

Psalm 69:19-36 To the choirmaster: according to Lilies. Of David.

Introduction

The idea of parallelism in Hebrew poetry involves a first statement being made which is then followed by a parallel comment that expands or develops the meaning.

Psalm 69 has what we call a parallel pattern.

The first half of the psalm begins with a lament, followed by a plea for help. This pattern of lament and plea is then repeated in the second half of the psalm, but with greater intensity.

Despite the intensity of its sorrow and its prayer for judgment, Psalm 69 is nevertheless an encouraging psalm, concluding with praise and confidence in God's salvation. The reason for this confidence is that for all its grief and sufferings, David's psalm points to the atoning sufferings of Jesus on the cross.

Summary

Psalm 69 begins with the cry of the One who bore His people's sins in his own body and who suffered for their sake, and ends with the glorious results of His atoning work.

1. Renewed Lament vv. 19-21

The repetition of the first lament (**Psalm 69:1**) clarifies David's suffering as arising specifically from the scorn of his foes (Psalm **69:19**).

The details are not disclosed, but David tells us what effect it had on him and how he sought consolation but was distressed that he found none (**Psalm 69:20-21**).

Isaiah had foretold the unjust reproach of Jesus: **Isa. 53:3**. We also see a direct fulfillment of verse 21 in the historical accounts of Jesus' death. (**Matt 27:34; John 19:29**). **Luke 23:36** reveals their motive: "The soldiers also mocked him, coming up and offering him sour wine."

2. Encouraging Words vs. 19

David was wronged and had received no sympathy from his fellow men, but he takes solace in God's full knowledge of his situation (**Psalm 69:19**).

There are two senses in which believers can pray to God, "**You know.**"

First, is God's divine omniscience (**Heb 4:13**). **Secondly**, is the experiential knowledge of the incarnate Son of God of the sorrow and trials we experience (**Heb 4:15**). The writer of Hebrews applies this truth by exhorting us to fly eagerly to Christ in prayer, especially when we are frightened or discouraged: (**Heb 4:16**).

3. Petitioned Judgment vv. 22-28

David prays for God to inflict on his enemies a judgment that will afflict them, as they have tormented him.

First, David pleads that God would make things that normally are blessings into a curse for his foes (**Psalm 69:22**).

Secondly, David asks for fear and despair to overtake his oppressors (**Psalm 69:23**).

Thirdly, he prays for them to experience a bitter frustration (**Psalm 69:25**).

The essence of David's prayer is for God's wrath to strike and destroy his foes (**Psalm 69:24**). It seems that God had disciplined David and that these enemies had reproached him for it (**Psalm 69:26**). He consequently prays that the punishment of his enemies will accelerate (**Psalm 69:27**).

Finally, David prays for God's consummate judgement (**Psalm 69:28**).

Is this an appropriate prayer for believers?

First, we should realize that David's prayer for God's wrath is referenced in the New Testament, not as a plea from David but as a prophecy of what must occur under God's just judgment.

Paul explains the hardness of heart of unbelieving Jews by appeal to **Psalm 69:22-23**:

Rom. 11:9-10). **Peter** quotes Psalm 69:25 as a prophecy of Judas Iscariot's death (**Acts 1:20**). Jesus alluded to **Psalm 69:25** when he cried out against Jerusalem for their unbelief (**Matt. 23:38**).

Secondly, David prayed not as a private person but as Israel's king and as a forerunner of the coming Messiah. In this official capacity, David spoke for God, calling judgment on God's enemies, out of a royal zeal for Christ's righteous kingdom. When we realize that David was predicting the judgment that must fall on the oppressors of God's people, we realize our own great need to escape from God's judgment. The answer to the sinner's predicament is the atoning death of Jesus Christ (**Psalm 69:29**).

4. God-Centered Resolution vv. 30-36

Looking beyond his troubles to the redemption that God would provide through the coming Savior, David concludes by rejoicing with praise for the greatness of God's salvation.

First, having found salvation in God, David desires to please the Lord by offering him true and sincere worship (**Psalm 69:30-31**).

Secondly, having committed his own cares into God's hands, David concerns himself again with building up the faith of others (**Psalm 69:32-33**).

Thirdly, David himself is revived as he gratefully offers praise to God, so that his confidence soars in relying on God's saving grace (**Psalm 69:34-36**)

Our confidence grows strong, like David's, when we gaze on the Savior whose death is anticipated in Psalm 69.

If we realize this, we will leave our troubles behind and turn in grateful praise to the God of our great salvation.

Psalm 69:19-36 Outline