

“BLESSED ASSURANCE”

PSALM 62

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INTRODUCTION

As Kidner notes, this psalm was “composed while the pressure was still intense (3), and it shows that marks of growing confidence and clarity as it proceeds” (220). David learned the secret of waiting silently for God (v. 1—repeated in v. 5) and then encouraged others also to trust the Lord (8). Then, David concludes with final lessons to share concerning God’s revelation to him and also his experiences of God’s goodness (vv. 11-12). As David completes this psalm, his problems still await God’s final answer, yet David’s conviction and confidence is strengthened and deepened.

If we speculate a little on the possible occasion for this psalm, it most likely was written at the same general time as Psalm 61—the time of Absalom’s rebellion when the attempt was made to dethrone David (cf. v. 4). David was severely threatened and under strong attack when he wrote these words (v. 3). Also, there are several terms that are shared by the two psalms.

This psalm has several significant characteristics as noted by the repetition of prominent words:

- 1) “Only” is a key word—occurring 6 times in the psalm: vv. 1, 2, 4, 5, 6, and 9. God is the **only** solid and secure resource for the believer. The persistent repetition of this word adds powerful emphasis to the statements and “gives the psalm a tone of special earnestness” (K. 221).
- 2) “God” [Elohim] is the source of such security—7 times in the psalm: vv. 1, 5, 7, 7, 8, 11, 12.
- 3) “Salvation” is a benefit from one’s relationship with this God, and it is always “my” salvation—see vv. 1, 2, 6, 7.
- 4) “Rock” is the indication of the believer’s security, and again it is “my” rock or rock of “my” strength—vv. 2, 6, 7.
- 5) The similar words “Fortress” [vv. 2, 6] and “refuge” [vv. 7, 8] indicate again such security in God. Again David speaks of “my” fortress and “my” refuge or a refuge “for us.”
- 6) “Trust” appears twice, both for positive trust in Elohim (v. 8) and for negative trust in the oppression of the wicked (v. 10).
- 7) “Lie, falsehood, deception” appears twice (vv. 4, 9) for that which is both the delight and character of the wicked oppressors of the child of God—and obviously not part of David’s life.
- 8) “Vanity” also characterizes the wicked [9, 9, 10--verb] and shows why the believer must not be intimidated and must rest in his security.

These combined emphases show the theme of the psalm to be “**Blessed assurance/security** in God.” Leupold states, “There is scarcely another psalm that reveals such an absolute and undisturbed peace, in which confidence in God is so completely unshaken, and in which assurance is so strong that not even one single petition is voiced throughout the psalm” (p. 458). Similarly, Perowne states, “Scarcely anywhere do we find faith in God more nobly asserted, more victoriously triumphant; the vanity of man, of human strength and riches, more clearly confessed; courage in the midst of peril more calm and more unshaken, than in this psalm” (480).

YOU MUST FIND YOUR SECURITY IN GOD ALONE AND LEARN TO WAIT SILENTLY BEFORE HIM.

Outline: The word “Selah” found in vv. 4 and 8 provides a natural 3 part division, and each section begins with “only”:

- 1) David silently rests in God though attacked cruelly (1-4).
- 2) After repeating his confident rest in God alone, David invites others to do the same (5-8).
- 3) All help outside of God is futile (9-12).

I. SILENTLY REST IN GOD THOUGH ATTACKED CRUELLY (1-4).

- A. Only unto God [is] my Soul in Silence (1a) [no words necessary—they’ve been spoken or no words will come]. The strong opposition described below in vv. 3-4 could have made David bitter; “but since he turned wholeheartedly unto his God in total submission he found that peace and quiet in the inmost soul.
- B. God is All I Need (2).
1. My Salvation
 - a. It is from Him (1b)
 - b. It is in Him: “HE ONLY is my salvation.” (2)
The Being on whom he waits, the loving Person in whom he trusts, the God whose arms compass him about is to him all that is comprehended in that great word salvation. As long as God is his God, David is in possession of salvation.
 2. My Rock-- God provides David with solid and impenetrable security and strength. The word often has reference to a rocky wall, ledge, or cliff that gives the one perched there inaccessibility and security.
 3. My Stronghold: The term refers to a secure height or a retreat; most often in Psalms it is used for God, as here, being the believer’s secure retreat.
 4. “I shall not be moved—shaken, **greatly.**” *By using “greatly” David acknowledges that the actions of his enemies does have an impact upon him, but yet the impact is minimal because of his God.*
- C. I am **severely** attacked by those who are my enemies (3-4).
Kidner notes that “evil, being ruthlessly competitive, is attracted to weakness, to give a last push to whatever is *leaning or tottering.*” Moreover, evil envies strength and practices duplicity in order to topple a rival (vv. 3-4). Our Lord was a polar opposite and would spare a “bruised reed” and has encouraged His people to glory in weakness—for then they are strong in Him.
1. Direct address to the enemy:
 - “How long?”
 - Rushing at with cries and raised fists.
 - Seeking to slay—i.e. “break him down” [not speaking of death of enemies].
 - Pushing over a “leaning wall, a tottering fence.”
 - To them David seems like a bent, overhanging wall, like a wall of masonry that has received the thrust that must ultimately cause its fall; and yet they rush in upon him, and all together they pursue against the one man their work of destruction and ruin.
 2. Speaking about the enemy (4)
 - a. Envious of David’s exalted position—they seek **to thrust him down.**
 - b. Evil counsel—**only** to thrust him down, delight in falsehood, flattery and deception—blessing with the mouth, inwardly cursing.

