

**Psalm 28**click bit.ly/3yoLq9m to listen to this lesson as taught (or scan QR code→)**What believers most cry out for is that they may be treated not as they deserve but rather as God's treasure, for the sake of God's anointed. Thus, trusting in Him is expressed as prayer, which results in help and rejoicing.**

A Psalm of David.

¹ To You I will cry, O LORD my Rock:Do not be silent to me,
Lest, if You are silent to me,
I become like those
who go down to the pit.² Hear the voice of my supplicationsWhen I cry to You,
When I lift up my hands
toward Your holy sanctuary.³ Do not take me away with the wickedAnd with the workers of iniquity,
Who speak peace to their neighbors,
But evil is in their hearts.⁴ Give them according to their deeds,And according to the wickedness of their endeavors;
Give them according to the work of their hands;
Render to them what they deserve.⁵ Because they do not regard the works of the LORD,Nor the operation of His hands,
He shall destroy them
And not build them up.⁶ Blessed be the LORD,Because He has heard the voice
of my supplications!⁷ The LORD is my strength and my shield;My heart trusted in Him, and I am helped;
Therefore my heart greatly rejoices,
And with my song I will praise Him.⁸ The LORD is their strength,

And He is the saving refuge of His anointed.

⁹ Save Your people,And bless Your inheritance;
Shepherd them also,
And bear them up forever.

Asking to be heard, v1–2. In the first two verses of this Psalm, the Spirit teaches us to pray first about our praying. Even more than obtaining action from God, prayer is obtaining an audience with God. David describes his praying in detail, and pleads that the Lord not be silent but rather hear. His reasoning is that when the Lord speaks, his prayer will already be answered.

There's Hell to pay, v3–5. God is just, and that is frightful for all. He punishes not only for what we do (v4a, c), but for what we endeavor to do (v4b). David is counting on it, for he points out to the Lord not only what the wicked do (v3b) but also what is in their hearts (v3d), regardless of how good and smooth it sounds on the surface (v3c). Here is the terrifying fact: God repays what men deserve (v4d), even for what's in their hearts.

And what is the first and great wickedness? "Although they knew God, they did not glorify Him as God, nor were thankful" (Rom 1:21), or as our Psalm has it, "they do not regard the works of Yahweh, nor the operation of His hands" (v5a–b). Horrifically, failing to respond properly to the all-glorious God is that of which we are primarily guilty (cf. Rom 3:23).

And God punishes this failure, even to the conditions and endeavors of men's hearts. Though we depend upon Him entirely—in Him we live and move and have our being (cf. Ac 17:28, Ps 104)—rather than building up (v5d), from the presence of the Lord the man who refuses to acknowledge/know God can look forward to receiving only flaming fire and vengeance and destruction forever (v5c, cf. 2Thess 1:8–9).

But the just God is also the justice-satisfying God (cf. Rom 3:24–26), Who does not leave those whom He saves in the condition in which He first brought them to Himself. The redeemed are no longer those who make iniquity their work (v3b). Now, their remaining sin is a hindrance to their new calling in life that has resulted from being known by Christ: "worker of righteousness" (cf. Matt 7:23).

But Hell has been paid, v6–9. It is no wonder, then, that even when crying out to be delivered from an end that he deserves, David pleads the gospel of the Savior Who has made all the difference in him. Yahweh is David's strength and shield (v7a), not by works but by faith. The trusting came before the helping (v7b).

When we have trusted in the LORD for salvation, we can praise Him for answers while we are still asking (v6) and rejoice over deliverance in the same songs in which we cry for it (v7c–d).

And that which is true for David (v8b) is true for all of God's people (v8a,9), for David is not the ultimate identity of the "anointed" in v8b. Truly, it speaks of him in that way, but it speaks much for finally and fully of Christ. It is in Christ as the Anointed (Messiah) that David could pray and sing this. And therefore, if we are in Christ, this prayer and song are every bit as much for us as they were for David.

This explains the incomprehensible reality contained in v9b: Yahweh's people are His inheritance, His most prized possession. For they are His in the Beloved, in Christ Himself. If salvation were not through union with the Lord Jesus, or if He were not very God of very God, v9b would be blasphemy. But He is the eternal, beloved, blessed Son, the Second Person of the Triune Godhead. And salvation is in fact through union with Him.

So truly and marvelously, in Christ God's people are His most prized possession. No wonder, then, that those who know this are so eager to praise Him (v6a, 7d).

(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)

Our father in heaven. We thank you and praise you. That you have given us prayer that we may lay hold of you that we may trust in you and know that we are helped that we may rejoice over the help even before it carries us through whatever we're praying about.

We thank you that you have chosen us, loved us called us, brought us to yourself all in your son. Our Lord Jesus even with how little we know and value your glory. It seems almost a blasphemy to call ourselves your heritage, or your inheritance as if we could be the prized possession of the living God and yet, oh, Lord.

