

## The 69<sup>th</sup> Psalm

### Introduction:

Psalms 69 is definitely what is called a Messianic Psalm. Although the Messianic Psalms describe the events and emotions of the writer's own life--sometimes with a bit of hyperbole--they clearly refer to the Messiah of a future era. For example, in Psalms 22 :16c, David says, "They pierced my hands and my feet." As far as we know, David never actually had his hands and his feet pierced through, but Christ did at the crucifixion about a thousand years after David's death. As we shall see, Psalm 69 is quoted as referring to Christ five different times in the New Testament with a sixth reference that is directly applied to the crucifixion in all four of the Gospel accounts.

I am reading from the New King James translation because I object to imposing the obsolete English of the old King James translation on Christians. We are already over 400 years removed from the original 1611 King James Bible, and what is commonly known as the King James Bible today still uses mid-18<sup>th</sup> century English. That's before the USA became a nation.

### Psalms 69:

<sup>1</sup> Save me, O God! For the waters have come up to my neck.

This verse was obviously a hard one to translate

Of the six translations of Psalms 69:1 I have on my phone, three have "For the waters have come up to my neck," one has "For the waters have threatened my life," and two have "For the waters have come in unto my soul." If you try to look up the Hebrew words used, you'll begin to understand why it's so hard to translate. What the waters do comes from the Hebrew words "Bo<sup>935</sup>" which means to "Come in to" and "Ad<sup>5704</sup>" which means "As far as, or "Up to." What the waters came in to or up to is the Hebrew word "Nepsh<sup>5315</sup>" which means a soul, living being, life, or self."

Being as this is a Messianic Psalm and I believe the "Waters" refer to the Judgment of God on the Lord Jesus Christ for my sins, I'm personally sticking with the King James and Darby translations:

<sup>1</sup> Save me, O God, for the waters are come in unto my soul.

To me, this is the soul-wrenching cry of my Savior at the awfulness of the judgment of my sins which was literally taking His life. God's judgment against sin was permeating His very being. It came in to His soul!

**Psalms 88:6-7**

<sup>6</sup> You have laid me in the lowest pit, In darkness, in the depths.

<sup>7</sup> Your wrath lies heavy upon me, And You have afflicted me with all Your waves.

**Psalms 42:7**

<sup>7</sup> Deep calls unto deep at the noise of Your waterfalls;

All Your waves and billows have gone over me

<sup>2-3</sup> I sink in deep mire, Where there is no standing; I have come into deep waters, Where the floods overflow me. <sup>3</sup> I am weary with my crying; My throat is dry; My eyes fail while I wait for my God.

Not only were the waters of judgment rising, there was no place for Him to stand. At Gethsemane He had prayed that agonizing prayer as the blood-tinged sweat dripped from His brow,

**Luke 22:41-44**

<sup>41</sup> And He was withdrawn from them about a stone's throw, and He knelt down and prayed, <sup>42</sup> saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." <sup>43</sup> Then an angel appeared to Him from heaven, strengthening Him. <sup>44</sup> And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.

He took the defenseless position that Isaiah prophecied:

**Isaiah 53:6**

<sup>6</sup> All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.

<sup>4</sup> 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.

**Part of this verse is quoted in John 15:25:**

**John 15:25**

<sup>25</sup> But this (*The rejection of Christ*) happened that the word might be fulfilled which is written in their law, 'They hated Me without a cause.'

**Hebrews 7:26** tells us that Christ was, "Holy, harmless, undefiled, and separate from sinners." But the Jewish rulers were jealous of His holiness and His influence over the people. They hated Him so bad that they accused Him of blasphemy and convinced Pilate to crucify Him, although both Pilate and Herod had found nothing worthy of death against Him in their own separate trials.

"Though I have stolen nothing, I still must restore it," refers to the Old Testament Law. If a person stole something, he had to restore it plus 20%. Christ never stole anything from the people, the rulers, the Romans, or God, but He had to bear the guilt for everything that they had stolen.

<sup>5</sup> O God, You know my foolishness; And my sins are not hidden from You.

He took our sins on His own account, and calls them His very own sins:

**2 Corinthians 5:20-21**

<sup>21</sup> For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

What a dreadful thing for the one who loved righteousness and hated iniquity to have to bear!

<sup>6</sup> 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. <sup>7</sup> Because for Your sake I have borne reproach; Shame has covered my face.

This is said for our contemplation. Christ had no doubts about the outcome of the crucifixion. But if He had not completely exhausted God's judgment against sin, you and I would have no Savior. We would be ashamed when we stood at the Judgment without a valid plea for our salvation. But although they dared Him to come down from the cross, Christ loved us enough to stick it out and die to pay the price for our redemption.

<sup>7</sup> Because for Your sake I have borne reproach; Shame has covered my face.

He bore all the reproach and shame of a sin-bearing criminal because it was the will of His Father. Is it any wonder that the Father blurted out from the heavens when Christ was baptized, and again at the Mount of Transfiguration:

This is My beloved Son in whom I am well pleased?

<sup>8-9</sup> I have become a stranger to my brothers, And an alien to my mother's children; <sup>9</sup> Because zeal for Your house has eaten me up, And the reproaches of those who reproach You have fallen on me.

**Verse 9a is quoted in John 2:17:**

<sup>14</sup> And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business. <sup>15</sup> When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. <sup>16</sup> And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!" <sup>17</sup> Then His disciples remembered that it was written, "Zeal for Your house has eaten Me up."

**And verse 9b is quoted in Romans 15:3:**

<sup>3</sup> For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me

**John 7: 5** tells us:

<sup>5</sup> For even His brothers did not believe in Him.

