

Psalm 69 Suffering and Deliverance in this World

When beginning to study Psalm 69 I noticed that once again we were in familiar territory in terms of David's petitions for deliverance and help. We just gave two weeks of attention to a celebratory context of the king's marriage and his unique reign among the kings of the earth as the anointed representative head of The LORD's Theocratic Covenant Kingdom of Israel (Psalm 45). Now we have returned to the very familiar territory of grief, crying, struggling, and hope (Psalm 69). A part of me was a bit discouraged by this as there was a refreshing change to have an exclusively celebratory context. However, it was at this time that I remembered that this was not simply King David's poetic emphasis, but his experience – his very long and challenging experience as a man who had a furious affection for his Lord and as a man who was acquainted with sorrow, pleading, and rejoicing in deliverance. We might claim we want much of God... and so it is with David that we see that this pursuit frequently comes at a great price, particularly in the context of a world of opposition that does not grieve over its sins and offenses, but cherishes and parades them as great trophies. It is with this in view that we see just how fitting it was that the Son of David, the Man of Sorrows, quotes Psalm 69 in the context of his final charge to his beloved disciples.

"If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. But all these things they will do to you on account of my name, because they do not know him who sent me. If I had not come and spoken to them, they would not have been guilty of sin, but now they have no excuse for their sin. Whoever hates me hates my Father also. If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both me and my Father. But the word that is written in their Law must be fulfilled: '**They hated me without a cause.**'" John 15:18-25

"In Psalm 69 David stands as a model for all saints who suffer opposition and persecution for doing what is right."²

May Psalm 69 be an encouraging solace as we sojourn behind enemy lines and may we be so preserved from friendship with this world, and therefore be prepared to embrace the struggles that will come with this relationship, and rejoice that when it brings us to the place of crying out we are sure of our being heard. Our throats may become parched, but may our souls remain anchored.

"I [The Greater Son of David] have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world." John 16:33

General Structure

A consistent evaluation of Psalm 69 effectively divides it into three sweeping thematic parts: lament/suffering, imprecation or cursing of enemies, and thanksgiving/praise. The various outlines provide a more precise and structured way of articulating these sweeping parts, but they are present in all treatments of the psalm.

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 Holman Old Testament Commentary: Psalms 1-75, Volume 2. Steven J. Lawson. B&H Publishing Group, 2003 (Hereafter: Lawson), Pg. 343

Outlines

David Crowe

Header

69:1-3	David's longstanding petition amidst a grave trial.
69:4-5	David's numerous and unfounded opposition.
69:6-12	David's passionate longing and heart are for The LORD – the very fodder for his enemies' ridicule.
69:13-18	David's pleads/petitions for deliverance.
69:19-28	David's request for righteous and holy justice for his enemies.
69:29-36	David's answer and response of thanksgiving and praise.

John MacArthur³

I. The Prayer of Desperation (69:1-28)

- A. The Description of His Situation (69:1-3)
- B. The Reason for His Situation (69:4-12)
- C. The Hope for His Situation (69:13-18)
- D. The Reproach of His Situation (69:19-21)
- E. The Revenge of His Situation (69:22-28)

II. The Promise of Salvation (69:29-36)

English Standard Version Study Bible⁴

69:1-4	I Am in Deep Trouble from Treacherous Enemies
69:5-8	Let Not My Folly Bring Shame on Those Who Love You
69:9-12	I Bear Your Reproach
69:13-18	My Prayer Is Directed to You
69:19-21	You Know My Reproach and Shame
69:22-28	May They Suffer the Punishment They Deserve
69:29-33	Deliver Me for the Sake of the Humble
69:34-36	Let Everything Praise the God Who Dwells in Zion

³ The MacArthur Study Bible, NKJV. Word Bibles, 1997. (Hereafter: MacArthur), Pg. 802

⁴ English Standard Version Study Bible. Crossway Bibles, 2008. (Hereafter: ESV SB) Pgs. 1019-1022

