

Psalm 68-69: God's Triumph And Pleading For Help.

This is "a song" celebrating God's triumphal ascent to Mount Zion; may have been David's victory or moving the ark to Zion.

The Psalmist reviewed the history of Israel from the wilderness wanderings to the occupation and conquest of the land. He Emphasized God's choice of Zion, which resulted in Israel's taking many Canaanites as captives and the Israelites receiving gifts or spoils from the captives. This is the reason he sang praises: God was marching triumphantly on behalf of the oppressed. David called on others to join him in praising their strong Lord.

1-3: David prayed that **God** would show His awesome power. The "arise" describes the act of the priests lifting the Ark, which symbolized God's presence. When **God** arises in power **His enemies are blown and melt**.

4-6: David invited the people to **praise** in song the One **who rides on the clouds**, a poetic description of God's unhindered movement. He is the Father of the fatherless, He protects the defenceless, He prospers the bound but casts away the rebellious.

7-10: When **God** led His **people through the** wilderness, He graciously and miraculously **provided for the poor**.

11-14: The Psalmist then rehearsed the victorious battles of **the land** of Canaan from which **kings** were driven out. Their prosperity was like **silver** and **gold** on the **wings** and **feathers** of a dove even though they were despised as sheep.

15-18: These verses speak of the Lord's choosing Zion above other **mountains** and of His triumphant entry into it like a conqueror.

God entered the city with a vast company (**thousands of thousands**) of angelic hosts, pictured here as riding in **chariots**. Thus the Lord went all the way **from Sinai** to **His sanctuary** in Zion.

Psalm 68:18 was referred to by Paul in **Ephesians 4:8**. Paul followed this Jewish exegesis because it explained that the conqueror *distributed* the gifts to His loyal subjects. The apostle applied that idea to Christ's victory over the forces of evil and His granting spiritual gifts (**Ephesians 4:11**) to those on His side. By this analogy Paul emphasized the greatness of believers' spiritual victory in Christ.

19-23: David was convinced that God's entrance into Zion on behalf of His people would result in the complete destruction of His and her **enemies**.

24-27: God's triumphal entrance **into** Zion and **the sanctuary** is again described here, pictured like a victory parade with **singers** and other **musicians**.

28-31: The writer then asked **God** to demonstrate His **power** again. Seeing His **strength** and His **temple**, pagan **kings** would pay tribute in submission to Him.

32-35: The Psalmist called the nations to **sing praise** to the Rider of **the skies**.

Psalm 69:

David pleaded with God to rescue him from destruction because he bore reproach and rejection by his brethren for the Lord's sake. Praying that God would requite the inhumanity of his oppressors, he looked forward to universal praise and restoration.

1-4: David used the imagery of drowning to describe his being at the brink of death, and would have died if **God** had not rescued him. His problem was brought on by numberless **enemies** who sought **to destroy** him. They hated him for no **reason** (**John 15:25 - Christ's rejection**) and **forced** him refund possessions which he **did not steal**.

5-12: He talked to God as a foolish-sinner. His own relatives hated him even though he had **zeal** for the Lord (**John 2:17 after cleansing the temple**). Their **insults** against God were directed to him. When he was in grief, he Even then his enemies (including judges, those **who sat at the gate**) and **drunkards** sang derisively about him.

13-18: The Psalmist petitioned the LORD to speedily save him from death.

19-21: David was mistreated and mocked, he desired sympathy but they to eat and **vinegar** to drink

Matthew 27:48 - *Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and offered it to Him to drink.*

22-28: In his imprecation against his enemies, David prayed that their own food would cause their downfall, that **their eyes** would **be darkened so they** could not **see**, and that **their backs** would **be bent** in grief. He asked that they would be overtaken by God's **wrath** and their residences made desolate because of their deaths. These punishments were just, because **they** persecuted God's people.

29-33: David again prayed **in** his **distress** that **the LORD** would be His **salvation** and would **protect** him. Confident that God would deliver, he vowed to **praise** the Lord. David knew that **thanksgiving** was more pleasing to God than offering **an ox** or **a bull**.

34-36: David called for universal **praise** to **God** in anticipation of His delivering the nation, and the people's settling in the land.