



**Psalm 35:17–28**

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Main idea: some mouths want to boast over evil, and others want to boast in the Lord, and the Lord will speak out in order to silence the former and fulfill the desires of the latter.

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| <p>17 Lord, how long will You look on?<br/>Rescue me from their destructions,<br/>My precious life from the lions.</p> <p>18 I will give You thanks in the great assembly;<br/>I will praise You among many people.</p> <p>19 Let them not rejoice over me who are wrongfully my enemies;<br/>Nor let them wink with the eye who hate me without a cause.</p> <p>20 For they do not speak peace,<br/>But they devise deceitful matters<br/>Against the quiet ones in the land.</p> <p>21 They also opened their mouth wide against me,<br/>And said, “Aha, aha!<br/>Our eyes have seen it.”</p> <p>22 This You have seen, O LORD;<br/>Do not keep silence.<br/>O Lord, do not be far from me.</p> <p>23 Stir up Yourself, and awake to my vindication,</p> | <p>To my cause, my God and my Lord.</p> <p>24 Vindicate me, O LORD my God,<br/>according to Your righteousness;<br/>And let them not rejoice over me.</p> <p>25 Let them not say in their hearts, “Ah, so we would have it!”<br/>Let them not say, “We have swallowed him up.”</p> <p>26 Let them be ashamed and brought to mutual confusion<br/>Who rejoice at my hurt;<br/>Let them be clothed with shame and dishonor<br/>Who exalt themselves against me.</p> <p>27 Let them shout for joy and be glad,<br/>Who favor my righteous cause;<br/>And let them say continually,<br/>“Let the LORD be magnified,<br/>Who has pleasure in the prosperity of His servant.”</p> <p>28 And my tongue shall speak of Your righteousness<br/>And of Your praise all the day long.</p> |
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In vv1–10, David pleads with God to take up his case, set things straight, and receive honor and praise for doing so.

In vv11–16, David presents the data that demonstrates the contrast between the wicked and himself. In vv17–28, David asserts that the Lord has seen this data and will bring His people to rejoice over His avenging.

This week, with David having pleaded as evidence of God’s grace the godliness that God had produced in him in comparison to his enemies, we now see him turn his attention back to God Himself. God has seen the contrast, and God has seen what the wicked are doing. God will “speak up” for David, so that rather than his enemies’ mouths being full of gloating over David’s demise, David’s mouth will be full of praise to God for his deliverance.

**David’s praise v.s. his enemies’ rejoicing, v18–21.** David looks forward to using his mouth for its primary purpose: praise in public worship (v18). Why can’t the wicked do that? Because their mouths are too busy: rejoicing over him in wrongful enmity (v19), devising treachery against those who are peaceful and quiet (v20), and boasting in the accomplishment of these schemes (v21).

**David’s enemies’ seeing v.s. Yahweh’s seeing, v17, 21–22.** The question that transitions us into this section of the Psalm is “Lord, how long will You look on?” Whose seeing will succeed—the wicked’s (v21c) or Yahweh’s (v22a)?

**Yahweh’s vindicating speech v.s. the enemies’ victory speech, v22–26.** It’s time for the Lord to speak (22b), to take his place at David’s side (v22c). Either the Lord will speak up as his Advocate, God, and Master (v23–24a); or, they will get to speak out in their rejoicing and boasting (v24b–25). Surely, God will speak out and silence them (v26).

**Believers’ praise and David’s praise, v27–28.** Who ought to shout for joy and be glad? Those who stand with the house of David, with the house of Christ. They are quiet now (cf. v20c), but their time to make noise is coming: shouting for joy (v27a), and continual praise (v27d) for the prospering of Christ and His interests (v27e). David Himself looks forward to this, and his continual praise of God (v28) anticipates that of Christ, Whom we so frequently see prophesied as leading the great congregation in praise.

**(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)**

So, we are in the last portion of Psalm 35, You may remember. And if not, I will remind you that it began in the first 10 verses with David pleading with the Lord to plead his cause to take up his case and set things. Right? And a desire that God would get honor and praise as believers.

Always desire to some extent and we depend upon the Holy Spirit as He grows us and grace to increase our appetite for and desire for God's glory. But that dovetails nicely with our wanting him to save us because we want him to get the glory of being our Savior and of having saved us.