Arnold Rhodes⁵

69:1-3	The Opening Appeal
69:4-12	The Psalmist's Predicament
69:13-29	Petition and Imprecation
69:30-36	Praise to God

Steven Lawson⁶

69:1-4	David's Crisis
69:5-12	David's Confession
69:13-18	David's Cry
69:19-21	David's Conspirators
69:22-28	David's Charge
69:29-36	David' Celebration

Willem VanGemenen⁷

I. Lament (vv.1-28)

- A Prayer Out of Personal Need (vv.1-4)
- B Affirmation of God's Knowledge (v.5)
- C Disgrace for the Sake of God (vv.6-12)
- C' Deliverance for the Sake of God's Servant (vv.13-18)
- B' Affirmation of God's Knowledge (vv.19-21)
- A' Prayer for God's Judgment on the Wicked (vv.22-28)

II. Hymn (vv.29-36)

- A Personal and Communal Praise (vv.29-32)
- B Affirmation of God's Present Care (v.33)
- A' Cosmic Praise (v.34)
- B' Affirmation of God's Eschatological Deliverance (vv.35-36)

⁵ The Layman's Bible Commentary: Psalms, Volume 9. Arnold B. Rhodes. John Knox Press, 1966 (Hereafter: Rhodes), Pg. 105

⁶ Lawson, Pgs. 344-345

⁷ The Expositor's Bible Commentary, Revised Edition: Psalms, Volume 5. Willem A. VanGemenen. Zondervan, 2008 (Hereafter: VanGemenen), Pg. 526

Derek Kidner⁸

69:1-5	A sea of troubles
69:6-12	The sting of insult
69:13-18	The cry
69:19-21	The cup
69:22-28	The curse
69:29-33	Praise from the heart
69:34-36	Praise from the host

Header

From Psalm 69's header we can conclude the following: the psalm was provided to the Choirmaster – presumably for corporate worship, that there was an identification of some sort with the term "lilies," that the psalm is a Psalm of David

"According to Lilies"

The following are primarily observations from our study in Psalm 45 where we also came across this same term in the Header.

Lilies: When examining various texts, the term appears to be used as expected, of a flower, but its perhaps more technical reference in the psalms is less clear – maybe a technical, stylistic, or grammatical term. Keil & Delitzsch state that it was possibly a tune associated with another song and applied to this psalm.⁹ Similarly, MacArthur states that the "Lilies" reference is likely to a tune used for the song.¹⁰ Because of its use with such strikingly different psalms I would personally conclude that its application does not directly speak to the psalm's content, but to its structure and tune.

69:1-3 David's longstanding petition amidst a grave trial.

David begins the psalm with a dramatic metaphor demonstrating the desperateness and severity of his present circumstances (details of which are unavailable to us). His first words are a cry to God for salvation!

David goes on to request deliverance from the waters, the mire, and the sweeping flood. He has come to a place where he has sunk and will soon be overcome. He is in peril, there is not a means of escape, and he is being overwhelmed. Not having a means of personal deliverance he cries out, but this too has been laborious and he is worn out from waiting on God's deliverance: his throat is parched from crying and his eyes grow dim with waiting.

While the details of his perilous condition is unknown the context becomes clearer in subsequent verses. However, what is absolutely clear is that it is to God that he has been and continues to cry out. His opening cry to God is not a final and desperate plea as he is in an inescapable situation and he has exhausted all other options. It is to God that he has cried so vigorously and consistently that his throat is on fire, parched, and losing its strength and his eyes have so longed to see his deliverer that they are finally growing dim.

God was not his back up deliverer, but his only hope and help. This was an active and passionate waiting and as will be made clear is not without merit – his deliverance is sure.

Likely never having been tested or tried in so desperate a situation to whom do you find yourself crying, for how long, and is it a sure hope for which you wait?

