

Psalms 69-73 – Chapter Study

Psalm 69

To the Chief Musician. Set to ¹“The Lilies.” A Psalm of David.

This song comes from a distressed David who’s being harassed.

¹ Save me, O God! For the waters have come up to *my* neck.

I’m about to go under.

² I sink in deep mire, Where *there is* no standing; I have come into deep waters, Where the floods overflow me.

David has been in distress for a while & has begun to feel like he might not make it.

³ I am weary with my crying; My throat is dry; My eyes fail while I wait for my God.

If you’ve ever been in a hard & longed trial you know what David’s feeling.

⁴ Those who hate me without a cause Are more than the hairs of my head; They are mighty who would destroy me, *Being* my enemies wrongfully; Though I have stolen nothing, I *still* must restore *it*.

David’s enemies are powerful men who are holding all the cards.

Though he’s done nothing to deserve it, he has to take the role of one who’s *in* the wrong.

This is the clue this was composed while he was on the run from Saul.

David has to live in exile under harsh conditions because evil men are feeding Saul lies.

⁵ O God, You know my foolishness; And my sins are not hidden from You.

⁶ Let not those who wait for You, O Lord God of hosts, be ashamed because of me; Let not those who seek You be confounded because of me, O God of Israel.

David knows how close he is to going down & prays he doesn’t do or say anything that would bring dishonor to God. // That’s a smart prayer!

⁷ Because for Your sake I have borne reproach; Shame has covered my face.

One of the reasons David suffered was because he was trying to walk in integrity.

He **refused** to rebel against Saul, though God had anointed him to be king.

Doing the right thing, for the right reason, can get you in trouble with a world that hates God.

Better to suffer for doing right than to avoid suffering by doing wrong.

⁸ I have become a stranger to my brothers, And an alien to my mother’s children;

⁹ Because zeal for Your house has eaten me up, And the reproaches of those who reproach You have fallen on me.

David was so zealous for God’s glory it set him at odds with those who weren’t.

Even his **own brothers** were annoyed & had given him grief.

V. 9 was quoted by the John of Jesus when He cleared the temple.

Jesus was furious with the religious leaders for the terrible way they had **misrepresented** God in their greed.

After He cleared the temple, the authorities reviled Him & demanded to know by what authority he took charge of the temple grounds.

¹⁰ When I wept *and chastened* my soul with fasting, That became my reproach.

¹¹ I also made sackcloth my garment; I became a byword to them.

¹² Those who sit in the gate speak against me, And I *am* the song of the drunkards.

David’s devotion to God was so sincere it found expression in his lifestyle.

He fasted. He wore sackcloth as a sign of repentance.

He spent major time in prayer & at the altar of the Lord.

All this devotion to God wasn’t in done to **appear** pious; it was **because** David **WAS** pious!

But it **provoked** the pretenders & those who thought piety was foolish.

It’s **always** been the case that unbelievers **mock** & are made angry by the godliness of believers.

It began all the way back with Cain & Abel.

Jesus warned us that following Him would mean the hatred & hostility of the world.

While we certainly don’t want to **provoke** opposition needlessly, it’s a mistake to think that we can be

faithful to God & a friend of the world at the same time.

James warns us in 4:4 that friendship with the world makes someone an automatic enemy of God.

Conversely, being the friend of God, will be seen **by** the world as contrary to its ways.

In the world, you have to go along to get along. If you don't go along, then they want you to **move** along & get out of the way.

13 But as for me, my prayer *is* to You, O Lord, *in* the acceptable time; O God, in the multitude of Your mercy, Hear me in the truth of Your salvation.

14 Deliver me out of the mire, And let me not sink; Let me be delivered from those who hate me, And out of the deep waters.

15 Let not the floodwater overflow me, Nor let the deep swallow me up; And let not the pit shut its mouth on me.

16 Hear me, O Lord, for Your lovingkindness *is* good; Turn to me according to the multitude of Your tender mercies.

17 And do not hide Your face from Your servant, For I am in trouble; Hear me speedily.

18 Draw near to my soul, *and* redeem it; Deliver me because of my enemies.

19 You know my reproach, my shame, and my dishonor; My adversaries *are* all before You.

20 Reproach has broken my heart, And I am full of heaviness; I looked *for someone* to take pity, but *there was* none; And for comforters, but I found none.

Rejection is difficult to deal with because we yearn for **acceptance**.

When you're mocked by those closest to you, it's brutal.

David felt alone & cried out to God for comfort.

