

"I Am Helped"

Psalm 28

Another Psalm of David that has no information for the occasion. It seems to have been placed next to Psalm 27 because of its content, as a compliment or conclusion to that psalm.

David makes a statement, recorded in verse 7, with this declaration: "I am helped." We can see several things prior to this declaration that will shed light on why he could give such a statement of praise. As we make an application for the believer today from this psalm, we can make an equally positive declaration that the Lord has helped us if we follow the pattern found here.

I've outlined this psalm in the form of questions with the thought of "how much" - basically, how do our actions in life demonstrate how much we love God?

I. HOW MUCH DO WE DESIRE FOR GOD TO HEAR US? - VS. 1-2

A. There is a common theme in these verses that we have seen several times already in our study - the psalmist crying out for the LORD to hear him.

We know, as did David, that the LORD heard him - the point here is to demonstrate his desire for God's presence, for His closeness. He wanted Him to listen, as we all do.

B. Vs. 1 - David was so concerned for what he was going through at the time that he was sure if God didn't hear him, didn't listen to his cry, that he would end up in utter despair and despondency - "the pit."

In Pilgrim's Progress, John Bunyan allegorizes this in the story of the "Slough of Despond." This is a swampy, miry bog that represents the struggles and despair that burden Christian, the lead character, as he starts his journey toward the Celestial City.

When Christian falls into this pit, it symbolizes the overwhelming feelings of guilt, doubt, and the weight of sin that can bog down anyone trying to follow a spiritual path. It's the place where the burdens of the world seem too heavy to bear, making it hard to move forward.

Yet, the pit isn't the end of Christian's journey. With help from a character named Help (aptly named), Christian eventually gets out, illustrating that no matter how deep our despair, there's always a way out with the right guidance and support.

C. Vs. 2 - This desire for the nearness of God in his prayers is seen as David not only lifted up his voice to God in prayer but lifted up his hands toward His "holy oracle."

1. The lifting up of the hands to God in prayer here, as well as other Scriptures, is indicative of giving our undivided attention to the Lord in prayer as well as demonstrating our desire for His nearness, which will only be found in its fulness when we strive to be holy.

[Psalm 134:2](#)

² Lift up your hands in the sanctuary, and bless the LORD.

[Psalm 141:2](#)

² Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening

sacrifice.

Psalm 143:6

⁶ I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.

2 Chronicles 6:13

¹³ For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

1 Timothy 2:8

⁸ I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

2. The term "oracle" was used for the Holy of Holies in the Temple (found in First Kings and Second Chronicles), and as used here, for the Holy of Holies in the Tabernacle of the wilderness that was patterned after that which God showed Moses on Mt. Sinai.

The root of this word (דָּבַר) is one that means to arrange speech, or to talk, and the use of the term "holy oracle" speaks of the place where God met with man to communicate with him. That's what prayer is - communication with God.

II. HOW MUCH DO WE DISDAIN SIN IN OUR LIFE AND IN THE PEOPLE AROUND US? - vs. 3-5

- A. The principle behind these verses can be found in a few different Scriptures, both in the Old and New Testaments. It has the idea of "abhorring" sin

in the world around us, and when seen in the light of the holiness of God, sin in our own lives should cause us to abhor ourselves because of it, until it is confessed and forsaken.

1. Job 41:1-6 shows how we consider ourselves when there is sin in our lives because of the holiness of God.
2. Proverbs 8:13 states that we are to “hate evil,” and then it describes for us the evil to be hated when it comes to our outward, practical life. This one is hard to swallow for a lot of us.

Proverbs 8:13

¹³ The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. [The one with a “forward mouth” is someone who perverts God’s Word to lead others astray.]

Something of interest here: the one doing the speaking in Prov. 8:13, and the context, is “wisdom.” Practically, if we’re wise, we will hate evil. Spiritually, “wisdom” is personified in Christ in the book of Proverbs, and if we fear the Lord we will hate evil as He does.

3. Romans 12:9 uses the word “abhor,” as does Job. In Romans, it’s evil that he abhors, in direct oppositional contrast with loving the good.

The Greek word for “abhor” is only found in Rom. 12: 9 and is a compound word that means we are not to just dislike evil, but we are to reject it entirely and avoid it. This is the primary description of separation – we should hate evil and sin so much that we reject it and separate

from it.

The word “flee” is used to demonstrate this principle.

1 Corinthians 6:18

¹⁸ Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

1 Corinthians 10:14

¹⁴ Wherefore, my dearly beloved, flee from idolatry.

