



## Psalm 38

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A Psalm of David. To Bring to Remembrance.

- 1 O LORD, do not rebuke me in Your wrath,  
Nor chasten me in Your hot displeasure!
- 2 For Your arrows pierce me deeply,  
And Your hand presses me down.
- 3 There is no soundness in my flesh  
Because of Your anger,  
Nor any health in my bones  
Because of my sin.
- 4 For my iniquities have gone over my head;  
Like a heavy burden they are too heavy for me.
- 5 My wounds are foul and festering  
Because of my foolishness.
- 6 I am troubled, I am bowed down greatly;  
I go mourning all the day long.
- 7 For my loins are full of inflammation,  
And there is no soundness in my flesh.
- 8 I am feeble and severely broken;  
I groan because of the turmoil of my heart.
- 9 Lord, all my desire is before You;  
And my sighing is not hidden from You.
- 10 My heart pants, my strength fails me;  
As for the light of my eyes, it also has gone from me.
- 11 My loved ones and my friends stand aloof from my plague,  
And my relatives stand afar off.
- 12 Those also who seek my life lay snares for me;  
Those who seek my hurt speak of destruction,  
And plan deception all the day long.
- 13 But I, like a deaf man, do not hear;  
And I am like a mute who does not open his mouth.
- 14 Thus I am like a man who does not hear,  
And in whose mouth is no response.
- 15 For in You, O LORD, I hope;  
You will hear, O Lord my God.
- 16 For I said, "Hear me, lest they rejoice over me,  
Lest, when my foot slips, they exalt themselves against me."
- 17 For I am ready to fall,  
And my sorrow is continually before me.
- 18 For I will declare my iniquity;  
I will be in anguish over my sin.
- 19 But my enemies are vigorous, and they are strong;  
And those who hate me wrongfully have multiplied.
- 20 Those also who render evil for good,  
They are my adversaries, because I follow what is good.
- 21 Do not forsake me, O LORD;  
O my God, be not far from me!
- 22 Make haste to help me,  
O Lord, my salvation!

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**Main idea:** Rebuking/chastising providence prompts us: to consider our wickedness and weakness and to cry out to God for forgiveness and help.

**Introduction:** Remembrance. We need to remember. God loves to remember. Confession and crying are good for both.

### 1. Acknowledging God's Chastening, v1–8

- a. Desperate to have the rebuke/chastening come in love not wrath, v1 (cf. 32:1–2a, Heb 12:5–11)
- b. Desperation produced by...
  - i. Bombardment and pressure, v2, 6 (cf. 32:4a)
  - ii. Either direct physical punishment or physical manifestation of the agony of guilt, v3–5, 7–8 (cf. 32:3, 4b)

### 2. Un-acknowledged by Friends, v9–14

- a. Those closest stand farthest when most needed, v11. This happens often, and especially did to Christ.
- b. Which leaves enemies as the humans paying the closest attention, v12
- c. Yet he does not repay in kind or murmur against God, v13–14. If you have a God Who speaks for you, you need not speak for yourself. There is something very holy and powerful about silence under affliction (cf. 1Pet 2:20–25)

### 3. Sure to Be Acknowledged by God, v15–22

- a. Sure because of Who God is, v15a
- b. Sure because of whose God is, v15b
- c. Sure because of God's response in...
  - i. Justice, v16, 20
  - ii. Compassion, v17
  - iii. Forgivingness, v18
  - iv. Gallantry, v19
- d. And, therefore, crying out earnestly, v21–22. This is the cry that he has been expressing assurance to be heard from v15–19

**Conclusion:** Dear believer, cry out earnestly to God in your troubles!

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**(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)**

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All right, let's go ahead and start our Father in heaven. How we thank you for If you're great mercy to us and all things, your great mercy to us especially in your son. Our Lord Jesus. And as we whom you have redeemed by his blood, try to walk with you.

And one of the most challenging parts of that for us is our heart and mind life. Before you We're very grateful to you, for the Psalms how they cover the entire range of our experience, how they give us. Perfect words, ready to call upon your name? Sing your praise.

Thank you for this Psalm that you have given us to consider tonight. We pray that your spirit would bless it to us that you would grant to us. As a result of studying your word, our minds would be renewed more. So that we wouldn't be conformed to the pattern of this world but rather transformed as you can form us instead to the pattern of Christ so grant that it would be.

