

# Welcome to: - Bible House of Grace.



*God, through His Son Jesus, provides eternal grace for our failures and human limitations.*

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## Psalm 69.

(2015)

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The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

***Teach it, don't demand it.***

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*Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.*

*If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.*

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## Psalm 69.

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### Topics.

- I am weary with crying; my throat is parched; my eyes dim waiting for God.
- Those who hate me without cause are more in than the hairs of my head.
- LORD let not those who seek you be brought to dishonour through me.
- For the LORD'S sake I bore reproach and dishonour has covered my face.
- I have become a stranger to my brothers, an alien to my mother's sons.
- Zeal for God's house has consumed me, I became a byword.
- At an acceptable time, O God, answer me in your saving faithfulness.
- Hide not your face; redeem me; ransom me because of my enemies.
- They gave me poison for food and for my thirst sour wine to drink.
- Pour out your indignation and let your burning anger overtake my enemies.
- Let them be blotted out of the book of the living.
- God will save Zion and those who love his name will dwell in it.

**INTRODUCTION:** Psalms are songs and prayers offered to God by the nation Israel, they cover the range of human emotion, expressing praise, faith, victory, sorrow, despair, depression, frustration and the troubled heart of a mourner. They contrast the righteous with the wicked, and include the wisdom and the treasure of God's word. Psalms were written at the beginning of the 15th century BC and probably collected in their final form in the 3rd century.

**FOR INFORMATION:** concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

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This Psalm of David consists of his complaints and fervent prayers, and predictions of his deliverance, and of the ruin of his enemies. But the structure of the language of the Psalm is like that of many others in that though the primary focus is upon David within the Psalm are singular passages which he speaks concerning Christ. This should not surprise us since David was a prophet and is often seen as a type of Christ in his thoughts and emotions and therefore his Psalms often express the inner thoughts, emotions and sufferings of Christ.

The order of the Psalm: -

- David complains of his heavy and manifold afflictions (v1-12).
  - David fervently prays for help and deliverance (v13-21).
  - David gives his enemies over to destruction (v22-29).
  - David thanks God with confidence he will be accepted (v30-34).
  - David praises God with full assurance Zion will be saved (v35-36).
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To the Choirmaster: According to Lilies. Of David.

**I am Weary with Crying; My Throat is parched; My Eyes Dim waiting for God.**

Psalm 69:1-2 ----- <sup>1</sup>Save me, O God! For the waters have come up to my neck. <sup>2</sup>I sink in deep mire, where there is no foothold; I have come into deep waters, and the flood sweeps over me.

**Save me, O God:** (v1) David the mighty warrior and man of war feels trapped and helpless to escape the dangers that have come upon him without God's help.

The following verses show that torrents of water, the breaking of waves, the roar and rush of many waters all speak of calamity danger sorrows and destruction.

- The cords of death encompassed me; the torrents of destruction assailed me. (Psalm 18:4).
- He sent from on high, he took me; he drew me out of many waters. (Psalm 18:16).
- Therefore let everyone who is godly offer prayer to you at a time when you may be found; surely in the rush of great waters, they shall not reach him. (Psalm 32:6).
- Deep calls to deep at the roar of your waterfalls; all your breakers and your waves have gone over me. (Psalm 42:7).

**The waters have come up to my neck:** (v1) pictures David standing up to his chin in water and the waters running into his mouth about to suffocate him.

**I sink in deep mire:** (v1) in water it is possible to swim, but in mud and mire all struggling is hopeless since miry mud tends to suck their victims down.

**The deep waters and the mire can signify: -**

- The most imminent danger of enemies and ungodly men.
- The encompassing power and dismal swamp of sin, despair and depression.
- The sea of sinners across the face the earth.

**I am Weary with Crying and My Eyes Grow Dim with Waiting for My God.**

Psalm 69:3 ----- <sup>3</sup>I am weary with my crying out; my throat is parched. My eyes grow dim with waiting for my God.

David has not only become a stranger to his brethren and an alien to his mother's sons (v8), but is also surrounded by enemies who hate him without cause (v4) that by their deceptions, lies and plots against him have driven him to tears and to pray night and day until his throat is sore with speaking and until he LORD answers him.

Almost all the faithful will at some time have experienced the deep anguish and shedding of tears when prayer is not instantly answered and the expectation for the answer is delayed.

