

Psalm 18 – Study Guide¹

David was not unlike Moses, Joshua, and Caleb in that he stood by the sure promise of The LORD and secured its joys at the expense of heartbreak, combat, struggle, and eventual peace - elements that shaped his song of worshipful praise in ways that a "desired" transition, immediate coronation as king, and non-wartime context could not have. Struggle, dependence, and faithfulness shaped an already tender and true heart. "Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing." James 1:2-4 This Psalm is both a Royal Psalm and a Psalm of Thanksgiving – The king is giving thanks to The LORD, his rock and salvation.

Psalm 18 is one of the longer Psalms, substantially longer than any that we have studied in our first month in the Psalms. Its length affords the development of its subject matter and diversity in content. Its length also changes some of the dynamics of how we approach it by way of a one-week study, placing more emphasis on its units/sections over individual verses.

I have provided six structural breakdowns of Psalm 18 and I would encourage you to both do the work of attempting your own breakdown of the Psalm's structural sections and thoughtfully consider each of the following works of others as they will provide insight into both the units and the Psalm as a whole. The final of the six structural breakdowns is my own and will be the one that I operate off of for this study guide.

Structural Breakdowns of Psalm 18

John MacArthur's Structural Breakdown of Psalm 18.²

- I. Prelude: His Opening Praises (18:1-3)
- II. The Stages of His Life (18:4-45)
 - A. In the Pit of Peril (18:4-19)
 - 1. His desperation (18:4,5)
 - 2. His defender (18:6-15)
 - 3. His deliverance (18:16-19)
 - B. On a Course of Ethical Integrity (18:20-28)
 - 1. The principles of the Lord's direction (18:20-26)
 - 2. The privileges of the Lord's direction (18:27,28)
 - C. In the Turbulent Atmosphere of Leadership (18:29-45)
 - 1. Military leadership (18:29-42)
 - 2. Theocratic leadership (18:43-45)
- III. Postscript: His Closing Praises (18:46-50)

¹ Prepared by David Crowe for Pray's Mill Baptist Church Adult Sunday School

ALL Scripture Quotations are from the ESV Bible unless the Scripture reference is in a quote from another author – their original translation was kept.

² The MacArthur Study Bible, NKJV. Word Bibles, 1997. (Hereafter: MacArthur), Pg.756

John Calvin's Untitled Structural Breakdown of Psalm 18

(how he sectioned the verses for individual commentary).³

18:1-2	18:3-6	18:7-11	18:12-19
18:20-24	18:25-27	18:28-32	18:33-36
18:37-40	18:41-45	18:46-50	

Arnold Rhodes Structural Breakdown of Psalm 18.⁴

18:1-3	A Prelude of Praise
18:4-6	The King's Distress
18:7-19	The Lord's Response
18:20-24	The King's Reward
18:25-30	A Generalization
18:31-45	God the Source of the King's Victory
18:46-50	The King's Grateful Praise

Willem VanGemerens Structural Breakdown of Psalm 18.

Willem VanGemerens states that, "The focus of the text is the righteousness of God (vv.1-2, 46-50) in relation to David's loyalty (vv.20-29)."⁵ With this understanding VanGemerens provides the following breakdown of the Psalm's structure – seeing it as a chiasmic structure with the aforementioned central element being what the text builds up to and down from:⁶

- A Yahweh, the Rock of Israel (vv.1-3)
- B Affliction (vv.4-6)
- C The Lord's Coming to Help (vv.7-15)
- D The Lord's Deliverance (vv.16-19)
- E God's Faithfulness to the Faithful (vv.20-29)
- D' The Divine Perfections (vv.30-36)
- C' The King's Victory over the Enemies (vv.37-40)
- B' The Glorious Deliverance (vv.43-45)
- A' Yahweh, the Rock of Israel (vv.46-50)

Derek Kidner's Structural Breakdown of Psalm 18.⁷

Title

18:1-3	The Refuge
18:4-19	The Rescue
18:20-30	His Way Is Perfect
18:31-45	Victory and Rout
18:46-50	Doxology

³ John Calvin; Calvin's Commentaries, Volume 4 – Joshua-Psalms 1-35. Baker Books, 2003. (Hereafter: Calvin), Pgs.259-303

⁴ The Layman's Bible Commentary: Psalms, Volume 9. Arnold B. Rhodes. John Knox Press, 1966 (Hereafter: Rhodes), Pgs.45-46

⁵ The Expositor's Bible Commentary, Revised Edition: Psalms, Volume 5. Willem A. VanGemerens. Zondervan, 2008 (Hereafter: VanGemerens), Pg.201

⁶ VanGemerens, Pg.201

⁷ Derek Kidner; Kidner Classic Commentaries: Psalms 1-72. IVP Academic (Digital Copy), 1973. (Hereafter: Kidner), Pgs.108-113

James Boice's Structural Breakdown of Psalm 18.⁸

1. 18:1-3 Praise to God
2. 18:4-19 The Psalmist Deliverance
3. 18:20-24 Why God Delivered David
4. 18:25-29 An Important Principle
5. 18:30-45 The Story Retold
6. 18:46-50 Praise to My Rock

In his breakdown of the Psalm, James Boice, sees a parallel symmetry with the respective parts; three mirrored by three – in almost a chiastic reverse order where the last and first mirror (1/6), the middle mirror (2/5), and the interior sections mirror (3/4).

“But what is interesting about this structure is that the second half, parts 4-6, repeats the first half though in reverse order. Part 4 repeats part 3, broadening or universalizing the principle. Part 5 repeats part 2, this time telling the story of David's deliverance from his rather than God's perspective. Part 6, the last, repeats part 1. So the psalm begins with praise, describes the deliverance for which God is being praised, establishes a principle concerning God's blessing of the righteous, and then moves back through each of these three themes to end, as it began, with praise to God.”⁹

David Crowe's Structural Breakdown of Psalm 18.

Header: Contextual Introduction of the Psalm - A song to The LORD

18:1-6 Introduction and Thesis of the Psalm/Song¹⁰

18:1-2 The LORD, David's strength, rock, refuge, shield, and salvation

18:3 KEY VERSE/THESIS: David called upon The LORD, who is worthy to be praised, and he is saved from his enemies.

18:4 The antagonistic context of David calling/crying out to The LORD

18:5 KEY VERSE/THESIS: David called upon The LORD, who is worthy to be praised, and he is saved from his enemies (expanded)

18:7-15 The LORD's magnificent and wrathful response on behalf of David

18:16-19 The LORD's deliverance of David, in whom he delighted

18:20-24 David, The Psalm One Man

18:25-36 The LORD's dealing with/help for David - rooted in his divine character

18:37-45 David's divinely enabled routing of his enemies

18:41 KEY VERSE/ANTI-THESIS: David's enemies cry to The LORD and are not saved and are not answered

18:46-50 Summary of the Psalm

18:46-48 Core Summary: Extolling The LORD who delivers

18:49-50 Expanded Summary: Deliverance and steadfast love provoke worshipful song

⁸ An Expository Commentary: Psalms, Volume 1. James Montgomery Boice. Baker Books, 1994 (Hereafter: Boice), Pgs.146-157

⁹ Boice, Pg. 153

¹⁰ Note that I chose to keep 1-6 as a unit rather than breaking at 1-3/4-6 in large part because both end with articulations of what I believe are the key verses in the Psalm and as a whole unit establish the context for that which will follow.

Section Aids

Header

Header: General Information

The Header for Psalm 18 is one of the most exhaustive in the Psalms and it provides the following information:

To whom it is for: The Choirmaster.

Authorship: King David.

Genre: A song.

To whom it is directed: The LORD.

Historical Context: When The LORD rescued David from the hand of all his enemies and from the hand of Saul.

Note that as a song this Psalm was to The LORD, not just about him, not just about his wondrous works, but a recounting of such marvelous things *to him* in a worshipful thanksgiving. It was also intended to be sung by the people of God as it was provided to the choirmaster. These elements should inform our corporate singing in worship – both in its content (truths about The LORD) and direction (sung to The LORD).

Header: Supplemental Information

John MacArthur states that while the reference appears to be to a particular occasion, contextually, the Psalm appears more to be a sweep of David's life.¹¹ This was a common consensus among commentators and I would concur with this based on its extensive reference in 2 Samuel 22, although it could be argued that we do not know which of the two accounts of the song were first, and thereby influenced the other, by way of original and secondary context. Working off of this understanding, that this is a sweep of David's life, we can note that David was a warrior king and this Psalm thereby serves as a reflection of his long life of struggle, a life of fighting for one's life, a life of upholding justice with the edge of a sword, a life of shields and shelters that restrained an enemy on the immediate opposite side. David did not live in the shadow of stories and metaphors, but struggle and it was there that his worshipful praise to God was forged and it is here that he so magnificently lays it out by way of summary.

