

## Psalm 68-69

Psalm 68 and 69 are a little longer than the average psalm so we don't want to delay jumping right into them tonight. They each have messianic nuances (Ps 69 way more so than 68), the NT draws from each of them in places and applies the passage to Christ. Psalm 68 is pretty much a straight forward psalm of praise, psalm 69 lends itself more to prayer. We read beginning in Vs 1 of Ps 68...

Vs1-3

“God may You cause the righteous remain steadfast, and may you scatter Your enemies that your plan might continue to progress.” If Vs 1 sounds familiar it's because it's the same thing that Moses would say anytime the camp would prepare to move throughout the wilderness wonderings. We read in Num 10:35-36, “*So it was, whenever the ark set out, that Moses said: ‘Rise up, O Lord! Let Your enemies be scattered, And let those who hate You flee before You.’ And when it rested, he said: ‘Return, O Lord, To the many thousands of Israel.’*” It's a sad fact, yet a fact nonetheless that God has enemies, peoples, powers and principalities that want to stand in His way and keep His plan from progressing forward. And because *you* belong to God *you* have enemies as well; God has a plan for *your* life, but there are people, there are powers, and there are principalities that want to stand in the way of God's plan for you and keep you from progressing forward. Jesus said, “*If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.*” John 15:19 There are people in this world who stand against *you* simply because you belong to *God*. They don't need any further explanation or motivation; if you are *for* the Lord, they are *against* you. Paul said, “*Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.*” Eph 6:11-12 Which is to say that beyond ungodly individuals in this world physically, there are ungodly forces in this world *spiritually* which are gunning for you as well. Now Paul also said, “*... the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God.*” Rom 8:7-8 Which is to say that beyond the enemy and the world, *your own flesh* fights against God. So God has very definite enemies, and since you belong to God you do as well.

They are: the world, the enemy (the devil and his cohorts), and the flesh; each and everyone of those 3 are powerful foes. But tantamount to God stepping onto the scene is His enemies being scattered, because greater is He who is in you, than he that is of this world. God is able and will most definitely (if not immediately He will ultimately) scatter His enemies. His plans will continue to push forward, He will cause you to remain steadfast, and His enemies will melt like wax before the fire, they'll be driven like wind will drive smoke.

## Vs4-6

In Vs 4 is the exhortation to sing to God, to sing praises to Him, to exalt Him/praise Him who rides on the clouds, by His name; Yah (or the ever present eternal I AM). God is good, God is eternal, God is for us and not against us we should praise Him, exalt Him, give glory to Him. The exhortation to exalt Him is in Vs 4 and there's revelation found on both sides of it as to why we should.

He will root the righteous that they might rejoice, He will scatter His enemies, He will deal with sin, with Satan, and with the world that stands against Him. He is a father of the fatherless, a defender of widows, He sets the solitary in families, brings out the bound into prosperity. He will comfort the downtrodden and leave the rebellious to reap of their ways. Often times we hear something to the effect of, "God helps those who help themselves."

Well...the bible really teaches that God helps those who *can't* help themselves, that He defends the defenseless, that he delivers those who are bound, sets free the captives and comforts the afflicted, the oppressed. How many people we've known (or were perhaps one of them ourselves) that were bound by chains of addiction, or depression, regret, or whatever and yet God is a God of compassion who reaches out to us in our desperation and wants to deliver us from sin, the snares of this world, and bless our lives. Maybe you've come from a torn home, maybe your dad ran out when you were a child; God is a father to the fatherless, a defender of the defenseless.

## Vs7-10

We seem to see this commonly throughout the psalms whereby the psalmist will reflect on God's *past* faithfulness as a reason to praise Him in the *present* situation. Or he will look to what God has done in *former* days as a reason to trust Him for the *future*.

He reminds Himself of the wilderness wonderings, how God's presence was *with* them, how He provided *for* them and took care *of* them. God is the same yesterday, today and forever; if He was faithful then, He'll be faithful now. There in Vs 8 where it speaks of dropping rain, notice the word "rain" is in italics meaning that it's supplied by the translators for clarification but isn't in the original language. So it could be speaking of rain literally or (in my opinion more probably) of God's supply provisionally causing the heavens to drop manna from His goodness (Vs 10) for the poor, (those who were needy and with out apart from God doing the work.)

## Vs11-14

I'm going to be honest with you these Vs have created a lot of trouble for translators, and exactly what he's talking about with regard to remaining at home and dividing the spoils, lying down among the sheepfolds being like the wings of a dove covered with silver and feathers with yellow gold...I have no idea. There is speculation perhaps that he's saying that even though Israel didn't really do anything still God will bless them. Obviously that's true and there's application in there for me and you, we've really done nothing but receive the fullness of God's blessing in our lives, the work is His, the spoils He gives to us. But whether or not that's what he's saying here I don't really know.