So we ask him. Jesus name men.

All right, Psalm 38. These are God's words. A psalm of David to bring to remembrance. Oh, you always do not rebuke me in your wrath nor chasing me in your heart. Displeasure for your arrows. Pierce me. Deeply and your hand presses me down. There is no soundness in my flesh because of your anger, nor any health in my bones because of my sin.

For my iniquities have gone over my head, like a heavy burden. There are two heavy for me. My wounds or foul and festering because of my foolishness of troubled, I'm bowed down. Greatly. I go morning all the day. Long for my loins are full of inflammation and there is no soundness.

In my flesh. I am feeble and severely broken. I groan because of the turmoil of my heart Lord. All my desire is before you And my saying is not hidden from you. My heart pants. My strength fails me As for the light of my eyes. It has also gone from me.

Those also who seek my life lace nears for me, those who seek my hearts speak of destruction and plan deception. All the day long but I like a deaf man, Do not hear. And I'm like a mute who does not open his mouth. Thus, I'm like a man who does not hear and in his mouth, there's no response for in you.

Oh, y'all way. I hope You will hear O Lord my God. For I said, hear me unless they rejoice over me, Let's twin my foot slips. They exalt themselves against me for. I am ready to fall and my sorrow is continually. Before me for I will declare my iniquity.

I will be in anguish over my sin but my enemies are vigorous. They are strong those who hate me wrongfully of multiplied. Those also who render evil for good there. My adversaries because I follow. What is good? Do not forsake me. Oh, y'all way. Oh my god. Be not far from me.

Make haste to help me. Oh Lord, my salvation So far. The reading of God's inspired and inerrant word.

This is one of two, Psalms with the word, that's translated. Remembrance in the superscript here in the title. Or in the superscript, this Solomon Psalm 70. It's a Psalm of David to bring to remembrance. Now, Question, when you start studying this Psalm and there are wise and faithful scholars on both sides is, who is supposed to remember?

Whom is this Psalm supposed to remind? Is it supposed to remind David? Certainly, that would be useful because one often happens when we've been through a difficult situation and we've repented of our sin and confessed into God, and then we come out on the other side of the situation, does the impression of your sin and your need to repent of it and God's mercy, and power, and your resolve against continuing your sin.

Does that impression last? We would like for it to last a lot longer, wouldn't we? But we find ourselves a very easily. Forgetting. And so, one of the things that God has given us in in order to help us. Remember our Psalms like this one? It's on 38 or Psalm 32, When I kept silent my bones, aged my groaning felt filled each day.

Psalm 130 Psalm 6. Psalm 51. Excuse me. What we call, sometimes the penitential song, Psalms in which, we realize how great our sin and how great our guilt is. So, it is a Psalm for our remembrance, but it's also a Psalm to call the Lord, to remember. Now we've, we've gone over this before.

When you ask the Lord to remember. It's not because he forgets when he asked the Lord to remember you're asking him to act have the Lord remembering for instance Noah in the arc. He didn't forget. That Noah was there. So we need to remember it. God loves to remember God didn't have to ordain to work in response to prayer.

We know that he's already planned all the perfect good that he's going to do. He is already perfectly planned and he's going to carry it out, isn't he? But He loves to hear His children call upon his name. He does according to what pleases him and what pleases him is to have, you lift your heart, to Him, lift your

voice in and for him to respond to the cry of your heart, to show himself a father who listens to his children.

And even has among those children sinners who me loved in Christ. Chosen Christ and redeemed in Christ and has reconciled to himself in Christ. So God loves to remember as it were by way of our calling upon his name. And so confession of sin and crying out to God are things that we need to remember and things that God loves for us to call upon his name and ask him to remember us in now.

David does this in three kind of primary sections in Psalm 38, the first section is in verses 1 through 8, in which he's acknowledging, he's acknowledging the situation, he's in how much pain, how much difficulty, how guilty he feels and it's kind of an extended version of what we have in the first couple of verses.

A little about twice, as long as the similar section in Psalm 32. And so the first part of versus one through eight, we're just calling for tonight acknowledging. God's chastening that we don't go through our circumstances and forget that we're supposed to interact with God. In the The second section is that although we are acknowledging God's chastening and we're asking God to acknowledge us and we're sure that he hears us, which is actually the third section versus 15 through 22 in the middle.