1 Timothy 6:10-11

¹⁰ For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

¹¹ But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

2 Timothy 2:22

²² Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

B. Vs. 3 - “Draw me not away with the wicked” - similar term in Psalm 26:9 in the phrase, “gather not my soul with sinners.”

1. He seems to be asking the LORD to not let him get so far into sin and despair that he is found to be in the company of the wicked and taken as one of them.
2. This is what Peter did at the crucifixion.

3. This is also what Jesus said to pray in His model prayer: "Lead us not into temptation, but deliver us from evil" (Matt. 6:13).

C. Vs. 4-5 teach a foundational biblical principle of sowing and reaping.

III. HOW MUCH DO WE DELIGHT IN PRAISE TO GOD? – VS. 6-7

A. In the first two verses of this psalm, David pleads with the LORD to hear his cry – to not be "silent" in His response. In verse six, He praises God for answering that prayer.

B. In verse seven, we find some familiar praises for the LORD from David.

1. "The LORD is my strength and my shield" – the reason He could be trusted.
2. "My heart trusted in him" – David's response to the reason.
3. "And I am helped" – The LORD's response to David's trust.

C. We need to be cautious about how we interpret or apply the last part of verse seven: "therefore my heart greatly rejoiceth; and with my song will I praise him."

This is not saying that the only time we should praise the Lord is when things are going well – that would go against other Scriptures. David is simply praising God for His help – we should as well.

Job 13:15

¹⁵ Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

IV. HOW MUCH DO WE DEMONSTRATE COMPASSION? - VS. 8-9

- A. We are to be compassionate to everyone, no matter who they are, but in these two verses David is demonstrating in his prayer for others that we are to have compassion especially for those of the household of faith.**
- B. In verse eight, the psalmist changes from first person to third person, speaking of the Lord's people - in this case, Israel. By application, it's speaking of His people today - the saint of God. The psalmist is asking God to help His people as He did him.**

1. "Save thy people"

- a) "Save" (Hebrew: **יָשָׁא**, yasha') means to deliver, rescue, or bring salvation.
- b) David is asking God to save His people—the covenant community of Israel.
- c) This plea reflects David's confidence that the people belong to God ("thy people") and are under His divine care.
- d) By application today, God is the ultimate Savior of His people, both in times of physical distress and spiritual need. This anticipates Christ's role as the Savior of the Church (Matthew 1:21).

Matthew 1:21

²¹ And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his

people from their sins.

2. "Bless thine inheritance"

- a) The phrase "thine inheritance" (Hebrew: נַחֲלָה, nachalah) refers to God's people, Israel, as His chosen possession (Deuteronomy 32:9: "For the LORD's portion is His people").
- b) "Bless" (Hebrew: בָּרַךְ, barak) means to bestow favor, prosperity, and spiritual well-being.
- c) David is asking God to pour out His blessings upon His people, granting them security, abundance, and favor.
- d) By application, believers are God's "inheritance" today (Ephesians 1:18). God's blessing sustains His people, providing everything necessary for their growth and perseverance.

[Ephesians 1:18](#)

¹⁸ The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

3. "Feed them"

- a) The word for "feed" (רָעָה, rā'âh) here is the verb form of the word for "shepherd."
- b) The image of God as a Shepherd is a central biblical theme (Psalm 23:1: "The Lord is my Shepherd").
- c) Shepherding involves:

(1) Guidance: Leading the flock in the right

direction.

- (2) Provision: Ensuring the sheep have what they need.
- (3) Protection: Guarding them from harm.
- (4) Care: Tending to their needs and keeping them close.
- d) David is asking God to shepherd His people—to lead, feed, and protect them.
- e) Jesus later identifies Himself as the Good Shepherd (John 10:11), who lays down His life for the sheep, fulfilling this role perfectly for His Church.

4. "Lift them up for ever"

- a) The phrase "lift them up" (Hebrew: נָסָא , nasa') means to lift, carry, or support.
- b) David asks God to sustain and carry His people forever, emphasizing God's enduring commitment to His people.
- c) This is a plea for God's ongoing provision, care, and support, not just for the present moment but into eternity.
- d) God's faithfulness is eternal (Deuteronomy 33:27: "The eternal God is your refuge, and underneath are the everlasting arms"). Believers can trust that He will carry them through all circumstances.

Conclusion: How much do we desire God's presence? How much do we disdain sin? How much do we delight in

praising God? How much do we demonstrate compassion? These four questions are intricately connected. We'll not hate sin if we don't desire God's presence. We'll be challenged to praise God like we should if we don't want His presence in every area of our lives, and we won't have much compassion on those around us, especially those outside of our "comfort zone" if we live our lives without following Him.