



Psalms 24-28

Psalm 24-28
Tape #7174
By Chuck Smith

As we continue our study through the Bible, it is thought that the background of the twenty-fourth psalm was David's preparation to bring the Ark of the Covenant from the place of Obbededom on to the tabernacle that David had built on mount Zion in Jerusalem. David's first endeavor to bring the ark of the covenant to Jerusalem ended in disaster. David had a good idea. The ark of the covenant had been captured during the reign of Saul by the Philistines. It was nothing but problems for them and so they decided to send it back to Israel. And they made a cart and they hitched up a couple of oxen or actually cows to it, and the cows came back to Bethshemesh in a direct line mooing all the way. The people of Israel, when they saw the ark of the covenant, rejoiced and they took it to Kirjathjearim, where it stayed.

But then David decided he would bring the ark of the covenant back to Jerusalem and rather than inquiring of the Lord and seeking the law of God in how the ark of the covenant should be moved, he followed the pattern of the Philistines. He just got a cart, set the thing on the cart and started to bring it back to Jerusalem. The cart began to tip, one of the fellows, Uzza, reached out to steady it but in touching the ark of the covenant, God took his life and David feared the Lord. He said, Don't bring it any further. Leave it right here. They were at the house of Obbededom, and so they left the ark of the covenant there.

David went home and did his homework. And he realized that the ark of the covenant should be borne by the priests with these staves. And so he wanted to bring now the ark of the covenant from Obbededom and thus he wrote this psalm concerning the priests who were to bear the ark of the covenant back to the tabernacle there on mount Zion.

He begins the psalm with a declaration of God's overall rule.

The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods (24:1,2).

Declaring the fact that God is the God of the universe. The God of the earth, over the earth, over the world. Over the inhabitants of the world. It is His. The earth is the Lord's, the fulness. It's His by divine right of creation. He has founded it or He has created it. God said, Let the dry land appear. The earth was covered with water, we remember Genesis 1:3. And God said, Let the dry land appear. So He founded the dry land out of the waters. He established it upon the floods.

But now in regards to bringing the ark of the covenant, the question is asked,

Who shall ascend into the hill of the LORD? or who shall stand in his holy place (24:3)?

And the answer,

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity (24:4),

or has not desired or lusted after the vain things of the world,

nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation (24:4,5).

David is instructing the priests, those that are to be carrying the ark of the covenant, those who will then be ministering before the ark of the covenant in the tabernacle in Jerusalem, standing in that holy place. The warning that they are to have clean hands, pure hearts, not lusting after emptiness nor swearing deceitfully.

This is the generation of those that seek thy face, O Jacob (24:6).

Now the psalmist looks ahead. There are those who see this psalm as prophetic referring to the ascension of Jesus Christ into heaven after His death. And thus, this is called by many the psalm of ascension and it is read in the churches on Ascension Sunday.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this

King of glory? The LORD of hosts, he is the King of glory (24:7-10).

We are told in the book of Ezekiel that when the Lord comes again to establish God's kingdom upon the earth, that He shall set up His throne on mount Zion. And that the new temple will be built. And there will be a gate towards the east that will be reserved for the Prince. He will enter into the courts of the temple by the gate towards the east. It is shut and shall remain shut for the Prince. He shall enter in by the porch of that gate and shall sit in the porch of that gate.

It is quite possible that rather than this referring to the gates of heaven, that it is prophetic in reference to the gate of the new temple, the gate towards the east through which the Prince shall enter. It would seem that it was also a prophecy of the coming of the Messiah to the nation of Israel. As with prophecy, so often there is a two-fold kind of a fulfillment. As Jesus came on Palm Sunday to Jerusalem to offer Himself and to present Himself as their Messiah, as He followed the scriptures. Riding on a donkey. Making His descent from the mount of Olives. Coming through the gates into the temple. No doubt the eastern gate on into the temple mount area, riding on a donkey, fulfilling the scriptures. And in prospect of this, as David looked ahead, he's crying unto the people to lift up your heads, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in."

