

Part 1 – Overwhelmed By Wrongful Persecutions

We now come to another Psalm written by David. And it's still in the 'Second Book' (Exodus) of the Psalms and it's also *still* part of the Psalms (chapters 61-72) that are '**Concerning Israel's Redemption**', just as the last few chapters have been. And let's remember that Psalms 61 spoke about David's *trusting* that he would be restored to his rightful throne, even though his son, Absalom, had led an insurrection against him. And Psalm 62 taught us how we are to wait (as David did) for God's deliverance from the wicked ones who persecute us because, He will help us if we remain faithful to Him. And Psalm 63 also taught us how important it is to trust in our Heavenly Father, and remain faithful servants to Him, if we want to be saved from the wicked ones. And then the Psalm Ps 64 taught us how the evil planning and devices of the wicked ones (rebelling against God and His anointed ones on earth) will ultimately get what they deserve. They will fall by their own wicked words and works that they used to tear down those who truly follow Jesus Christ.

And all these had the subject/title of '*Israel's Redemption, Waited for*', but then Psalm 65 was concerning '*Israel's Redemption, Zion Waits*'. So, while Israel was silently (patiently) waiting for their redemption in chapters 61-64, Psalm 65 taught us of *Zion's* waiting for redemption. And it did so by explaining the beautiful things our Heavenly Father does for His creation. And, when Zion is ultimately redeemed (by Jesus Christ), the *entire world will* flourish with God's blessing. And then Psalm 66 was also a bit different, in that it had the subject/title "***Praise Promised. Trouble Remembered***". For, while it remembered some of Israel's 'hard times' (when Israel was chastised for disobeying God), it also remembers the Mighty works that God did for Israel, such as delivering them from bondage to the Egyptians and twice parting the waters for them (Ex 13, Josh 3). And the author of this Psalm also made sure to perform His vows (burnt offerings) to the Lord for helping him out of trouble and made sure to publicly praise him by testifying how he helped the Psalmist out of his troubles. And then, Psalm 67 also had the *same* subject/title as Psalm 66. Therefore, it called upon our Heavenly Father to be merciful to, and bless us, by making His 'face to shine upon us', which means to show His favor to us. And the only way this is possible is when we *sincerely obey* His Word (Laws) and *don't rebel* (habitual sinning) against Him. And while the wicked ones will be judged, and punished, for their refusal to repent and stop doing wickedly, the righteous will indeed be glad, and rejoice, with *great* joy when Jesus Christ returns to judge the world in righteousness, and govern them with the truth. And even the earth itself will flourish from Jesus' righteous rule.

And then, the last chapter (Psalm 68) had yet a different title/subject than we've seen before. While it was still concerning Israel's Redemption (as all chapters 61-72 are), it was "**The Answer to Psalms 61-67**". This means that Israel's (and Zion's, Ps 66) waiting for their redeemer *was about to be over*, as God (in the 68th Psalm) gave them an answer for their request for a Redeemer. And that's why it was written originally for the setting out of the procession of the

Ark of the Covenant (which was symbolic of Jesus Christ, our Redeemer) going up to Zion (in Jerusalem). And that's also why it was also prophetic of the *return* of our Savior Jesus Christ. But, now we come to another Psalm that has yet a different subject/title - for it is “***Israel's Redemption, Their Redeemer Waits for His Deliverance***”. Thus, this chapter is also quite unique in that, many parts of it are *very prophetic* of Jesus Christ. But not of His *Second* Advent (when He returns); they pertain instead to His *First* Advent, when He died on the cross for our sins. So, we'll see quite a few verses that were *fulfilled* by Jesus Christ and by events concerning His First Advent.

Now, the *Companion Bible* has a very enlightening note on this Psalm that explains how, in Psalms 22 (written by David) Christ was presented as the ‘sin offering’. And then, in Psalms 40 (also written by David) Jesus was presented as the ‘whole burnt offering’. And this Psalms 69 (again, written by David) Jesus Christ will be presented as the ‘trespass offering’. You can learn more about the different offerings in the special study on **Spiritual Significance of the Levitical Offerings** [<https://t.me/BibleStudyTruth/882>]. But always remember that, now that Jesus Christ has come and died on the cross for our sins (and rose again), we are no longer to perform blood sacrifices; Jesus' blood shed was enough to atone for our sins *forever* (Heb 10:10).