That is what we are, your word tells us. So and your word tells us how that it is all in the beloved with whom you are delighted that you have determined and carried out and are applying to us our salvation. And so again, we thank you for prayer and we thank you for this psalm.

We thank you how it holds before us that this calling upon. Your name, is a laying. Hold of the gospel, laying old of how you have loved us in Christ. And of the incomprehensible certainties realities that we have in Him. So we pray for your spirits help, not only when we come at last to call upon your name together and the season of prayer.

But grant your spirits help as we think about your word. Now that he may stir up our our hearts that he may give understanding to our minds that we may understand the psalm in appropriate, its glorious truth, we ask it in Jesus name. Amen.

All right, Psalm 28, a psalm of David to you. I will cry. Oh, y'all lay my rock, do not be silent to me. Lest if you are silent to me, I become like those who go down to the pit here, the voice of my supplications when I cry to you.

When I lift up my hands toward your holy sanctuary to not, take me away with the wicked and with the workers of iniquity who speak peace to their neighbors, but evil is in their hearts give them according to their deeds. And according to the wickedness of their endeavors, give them according to the work of their hands render to them what they deserve because they do not regard.

The works of Yahweh, nor the operation of his hands, he shall destroy them and not build them up. Blessed. Be y'all way because he has heard the voice of my supplications. Yahweh is my strength and my shield, my heart trusted in him and I am helped therefore my heart greatly rejoices.

And with my song, I will pray him. The hallway is their strength. He is the saving refuge of his anointed, save your people and bless your inheritance. Shepherd them also and bear them up forever. So far the reading of God's inspired and an errant word, the sawm on the whole teaches us that what believers most cry out for is that we may be treated, not as we deserve, but rather as God's own treasure, for the sake of his anointed.

Thus prayer is an expression of our trusting in him in which we are. So, confident of his help that we may even rejoice and praise for that hearing and that help in the midst of the prayer in which we ask for it. So the teaching of the psalm falls into three, maybe four if you separate six and seven and eight and nine sections, and the first two verses is just asking to be heard, he says to you, I will cry.

He all in my rock. Do not be silent to me less if you are silent to me, I become like those who go down to the pit here, the voice of myself, when I cry to you, when I lift up my hands toward your holy sanctuary. And so he describes in one line at the beginning of verse 1 and in each of the three lines of verse 2 has owned praying and he's asking God to hear him.

He's asking God not to be silent but to hear the voice of his applications. So the spirit here teaches us to pray about our praying and this teaches us something about prayer. It teaches us that prayer is and interacting with God, a gaining, an audience with him, even more than obtaining action.

From God in prayer. We have an audience with him and so David describes his praying in detail pleads that the Lord would not be silent but instead that the Lord would hear, and his reasoning is that when the Lord speaks his prayer, will already be answered, Do not be silent to me less if you are silent to me, I become like those who go down to the pit.

And so what he wants most of all is an audience with God. Now it's miraculous that he can ask for this audience with God and in part the what he's talking about in verses three through five, which is that he wouldn't suffer the hell that he deserves and that the wicked deserve in part.

We have a hinted at the solution for that towards the end of verse 2. When he talks about your holy sanctuary, older translations, said your oracle, it's a word that's associated with the mercy seat, the lid of the arc of the covenant, where the cherubim set on that lid.

And the Lord was said to be enthroned above them. And so, even the place toward which, David strep lifted up his hands and perhaps, he actually literally did this walked out with in whatever direction the, the arc of the covenant, was knowing that here was a box where the Lord had made his glory known to his people, one on which the blood of multiple sacrifices, and before, which the blood of multiple sacrifices had been splattered and where incense cloud had had often been set on fire once a year by the high priest is, as he came in, knowing that there was a tonement for sin because of this place.

And so as he thinks about the wrath of God, the holy fire of the wrath of God, he's extending his hands towards towards that arc towards that mercy seat. As verse two says, in our English translation, here toward your holy sanctuary, there's hell to pay and his primary concern is that he not be there?

Do not take me away with the wicked and with the workers of iniquity we have maybe a hint at what's going on in his life and the rest of verse three and in verse four and verse five, maybe some point at which saul was speaking peace to him but had murder or evil and his heart maybe the same with obsoam or this might be more general.

That might just be David remembering what he deserves and crying out to God, coming to God with whatever his prayer request is. But remembering that his greatest trouble is not the earthly circumstance that he's currently facing, but the hell that he actually deserves and that God who has provided a tonement for sin and deliverance from.

Hell is the one who going to work, whatever the current circumstance is out for good. This teaches us, something about our own praying, our own troubles and how the Lord has given us calling on his name as something that we do in our time of trouble, whenever we do.

