

## PSALMS 28

### INTRODUCTION.

- A. From Roy H. Enoch (2-23-94).
- B. A Psalm of David. "An Answered Prayer."
- C. Coffman says that this title is appropriate because the organization of the psalm is in 2 divisions:
  1. The Prayer, (1-5).
  2. The Answer, (6-9).
- D. Delitzsch identifies the occasion as the rebellion of Absalom, along w/the two previous Psalms, 26,27.

### THE TEXT.

To You, O LORD, I call;  
My rock, do not be deaf to me,  
For if You are silent to me,  
I will become like those who go down to the pit.  
2 Hear the voice of my supplications when I cry to You for help,  
When I lift up my hands toward Your holy sanctuary.  
3 Do not drag me away with the wicked  
And with those who work iniquity,  
Who speak peace with their neighbors,  
While evil is in their hearts.  
4 Requite them according to their work and according to the evil of their practices;  
Requite them according to the deeds of their hands;  
Repay them their recompense.  
5 Because they do not regard the works of the LORD  
Nor the deeds of His hands,  
He will tear them down and not build them up.  
6 Blessed be the LORD,  
Because He has heard the voice of my supplication.  
7 The LORD is my strength and my shield;  
My heart trusts in Him, and I am helped;  
Therefore my heart exults,  
And with my song I shall thank Him.  
8 The LORD is their strength,  
And He is a saving defense to His anointed.  
9 Save Your people and bless Your inheritance;  
Be their shepherd also, and carry them forever.

### COMMENTS.

- A. The Prayer (28:1-5).

**[v1]** "O Lord my Rock;" the Lord is called a rock 33 times in the OT. It means strength, and sometimes refers to protection, as "in the cleft of the Rock," or under a ledge or in a cave. "...those who go down to the pit." The word pit often refers to the grave and symbolizes death. It is often used in the sense of Sheol, which is used about the same as Hades in the NT. (Sheol of Psa. 16:10 is translated Hades when quoted by Peter in Ac. 2:27.)

**[v2,3]** "...when I lift up my hands toward your holy sanctuary." indicates the posture that the Israelites usually assumed when praying, and especially in leading public prayer. Paul refers to this common gesture in 1Tim. 2:8 when he specifies "males" as "lifting up holy hands..."

"Do not take me away with the wicked and with the workers of iniquity..." In the rest of the prayer, (through v5) David refers to the wicked: In v3, he does not want to be punished w/them, and in 28:5,6 he prays that they be punished according to their works. Many of the prayers in the OT were "imprecatory" or asking that the wicked be punished. In the NT it seems that more ask that the wicked be brought to repentance. These inspired prayers may have given rise to the Jewish tradition, "Love your neighbor and hate your enemy."

“...who speak peace to their neighbors, but evil is in their hearts.” The common Jewish greeting was “Shalom,” or peace, and this may specifically refer to Absalom’s plotting against his father, David. **[v4,5]** This may be David’s prayer for the wicked generally, but was not his wishes for his son Absalom: 2Sam. 18:5, Now the king had commanded Joab, Abishai, and Ittai, saying, “Deal gently for my sake with the young man Absalom.” And all the people heard when the king gave all the captains orders concerning Absalom.

B. The Answer (28:6-9).

**[v6,7]** “Blessed be the Lord,” “Bless” here means thanks or gratitude.

“...He has heard...” David gives thanks and praise to the Lord for answering his prayer.

“...I am helped... my heart greatly rejoices, ...I will praise Him.” True gratitude will do something.

David gives some appropriate responses.

**[v8,9]** Now David asks the Lord to bless the people of the Lord, the nation. “Save... bless... shepherd... bear them up...” These verses could serve as a lesson outline for us to study our giving thanks, and for remembering what the Lord does for us.