

## Wisdom for Relationships

### “Wounded, Healed”

#### Psalm 69:1-21

Psalm 69 is the last in our summer series of teachings from God's wisdom and God's Psalms. Please turn with me, if you would. I've decided today to read through the whole Psalm. It's a little bit longer than most of the Psalms you've read, and to kind of guide you with a summary heading into each paragraph, because I'm going to look especially at Psalm 69 and the way Jesus fulfilled it.

*Save me, O God!*  
*For <sup>u</sup>the waters have come up to my neck.<sup>1</sup>*  
*<sup>2</sup> I sink in deep <sup>v</sup>mire,*  
*where there is no foothold;*  
*I have come into deep waters,*  
*and the flood <sup>w</sup>sweeps over me.*  
*<sup>3</sup> <sup>x</sup>I am weary with my crying out;*  
*<sup>y</sup>my throat is parched.*  
*<sup>z</sup>My eyes grow dim*  
*with <sup>a</sup>waiting for my God.*  
*<sup>4</sup> <sup>b</sup>More in number than the hairs of my head*  
*are <sup>c</sup>those who hate me <sup>d</sup>without cause;*  
*mighty are those who would destroy me,*  
*<sup>e</sup>those who attack me with lies.*  
*What I did not steal*  
*must I now restore?*  
*<sup>5</sup> O God, you know my folly;*  
*the wrongs I have done are not hidden from you.*  
*<sup>6</sup> Let not those who hope in you <sup>f</sup>be put to shame through me,*  
*O Lord GOD of hosts;*  
*let not those who seek you be brought to dishonor through me,*  
*O God of Israel.*  
*<sup>7</sup> For it is <sup>g</sup>for your sake that I have borne reproach,*  
*that dishonor has covered my face.*  
*<sup>8</sup> I have become <sup>h</sup>a stranger to my brothers,*  
*an alien to my mother's sons.*  
*<sup>9</sup> For <sup>i</sup>zeal for your house has consumed me,*  
*and <sup>j</sup>the reproaches of those who reproach you have fallen on me.*  
*<sup>10</sup> When I wept and humbled<sup>2</sup> my soul with fasting,*  
*it became my reproach.*  
*<sup>11</sup> When I made <sup>k</sup>sackcloth my clothing,*  
*I became <sup>l</sup>a byword to them.*

<sup>12</sup> I am the talk of those who <sup>m</sup>sit in the gate,  
 and the drunkards make <sup>n</sup>songs about me.  
<sup>13</sup> But as for me, my <sup>o</sup>prayer is to you, O LORD.  
 At <sup>p</sup>an acceptable time, O God,  
 in the abundance of your steadfast love answer me in your saving faithfulness.  
<sup>14</sup> Deliver me  
 from sinking in <sup>q</sup>the mire;  
<sup>r</sup>let me be delivered from my enemies  
 and from <sup>s</sup>the deep waters.  
<sup>15</sup> Let not the flood sweep over me,  
 or the deep swallow me up,  
 or <sup>t</sup>the pit close <sup>u</sup>its mouth over me.  
<sup>16</sup> Answer me, O LORD, for your <sup>v</sup>steadfast love is good;  
 according to your abundant <sup>w</sup>mercy, <sup>x</sup>turn to me.  
<sup>17</sup> <sup>y</sup>Hide not your face from your servant,  
<sup>z</sup>for I am in distress; <sup>a</sup>make haste to answer me.  
<sup>18</sup> Draw near to my soul, redeem me;  
 ransom me because of my enemies!  
<sup>19</sup> You know my <sup>b</sup>reproach,  
 and my shame and my dishonor;  
 my foes are all known to you.  
<sup>20</sup> <sup>b</sup>Reproaches have broken my heart,  
 so that I am in <sup>c</sup>despair.  
 I <sup>d</sup>looked for <sup>e</sup>pity, but there was none,  
 and for <sup>f</sup>comforters, but I found none.  
<sup>21</sup> They gave me <sup>g</sup>poison for food,  
 and for my thirst they gave me <sup>h</sup>sour wine to drink.  
<sup>22</sup> <sup>i</sup>Let their own <sup>j</sup>table before them become a snare;  
<sup>k</sup>and when they are at peace, let it become a trap.<sup>3</sup>  
<sup>23</sup> <sup>l</sup>Let their eyes be darkened, so that they cannot see,  
<sup>m</sup>and make their loins tremble continually.  
<sup>24</sup> Pour out your indignation upon them,  
 and let your burning anger overtake them.  
<sup>25</sup> <sup>n</sup>May their camp be a desolation;  
 let no one dwell in their tents.  
<sup>26</sup> For they <sup>o</sup>persecute him whom <sup>p</sup>you have struck down,  
 and they recount the pain of <sup>q</sup>those you have wounded.  
<sup>27</sup> <sup>r</sup>Add to them punishment upon punishment;  
 may they have no acquittal from you.<sup>4</sup>  
<sup>28</sup> Let them be <sup>s</sup>blotted out of the book of the living;  
 let them not be <sup>t</sup>enrolled among the righteous.  
<sup>29</sup> But I am afflicted and in pain;  
 let your salvation, O God, <sup>u</sup>set me on high!  
<sup>30</sup> I will <sup>v</sup>praise the name of God with a song;

