# Shalom AZ Ministries

In Pursuit of Israel's Redemption

**"What if this were 'A Psalm of Uriah'?"**

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**Devotion and Discussion Questions**

**Key Texts (TLV): Ps 69;** *2 Sam 11–12; Is. 53:4–6; Luke 23:34; Rom. 5:6–8; 1 Pet. 2:20–25.*

It is remarkably easy to remember the wounds others have inflicted on us. And when we are the ones suffering, our prayers can become intensely focused on the wrong done to us. We want ADONAI to see what happened, vindicate us, and deal with those responsible. Psalm 69 gives voice to the anguish of someone who feels overwhelmed, abandoned, and powerless. But there is a question worth carrying with us as we read it: What if this were not a Psalm of David? What if this were a Psalm of Uriah?

Psalm 69 is David's prayer, and throughout it we see striking parallels between David's suffering and the suffering of Yeshua, the Son of David. Yet there is also a place where their responses diverge. David calls for judgment upon those who have wronged him, while Yeshua, suffering an injustice greater than anything David experienced, prays for forgiveness for those who were persecuting Him. And then we remember what David himself did to Uriah, a man who had walked with remarkable honor. Suddenly the question becomes personal. We may readily identify with David when he has been wounded, but are we equally willing to recognize the wounds we have inflicted on others? Ultimately, we are not followers of David. We are followers of the *Son* of David.

**1. BRING YOUR WOUNDS BEFORE ADONAI — BUT REMEMBER THAT HE KNOWS YOUR HEART (PS. 69:1–22)** David begins with a desperate cry: "Save me, O God, for the waters have reached my soul" (Ps. 69:2). He is sinking in deep mud with no footing, overwhelmed by waters that threaten to sweep him away. His enemies are powerful, their accusations are lies, and he wonders why he should have to restore what he has not stolen. Yet in the midst of it, David turns toward ADONAI: "But as for me, my prayer to You, ADONAI, is for a time of favor" (Ps. 69:14). He appeals to God's great *chesed*—His covenant love and faithfulness—and asks to be rescued by the truth of His salvation.

There is something important here for us. When we are mocked, misunderstood, or treated unjustly, we can bring that pain honestly before the Lord. Yet David also acknowledges, "O God, You know my folly, nor are my trespasses hidden from You" (Ps. 69:6). Even while pleading his innocence regarding particular accusations, he does not claim to be without sin. That's important. The same God who knows what others have done to us also knows what we have done. Before we become so focused on the ways we have been wronged, we need to allow Him to search our own hearts. May our lives reflect His character rather than become a reason for others to turn away from Him.

**2. CONSIDER THE PRAYER FROM THE OTHER SIDE — WHAT IF URIAH HAD PRAYED IT? (PS. 69:23–29; 2 SAM. 11–12).** Beginning in Psalm 69:23, David's prayer takes a different direction. He asks that what should have been his enemies' *shalom* become a trap, that God's indignation overtake them, and finally, "Add guilt to their guilt—may they not come into Your righteousness" (Ps. 69:28). He even prays that they be wiped from the book of life. That is what David said, what David felt, and what David wrote. But imagine those words coming from Uriah. In 2 Samuel 11, David takes Bathsheba, Uriah's wife, and then tries to conceal what he has done. Uriah, meanwhile, refuses the comfort of his own home while his fellow soldiers remain in the field. He acts with extraordinary honor, unaware that the powerful enemy arranging his destruction is his own king.

When David's cover-up fails, he sends Uriah back to battle carrying the very letter giving orders that were intended to ensure Uriah's own death. Uriah is killed, and David behaves as though the matter has been settled. Only when Nathan confronts him does David say, "I have sinned against ADONAI" (2 Sam. 12:13). Nathan announces that ADONAI has made his sin pass away, though David will still face consequences. Think about that. If Uriah had prayed for his enemy to be kept from God's righteousness, David would have been in terrible trouble. David's actions were not a little mistake; they were deliberate, and they were wicked. Yet in God's graciousness, David received mercy. The question is whether we are willing to extend the grace we ourselves so desperately need.