⁸ Derek Kidner; Kidner Classic Commentaries: Psalms 1-72. IVP Academic (Digital Copy), 1973. (Hereafter: Kidner), Pgs. 264-268

⁹ C.F. Keil and F. Delitzsch; Keil & Delitzsch: Commentary on the Old Testament, Volume 5 – Psalms. Hendrickson Publishers, 2001. (Hereafter: Keil & Delitzsch), Pg.327

¹⁰ MacArthur, Pg.782

69:4-5 David's numerous and unfounded opposition.

While the details of the circumstance of David's struggles are not known, the general context and source of the drowning metaphor is provided here – those who hate, oppose, and falsely accuse him without cause.

David's aforementioned trouble is rooted in his opposition who are: numerous, mighty/formidable, and liars – lies appearing to be a tool that they are using against him as illustrated with his question about restoring what he never stole. These enemies are described as hating him, desiring to destroy him, and attacking him. These are not passive enemies, but aggressive opponents and this without cause...

Note that David's enemies hate him without cause, but not without reason. This is not some marauding band wondering about Israel looking for someone's life to torment and ruin. These persons, as is later made quite plain, hate and oppose him on account of his association and affectionate faithfulness for The LORD.

It is clear that the tool of choice, lies, being addressed here has some impact on David as he addresses the requirement to restore what he never took. How severe the lies and what personal, political, or national impact they are having is unknown, but it has clearly become a point of grave distress for David.

Further, beyond addressing the distressing burden of being falsely accused, David goes further in his entreating The LORD and affirms that he recognizes that he is not a wholly blameless man. He states that God, who knows all things perfectly, including his heart, knows of his folly – the foolish choices that he has given himself to at various times. He knows that there is no offense hidden from God's sight. David is not denying that he has had sin/offenses, but it is clear that those have been dealt with and that the charges by the wicked are nothing but slanderous accusations without merit. David, while not perfect, has demonstrated over the long years of his life that he has and will deal honestly, humbly, and repentantly with his sins. He is acquainted with much personal sorrow, but he has dealt with these things before The LORD too. Therefore, being an imperfect man who is full of integrity, this is a particularly bitter blow.

How does this struggle work its way out in a New Testament context? What about 1 Peter 2:19-23?

"For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly."

69:6-12 David's passionate longing and heart are for The LORD – the very fodder for his enemies' ridicule.

Terms

Waiting (69:6) – used interchangeably and with significant frequency in the Psalms with "hope." Here it is translated hope, but there is a clear association between the two terms – neither are idle – both have an expectant outcome.

Shame and Dishonor are very closely associated and appear to be both frequently used together and used synonymously too.

Reproach, Disgrace, Shame, Derision, Scorn, Taunt – note that reproach is also in the smaller family of like terms with shame and dishonor...

Zeal was consistently translated and clearly meant jealousy too... the most poignant picture of zeal was probably Phinehas when he ran the couple through with the spear in their vulgar and public offense. Doing this he stopped a plague against Israel and he was commended by The LORD who identified himself as being jealous for his holiness and glory, "And the LORD said to Moses, 'Phinehas the son of Eleazar, son of Aaron the priest, has turned back my wrath from the people of Israel, in that he was *jealous* with my *jealousy* among them, so that I did not consume the people of Israel in my *jealousy*.'" Numbers 25:10-11

Zeal is almost an unquenchable passion for its object of affection. For David The LORD's presence had become a consuming passion....

It might initially be unclear as to how or why David would be a catalyst for others being put to shame or dishonored. Among the possibilities that could be considered is that he was in a leadership role or that in some way he was serving as a federal head in some other capacity. However, what should be clear is that David was sensitive and actively mindful that in some way his plight (being falsely accused, other abuse, or even actual offense) affected others and he appears to petition The LORD as the Covenant God of the people in his pleading for them: petitioning him as Lord GOD of hosts and then God of Israel. This was a fitting petition as those for whom David expresses his concern were the people who were hoping in and seeking God, specifically their magnificent and faithful covenant keeping God, Yahweh, The Lord God of hosts, the God of Israel.