*I will <sup>w</sup>magnify him with <sup>x</sup>thanksgiving.  
<sup>31</sup> This will <sup>y</sup>please the LORD more than an ox  
or a bull <sup>z</sup>with horns and hoofs.  
<sup>32</sup> When <sup>a</sup>the humble see it they will be glad;  
you who seek God, <sup>a</sup>let your hearts revive.  
<sup>33</sup> For the LORD hears the needy  
and <sup>b</sup>does not despise his own people who are prisoners.  
<sup>34</sup> Let <sup>c</sup>heaven and earth praise him,  
the seas and everything that moves in them.  
<sup>35</sup> For <sup>d</sup>God will save Zion  
and build up the cities of Judah,  
and people shall dwell there and possess it;  
<sup>36</sup> <sup>e</sup>the offspring of his servants shall inherit it,  
and those who love his name shall dwell in it.*

Let's pray together for a moment.

Lord, bless the reading of your word. It's. It's rich, it's deep. There's so much to say. And Lord, help us to hear what you're saying, even as it points, Heavenly Father to your son, our Lord Jesus Christ. In his name we pray.

Amen.

Now Jesus told his disciples when he rose from the dead, that they should read the Bible afresh. What? They should read the Bible, he says with him in mind. Now the Bible is history and the Bible has a prophetic statements. But Jesus says, you need to know that in one way or another, the entire Bible points to me. This is what he says as he's about to leave them. In Luke 24, the very last words he speaks to his disciples, he says these words, the words of the scriptures that I spoke to you while I was with you. These words are my words and everything written about me in the law of Moses and the prophets and the Psalms must be fulfilled. It is written that the Christ should suffer and rise on the third day. So everything I taught you, everything I taught you from the Old Testament points to my death and my resurrection. The history is true in itself, but it points beyond itself. Jesus says, and we see this if we read the Psalms. We have had several preachers this summer, and we've all been exhorting you lately to read the Psalms.

If you read the Psalms, you know that they talk about human experiences and they plead for help and they confess sin and they pour out their hearts before God, and it's all very human. But then sometimes you're just reading along and you think, this is too much. I don't I don't see how this describes ordinary human experience. For example, Psalm 45, which is a favorite psalm of some people, and it's plainly about the king of Israel. It says so at the very beginning. It says, at the beginning I address my verses to the king you are the most handsome of men, and grace is poured upon your lips. So the king of Israel is called by God. He is gifted. He's handsome. He's got beautiful words. Therefore, God has blessed you forever. Lead your people. Then he says in

your Majesty, write out victoriously for the cause of truth and meekness and righteousness. And then he says, your throne, O God, will last forever and ever. And we think, no more. Nope, nope. I don't understand that there's no human king whose throne will last forever and ever. And we understand because Jesus told us that this is not about the King, about King David or some other great king anymore. This is about human kings as they point to the King who will reign forever. Psalm 110 is very similar. You're reading along. It's, it's a beautiful psalm in many ways. The Lord is going to take care of his people. He is mighty. He rules with the mighty scepter. And then it says this. Suddenly it says, rule the midst. Your enemies. Your people will offer themselves freely on the day of your power and holy garments. They're going to present themselves. And then it says, the Lord has sworn you are a priest forever after the order of Melchizedek.

Well, wait a second. You're talking about a king now, he says a king is a priest. No, they're separate offices. And you're going to be a priest forever. Who's a priest forever? Well, there's no king. That's a priest forever. Christ is the king. Who is a priest forever. In other words, when you read through the Old Testament, there are various signs that everything that is said about that day and age is true, but it also points beyond itself to Christ.