**Those who Hate Me without Cause are more in than the Hairs of my Head.**

Psalm 69:4 ----- <sup>4</sup>More in number than the hairs of my head are those who hate me without cause; mighty are those who would destroy me, those who attack me with lies. What I did not steal must I now restore?

More in number than the hairs of my head carry the idea that those who were numbered among those who hate him without any just provocation on his part were so numerous and strong that he could not contend with them.

Those who hate David could refer to: -

- King Saul and his armies seeking to kill David when he was hiding in the caves, even though David had done nothing against Saul to justify such aggressive action against him.
- To Absalom who he had given no real occasion of offence and yet Absalom rose up against him.

The words, "More in number than the hairs of my head are those who hate me without cause" (v4) also echo the Lord Jesus Christ. He neither offended God, nor injured man, yet he had foes without number. All the religious leaders, the ecclesiastical powers, the keepers of the Jewish nation were against him and much of the population cried out for his crucifixion. Added to this the Gentiles outside the walls of the city of Jerusalem provided the wood for his murder and put him to death. Not one of these had any just reason for hating him and slaughtering him as an enemy.

The Lord's enemies were those that the world considered the great ones of the earth. The chief priests, the Sanhedrim, the Pharisees, the scribes, Herod and Pilate, the Roman legions and the crowd were combined in one for his utter destruction, "Away with such a fellow from this earth; it is not fit that he should live," was the shout of his ferocious enemies. The words, "More in number than the hairs of my head are those who hate me without cause," could not be truer of any other than the Lord Jesus Christ and still rings true today amongst many nations worldwide.

**What I did not steal must I now restore:** carries the following two ideas: -

1. His enemies treated him as if he had been a robber and forced him to give up what he possessed as if he had no right to it or as if he had obtained it by robbery.
2. David for the sake of peace voluntary chose to give up or surrender to his enemies what they wanted, but had no rightful claim to.

Whichever of these two apply, in both situations David is being forced to surrender to his enemies what is rightful his, since if his enemies were not far greater in strength and power he would not be choosing to give away what was rightfully his.

**O LORD Let Not those who Seek You be Brought to Dishonour through Me.**

Psalm 69:5-6 ----- <sup>5</sup>O God, you know my folly; the wrongs I have done are not hidden from you. <sup>6</sup>Let not those who hope in you be put to shame through me, O Lord GOD of hosts; let not those who seek you be brought to dishonour through me, O God of Israel.

David is aware of his own sin and earnestly prays that the faithful who seek God and hope in Him would not be put to shame or harmed because of his own personal sin. This is why it is so important to do all we can to live a lifestyle that honours God and brings a good testimony to the name of the Lord Jesus Christ, because we are not just witness of Christ when we are sharing the Gospel, our entire life and speech is a continual witness of our faith and of the Saviour we believe in.

**For the LORD'S Sake I Bore Reproach and Dishonour has Covered My Face.**

Psalm 69:7 ----- <sup>7</sup>For it is for your sake that I have borne reproach, that dishonour has covered my face.

It is plain from verse nine that these words can only mean that the reproach under which David (and the community of which he was the spokesman) laboured was birthed because of his zeal for God. It means that because of his trust in God's promises, his obedience to His commands, and zeal for His glory he bears the dishonour and shame others are putting upon him for the LORDS sake.

He will continue to remain faithful to the LORD and not use any unlawful means to right himself as those who are acting against him are doing by treating him as if he was a perfect stranger or a man of another country and faith (v8).

He is saying that the reproaches and criticisms of those that reproached and criticised the LORD and spoke contemptuously and wickedly of His name, ways and laws have fallen upon him because of his zeal against all such wickedness and that he has been as deeply hurt and affected by the criticisms spoken toward God as he is with those spoken against him.

David was hated wrongfully as was the Lord Jesus Christ. In a world where unrighteousness reigns supreme, we must not be surprised if we are judge wrongfully by those who are our enemies. But we should always strive to never do wrong so that if we are being accused we can stand in strength before the LORD and be better able to bear the deceitful lies and accusations spoken of us.

David complains of the unkind way his friends and relations are acting toward him. Christ suffered this same scenario, his brethren did not believe on him, and his disciple forsook him at his lowest hour. But Christ rather than call down twelve legions of angels (Matt. 26:53) to destroy them surrendered his life to suffer a most torturous death so that whoever believes in him should not perish but have eternal life. (John 3:16).