Something else to remember is that: even though these three Psalms (22, 40 and 69) were written by David, *the Holy Spirit moved him to write what he did*, because the Holy Spirit wanted the Messiah to be prophesied of. Acts 2:29-30 tells us that David was a prophet. Therefore, even though David wrote these Psalms (and many others) *from his own life experiences* - because he was a prophet (meaning, because the Holy Spirit was moving him to write what he did [2 Pt 1:21] - many parts of these Psalms also prophesied of Jesus Christ too, even though they also apply to experiences of David's own life. Therefore, David himself was also a ‘type’ for Jesus Christ being our Redeemer. For indeed, God raised David up from being a shepherd boy to being the king of Israel – just as God raised Jesus up from being a ‘carpenters son’ (Joseph raised Jesus even though he did not beget Him) to being the King of kings and Lord of lords. And God also used David to subdue Israel's enemies, which is what our *true* ‘Redeemer’ Jesus Christ will most assuredly do!

Psalm 69 *1 A Psalm of David.*

Unfortunately, this is another Psalm that does not say when it was written; but the good thing is that we *are* told that this is a Psalm of David. And, from the context of the Psalm, it was quite obviously written at a time when David was in *great* distress. So, it was likely written either during the years when he was ‘on the run’ (usually in the wilderness) from Saul (who was the king of Israel at that time), who kept trying to kill David – but not for any fault of David's; for Saul was merely jealous of him. Or, it could have been during the insurrection of Absalom, when

David's own son led Israel to rebel against David, causing him to have to flee his throne, home and the city of Jerusalem. However, it's unlikely to have been written at this time simply because, this Psalm 69 refers to his enemies hating him 'without a cause' (vs 4). And, at Absalom's rebellion, some people did have a reason to hate David because he had previously committed adultery with Bathsheba and then had her husband sent to the hottest part of the frontline battle where he was killed. And he also did not punish one of his sons who raped Absalom's full blood sister (David's daughter), which is likely the main reason Absalom disrespected (even hated) David *so much* that he worked to get *all* of Israel to rebel against his very own father. That leaves us with the likelihood that this Psalm was *probably* written during the years that David was 'on the run' from Saul. We can conclude this because those are the only two times written that were *terribly* distressful times for David. However, that is just an 'educated guess' because we're not told for sure. But keeping in mind the history of that time period in David's life (which you can read of in 1 Samuel, chapters 18-30) will be helpful in understanding David's great distress he writes about in this great Psalm...

Psalm 69

I ... Save me, O God; for the waters are come in unto my soul.

Like so many of his Psalms, David calls out to God to save Him. The word 'God' here is the most common 'title' used in the Psalms, for our Heavenly Father: **'Elohiym'** (#430), which means *the Supreme God*, who is our *Creator*. 'Elohiym' (or 'Elohim') is God the Creator putting His omnipotence ('El) into operation. And it will be this 'title' used the *most* in the duration of this Psalm. And the word '**save**' is also a commonly used word in the Psalms. It's *yasha'* (#3467), which means **to be open, wide or free**, i.e. (by implication) **to be safe**; causatively, **to free or succor**. It's been translated as: avenging, defend, deliver (-er), help, preserve, rescue, be safe, bring (having) salvation, save (-iour), get victory. And it is also one of the root words that Jesus' name comes from. In the Greek, Jesus' name is *Iesous* (#2424 in the Greek) but it comes from the Hebrew word *Yehowshuwa'* or *Yehowshu'a* (#3091), which means *Yehovah-saved* (often translated as Joshua in the English), which comes from God's sacred name, Yehovah (#3068) and this word 'save' here in this Psalm 69 (#3467).

So, David is needing some help during this time in his life and he is wise enough to know that our Heavenly Father is the *only* one who can help us out of *all* our troubles. He learned that from an early age when he was just as shepherd boy protecting his flock; which is what gave him the confidence to take on the giant, Goliath (1 Sam 17:33-37). And we should learn from David's example (1 Cor 10:11). Instead of dreading hard times and trials, we should learn to call out to our Heavenly Father for help, like David so often did. For our faith and trust in Him is what helps us get through all hard times, no matter what they are. Now, David also says that: *for the waters are come in unto my soul*. The *Companion Bible* has a note explaining that this phrase is a

figure of speech (*Hypocatastasis*, apx 6) that simply means ‘great troubles’. So, David’s calling on God for help *because* he’s in really ‘big trouble’, so much so that it’s life threatening...