21 They also gave me gall for my food, And for my thirst they gave me vinegar to drink.

Here, David presents a scene of eating & drinking with people who are supposed to be friends, but they torment him by sprinkling poison on the food & giving him vinegar instead of wine.

This verse **clues us in** to what's **really** going on with David's trial.

He's been ushered in to what Jesus Himself will suffer.

While Jesus hung on the cross, they offered him sour wine mixed with myrrh.

It was a mild narcotic that would slightly deaden the pain.

Jesus **refused** to drink it because He didn't want His senses dulled.

When we read this & think of the cross, we realize **much** of what David said here applied to Jesus.

He was scorned, mocked, & made a reproach by all who stood round watching.

Though David didn't suffer **for others** as Jesus did, he experienced the same kind of unearned hostility & rejection.

It's no loss of sorrow when **our** sufferings **allow us to experience the heart of God**.

Parents in raising children. // Spouse's spurned love.

22 Let their table become a snare before them, And their well-being a trap.

23 Let their eyes be darkened, so that they do not see; And make their loins shake continually.

24 Pour out Your indignation upon them, And let Your wrathful anger take hold of them.

25 Let their dwelling place be desolate; Let no one live in their tents.

26 For they persecute the *ones* You have struck, And talk of the grief of those You have wounded.

David knew God would punish the ungodly who see the distress of the godly & pile on.

God refines His people through trial, but **woe** to the wicked who add to the afflictions of the righteous!

27 Add iniquity to their iniquity, And let them not come into Your righteousness.

28 Let them be blotted out of the book of the living, And not be written with the righteous.

That looks vindictive on David's part. I'm not sure that's God's desire.

God wants the wicked to repent. He takes no delight in their death.

Rather, all of heaven rejoices when sinners repent.

So it looks like David's flesh got the better of him here.

29 But I *am* poor and sorrowful; Let Your salvation, O God, set me up on high.

30 I will praise the name of God with a song, And will magnify Him with thanksgiving.
Having made his request for deliverance, David is confident deliverance will come.
And when it does, he will praise!

31 *This* also shall please the Lord better than an ox *or* bull, [as a sacrifice] Which has horns & hooves.
32 The humble shall see *this and* be glad; And you who seek God, your hearts shall live.
33 For the Lord hears the poor, And does not despise His prisoners.
34 Let heaven and earth praise Him, The seas and everything that moves in them.
35 For God will save Zion And build the cities of Judah, That they may dwell there and possess it.
36 Also, the descendants of His servants shall inherit it, And those who love His name shall dwell in it.
God will come through – He always does!

Psalm 70

To the Chief Musician. A Psalm Of David. To Bring to Remembrance.

If Psalm 69 was a **longer** appeal for rescue from a bad place, this is a **short** one.

1 Make haste, O God, to deliver me! Make haste to help me, O Lord!
2 Let them be ashamed and confounded Who seek my life; Let them be turned back and confused Who desire my hurt.
3 Let them be turned back because of their shame, Who say, “Aha, aha!”
4 Let all those who seek You rejoice and be glad in You; And let those who love Your salvation say continually, “Let God be magnified!”
5 But I *am* poor and needy; Make haste to me, O God! You *are* my help and my deliverer; O Lord, do not delay.

A simple prayer for deliverance from distress.

Psalm 71

This is the hymn of a mature saint who’s known & walked with God for many years.

He’s already been through many challenges & battles & seen the faithfulness of God time & again.

In another time of trial, he asks once again for help, knowing he’ll come thru it into renewed praise.

We don’t know who composed this.

1 In You, O Lord, I put my trust; Let me never be put to shame.

Not the shame of being a believer, but the **regret** of having faltered in his faith & said or done something that would reflect poorly on the Lord.

2 Deliver me in Your righteousness, and cause me to escape; Incline Your ear to me, and save me.

The Psalmist doesn’t just want to be rescued from his trial; he wants the rescue to come in such a way that it glorifies God & demonstrates His goodness.

3 Be my strong refuge, To which I may resort continually; You have given the commandment to save me,
For You *are* my rock and my fortress.

[Panic room]

4 Deliver me, O my God, out of the hand of the wicked, Out of the hand of the unrighteous and cruel man.

5 For You are my hope, O Lord God; *You are* my trust from my youth.

6 By You I have been upheld from birth; You are He who took me out of my mother’s womb. My praise *shall be* continually of You.