The faithful should not be discouraged if their zeal for the Gospel and their worship of God provokes some and causes others to mock their godly lifestyle and worship and speak against them because of their deadness to the sinful things of this world.

The words, "For your sake I have borne reproach," (v7) clearly applies to David and Jesus, but is also applies to every faithful brother and sister in Christ who shares their faith and the message of the bloodstained cross and the Gospel and continually endeavour to live a lifestyle that honours God and brings a good testimony to the name of the Lord Jesus Christ and because of these things suffer reproaches, persecution, and rejection (aggressive or passive) of family members, friends and work colloquies, but despite these sorrows rather than forsake their faith to win their favour they remain faithful to the Lord. It is in this sense David is saying, "For your sake I have borne reproach."

### **I have Become a Stranger to My Brothers, an Alien to My Mother's Sons.**

Psalm 69:8 ----- <sup>8</sup>I have become a stranger to my brothers, an alien to my mother's sons.

David's nearest kinsmen and his own brothers have separated themselves from him perhaps for one of the following two reasons: -

1. Fear of becoming involved in his suffering
2. A dislike of his zeal, devotion, faithfulness and reverence toward God.

Most don't mind religious men and woman who keep their faith hidden or only practise it at church, but should they become zealous and actually live it and speak of it in their daily lives they are likely to attract hostility from their family, friends and those around them as David did.

The words, "I have become a stranger to my brothers, an alien to my mother's sons" (v8) clearly echo the Lord Jesus Christ who was not only rejected by the Jews who were his own people and nation, but also had certain disciples and followers separate from him when they heard some doctrines delivered by him that were too hard for them to agree with (John 6:60). Added to these one of his apostles betrayed him, another denied him with oaths while he was being beaten (Mark 14:66-72) and all of them forsook him and fled when he was taken by his enemies and about to suffer the cruellest of deaths.

### **Zeal for God's House has Consumed Me, I became a Byword.**

Psalm 69:9-12 ----- <sup>9</sup>For zeal for your house has consumed me, and the reproaches of those who reproach you have fallen on me. <sup>10</sup>When I wept and humbled my soul with fasting, it became my reproach. <sup>11</sup>When I made sackcloth my clothing, I became a byword to them. <sup>12</sup>I am the talk of those who sit in the gate, and the drunkards make songs about me.

**Zeal:** from the Hebrew word (qin'ah) means jealousy or envy and carries the idea of making a person zealous (enthusiastic, passionate and whole-hearted) or in a bad sense to provoke a person too jealously or make envious.

**Zeal:** from the Greek word (zelos) literally means glow, heat, to boil liquids or solids hot so they glow. Figuratively it carries a good and bad meaning. In a favourable sense it carries to idea of enthusiasm, passion, eagerness, devotion, dedication, commitment and being fervent toward a cause. In an unfavourable sense it refers to rivalry, contention, the malice of jealousy as of a husband or an enemy.

**For zeal for your house has consumed me:** carries the sense that David's enthusiasm and passion for right and true worship has consumed him like a devouring fire burning within. It is very likely the priests in charge of the House of God were indifferent to performing their duties according to God's ways and that David's zeal for the House of God drove him to cleanse it from all that was corrupt including priests who may have been abusing their privileged position to serve the LORD.

David's fervent love for the House of the LORD and service and glory and people; had eaten him up and exhausted his spirit. This is the reason for the alienation of his brethren and others from him, because there was a great difference between his zeal for establishing what is right before God and their goals and plans. Rather than be consumed with God's services those who had hatred toward David were taken up with the cares and pursuits of their own ambitions.

Though the words, "For zeal for your house has consumed me (v9) belongs to David they also echo the character and nature of Christ who the apostle John applies the first part of verse nine to: -

- His disciples remembered that it was written, "Zeal for your house will consume me." (John 2:17).

And Paul applies the second part of the verse to Christ: -

- Christ did not please himself, but as it is written, "The reproaches of those who reproached you fell on me." (Rom. 15:3).

Jesus was so zealous for the purity of worship in his heavenly Fathers House that when he saw God's enemies (the religious leaders of the temple) claim God's name in mouth only and in their life deny him by turning the temple of the LORD into a House of merchandise, by charging the faithful poor who arrived without a sacrifice inflated prices to buy one. (John 2:14-17) His passion for God's Holy name and the purity of the temple thrust him forward to rebuke them and defend God's glory.

Most will tolerate a believer who keeps their faith to themselves and live a sinful worldly lifestyle that shows no evidence of their faith, but should they confess to believe in the King and Saviour who died on the bloodstained cross and ascended to heaven and actually live a lifestyle that brings honour to God's name and a good testimony to the Lord Jesus Christ the reaction of those surrounding them will be very similar to that of David's and of Christ's they will experience certain levels of persecution (depending what country they are in) and differing levels of separation from family and friends.

**NOTE:** every faithful brother and sister in Christ should have a zeal for God and the Lord Jesus Christ, but it should not be devoid of wisdom and this wisdom will be different for everyone. Many will have unsaved families and friends who they know will totally reject them if all they do is talk about Christ so in wisdom they restrain themselves to save the relationship knowing that their changed life and acceptance and love toward their unsaved family members and friends is a greater testimony than continually preaching to them.

Since zeal does not mean forcing ones faith upon another each individual believer will have to discern in their own heart and before God what is best for their circumstances. Human nature and the nature of faith, is so diverse that there is no one formula that fits all.

## At an Acceptable Time, O God, Answer Me in Your Saving Faithfulness.

Psalm 69:13-16 ----- <sup>13</sup>But for me, my prayer is to you, O LORD. At an acceptable time, O God, in the abundance of your steadfast love answer me in your saving faithfulness. <sup>14</sup>Deliver me from sinking in the mire; let me be delivered from my enemies and from the deep waters. <sup>15</sup>Let not the flood sweep over me, or the deep swallow me up, or the pit close its mouth over me. <sup>16</sup>Answer me, O LORD, for your steadfast love is good; according to your abundant mercy, turn to me.

David talks of praying at an acceptable time (v13), but what is an acceptable time for praying some might ask? To find the answer it will help to look at the following verses which talk of praying at different times and in various circumstances: -

- Let everyone who is godly offer prayer to you *at a time when you may be found*; surely in the rush of great waters, they shall not reach him. (Psalm 32:6).

Pray at a time when God may be found, meaning not in the rush and business of life or when the mind is thinking about work or planning the next thing to do, but in a quiet place with a still mind set upon God.

- Call upon me in *the day of trouble*; I will deliver you, and you shall glorify me. (Psalm 50:15).

Pray when troubles and hardship and grief and sorrow come. Pray and seek God for comfort, emotional and spiritual strength and for help and deliverance.

- Thus says the LORD: "*In a time of favour I have answered you*; in a day of salvation I have helped you; I will keep you and give you as a covenant to the people, to establish the land, to apportion the desolate heritages." (Isaiah 49:8).

Pray in a time of favour, meaning when our life is right before God and the heart is full of praise and thanksgiving.

- Seek the LORD while he may be found; call upon him *while he is near*. (Isaiah 55:6).

Pray while God is near in contrast to Him being distant because our supreme focus in life and of our heart and mind is upon the cares, worries and things of this world. God is near when he is the King of our heart and mind and our best thought and supreme love.

- For he says, "*In a favourable time I listened to you, and in a day of salvation I have helped you*." Behold, now is the favourable time; behold, now is the day of salvation. (2 Corinthians 6:2).

Every day is a day of salvation so in regards to a favourable time for prayer concerning salvation every moment of every day is a favourable time. When a sinner's heart is repentant and they desire to make Christ the Lord and King of their life Christ is forever ready to receive them into his Kingdom and his family.

In the context of this Psalm, "the acceptable time," is in a time of God's steadfast love and His abundant, mercy and His saving faithfulness (13-16) in contrast to a time of judgment and wrath.

A simple example would be when David fasted and prayed to save the life of his first baby to Bathsheba, the LORD did not answer his prayer, because, "the baby would not live" was pronounced as a judgment upon David. But now at this time David is zealous for the LORD and the innocent victim of his enemies so there is no reason for God not to hear his prayer and answer it.

The expression "at an acceptable time" in Hebrew carries the idea, "In a time of grace and a time of good will." It can also mean, "I do not limit you to any time, but when you hear my prayer help me." Prayer is never out of season it stands us in good stead in every day and even though we may endure troubles and hardships and grief and sorrow now, God has an appointed time for our deliverance.

