

The Soul's Silent Peace

2026-07-12 – Psalm 62

We live in an age of anxiety. David Kinnaman, CEO of the Christian research organization Barna Group, commented that “Anxiety blankets our society and our lives like a thick, wet, bone-chilling fog.” Even non-Christian institutions like The New Republic wrote in 2019, “America seems to be in the midst of a full-blown panic attack.” We live in an age of anxious, fearful, discontented, and disturbed souls. But in Psalm 62, we discover that even though David was in the midst of a life-threatening crisis, even though he had not yet escaped his dire circumstances, even though he had every reason to be anxious, his soul was silent before God. He was not fretting. He was not pacing. He was not sighing in exasperation. He says, “My soul waits in silence... I shall not be greatly shaken.” All the commotion and turbulence in David's soul were silenced. He peacefully rested in God. So, in our anxious generation, how do we become like David, whose peace was like a river? Where are those like Peter, who slept peacefully between two prison guards? Where are those like George Müller, whom Charles Spurgeon described and said, “his face gleams with the quiet cheerfulness which comes of profound restfulness?” How do we attain this non-anxious, peaceful, still, silent confidence in God? In Psalm 62, we will see the nature of David's silent peace, and we will see how he attained that silent peace, not through a magic pill, not through reliance on man and money, not through a quick-fix formula, not through a 5-step program, but through his trusting relationship with God Almighty.

Grace and peace from God our Father, Jesus Christ, our risen, ruling, one day returning Lord and Holy Savior. I've not had the privilege of meeting you yet. My name is Brandon. I'm enjoying serving as Senior Pastor of Christ's Reform Baptist Church, one of the elders there. I'm so glad you're with us on this Lord's day. We're going to go before the Lord now before the sermon to a pastoral prayer. We can pray with you now in your hearts as we entrust not only this local church family, the church family of Christ the King Baptist Church, but also our state and our nation and the nations through our word of God. Let's go before the Lord now.

PASTORAL PRAYER

Almighty God, merciful Father of our Lord and Savior Jesus Christ, praise is rightfully yours, God. How awe-inspiring are your words. Your word tells us your enemies will cringe before you because of your great strength. All the earth will worship you and sing praises to you.

We gather together today under the lordship of Jesus Christ, the only Savior. We gather only by your great grace in your son empowered and filled with your Holy Spirit. We thank you God for how you have sustained us this week. We praise you for how you have kept us alive. You've given us everything we enjoyed. Everything we needed for life and breath. You owe us nothing and yet you give us everything. We thank you Lord. We praise your name together this morning God.

We do come today as those who are sinners, as those who have fallen short of your glory, and we ask that you forgive us for our debts and our trespasses. We've sinned this week in thought, attitude, action, our words. We are sorry, God, for not bringing glory and honor to you, as we ought to. So forgive us, God, for covetousness, for bitterness, for any unjustified anger, any carelessness in our words, anything God that displeases you. We are sorry God for these sins.

Forgive us God for our lack of zeal for your truth, for not being a praying people God. We are sorry for not seeking first your kingdom and your righteousness. Forgive us Lord for neglecting to do good to others insofar as it's possible for us to do good to them and bless them.

And God, though these sins are many, and they are truly stained and truly wrong, we thank you and praise you that you, in your grace and kindness, will not charge a single sin to our account because of Jesus Christ. We marvel at this grace. We marvel at your goodness to us. And we look to Jesus with confidence that we have in heaven one who intercedes for us, who lives forever to save to the uttermost.

And so we pray, Lord, we might always glory in Christ Jesus. We might always glory in the cross. We might proclaim the grace you have, oh God, for sinners. And so give us a zeal, God, to take this good news to those who are in a lost and dying and depraved world, filled with their iniquity. God, we pray that the truth, the liberating truth of the gospel will pierce through their hearts.

We pray, Lord, for those in our lives that you have entrusted to us, to preach the gospel to, to share Christ with. Give us, God, a courage and a boldness that is spirit wrought. Strengthen us, God, for the tasks that you have put before us and called us to, the good works you've called us to, before the foundation of the world.

Father God, you've called us to be holy and in your word to pray for kings, for those in authority, that we may live peaceful and quiet lives in all godliness and holiness. So we do pray now for those at every branch, legislative, executive, and judicial, and every level, local, state, and federal. Grant them fear of you as King of Kings and Lord of Lords, the only true and righteous judge who they will stand before and give an account to.