What I do know is that he makes one thing clear; it's the work of God's word that brings about victory (Vs 11) "The Lord gave the word;" It's God word at work *in* your life that will bring victory *to* your life. If you're struggling in an area in your life regarding some sort of sin or snare and yet you're never giving time to God's word, you're not being renewed by God's word, being transformed by the renewing of your mind, being washed by the water of the word then odds are you will continue to struggle. I'm not saying that the bible is a magic formula, I'm saying that we need God's word permeating us, seeding itself deeply in us that it might bring forth fruit from us. But that's not going to happen if we're not giving ourselves over to ever taking in the word of God.

## Vs15-16

The Psalmist here is saying (though the NKJV seems to lose it a bit here) that the Mt of Bashan is high and lifted up, majestic in its appearance. Yet we know that God has chosen Mt Zion, much less impressive, much lower from a natural perspective; and he sees these great Mts as envious of the more lowly Mt that God has chosen. We know from the scriptures that God doesn't choose the high and lofty, things that are strong according to the measure of this world. He chooses the lowly, the humble, the weak of this world to shame the strong, that's the idea here. That God chooses things that are low and humble to do great and mighty works in and through.

## Vs17-20

Few things here briefly; Vs 18, "You have ascended on high. You've led captivity captive; You have received gifts among men," Sound familiar? It should because Paul took this and applied this to Christ with regard to His resurrection. He tweaked just a bit in the light that a king in his victory wouldn't only receive gifts, but he would give them as well, it would be a glorious celebration.

Of course Paul pointed out that before Christ *ascended* He 1<sup>st</sup> had to *descend* to the lower parts of the earth. There He ministered to the captives, those who were held “prisoner” so to speak in paradise until the sacrifice of Christ. Those whom God had saved on credit looking forward to the coming Messiah, and having ministered to them during that 3 day period with in which His body was in the tomb He ascended leading them out of their “captivity” into heaven. And as He ascended He gave gifts to men; that is He gave some to be apostles, some prophets, some pastor/teachers, others evangelists for the equipping of the saints for the work of the ministry.

Now here in Vs 19, I don’t have much to say about it other than I think we do well to note it, “Blessed be the Lord who *daily loads us with benefits.*” God has blessed us with every spiritual blessing in the heavenly places in Christ Jesus, He holds our very breath in His hands. I would venture to say that His benefits to us on a daily basis are more than we will ever know. His benefits are extended to us *daily*.

Vs 20, “To God the Lord belong escapes from death.” He is the giver and taker of life.

Vs21-23

The bottom line is this; you can be delivered, or you can be destroyed, the choice is up to you. God wants to deliver you, but if we reject His deliverance there’s nothing left but destruction.

Vs24-35

Vs 31-32 the invitation to enter the celebration of praise goes out to all the earth, Jew and Gentile alike are invited to praise and worship the Lord, to ascribe strength to God, His excellence is over Israel.

Vs 35 I find worth reflecting on, “God, You are more awesome than Your holy places.” We can get into these thoughts whereby we reverence places dedicated to God more than we do God Himself. Remember when Israel was worshiping the bronze snake made in the days of Moses? It had become this sacred relic, Hezekiah had it destroyed, it was a thing of brass, not a holy relic. The Jews revered their temple in Jesus’ day, yet many of them gave the temple a more prominent place in their heart than the Lord whom they were to be worshiping *in* the temple. God is more awesome than His holy places. It’s not the place we worship, it’s the person of Jesus Christ

## Ch 69

with the exception of Ps 22, Ps 69 is the most quoted Ps throughout the Nt (Of course psalm 110 is in there somewhere as well). But there are numerous references to Christ in this psalm, some people go as far as to say as to where Ps 22 deals with the death of Christ, Ps 69 gives us insight on His life, even during those silent yrs prior to His public ministry.

## Vs1-3

Though the psalm was written by David, as I mentioned we'll see quite a bit of application to the Son of David (Jesus Christ)

We don't know the exact scenario that surrounded David's life that would've made him feel as though he was in such a desperate situation but these words could easily be applied to Christ and the overwhelming suffering both of the cross and the time leading up to the cross as the reality of becoming sin for us was overshadowing Him.

When I 1<sup>st</sup> read Vs 1 and saw the words "Save Me, O God!" in the context of water and the sense of drowning I couldn't help but think of Peter. He was a man who got himself into some deep waters (literally) and as the waters were coming up to his neck and he was sinking deeper and deeper you remember he cried out these words, "Lord, save me!" Of course Christ was right there to lift him up and reestablish his footing. The same is true for you and me, it's too bad that we so often wait until we feel like we're in over our head before we cry out to the Lord but when we do He'll be there to save us nonetheless.

Vs 3 reminds us of the fact that Jesus was a man who was acquainted with grief and familiar with our sorrow. We read here of His crying, the dryness of His throat, we know that while He was on the cross He said, "I thirst." However again some will say that this Vs speaks of the sorrow that He experienced even prior to that point, Vs 4 being the reason why.