David then goes on to state that this has been his own experience in terms of suffering/struggle - that he has been reproached and dishonored on account of The LORD and not his own offense. The very thing he is attempting to insulate others from is that which he has personally endured.

It appears that part of David's reproach has been some degree of separation from his own immediate family.

Further, David articulates by what means he has assumed reproach for The LORD's sake - by his zeal for The LORD's house which was the place of his immediate presence among men. This intense and intimate of an association with The LORD has directed the attention of the godless enemies toward David and have made him odious in their sight.

David goes on to articulate the nature of his reproach, when he wept, when he humbled his soul with fasting, when he clothed himself with sackcloth - when he was broken before The LORD it became his reproach and he was regarded a living proverb, presumably of misfortune or regret in their opinion. David in a broken and humbled disposition is made to be a fool in their eyes. He is the talk of those in the gate, leaders and persons of esteem, likely evaluating his pitiful or undesired context; he is also the lyrical inspiration for intoxicated melodies, obviously not being held in any measure of esteem.

Not Through Me

It is clear that David views his "dismal situation" as a possible stumbling block for other believers.¹¹

It is also argued in conjunction with David's admission of personal wrong that he is concerned that the offenses that he has committed could have unfortunate effects on others too – shame or damaged reputation. It is further argued that this being expressed/sung in a corporate context was a consistent reminder of this truth as it applies to all persons of God and their actions.¹²

However, coming to a like conclusion as John MacArthur and myself, Steven Lawson states regarding this matter, "He feared that his persecution might weaken the faith of others."¹³ It was not that David's offense was a stumbling block, but that his reproach on account of his affectionate faithfulness for the things of The LORD could result in others struggling.

¹¹ MacArthur, Pg. 802

¹² ESV, Pg. 1020

¹³ Lawson, Pg. 344

Finally, James Boice makes a helpful parallel between David's treatment and the treatment that can be expected of those who follow Jesus. Regarding this he cites Matthew 5:10-11.

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account."

What is in a Name...

Regarding the lofty and multiple titles for The Lord, Willem VanGemen provides the following insight: "The psalmist speaks on behalf of all the godly as he addresses the Lord as 'Lord, the LORD Almighty,' This phrase includes three designations for God. He is the Lord of the universe, the LORD of the covenant, and the Divine Warrior. The 'God of Israel' is none other than the Great King, whose rule extends to the whole world and whose covenantal love extends to his people. He, the Divine Warrior, is mighty to save. These names and designations embody the expectation of God's people who 'hope' in him and 'seek' his face."¹⁴

Ultimately this reminds one of what really is in a name... much, particularly when it is a self-identified title provided by God – making plain how he, his character, and relationship to his people are to be understood. Therefore, citing these titles and names are not a formula to demand results, but a testimony of the sure hope that is being waited upon and sought. These are not identities imputed on God, but provided by God and are truths to secure one's hope.

A Range of Mocking

When David is mocked and disdained when in his most humble of dispositions – all but depriving himself of necessary sustenance and clothing (fasting and wearing sackcloth) and making himself bare and broken. The range of the men who despise him are the noble to the shameful. This is not penitence for an offense, but utter brokenness before The LORD – a compulsion of humility birthed from absolute affection.

The men in the gate would be the community's elders, judges, and leaders. It is a place that consequential business would have been tended to and secured. Then on the absolute opposite end of the spectrum you have the fools enslaved to strong drink – not themselves broken, but making sport of David's brokenness. David's zeal has become a reproach to the great and least alike – having in common a lack of affection, knowledge, or salvation in the God of Israel.

What zeal has consumed you and what humility has marked you?

69:13-18 David's pleads/petitions for deliverance.

In contrast to the treatment received by others, David petitions, he prays, that The LORD would answer him, and this again appears to be rooted in his covenant relationship: timing (steadfast love) and answering (saving faithfulness).