And we pray, Lord, insofar as it's possible in a fallen world, for our nation to be one that promotes true justice, liberty, and honors the rule of law in accord with righteousness. God, we pray that our laws would punish evildoers and be a terror to evildoers. And that, God, those in positions of power and those laws would praise those who do good.

First and foremost, God, we do pray for us as citizens. Forgive us, God, for neglecting our role. To be those who are informed, to be those who care and love our neighbor through legislation and through those we elect. Help us, God, and center us. Help us to be a God-fearing people, people who love the truth and increasingly love the truth and hate unrighteousness.

At the local level, God, we also praise you and thank you for those who are serving. We think of Glenview Village President, Michael Jenny. We trust him and the Board of Trustees to you. We pray, God, for each one of them, Jim Bland, Mary Cooper, Gina Debrine, Tom Durham, Katie Jones, Adam and Sedati. We entrust them to you, God. We pray that you would bless them and strengthen them, that you would give them wisdom. And if any are not your children, if any are not those who trust in Jesus, God, we pray for their salvation. If any are your children, God, strengthen their faith in Christ.

We thank you, God, for first responders and those of the U.S. military who have sacrificed so much. Please be with them and their family members. And we pray for many Christians who love them, to be broadening their life and direct them to Christ.

At the state level, God, we pray for and praise you for Neil Anderson of the 47th District. We thank you, God, for him being a man of courage and conviction. Please be gracious to our state and raise up many more men like him over the next few years, God, who can serve and honor with integrity.

At the federal level, Lord, we do pray for our President Donald Trump, Vice President J.D. Vance, and those who serve in high positions of power who are brothers in Christ like Pete Hexath and Russ Boyd. God, we entrust these men to

you and pray for your blessing upon them. Grant them wisdom, protect their minds, and surround them with wise counselors.

We pray for your comfort, God, on the friends and family of U.S. Senator Lindsey Graham, who recently died. And we do pray, God, for your great comfort upon them as they grieve. We pray as well that you would fill that Senate seat with someone who's a force for truth and righteousness and justice.

For Christians across the nations, God, we do praise you and thank you for the church that is preaching the gospel in China. We pray for the underground church there. We pray for the brothers and sisters of the Middle East, Muslim-dominated countries facing unjust and irrational, even demonic levels of fines, intimidation, even murder. Please protect your people, your blood-bought church. Strengthen them to persevere in these difficult, even dangerous circumstances.

God, we cry out to you knowing that one day every knee will bow, every tongue will confess that Jesus Christ is Lord, and yet we grieve and we hate the injustice that our brothers and sisters are enduring across the nations.

God, we are thankful that this local church, this local congregation is not the only one preaching the gospel in the Chicago land area. And so we do pray, God, and ask for many congregations across this area. We pray for Golf Road Baptist Church and Pastor-elect Nate. We pray for Grace Covenant Baptist Church, Pastor Paul and Paul. We pray for Christian Fellowship Church, Pastor Itasca, or Pastor Lucas, and Pastor Ben there. We thank you, God, for City Line Bible Church and Pastor Moe and the team there.

We pray and ask and plead with you, God, that these local congregations around us would be filled with more faithfulness, unity in the truth, zeal for your kingdom and glory in gospel, and that today they would edify the saints. We pray the same for us as well God as Pastor Stephen preaches the word. Be pleased by what we hear and strengthen us and feed us from your word. May we be attentive and eager to receive your word and help us God to find our faith fortified and encouraged to cling to your promises and to make much of Jesus Christ as we leave this place. Be glorified here we pray for Jesus' sake. And all God's people say amen.

WORSHIP IN THE WORD

Grace and peace to you from God our Father through our Lord and Savior Jesus Christ. My name is Pastor Stephen. It is a great joy to be with you here this morning to sing God's Word and to pray together and to read God's Word as well. So would you please rise as we hear from this morning's text in Psalm 62. We're continuing our way in our Summer in the Psalms series. And we find ourselves now in Psalm 62. I encourage you to find a Bible. It's always a good thing to have the print there right in front of you for you to look at and to follow along that way. But hear now the word of the Living God.

"For the choir director; according to Jeduthun. A Psalm of David. My soul waits in silence for God only. From Him is my salvation. He only is my rock and my salvation, my stronghold. I shall not be greatly shaken. How long will you assail a man? You may murder him, all of you, like a leaning wall, like a tottering fence. They have counseled only to thrust him down from his high position. They delight in falsehood. They bless with their mouth, but inwardly, they curse. Selah.