This Psalm would have been written after defeating the beasts in the shepherding fields, the giant who taunted the armies of Israel, the Philistines during multiple seasons of life, after escaping the Lord's anointed while himself being the anointed heir, and even after having survived a coup at the hands of his own son. However, not all are persuaded of this contextual conclusion and narrow the Psalm's breadth to a reduced timeframe. Derek Kidner states in his commentary on the Psalms that he is persuaded that contextually the Psalm belongs early in David's reign at the height of his power and before his moral failure with Bathsheba.¹² This is a fair conclusion and does fit within a natural understanding of the information provided in the Header. Further, even with a reduced timeframe there was no lack of struggle for David and it may well be that he later drew on these truths in his subsequent struggles.

¹¹ MacArthur, Pg.756

¹² Kidner, Pg.108

18:1-6 Introduction and Thesis of the Psalm

A Uniquely Affectionate Opening

The Psalm starts off in a most striking and unique way, with a simple and precious statement, "I love you, O LORD...."

To identify this first verse as striking and unique may initially seem a bit naïve until you recognize that it has no parallel in the Psalms. Further, I could not find a like-parallel to it anywhere else in the Scriptures – such an overt and tenderly affectionate declaration to The LORD. The closest like wording that I found was Peter's statements in John 21 and that account is contextually difficult as the weight on Peter's words are so pronounced and mixed with a repentant sorrow. Here the words are enthusiastic and joyful.

Part of the uniqueness is in the Hebrew word choice, as John MacArthur states that the word for love here is not common and communicates a "very strong devotion."¹³ Arnold Rhodes affirms this stating, "The word for 'love' denotes very tender affection."¹⁴

Divine Epithets

After referring to The LORD as his strength, David then provides a string of divine epithets in the second verse, stating that The LORD is his: rock, fortress, deliverer, God, shield, the horn of his salvation, and stronghold.

"All these epithets applied to God are the fruits of the affliction out of which David's song has sprung...."¹⁵

"The divine epithets are derived from David's familiarity with battle and with the geographical scenery of Canaan."¹⁶

James Boice separates the seven metaphors into two groups, one reflecting David's military victories, and the other David's struggles with his enemies.¹⁷ He then goes further to single out the usage of "rock" and identifies it as the most important of the metaphors as it used twice here and two additional times in the Psalm, each time identifying The LORD.¹⁸

Calling Upon The LORD

In verses three and six we have what I believe are the two key verses to the Psalm and they both directly address David calling upon The LORD and his response of salvifically acting on David's behalf. It is this crying out and responding that is the crux of David's thanksgiving and what the Psalm takes the time to explain through its various elements. As we will soon see, here David called upon The LORD and the response was awesome judgment/power. Then by way of direct contrast to these thematic verses, serving as antithesis we have an account of David's enemies crying for help and even crying to The LORD, but whereas the response to David appears to be both immediate and amazing for his enemies the response is silence, "...there was none to save... he did not answer them."¹⁹

¹³ MacArthur, Pg.756

¹⁴ Rhodes, Pg.45

¹⁵ C.F. Keil and F. Delitzsch; Keil & Delitzsch: Commentary on the Old Testament, Volume 5 – Psalms. Hendrickson Publishers, 2001. (Hereafter: Keil & Delitzsch), Pg.158

¹⁶ VanGemeren, Pg.202

¹⁷ Boice, Pg.147

¹⁸ Boice, Pg.147

¹⁹ Psalm 18:41

Looking ahead we see why David and his enemies received such radically different responses. It came down to this critical difference between them: The LORD delighted in David according to David's righteousness and according to the cleanness of his hands. David's enemies sought his, The LORD's anointed, demise and this can be readily seen in the language used in verses four and five: cords of death, torrents of destruction, cords of Sheol, and snares of death.

Thematic Sidebar: The LORD's Temple

In terms of Redemptive History we know that while David desired to build The LORD's Temple and was allowed to make for much of its preparations it was after his death that his son Solomon built the Temple. However, in verse six David states that The LORD heard him from his Temple. This was a way of referring to The LORD's abode and it is used in other accounts before the construction of the physical Temple in Jerusalem which itself could not contain The LORD. Note also that Solomon picks up his father's theology here - addressing this very concept of praying to The LORD and being heard from his Temple (language used by Solomon when he was consecrating the physical Temple in Jerusalem).

