

“Let Heaven and Earth Praise Him”

When we began this series of articles from Psalm 69, we saw that David was under attack by his enemies. He even gave a personal, metaphorical, testimony, “I sink in deep mire, where there is no foothold.” This Psalm has taken us through a roller coaster ride of emotions, prayers, and the need to understand forgiveness when enemies do us harm. Although David has expressed difficulties in his life, he continues to seek to trust God. This is shown in the fact that this Psalm ends in worship. Let’s begin our look at this last section by seeing that:

—God Delights to Receive Our Worship

The Psalm ends with praises to God given by his people. Verse 29 is a transition verse that takes us into the last section. Although David is still afflicted and in pain, he prays for God’s “deliverance” which will “set me on high.” David obviously wants God’s protection from his enemies, but there’s more to David’s prayer. He doesn’t merely want relief from his troubles, he wants to worship God with God’s people, for the wonderful God that he is, and that’s what we see in the last verses of this Psalm. Let’s begin our look now at corporate worship.

This section initially seems to be focused on David as an individual worshiper. But clearly David is highlighting corporate worship within the covenant people of God. In verses 30-31 we read, “I will praise the name of God with a song; I will magnify him with thanksgiving.” David rightly speaks of the fact that the worship of God from the heart is more *pleasing* to God than the sacrifices of an ox or a bull (vs. 31). But notice the corporate aspect, beginning in verse 32, in a section of what’s known in the Psalms as synonymous parallelism: “When the humble see it they will be glad; you who seek God, let your hearts revive.” “The humble who see it” in the first line is paralleled by “you who seek God” in the second line, and “they will be glad” in the first line is parallel to, “...let your hearts revive.” This, then, is addressing the covenant community in worship; those who are faithful to the covenant—that is to say—God’s true worshipers. David goes on, “For the LORD hears the needy and does not despise his own people who are prisoners.” God *does* hear the prayers of his people in need. God’s people gather and worship God first of all *for who he is*, but also they praise him *for what he has done and will do* as he watches over them. David goes on in verse 34, “Let heaven and earth praise him.” This is a picture of David’s desire that all that God has made will, ultimately, be a source of praise to him. Let’s move on now from corporate worship to covenant succession.

This last section concludes with David reminding us that God is at work in the lives of his people and in the entire cosmos *on behalf* of his people. “God will save Zion and build up the cities of Judah.” This is a promise that the Church in every age will, ultimately, survive all the evil, persecution, and suffering that’s aimed at destroying God’s *plan* and *promises* to his people. But God’s plan cannot, ultimately, fail. Not only will God’s plan not fail, people will continue to

come to God for salvation for generations to come according to his perfect will. This is a picture of how God grows and matures the Church through what's known historically as covenant succession. This is the truth that it's God's intent to save a people who will worship him throughout the generations (Psalm 22:30-31).

Verse 36: "...the offspring of his servants shall inherit it, and those who love his name shall dwell in it." This is a picture of God's election throughout the generations. Since the early chapters of the Bible we see that, across redemptive history, God has *ordinarily*, worked savingly through families as covenant parents raise their children in the nurture and instruction of the LORD (Deut. 6:4ff). In Psalm 102:28 we read: "The children of your servants shall dwell secure; *their offspring shall be established before you.*" We see this pattern continuing into the New Testament. Even Gentiles who came to believe in the covenant God of Israel would bring their families and give their children the covenant sign and seal, and commit, by grace, to the worship of God (e.g. Acts 16:30-34). God still, *ordinarily*, saves through families today. As we conclude, let me note that Psalm 69 teaches us of God's goodness to his people always, even in times of intense persecution and suffering. We were reminded in this Psalm of the suffering of Jesus. May we always draw strength and encouragement from our suffering Savior who loves his people and who will never leave us nor forsake us.

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