There's the, there's the problem of your friends who stand aloof for our farthest off with their most needed in verse 11, and the ones who are paying the closest attention when you're in great trouble or enemies in verse in verse 12. So what do we do when we're not getting the attention, or the comfort, or the encouragement, when our friends are not remembering us?

That also is a big component of the difficulty that David finds himself in. In this Psalm, which is important for us because remember, the Lord who gave us the Psalm to pray and to sing, He gave it to us because we are going to experience in our lives situations like this, and we need to have our hearts and our minds ready.

So first then acknowledging God's chastening. David is desperate to have God not rebuke or chase in him in wrath. He says, oh, you always do not rebuke me in your wrath nor Jason me in your hot. Displeasure. This is very similar to to house on six began, not worked for Word in the Hebrew, but very similar.

Now, God, rebukes and chastens children. Whom he loves Hebrews 12 says. So there is another option, isn't there? And one of the, one of the big situation, one of the big questions, one of the big difficulties when we are in a time of suffering, can be. If our assurance of faith is shaken, not that we would lose faith.

That God is God and that Christ is the Savior, but we can have our assurance that we actually belong to Him and savingly believe in him. We can have that shaken Job. In fact, had that had that shaken has his friends, of course, disagreed with God. And they said Job, they accused Job of having some hidden sin and they, they told me, he was getting his come up and it's now But Jobs, hope was that he was atoned for by Christ that he had a mediator with God.

And the fact that it didn't seem to him like God was hearing him made him question made him wonder whether his sin was really forgiven, And so we'd say things like, if you're going to, if you're going to deal with me according to justice, if you're going to deal with me according to your perfect holiness, and and repay my sins, then it would be better if I'd never existed.

Now, when we are in the midst of suffering, we want to know, or we want it to be between the two options either. Hebrews 12, We are being rebuked and chastened out of fatherly. Love to do what's good for us to produce the peaceful fruit of righteousness in us to give us the holiness that we need.

So that we can see the Lord and be with him. We want rebukes like that. We want chasing like that. We don't want to be left in our sin and yet, sometimes when the rebuke is. So so heavy in the chastening is so hard, it can creep into our minds.

Well, what if this is not the rebuke of love and the chastening of love, What if I'm actually, what if I've been self-deceived? What if I'm actually under under wrath? And I don't know about you, but when I have gone through, or when I've had such questions or thoughts, it has occurred to me.

Well, it's, it's very impious or wrong or dishonoring to God to, to think that way. Well what a blessing then to have Psalm 38 verse 1 or Psalm 6 verse 1 and to have the psalmist to have the Holy Spirit. Actually say no that's exactly what you should pray.

O. Lord, rebuke. Do not rebuke me in your wrath nor chasing me in your hot. Displeasure grant that I would that I am yours and that your wrath and your hotness pleasure against me have fallen upon Christ. Now we find out the reason that he is so desperate to know and to have the rebuke and the chastening come not in God's wrath but in God's love.

Well, that's because how fierce is suffering. Has been your arrows, pierce me. Deeply and say there's there's quantity and that there's penetration, there's bombardment and not just not just a large number of arrows where it feels like it's just one thing after another after another, and a bunch of things at once.

But there's things that are striking deeply into him. They're they're things that he's not able to to just let roll off of his back, but in addition to trial, that seems to be coming in many different pieces all at once and and striking deeply in him. There's also suffocating pressure.

Your hand presses me down God's hand here, not just that it's personal, But that it's that, it's very heavy. Your hand, your hand presses me down, the hand of God as a phrase that represents his strength. I don't know if any of you have had the misfortune of having an unkind maybe friend or brother or someone playing a practical joke on you and you're already trying to lift something heavy and then someone you know maybe it's something big that you can't see to the other side of and someone thinks they're funny and they got get on the other side, they pulled down on it, make it heavier.

Heavier heavier, sadly, I'm glad. I've seen some of you shaking your head and you've not had that experience. But you know, now that I have experienced more cruel people or people that are different cruel way than you have in my lifetime. So the illustration doesn't work that much for you as it does as it does for me.