18:7-15 The LORD's Magnificent and Wrathful Response on Behalf of David

Wrath Quickly Kindled

The first verse of this section, verse seven, immediately immerses into a terrifying Theophany, but it also provides an explanatory clause: "...because he was angry." Or as Psalm 2 made quite clear to us, because there was a failure to pay homage to the son... and The LORD became angry and the depths of the earth felt his anger. This terrifying Theophany then continues in poetic detail through verse fifteen unpacking The LORD's anger toward David's enemies.

The entirety of this section is an awesome and ferocious picture – an unrestrained response of passion for the welfare of The LORD's affection. It is terrifyingly comforting and terrifyingly fearful.

The rousing of creation.

- 18:7 The earth reeled and rocked.
- 18:7 The foundations of the mountains trembled and quaked.
- 18:12 Hailstones and coals of fire broke through his clouds.
- 18:13 The most high uttered his voice, hailstones and coals of fire.
- 18:14 He flashed forth lightnings and routed them.
- 18:15 The channels of the sea were seen.
- 18:15 The foundations of the world were laid bare.

John MacArthur reminds us that while these are poetic references they capture the spirit of very real experiences of God's presence as recorded in Redemptive History²⁰ – immediately both Moses and Elijah's experiences should come to mind (Exodus 19 and 1 Kings 19).

²⁰ MacArthur, Pg.756

"Poetic" Anthropomorphic Images of Rage

These are identified as poetic because elements of some of the images exceed an anthropomorphic equivalency.

- 18:8 Smoke from his nostrils.
- 18:8 Devouring fire from his mouth.
- 18:8 Glowing coals coming from him.
- 18:9 He bowed the heavens and came down.
- 18:9 Thick darkness under his feet.
- 18:10 He rode on a cherub and flew.
- 18:11 He made darkness his covering, his canopy around him.
- 18:13 The most high uttered his voice, hailstones and coals of fire.
- 18:14 He sent out his arrows and scattered them.
- 18:14 He flashed forth lightnings and routed them.
- 18:15 The blast of the breath of his nostrils.

From the Celestial and Natural Heavens The LORD Responds

- 18:9 He bowed the heavens and came down.
- 18:9 Thick darkness under his feet.
- 18:10 He rode on a cherub and flew.
- 18:11 He made darkness his covering, his canopy around him, thick clouds dark with water.
- 18:12 Hailstones and coals of fire broke through his clouds.
- 18:13 The LORD also thundered in the heavens.
- 18:14 He flashed forth lightnings and routed them.

Speaking to these terrible and great pictures and that they were inaugurated with prayer, Charles Spurgeon writes, "Things were bad for David before he prayed, but they were much worse for his foes so soon as the petition had gone up to heaven. A trustful heart, by enlisting the divine aid, turns the tables on its enemies. If I must have an enemy let him not be a man of prayer, or he will soon get the better of me by calling in his God into the quarrel."²¹

Thematic Sidebar: "Why" Verses

Verse seven is the first of what could be considered seven "why" verses or verses that overtly state the reason for action or reaction.

- 18:7 Because he was angry. (David's Enemies' Demise) - A Primary "Why" Verse
- 18:19 Because he delighted in David. (David's Deliverance) - A Primary "Why" Verse
- 18:20 According to David's righteousness. (David's Reward) - A Key "Why" Verse
- 18:24 According to David's righteousness. (David's Reward) - A Key "Why" Verse
- 18:34 David made strong for battle/victory. (David's Help) - A Secondary "Why" Verse
- 18:38 David as victor - he was heard and his enemies were not. (David's Victory) - A Secondary "Why" Verse

²¹ Charles Spurgeon; The Treasury of David, Volume 1 – Psalms 1-57. Hendrickson Publishers. (Hereafter: Spurgeon), Pg.240

18:16-19 The LORD's Deliverance of David

This section uses the strength of poetic language to unpack The LORD's rescuing David and it marks the transition from terrifying to tender – this was not a demolition mission, it was a rescue of his beloved.

Note that the exceptional warrior David states that his enemies were too mighty for him, he recognized that he was wholly dependent on The LORD.

We also see the reason that The LORD is delivering David, because he delighted in him which is itself a grace extended by a sovereign God.

18:20-24 David, The Psalm One Man

This section appears to identify David as a Psalm One Man.