We know that when Jesus entered on Palm Sunday, He was rejected. He was despised. And thus the prophecy of Isaiah was fulfilled. "He is despised and rejected by men; a man of sorrows, acquainted with grief: and we hid as it were our eyes from him; but He was wounded for our transgressions, He was bruised for our iniquities" (Isaiah 53:3,5). Who is the King of glory? None other than Jesus Christ our Lord. Rejoice greatly, O daughters of Zion. Shout for joy, O Jerusalem. For your king cometh unto thee. And He is having salvation but He is lowly, sitting on a donkey.

"Who is the King of glory? The Lord strong and mighty, the Lord might in battle." There is another day coming when the Lord of glory, strong and mighty, mighty in battle, will come and set His foot upon the mount of Olives and will enter again into Jerusalem. This time as the King of glory, this time to reign on the throne of David and to establish God's kingdom upon the earth.

To that end we pray, "Thy kingdom come, Thy will be done in earth as it is in heaven" (Matthew 6:10).

Psalms 25, a psalm of David, which is a prayer for the most part. Verses eight to ten is a declaration of God's nature and character but the rest of it is a prayer.

Unto thee, O LORD, do I lift up my soul (25:1).

So the prayer. David lifting up his soul to the Lord.

O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me (25:2).

My trust is in You, Lord. "If God be for us, Paul said, who can be against us" (Romans 8:31)? I put my trust in God. Another psalm David said, "The Lord is on our side: We will not fear what man shall do unto us" (Psalm 56:11).

Back in Chronicles, we read of King Asa who at the time of the invasion of the land by the Ethiopians and the Nubians, "prayed unto the Lord, and said, Lord, it is nothing for Thee to help, whether with those that are strong, or those who have no power: help us, O Lord, for in Thy name we're going out against this enemy" (2 Chronicles 14:11). Don't let man prevail against you.

David is saying much the same. Lord, "don't let me be ashamed, don't let me be defeated by my enemies. Lord, I'm trusting in You. Unto Thee, O Lord, do I lift up my soul. I trust in Thee, O God: let me not be ashamed, don't let my enemies triumph over me." Of course, which would cause him to be ashamed.

Yea, let none that wait upon thee be ashamed (25:3):

So he goes out beyond himself. Lord, all of those that are waiting upon you, let them not be ashamed.

but let them be ashamed who transgress without cause (25:3).

And then the prayer,

Show me thy ways, O LORD; teach me thy paths (25:4).

What an important prayer that is for each of us. And again, the psalms are so helpful in our prayer life, in our devotional life. In helping us to praise the Lord. In helping us to acknowledge the character of God. In helping and enhancing our worship and our prayers. And if you are having difficulty with your prayer life, I encourage you to study those psalms that were prayers of David. He was so articulate and he had a way of

covering all the bases. And I love that. He just had a way of bringing the Lord into every aspect. "Show me Thy ways, O Lord; teach me Thy paths." How important that we walk in the way of the Lord. That our life be directed and governed by Him.

Lead me in thy truth (25:5),

There's where we need the Holy Spirit that Jesus said would guide us into all truth. You know there are some people and I don't know, there are some people that have a penchant towards heresy. Every heretical thing that comes along they buy. They seem to be attracted like a magnet towards it. And there are people that I'm just so exasperated in because they don't come around much but whenever they do, it's to expound some new heresy they've gotten into. And they just seem to be attracted towards heresy. "Lead me in Thy truth."

Heresy usually grows out of the idea or the thought that God didn't mean what He said. Therefore, I will explain to you what God was saying. Finding these mysterious, hidden little kind of cryptic messages in the Bible.

teach me, Lord: for thou art the God of my salvation; on thee do I wait all the day (25:5).

Waiting upon God for His guidance.

Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old (25:6).

All the way through history, God has demonstrated Himself to be merciful. God has demonstrated His lovingkindness from the beginning.

Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD (25:7).

Important prayer. I'm sure that all of us can say Amen to that. Lord, when you remember me, let mercy cover the whole remembrance of me.

Good and upright is the LORD (25:8):

As I said, verses eight to ten, he's just declaring now the character of God. "Good and upright is the Lord:"

therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way. All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies (25:8-10).