But you take verse 2 and verse 4 together and in the the the idea is that it is God who's applying pressure? Of course, he can't bear it. So he's acknowledging that he's under the chastening of God versus three through five and verses 6 through 8 have the have the same kind of sorry versus two through five and verses 6 through 8 have the same kind of pattern verse two describes the greatness of of the pressure and the bombardment and then verses 3 through 5 describe physical side effects of it.

Verse 6. Again, the emotional troubled and mourning and then verses 7 through 8. Physical expression. We are not this kind of very distinct body from soul. We have a body, we have a soul but they're intimately tied connected. Together of and he's experiencing here. Physical symptoms from how great his his grief is it's possible even that the Lord is sending physical symptoms as something to call that to his attention.

And we know that the Lord does that Not every illness is because of a specific sin. But we do know that there are illnesses that are Jesus, of course is ultimately talking about hell. But he tells one man that he healed, go and sin. No more that something worse.

Doesn't happen to you and then James chapter 5 when it's talking about calling, for the elders. When you're ill, it says, if you have sinned, it will be. It will be forgiven you and we say well what do you mean? If you had sinned? I sinned all the time.

Of course I had sinned. But the the point there is that there are illnesses that are because of a particular sin and if that is the particular case and the word if is helpful because that tells us that not all Christian illnesses are because of a particular sin, but the Lord does afflict us physically for spiritual reasons.

And and we need to, we need to be able to come clean with him. There's not the sense here in Psalm 38. That there wasn't Psalm 32, you remember, in Psalm 32 there, David tried not to admit his sin. He kept silent and, and tried to pretend it away here.

He's crying out the whole time when he when he keeps silent. It's silence of not defending himself or grumbling, but we'll, we'll get to there at the end of the next section, In the next section. Then he's in this, he's in this trial in his life where his sin and his guilt are so great that it's making him feel physically ill.

Yeah, to the point where his whole body feels like it's breaking down versus seven and eight And he says Lord all my does we go on into the next section. He's not acknowledged by his friends the way he wants the Lord to acknowledge them, he says Lord. All my desire is before you my sighing is not hidden from you.

My heart pants, my strength fails me the for the light of my as for the light of my eyes. It also has gone from me. So the he says you see Lord that my situation is as I have described it in verses two through eight. But there are, there are some some people who don't see verse 11, my loved ones and my friends stand aloof from my plague and my relatives stand, afar off, It is a sad irony that in a sinful and fallen world.

It is often when you need people. The most that they that they maintain the greatest distance from you, whether it's, because perhaps, they think you are cursed Here, the word plague or I think the Hebrew was a word meaning stroke, You know, they're giving they're giving David a wide berth.

A lot of space just in case what God is doing to David might come upon them too. Now it's not quite the same as you know, being concerned about infectious disease. Although that has also been that has also been one of the ways that this has happened in and those who those who are in the time of greatest struggling, suddenly they find their friends furthest away.

Sometimes it's just because it's uncomfortable, you know, someone's going through a divorce or they've been caughtance candlest sin, or or any number of things that people find themselves uncomfortable with and the because it's uncomfortable to be around them. They just find reasons not to be or maybe even you are under attack.

You are being framed or attacked by the state and it becomes dangerous and people even close friends and family, may abandon you in a situation like that. Well, that's, that's part of human experience in this

world and the one who experienced it. Most of all was the Lord Jesus, that was in his suffering and trial, which he had been telling his disciples about for years that he most needed the comfort of friends, but it was then that he was completely abandoned by them.

There are some people who pay close attention though and when you're in great trial or demise and that is your enemies, you know, social media has made this a lot worse for people who participate in and get very involved in that world. This is one more reason why? You don't want that to be a big part of your life and that is one of the most common things in social media is to gang up on people who are going through something difficult but that's obviously not something new.

They didn't have something that that an abs social media 1,000 years before Christ, but the ones who are close today, David weren't paying attention, any attention to him, though. The ones who or his enemies, they couldn't get enough. Those also who seek my life lay snares, for me, He's weakened.

Now is our chance to catch him, those who seek my hurt speak of destruction and plan deception. All the day long, His enemies that the that is were much more efficient and persistent and diligent in their hating in than his friends and relatives were in their loving him. So these asking God, to pay attention to him versus 9 and 10 and recognizing that those who love him, aren't verse 11.

And those who ate him are paying attention to harm him. All the more verse 12 and yet, he, he is refusing to respond in kind, but I like a deaf man, do not hear. I'm like a mute who does not open his mouth. Thus I am like a man who does not hear and in his mouth is no no response.