So that's what he was doing in the first 10 verses. And then, there's this middle section of the Psalm in which David is doing something that we often feel uncomfortable doing because we know our remaining sin and our remaining flushness, and if it's separated from praising God for his grace, that is at work in us.

We know and feel quite keenly. Sometimes that we would be hypocrites to do it. And that is comparing conduct to that of the wicked of the unbeliever, but the Lord, Jesus does make a difference in the lives of whom he saves. And as incomplete as his sanctifying work is in us, it can be a great encouragement to say.

This is a difference between how I am and how I would be without him and he then is the difference. And so, as David pleads, the difference between how he treats as enemies and how they are treating him, he's not just calling upon the justice of God. Although there is justice in God's Providence, He opposes the proud and gives grace to the humble and if the proud are coming at you, it's a good idea in prayer to say hey Lord aren't these the guys you oppose and you call upon him to act upon that.

But the great thing in verses 11 through 16 is there has been a real difference between between David and and his enemies. And that it is the Lord who makes that difference. And now he returns in the closing section of the psalm to very similar theme. As we saw on the opening section of the psalm, asking the Lord to speak up in his behalf asking the Lord to plead his case again.

So let's hear Psalm 35 verses 17 through 28. These are God's words. Lord. How long will you look on rescue me from their destructions? My precious life from the lions. I will give you thanks in the great assembly. I will praise you among many people. Let them not rejoice over me.

Who are wrongfully my enemies, nor let them wink with the eye, who hate me without a cause, for they do not speak peace, but they devise deceitful matters against the quiet. Ones in the land. They also open their mouth wide against me and said, aha, our eyes have seen it.

This. You have seen. Oh, y'all way Do not keep silence. Oh Lord, do not be far from me, stir up yourself and awake to my vindication to my cause my God, and my Lord, vindicate me. Oh, Yahweh my God. According to your righteousness, let them not rejoice over me, let them not say in their hearts.

Ah, so we would have it. Let them not say we have swallowed him up, Let them be ashamed and brought to mutual confusion, who rejoice at my hurt. Let them be clothed with shame and dishonor who exalt themselves against me. Let them shout for joy and be glad who favor my righteous cause and let them say continually, let Yahweh be magnified, who has pleasure, and the prosperity of his servant.

And my tongue shall speak of your righteousness and of your praise. All the day long So far, the reading of God's inspired and Aaron word. There are really two sensory kind of ideas or themes that are intertwined. In this portion of the Psalm, the first sense is site. He starts out by asking how Lord, how long will you look on and then They who hate him?

Wink with the eye? The end of verse 19 and then verse 21. The last part of their boast, is our eyes have seen it. And so over against what they would like to see what they are aiming at seeing. David sets, the fact that the Lord sees this is very similar to Psalm 11, where the foundations are destroyed and what can the right to try, But the Lord is on his holy hill and he sees the children of men, his eyelids test them and believe it says there, And so he's crying out here.

He turns his attention away from what he had been doing in verses 11 through 16. Making this comparison that brings out the fact that God has already been gracious to him in, making this difference between him and his enemies and he turns away from that comparison. Now, he turns his attention back to the Lord says, Lord, how long will you look on?

So that's the first sense and we'll see a in the second part of our lesson, kind of broke it up into four ideas. There, The comparison of seeing what the enemy wants to see and David's hope coming from the fact that the Lord sees. But then the other I guess it's not really a sense is

speech David wants to praise the Lord and so he asks for the Lord to speak up for him so that the rejoicing of the wicked would be stopped their mouths would be stopped and the praising of the righteous would be established.

So our mouths would be opened. So in order to stop the mouths of the wicked, he's asking that God would as it were open his mouth and plead David's David's case to which he and all the righteous would respond with praise. So there's that comparison of seeing and there's that comparison of speaking.

The, The passage begins verse 17 asking the Lord to look on, and we'll take that in comparison with the enemies seeing and the Lord seeing in verse 21 and 22 in a little bit. But just want to point out what he is, assuming is true. When he says Lord, how long will you look on?