7 I have become as a wonder to many, But You *are* my strong refuge.

8 Let my mouth be filled *with* Your praise *And with* Your glory all the day.

9 Do not cast me off in the time of old age; Do not forsake me when my strength fails.

10 For my enemies speak against me; And those who lie in wait for my life take counsel together,

11 Saying, “God has forsaken him; Pursue and take him, for *there is* none to deliver *him*.”

12 O God, do not be far from me; O my God, make haste to help me!

13 Let them be confounded *and* consumed Who are adversaries of my life; Let them be covered *with* reproach and dishonor Who seek my hurt.

14 But I will hope continually, And will praise You yet more and more.

15 My mouth shall tell of Your righteousness *And* Your salvation all the day, For I do not know *their* limits.

16 I will go in the strength of the Lord God; I will make mention of Your righteousness, of Yours only.

17 O God, You have taught me from my youth; And to this *day* I declare Your wondrous works.

18 Now also when *I am* old and grayheaded, O God, do not forsake me, Until I declare Your strength to *this* generation, Your power to everyone *who* is to come.

19 Also Your righteousness, O God, *is* very high, You who have done great things;
O God, who *is* like You?

20 You, who have shown me great and severe troubles, Shall revive me again, And bring me up again from the depths of the earth.

Don't miss the perspective on trials from a senior saint, from someone who's walked with God for many years.

Trials, tribulations, challenges, obstacles, aren't something that happen TO him; they're rich blessings in disguise God has **shown** him.

You have shown me great & severe troubles.

I don't enjoy trials when in the midst of them. But I sure am thankful for what I learn thru them.

And I enjoy the way they plant positive traits in my character.

I'm making a knife. Long process. Grind down-shape. Temper. Edge – sharpen. Buff. Handle.

I am that knife – God is making me! You!

21 You shall increase my greatness, And comfort me on every side.

After the lessons of the trial comes all that the trial wins, produces.

And one day, all the trials will be behind us.

22 Also with the lute I will praise You— *And* Your faithfulness, O my God! To You I will sing with the harp, O Holy One of Israel.

23 My lips shall greatly rejoice when I sing to You, And my soul, which You have redeemed.

24 My tongue also shall talk of Your righteousness all the day long; For they are confounded, For they are brought to shame Who seek my hurt.

God wins, the devil loses!

Psalm 72

A Psalm Of Solomon.

2 Psalms are ascribed to Solomon, this & 127.

This Psalm speaks of the glory of Solomon's Kingdom which foreshadows the ultimate glory of the Messiah's kingdom in the Millennium.

1 Give the king Your judgments, O God, And Your righteousness to the king's Son.

Since civil judges & rulers get their authority from God, they are supposed to represent Him.

Solomon asks specifically that his decisions will mirror God's will.

This is ever the desire of the elders & pastors of CCO.

2 He will judge Your people with righteousness, And Your poor with justice.

Because the poor have no power, they are often overlooked by rulers.

So God watches closely to see how the poor & powerless are treated.

Now Solomon goes **symbolic**. Mountains & hills were a poetic idiom for authority, for rulers.

They are even used that way in some of the prophets.

3 The mountains [rulers] will bring peace to the people, And the little hills [judges], by righteousness.

4 He will bring justice to the poor of the people; He will save the children of the needy, And will break in pieces the oppressor.

5 They shall fear You [God] As long as the sun and moon endure, Throughout all generations.

6 He shall come down like rain upon the grass before mowing, Like showers *that* water the earth.

7 In His days [the Messiah's] the righteous shall flourish, And abundance of peace, Until the moon is no more.

8 He shall have dominion also from sea to sea, And from the River to the ends of the earth.

9 Those who dwell in the wilderness will bow before Him, And His enemies will lick the dust.

They are on their faces.

10 The kings of Tarshish and of the isles Will bring presents; The kings of Sheba and Seba Will offer gifts. These were names for the farthest lands. This is another way of saying the far-flung edges of the known world.

11 Yes, all kings shall fall down before Him; All nations shall serve Him.

Solomon knows his kingdom is mighty – but this speaks of a kingdom far greater than his.

It's the Messiah's reign when all nations come to honor Him.

What's noteworthy about His reign is that this absolute supreme monarch will pay special attention to taking care of the least & last; the poor & outcast.

12 For He will deliver the needy when he cries, The poor also, and *him* who has no helper.

13 He will spare the poor and needy, And will save the souls of the needy.

14 He will redeem their life from oppression and violence; And precious shall be their blood in His sight.

This is a real turn around on the history of the world.

World rulers have shown little interest in the poor & needy.

They have many priorities but taking care of the poor isn't one of them.

When Messiah comes – the needy are moved to the top of the list.

