools and even many of the Churches... yet, without God Almighty (YHVH) they are just as worthless scum as Absalom and his followers – and truly, we are all *nothing* without our Heavenly Father (Isa 64:6, Rom 23:23) ...

*17 This I say therefore, and testify in the Lord, that ye henceforth **walk not as other Gentiles walk, in the vanity of their mind,***

*18 Having the understanding darkened, **being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:***

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

*20 **But ye have not so learned Christ;***

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

*22 That ye **put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;***

*23 And **be renewed in the spirit of your mind;***

*24 And that ye **put on the new man, which after God is created in righteousness and true holiness.***

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

*30 And **grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.***

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

*32 And be ye kind one to another, tenderhearted, forgiving one another; **even as God for Christ's sake hath forgiven you.***

Eph 4:17-32

We'll pick this up in part 3...

AMEN.