

Psalm 67-69 – Thursday, December 20th, 2018

Psalm 67 -- To the Chief Musician. On Stringed Instruments. A Psalm. A Song. 1 God be merciful to us and bless us, And cause His face to shine upon us, Selah 2 That Your way may be known on earth, Your salvation among all nations. 3 Let the peoples praise You, O God; Let all the peoples praise You. 4 Oh, let the nations be glad and sing for joy! For You shall judge the people righteously, And govern the nations on earth. Selah 5 Let the peoples praise You, O God; Let all the peoples praise You. 6 Then the earth shall yield her increase; God, our own God, shall bless us. 7 God shall bless us, And all the ends of the earth shall fear Him.

- Psalm 67 is referred to as a missionary Psalm in the sense that it's both a prayer and praise related to salvation among nations.
- It's interesting to note that the Psalm starts off with a prayer to God to be merciful, bless and cause His face to shine upon us.
- This echoes what we affectionately refer to as the Aaronic blessing that's recorded in the book of Numbers chapter 24 thru 26.

Numbers 6:24–26 - 24 “The LORD bless you and keep you; 25 The LORD make His face shine upon you, And be gracious to you; 26 The LORD lift up His countenance upon you, And give you peace.”

Psalm 68 -- To the Chief Musician. A Psalm of David. A Song. 1 Let God arise, Let His enemies be scattered; Let those also who hate Him flee before Him. 2 As smoke is driven away, So drive them away; As wax melts before the fire, So let the wicked perish at the presence of God. 3 But let the righteous be glad; Let them rejoice before God; Yes, let them rejoice exceedingly. 4 Sing to God, sing praises to His name; Extol Him who rides on the clouds, By His name YAH, And rejoice before Him. 5 A father of the fatherless, a defender of widows, Is God in His holy habitation. 6 God sets the solitary in families; He brings out those who are bound into prosperity; But the rebellious dwell in a dry land. 7 O God, when You went out before Your people, When You marched through the wilderness, Selah 8 The earth shook; The heavens also dropped rain at the presence of God; Sinai itself was moved at the presence of God, the God of Israel. 9 You, O God, sent a plentiful rain, Whereby You confirmed Your inheritance, When it was weary. 10 Your congregation dwelt in it; You, O God, provided from Your goodness for the poor. 11 The Lord gave the word; Great was the company of those who proclaimed it: 12 “Kings of armies flee, they flee, And she who remains at home divides the spoil. 13 Though you lie down among the sheepfolds, You will be like the wings of a dove covered with silver, And her feathers with yellow gold.” 14 When the Almighty scattered kings in it, It was white as snow in Zalmon. 15 A mountain of God is the mountain of Bashan; A mountain of many peaks is the mountain of Bashan. 16 Why do you fume with envy, you mountains of many peaks? This is the mountain which God desires to dwell in; Yes, the LORD will dwell in it forever. 17 The chariots of God are twenty thousand, Even thousands of thousands; The Lord is among them as in Sinai, in the Holy Place. 18 You have ascended on high, You have led captivity captive; You have received gifts among men, Even from the rebellious, That the LORD God might dwell there. 19 Blessed be the Lord, Who daily loads us with benefits, The God of our salvation! Selah 20 Our God is the God of salvation; And to GOD the Lord belong escapes from death. 21 But God will wound the head of His enemies, The hairy scalp of the one who still goes on in his trespasses. 22 The Lord said, “I will bring back from Bashan, I will bring them back from the depths of the sea, 23 That your foot may crush them in blood, And the tongues of your dogs may have their portion from your enemies.” 24 They have seen Your procession, O God, The procession of my God, my King, into the sanctuary. 25 The singers went before, the players on instruments followed after; Among them were the maidens playing timbrels. 26 Bless God in the congregations, The Lord, from the fountain of Israel. 27 There is little Benjamin, their leader, The princes of Judah and their company, The princes of Zebulun and the princes of Naphtali. 28 Your God has commanded your strength; Strengthen, O God, what You have done for us. 29 Because of Your temple at Jerusalem, Kings will bring presents to You. 30 Rebuke the beasts of the reeds, The herd of bulls with the calves of the peoples, Till everyone submits himself with pieces of silver. Scatter the peoples who delight in war. 31 Envoys will come out of Egypt; Ethiopia will quickly stretch out her hands to God. 32 Sing to God, you kingdoms of the earth; Oh, sing praises to the Lord, Selah 33 To Him who rides on the heaven of heavens, which were of old! Indeed, He sends out His voice, a mighty voice. 34 Ascribe strength to God; His excellence is over Israel, And His strength is in the clouds. 35 O God, You are more awesome than Your holy places. The God of Israel is He who gives strength and power to His people. Blessed be God!

- It's believed that Psalm 68 was penned by David as a Psalm of dedication when he had brought the ark back from Obed-edom.
- It's not only a Psalm of dedication; it's also a Psalm of celebration during a time of deliverance and of victory in Israel's history.
- We have the account of this in 1 Samuel 5, which is what David is writing about concerning the Philistines as God's enemy.

1 Samuel 5:1–5 - 1 Then the Philistines took the ark of God and brought it from Ebenezer to Ashdod. 2 When the Philistines took the ark of God, they brought it into the house of Dagon and set it by Dagon. 3 And when the people of Ashdod arose early in the morning, there was Dagon, fallen on its face to the earth before the ark of the LORD. So they took Dagon and set it in its place again. 4 And when they arose early the next morning, there was Dagon, fallen on its face to the ground before the ark of the LORD. The head of Dagon and both the palms of its hands were broken off on the threshold; only Dagon's torso was left of it. 5 Therefore neither the priests of Dagon nor any who come into Dagon's house tread on the threshold of Dagon in Ashdod to this day.

Psalm 69 -- To the Chief Musician. Set to "The Lilies." A Psalm of David. 1 Save me, O God! For the waters have come up to my neck. 2 I sink in deep mire, Where there is no standing; I have come into deep waters, Where the floods overflow me. 3 I am weary with my crying; My throat is dry; My eyes fail while I wait for my God. 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. 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. 7 Because for Your sake I have borne reproach; Shame has covered my face. 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. 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. 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. 21 They also gave me gall for my food, And for my thirst they gave me vinegar to drink. 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. 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. 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. 31 This also shall please the LORD better than an ox or bull, Which has horns and 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.

- Psalm 69 is a very interesting Psalm for a number of reasons not the least of which is that it is both prophetic and Messianic.
- By that I mean it is about the "suffering Savior," and as such is the most quoted Psalm in the New Testament next to Psalm 22.
- Verses 1-12 are the depth of the suffering, verses 13-28 are the cry of the suffering and verses 29-36 the result of the suffering.

G. Campbell Morgan said it best this way, "The whole Psalm expresses depths, which few of us can fathom. It can only be appreciated as an unveiling of sorrow and suffering at its very profoundest depths, and therefore is rightly considered to be prophetic and Messianic. As far as we can enter into its teaching it suggests to us that a cry to God in sorrow, which is honest in its expression invariably merges in the economy of His grace into a song of praise."