## Vs4

The parallels here to Christ aren't too difficult to discern, as a matter of fact Vs 4 Jesus Himself picked up and applied to Himself in John 15:25. His word and His works exposed the darkness of men's hearts, mankind doesn't like that. and Jesus said that they hated Him that it might be fulfilled what was written, "They hated Me with out a cause."

The same is true today. Jesus has never done anything but good and yet for no reason at all people hate Him. He brings them to a place of decision, a place whereby their sin is exposed, but that's not His fault, it's our fault. He's not the One with the problem, we are, and people hate Him with out a cause. It's true, Jesus is fully God, equally true is that He was fully man, being a Man He had feelings, no one likes to be hated, especially for no reason, it hurts. People are His enemies wrongfully.

He says, "Though I have stolen nothing, I still must restore it." Jesus paid our debt, He didn't create a debt, He didn't rip anyone off, or take something unlawfully. We're the one's who broke the law, we're the one's who racked up a sin debt against God, yet Jesus was the One who restored it, who paid on our behalf.

## Vs5-7

David is saying, “I’m not sinless, but in this case the shame that I bear is for Your sake, so don’t allow the people to be ashamed in their relationship with You because of the things that are happening to me.” Of course with Christ we realize that He didn’t sin personally but He did personally *become* sin as He hung on the cross that we might be made the righteousness of God in Him. We can see here a heart that was concerned for others with regard to what was happening to Him. It was for the Father’s sake that the Son endured the things that He did, He didn’t come to do His own will, but the will of Him who’d sent Him. I have no doubt that Jesus didn’t want His disciples to stumble in their relationship with God over the things they seen happening to Him. “Let not them who seek You be confounded because of Me, because for Your sake I have borne reproach.”

## Vs8-12

From those highest on the social ladder to those on skid row Jesus didn’t have an easy life growing up around Nazareth.

His own brothers had problems with Him, you recall the bible makes it clear that they would often times ridicule Him, they didn’t believe in Him until *after* the resurrection. And of course we see the prophetic nuance regarding Christ even in the fact that David wrote that he became an alien to His mother’s children. Why not His father’s children? Because God was His Father not Joseph, God only has 1 begotten Son, the rest of us enter the family through adoption.

But people ridiculed Him His whole life, He was always the object of uncertainty and conjecture. People spread rumors about the fact that Mary wasn’t married when she became pregnant with Him, and they held that over Him. Remember when Jesus was telling the Pharisees that if Ab was their father that they would do the works of Ab (believe) but instead they did the works of their father the devil (wanted to kill Him). We read, “*Then they said to Him, ‘We were not born of fornication; we have one Father — God.’*” John 8:41 The implication being that *He was* born of fornication, if anyone was in sin it was *Him*. He had to deal with people’s lack of understanding thereby seeking to do damage to Him His whole life.

With regard to Vs 9 remember the 1<sup>st</sup> time Jesus drove the moneychangers and the people who selling “acceptable” sacrifices, He made a whip and chased them out. We read there (John 2) that after He did that His disciples remembered this Vs, “Because zeal for Your house has eaten Me up.”

These 1<sup>st</sup> 12 Vs one might consider Jesus’ condition, Vs 13-28 His cry, Vs 29-36 His confidence.

## Vs13-21

Whether or not David was speaking literally or metaphorically in his case we don't know. We do know that these Vs were literally fulfilled in Christ when after His cry of thirst upon the cross they filled a sponge with sour wine and raised it to His mouth.

We know that in the garden on the eve of His betrayal He sought compassion and companionship in His disciples, asking them to watch and pray as His soul was exceedingly sorrowful and agonizing, even unto death. Yet when after an hour of praying He returned to them He found them sleeping, "I looked for someone to take pity but there was none; and for comforters, but I found none." So He turned to His Father for comfort, that He would draw near to Him, and hear Him in His lovingkindness.

## Vs22-28

It's interesting to think that the omniscient/all knowing God keeps written records isn't it? Yet the bible declares a few different books (probably not a list of all of them) that God keeps. He has the book of life, He has the book of remembrance, exactly how many books God has and what their exact function is I don't know. But He keeps records, and we can count on the fact that He keeps *accurate* records.

What's the overall emphasis here? That God would resist and reject the proud.

## Vs29-33

The overall emphasis here? That God would give grace to the humble, David is saying that out of dark and desperate times yet would he praise Him, because he's confident that God will hear Him because He does not despise His own.

## Vs34-36

## Prayer Points:

God we love Your name, and we're thankful for Your word. Teach us to praise You more! Lord You are more awesome than Your holy places, and we thank You for the overwhelming benefits You supply to us daily. We thank You that You choose the weak things, the lowly things of this world, and now we pray that Your word, would accomplish Your work in our lives.