He says rescue me from their destructions. My precious life from the lions. It is important for us. When our circumstances are difficult not to give in to the temptation to have our emotions, or our thoughts about God, and His values shaped by our circumstances. There are many a time in the scripture Many a time in history, where the godly have suffered much.

And there's not only the world's gloating but there's the temptation. Among believers is a temptation that faces our own hearts to think that somehow the Lord is not, treasuring us like we had hoped, he would. But here, David's David's assumption, as he calls upon the Lord, and he's saying how long?

It's he's in a difficult position and he describes himself even with the image of being under the paw of or perhaps in the mouth of or maybe having them at his heels, the lions. And yet he has confidence from the Word of God to him that his life is precious to the Lord.

How much more we who have a completed Bible and we who know the purchase price, that was necessary. That was assumed when God decided to love us with that love. That would not be stopped. Even by our own sin, our sin being against him, the purchase price would have to be his son because nothing else could be no one else could be.

So, great as our sin, you have the cross of Jesus Christ, as the ground of which you are. If you believe in Jesus, you have His cross as the ground of which, to say my precious life and nothing. In your circumstances, can take that right away that foundation away.

So that's the assumption as he is immediately saying verse 18. I will give you thanks in the greatest assembly. I will praise you among many. Many people, David is comparing what he wants to do with his mouth, with what the wicked have done and want to do with their mouths.

David knows why his mouth was created, David knows what he was redeemed to do with his mouth. And that is to praise God. And not just to jam in the, in the shower, or in the car with his favorite private worship music, The praise of the Living God is, especially designed to come in the great assembly in the company of all of the Holy angels and all of the redeemed.

And it's there, especially that he's looking forward to giving God thanks and praising. God among many people Now you think about David's life and what we know of it many of the times that that would have been appropriate to such a psalm as this one he was on the run far from where the people even assembled not knowing if or how he would get back there in this life.

And yet longing, for the public worship of God, we had a time not too long ago, in our own country, we're not only the government, but many of the churches took this away from the people of God. And one of the things we pray for when I have on our list, the early rain covenant Church in China.

The Christians in Nigeria and Myanmar and other places where they have this longing to be able to go to public Christian. Well, David knows, that's what he has created for. That's he is redeemed for that's what he wants to use his lips to do, how do the wicked want to use their lips?

Well the same word.

We are tempted to want.

To use outlets.

To make our case over against someone else.

You have some agenda, or perhaps there's some tension or some contending between you and someone, and you keep finding yourself dropping hints and conversations and so forth, or maybe even making plans.

With someone else.

Lord sparing us, I hope from such direct and devious wicked.

In this, but here David says, let them not rejoice over me who are wrongfully my enemies, nor let them link with the I who hate me without a cause.

And the winking is actually related to verse 20, so they do not speak peace, but they devise deceitful matters.

So the wicked want to rejoice over David, and they've made plans and they're carrying out those plans.

And the winking here is a.

A signal between the conspirators and and they are hopefully carrying out there in in their hopes, carrying out this plot.

They're not using their mouths for the praise of God.

We remember, the scripture tells us.

To be careful not to speak in.

A cursing way about our brother.

'cause if your mouth was created to praise God and we are never more than six days away, are we from the public assembly and so you don't want to defile those lips and that tongue that are going to be blessing God with the way that we talk to one another or about one another says one of the.

Great helps for parents who speak gruffly with their children.

You remember that the mouth that you use to do that is going to be opened with the praises?

Of the living God and the.

Gospel of Jesus Christ.

In the public assembly of the Holy Ones, well, not only are these these men that are David's enemies misusing their mouths in gossip and slander and harsh feats and so forth, they're actually trying trying to commit.

Murder their mouths are treacherous.

And they've opened up their mouths wide against him, and they want to say, ha ha ha.

Our eyes have seen it.

And now this verse 21 is talking about either one of two things. Either it's looking forward to the possibility of there.

Plan succeeding, which is what David is praying against.

Or it's.

Similar to the plot against Christ and you know the Pharisees and and the rulers of the people there were in the company of Jezebel, right? You remember when they had wanted Naboth's Vineyard and his pouting in bed?

Jezebel asked him why he's so sad and he told her and she's like, oh, you're horrible at this royalty thing.

I'll get you your vineyard and she gets false witnesses to agree.

To to the same story.