David here in Psalm 69, is overwhelmed by critics, by people who hate him, by people who falsely accuse him. And there is no one who is hated and falsely accused more than Jesus. Jesus fulfills Psalm 69 now it still speaks to us because many of us have been hated without a cause and reproached for no good reason. In fact, if you think about it, the more public a person is, the more they're reproached. Who is the person most criticized in America at any given time? The answer is always the President of the United States, a public figure extolled by many, criticized by most people. Just the way it goes. That holds for Christians too. Even Christians who do good quietly for the cause of Christ.

Now, I know I live in Alabama, where SEC football is very important, but you also might know that I come from Saint Louis, where Cardinals baseball is very important. They're kind of similar. Now, the advantage in Saint Louis is we get to root for our heroes for ten years, not four years. So we're better than you are. I just want you to know that one of the heroes that Saint Louis had is a man named Albert Pujols, who retired two years ago. He played for the Cardinals, almost certainly the best hitter in baseball from 2001 to 2011, hit about 400 home runs in ten years, batted 310 to 360 every year, and was just a wonderful person and a devoted Christian. At the age of 25, hear me, at the age of 25, he started a foundation to the glory of God and to the good of people who are in need, specifically people with down syndrome, above all in the Dominican Republic from which he came. So he started that with his 25. And then six years later, he hit his 400th homerun. And it was his last year playing with the Cardinals. And he's everybody's trying to decide who's going to play for next. What kind of a contract will he get in this year? And after the game in which he hit his 400th homerun, he went to visit one of the people that the foundation expanded. And he's now there caring for children who don't have enough resources and or are dying of cancer. He went to visit a young fellow who was too weak to come to the

game. He was invited, couldn't come, and he gave him his baseball bat and he stayed for an hour. Talk to this young man after the game and the media found out he didn't tell the media. If you want a media appearance, you stay five minutes, you get the cameras and you leave as soon as the cameras are gone. And he didn't tell anybody, but the media found out. And in the media the next day it said, well, Albert Pujols trying to show himself a good guy because he wants to build up his, you know, his name so he can get a big contract. It's just not true. He started it when he was 25, six years earlier. He snuck into the hospital. But some people, some people are just hated for no particular reason.

David experienced it. David said, the more good I do, the more people hate me. And for Jesus, more than anybody else, more than anybody else. It was true for Jesus. Now David calls out in distress at the beginning of this psalm, Psalm 69. He says, save me, Lord. I'm weary with crying out. Eyes grow dim. I'm waiting for my God. He's a leader and he's a leader. And somehow, as a leader that has attracted envy of other people who would like to lead. Now, the Old Testament is a book that describes what actually happened, and it describes the meditations on what happened in the prophets, in the Psalms and the Proverbs and so forth. And we're told by Jesus that everything happened somehow or other points to him.

And so, the irrational hatred toward David, the envy toward David forecast foreshadows the irrational hatred that Jesus experienced now David becomes in the Bible, he's what's called a type or shadow or foreshadowing of Christ. He prepares people in advance for what Jesus will do. And we're given many people like that in the Bible. For example, there's Adam, who is the representative of mankind, and Jesus is the second and greater representative of mankind. We're more about that in a moment. And then there are kings, and the kings are supposed to rule with justice and equity and defend the people from their foes. And that points to Jesus, who defend us from our greatest foe, which is death and sin and condemnation. And there are priests, and the priests offer sacrifices in the temple. And Jesus is a priest. He offers the great sacrifice in God's presence forevermore. And they're prophets, and they speak God's word, and they sometimes also perform miracles and Jesus is the great prophet. When Jesus appeared, they said, who is this? Well, he's a great prophet who's risen among the people. Meaning he speaks God's Word and he performs miracles. And he's more than a prophet.

Now, one of the great things about the types we have in the Bible is that although they all point to Christ, they point to Christ, shall we say, directly through their good, but they also point indirectly showing the need of Christ through their failures. So Adam is a type of Christ representative of mankind. But Adam failed in the Garden of Eden. He failed the test in the Garden of Gethsemane. Jesus passed the test. So Jesus is like Adam, but greater than. And the kings, even the best kings who fought for Israel and spoke truly to Israel. The kings failed. David and Solomon and has a kind Josiah, Jehoshaphat, the other good kings. We know Jotham, they all failed.