**My prayer is to you, O LORD:** (v13) while David's enemies scoff, reproach and attempt to discourage him he will pray and not be driven from the LORD or weaken in his zeal for the House of God. He will not permit himself to indulge in any revengeful feelings of hatred or retaliate with the same lies and mocking, but will set his mind upon God alone and give himself to prayer maintaining his devotions and his faith.

As hurtful as his situation is he will not let it affect his passion, love and trust in God. While others continue to mock him for his zeal and his faith he will continue to pray. It would be safe to say that one of the most acceptable times of prayer to God is when others are criticizing a believer because of their faithfulness to the Lord and because they are standing up for what is right before God and against what is not.

This circumstance that David finds himself in can be seen as an echo of Christ who took upon himself to pray while in the midst of all the circumstances mentioned in this Psalm and rather than railing and reviling against his enemies he committed himself to his heavenly Father who judges righteously and prayed both for himself and for his enemies.

**Deliver me out of the mire, and let me not sink:** (v14) here in this prayer David turns his words of complaint (see beginning of the Psalm) into a prayer. He prays that the LORD would deliver him from those who hate him and deliver him from his enemies and from his grief's which they have caused him.

David's words, "Let not the pit close its mouth over me" (v15) show that this crisis David was facing was not a minor one, he realised it had the potential to take his life down to the grave. This of course is one of the reasons he is so desperately and earnestly praying that God in his steadfast love, mercy, faithfulness and grace will deliver him from his enemies.

**Hide not Your Face; Redeem Me; Ransom me because of My Enemies.**

Psalm 69:17-18 ----- <sup>17</sup>Hide not your face from your servant; for I am in distress; make haste to answer me. <sup>18</sup>Draw near to my soul, redeem me; ransom me because of my enemies!

The words, "Hide not your face from your servant," obviously apply to David, but they can also be seen as an echo of the following words of the Lord Jesus Christ when he was surrounded by the most fearsome of enemies and those who had such hatred toward him that they plotted his murder and he cried out from the bloodstained cross with a loud voice, saying: -

- Eli, Eli, lema sabachthani? which means, "My God, my God, why have you forsaken me?" (Matt. 27:46) (Mark 15:34)

The LORD answered both David's prayer and Jesus cry and redeemed and ransomed them from their enemies.

**They gave Me Poison for Food and for My Thirst Sour Wine to Drink.**

Psalm 69:19-21 ----- <sup>19</sup>You know my reproach, and my shame and my dishonour; my foes are all known to you. <sup>20</sup>Reproaches have broken my heart, so that I am in despair. I looked for pity, but there was none, and for comforters, but I found none. <sup>21</sup>They gave me poison (gall in KJV) for food, and for my thirst they gave me sour wine to drink (vinegar in KJV).

**I looked for pity, but there was none:** (v20) instead of giving David the pity and comfort which he desperately needed his kinsmen and so called friends barbarously added to his affliction. When he was perishing with hunger, no one would show him even so much kindness as to give him wholesome food when he was hungry, or drink when he was thirsty but instead gave him a bitter and poisonous herb for food and vinegar for drink and forsook him and left him to die unpitied.

**They gave me sour wine to drink (gall in KJV):** (v21) at this time David had enemies who had such hatred toward him they wished him dead so it is possible that a man amongst his enemies full of the serpent spirit attempted to poison him,



but the words, "They gave me poison for food, and for my thirst they gave me sour wine to drink" (v21) (gall in KJV) carry an echo of the Lord Jesus Christ's suffering on the cross of Calvary.

Concerning the first drink they offered Jesus on the cross Matthew wrote: -

- They offered him wine (vinegar in KJV) to drink, mixed with gall (same in KJV), but when he tasted it, he would not drink it. (Matt. 27:34).

Mark when writing of this first drink offered to Jesus wrote: -

- And they offered him wine mixed with myrrh (same in KJV), but he did not take it. (Mark 15:23).

**Gall:** comes from the Hebrew word (*ro'sh*) and literally refers to a poisonous plant, probably the poppy (from its eye-catching head). Figuratively it refers to the venom and poison of serpents

**Vinegar and wine:** comes from the Hebrew word (*oxos*) and means sour wine.

**Myrrh:** comes from the Hebrew word (*smurnizo*) and in this context means to tincture (mingle) with myrrh to embitter as a narcotic.