Jezebel was better at it than they had.

She was better at it than the Pharisees and the rulers.

They couldn't get anybody to agree either, except for speaking against the temple was the one that they were able to get to stick. But the end of verse 21 here could also be there.

Agreeing to give a testimony against David, and they would both, they were eyewitnesses.

You remember it needed to be established by two or three witnesses, he says.

You know what they have conspired.

To say that they.

Have seen so that they may see that their plot succeed.

The Lord has seen all of it, so we have not only the confidence of our preciousness to the Lord, we have confidence in the fact that he sees everything.

This you have.

Seen, oh Yahweh, do not keep size.

Balance, so there's there's David wanting to use his mouth for praise of the Lord and his enemies, wanting to use their mouths to rejoice over David.

And that's the first competition.

Which of those two things is going to win?

Well, if your desire.

Is to praise.

God with your mouth that was created and redeemed for the purpose of praising God.

You can have confidence that whatever comes in the intervening period.

Your desire to speak and sing the praises of God in his assembly will be fulfilled.

The wicked are actually guaranteed the opposite, aren't they that whatever success as they might seem to have in the intervening period, their mouths will be stopped?

And they will not.

End in rejoicing or gloating over the righteous, and then you have the enemies seeing versus the Lord seeing.

Now, which is going to hold.

More weight or which is going to carry the day.

Their either their desire to set to see their plans achieved or their testimony about what they claim falsely to have seen, or what the Lord sees and how the Lord acts.

Upon what he sees.

You know, that's the kind of.

Question you ask a 3 year old.

And family worship.

Right?

Yeah, which is going to win what the wicked man sees or what God sees and.

You know by the time.

They've had a few of those.

Questions they know.

What God sees God is the one who wins, often 30 and 40 and 50 year olds can learn from 3 year olds who've been asked enough family worship questions 'cause they remember God wins.

You have to get old and slouch into.

Into your remaining unbelief to forget it.

And it helps us to ask and hear their answers, because we need the reminding as well.

So there's a competition between their enemies seeing in the Lord, seeing Yahweh, seeing, and the Lord seeing will succeed in the second Earth.

Sorry in the third place.

There is the speech.

Each that David asks for the vindicating speech, the Lord taking up his case as a competing witness, or as his lawyer, which is always good to have the Lord as you're competing as a witness for your defense, or as your defence.

Lawyer, because the Lord is also the judge isn't.

He this is one of the.

Things that the last portion.

Of Romans 8 rejoices over.

Who is the one who?

Condensed it is Christ Jesus OK?

I'm going to mess that up.

Who will bring a charge against God's elect? It is God who justifies.

He's not going to bring a charge against you if he's already declared you righteous through the alien righteousness of Christ.

He didn't declare you.

Righteous on the basis of something that.

You have done and.

He's not going to declare you, you can't.

Undo a righteousness that was.

Accomplished by Jesus, who's going to bring a.

Charge against God's elect.

And then.

Who will condemn not Jesus?

Jesus is the one who has died and risen again and intercedes for us now.

Jesus is the one who condemns at the judgment, but he won't be condemning the ones for whom he is already acting as their defense and.

Pleading their case and pleading himself as their case, and So what David asks for here, that the Lord would be near him.

Oh Lord, do not be far from me that the Lord would stand with him, as it were in a trial, and that the Lord would plead his cause.

Verse 23 stir up yourself and awake to my vindication to my 'cause my God and and my Lord vindicate me or Yahweh my God according to your righteousness.

What David is pleading for here in Psalm 35 is what the apostle tells us. In Romans 8 we have been granted.

We don't just.

Cry this out in hope.

We plead the fact.

That this is true.

We bring God's word to him and we say you are the one who justifies Christ is the one who intercedes and mediates.

For me, I am being accused and sometimes often it's not even not only men, is it?

There is the one who is the accuser and he.

Uses accusation even as a way to try and bring us back under the thumb of our sin.

How susceptible we are to ongoing sin, when we when we listen to.

The story of who we were outside of Christ.

But the apostle tells us you put off the old man and you put.

On the new and.

He tells us to put to death that which remains from the old.

So he's he's asking the Lord in this case, to plead.

His cause against the enemies to vindicate.