15 And He shall live; And the gold of Sheba will be given to Him; Prayer also will be made for Him continually, *And* daily He shall be praised.

16 There will be an abundance of grain in the earth, On the top of the mountains; Its fruit shall wave like Lebanon; And *those* of the city shall flourish like grass of the earth.

The Millennium when Christ rules on Earth will be a time of unparalleled prosperity.

17 His name shall endure forever; His name shall continue as long as the sun. And *men* shall be blessed in Him; All nations shall call Him blessed.

18 Blessed *be* the Lord God, the God of Israel, Who only does wondrous things!

19 And blessed *be* His glorious name forever! And let the whole earth be filled *with* His glory. Amen and Amen.

This ends Psalm 72 & the 2nd scroll of Psalms.

Psalms 73 is the 1st Psalm of the 3rd scroll.

V. 20 is a postscript to the 2nd scroll -

20 The prayers of David the son of Jesse are ended.

This doesn't mean there are no more Psalms written by David – there are.

This is just a way to designate that there are no more Psalms for this 2nd scroll.

Psalm 73

A Psalm of Asaph.

The first several psalms of the 3rd scroll are by Asaph, one of the worship leaders at the Temple in Jerusalem.

1 Truly God *is* good to Israel, To such as are pure in heart.

2 But as for me, my feet had almost stumbled; My steps had nearly slipped.

Asaph deals with something in these verses that many believers eventually come round to asking—“What's the good in following God?”

He begins here with his baseline God is good.

But for a time, that truth was eclipsed by doubt.

3 For I *was* envious of the boastful, When I saw the prosperity of the wicked.

4 For *there are* no pangs in their death, But their strength *is* firm.

5 They *are* not in trouble *as other* men, Nor are they plagued like *other* men.
6 Therefore pride serves as their necklace; Violence covers them *like* a garment.
7 Their eyes bulge with abundance; They have more than heart could wish.
8 They scoff and speak wickedly *concerning* oppression; They speak loftily.
9 They set their mouth against the heavens, And their tongue walks through the earth.
10 Therefore his people return here, And waters of a full *cup* are drained by them.
11 And they say, “How does God know? And is there knowledge in the Most High?”
12 Behold, these *are* the ungodly, Who are always at ease; They increase *in* riches.

The wicked seem to have an easy go of it.

They skate along with sunny skies overhead, the wind at their back and it’s all smiles & fun!

13 Surely I have cleansed my heart *in vain*, And washed my hands in innocence.
14 For all day long I have been plagued, And chastened every morning.
15 If I had said, “I will speak thus,” Behold, I would have been untrue to the generation of Your children.

While the wicked were having their fun, the Psalmist who walked with God was getting hammered!

It didn’t make any sense to him, though he’d tried hard to make sense of it

16 When I thought *how* to understand this, It *was* too painful for me—

17 Until [turning point] I went into the sanctuary of God; *Then* I understood their end.

While looking at the wicked, he was envious of them.

But when he looked to the Lord & caught a glimpse of eternity once again it set everything in the proper perspective.

The wicked may be having fun & all smiles today – but this life is short, then we enter eternity.

What we believe & how we live here determined where we spend eternity.

There’s no fun or smiles for the wicked in eternity; it’s weeping, wailing & gnashing of teeth.

While the godly who weep now will have ***all tears*** wiped from their eyes.

18 Surely You set them [wicked] in slippery places; You cast them down to destruction.

19 Oh, how they are *brought* to desolation, as in a moment! They are utterly consumed with terrors.

20 As a dream when *one* awakes, *So*, Lord, when You awake, You shall despise their image.

While this present life is so ***real*** & eternity seems a distant fantasy, everything is going to be reversed.

This life & world will be a long, distant dream-like fantasy compared to the very hard, heavy, bright, reality of eternity.

21 Thus my heart was grieved, And I was vexed in my mind. [Confused]

22 I *was* so foolish and ignorant; I was *like* a beast before You.

23 Nevertheless I *am* continually with You; You hold *me* by my right hand.

24 You will guide me with Your counsel, And afterward receive me *to* glory.

25 Whom have I in heaven *but You*? And *there is* none upon earth *that* I desire besides You.

Think of that first question in terms of how most the world thought – many gods.

Psalmist knew – just one God!

26 My flesh and my heart fail; *But God is* the strength of my heart and my portion forever.

27 For indeed, those who are far from You shall perish; You have destroyed all those who desert You for harlotry.

28 But *it is* good for me to draw near to God; I have put my trust in the Lord God, That I may declare all Your works.