My soul, wait in silence for God only, for my hope is from Him. He only is my rock and my salvation, my stronghold. I shall not be shaken. On God, my salvation and my glory rest. The rock of my strength, my refuge is in God. Trust in Him at all times, O people. Pour out your heart before Him. God is a refuge for us. Selah.

Men of low degree are only vanity, and men of rank are a lie. And the balances they go up, they are together lighter than breath. Do not trust in oppression, and do not vainly hope in robbery. If riches increase, do not set your heart upon them. Once God has spoken, twice I have heard this, that power belongs to God, and loving kindness is yours, O Lord, for you recompense a man according to his work." (Psalm 62:1–12)

This is the word of the Lord. Thanks be to God. You may be seated.

Join me now in a word of prayer. *Father in heaven, with all the noise and clamor in our hearts, God, with all the noise that we hear in this world and all the promotion, I pray, Father, that you would teach us this morning to silence our hearts and to be still and to be calm and to be at peace knowing that we have a great and powerful and loving God. So please, Father, if there's any fear or anxiety this morning, I pray that it would now be dispelled. We pray this in Jesus' holy name. Amen.*

We live in what many describe as the age of anxiety. David Kinnaman, he is the CEO of Barna Group, a Christian research organization. And this is how he described our society. This is what he said in 2022. He said, *"Anxiety blankets our society and our lives like a thick, wet, bone-chilling fog."*

And even non-Christian institutions like the New Republic, they noticed the same thing. They said this in 2019 in an article they wrote, *"America seems to be in the midst of a full-blown panic attack."* The elderly are afraid of falling or dying or isolation. The middle-aged are anxious about taking care of their aging parents and their adult children. The young adults are anxious about their finances, buying homes, and taking care of their little ones.

And Gen Z, Barna Group, described as the anxious generation. That's what they said. They said, *"Anxiety and uncertainty continue to be most prominent among Gen Z compared to older generations. About two in five Gen Z report always feeling uncertain about the future, anxious about important decisions, and afraid to fail."*

So we live in an age of anxious, restless, disturbed, discontented souls. And the astonishing thing is that our age is the most comfortable, the most rich, the most decadent and lavish society ever. We have the longest lifespans and the greatest medical inventions. We have security cameras, and deadbolts, and police officers. We have health insurance, and life insurance, and home insurance, and car insurance, and boat insurance, and pet insurance. We have counseling, a massive mental health industry, a label for every phobia under the sun. We are comfortable, we're secure, we're medicated, we're coddled, and yet our society is plagued by anxiety.

Why is that? Well, one Christian social commentator, his name is Mark Sayers. I don't agree with everything he says, but I think he's right about this. He wrote a book called ***A Non-Anxious Presence***, and he simplified it in this way. He said, *"The root of our anxiety is our disconnection from God."* We live in an anxious society because we live in a godless society.

And yet here we see in this Psalm, David has found silent peace in his soul. And it was precisely through his trusting relationship with the living and personal God. And that's what we're going to explore this morning: **what is that silent peace and how do we attain that?**

So we see that in two points, two big main points and then some couple of sub-points underneath that. Here's the first one. **The nature of silent peace**, the nature of silent peace. David writes, ***"My soul waits in silence for God only."*** And this is important. The word "waits," if you have the NASB 95, it's italicized because that word does not show up in the Hebrew text. In fact, there is no verb in the Hebrew text here. It literally can read, "Only to God, silence my soul." So that means the emphasis is not on the activity of waiting, the emphasis is on the state or the condition of the soul in silence. As in David is not pacing or fidgeting with his hands, he is not murmuring under his breath, he is not exasperating and sighing in frustration, he is not tossing and turning in his sleep, he is not having endless conversations in his head, he is still, he is calm, he is silent, he is at peace. All the commotion and restlessness and agitation have been stilled. So then, what exactly does that look like? What does that mean, to have a silent soul?