The aforementioned reproaches and poor treatment are equivalent to his returned image of sinking in the mire and drowning under the deep waters - David is requesting deliverance from his enemies and their afflictions toward him. The answer he is seeking is deliverance: deliver me... let me be delivered. This is not a yes or no inquiry, but a plead to be saved. Part of this deliverance is also in being kept... not being overwhelmed or consumed.

Further, David petitions in view of God's covenant love which is good and he requests that in the abundance of his mercy The LORD would turn toward him. He is rooting his request in the character of God and asks that as opposed to the turning away and hiding of himself that comes with judgment, he might enjoy the turning toward and embracing that comes with mercy.

¹⁴ VanGemen, Pg. 529 (Additional parenthetical details in the original material – excluded for clarity here.)

However, the context of this plea is one of distress and in hopes that he might be answered quickly. Here we also see that in a section already dense with requests, David has three packed in together, requesting that The LORD would draw near to his soul... that he would redeem and rescue him on account of his enemies.

Again, the answer that he is requesting is fellowship with The LORD and redemptive deliverance from his enemies. Further, there appears to be a clear expectation to being answered, when and how The LORD chooses, but it will be consistent with his covenant faithfulness.

That this answer might come quickly....

Side Notes

Note the progression: Deliver (69:14), Preserve (69:15), Answer/Turn To Me (69:16), Hide Not/Answer (69:17), Draw Near, Redeem, Ransom (69:18).

Enemies are frequently translated "Hate(d)."

David's Prayer

"[David's prayer] is addressed to Him who is at the same time *Jahve* [Yahweh/The LORD] and *Elohim* [God], -- the revealed One in connection with the history of redemption, and the absolute One in His exultation above the world, -- on the ground of the greatness and fullness of His mercy: may He then answer him with or in the truth of His salvation, i.e., the infallibility with which His purpose of mercy verifies itself in accordance with the promises given."¹⁵

VanGemeeren states the following regarding the clause, "At an acceptable time," that David attaches to his petition: "The phrase 'time of your favor' is a technical phrase for God's restorative graces -- total forgiveness, deliverance, and restoration to the full benefits of God's relationship with his people (cf. Isa 49:8; 58:5; 61:2)."¹⁶

Looking at the larger unit of David's petition VanGemeeren draws out how David is petitioning in a manner consistent with being in covenant with The LORD. Observing this he states, "These three attributes ('love,' 'faithfulness,' and 'compassion') are the ground of deliverance and are the same as those the Lord had revealed to Moses as he made covenant with his people (Ex 34:6-7; cf. Ps 103:8, 17-18)."¹⁷ I further concur with him that it was this covenant surety that provided surety of David being answered.

Are your prayers theologically informed – in petition, cries, and thanks?

69:19-28 David's request for righteous and holy justice for his enemies.

David begins this section that more intensively focuses on his enemies directly by stating that The LORD knows: his reproach, shame, dishonor, and foes. He states that reproaches have broken his heart, so that he is in despair and he finds none to comfort or pity him. He is utterly dejected and in this condition he finds himself alone, none to pity, none to comfort. But The LORD knows him, The LORD is faithful to him, The LORD is the root of his wrongful reproach, and ultimately The LORD will answer him and his enemies.

By contrast, rather than provide consolation, David's enemies maliciously sought to sabotage him with poisoned food and sour wine. They take that which would bless and sustain and make it a weapon to oppose the man whose heart is consumed with zeal for The LORD's house. He, as it were, asked for a loaf and received a stone....

¹⁵ Keil & Delitzsch, Pg. 467

¹⁶ VanGemeeren, Pg. 531

¹⁷ VanGemeeren, Pg. 531

John MacArthur states that this is a picture of personal betrayal, “Gall was a poisonous herb. Here it serves as a metaphor for betrayal. Friends who should provide sustenance to the psalmist had turned against him.”¹⁸

Keil & Delitzsch reference Jeremiah’s use of like portions: bitter and/or poisonous food and drink as, “...designation for inflicting the extreme of pain and anguish upon one.”¹⁹

In view of this vile conduct by his enemies, David requests that The LORD deal with them in kind - a comprehensive lack of blessing upon them and a righteous retribution in its place. First he petitions that they receive a response in kind to the one he received (poisoned food and sour drink) - he asks that their own table become a snare and a trap. Then, just as he has suffered from his desperate crying out (becoming weary with crying out, parched throat, and eyes growing dim), so he asks that their eyes be darkened and their loins tremble.