This is the first time they offered Jesus a drink. After tasting it he refused to drink it. It is possible they offered him the vinegar (sour wine) mixed with some type of narcotic or poison so his pain would be numbed or so he would die a quicker and less painful death, but Jesus was prepared to suffer and give up his own life and not take the easier way out.

The second time they offered Jesus a drink Matthew wrote: -

- About the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" <sup>47</sup>And some of the bystanders, hearing it, said, "This man is calling Elijah." <sup>48</sup>And one of them at once ran and took a sponge, filled it with sour wine (vinegar in KJV), and put it on a reed and gave it to him to drink. <sup>49</sup>But the others said, "Wait, let us see whether Elijah will come to save him." <sup>50</sup>And Jesus cried out again with a loud voice and yielded up his spirit. (Matthew 27:46-50).

Mark when writing of this second drink offered to Jesus wrote: -

- At the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" <sup>35</sup>And some of the bystanders hearing it said, "Behold, he is calling Elijah." <sup>36</sup>And someone ran and filled a sponge with sour wine (vinegar in KJV), put it on a reed and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." <sup>37</sup>And Jesus uttered a loud cry and breathed his last. (Mark 15:34-37)

Luke when writing of this second drink wrote: -

- The soldiers also mocked him, coming up and offering him sour wine (vinegar in KJV) <sup>37</sup>and saying, "If you are the King of the Jews, save yourself!" (Luke 23:36-37).

This is the only mention of Jesus being offered drink in Luke it is just prior to Jesus calling out with a loud voice, "Father, into your hands I commit my spirit" and then breathing his last breath. (v46).

John when writing of this second drink offered to Jesus wrote: -

- A jar full of sour wine (vinegar in KJV) stood there, so they put a sponge full of the sour wine (vinegar in KJV) on a hyssop branch and held it to his mouth. <sup>30</sup>When Jesus had received the sour wine (vinegar in KJV), he said, "It is finished," and he bowed his head and gave up his spirit. (John 19:29-30).

John in his letter only mentions the second time they offered Jesus a drink. The words of the crowd, "Wait, don't give him the drink, let us see whether Elijah will come to save him," imply that had Jesus taken of the drink it had the potential to kill him since the crowd wanted him to live longer to see if Elijah would come and save him. The liquids mentioned for the first drink offered to Jesus was wine or vinegar mixed with gall and myrrh and the second drink was sour wine and vinegar.

Some say that giving Jesus the drink to either kill him quickly or dope him from the pain was an act of kindness and compassion on the part of those who were appointed to crucify him, but it could equally be seen as an act of mocking and jesting. It is certain that what follows was David's desire to see God crush all his enemies, but it can also be seen as predictions of the punishment which should be inflicted upon the persecutors of those who plotted Jesus murder and those who mocked and rejoiced in his death.

### **Pour out Your Indignation and Let your Burning Anger Overtake My Enemies.**

Psalm 69:22-27 ----- <sup>22</sup>Let their own table before them become a snare; and when they are at peace, let it become a trap. <sup>23</sup>Let their eyes be darkened, so that they cannot see, and make their loins tremble continually. <sup>24</sup>Pour out your indignation upon them, and let your burning anger overtake them. <sup>25</sup>May their camp be a desolation; let no one dwell in their tents. <sup>26</sup>For they persecute him whom you have struck down, and they recount the pain of those you have wounded. <sup>27</sup>Add to them punishment upon punishment; may they have no acquittal from you.

It is certain David's cry for God's wrath to come upon his enemies was directed toward his present enemies, but the words, "Let the wrath of God be poured out upon those who persecute him whom you have struck down," (v26) echoes the Lord Jesus Christ on the bloodstained cross with the crowds mocking and jeering him. The extreme degree of wrath contained in these verses and the full expression of God's displeasure transcend the time of David and take up wings until they arrive at the total destruction of the Jews beloved city Jerusalem and the temple of God by the Romans in 70 AD.

