

Psalm 28

- A. This psalm sees David transition from distress to praise, from militant saint to triumphant saint.
- B. He speaks to God, pleads for God to reply in kind, and trusts that since God has claimed him as His own peculiar treasure that He will answer with salvation. c/w **PSA 119:94**.
- C. No appeal is here made on the basis of David's goodness but only God's. It is a bold approach to the throne of grace for mercy and grace to help in time of need. **HEB 4:16**.
- D. This is an effectual, fervent prayer of a righteous man that availed much. **JAM 5:16**.

vs. 1-2.

- A. David cries unto the LORD his rock.
 - 1. cry: To entreat, beg, beseech, implore, in a loud and emoved or excited voice.
 - 2. This is indeed fervent prayer, not dry ritual.
 - 3. The appeal is to "the LORD my rock." Others have rocks but not like his. **DEU 32:30-31, 37**.
 - 4. "Rock" implies solidity for sure building, something immovable to which one can securely anchor. We have such a Rock in Christ. **LUK 6:47-48; HEB 6:18-20**.
 - 5. To each believer, Christ is a very personal Rock. **JOH 10:3; GAL 2:20**.
- B. David begs God to hear him and to not be silent in reply, lest he "...become like them that go down into the pit."
 - 1. Such a condition is to be without strength, forgotten and cut off from God. **PSA 88:3-5**.
 - 2. They of the pit cannot praise God or hope for His truth. **ISA 38:18-19**.
 - 3. Silence from God is a condition to desperately avoid. **1SAM 28:6; PRO 1:24-31**.
- C. David in prayer would lift up his hands toward God's holy *oracle* which was the most holy place of God's sanctuary where God communicated with men. **1KI 8:6; NUM 7:89**.
 - 1. oracle: A vehicle or medium of divine communication. a. That part of the Jewish Temple where the divine presence was manifested; the holy of holies; also, the mercy-seat within it... 4. Divine revelation; a declaration or message expressed or delivered by divine inspiration; also, pl. the sacred scriptures (from Rom. iii. 2).
 - 2. David recognized the value of the house of God for divine help and heavenly dialogue.
 - 3. The oracle was a figure of the heavenly holy place. **HEB 9:24**.
 - a. It is to the heavenly place that we through Christ lift up our hands and hearts in prayer in times of trouble. **HEB 4:16; 1TI 2:8 c/w LAM 3:41**.
 - b. We need not an earthly city or temple to approach our God through Christ. Our oracle IS Christ in heaven.
 - c. The best and most sure comforts are from *buildings not made with hands*. **HEB 9:11; 11:10**.
 - 4. The Scriptures are also God's oracles. **ROM 3:1-2; HEB 5:12**.
 - a. The best prayers are oracular prayers: prayers in accord with God's will revealed in Scripture. **1CO 14:15 c/w PSA 119:104; 1JO 5:14-15**.
 - b. Oracular prayers ought to expect oracular answers: answers that are from or according to the Scripture by which God "speaks" in reply to us. **1TI 4:1; HEB 1:1-2; 2PE 1:21**.
 - c. God's answers will be in complete agreement with His revealed will. **JAM 1:17**.

vs. 3-5.

- A. David pleads his cause against the wicked and the workers of iniquity.
 - 1. God hates the wicked and workers of iniquity. **PSA 7:11; 5:5**.
 - 2. The workers of iniquity can be irreligious or religious. **PSA 14:4; MAT 7:22-23**.

3. David begs not to be drawn away with them. c/w **PSA 125:4-5**.
 - a. There is need for prayer that we not be *led astray with the wicked*. **PSA 141:4; 2PE 3:17**.
 - b. There is need for prayer to not be *counted as one of the wicked*. **1SAM 1:16 c/w PSA 32:1-6**.
 - c. We have divine help in such needs. **LUK 22:32; 2PE 2:6-9; 1JO 2:1**.
 4. They *speak* peace only. Peace is not their nature or objective. c/w **1SAM 18:17**.
 - a. Beware the deceiver who butters up his victims. **PSA 55:21**.
 - b. Fair-speaking is often a deceitful cover of hatred. **PRO 26:24-26**.
 - B. David implores God to give them according to their deeds. v. 4.
 1. This is not a vindictive, hateful or vengeful prayer. It is a prayer that God should do according to His own word in *rendering to every man according to his deeds*. **ROM 2:6-9; 2TI 4:14**.
 2. This is therefore a prayer of faith! **ROM 10:17**.
 - C. The wicked and the workers of iniquity are indifferent to God's works and dealings. v. 5.
 1. Many are they who deny God's existence, creative genius, judgments, etc. in spite of the obvious. **PSA 19:1-3; ROM 1:20; PSA 46:8; 2PE 3:5-7 ct/w PSA 92:4-6; 111:2-8**.
 2. Many are they who errantly interpret His longsuffering as His non-existence, disinterest or pardon. **ECC 8:11 c/w ROM 2:4**.
 3. This condition is not exclusive to the irreligious. **ISA 5:11-12; JOH 12:37**.
- vs. 6-9.**
- A. David's plea is *heard* and therefore is *answered*, which moves him to praise such a God as the LORD. c/w **PSA 102:17**.
 1. That God *hears* prayers is a warrant that He surely *answers* them. **1JO 5:15**.
 2. Sin makes God deaf to prayer. **PRO 28:9; ISA 59:2**.
 3. We may bless the same LORD Who was manifest in the flesh for us (**JOH 1:14**), Who prayed for Peter (**LUK 22:32**), Whose Spirit over-prays our ignorance (**ROM 8:26-27**) and Whose prayers are always heard! **JOH 11:41-42**.
 4. The immediacy of God's answer is noteworthy: it comes while David is *yet speaking*.
 - a. This is a partaking of the new heavens and new earth. **ISA 65:17, 24**.
 - b. Believers NOW partake of glory's blessings. **EPH 1:3; 2:6-7**.
 - B. David had not trusted in his own strength nor that of other men or their inventions. v. 7 c/w **PSA 33:16-22; 37:39-40**.
 1. A curse attends those who trust in man rather than God. **ROM 4:4 c/w GAL 3:10; JER 17:5**.
 2. Jesus Christ invites men to trust in Him which tacitly proves that He IS God. **JOH 14:1**.
 - C. David sees the LORD as the strength of His people as He is the strength of His anointed. vs. 8-9.
 1. David was *God's anointed*. **2SAM 12:7**.
 2. David often spoke in prophecy of Christ Who is *God's anointed*. **PSA 2:2 c/w ACT 4:25-26**.
 3. God was/is the saving strength of David, of God's people and of Christ. **HEB 5:7; ACT 2:24**.
 4. The sanctified and the Sanctifier are all of one. **HEB 2:11**.
 5. Through Christ God *saves His people* (**MAT 1:21**), *blesses His inheritance* (**EPH 1:3**), *feeds them also* (**JOH 6:35**), and *lifts them up forever* (**JOH 6:54-58**).
 6. They that put their trust in Him shall not be ashamed (**ROM 9:33**) nor confounded (**1PE 2:6**), world without end. **ISA 45:17**.
 7. What could better transition the distressed pleading saint to the relieved blessing saint?