

## Psalm 28

Intro: This prayer psalm sees David transition from distress to praise, from the militant saint to the triumphant saint.

- A. 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**.
- B. 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**.
- C. 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 moved 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 unmoveable 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**.
  - 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. David recognized the value of the house of God for divine help and heavenly dialogue!
  - 2. 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; 12:22**.
  - 3. The Scriptures are also God's oracles. **ROM 3:1-2; HEB 5:12**.
    - a. The best prayers are oraculous prayers: prayers in accord with God's will revealed in Scripture. **1CO 14:15 c/w PSA 119:104; 1JO 5:14**.
    - b. Oraculous prayers ought to expect oraculous 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 7:23**.
  - 3. David begs not to be drawn away with them. c/w **PSA 125:4-5**.
    - a. There is need for prayer to not be allowed to be led astray *with the wicked*.

**PSA 141:4; MAT 6:13; 2PE 3:17.**

- b. There is need for prayer to not be counted *as one of the wicked*.  
**1SAM 1:16; PSA 88:3-4 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; MAT 26:49.**
  - 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!
  - 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 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 5:12; 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 is an answer that 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; 118:6-9.**
    - 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. **2SA 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?