**And Mark 3:21** says:

<sup>21</sup> But when His own people heard about this, they went out to lay hold of Him, for they said, "He is out of His mind." <sup>22</sup> And the scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the ruler of the demons He casts out demons."

Think of how they must have felt when He actually took on the establishment with His whip

<sup>9b</sup> The reproaches of those who reproach You have fallen on me.

Those who reproached God the Father reproached Christ, and those who reproach Christ reproach His followers;

**John 15:18-19**

<sup>18</sup> "If the world hates you, you know that it hated Me before it hated you. <sup>19</sup> If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you."

Do we, like Moses, esteem the reproach of Christ greater riches than the treasures of Egypt? <sup>Heb 11:26</sup>

<sup>10</sup> When I wept and chastened my soul with fasting, That became my reproach. <sup>11</sup> I also made sackcloth my garment; I became a byword to them.

No matter what He did, they tried to deny it, discredit it, or make Him the butt of their criticism.

They despised His name.

<sup>12</sup> Those who sit in the gate speak against me, And I am the song of the drunkards.

Those who sit in the gate refers to the distinguished citizens who documented transactions, etc., as in the story of Ruth. Those who should have been validating Him as their Messiah stood against Him.

And even the drunkards mocked Him in their songs and merriment.

<sup>13</sup> But as for me, my prayer is to You, O LORD, in the acceptable time; O God, in the multitude of Your mercy, Hear me in the truth of Your salvation.

The Lord prays for deliverance from eternal death for sin

<sup>14</sup> Deliver me out of the mire, And let me not sink; Let me be delivered from those who hate me, And out of the deep waters. <sup>15</sup> Let not the floodwater overflow me, Nor let the deep swallow me up; And let not the pit shut its mouth on me.

Again, this is said for our benefit. Christ already knew the outcome, as prophesied in **Psalms 16:8-11:**

<sup>8</sup> I have set the LORD always before me; Because He is at my right hand I shall not be moved.

<sup>9</sup> Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope.

<sup>10</sup> For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.

<sup>11</sup> You will show me the path of life; In Your presence is fullness of joy;

At Your right hand are pleasures forevermore.

<sup>16</sup> Hear me, O LORD, for Your lovingkindness is good; Turn to me according to the multitude of Your tender mercies.

<sup>17</sup> And do not hide Your face from Your servant, For I am in trouble; Hear me speedily. <sup>18</sup> Draw near to my soul, and redeem it; Deliver me because of my enemies.

He was heard because of His righteousness! He knew no sin!

**Hebrews 5:7-9**

<sup>7</sup> Who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, <sup>8</sup> though He was a Son, yet He learned obedience by the things which He suffered. <sup>9</sup> And having been perfected, He became the author of eternal salvation to all who obey Him,

<sup>19</sup> You know my reproach, my shame, and my dishonor; My adversaries are all before You. <sup>20</sup> 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. <sup>21</sup> They also gave me gall for my food, And for my thirst they gave me vinegar to drink.

**Verse 21b is referred to in all four of the Gospels (Mathew 27:34, Mark 15:23, Luke 23:36,& John 19:29)**

**Luke 23:36-37**

<sup>36</sup> The soldiers also mocked Him, coming and offering Him sour wine, <sup>37</sup> and saying, "If You are the King of the Jews, save Yourself."

This part of Psalms 69 an indictment against the rulers of Israel. Christ is reminding God of all that they put Him through.

<sup>22</sup> Let their table become a snare before them, And their well-being a trap. <sup>23</sup> Let their eyes be darkened, so that they do not see; And make their loins shake continually. <sup>24</sup> Pour out Your indignation upon them, And let Your wrathful anger take hold of them. <sup>25</sup> Let their dwelling place be desolate; Let no one live in their tents. <sup>26</sup> For they persecute the ones You have struck, And talk of the grief of those You have wounded. <sup>27</sup> Add iniquity to their iniquity, And let

them not come into Your righteousness. <sup>28</sup> Let them be blotted out of the book of the living, And not be written with the righteous.

**Verse 22 is quoted in Romans 11:9-10**

<sup>9</sup> And David says:

" Let their table become a snare and a trap, A stumbling block and a recompense to them.

<sup>10</sup> Let their eyes be darkened, so that they do not see, And bow down their back always."

**And verse 25 is quoted in Acts 1:20**

'Let his dwelling place be desolate, And let no one live in it';

Jesus forgave the crowd for crucifying Him because they really didn't comprehend what they were doing.

Their leaders had deceived them into thinking He was a malefactor. But the rulers knew, and rejected the fact that Jesus was the Messiah of Israel, and were and are to be held responsible for murdering Him.

<sup>29</sup> But I am poor and sorrowful; Let Your salvation, O God, set me up on high. <sup>30</sup> I will praise the name of God with a song, And will magnify Him with thanksgiving. <sup>31</sup> This also shall please the LORD better than an ox or bull, Which has horns and hooves. <sup>32</sup> The humble shall see this and be glad; And you who seek God, your hearts shall live. <sup>33</sup> For the LORD hears the poor, And does not despise His prisoners.

The contrast between Christ and those responsible for His crucifixion.

They tried to set themselves on high, Christ calls on God to set Him on high.

<sup>34</sup> Let heaven and earth praise Him, The seas and everything that moves in them. <sup>35</sup> For God will save Zion And build the cities of Judah, That they may dwell there and possess it. <sup>36</sup> Also, the descendants of His servants shall inherit it, And those who love His name shall dwell in it.

A doxology that those Jews who eventually will accept Christ can sing.

The Jewish nation will indeed repent of crucifying Christ

**Zechariah 12:10**

<sup>10</sup> "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.