Jesus is a king who didn't fail, and the priests offered their sacrifices. And as the book of Hebrews says, the very repetition of the sacrifices indicates that they didn't complete their work.

So my wife had surgery a few days ago, and as a consequence, I have the privilege of returning the favor that she's rendered to me for many years. And that is I get to clean the kitchen, wash the dishes, wash clothes, iron the clothes and put them in the dryer and the dryer doesn't work. And we got to figure that out. So I'm doing housework, which I kind of like... Can I tell you a secret? Housework is easy. Washing dishes is actually extremely easy. The problem with it is not that it's hard. The problem is the dishes keep getting dirty at a remarkable rate. And the clothes, which were so clean on Monday, are filthy by Thursday. And you have to do it again. And every time you do it again, you're kind of saying, I didn't finish it. That's the problem with dishes, is that they're never done. Really. They keep getting dirty and the priests never quite got done.

And Jesus says, offer a sacrifice and it is finished. It's done. No more. No more atonement for sin needed. And so Jesus surpasses the priests and the prophets and Adam and the kings and all the rest. Now, David, more than anybody else, is the forerunner of Christ. Jesus is called Son of David more than he is called anything else by people. He's the Son of David. He's like David. And David shows what Jesus is like in a variety of ways. And Jesus quotes what David says. In fact, Psalm 69 is (people debate this a little bit) one of the two most quoted books, portions of the entire Old Testament - Exodus 34 - Psalm 69, both quoted about ten times, and Jesus quoted it in all four gospels, and the disciples quoted it in the book of Acts. Everybody understood Psalm 69. The words about Jesus point to Christ specifically.

And here's the outline we've been talking about the way the Psalms describe Jesus specifically, in that the anointed, God's anointed is overwhelmed by trouble and in a few minutes wounded by groundless scorn and insults. So David cries out, save me, O God! The water's coming up to my neck. My feet are slipping. I can't find a place to stand. I'm crying out. You're not answering. I'm weary. Enemies have attacked me. It's true. Once, when David was off fighting for the Israelites, some people realized he was gone. They came and kidnaped all his children. The first time he appears on the scene in Israel, he's just been anointed. He's about 19 years old. He goes to bring food to his brothers who are fighting the Philistines, and out comes Goliath. He says, well, you won't fight us. At least fight me. And David went out and fought him and killed him. As you probably know, hand-to-hand combat. And the king Saul looked at him and said, whose father is he? Who's his father? Who's his family? Where does he come from? Is he a threat? And before long, this man who had defeated the great enemy of Israel was being attacked by his own king. And the enemies hated me without a cause. Says David, Jesus quotes. Hebrews reflects on during the years of Jesus earthly life. Hebrews says he offered up loud prayers and petitions to the one who could save him from death. David cried out with loud prayers. Jesus cried out loud prayers. We cry out too. Sometimes our feet slip. We're trying to get a purchase. We're walking on a trail and it's muddy and we're slipping. Or we're in the water. We're in a stream. Maybe we're fishing. And all of a sudden there's more water than

we thought, and our feet are getting unsteady. That's the metaphor. The reality is we think somebody's sick. Somebody I love is really sick. I'm sick. I'm not sure what's going to happen. My job is going to be a bunch of layoffs coming. My feet are slipping. We know the experience. And David says, throughout all this, I was faithful and they hated me without a cause, the more good David did, the more people seemed to hate him.

Here's an account in I Samuel 25 of David, in the days when he was running from Saul, who was trying to kill him, and the Philistines attacked a town and the forces came to steal their food supply. In those days, remember, food was scarce. We don't have anything like the problems of food that they had back then when the forces came and stole the harvest, the people were in trouble. And God said, go deliver that city. And David went and did it, defeated the Philistines, restored the food supply, and somebody ran and told Saul, who's trying to kill David, out of envy. I know where David is. He's in Keilah and by the way, it's a walled city. If you get there in a hurry, he'll be stuck in the walled city.