- 18:20 David is a righteous man (1:6).
- 18:20 The LORD has rewarded David (1:3).
- 18:20 David is a man of clean hands (1:1).
- 18:21 David has kept the ways of The LORD (1:2).
- 18:21 David has not wickedly departed from his God (1:1).
- 18:22 David has kept The LORD's rules and statutes before him (1:2).
- 18:23 David was blameless (1:1).
- 18:24 David is a righteous man (1:6).
- 18:24 The LORD has rewarded David (1:3).

David, A Righteous Man

Charles Spurgeon provides a resolution to an apparent tension as David twice references his righteousness and clean hands in verses twenty and twenty-four by asserting that it can be deducted that David's enemies would have on some level vindicated their actions toward him by impugning his character and that this is an answer to such charges as false.²²

I am persuaded otherwise as I do not see an inherent tension that needs to be resolved. It is my humble observation that any honest reading of David's life, even prior to his grave moral failure (which was followed by both consequences and restoration), reflects that he was not without weakness and degrees of failure (not unlike anyone's daily struggle with sin). However, an honest reading also yields an extraordinary and tender heart before The LORD and one that is not righteous in its own rite, but reflects the Psalm One man in his whole hearted devotion, pursuit, and delight in The LORD - and is *credited* with righteousness and lives accordingly (righteously and with clean hands). Further, as VanGemeran states, "Righteousness and blamelessness are not to be equated with works-righteousness or with perfection. They are the joyous expression of love to God for all his mercies—the responses of gratitude."²³

Derek Kidner strikes a helpful balance here too, "...David could quite properly use this language within a limited frame of reference, the Messiah could use it absolutely...."²⁴

²² Spurgeon, Pg.242

²³ VanGemeran, Pg.207

²⁴ Kidner, Pg.110

A Possible Central Element

Verses twenty through twenty-nine mark what Willem VanGemerer regards as the central element of the Psalm and he provides the following overview of these verses.

“The triumph of faith is expressed here in the realization that the Lord has been faithful, that he has kept his word, and that he rewards the faithful. Faith tastes the goodness of God. The psalmist has argued that the love of God moves heaven and earth for the sake of his own. Now he instructs the hearers (readers) regarding what God expects of his children. The affirmation of his faith(fullness) evokes a desire in the godly to follow the psalmist in his love for God.”²⁵

18:25-36 The LORD’s Dealing With/Help for David

The LORD’s Dealing With/Help for David - Rooted in His Divine Character.

- 18:30 The LORD’s way is perfect.
- 18:30 The word of The LORD proves true.
- 18:31 The LORD is God.
- 18:31 The LORD is a rock.

The LORD’s Good Help for David

- 18:25 The LORD shows himself merciful to the merciful.
- 18:25 The LORD shows himself blameless to the blameless.
- 18:26 The LORD shows himself pure to the pure.
- 18:26 The LORD makes himself tortuous (with the crooked).
- 18:27 The LORD saves a humble people.
- 18:27 The LORD brings down (the haughty eyes).
- 18:28 The LORD lights lamps and darkness.
- 18:32 The LORD equips with strength.
- 18:32 The LORD makes a way blameless.
- 18:33 The LORD provides stability.
- 18:34 The LORD trains hands for war.
- 18:35 The LORD gives the shield of salvation.
- 18:35 The LORD’s right hand supports.
- 18:36 The LORD provides stability.

18:37-45 David’s Divinely Enabled Routing of His Enemies

David’s Dealings with His Enemies

James Boice argues that whereas 18:7-15 demonstrates God’s direct response in striking language, in this section it is the same circumstance, but from the “natural” perspective of the man David.²⁶

- 18:37 David bruised his enemies.
- 18:37 David overtook and consumed his enemies.

²⁵ VanGemerer, Pg.207

²⁶ Boice, Pg.148

18:38 David thrust his enemies through.
18:38 David's enemies fell at his feet.
18:40 David destroyed his enemies.
18:42 David beat his enemies as fine as dust.
18:42 David cast out his enemies.

David's Enemies Have None to Save and None to Answer

Regarding The LORD not answering David's enemies please see Calling Upon The LORD in the first section above.

It is interesting that those who functionally live in denial of God and his truth want to complete the circuit of their hypocrisy by denying his existence or goodness when he doesn't appear to answer their cries when they call out when perhaps he is answering with judgment or trial and it is them who cannot see or hear his good ways.

