

Series: Psalms

Title: Prayer God Will Answer

Text: Ps 86:1-

Date: Sept 9, 2021

Place: SGBC, NJ

Psalm 86: 1: «A Prayer of David.»

Proposition: In the first seven verses David makes 4 petitions for blessings which only God can provide. To each of these he attaches a “for”—a “because”—a reason he makes the petition.

Divisions: 1) To be heard, to be granted the petition—**Psalm 86: 1: Bow down thine ear, O LORD, hear me: for I *am* poor and needy.**

2) To be preserved—**2: Preserve my soul; for I *am* holy: O thou my God, save thy servant that trusteth in thee.**

3) To receive mercy—**3: Be merciful unto me, O Lord: for I cry unto thee daily.**

4) To be given joy in the soul—**4: Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul. 5: For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. 6: Give ear, O LORD, unto my prayer; and attend to the voice of my supplications. 7: In the day of my trouble I will call upon thee: for thou wilt answer me.**

Subject: Prayer God Will Answer

Proposition: All who come to God through faith in Christ in this spirit making these petitions God will answer.

TO BE HEARD

Psalm 86: 1: Bow down thine ear, O LORD, hear me: for I *am* poor and needy.

David is asking not merely to be heard but for God to act and supply his need. But who is our God, our LORD?

Psalm 115:3: our God *is* in the heavens: he hath done whatsoever he hath pleased.

Our God is holy God! The Creator and Ruler of heaven and earth and all deep places.

Psalm 8: 3: When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; 4: What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Yet, the LORD will bow down and hear some—who? Notice, the reason David gives. It is those who come to God in this spirit. “*Bow down thine ear, O LORD, hear me: for I *am* poor and needy.*”

One who is poor and needy is poor and needy in spirit. He has a broken and contrite spirit. He sees himself a sinner incapable of supplying his need. The poor and needy is one dependent upon God to supply spiritual blessings.

Indeed, God shall provide temporal need. Toward the end of the psalm we see the need to be saved from proud men. But the poor and needy need more than temporal blessings. This is a spirit of utter dependence upon God for all spiritual blessings.

Look to Christ! Christ was perfect in Spirit when he walked this earth. In the beatitudes, Christ is the perfection of the “blessed.”

Matthew 5:3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

The Son of God was rich but became poor for the sake of his people, that we through His poverty might be made rich. Indeed, he had not where to lay his head. But our Lord's spirit was utter dependence upon God his Father that he might be the Author and Finisher of faith for his people. He is THE Faithful One. He had the perfect broken and contrite spirit. His is the Faith that perfectly depended upon God. He is the Faith by whom his people are justified and saved from all our sins. Christ is the Faithful!

The Lord Jesus is the poor in spirit to whom the kingdom of God belongs, to give to whomsoever he will. He is the blessed One who mourned (the man of sorrows acquainted with grief)—who God comforted and who comforts his mourning people. Christ is the one who was perfectly meek in spirit—who inherited the earth and all things and made his people joint-heirs with him. In Psalm 69, Christ prayed to God the Father and we hear his dependence and faith in the Father.

Psalm 69: 29: I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

When born-again, it was the Spirit of Christ that made David poor and needy in spirit—totally dependent upon God to provide. The Spirit makes us know our true poverty and need in ourselves. We can provide nothing. Only Christ can provide. We are made poor and needy for Christ to give us all spiritual blessings which only the Lord can give. God the Father heard Christ and for Christ's sake, God will hear those made poor and needy by Christ's Spirit dwelling in us.

Isaiah 66: 2...to this *man* will I look, [saith the LORD] *even to him that is* poor and of a contrite spirit, and trembleth at my word.

Psalm 72: 12: For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper. 13: He shall spare the poor and needy, and shall save the souls of the needy.

Isaiah 41:17: *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them. 18: I will open rivers in high places...

What is it we the poor and needy cry for? For God to bow down and hear us—to act on our behalf, to provide spiritual blessings which only he can provide.

TO BE PRESERVED

Psalm 86: 2: Preserve my soul; for I *am* holy: O thou my God, save thy servant that trusteth in thee.

“*Preserve my soul*” means more than my body. It is asking God to keep my soul. “*O thou my God, save thy servant that trusteth in thee.*” Protect, guard, preserve and save *my soul*—the inner man—that I might live with God forever.

God shall. It is the Hebrew equivalent of Paul's word,

Philippians 4: 7: The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Philippians 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

Those poor and needy are those who know themselves defenseless, unable, entirely dependent upon God to preserve and save our soul.

What is the basis of David's petition for God to preserve his soul—“*for I am holy.*” What? Is David pleading his own holiness? The margin says, “*for I am one thou favorest.*” For I am one thou has sanctified. I am one thou has set apart by thy grace in Christ.

David is not basing his petition on something he had done or fruit he bore because that would not be a poor, needy, humble and contrite spirit. Christ created all things to glorify him. Have you noticed the more fruit

a vine or tree bears the more it bends over, low to the ground? The more fruit it bears the more it depends on something outside of itself to hold it up. And because God had sanctified David, the fruit produced was lowliness. In his own estimation of himself he only saw himself poor, needy, dependent upon God to preserve and save his soul. That is the fruit of holiness.