Just this sort of little interjection in the prayer of David. And I think that oftentimes in our prayer, it is good for us to stop and just meditate upon the character and the nature of God. We've asked God to work in our lives. We've asked God to have mercy. To remember us in His mercy. And then this stopping and reflecting on the character and the nature of God. And then, having reflected upon the character and the nature of God, the fact that God's paths are those of mercy and truth, he goes on with his prayer.

For thy name's sake, O LORD, pardon mine iniquity (25:11);

When you ask God to forgive your sins, on what basis do you ask for the forgiveness? Father, I ask You to forgive my sins in Jesus' name. That's the basis for the request because Jesus is the One who paid the price. For Thy name's sake, and Jesus is Jehovah Shewa, the Hebrew for Jesus. "For Thy name's sake, O Jehovah, pardon my iniquity;"

for it is great (25:11).

It is interesting, there are times when in the psalms of David he's appealing unto the Lord according to his works, according to his integrity. We'll get to one of these psalms in just a moment. And then there are other times when David is conscious of his sins and he is appealing to God on the basis of God's mercy and God's grace and God's loving kindness. That's the problem with a legal relationship with God. Half the time, well let's be more honest. Three-quarters of the time or more, the door seems to be closed because I know I'm not worthy. And it's only when I've had one of those special good days or whatever, I come and say, Lord, just look what I've done today. Lay one on me. Coming on the basis now of the good day, good responses, good reactions.

And thus was their relationship, by the law they were relating to God. David was trying to escape that, of course, when he was conscious of his guilt. Knew how guilty he was and he would forget the law and he would just say, Lord, have mercy. According to the multitude of Thy tender mercies, blot out my

transgressions. And here he is coming again conscious of his guilt. "My iniquity, it is great." And then the question,

What man is he that feareth or reverences the LORD? him shall he teach in the way that he shall choose (25:12).

Verse nine, "The meek he will guide in judgment." Here the Lord will teach those that reverence Him. That man who has a reverence for God,

His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the LORD is with them that reverence him; and he will show them his covenant. [And then the declaration,] Mine eyes are ever toward the LORD; for he will pluck my feet out of the net (25:13-15).

The snares, the trap that people have set, the Lord will deliver me.

Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distresses. Look upon my affliction and my pain; and forgive all my sins (25:16-18).

David's getting desperate now before the Lord. Troubles of his heart are enlarged. He's desolate, he's afflicted, he's distressed, he's in pain. And then,

Consider my enemies; for they are many; and they hate me with cruel hatred. O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee. Let integrity and uprightness preserve me; for I wait on thee. Redeem Israel, O God, out of all his troubles (25:19-22).

It is thought that David wrote this psalm at the time of Absalom's rebellion when David had fled from Jerusalem. In the initial contacts with the armies, David's forces had been victorious in the first part of the psalm. "I trust in Thee, let me not be ashamed. Don't let my enemies triumph over me. Yea, let none that wait upon Thee be ashamed. But let them be ashamed who are transgressing without cause. Lord, show me Your ways. Guide me in Your path."

But later on, things became more desperate. It looked like Absalom and his forces may prevail. And so David's cry beginning with verse fifteen, "God, pluck me out of the net." I'm in a trap. "My eyes are toward the Lord; He will pluck my feet out of the net. Turn unto me, have mercy; I am desolate, I'm afflicted." I'm distressed. "Look upon my affliction and my pain; forgive all my sins. Consider my enemies; for they are many;" they had risen up against him, the popular movement was against David at this point. "They hate me with cruel hatred." Absalom was endeavoring to kill his father. And so David is praying for preservation because he has put his trust in the Lord. "Let integrity and uprightness preserve me for I wait on Thee."

Psalm 26. This is one of those psalms where David starts out in a legal kind of a thing with the Lord. Now he's coming, good day. So,

Judge me, O LORD; for I have walked in my integrity: I have trusted also in the LORD; therefore I shall not slide (26:1).

He's had a victorious day and he's coming now on the basis of that victory.

