

Psalm 69

This is one of the most quoted Psalms in the New Testament, and is applied to the ministry and suffering of our Saviour Jesus Christ.

Psalms 69:4 [New King James] *“Those who hate me without a cause are more than the hairs of my head; they are mighty who would destroy me, being my enemies wrongfully; though I have stolen nothing, I still must restore it.”*

Like **John 15:25** speaks of many enemies of Jesus Christ.

Psalms 69:6 [New King James] *“Let not those who wait for You, O Lord GOD of hosts, be ashamed because of me; let not those who seek You be confounded because of me, O God of Israel.”*

Jesus Christ’s family scorned what He was doing, [John 7:5].

Psalms 69:9 [New King James] *“Because zeal for Your house has eaten me up, and the reproaches of those who reproach You have fallen on me.”*

Portrays the same zeal for God as Jesus Christ showed for the House of God when He threw the money-changers out of the temple, [John 2:14-17].

Paul quoted part of **Psalms 69:9** in **Romans 15:3**.

Psalms 69:20-21 [New King James] *“Reproach has broken my heart, and I am full of heaviness; I looked for someone to take pity, but there was none; and for comforters, but I found none. They also gave me gall for my food, and for my thirst they gave me vinegar to drink.”*

This portrayed Jesus Christ’s suffering, [Matthew 27:24; Mark 15:23; Luke 23:36; John 19:28-30].

Psalms 69:22-28 [New King James] *“Let their table become a snare before them, and their well-being a trap. Let their eyes be darkened, so that they do not see; and make their loins shake continually. Pour out Your indignation upon them, and let Your wrathful anger take hold of them. Let their dwelling place be desolate; let no one live in their tents. For they persecute the ones You have struck, and talk of the grief of those You have wounded. Add iniquity to their iniquity, and let them not come into Your righteousness. Let them be blotted out of the book of the living, and not be written with the righteous.”*

Are quoted in **Romans 11:9-10** and Peter applied **verse 25** to Judas, [Acts 1:20].

Psalms 69:1-5 [New King James] *“Save me, O God! For the waters have come up to my neck. I sink in deep mire, where there is no standing; I have come into deep waters, where the floods overflow me. I am weary with my crying; my throat is dry; my eyes fail while I wait for my God. Those who hate me without a cause are more than the hairs of my head; they are mighty who would destroy me, being my enemies wrongfully; though I have stolen nothing, I still must restore it. O God, You know my foolishness; and my sins are not hidden from You.”*

The Psalmist begins with a cry for help and then describes himself as a drowning man who is bogged in a morass and as one who is crossing a stream is suddenly swept downstream into deep pools by a sudden rush of flood-water. A man beyond human help, for none have heard his cries and he is steadily becoming weaker, [verse 3].

The occasion of this calamity is rooted in false and unjustified antagonism of his fellow humans, [verse 4].

Psalms 69:6-12 [New King James] *“Let not those who wait for You, O Lord GOD of hosts, be ashamed because of me; let not those who seek You be confounded because of me, O God of Israel. Because for Your sake I have borne reproach; shame has covered my face. I have become a stranger to my brothers, and an alien to my mother's children; because zeal for Your house has eaten me up, and the reproaches of those who reproach You have fallen on me. When I wept and chastened my soul with fasting, that became my reproach. I also made sackcloth my garment; I became a byword to them. Those who sit in the gate speak against me, and I am the song of the drunkards.”*

The Psalmist [David] acknowledges that he is not without sin, as God is well aware, but the basis of this attack on him is that he has zeal for the Creator God and personal allegiance to God.

The Psalmist's total dependence on the Creator God is expanded in the next part of this Psalm, [verses 13-21].

Formerly the Psalmist had fasted [verse 10] but now his enemies give him poison as food, [verse 21].

Psalms 69:22-28 [New King James] *“Let their table become a snare before them, and their well-being a trap. Let their eyes be darkened, so that they do not see; and make their loins shake continually. Pour out Your indignation upon them, and let Your wrathful anger take hold of them. Let their dwelling place be desolate; let no one live in their tents. For they persecute the ones You have struck, and talk of the grief of those You have wounded. Add iniquity to their iniquity, and let them not come into Your righteousness. Let them be blotted out of the book of the living, and not be written with the righteous.”*

The sense of human injustice and cruelty which had been expressed in the preceding verses releases indignation which up until then had been curbed.

The Psalmist's denunciation of those who had maltreated him is developed into terms of God's turning upon themselves the consequences which their conduct has effected upon others, such as himself.

For example, as they offered poisonous food [verse 21] let their own feasts be a snare to them.

In that they had brought darkness and weakness to the Psalmist [verses 2-3], let them discover what it feels like to have **no** outlook or power, *“loins shake continually,”* [verse 23].

They had been zealous in their opposition [verse 4], let them now experience another's hot indignation pursuing them, [verse 24].

They had caused the Psalmist to be outcast by his family [verse 8], let them experience being homeless vagrants, [verse 25].

They had noticed the self-chastening of the Psalmist before God [verses 10 and 11], let them experience God's corrective discipline, [verses 26-27].

Sin in the view of God's Word has a “boomerang quality,” so what the Psalmist is praying is not open vindictiveness, he has taken his prayer to God beyond the point of platitudinous generality, expressing the result of sin that is not confessed and repented of, and its ultimate end, [verse 28].

Psalms 69:29-33 [New King James] *“But I am poor and sorrowful; let Your salvation, O God, set me up on high. I will praise the name of God with a song, and will magnify Him with thanksgiving. This also shall please the LORD better than an ox or bull, which has horns and hooves. The humble shall see this and be glad; and you who seek God, your hearts shall live. **For the LORD hears the poor, and does not despise His prisoners.**”*

This section could well start with the same words as verse 13, *“but as for me.”* **The Psalmist's full reliance on the Creator God stirs him to utmost praise and dedication, a form of worship that is more acceptable to the Creator God than any sacrificial offering. The Psalmist feels that the**

most amazing fact is that the result of this experience is not distress, frustration, conflict, misunderstanding, retribution or even death, it is “*the Lord hears the poor,*” all who turn to Him in their need.

Psalms 69:34-36 [New King James] *“Let heaven and earth praise Him, the seas and everything that moves in them. For God will save Zion and build the cities of Judah, that they may dwell there and possess it. Also, the descendants of His servants shall inherit it, and those who love His name shall dwell in it.”*

As with so many of the Psalms, the author ends with a vision of what is yet to come to this earth and all humanity.

All presented in a joyous assurance that such a future can be contemplated with hope, Zion will yet be redeemed, the desolate cities will be rebuilt and the children of the righteous shall dwell in this world tomorrow and prosper, under the Creator God’s direct and personal rule.

This hope is yet to be fulfilled for humanity to experience.

To capture this exciting vision please download and study the articles, all based directly on God’s Word, the Christian Bible, found under the two main headings, ‘*The World Tomorrow*’ and ‘*Agriculture And The Environment*’ on this website.

You will be eternally grateful that you did.