Concerning the wrath of God Paul wrote: -

- For you, brothers, became imitators of the churches of God in Christ Jesus that are in Judea. For you suffered the same things from your own countrymen as they did from the Jews, <sup>15</sup>who killed both the Lord Jesus and the prophets, and drove us out, and displease God and oppose all mankind <sup>16</sup>by hindering us from speaking to the Gentiles that they might be saved—so as always to fill up the measure of their sins. But God's wrath has come upon them at last! (1 Thess. 2:14-16)

It is true that this this letter of Paul's was written before the destruction of their city and temple in 70 AD by the Romans, but the cup of their iniquity was not only full, but overflowing so much so that God had abandoned them as His people and given them over to His displeasure and judgment so the destruction of their beloved city was so certain to happen that it could be spoken of as an undeniable fact and truth.

Likewise the wrath of God may be spoken of coming upon a person who has abandon their faith in God and in the Lord Jesus Christ even though there may not be any external appearances of God's indignation upon such a person. The overthrow of Jerusalem and the temple was the outward expressions of God's displeasure at their corrupt and wicked behaviour, but it was purposed in the eternal and holy mind of God to happen long before it did. Paul speaking by the inspiration of the Spirit of God describes and expresses the feelings of God's wrath as already existing in His eternal mind.

Paul in his letter to the Romans cites the following words of David: -

- David says, "Let their table become a snare and a trap, a stumbling block and a retribution for them; <sup>10</sup>let their eyes be darkened so that they cannot see, and bend their backs forever." (Rom. 11:9-10).

Before wrath comes the corrupt and wicked fill up their cup of sin. The religious leaders of Israel (the chief priests, Pharisees and scribes) had become so wicked, corrupt and spiritually blind that they behind closed doors plotted the brutal and torturous murder of their Messiah God's Son and the nation cried out for it.

- Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" <sup>6</sup>When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" (John 19:5-6).

Jesus foreseeing these events before they actually happened said: -

- Truly, I say to you, all these things will come upon this generation. <sup>37</sup>"O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! <sup>38</sup>See, *your house is left to you desolate*. <sup>39</sup>For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord.'" (Matt. 23:36-38).

This was Israel's last destruction by the Romans, but there is a future time coming when Israel will weep with great sorrow when they see the one who they have pierced and mourn as one mourns for an only child and God will once again pour out His Spirit of love, mercy and grace upon Israel. (Zech. 12:8-14) (Rom. 11:1-36).

The sin of these particular Jews was that they would not see, they pride-fully shut their eyes against the light that came to them loving darkness rather than humble themselves and follow God's ways. Their punishment was that they would be given up to their own hearts' lusts which hardened them. The corrupt and wicked that consciously and deliberately reject God's great salvation as these Jews did have every reason to fear that His indignation will be poured out upon them.

God shuts no one out from His salvation neither does the Gospel exclude any that do not by unbelief shut themselves out. But those who are proud and self-willed, so that they will not come in to God's righteousness bring their own doom upon themselves; they themselves decide it. It is better to be poor and sorrowful, with the blessing of the Lord, than rich and fun-loving and under His judgment. Christ was a man of sorrows that had nowhere to lay his head; but God exalted him to the highest glory. Likewise though poor and sorrowful, guilty and defiled the Lord's salvation will set all the faithful up on high.

#### **Let them be Blotted Out of the Book of the Living.**

Psalm 69:28 ----- <sup>28</sup>Let them be blotted out of the book of the living; let them not be enrolled among the righteous.

This of course refers to David's enemies and the enemies of the Lord Jesus Christ being blotted out of the Book of Life. The Bible talks of the Book of Life and the Book of the Lamb, everyone born into this world is recorded in the Book of Life, the names of those who accept the Lord Jesus Christ as their Saviour are transferred into the Book of the Lamb. Whether there are literal books in heaven or they are symbols of God's eternal mind matters little since God's eternal mind records all.

For further information see the title: "The Book of Life and the Book of the Lamb."

- In Resurrection (ON WEBSITE MENU).

#### **I Am Afflicted and in Pain; Let Your Salvation, O God, Set Me on High.**

Psalm 69:29-34 ----- <sup>29</sup>But I am afflicted and in pain; let your salvation, O God, set me on high! <sup>30</sup>I will praise the name of God with a song; I will magnify him with thanksgiving. <sup>31</sup>This will please the LORD more than an ox or a bull with horns and hoofs. <sup>32</sup>When the humble see it they will be glad; you who seek God, let your hearts revive. <sup>33</sup>For the LORD hears the needy and does not despise his own people who are prisoners. <sup>34</sup>Let heaven and earth praise him, the seas and everything that moves in them.