David continues with requests that The LORD would deal justly/righteously with them; as enemies and opponents of the things of God they were deserving of his indignation and burning anger. He then goes on to request that his enemies’ camp be an uninhabited desolation - having no strength of people or blessing of posterity. However, he makes it clear that this is not some arbitrary gripe or poor wishes on an enemy, but because of their offense: persecuting the one(s) that God has struck down and recounting the pain of the one(s) that God has wounded. Such dealings and chastisements were between God and the subjects involved and it was not their place to seek to capitalize on their discipline. This was also a lesson learned by the nations that so conducted themselves toward Israel on a corporate level when she was under the discipline of The LORD. There is a clear distinction between those used by The LORD as a tool of discipline and those who would seek to capitalize and abuse the discipline of another. Such persons can expect their turn in kind.

Because of their vile hostility and taking wicked advantage of The LORD’s man, David requests that these enemies have punishment upon punishment and that they not be acquitted by God as they are clearly a non-repentant people who delight in the grievous times of others when they find themselves under the just hand of God. Finally, he requests that these be purged from the book of the living and the record of the righteous. Presumably this is an exaggerated request as “...the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; for the LORD knows the way of the righteous, but the way of the wicked will perish.” (Psalm 1:5-6) Exaggerated in that it was all but an unnecessary request that they not be counted among the righteous; they would not be so regarded or mistaken. However, the request that they be blotted out of the book of the living appears to have been an outright request that their lives come to a rapid conclusion – the very agenda that they had for the man who was broken with fasting and sackcloth, broken out of zeal for The LORD. This was not vengeance, but a request for holiness and righteousness to be satisfied, which is justice.

Additional Help On Imprecatory Prayers

Note, as I have attempted to make clear, these requests were framed in a context of holy and righteous justice. These were persons who were opposing the things of God and the man of God. This was fundamentally not about David who has already acknowledged his own follies and offenses, but an opposition to The LORD and it was to him that David was calling his enemies to account.

69:22-28 is regarded as a section of imprecatory prayer and James Boice demonstrates that the imprecations (or curses) successively build in intensity.²⁰

In understanding the nature of the imprecations or curses that David is requesting of these enemies Boice is also helpful in pointing out that David is not one who is seeking personal vengeance, but is asking for God to act in his own perfect judgment.²¹ He then goes on to provide a helpful picture of this from Romans 12:19 “Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, ‘Vengeance is mine, I will repay, says the Lord.’” This is followed up with

¹⁸ MacArthur, Pg. 803

¹⁹ Keil & Delitzsch, Pg. 468

²⁰ Boice, Pg. 579

²¹ Boice, Pg. 579

the following statement, "But just because we are not to take judgment into our own hands does not mean that we should not want justice to be done or that God will not punish sin eventually."²²

Willem VanGemeran further demonstrates what we addressed above, that the imprecations or curses that David is petitioning for his enemies are rooted in his own sufferings and even parallels them.²³

David's eyes and strength have been failing as he waits on The LORD and his redemption and he has prayed for God's favor, love, and mercy. By contrast David petitions that his enemies would suffer divine wrath and lose courage and strength.

David has been rejected by his family. By contrast David petitions that his enemies would be homeless, childless, and without a future.

David has a sure salvation and security in The LORD, in spite of his follies and failures he will be counted among the righteous. By contrast David petitions that his enemies would be excluded both from the living and the company of the righteous.

