

Psalms 69:26

Authorized King James Version (KJV)

For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

Analysis

For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. This verse provides theological justification for the imprecations: enemies aren't merely opposing David personally but opposing God's disciplinary work. "Him whom thou hast smitten" (אֲשֶׁר־אַתָּה הִכִּיתָ/asher-attah hikkita) acknowledges God permitted or inflicted suffering on the righteous as discipline or testing. Rather than showing compassion, enemies exploit this God-given suffering, adding cruelty to divinely-ordained affliction.

"They talk to the grief" (וְיִסְּפְרוּ אֶל־מַכְאוֹב/yesapperu el-makh'ov) literally means "they recount" or "make conversation about" the pain—enemies gossip maliciously about divinely-wounded sufferers, mocking their affliction rather than showing mercy. This compounds wickedness: not only do they fail to help the afflicted, they actively increase suffering through mockery and slander.

This describes precisely what happened to Christ. God "smitten of God, and afflicted" Him (Isaiah 53:4), yet enemies mocked His suffering (Matthew 27:39-44). They "talked to His grief," adding psychological and spiritual torment to physical agony. The principle appears in Job (2:7-13, 16:10-11) and throughout redemptive history.

Historical Context

Ancient Near Eastern ethics demanded compassion for the suffering, even enemies (Exodus 23:4-5, Proverbs 25:21-22). To mock or exploit those under divine discipline was particularly heinous, essentially opposing God's own work. When God disciplined His people through foreign nations, He later judged those nations for excessive cruelty (Isaiah 47:6, Zechariah 1:15).

Job's experience illustrates this verse. God permitted Satan to afflict Job (Job 1-2), yet Job's "comforters" added to his grief through false accusations and theological cruelty (Job 16:2-5). Though claiming to defend God's honor, they actually opposed His purposes.

Isaiah 53:4 explicitly states the Suffering Servant would be "smitten of God," yet this divine smiting didn't excuse those who crucified Him. God's sovereignty in ordaining Christ's death didn't absolve human guilt (Acts 2:23, 4:27-28).

Related Passages

1 Corinthians 13:4 — Characteristics of love

1 John 4:8 — God is love

Matthew 25:31 — Final judgment

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How do you distinguish between suffering as divine discipline and suffering as satanic attack or human evil?
2. What does it mean that enemies exploit suffering God Himself has permitted, and why is this especially wicked?
3. How does this verse apply to Christ, who was "smitten of God" for our sins yet whose crucifiers were guilty?

Interlinear Text

כִּי	אֶתְּ הַ	אֲשֶׁר	הֵכַ יְתִ	כִּדְּ פֹו	וְאֶל
H3588	H859	H834	him whom thou hast smitten	For they persecute	H413
			H5221	H7291	
מִכָּא וְ		חֲלָל יְ		וְסָפְרוּ:	
to the grief	of those whom thou hast wounded	and they talk			
H4341	H2491	H5608			

Additional Cross-References

Isaiah 53:4 (Parallel theme): Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Zechariah 1:15 (Parallel theme): And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

Isaiah 53:10 (Parallel theme): Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

Zechariah 13:7 (Parallel theme): Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

2 Chronicles 28:9 (Parallel theme): But a prophet of the LORD was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven.