Denunciation of the Wicked

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[0:00] This is the central theme. It's the wicked.

And David sees the devastation that's caused by the wicked.! He doesn't want any part of that, so deliver me from that. He sees the deception. The deception that is used by the wicked.
Satan is in view here. He's the great destroyer, but really it speaks more to him being the great deceiver. And so it not only speaks then to the ultimate design of Satan, which is to destroy anything that is good, anything that God has created, but it also speaks to his technique.
He's the deceiver. Speaks peace and mischief is in his heart. I was thinking about John chapter 8, verse 44 earlier today, which speaks of Satan.
And it says, for you, you are of your father the devil. Jesus, of course, is speaking here about the Pharisees. You're of your father the devil. And the desires of your father you want to do.
[1:27] All right, so it's not just Satan here, but all those who are followers of Satan or who have been duped by him. You are of your father the devil, and you do, you desire to do what he does.

And he was a murderer from the beginning. And he does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources.
He speaks from himself. And this is quite amazing. For he is not only a liar, but he is what? The father of it, the father of lies.
So anytime we tell a lie, we can just remember that he's the father of all lies. Let's see the deception here. A murderer from the beginning, a liar, and the father of all lies.
And that's how he accomplished what he desires to accomplish in our lives, if we will let him. All right, so the deception used by the wicked.
[2:30] So number one, the devastation caused by the wicked. Draw me not away with the wicked. The deception used by the wicked. They speak peace to their neighbors, but mischief is in their hearts.

This is the central part of this psalm, this chiasmus in Psalm 28. Third, David sees the destruction coming upon the wicked.
Now we're kind of moving closer to giving us an understanding about why David ends the psalm the way he does, because he's able to see the destruction that is coming upon the wicked.
Look at verse 4. Give them according to their deeds. And it's the things that they've done. And according to the wickedness of their endeavors, the things they want to do and will do or would have done if they had a chance to.
So it's not just simply the things that have been done, but also give them according to the things they desire to do, their plans that they have and so forth.
[3:44] It's pretty serious, isn't it? Give them after the work of their hands, render to them their deserves. I don't know if there would be a fifth way of saying the same thing.

He said it four times. These are all parallel thoughts, although there's a little bit of nuance in each one. Give them according to their deeds. Give them according to their wickedness.
Give them after the work of their hands. Render to them their dessert. And that's not cherry pie. You know. Well, actually, of course you know that.
What's he talking about? Talking about justice. Talking about justice. And actually, the way it's written, he's talking about in the present.
In the present tense. David is actually asking for God's justice right now. Now, in the latter part, in the next verse, he's going to be talking about the ultimate judgment.
[4:46] But right now, he's asking for justice in the present tense. Give them. Give them now. According to the things that they have done. You know, he's not.

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We need to be real careful here, and I don't think any of us would come to this conclusion, but David's not being vindictive. It sounds like it. You know, because he's talking about people who are doing things to him.
It sounds like he's being vindictive, but this is not hate speech. Aren't you a little tired of hearing that?
I thought we had free speech. We have free speech? Anyway.
But this is not hateful. He's not being hateful. He's expressing a desire for justice. In his prayers.
[5:50] Someone has called it outraged justice. This is outraged justice. And, all right, so, you know, let's just give an example to say that, for example, Hitler, or let's get closer to our date, bin Laden, Osama bin Laden, or Saddam Hussein, or Saddam Hussein, and bin Laden, and Hitler.

Now, they've had justice, haven't they? I think. But to say, you know, the enormity of their crimes, to say that those crimes should be brought home to them, that's not vindictive, or hateful, or hate speech.
That's a desire for justice. All right, it's a desire for justice, and God's all about justice. It's a righteous desire for justice that David is expressing in his prayer.
And so, I think there is an immediate direction of his prayers in his life at that time, enemies that were oppressing him, and so forth.
There was an immediate need at the time, but it also is somewhat prophetic of what God has done all throughout the ages to people who have perpetrated wickedness toward his people.
[7:31] There's payday someday, and God always brings about that justice one way or another in the sense of immediate justice.

But there is an ultimate justice that David also prays about, and so that brings us to the fourth thing, the doom of the wicked, the ultimate doom. Look at verse 5, because they regard not the works of the Lord.
All right, so now we know the reason for their ultimate judgment. They don't regard the works of the Lord. anything that he has done. They don't have any regard for it.
Nor the operation of his hands. This is interesting. Just in the verse before, he's talking about the works of the wicked and the hands of the wicked, and that's all they care about.
They don't have any regard whatsoever for the works of our great God. Even the many, many things that the wicked enjoy.
[8:32] And must have, and are utterly dependent upon, like the very air that they breathe. Are part of the works of God, but they don't have a regard for God.

That is, they don't give him any glory, no credit. And so now God says, they don't have any, or David says, they don't have any regard for the works of the Lord, nor the operation of his hands.
So what? He shall destroy them and not build them up. That's an interesting way of putting it.
Destroy them and not build them up. He's already been talking about their destruction, bringing justice upon them, but this is ultimate.
That is, there is no hope of, I mean, if, if, for example, a murderer, justice is brought.
Tom, one of his officers, arrests the man, brings him to justice, and the courts put him in the jail for life, which is usually what happens. It doesn't really end up life, does it?
[9:33] And so ultimately it gets out. so, you know, it's, it's temporary, you know, whatever that justice is, or maybe it's a justice for those who have, uh, uh, robbed from you, and so they pay the penalty, or whatever it is.

He's not talking about anything that has an end to it. Uh, not talking about here about a temporary justice in this life. He's talking about a destruction, that there will be no end to.
He will not build them up. There is no hope of mercy on the other end. There is no forgiveness, no possibility of forgiveness. God has done, and his justice has, has fallen.
It's a total destruction that, by the way, uh, goes on forever, and ever, and ever, without end.
Though he doesn't use the word hell here, or make any reference to, the place of judgment, we know that this is, uh, uh, what, what he's referring to.
All right, so this is the central theme. It's the wicked, and, uh, David sees the devastation that's caused by the wicked. He doesn't want any part of that, so deliver me from that.
[10:50] He sees the deception of the wicked. He sees the destruction that's coming upon them, justice for what they have done with their hands, and what they even desire to do, and he now also sees the doom of the wicked, the ultimate doom of the wicked.

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All right, so now, we've, we've looked at both ends of the song, prayer and praise. Literally to the center, hear my cry. He has heard my cry.
And, to the center of it, the central theme, the wicked. The wicked. And, uh, what David sees about the wicked, and what is really the substance of his prayers, um, and ultimate praise.
It's, it's somewhat prophetic, because everything that David prayed for, and sees happening, and praises God for, does happen to the wicked, who do not repent.
Uh, there will be destruction, and they will not be built up, ever again. Thank you.

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