The Scroll of the Living

"The phrase *the scroll of the living* occurs only here in the OT. It pictures a scroll or census list containing the names of the citizens of a community. When an individual died, that person's name was removed from the list. So this curse is a very vivid way of asking that the enemies die."²⁴

Do you have a proper view of holiness and righteousness in the context of their application to justice in the immediate and in that which is to come?

69:29-36 David's answer and response of thanksgiving and praise.

In contrast to the wicked David states plainly the context for his request: he is afflicted and in pain. The anticipated answer is that God's salvation would set him on high... and in anticipation of this deliverance he affirms that he will respond with praising the name of God with a song and magnifying him with thanksgiving. Deliverance fuels David's worship, and he recognizes a heart so spilling over in worshipful thanksgiving is of greater pleasure to The LORD than a general or rote act of obedience through animal sacrifice, as such things are empty actions if not accompanied by a heart of worship.

Also in contrast to the wicked who rejoice in another's anguish, the humble are glad in another's salvation. David affirms those who would seek God by exhorting them to let their hearts revive. David further affirms that The LORD hears the needy (understanding that to hear is to answer and that to answer is to save) and does not despise those who are in his own.

Now, whereas David has called and all but provoked the believers to a true and proper worship, he now calls on all of creation to praise the delivering God of Israel! He is not consumed with a vindictive bitterness over the reproach of his enemies, but is satisfied that The LORD will do justly and that he will hear his children's cries. Therefore, he will spend himself in worship, he will call the faithful to worship, and he will have all creation join this chorus of due praise to both the God of Israel and the God who spoke all into existence – serve your chief end and worship God.

Finally, in view of the sweeping context of The LORD's covenant faithfulness, David recognizes the special blessings on Zion (salvation) and Judah (strengthened/built up) who will be inherited and dwelt in by God's people. The whole of the struggle was not just about David, it was fundamentally about God. Just as the enemies would seek to undo David as God's man, and just as he would enjoy being heard, delivered, and put into a context of worshipful thanksgiving, so also God is faithful to the nation of Israel and the blessings that would come out of a very real people and their beloved city

²² Boice, Pg. 580

²³ VanGemeran, Pg. 533

²⁴ NET Bible 69:28 (note 53)

and lands. The land was a blessed land, not because of its location or greatness, but because in God's kindness it would be the dwelling place of those who love his name.

Have the scars of your sojourning made you a better worshiper, and do you find joy in others joining the great chorus of thanksgiving to God?

New Testament citations/allusions of Psalm 69²⁵

Matthew 27:34, 48

"...they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it."

"And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink."

Mark 15:23, 36

"And they offered him wine mixed with myrrh, but he did not take it."

"And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, 'Wait, let us see whether Elijah will come to take him down.'"

Luke 23:36

"The soldiers also mocked him, coming up and offering him sour wine..."

John 2:17

"His disciples remembered that it was written, 'Zeal for your house will consume me.'"

John 15:25

"But the word that is written in their Law must be fulfilled: 'They hated me without a cause.'"

John 19:29

"A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth."

Acts 1:20

"For it is written in the Book of Psalms, 'May his camp become desolate, and let there be no one to dwell in it'; and 'Let another take his office.'"

Romans 11:9-10

"And David says, 'Let their table become a snare and a trap, a stumbling block and a retribution for them; let their eyes be darkened so that they cannot see, and bend their backs forever.'"

Romans 15:3

"For Christ did not please himself, but as it is written, 'The reproaches of those who reproached you fell on me.'"

2 Corinthians 6:2

"For he says, 'In a favorable time I listened to you, and in a day of salvation I have helped you.' Behold, now is the favorable time; behold, now is the day of salvation."

Note that the allusions made in the crucifixion accounts are not necessarily intended to be prophetic fulfillment so much as intentional associations with wrongful suffering by those who would oppose God's man. Consequential in their overt reference in all four Gospel accounts. Other references, such as John 15 and Romans 11, are more overt in the correlation between the suffering of David and of Jesus – wrongful suffering.

²⁵ Not an exhaustive compilation.