Well, here's the first point. It is an obvious one, but it's an important one. **It is an inward silence, not a literal silence.** So we're not speaking here of a literal quietude. We're speaking of a state of the soul. In fact, David, he says in verse 8, he says, ***"Pour out your heart before Him."*** As in, don't be silent. Talk to God. Speak to God. Complain to God. Take all the darkest fears and all your disappointments. What if I fail? What if my child rejects the faith? What if I die? What if my wife dies? God, why haven't you given me a spouse? God, why hasn't my health improved? God, why does so much evil reign in our society? He's saying, do not bottle up all of your fears and disappointments and gather it up all into a bucket. And then he says, pour it all out to God and do not allow one single drop. Empty yourself out to God. So David is here not speaking of a literal silence. He doesn't want you to never talk. He's not condoning this idea of letting go and let God and just being passive. He's not saying that you should just sit and wait and not use whatever lawful means necessary to get you out of whatever trouble you're in. David does not say, "my mouth waits in silence." He says, "my soul waits in silence." As in, this is an inward, quiet frame of spirit, a condition of the soul. Which means, you could be very loud, you could be very talkative, and be very energetic, and still have a calm and peaceful soul. And conversely, you can be quiet, it can be introverted, it can be lethargic, and yet your soul is tumultuous and full of anxiety. We're talking about here, not a literal silence, but a silence of the soul.

Secondly, **it is peace in the midst of suffering**. Now it's one thing to sit in silence and be content when all is well and there's no pressure, when you have a lot of money in your bank account, when you have a nice house and a nice family, a nice wife and kids, and your body is feeling strong and you are healthy and all your family members are healthy, and your church is just growing and your ministry is just succeeding, there's no division, there's no external persecution. It's very easy in that sense to be at rest and to be silent.

But notice David's context here in verse 3, he says, ***"How long will you assail a man, that you may murder him..."*** As in David had people seeking to kill him. David was not in a resort in the Bahamas. David was a fugitive fleeing cave to cave to avoid his killers. And he asks, "How long?" as in they kept pursuing David non-stop day after day they never let up and they just keep going they never give him any chance of respite and then David says ***"all of you"*** as in it's not just one or two of them there's a bunch of people.

David is outnumbered here and he is in such a vulnerable and weak position. He described himself in a very strange way but like a wall ready to crumble. He says he is ***like a leaning wall, like a tottering fence***, as in they're like this besieging army battering the weakened and cracked walls of a city, and there is no more supports, there are no more buttresses. He's like a leaning wall and a tottering fence, and the slightest gust of wind would cause David to collapse. He's saying that he is so vulnerable and so weak that the smallest success of the enemy will have him killed. He's in a very vulnerable position.

And even worse than that, in verse 4, there really is no one he could trust. He says, ***"They have counseled only to thrust him down from his high position. They delight in falsehood. They bless with their mouth, but inwardly they curse."*** What is he saying? He's saying his enemies were claiming to be friends of David. They were maybe in his inner circle, and they were telling him a lot of good things. They were publicly praising him. They were flattering him in the court. They blessed him with their mouth, but inwardly, they're plotting his destruction. As in he could never be sure whether someone was his friend or a mercenary.

So here's David. He was being pursued by violent, battle-hardened men. He was separated from his loved ones. There were people within his own ranks who were covertly operating to kill him. And this indicates, this Psalm mentions, they put this here because it shows that nothing has changed for him. As in nothing externally has changed for David. He is still in the midst of the danger.

Meaning surely David would be a paranoid and anxious man. Surely David would be depressed and shattered in heart. Surely David would be angry at God and say, "God, I have been following you. I have obeyed you this entire time, and this is how you repay me. I'm about to die." There should be tumult and clamor in his soul, and yet what does he say in verses five, six, and seven? He says, ***"My soul, wait in silence for God only, for my hope is from Him. He only is my rock and my salvation, my stronghold. I shall not be shaken. On God my salvation and my glory rest, the rock of my strength, my refuge is in God."***

So the winds still howl and the waves keep crashing, and yet David is here and his soul is not shaken. This silent peace is not in the absence of suffering, it is in the very presence of suffering.

Which leads to this third point. What is it? **It is content submission to whatever God wills**. That's what it is. Verse 8, he says, ***"Trust in Him at all times. O people, at all times."*** At all times, no matter what happens and whatever God wills, He's saying trust in Him and be at peace with it. And that doesn't mean we don't

seek to make changes. That doesn't mean we become passive. But it does mean that you are not anxious about whatever the outcome is and you are at peace with it.

Something similar is found in Philippians chapter 4, close proximity here, verse 6, Paul says, *"Be anxious for nothing."* And then just verses later he says, *"I have learned to be content in whatever circumstances I am in."* And he talks about whether in riches or in poverty, whether they're hungry or fed. Paul trusts God at all times and he's content to submit to God's sovereign will.