David prays, "O God, though I am afflicted and low and full of pain and sorrow, lift me up out of danger into a secure place out of the reach of my enemies." David's words, "Let your salvation, O God, set me on high" (v29) can be viewed as echoing the Lord Jesus Christ embracing the following three things: -

- 1 The salvation of those in Christ because this is what God sent his Son to do and their exaltation and praise of him in their hearts and their outward worship giving him all the glory of their salvation.
- 2 The salvation of Christ from the hands of all his enemies especially from death which he conquered on the cross.
- 3 The exaltation of Christ to the right hand side of his heavenly Father in glory.

The Messiah was poor in a worldly sense as it was foretold hundreds of year before he came in the following verse by the prophet Zechariah: -

- Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. (Zech. 9:9).

Jesus worldly poverty was manifested in that: -

- He was born of poor parents and had no permanent dwelling place
- He was stripped of his garments and had nothing to eat or drink, but gall and vinegar on the cross.
- He had nothing to leave to his mother, but committed her to the care of his beloved disciple.
- He was a man of sorrows all his days and in the garden was exceedingly sorrowful.
- He suffered the most extreme pain in his beaten and bloody body on the bloodstained cross and felt heartfelt sorrow as his friends forsook him and crowds mocked him.

David was often afflicted, but his faith in God was not. The words, "Let your salvation, O God, set me up on high" are certainly true of David who God has exalted as the earthly father of the Messiah spoken of in the following verses: -

- The angel Gabriel said to Mary: <sup>32</sup>"Behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. <sup>32</sup>He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, <sup>33</sup>and he will reign over the house of Jacob forever, and of his kingdom there will be no end." (Luke 1:31-32)

And clearly true of Christ who is at this present time exalted to the right hand side of his heavenly Father and also true of all the faithful who though they may at times feel trodden down in the muddy mire of the ground or feel downed in the deep waters of trouble will ultimately ride upon the high places of the earth and be raised up together and made to sit together with Christ Jesus when he returns in glory to gather his people to himself.

**I will praise the name of God with a song:** (v30) despite all David's troubles he will continue to praise God in song. The faithful, who joyfully sang after the Passover, will sing more joyfully after the resurrection. After the rain, comes the beautiful sunshine and so it is in these final verses, the darkness has past the glory light has come and shines forth as the brightness of the sun.

**Ox or a bull with horns and hoofs:** (v31) these are most likely mentioned to picture the ox and the bull walking to the altar to be sacrificed. Heartfelt thanksgiving will please the LORD more than sacrifices. In the book of Samuel it is written: -

- Samuel said, "Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to listen than the fat of rams. (1 Sam. 15:22).

And in the book of Hosea: -

- I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings. (Hosea 6:6).

This does not mean that God did not delight in sacrifices since almost all of them became food for the priests in His service and Israel was commanded by God to offer sacrifices. Sacrifices only became unacceptable to God when they were offered from an ungrateful and legalistic heart attitude and solely from a sense of duty in contrast to them being willingly offered from a grateful heart. It is the same principal of a person regularly attending church every Sunday not because they want to, but because tradition and their religion demands they must, but all the time they are wishing they were somewhere else, though they might join others in the congregation singing songs of praise, their pretence of worship counts for nothing before God.

### **God will save Zion and those Who Love His Name will Dwell in It.**

Psalm 69:35-36 ----- <sup>35</sup>For God will save Zion and build up the cities of Judah, and people shall dwell there and possess it; <sup>36</sup>the offspring of his servants shall inherit it, and those who love his name shall dwell in it.

These verses apply to the golden age of Solomon's Kingdom, but they also carry an echo of the Lord Jesus Christ when he returns in glory as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to destroy the antichrist and his kingdom and establish God's Kingdom on earth during his glorious millennial reign.

The dead in Christ (Old and New Testament) and the faithful, who are alive, will be gathered together in the first resurrection (Rev. 20:4-6) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth.

Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish. The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God.

The book of Revelation states: -

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

In Revelation chapter five we are told that: -

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

The great prophet Isaiah wrote: -

- They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea. (Isaiah 11:9).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev. 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory.

**For further information see titles: -**

- Kingdom of God (ON WEBSITE MENU).
  - The Second Resurrection or Great White Throne Judgment.
- In, Resurrection (ON WEBSITE MENU).

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