It's very interesting. You have a double double parallel here in the poetry. So a strongly emphasizes his silence often. The most righteous thing we can do is be silent. When the temptation would be to to repay evil for evil or cursing for curse Often, the best thing we can do is remain silent but notice that this isn't just silence with his mouth.

It isn't that he is hearing and fuming and just just resisting giving expression to to his desire for for vengeance or to treat them the way that they are, treating him. But this is also silence of the heart. I am like a deaf man. And do not hear first half of verse 13.

I'm like a man who does not hear first half of verse 14. Well walk, how can you? How can you minimize the effect on you of others attacks? Especially if it's in the middle of the midst of a situation where you're already being having a great trial. Well, the answer is in the Psalm as a whole, isn't it?

He's addressing the Lord. The primary thing is what's going on between David and God. And so, what's going on between David and his friends who are not comforting him, and encouraging him, and being with him in his in his hour of need That becomes so much smaller because he has his his interaction with God.

And what's going on between David and his enemies who are taking his trouble as an opportunity to attack him. That is minimized because of David's focus upon their relationship between himself and God If he has if he has no other friends who are acknowledging him, how much more glorious then that the Lord Himself acknowledges him and hears him If he has enemies who are attacking them?

What can those enemies do? If it is God, who is for him, he's much more concerned that the hand of God that is upon him in chastening or the rebuke of God, that is addressing him would be addressing him in love, So he's he's primarily occupied with what's going on between him and God.

Now, I hope that's helpful to you, if you have had situations where you've genuinely been hurt by friends who are not the friends, they should have been or by enemies who are taking advantage of a situation. It's not that. Those things aren't hurtful. It's that focusing on the relationship between you and the Lord.

First enables you to endure those things as it were quietly. And that keeps us not just from repaying cursing with curse, but it keeps us from murmuring and grumbling against God. If we start to say that when we opened our mouth with fury, it was because of what they of what they did to us.

As soon as you start to say because he as a reason for what came out of your mouth or what came out of your art, you're kind of blaming. God, aren't you? Because it's in God's providence that their friend forgot or that the enemy attacked. And so focusing. First on our relationship with the Lord in order to maintain that.

Quiet heart is the technique here that the Holy Spirit gives us and Psalm 38. And of course, you know, who is the best example of that, it's the Lord Jesus. That's what first Peter 2 talks about. Doesn't it when it describes how he conducted himself in his trial. He opened not his mouth, He was silent like a lamb before its shearers.

Why? Because he was entrusting himself to him who judges justly His confidence was in God, which is all the more marvelous because the God in whom he was being confident as the one who was about to pour out his wrath on Christ, for our sakes. And yet God is worthy of that confidence and that trust and the Lord Jesus entrusted himself to him and knew that he would when the payment for sin was complete, he would raise him again.

He would rise again on the third day, So he's certain that he will be heard by God. And that's the transition from the section, verse 8, through 14 to the section versus 15 through 22 for in you. Oh Yahweh. I hope you will hear O Lord my God. And actually the word translated here is answer.

That's one step beyond hearing. It's not just you will hear but you will hear and answer O Lord my God. For I said, hear me less they rejoice over me last one, my foot slips, they exalt themselves against me, So he's sure that God will answer him. Why, first of all?

Because of who God is for in you oh Yahweh. I hope He uses the name which by the way, he didn't in verse 9, it was the word. That means master Adonai and in verse 22 again at the end it's the word master may case to help me. Oh Lord, my salvation.

But in verse 15, he says for in you oh Yahweh I hope Yahweh. Of course you know means I am that. I am. It is among other things. It is a name that reminds us that God is in himself. Covenantly faithful that he never changes. He is the same yesterday and today in forever.

He is the creator of all things and he upholds. All things he is not dependent on anything, everything else is dependent upon him, So all of those things. So part of the reason that he's sure that God will hear him is because of who God is The. Another part of the reason that he is sure that God will hear him is because of who's God is you will hear O.

Lord my God. Now it's not just oh Lord God. But O. Lord God who have made yourself. My very own by bringing me into relationship with you. Now, one of the things that Pastor Taylor made at said, when when he was making application to us and not wanting us to be discouraged under all of the demands of what we are called to do as Christians and particularly for fathers, all that is required of them and all that in God's providence, and wisdom depends on godly fatherhood in the, in the home and so forth.