So, we always come through Christ, we always plead Christ's righteousness and therefore, we always end up remembering that the Lord has already provided deliverance from an infinitely greater trouble than whatever the circumstance is in our life that we're facing. And so this prayer for escape from trouble ends up, being a prayer for deliverance from hell, which ends up being a rejoicing over.

The fact that God has already done that, what a blessing, then are those troubles that push us to prayer like this, that remind us that the Lord Jesus has taken hell in our place, Spurgeon in his nearly inevitable. Way would say I kissed the way that throws me up on the Rock of Ages and all of our troubles ought to do that, they throw us upon the Lord's.

Anointed our Lord, Jesus Christ. Who in whom we have not only hope and our current circumstance but to be delivered from hell. So let's look at verses 3 through 5. Now, he says, do not take me away with the wicked and with the workers of iniquity who speak peace to their neighbors, but evil is in their hearts give them according to their deeds.

And according to the wickedness of their endeavors, give them according to the work of their hands render to them what they deserve because they do not regard. The works of Yahweh, nor the operation of his hands, he shall destroy them and not build them up. Now, it's actually very frightening when we when we remember the wrath of God against sin, all of his holy hatred and holy opposition to all wickedness and all guiltiness.

Because as you look at the end of verse three, when he says evil is in their hearts. And if you look at the second line in verse four, when he says according to the wickedness of their endeavors, God doesn't just punish actions. He can see what's in the heart and sin in the heart is against him even endeavors and purposes.

That he thwarts. Praise God. That he doesn't allow us and praise God that he doesn't allow our enemies to commit all the sin that they endeavor to do. But he does punish according to all those things. And if we look at verse 5, we find the Holy Spirit giving the same doctrine of God's wrath and the same doctrine of hell that we have in the apostle.

Paul in Romans chapter 1 and second Thessalonians chapter 1, he says, because they do not regard, the works of Yahweh, nor the operation of his hands. He shall destroy them and not build them up. This is the first part, the great part of sin and beginning of Romans. Well, not the very beginning.

But around verse 18 of chapter 1, when he says, the wrath of God is to revealed against all unrighteousness of men and that we have suppressed pushed down on the truth. In unrighteousness, when he gets to verse 21, he gives the the essence of every sin. Although they knew God, they did not glorify him as God nor were thankful, a couple of chapters later.

And chapter 3 verse 23, he picks that up and he says, for all have sinned and fallen short of the glory of God. And so if we understand verses 3 and 3 through 5 take and together just failing to acknowledge and glorify God in our hearts deserves, the last half of verse five, he shall destroy them and not build them up.

We depend upon God for our existence. Paul told them and acts 17 when he was in Athens that in God, we live and move and have our being Psalm 104 is a wonderful description of how that's true of the whole creation and how God lends us, our breath our life, our spirits are whole life long.

And if he were to withdraw that sustaining providence as sustaining mercy for a moment, we would see and we would be destroyed well, what a terrible thing it is then a second Thessalonians. One versus eight, nine says that those who do not acknowledge God again that's the refusal to know God we saw that as in Romans 1, they did not glorify him as God nor were thankful.

We see it here in our Psalm in verse 5 because they do not regard the works of Yahweh, nor the operation of his. It's well those who who do not know God or obey, the gospel, they will not be away from God forever. They will be in his immediate presence but what we find out in second Thessalonians one verse 9 is that from his presence and from his glory they will receive the everlasting destruction and the previous for a second.

Thessalonians 1 verse 8 describes God there as appearing in fiery vengeance. And so verse five really describes something quite frightful because they do not regard, the works of Yahweh nor the operation of his hands. He showed destroy them and not build them up. The one upon him, we depend the one whom we ought to have glorified.

If we do not glorify him, what we deserve is to have his glory displayed and pouring out wrath upon us. And that's something that not just David's enemies deserved, but David himself deserved. And so he cries out do not take me away with the wicked. And now the God who has saved him, the God who is given him this hope as he extends his hand to this sanctuary.

And as he trusts in God's promise, atonement has not left David in the same condition as he saved him, because whereas believers do have remaining sin, it's not our work. It's not our calling, right? So, if you're dead, was a carpenter, he'd be a worker of wood. The, and if your dad was a blacksmith, you might be a worker of iron.

Well, the second line of verse three describes those who do not hope, and Christ as workers of iniquity that, that is the work that they are about believers remaining sin, isn't our calling it isn't our work. Our work is actually the killing of it. Our work is actually the glorifying of God as the one who has redeemed us.

And so we have his hope and joy in the fact of that redemption and that's what fills up the rest of the psalm. He summarized it, you can summarize versus three through five and don't give me the hell that I deserve along with those whom you haven't saved from the hell that they deserve.