You can get him. And. And somebody reported to David what had happened, and David prayed to God and said, Lord, will the people of Keilah betray me to day to Saul? And God said, they will get out of there. He just saved their city, and they would betray him to gain favor with the king. They hated me without a cause. He says. Now the cause is often, and certainly in David's case, in the case of Jesus envy. Jesus was taking before Pilate who was not a godly man, but he was discerning. And it says in the Gospels that when the Jewish leaders brought Jesus to him, saying, condemn him, says Pilate knew that they brought Jesus to him because of envy. Now, envy is a reason. That's no reason. Envy is hatred of somebody because they have better skin, better eyes, better hair, more money, more friends, a better job, a better degree, a nicer car, well, better behaved children, whatever. You just hate somebody because they have more than you.

Now, that makes no sense at all. When somebody, I say this to us as believers, I know most of your disciples. And if you're not a disciple yet, we're glad you're here. But a believer should see superior gifts someone receives from God's hand and say, Praise God for the gifts he gave you. And I thank God for the gifts he gave me. By the way, envy is one of those things that hurts the person envied, and it hurts. The envious, envious person gets nothing out of it. Envious person ends up saying self-defeating things like, I'm no good, I'm inferior. It doesn't help anybody. It's the most absurd thing imaginable. So Jesus says, quoting David, they hated me without a cause. It's irrational. And we've all seen it.

I remember when I was years ago, I was a new professor at a small Christian college, and there was a man, his name was Dr Howard Mattson Bose was kind and well-educated and bold, and it just seemed he was able to converse intelligently about anything and everything. He was our leading light. But you go to a party, and the professor who maybe thought they should be the leading light, would just go after him, try to make him look bad for no discernible reason. What are you doing? We're believers. We should be giving thanks for each other. Now, of course, the truth is that sometimes people are highly gifted. Can be irritating because they know so much, or they're so strong or things are easier for them.

And with that in mind, David does say, I've been hated without a cause, irrationally, for no good reason. But he says, I will confess to you, Lord, that I have done things that are wrong. He says in verse 5 & 6, you know my folly, by which he means my foes don't know what I've done wrong. They attack me -- ridiculous, silly. But you know what I've done?

Let me put it differently. When I'm criticized irrationally, there were there were some people at one point who really didn't like me because of a stand. I took on something and, and I ended up talking with some friends and I said, you know, they're spreading these rumors about me. They're just completely false. If they would take the trouble to get to know me, they could do so much more damage. Because we're all susceptible to criticism. David says, you know my folly, oh, Lord, the wrongs that I've done, verse five have not been hidden from you. And David did foolish things. You know, David does seem to have been a little bit hungry for glory. You know, his wives got upset with him sometimes, maybe because he had wives.

And his sons get upset with them because he wasn't much of a disciplinarian at all. So when you're hated without a cause, I just give a very practical pastor award for a second. You can ask the question, have I? I think I've done nothing wrong, but is it true? Have I really done nothing wrong? And the answer may be, yeah, I've done nothing wrong.

It's completely irrational and then it's preposterous. And you get to say, well, I stand with other people over the ages, David and many others, and Jesus, who are hated without a cause. But we should also ask, is there some a is there some sin or folly that's adjacent to what they're saying? Do I need to repent of it?

Does this God see my folly? Does this give me an occasion to confess what I have done? That's wrong and God will forgive? Now, the interesting thing is, Jesus doesn't sing that. Jesus doesn't quote that from Psalm 69. In fact, you know, there's depending on how you count them, 7 or 8 Psalms that are mostly psalms of repentance.

Jesus doesn't take those up and repent. He doesn't have sins to repent of. It's worth knowing. Then when he quotes, he quotes from the hated me without a cause part. Not, you know, my folly. Not that.

So many parts of the Old Testament are really about Jesus. Ultimately, you hated me without a cause. Your throne of God is forever and ever. You're a priest forever after the order of Melchizedek. Your throne will last forever. You will make your enemies a footstool for your feet. Those are all things that David fulfills.

But the anointed of God are harmed. They're wounded. We're wounded by scorn and by insults. I endure scorn for your sake. I'm a stranger. Verse eight says to my brothers, and ailing to my mother's sons, because zeal for your house consumes me. They're upset because of the extent of my zeal for God. And by the way, David did have zeal for God when he became king.