That's how John Calvin describes it. He says, *"He expresses his resolution to be silent. The word implies a meek and submissive endurance of the cross. It expresses the opposite of that heat of spirit which would put us into a posture of resistance to God. The silence intended is, in short, that composed submission of the believer, and the exercise of which he acquiesces in the promises of God, gives place to his word, bows to his sovereignty, and suppresses every inward murmur or dissatisfaction."* So then what is this peace?

This morning, my dear friends, I don't offer you a prosperity gospel. I don't offer you a peace by the improvement of your circumstances. I don't offer you and tell you that God promises you to have your best life now. Neither do I offer you an escapist or problem-avoiding peace. This is not a peace where you just ignore the pain and the affliction, but this is a silent peace in the furnace. This is a silent peace that is not ruled by the tyranny of circumstances. So that when you have no money in your pockets, when your ministry fails, when you lose your job, when your friends leave you, when your loved ones die, or when your health declines, or when you are about to die, or when your dreams are shattered or when everything has fallen apart and you feel like this weak, battered, crumbling, leaning wall and tottering fence, barely standing, ready to collapse. In the midst of all that, you still say, "I wait in silence and I'm at peace and I'm calm and I trust in the Lord."

Or as that famous hymn goes, it says, **"When peace like a river attendeth my way, when sorrows like sea billows roll, whatever my lot, whatever my lot, thou hast taught me to say, it is well, it is well with my soul."** That's the kind of peace that we are finding in this text. And my question then is, where are those who have this confidence? This kind of stillness about them? Where are those Christians who have this holy composure even in the face of the worst possible outcome? Where are those Christians who can say like David, *"My soul waits in silence for God"*? Where are those who have this silent peace in their souls?

John Wesley, he's this revival preacher during the Great Awakening, and he saw this kind of peace in the German Moravians when they were on a ship going to America. And during that journey, they were in the midst of this life-threatening storm, and he noticed, including himself, everyone was fearful, everyone was terrified, everyone was crying out and trembling in fear, but he noticed one group. And it was the German Moravians, and they were completely calm, and they were singing psalms to the Lord. And this is how he described it. He said, *"In the midst of the psalm wherewith their service began, the sea broke over, split the main-sail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed us up."* And then he says, *"A terrible screaming began among the English. The Germans calmly sung on. I asked one of them afterwards, 'Was you*

not afraid?" He answered, "I thank God, no." I asked, "But were not your women and children afraid?" He replied mildly, "No, our women and children are not afraid to die."

That is a powerful silence of soul, isn't it? We are not afraid to die, even in the midst of a life-threatening storm. We still see that today among people. I just saw this clip. It's from a podcast called ***The Diary of a CEO***. There's a guy named Stephen Bartlett. He's interviewing a Christian apologist. His name is John Lennox. Again, someone I don't completely agree with in things, but a relatively faithful man of God. And he comments on John Lennox and other Christian apologists like Wes Huff. He's a Reformed Baptist apologist. I recommend him. And he says this about them. He says, *"You have a certain peace and contentment that I rarely see in people that I interview, but I often see, and I've almost always seen, in the Christians that I've interviewed, and this is an interesting phenomenon for me. It seems to be a trend that a lot of the Christian apologists that I've interviewed have that anchoring that so many of us are looking for."* So my question is, do you have that anchoring? Do you have that calm, still, non-anxious, peaceful state of the soul? Or are you easily thrashed about by your circumstances?

So then, how do we gain that silent peace of soul? How do we do that? I think we see some clues in this text. Here's the second main heading, **the way to silent peace**, the way to get there.

Now here's the first point. I'll give you 5 aspects of it. Five aspects. The first one is the **relational aspect. Trust in the living and personal God**. Now David's main emphasis in this text is not the act of trust, it is the object of trust. As in the main question is not, are you trusting enough? The question is, who are you trusting? Where do I get that from? I get that from verses 8 and verse 10. It says, **"Trust in Him," "do not trust in oppression."** He says, trust this, don't trust that. The question is not whether we trust or how much we trust. The question is, and what do we trust?

And notice how absolutely God-centered this psalm is. Most of this psalm is just David talking about God. He says, **"my soul waits in silence for God. From Him is my salvation. He only is my rock."** And he repeats himself in verses 5 and 6. And in verse 7, he says, **"On God my salvation and my glory rest, the rock of my strength, my refuge is in God."** He's saying it's all about God.