After reviewing the evil intentions of such determined and powerful enemies, David needs to **renew his confidence.** Verses 5-6 are near duplication of vv. 1-2. After this, David focuses no more on the enemy—except their vanity, helplessness, and worthlessness.

II. AFTER GAINING RENEWED CONFIDENCE IN GOD ALONE, INVITE OTHERS TO DO THE SAME (5-8).

- A. **Only** for God wait in Silence (5-6).
- This time David uses verbal form to exhort himself to wait in silence.
 - This exhortation does not imply that David has weakened in his confidence, but simply shows that one who trusts in the Lord cannot take for granted the ground he has gained through faith but must continually recapture it by prayer. Faith’s battles are never finished, nor does struggle depart from our life. The life of man’s spirit cannot always preserve the same even tenor. The heart of man is like the sea; however, calm and smooth it may seem, a light air will ruffle its

surface. The resignation, the trust in God, the peace, the rest which have come after long struggle and much prayer, may too easily be broken.

B. God is All I Need. (6-7)

1. My Hope is From Him—"hope" in salvation—cf. v. 1 & v. 6
2. He is my Rock, my Salvation, and my stronghold (see v. 2).
3. **I shall not be moved**—at all! "Greatly" omitted here from v. 2.

At this point David's confidence and security in Elohim have increased to the degree that he can say that he will not be moved at all by the opposition coming his way; he now has "unqualified assurance. Confidence and peace grow with prayer.

4. My Salvation and my Glory rest on God. (7)
5. The Rock of my strength, my refuge **is in God.** (7).
 - The primary thought then of this verse is that David's salvation, glory, and strength rest upon, depend upon, God because God is his rock and his refuge. Perowne notes, "**Any of these notions is enough to any man, but God is all these, and all else that all souls can think, to every man.**"

C. Others Must Share my Confidence (8).

1. Trust, lean on, rest securely on Him.
 - At all times—not merely when things go well.
 - "People" here are the true followers of David and of God—those loyal to the theocracy.
2. Pour out your heart before Him—*openly share your inmost burdens.*
 - Such open sharing precedes the inner confidence and silence of vv. 1, 5.
 - Compare Hannah's pouring out of her soul in I Sam. 1:15.
3. God is a refuge for us—like he is for David (v. 7).

III. ALL HELP OUTSIDE OF GOD IS FUTILE (9-12).

The values set forth in vv. 9-10 are the default values that most persons put their trust in: man himself and wealth. At this period in Israel's history, many Israelites had been deceived by those in opposition to David to take their focus off of God and His plan for his people to promote David and bless Israel through his kingly rule; they had arisen up against David and caused him to flee Jerusalem. Many of David's former friends and loyal followers had begun trusting in Absalom and his fellow cohorts—thus effectively ceasing to trust in God. In the next two verses David describes such men outside the divine plan and program as vanity and deception who will not pass the test when weighed in the balances by God since they have no real substance (v. 9); then he wisely counsels the people of God not to follow the example of those who are part of the rebellion by placing their trust and confidence in such people and in their oppressive methods by which they seek to rob what is not rightfully theirs in order to gain wealth (v. 10).

A. Lessons learned about man. (9-10)

1. All men are Lightweights and Puffs of Wind (9)

The picture is that when God puts his justice, holiness, and righteousness on the one side of the scale/balance and then these men are put on the other side of such scales/balances, they go up because of the lack of substance and value—they have no genuine "weight" or glory as does David—see "glory" in v. 7, the word derived from a root meaning "to be heavy." David does not go up in the scale, but these adversaries do.

 - a. Sons of men [in weakness] and Sons of men [in strength]—both are a breath/puff of wind and lie.
 - b. When weighed in the balances they go up.
 - c. Together they are lighter than air/breath—cf. the "glory" of the man of God, meaning "heavy."
2. Trust in oppression and robbery is worthless—a puff of wind (10a).

This verse shows the wrong object of faith as v. 8 had shown the right one. Moreover, one need not practice a life of crime (10a) to be on the wrong course, for even absorption with *riches* counts as no less perilous than a life of crime (10b). Paul may base his thought in I Tim. 6:17 on this verse: “Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who rightly supplies us with all things to enjoy.”

3. Setting the heart on increase of wealth is also worthless (10b).
 - The idea of riches “bearing fruit” is that they grow or increase; NEB renders, “Though wealth breeds wealth.” This verb may be in contrast with wealth gained by violence and have the idea of what “springs up of its own accord.”
 - The wealth of this life does not satisfy the heart, and does not prepare one for the life to come. One must not place his affections/feelings/ desires (heart) on such things.
- B. Lessons learned about God—as revealed by HIm (11-12).
 1. Power belongs to God (11).
 - “Once, twice”—A single, two-sided, very important truth.
 - David was a prophet to whom He revealed Himself.
 - a. Power to deal with the wicked enemies
 - b. Power to care for and protect the righteous, godly person
 2. Loyal-Love is God’s.
 - a. He graciously makes his covenant with His people and then is faithful to keep it.
 - b. His people need never fear being forsaken or let down.

In the union of power and steadfast love the essence of the Old Testament faith in God lies summed up; **for power without mercy does not beget confidence, and mercy without power is devoid of sincerity.** Power without love is brutality, and Love without Power is weakness. Power is the strong foundation of Love, and Love is the beauty and the crown of Power.

3. God will repay every man according to his deeds (12).

CONCLUSION

David can securely rest in silence for God, because he knows that God is faithful and has all under His control. If we need strength, we shall find it not in man, who is but as a fleeting vapor, but in God, who is **Almighty**. If we covet a reward, let us seek it not in robbery or in riches, but from the loving hand of Him who rewards every man according to his work.

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