His first order of business was to take the tabernacle of the Lord, which the Philistines had captured some years earlier, and dumped in a small town. And you can read the story of. But he



said, the first thing I need to do is get worship in my city. And he brought that tabernacle, and the first time he did it, you may know the story. He did it wrong. And there was a tragedy. And the second time there were there was a procession of priests and sacrifices and gifts and praises to him. And he wrote three psalms that we still sing to this day. He said, that's my centerpiece. I've got zeal for God's house. And they said, man, what a zealot. What is wrong with him? Why is he so fired up about God? And it stung him. Jesus. Jesus had zeal for God's house more than anybody else, right? Money changers came into the temple precincts, making it impossible for the Gentiles to worship him. And he threw them out. And he said, zeal for my father's house, because consumed me. Jesus fulfills this. Now it also comes to us sometimes.

Probably almost everyone here has been and can think of a time when you were hated or disliked or cursed or slandered for no reason whatsoever. And it hurts. So, you know, I write, I write books, and I write articles and when you write articles enough, if you're willing to tackle big issues, sometimes you take a position and other people take the other position and they don't like what you said. And one time I, I wrote an article is a probably a little bit, you know, taking a stand on something that other people didn't like. And one of my friends said to me, you know, you really should check out what they're saying about you online on this one day. And, and I said, okay, I'll read a little bit. And it wasn't nice. but there's one that kind of sticks in my head and it went like this, you know, this this guy, me, this guy, this pencil necked, fun hating, intellectual snob, etc. and I'm thinking pencil neck. Really? I mean, I played football. They were all bigger than me, but I'm not a pencil neck fan hating. I like to have fun, I have fun. Come over to my house, we'll play Bananagrams, we'll have fun. I like fun. Jenga. We can have a good time. Intellectual snob. Maybe. Maybe that could be true. Pencil neck. It's small potatoes. Whatever we endured, Jesus endured more. He endured worse. And for that reason, Hebrews says he's able to sympathize with us in our weakness. We do not have a high priest who is unable to sympathize. Hebrews two and four say, we have a priest who is able to sympathize. So whatever you're experiencing, Jesus experienced something like it, especially things like irrational criticism or hatred, which, by the way, happens from strangers and happens from friends and happens from family. Sometimes. And it hurts. David takes it to the Lord. He says, Lord, I'm crying out to you. I'm exhausted by the hatred, by the feet slipping. Come and help me. And he cries out, and I just want to say it again. This is a model for us. As I read the literature about spiritual growth and spiritual disciplines, one of the things I noticed popping up off and on pretty often is when people talk about prayer wise, teachers will say, and, you know, it's easier to pray for other people sometimes than it is to pray for yourself.

Because you don't want to admit your own weakness because you're afraid God will say no when it hurts. When God says no to me more than it hurts. When God says no to a friend. I hate to admit it, but it's true. But a part of it is. I don't want to admit my need now. This church welcomes all people. Truly does. Always has. It always has and always will. Praise God for that. But every church has a flavor, and the flavor of this church, largely fruits, due to the fact that has had two enormously talented pastors, hardworking, gifted men, and they attract gifted people. And so this is a church of strong and gifted people in large measure. Everybody's welcome. But

that's the nature of this church educated, hardworking, talented, God-fearing leaders bring God fearing and talented people. And that means we're a church of achievers, mostly, and achievers have a hard time admitting their weakness. Achievers don't like what I'm going to say next and that is all. Achievers are sinful and broken. We are a church of broken achievers. We're achievers and achieve as much as we would like, and we don't like to admit it. Sometimes. And so we need to keep on crying out because we constantly need God in our sin and our brokenness, our follies, our weaknesses. It's harder for maybe us who are here in this place. We have, there's a lot of gifts here. And gifted people learn to rely on their gifts. Dr Reeder, as you know, one of the two great leaders and gifted and hardworking and godly and courageous also had by God's grace, it's just an extra bonus, a wonderful voice. And people who have wonderful voices sometimes struggle when they lose their voice. Right? I forgot to ask the family, did he ever lose his voice? Never lose his voice? Not really. The word is no --- good for him. I have lost my voice a number of times. One time for a whole week. I lost my voice completely. Couldn't say a word. And then it started to come back very slowly. For the next ten days I could barely croak out a word and I thought, oh my goodness, what if my voice never comes back? What if I'm what if I can never speak again? And I got to tell you in that moment, it's not the easiest thing to keep praying every hour. Lord, give me my voice back. And David says, keep on crying out. Keep on asking for great grace. Keep on asking for help.