So David based his petition on what God had done for him. “Preserve my soul; for I *am*” one thou set apart in Christ in divine election, O thou my God. Of those God elected in Christ before the world was made scripture says, “Of God are ye in Christ Jesus.” David is asking, God, preserve my soul: for I am one perfected forever by Christ’s one offering. Made holy by Christ my Surety. Christ could pray this of himself about himself for he is the perfection of holiness. But “of God is he made unto us righteousness and sanctification.” David says Father I am one you made holy by your Spirit in regeneration. You made me a partaker of Christ’s holiness, a partaker of the divine nature, by Christ taking up dwelling in me.

This is one sanctified by God’s grace in Christ Jesus. O God preserve and save me because your sanctifying grace has made me trust you to do so—“*O THOU MY God, save THY servant that trusteth in THEE.*”

For you God has sanctified to trust Christ alone, the most blessed word of promise he gives is this in Jeremiah 30:10...fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee...

FOR MERCY

Psalm 86: 3: Be merciful unto me, O Lord: for I cry unto thee daily....5: For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

David sees his cast down, miserable, weak and lowly condition and asks God to make him the object of God’s mercy, pity, and compassion.

David is suffering. He keeps praying “*O Lord, O God, O Jehovah*”—groanings that cannot be uttered. But again Christ made this petition in perfection. Our groanings come up to God perfect in our perfect intercessor. Christ cried,

Psalm 41: 9: Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me. 10: But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

And God heard our Savior and raised him from the dead victorious! Now he ever lives to make intercession for us.

Hebrews 7:25: Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

What did David base this petition on? “*for I cry unto thee daily.*” He based this request on the fact he cried unto God alone—*for I cry unto thee.* He glorified God as being the only one who could be merciful to him—“*Be merciful unto me, O Lord, for I cry unto thee...*”

He was importunate, he cried to God daily, constantly, without ceasing—“*for I cry unto thee daily.*” From the first hour God saves his child we begin to cry unto him daily—continually. Saul of Tarsus had *said* many prayers while an unregenerate religious sinner. But after Christ revealed himself to him, the Lord said, “*Behold he prayeth.*” God’s children know it costs our Redeemer his precious blood to give us this welcome into the holiest of holies. And we need Christ. So we cry to him daily. We ask his mercy continually casting our care on him. We are at his mercy to save. Christ gave the parable of the one who kept knocking at the neighbor’s door asking for bread. He said, “*because of his importunity he will rise and give him*” as much as he needs. Christ said,

Luke 11: 9: And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Let's look at verse 5 with this verse, here is why he prayed God be merciful—5: *For thou, Lord, art good,...* It is the goodness of God that leadeth thee to repentance. It is God's goodness that leads his child to call on him in the first place from a broken and contrite spirit. God's goodness brings us to confess our need to be preserved, to be saved. God's goodness revealed in Christ bearing our sins makes us confess our sins and our need for God to be merciful.

We cry for God to be merciful for thou Lord art—v5: *ready to forgive*. Someone said, God is more ready to forgive than we are to ask him for forgiveness. He forgives readily. David confessed his sin to the Lord and God forgave him readily.

Psalm 32: 5: I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

David cried for God to be merciful for thou Lord art—v5: *plenteous in mercy unto all them that call upon thee*. For Christ's sake—by his precious blood—he is plenteous in mercy—rich in mercy—unto all them that call on him.

Micah 7: 18 Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.

FOR JOY

Psalm 86: 4: Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

After his sin with Bathsheba and the murder of Uriah, David cried to God with this petition,

Psalm 51: 8: Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice...12: Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

Christ laid down his life why? Why did he redeem his people from all iniquity? Why did Christ purge all our sin and make us righteous in him?

Isaiah 61:3: To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Isaiah 66:13: As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. 14: And when ye see [*when you see you are complete in Christ, restored to God in Christ*], your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

What is David's basis for requesting Christ joy in his heart? "*For unto thee, O Lord, do I lift up my soul.*" Christ made his soul an offering for sin to God and satisfied God for his people. And he brings us to commit our soul to him—"Rejoice the soul of thy servant: *For unto thee, O Lord, do I lift up my soul.*"

Since our salvation is of God's goodness and faithfulness for Christ's sake, David made these petitions, expectantly.

Psalm 86: 6: Give ear, O LORD, unto my prayer; and attend to the voice of my supplications. 7: In the day of my trouble I will call upon thee: for thou wilt answer me.

Christ prayed to God his Father knowing, "thou wilt answer me." And God answered him! Now, for the sake of our living Redeemer, by his blood, by his continual intercession, by his Righteousness, God promises those who come in this spirit he will answer. All who come as poor and needy sinners, asking God to give all spiritual blessings for Christ's sake alone, giving all glory to God, God will give all spiritual blessings in Christ.

Amen!