Now, this is important because this seems like such a basic, self-evident and almost a cliché thing. We hear it over and over again and it becomes like this dead platitude, trust in God. Okay, I've heard that many times, trust in God. But we have to slow down and try to understand that this is a very profound thing that he's saying. Why is that? Well, it's because what is our natural tendency? Whenever someone is fearful and full of anxiety or discontentment, one of the first questions he asks is, what do I do? What do I do? And they wondered, do you have a formula for me? Do you have like a three-step program that I can follow? Is there some kind of spiritual technique I can do? And we think that the solution to anxiety is to follow a prescribed method. And of course, as not to deny the importance of discipline and right practices, I'm not saying that.

But notice that in this Psalm, David does not offer us a sequence of impersonal steps. David does not offer us a procedure. David offers us a person. It's not a spiritual method or program that dispels anxieties. It's fellowship and trust and a living person that dispels anxieties. The main question is not, what do I do? The

main question is, who is with me? It's like a little daughter crying in the thunderstorm. You don't just tell her, "Well, you just got to, you know, stop crying." You just prescribe things for her to do. She doesn't need more things to do. What she needs is her strong and loving Father to be there for her. What she needs is someone to trust. Someone there for her to tell her, "It's going to be okay. I am with you." That's what she needs.

Silent peace of soul and contentment then are not gifts detached from God. You don't get it in some depersonalized or manufactured way where you just follow the right steps. It only comes through a trusting relationship and the living God Almighty. This is how J.C. Ryle describes it. He says, *"Keep before your mind."* This is such an astounding thing. Just think about this. *Keep before your mind as an ever-present truth that the Lord Jesus is an actual living person.* Jesus Christ is an actual living person. He says, *"as ever you would grow in grace and have joy and peace and believing, beware of falling into this error."* He says, *"Cease to regard the gospel as a mere collection of dry doctrines. Look at it rather as a revelation of a mighty living being and whose sight you are daily to live. Cease to regard it as a mere set of abstract propositions and abstruse principles and rules. Look at it as the introduction to a glorious personal friend."* God is a living being. Christ is an actual living person. He is really there. He is really there and he knows your cries and he knows your prayers and he knows your tears. Don't give me more techniques. Don't give me more stuff to where I just rely on my own strength. Don't give me peace in this abstracted commodified philosophical sense. Give me God. I need him. I need God. I need God. So it's relational. It's not this impersonal thing.

Secondly, it is theological. We must know the character of God. It's not enough to know that there is God and he is with you. You must know what he is like. Notice how in this entire Psalm, David, he is exhausting his vocabulary to describe what God is like. He says, *"For him is my salvation. He only is my rock, my salvation, my stronghold, for my hope is from him. The rock of my strength, my refuge is in God. God is a refuge for us."*

This is how one commentator described it. He says, *"It is not so much due to his ability to believe, but God's nature. In fact, this psalm piles one figurative description of God on another to give a rich list of God's attributes."* (Allen Ross) Again, in the evangelical church, we can often lose a sense of God's reality. We become so preoccupied with pragmatism, as in we don't think about God Himself and what He is like. We just think about how can we get things done. We just ask, how? I want to know how do I pray? How do I read the Bible? There's a lot of good things, right? How do I pray? How do I witness? How do I read the Bible? How do I spend my money? How do I be faithful at work? How do I be a godly wife? How do I be a godly husband? How do I be faithful parents? How do I do so many things? And you could learn all those things, learn all these methods, and still not know God Himself.

I'm not asking if you know how to do things for God. I'm asking, do you know God? Do you know him? Do you study him? Do you know what he's like? Do you know his perfections and his glories? Do you know God? And for David, he highlights 2 particular attributes. In verse 11, verse 12, he says, *"Once God has spoken, twice I have heard this."* It's just rhetorical way of emphasizing what he's about to say next. He says *that power belongs to God and loving kindness is yours, O Lord.* He's saying we need to know that God is powerful, that he is sovereign, that everything that happens to you, we have to believe that everything that happens is under his sovereign control. He is powerful. All my affliction, my entire future, all of it is under God's powerful control. And we need to know that God is a loving God, he's saying. Everything that

happens in your life, he's working for your good. You need to know that *lovingkindness is yours, oh Lord*. Everything that happens to me, even the evil and the suffering that happens to me, God is using it for my good. So then it's like a child on a ship, isn't it? Being tossed in a violent storm and the waves are, you know, like being described by John Wesley being poured onto the deck and things are going overboard. And yet the child can still say, my heart and my soul, they sit in silence. Why? Because I know the captain of the ship. I know him. And he is a powerful captain. He knows what he's doing. He knows where he's going. And more than that, captain, he is my father. And he cares for me. He's going to ensure that we make it to safe harbor. He loves me. I trust in the captain.