Examine me, O LORD (26:2),

David's pretty, I don't know. I never say, Judge me, O Lord. I always say, Have mercy upon me, O Lord. I never cry for judgment. I always cry for mercy. David's saying, Examine me, O Lord, *and prove me, test me; try my reins and my heart (26:2).*

It is important that we are tested. The New Testament speaks about the testings that we experience. We are told not to despise the chastening of the Lord and we are told to rejoice when we have these diverse kind of temptations or diverse types of testing. I guess they're necessary. I would just as soon live without them but such is not the case and is not to be the case.

When God tests us though, it is never that God might find out how strong we are. God allows the test to come that we might find out how weak we are. God said, I took you through the wilderness, talking to the nation of Israel. I tested thee and proved thee to see what was in thy heart. God knew what was in their heart. God knows what's in your heart. Our problem is we don't know what's in our heart. And through the testing, our heart is revealed. We are able to see what's really down inside and that's the purpose oftentimes. We sometimes think more highly of ourselves than we ought. We think that we're a rock. We think that we can conquer anything. And so the Lord puts us through the fires of testings that we might see.

David prayed, "Search me, O God, and know my heart: try me, know my thoughts. See if there be some way of wickedness in me" (139:23,24). Much the same prayer here, "Examine me, O Lord, prove me. Try the reins in my heart." Show me, Lord, what's in my heart. And that's so important. "The heart is deceitful, desperately wicked" (Jeremiah 17:9). Lord, show me what's in my heart. I don't always know my true motives.

For thy lovingkindness is before my eyes: I have walked in Your truth. I have not sat with vain persons, neither will I go with dissemblers (26:3,4).

David is giving a list of pluses here that he had done. "I have walked," he said, "in Thy truth." Two, "I have not sat with vain persons." Three, "neither will I go with dissemblers." Rebels, those in rebellion, those who are creating division. Four,

I have hated the congregation of evildoers; [Five,] I will not sit with the wicked. [Six,] I will wash my hands in innocency: so will I surround Your altar, O LORD (26:5,6):

This is the way in which I will come to Your altar.

That I may publish with the voice of thanksgiving, and tell all of Your wondrous works. LORD, I have loved the habitation of Your house, and the place where Your honour dwells. Gather not my soul with sinners, nor my life with bloodthirsty men: In whose hands is mischief, and their right hand is full of bribes. But as for me, I will walk in my integrity: redeem me, and be merciful unto me. My foot stands in an even place [or a level place so I will not stumble]: in the congregations will I bless the LORD (26:7-12).

The interesting thing, even as David here is declaring his integrity, asking the Lord to examine and to prove and to try him, telling all of, "I've walked in Your truth, I have not sat with vain persons, now gone with dissemblers," and so forth, "I've loved the habitation of Your house." I love going to church. I love worshipping. "The place where Your honor dwells. Do not gather my soul with sinners, nor my life with bloodthirsty men." And then again the declaration of his integrity, "I will walk in my integrity."

I think of Peter in the New Testament. When Jesus said to His disciples, All of you are going to be offended this night because of Me. And Peter said, Lord, though they may all be offended, I would never be offended. Watch out for that bragging on what you are and your integrity and what you've done. Jesus said, Peter, before the cock crows, you will have denied me three times. Peter said, Lord, though they would slay me, I would never deny you. That boasting in my righteousness. Within hours, Peter was denying his Lord. Within hours that tragic fall.

David here declaring, "I will walk in my integrity." It wasn't long before David was tested. Proved. He was able to see what was in his heart. There on the rooftop he saw this gal sunbathing. She's beautiful. David sent his servants over to invite her to his palace. Soon involved in an adulterous relationship. And then had her husband murdered in order that he might cover his sin and take her as his wife. After that experience David never did talk about walking in his integrity. After that experience David only pled for the mercies of God.

The Bible says, "Let a man take heed when he thinks he stands lest he falls" (1 Corinthians 10:12). I stand not in my own strength but in the strength of the Lord. Except the Lord hold me up, I would surely fall. Unless the Lord strengthens me, I am so weak. My strength is of Him. My power comes from Him. I must lean upon Him and depend upon Him.