And then immediately verse six, blessed beyond way, because he has heard the voice of my locations. Well, in one sense, whatever the situation is that he is praying about, it's not resolved yet, but in another sense, he knows that it shall be because he is hoping in God to treat him according to the same righteousness, according to the same forgiveness, according to the same love in which he has provided that sanctuary.

That sacrifice that access to him. That atonement for sin, that newlife that he has by God's grace in him that he cries out for and Psalm 51. For instance, where which we we're hearing about or hearing from Lords Day morning in the Sabbath school. And so this reminds him that the greatest part of his request has already been answered has, how has been paid or will have been paid?

He has a picture of it. Having been paid, that looks forward to Christ. And the lesser part of his prayer, whatever the situation he's in. That's as good as answer to because it comes from the same place. That's the logic of Romans 8:32 he did not spare his own son, but gave him up for us all.

How will he not also together with him freely? Give us all things. So when you come to God, in your particular situation, whatever the difficulty is that you're praying for and you come to him through Christ. And you realize that, whatever your current difficulty is hell is infinitely worse and that God has already delivered you from it.

Not only do you start rejoicing over to your deliverance from hell. Also sure that whatever it is that you're going through now is working together for your good because God already gave you Christ. You already delivered you from your condemnation and surely he is giving you whatever this is as well for your good.

And so he's able to say already verse six blessed to be always because he has heard the voice of my supplications, you always my strength in my shield, notice that it's gospel that he's pleading. How is the Lord his strength? How was the Lord, his shield? Well, my heart trusted in him and I am helped.

It is through faith that the Lord is his strength, and his shield and his help, and the heart that trusts can know that it will be the heart that rejoices faith in God through Jesus Christ, faith in our Lord, Jesus Christ always ends in everlasting blessings, The trials, the griefs, the sins of believers, their days are numbered and then they'll be no more, He will wipe every tear from your eye.

There will be no sorrow. There will be no sin there or be. No sadness, There'll be no pain. So it's not by works that the Lord is David's strength. You could see right there and the second line of verse seven. It's by faith and what is true for David in this particular situation.

He now turns over and reminds us that it's true for all of us as he switches from verses six to six and seven rejoicing singing already with my song, I will praise him over God's answer to this prayer, that he's not even done yet. As I were, you know, he hadn't even said the in Jesus name.

Amen. And he's already rejoicing over. God answering it. He turns over and he says this isn't just for David. Although David is a king and David is in the smaller sense. The Lord's anointed, he turns around and he says y'all way is there strength and he is the saving refuge of his anointed.

Save your people. So David comes now in verse 8 and says Justin case you had made the mistake of thinking that he's describing something that's only for him in verses 1 through 7. What he's describing is something for every single one who belongs to God through Jesus Christ because it's true that God is the saving refuge of his anointed.

Little A David but the, the word anointed, you might recognize if you saw or if you heard it in, in Hebrew as the word from which we get Messiah means Christ. And this is how you're able to make any theological sense, out of verse 9, save your people and bless your inheritance.

Now we hear in the Psalms that the Lord is our inheritance. And that makes lots of sense because he is the most valuable thing we have. He is our treasure him and nothing else is more than everything else taken together. But it would almost be blasphemy to say bless your inheritance to the Lord, and be talking about yourself, except that the Lord is the one who has given us to pray this.

And we know not just that we may, but we even know how we may because it is in Christ. It is in the eternal loved blessed son that the Lord has for known and predestined and called his people. It's in Christ that he brings us near himself through the faith that he gives us that we might be joined to Jesus.

And united with him, that Jesus would himself, would be ours. And so, his righteousness would be ours and his adopt his sonship, his only begotten, sonship would also, we would have our joint inheritance with him, then, as adopted children in the Lord, Jesus Christ. And so, when we say, save, your people, and bless your inheritance, your actually laying hold of the almost unbelievable reality.

And if it wasn't for the Holy Spirit, helping our hearts to lay hold of this, it would be an unbelievable reality that God has devised a way of saving us in Jesus, to make us his most treasured possession. His inheritance. Save your people bless your inheritance. Shepherd them also and bear them up forever.

If salvation were not through union with Jesus Christ, or if Jesus wasn't God himself, very God. A very God, we could not be the inheritance of God, but as John, the apostle says, behold what manner of love, the father has shown to us that we should be called the children of God.

And that is what we are. So truly and marvelous marvelously in Christ. God's people are his most prized position. No wonder then that those who know this and does become to him in prayer, it ought to put a charge into us to say, with David at the beginning of verse 6, bless be all they because he has heard the voice of my supplications and that the end of verse 7, with my song, I will praise him, my heart greatly rejoices.

And with my song, I will praise him. Our men were grateful to God, forgiving us. A psalm that reminds us that when you come to God and prayer through Jesus Christ for anything, you're remembering that there was a hell to be paid, and that it has been paid by Jesus.

And then you're laying, hold of the relationship. God has given you with himself in the Lord. Jesus Christ.