He said, remember who you are, Remember that you are right with God through faith in Jesus Christ. Remember you have been consecrated by God as holy and He is making you, holy just like he's consecrated you to be. So remember who you are and remember whose you are that, this isn't just some kind of external transaction, but this is something that happens in relationship with God.

Well, you can do the same thing with God. Remember who he is that he is the creator and sustainer of the universe that he never changes that he is perfectly faithful But don't just remember that. Those are the attributes of God. What he is like in himself Remember who's He is Just as he has made you his very own in doing.

So he is also made himself your very own That's what's behind that wonderful covenant promise. I will be your God and you will be my people. And so we're sure that God hears us because of who He is, We are sure that God hears us because of who's He is, we're sure because God is going to respond first of all, injustice, it matters to him that that the enemy is wicked and he will not let them win the day, verse 16 and verse 20, by the way, nut, in verse 20, They are my adversaries because I follow.

What is good? Remember, scripture says woe to you. When all men speak. Well of you Do not give in to the lie that if you were just good enough, everybody would like you That didn't work for Jesus, did it? And in fact those who hate that which is good will hate you more and more But God is just and He will not let.

That hate be satisfied and have its desire. He will overturn it. He's also compassionate. It's wonderful that we have a God with him. I am ready to fall. My sorrow is continually before me in verse 17, We have a God with whom those are powerful arguments, We've seen already in the Psalm for I am.

Poor. A prime needy. The how pitiful we are. And our circumstances are as a good argument with God. We don't want to appear pedophile with others. That doesn't sound to us because of our fleshliness and because of what other people are like. It doesn't sound like a good argument for sympathy, but the word pitiful actually comes from the compassion of God, that He is full of pity for us.

And that when we are pitiful, when there are lots of reasons to pity us, Our God does. So because he is compassionate, He cares that we're at the end of our rope and that we feel like we cannot get out of the darkness verse 17. This I'm ready to fall.

Don't feel like I can keep going first half of verse 17 and my thorough is continually before me If you've ever dealt with depression and it's just a darkness and you know, that it's not supposed to be like this and, you know, all of the right answers. Theologically and you just can't get out of it.

Well, you have a Psalm to pray. My sorrow is continually, before me is an argument that you can use with our God because he's compassionate and he bites us. He's also forgiving verse 18, I will declare my iniquity. David says, I will be an anguish over my sin. The fact that you're a sinner is actually an argument with God not that.

It's okay for you to sin, but because he is gracious and merciful the Lord saves sinners, the Lord forgives sinners. There's no reason to try to pretend with God that you're better than you are because he has, he has loved sinners to redeem them from their sin. And I wasn't sure what else to put for verse 19.

Other than gallantry, but my enemies are vigorous. And they are strong those who hate me. Wrongfully have multiplied. It's a little bit trite to say that God is the God of hopeless causes, but there is a principle that you can see in Scripture that he loves to do things that our utterly impossible to us.

He loves to do things in situations and by use of men where there's no other explanation except that God is Almighty. And you remember, of course, Gideon and Gideon comes to God with thousands and God says, that's too many. I don't want to say by that many and he whittles it down.

He says, it's still too many and he ends up with the 300 and so forth. So his sure these sure that God will hear him and because he's sure that God will hear him. We finally have the, the crying out at the end there. Do not forsake me. Oh, Yahweh!

Oh my god. Be not far from me. Make haste to help me. Oh Lord, my salvation. So let us win when we are suffering acknowledge that, that God chastens us and to take the opportunity to have self-examination and see if there is some sin for which which he is trying to bring us to repentance from and to confess so acknowledge God's chastening and recognize that your your friends and your loved ones, not not comforting, you can be something that God uses to highlight how he is your greatest friend and the only one that you can always rely on and keep your mouth.

Shut attain that silence of heart and mouth by focusing on your relationship with the Lord. And then in the last place, remember that you are for to be answered by God, because of, who He is, because of who's he is, that he has made himself your God and because of his various attributes within cry out to him, not just give yourself a theology lesson and say, God will hear me when I cry, actually cry out to him.

Like David does at the end of the song in verses 21 and 22. Excuse me. So, let us come to our time of prayer.