You need to know who God is and who is orchestrating your life. This is how the Heidelberg Catechism described it. This question and answer 26, it says, *"I have no doubt but he will provide me with all things necessary for soul and body, and further, that he will make whatever evils he sends upon me, and this valley of tears, turn out to my advantage. For he is able to do it, his power, he is able to do it, being an almighty God and willing, his steadfast love, being a faithful father."* Do you believe the power and the loving kindness of God? Do you know God? That's the way to silent peace.

Here's the third point. *The exclusive aspect, we must place our deepest trust only in God.* Only in God. See this in verses 1, 2, 5, and 6. He says, *"My soul waits in silence for God only. He only is my rock and my salvation."* And he repeats himself, verse 5, *"My soul waits in silence for God only. He only is my rock and my salvation."* So David, he's not splitting his trust here. He's not saying 50% me, 50% God. He's saying 100% of my deepest trust is on God. And then he gives 2 particular examples here, placing trust in the power of man and placing trust in money. He says in verse 9, he says, *"Men of low degree are only vanity and men of rank are a lie."* He's saying men of low degree. They are the ordinary, neglected men. But also, more than that, men of rank. Men who are powerful. Men who hold the levers of society. He's saying both of these categories, whether from the lowliest beggar or the richest and most powerful king, all of humanity is like this puff of wind. They do nothing for you. They have no weight in them.

And he says, in balances, in balances they go up. You can imagine like a brick, you put a brick on a scale, the tray will go down. But if you try to weigh feathers and dust, what happens to the tray? It'll just stay up. It'll go up. That's what he's saying. He's saying that they are like weighing feathers and dust, and even worse than that, like puffs of wind, you put them there, and they're light as a feather. David is saying, if you place all of your heavy burdens then on one side of the scale, and then you gather up all the power, all the wisdom, all the resources of all humanity for 10,000 generations, and you pile all of that on one side of the scale, he says they are together, he says, lighter than breath. They are just like a wisp of air. They are like rising smoke. They are insubstantial. They cannot help you. Meaning we should not place our deepest trust and our sense of security in God plus something else. God plus politicians and the government. God plus my spouse, my parents, my pastors, God plus anyone else. It must be God only. And I'm not saying here we should never trust another human, by the way. Husbands should trust their wives. Children should trust their parents. You have a good, honest mechanic. You can trust them to fix your car. You can trust other humans. But I am saying that when all else fails, and at the bottom, you still have this deepest trust in God alone. So that when my wife fails me, when my employer fails me, when my doctor fails me, when my family members fail me, when my church members fail me, when I fail, when I fall and my strength fails and I fail before God, even then, God does not fail. God is still there. He is my rock. He is

my anchor. I shall not be shaken. Do not place your deepest trust on anything else. Nothing else except God alone.

And not only should we place our deepest trust in, not place our deepest trust in man, but also not in money. He says in verse 10, ***“Do not trust in oppression. And do not vainly hope in robbery. If riches increase, do not set your heart upon them.”*** He's saying if you gain riches by oppression, by extortion, by the abuse of power, don't hope in that. If you gain your riches by robbery or cheating on your taxes or anything like that, some other theft, do not hope in that. But even if riches increase, he says more generally, even by lawful means, good means, you earn it in a good way, the right way, don't put your heart in that. So in whatever case, do not put your trust in money. And of course, we need to learn to steward our money well and to earn an honest living and to not be reckless or tight-fisted and to learn to be sacrificially generous and so forth. So I'm not here talking about how to handle money rightly. It's an entirely different topic. But I am saying, don't let money be the basis of your peace of mind. Don't let money be the basis of your peace of mind. You should be able to say like Paul, whether I am poor or whether I am rich, I am content. If I can never buy a house, if I can never retire comfortably, if I can never save a nice nest egg for my children, if the stock market crashes, if someone robbed my house, if I lose my job, well God will still be there for me. And I'm not shaken. So do not put your hope and trust in man or money, but exclusively in God.