**3. FOLLOW THE SON OF DAVID — WHO BORE OUR SIN INSTEAD OF RETURNING OUR ABUSE (PS. 69; LUKE 23:34; 1 PET. 2:20–25).** Psalm 69 also points us toward Yeshua. David writes that zeal for God's house consumed him, words the disciples remembered when Yeshua cleared the Temple (Ps. 69:10; John 2:17). David describes being given gall and vinegar, images echoed in Yeshua's suffering at Golgotha (Ps. 69:22; Matt. 27:34). But we must notice the difference. David cries for wrath to fall upon his enemies. Yeshua, truly innocent, bears the weight of our sin upon Himself. Isaiah tells us, "He was pierced because of our transgressions, crushed because of our iniquities" (Is. 53:5). And as people mocked Him and divided His clothing, Yeshua prayed, "Father, forgive them, for they do not know what they are doing" (Luke 23:34). That is a radically different response to injustice.

Peter tells us that Messiah suffered for us, leaving an example so we might follow in His footsteps. "When He was abused, He did not return the abuse. While suffering, He made no threats. Instead, He kept entrusting Himself to the One who judges righteously" (1 Pet. 2:23). He bore our sins so that, removed from sin, we might live for righteousness. Our calling is to follow Yeshua—to entrust every situation to the righteous Judge, to love those who hurt us, and to become people through whom others encounter His mercy.

**CONCLUSION**

The wonder of this account is not that David somehow deserved to be forgiven. It is that ADONAI was gracious to him even with full knowledge of what he had done. And that same grace has been shown to us. "But God demonstrates His own love toward us, in that while we were yet sinners, Messiah died for us" (Rom. 5:8). We were sinners in need of redemption. David ends Psalm 69 calling the humble to be glad and those who seek God to let their hearts revive, because ADONAI hears the needy. This is the hope of the gospel: the God who sees every wrong has made a way for guilty people to repent, receive forgiveness, and be transformed through the Messiah.

So come before ADONAI today with both sides of your story. Bring Him the pain of what others have done, but do not hide the ways you have wounded others. Where His *Ruach* reveals sin, repent without making excuses; receive the forgiveness Yeshua purchased for you. And where you are holding tightly to anger, resentment, or the desire to see someone else condemned, surrender that person and that situation to the One who judges righteously. It means choosing to follow the Son of David rather than allowing bitterness to rule your heart. Ask Him to make His life visible in yours until, even in the midst of pain, the prayer of Yeshua increasingly becomes your own: "Father, forgive them" (Luke 23:34).

**DISCUSSION QUESTIONS**

1. How does David describe his suffering in Psalm 69, and what does his decision to bring that suffering before ADONAI teach us about prayer?
2. How does the story of Uriah change the way you hear David's prayers for judgment in Psalm 69:23–29?
3. When you have been hurt or treated unfairly, is it easier to remember another person's wrongdoing than to recognize your own need for mercy? Why?
4. Is there someone in your life toward whom you are withholding forgiveness or hoping for their downfall? What would entrusting that situation to ADONAI look like today?
5. What do Yeshua's response in Luke 23:34 and Peter's words in 1 Pet. 2:23 teach us about responding to injustice without returning evil for evil?

**CLOSING PRAYER**

ADONAI, You know our wounds, our failures, and even the sins we would rather not see. Thank You that You have not dealt with us according to what we deserve, but have shown us Your unfailing love through Yeshua. Forgive us for the ways we have wounded others, and heal the places where we have been wounded. Soften our hearts by Your Spirit. Teach us to entrust ourselves to You, the One who judges righteously, and give us the grace to forgive as we have been forgiven. Let the life of Yeshua be seen in us, so that those who encounter us encounter His mercy, His righteousness, and His love.

*B'Shem Yeshua*, In the name of Yeshua, amen.