18:46-50 A Summary of Psalm 18

18:46-48 A Core Summary of Psalm 18

These three verses serve as a summary of the whole Psalm.

18:46 David is blessing The LORD, his rock.
18:46 David is worshipping the God of his salvation.
18:47 David acknowledges that The LORD gave him vengeance.
18:47 David acknowledges that The LORD subdued people under him.
18:48 David acknowledges that The LORD delivered him from his enemies.
18:48 David acknowledges that The LORD exalted him above those who rose against him.
18:48 David acknowledges that The LORD rescued him from the man of violence.

18:49-50 An Expanded Summary of Psalm 18

18:49 David gives worshipful thanks to The LORD who has heard him and delivered him.
18:50 David acknowledges that The LORD has brought salvation to his king.
18:50 David acknowledges that The LORD has shown steadfast love to his anointed.

From David to Davidic Kingdom

The focus is made precise and it is clear that it is not exclusively on David, but on the Davidic Kingdom. This is not just a unique dealing with David, but with the anointed kings of his enduring house. Its chief fulfillment being in the Greater Son/David.

"The psalmist reflects on the acts of God as celebrated in the psalm for the purpose of encouraging God's people to look at the messianic king as the divinely chosen instrument of deliverance. The Divine Warrior has chosen the anointed king of David's lineage to establish his kingdom (v.50)."²⁷

²⁷ VanGemeren, Pg.212

1 Samuel 22

"I love you" is curiously omitted from 2 Samuel 22, but the remainder of the two accounts of the song are almost identical with very limited variations.

The English Standard Version Study Bible states that the contextual difference between the two songs was that in 2 Samuel the song was David's song, personally, and in Psalm 18 it was Israel's song, corporately, and that their corporate welfare was bound up in the Davidic Dynasty. This being directly connected in the final verse of the Psalm.²⁸ We can also see this connection when we give consideration to our study of Psalm 2 which, like Psalm 1, is a foundation Psalm and makes it clear, particularly with a view back to 2 Samuel (the promise of an enduring house of David) and a view forward to Luke 1 (the arrival of the greater David, whose throne would be greater and endure forever) that Israel's hope and welfare were indeed bound up in the Kingdom of David.

The Greater David and the Nations

Psalm 18 transitions from victory to praising The LORD among the nations. Israel was by design a witness bearing nation and their king naturally should serve as its chief officer in this capacity. Therefore, it is quite natural that the Greater David perfectly assumed this role too as his gospel advanced to the Gentiles, a testimony observed throughout the New Testament and overtly referenced by Paul in Romans 15:8-12.

"For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written, 'Therefore I will praise you among the Gentiles, and sing to your name.' And again it is said, 'Rejoice, O Gentiles, with his people.' And again, 'Praise the Lord, all you Gentiles, and let all the peoples extol him.' And again Isaiah says, 'The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope.'"

The Greater David – Crying Out and Reward

We know the sure and magnificent response of The LORD for his son, his beloved, his anointed king.

"I call upon the LORD, who is worthy to be praised, and I am saved from my enemies." Psalm 18:3

"In my distress I called upon the LORD; to my God I cried for help. From his temple he heard my voice, and my cry to him reached his ears." Psalm 18:6

Now, mindful of our Psalm 2 vantage point... how much more sure and magnificent would we expect a response of The LORD to be for his Son, his Beloved, his Anointed.

"And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. Then Jesus said to him, 'Put your sword back into its place. For all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? **But** how then should the Scriptures be fulfilled, that it must be so?"

Jesus, in obedient submission to the point of death, steadied his rightful, authoritative, and sure cry to his Father for help because it was the will of the Father that he be crushed (Isaiah 53:10) and only moments before Jesus had made his final resolve to the Father's will (Matthew 26:39). A temporary sacrifice for a greater reward.

²⁸ English Standard Version Study Bible. Crossway Bibles, 2008. Pg.958

As the lesser David experienced:

“The LORD dealt with me according to my righteousness; according to the cleanness of my hands he rewarded me. For I have kept the ways of the LORD, and have not wickedly departed from my God. For all his rules were before me, and his statutes I did not put away from me. I was blameless before him, and I kept myself from my guilt. So the LORD has rewarded me according to my righteousness, according to the cleanness of my hands in his sight.” Psalm 18:20-24

So the greater David knows in full:

“And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.” Philippians 2:8-11

“Kiss the Son, lest [the Father] be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.” Psalm 2:12