And here's the 4th way, the 4th aspect. ***It's the eternal aspect. You must look to our heavenly or your heavenly reward.*** You see that in the last verse. ***“For you recompense a man according to his work.”*** That doesn't mean that you're justified and you're saved by your works. That's not what he's saying. That would be a complete contradiction to all of scripture and even this particular context in Psalm 62. David is not talking about earning salvation. David is talking about that God will make things all right in the end. That's what he's saying. He's asking, what if David, all his enemies succeed and they actually do kill him in this unjust way? What David is saying, I trust God, he will not let their evil deeds go unpunished. Or what if David dies an early death for living a righteous life? Well, David trusts that God will bless him in eternity and so that none of his suffering would be in vain. He's saying that God will recompense a man according to his work, and not in this life, but in the life to come. So the point of the statement is to say, do not envy the wickedness and the temporary prosperity of evil doers. He's saying the evil doers of this world will not go unpunished. And he's also saying, do not despair because you have given up the world to follow God. He's saying you have a great reward waiting for you in heaven.

There's a beautiful depiction of this in John Bunyan's work, ***Pilgrim's Progress, part 2*** in particular. And it's Christian's wife, her name is Christiana, and she enters a room and there's this interpreter, he's describing the room, and this is what he sees. He says, ***“The interpreter takes them apart again and has them first enter or first into a room where was a man that could look no way but downwards with a muck rake in his hand. There stood also no one over his head with a celestial crown in his hand and proffered him that crown for his muck rake. But the man did neither look up nor regard, but rake to himself the straws, the small sticks, and dust of the floor. [The interpreter said], it is to show that heaven is but as a fable to some and that things here are counted the only thing substantial, and that the man could look no way but downwards. Then Christiana, she said, “Oh, deliver me from this muck rake.”*** As in, do not be envious of the muck rake. Do not be envious of the prosperity of the wicked and all that they accomplished

in this life, all that they had in this life. You have a crown waiting for you. Like what is the straw called an easy life, a nice vacations, an early retirement, and a long healthy life? What are the small sticks of worldly fame and recognition and national awards? What is the dust of sexual pleasure and drunkenness and selfish indulgence? He's saying, take it. You can take all of that. There is a celestial crown waiting for me in heaven. You can gather up all the sticks into a wheelbarrow. You can gather all the dust into a bottle. You can hoard all the straw and hay of this world. I am completely at peace if I get none of it. I have a crown waiting for me. I am not anxious about losing that. It's just dust. I don't need it. I am content, my soul is silent and I am at peace. Look to your heavenly reward and be at peace in this life.

And then finally, the last one, a very short point, the last aspect is a **gospel aspect. Be assured that God is for you in Christ.** One last point, notice in this Psalm how often David mentions that possessive pronoun. He says, "my salvation," "my rock," "my stronghold," "my hope is from him," "my refuge is in God." So David doesn't say simply, God is the salvation. David says, God is my salvation.

So the question is, how can David be so sure, be absolutely sure that God is personally for him? And then how can you be so sure that God is personally for you? You have sinned against God. God owes you absolutely nothing. If anything, God owes you judgment and hell. So how can we be assured that God truly is for me? Well, the answer is simply the gospel of Jesus Christ. Christ died for our sins so that there is no longer any hostility between you and God. He is therefore always for you. As he says in Romans 8:32, this is Paul. He says, "**He who did not spare his own Son, but delivered him over for us all, how will he not also with him freely give us all things?**" In other words, God already did the most difficult thing. He gave up his own son. He did not spare his own son. That is such a difficult thing to do, to not spare him from the whips flogging his back, to not spare Christ from the bloody and ruthless slaughter of the cross, to not spare him the full weight of divine wrath that his church deserved. If God could give up his son, then how easy is it for God to be for you and to give you all things? It's the logic of the gospel. But then also, if you are not a Christian here this morning, then you do not have this assurance. You cannot have peace in your soul until you have peace with God. So my plea to you this morning, if you're an unbeliever, is to come to Christ. He says, "Come to me all who labor and are heavy laden, and I will give you rest." Please join me now in a word of prayer.

Father in heaven, we do thank you that Christ gives us rest. I pray, Father, that if there's any restlessness in this sanctuary, that you would take that away. We pray this in Jesus' holy name, amen.

Rise. We're going to sing a song sixty-two.

Well, praise God. Before we go with the benediction, just a reminder that after the 10:30 a.m. service, we are having a fellowship meal and we'd love for you all to stay for that, to enjoy a time of food and fellowship and to get to know Christ the King folks and Christ the King to get to know Cornerstone Church folks as well. So please, we encourage you to stay and enjoy that time of fellowship. We'll go with this word from John chapter 14, verse 27. "**Peace I leave with you. My peace I give to you. Not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.**" Amen.

Scripture References (in order of appearance):

- Psalm 62
- Philippians 4:6
- Romans 8:32
- John 14:27