There are those people that say, Oh you Christians, Christianity or Jesus is just a crutch. You bet He is. I don't deny that. I lean on Him every day. And if He were not there, I would surely fall. I could not walk without leaning on Him. But I have noted that every man has a crutch. And those who accuse me of having Jesus Christ as a crutch so often have booze or marijuana or something else as their crutch. The problem is, their crutch will let them down. Mine will never let me down. The more I lean on Him, the stronger I am.

David talks about his integrity, challenges the Lord to examine him and all, to prove him and David, like the rest of us, failed. And then he discovered the mercies of God and the restoration to failing men.

Psalm 27 is one of the favorites.

The LORD is my light (27:1)

This is the first time really in the scripture that the Lord is referred to as light. It comes out in the New Testament. Jesus said, "I am the light of the world" (John 8:12). But "the Lord is my light,"

and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid (27:1)?

So here David acknowledges, "My strength is in the Lord." Again, if God be for us, who can be against us?

When the wicked, even my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell (27:2).

Again this psalm is attributed to the time of Absalom's rebellion and David has fled from the city of Jerusalem. He is out in the wilderness having escaped from the forces of Absalom who were encamping against him.

Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident (27:3).

What? In the fact that the Lord is my strength. Therefore, I will not fear the enemies that have aligned themselves against me. "Though a host should encamp against me, I will not fear."

One thing have I desired of the LORD (27:4),

David is separated from the tabernacle. David no doubt spent a lot of time there at the tabernacle worshipping God. He speaks about the courts of the Lord and he speaks about them in very familiar way as though he has spent a lot of time there. The beauty of the courts of the Lord. The beauty of that place of sitting in that worship and in the conscious presence of God worshipping Him. "One thing have I desired of the Lord,"

that will I seek after; that I might dwell in the house of the LORD [the tabernacle] all the days of my life, to behold the beauty of the LORD, and to inquire in his temple (27:4).

Indication that David no doubt spent a lot of time there just gathering. I love it. I walk through this sanctuary here oftentimes and people will be sitting here maybe on their lunch hour or whatever, just sitting here in the sanctuary reading the Bible or just in prayer. And to me, it's just so beautiful. It just touches my heart every time I walk through and I see someone here just gathered here to just worship the Lord. It's a glorious thing just to sit sometimes all by yourself within the sanctuary just worshipping God. "Beholding the beauty of the Lord, inquiring of Him."

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock (27:5).

Strength, the power, the fortress.

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle the sacrifices of joy (27:6);

Victory. God's victory over the enemies. And thus my sacrifices are those of joy unto the Lord.

I will sing, yea, I will sing praises unto the LORD. Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me. When You said, Seek my face; my heart said unto thee, Thy face will I seek, O Lord (27:6-8).

I like that. Responding to God. God says to do something, doing it. "Lord said, Seek my face; my heart said, Thy face will I seek."

Hide not thy face far from me; put not Your servant away in anger: You have been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the LORD will take me up (27:9,10).

It doesn't mean that his father and mother had forsaken him. They probably were dead by now. But it's really a proverb that a person who is really desolate, you say, His parents forsook him. But David said, When all. Here his family, Absalom had rebelled and all but the Lord will take me up.

Teach me thy way, O LORD, lead me in a level path, because of mine enemies (27:11).

The idea of the level path is one that is unobstructed. When you're fleeing from your enemies, you don't want to worry about the rocks and the obstructions in the path.

Deliver me not unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty (27:12).

At the time that David had fled from Absalom, there were those who were saying, He's getting what's

coming to him because he mistreated the descendants of Saul. That was a lie. “False witnesses have risen up against me.” Absalom had accused his father of neglecting his kingly duties. Absalom was sitting in the gate of the city. People would come to David for judgment and Absalom would say, Oh my, my dad is so busy. He’s off playing golf and he doesn’t really have time to take care of the things of the kingdom. If you’d like to just explain to me your problem I’ll be glad to give you judgment in this matter. And so he was stealing the hearts of the people away from his father. False accusations. “False witnesses are risen against me, and those that are breathing out cruelty.”

That breathing out is a phrase that’s used. You remember in the New Testament that Paul was on his way to Damascus breathing out murders against the Christians that were calling upon the name of the Lord. It’s a phrase that’s quite common in secular history of a person who is angry and seeking vengeance and going with great anger and wrath. Breathing out threats, murders. And here they are breathing out cruelty, he said.