Him left the enemy get to have the victory speech. Verse 24 let them not rejoice over me. Let them not say in their hearts all, so we would have it.

Let them not say we have swallowed him up.

Let them be ashamed and brought to mutual confusion who rejoice at my hurt.

Let them be clothed with shame and dishonor.

Who exalt themselves against me.

So he says either the Lord is going to speak up as my advocate and my God and my master.

Notice that Lord in the end of verse 23 is in the all lowercase. Their oboni. Either the Lord will speak.

Up in my behalf or they will get to rejoice in their boasting, but he is certain that God will silence them, that he will bring them to shame and confuse.

Verse 26 and so with the Lords speaking up on David's behalf, shutting the mouths of the wicked. What are David and the righteous, free to do to use their mouths? Verse 27 and 28. The way he desired to do back in verse 18.

The way the way he desired to do in verse nine and verse 10 to praise God.

Let them shout for joy and be glad who favor my righteous cause.

Let them say continually let Yahweh be magnified.

Who has pleasure in the prosperity of his servant?

Now this is true to a large extent with David in his day as the anointed.

As the king.

And yet this is true in an ultimate sense with Christ, the anointed par excellence.

That's what Christ means, is the anointed one is the same as the word from which we get the Anglican anglicization Messiah and.

We are to shout for joy and be glad who take up Christ's cause as ours.

Remember Joshua outside Jericho?

Are you for us or for our enemies?

And the answer the Lord Jesus gives, and it is the Angel of Yahweh who is Yahweh.

A preincarnation appearance, as it were christophany are you for us or for our enemies?

Joshua says, do you remember what the Angel?

Answer why?

No, no, the Lord is for himself and it is those who take up his cause and identify with him that will shout for joy and be glad because the Lord has pleasure in the prosperity of his servant.

This is the Psalm 2 dynamic.

You've got all of.

These nations and kingdoms and peoples plotting.

And wrestling and who?

Will come out on top.

And the Lord sitting in.

Heaven laughing, saying, I already gave it all to my son.

It's all his, and if you kiss the son and trust in him, then you're blessed because he is the one who must prosper.

At the end, to notice that it is then in this prophetic way that David is anticipating Jesus throughout the Psalm, it is Jesus of whom we have a picture in. David in verse 28 and my tongue shall speak of your righteousness and of your praise.

All the day long, very similar, isn't it to Psalm 22?

Where the 1st 2/3 of the Psalm are that famous, my God, my God, why have you forsaken me?

And and several references in the 1st 2/3 of the Psalm that we see fulfilled prophetic words that are fulfilled in the suffering and.

Death of our Lord.

Jesus Christ, but what's the last third of the Psalm? It is Jesus eager to declare his father's name to his brethren.

And in the midst of the assembly to sing his father phrase, from which we get Jesus saying those those things in Hebrews chapter 2 you see the Lord Jesus Christ is the man that we ought to be.

You and I we read a Psalm like this.

We see how.

Much David is helped by his desire to praise.

God his his.

Conviction that his lips are created for the praise of God and you and I say, well, my heart doesn't desire his praise like it ought to, and I'm not that convicted about my lips.

And then we're reminded, especially at the end of the Psalm, that what David was imperfectly, Jesus is perfectly, and he's the one to whom you are being conformed.

If you are Christian, you are.

You are looking less like yourself and more like him, little by little.



But he who has begun the work.

However small the beginning has been does not undo the fact that he who has begun the work will complete it.

We will desire to praise him with the same desire that Jesus had when he said that he came or he has spoken these things to us that.

His joy might be in us.

He's not merely talking of an intensity, isn't.

Is he what is Jesus Joy?

Is it not the glory of his father?

And when he says that he's going to produce that joy in us.

There's a precious promise there.

That we will come to look like this.

And our best opportunities are when he puts his word in our mouth and he sings his father praise through the congregation in the public worship.

He is at that point, giving us the highest privilege we have in this life participating.

In his own praise, to which when we get to the next.

Life we will have been fully conformed, so it's wonderful to think about our mouths.

And what they will perfectly be doing one day.

Thank God and now having had our hearts and minds prepared by consideration.

At that portion.

Thank you.

Of God's word, let's come to our time.

And prayer today.