Now the Lord's anointed calls for rescue, judgment and grace is the next thing we see in the Psalm. Now, what I want to tell you is that it's right to call for judgment. David calls for judgment. His adversaries. If people don't repent, they will face the judgment. That's just what the Bible says. And David's calling for it because they seem to be recalcitrant and indifferent to the call to repentance and hateful for no reason. He says, Lord, make their house a desolation. Make them tremble with fear. When problems come, erase their name from the book of life. Pour out your wrath. But here's the thing while David calls for rescue and judgment and grace, when Jesus is on the cross, quoting from Psalm 69, he leaves the judgment part out. He calls for rescue and grace, and instead of saying, Lord, judge them, he says, father, forgive them, for they know not what they do, because he bore the judgment of all those who do repent and turn to him. He doesn't call for judgment because he bears judgment. Exhausted the wrath of God on the cross, which we sang earlier.

Says, come, it's not a cheap grace. We don't say, hey, listen, you know Jesus died in the cross for our sins. Everything's fine in certain societies where, you know, sort of a Christianish spirit pervades the state, it's easy to think, well, you know, I know Jesus died for my sins. Jesus died for your sins. Yes. But you must repent and lay hold of that and trust in him. Call on him, follow him. It's not just say some magic words. God delivers, but he delivers. Those who sincerely love him, seek him, trust in him.

Last thing I want to say is that we praise God for his deliverance. David at the end says, listen, God's coming through. He's building up Zion. He's taking care of me. He's taking care of his

people. He's building things up. The whole creation is going to praise God because my feet almost slipped. They didn't completely slip.

I was on vacation a couple of weeks ago. We go to Colorado just about every year, close to every year, and we like to hike the mountains, big mountains, as much as we can. A number of years ago, we did one of those big long hikes, about 15 miles of vertical mile up to a big rock peak, and a group of people were going, including my eldest daughter. Now, whenever I read about my feet almost slipping, I always think of this moment in our life because on this particular mountain, it's very rocky in the main and there's some easy parts, but there's a part with shale. It was very loose rock, and you're walking on loose rock as it kind of slips away from you. There's no way to get out of. It's the dangerous part. It goes for about a half a mile or so, and my daughter slipped during that period that that part of the trail, and she turned her ankle badly, and it popped up like a balloon almost immediately. And we realized she's not going to walk anymore today. And we still had four more miles to get down the mountain and get home. And there's no cars that are going to get up there. We're going to have to carry her down the mountain. And that's how we made our first mistake. I said to the two youngest, strongest men, run for help. And as they as they disappeared, I realized I just sent the two best people away. And now we've got four people left. There's me and there's a guys about 6'4 and 248. And that's a little bit big for climbing mountains. And he was drenched with perspiration. I knew my daughter wasn't going to climb on his back any more than she absolutely had to. Right. And then there's two other men, and they're both about 5'5 and 128 pounds. And I'm thinking, we're in trouble here.

I'm going to be carrying my daughter down the mountain. And I did carry her down the mountain. And when I got down, people said, oh, that must have been so hard to carry your daughter to rescue her. And I said, well, it was hard, but it was good. How many people have the privilege of caring for their daughter? She was grown by then. What a privilege to get to carry my daughter, to rescue my daughter off and off the mountain. To bring her to safety. Well, she's on my back. And she said, dad, don't give me that sweaty guy. You carry me and I'm tired. Well, don't give me the little guys either. I'm afraid they're going to topple over. You need to carry me. And I carried her, and I'm glad I carried her. Her feet slipped.

Now, I tell you this story because at that moment, at least, I think it was some pale echo of the joy God has in rescuing us. It's not a burden to him. Jesus doesn't resent caring for us. He counts it a privilege to take us to safety. Our feet almost slip, our feet do slip. The Lord is good. He's our Savior. He'll take care of us as we turn to him.

Let's pray.

Father, thank you so much for the way you teach us by your word, the way you teach us how to read your word, to read it, and to see that every King points to you, the great King, that every prophet points to Jesus greater than the prophets. The priest points Lord Jesus to your sacrifice, your final sacrifice on the cross, that every cry for mercy is one you answer. So, Lord, teach us to

lean upon you, to call upon you, to lay aside our pride, to have penitent hearts and glad hearts, because we believe that you love us and want what is good, what is best for us, want us to live with you as your followers. So Lord, hear our prayer, our prayer of thanksgiving, that you have taken care of us and not just us, one by one, but as the people of God and given us a dwelling place, both now and forever. We praise you for this.

In Jesus name,

Amen.