I had fainted (27:13),

Notice that’s in italics. Literally in Hebrew it is just,

unless I had believed to see the goodness of the LORD in the land of the living (27:13).

and then it’s just pause. It’s just, Boy, if I did not believe to see the goodness of the Lord in the land of the living, I don’t know what I’d do. I would be without hope. And thus the translators have added, “I had fainted.” That’s not there in the original Hebrew, this is a grammatical structure in Hebrew that we don’t have in English. If I gave you the name of it you wouldn’t understand it and I probably couldn’t pronounce it correctly anyhow.

But it happened when Moses was praying for God to forgive Israel, “And if not,” just that silence. I don’t know what, I don’t know what I’ll do if God doesn’t work. Unless I have believed to see the goodness of the Lord in the land of the living. And just that, I don’t know what I would do. I mean, I would just be in that helpless, desperate state. And so David’s encouragement to himself is,

Wait on the LORD: be of good courage, and he will strengthen your heart: wait, I say, on the LORD (27:14).

The secret, waiting upon the Lord.

Final Psalm, 28,

Unto thee will I cry, O LORD my rock; be not silent to me: lest, if You are silent to me, I will be like those who go down to the pit (28:1).

Lord, don’t be deaf. Hear me when I call.

Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle (28:2).

Or the place of the temple, the holy of holies. Lifting up his hands. That was a common gesture by the Hebrews in their worship. Lifting up their hands to the Lord. It is the lifting up of hands sort of in that attitude of a suppliant, lifting up to receive the blessings that are to be bestowed. So it is sort of an act of faith in lifting up the hands with the expectation of God bestowing His blessings.

Now I’ve heard those in the church say it’s the universal kind of thing of surrender. Hands up, you know. But that’s this way. They would lift up their hands this way in a position of the suppliant to receive the blessings of God. So it was a Hebrew custom and practice and it is not at all inappropriate for God’s people. The lifting up of our hands unto the Lord as to receive from Him that blessing, that grace upon our lives.

Some people have a hang up with it, it’s too bad. That they can’t have that kind of freedom in their relationship with God. That we have to have hang ups.

Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts. Give them according to their deeds, and according to the wickedness of their endeavors: give them after the work of their hands; render to them what they deserve (28:3,4).

Isn’t that the way we pray for our enemies? But when we pray for ourselves, it’s sure different, isn’t it? When we pray for ourselves, Mercy, God, grace, God. But for our enemies, Lord, give them what they’ve

got coming. Give them what they deserve.

Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up. Blessed be the LORD (28:5,6),

In the first verse and second verse, he's praying that God will hear his prayers, that God will not be silent. In verse six, "Blessed be the Lord,"

because he has heard the voice of my supplications (28:6).

Always great to have answered prayers. To see the work of God and to realize that God is interested in my life and in the things of my life and that God does answer prayer. "Blessed be the Lord because He has heard the voice of my supplications."

The LORD is my strength and my shield [my defense]; my heart trusted in him, and I am helped: therefore my heart greatly rejoices; with my song I will praise him (28:7).

And what a glorious medium of praise is singing. With my song I will praise Him. We are encouraged to sing praises unto the Lord. And God gives people songs of praises.

The LORD is their strength, and he is the saving strength of his anointed (28:8).

The prayer,

Save thy people, and bless Your inheritance: feed them also, and lift them up for ever (28:9).

Next week, we'll continue with Psalm 29.

Father, we thank You again for David, his ability to express the feelings of his soul and of his heart. And as we follow him through the various moods and the highs and the lows, we can identify and empathize with David for he deals with the issues of life, the kind of issues that all of us face at one time or another. And Lord, even as he found You faithful, so we have found You faithful. As he found You merciful, so we have found You merciful. And we thank You Lord for Your mercy and Your grace towards us, the blessings that You have bestowed through Christ Jesus. Help us, Lord, to walk in Your path. To walk in that way that is pleasing and acceptable to You. That You might be well pleased with us, Your servants. That we might render unto You that kind of service that will bring glory and praise unto You, our Master. In Jesus' name, we pray, Amen.