Psalm 69

2 I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

David’s now using several analogies to explain how bad his troubles are; and they are analogies that we can well understand, even today. Using analogies and metaphors (still today) is a way to express a thought or feeling, in a much *emphatic* form. So, he first off says that he’s ‘sinking in deep mire’. The word ‘**mire**’ here means **dregs** (as effervescing) or even **mud** (#3121). So, David’s situation is so dire that he feels like he’s sunk so deep into a mud hole (maybe even one filled with crap) that he cannot get out of it - which is why he goes on to liken his dire situation to being in waters so deep that there’s no way out; the waters keep rushing in on him... so he feels like he’s about to drown. Poor Jeremiah was literally in this kind of situation at one point in his life, simply because he had been faithfully prophesying for the Lord (YHVH) (Jer 38:6). So, clearly, David feels like he’s in an ‘impossible’ situation to get out of. And in life, we too have feelings such as this; and, if we *faithfully* serve Jesus Christ (as David did too) we might also feel this way *many* times. In fact, Rev 12:15 warns us that, when Satan and his fallen angels are cast to the earth, he will send out a ‘flood’ after those who are faithfully serving Jesus Christ (who are referred to as ‘the woman’ in Rev 12). This ‘flood’ that Satan spews, however, is a *flood of lies* that comes out of his mouth. Therefore, the only way to keep from being inundated by it, is to do what David is doing here and call upon (and trust in) our Heavenly Father for help. As Jesus told us in the parable in Mth 7:24-27, the only way we will be able to keep from being overrun by this flood (of lies) is to have our ‘house’ (heart and mind) upon the Rock, which is Jesus Christ (1 Cor 10:4), which is the Word of God (John 1:1, 14; 6:63). When we keep our heart and mind firm (trusting in and striving to obey) God’s Word, then our Heavenly Father will *always* help us, no matter *how dire* the situation is. This is a truth that David found out, over and over, during the course of his life.

And, since this Psalm is also prophetic of Jesus Christ, it’s not surprising that He was often in similar situations. Even when He was a baby Satan tried to get Him killed by Harod. And during His ministry, when He was grown, *many* a times did the religious men of His day try to trip Him up, with His Words, by asking Him what they *thought* were hard questions. However, He outsmarted them *every* time, which only made their hatred for Him to grow! And the only way they could finally get Him arrested was because of the betrayal of one of Jesus’ own disciples, Judas Iscariot. And so it is, all those who *live godly in Christ Jesus* shall suffer persecution (2 Tim 3:12). Jesus warned us of this (John 15:20) but He also told us that, this should *not* make us sorrowful. Instead, we should be *happy* to suffer for Him *because* doing so builds up ‘great rewards’ in heaven for us. For, just as the prophets (which David was, Acts 2) were persecuted,

so too will we be persecuted when we share the Gospel of Jesus Christ. And, as Rev 19:10 says, ***the testimony of Jesus is the spirit of prophecy***. And so, we, like the prophets of old, will be *greatly* rewarded for sharing the Gospel of Jesus Christ, even though we're persecuted for it. The stipulation is, of course, that we remain *faithful* to Him 'unto the end' (Mth 24:13). As Jesus said in Luke 21:19, "*In your patience possess ye your souls*".

Psalm 69

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

David is now very being candid about his emotions during this stressful time in his life. He's cried (#7121) so much, while calling out to God for help, that he's exhausted (weary #3021) and even his throat is dry (John 4:16, 10:28). And then he says that his 'eyes fail' while he 'waits' (in hope, #3176) for God to answer his prayers. The eye is often used in the Bible as a euphemism for our mind, as Eph 1:18 reveals. So, David has already called out to God (#430 Elohiym) many times before *and has not yet gotten an answer yet*. So, he's nearly at a 'breaking point' mentally, spiritually and emotionally. This tells us that, the hard times David is going through, when he wrote this Psalm, were *not short lived* – they had been ongoing *for some time*. Again, this likely points to when he was being persecuted by Saul. For that was truly a very distressful time for him and it *lasted for years*. David had to leave all that he held dear (home, family and friends) and run into the wilderness just to avoid death. And, he couldn't even offer sacrifices to God at the Tabernacle anymore, which also hurt him very much because that's what they were supposed to do back then.

So, it was a very emotionally difficult time for him, as other Psalms (we know were written during that time) revealed. But again, David did not give up hope believing God would help him. He's simply pouring out his heart to our Heavenly Father, hoping that help would come *soon*, because he was pretty stressed out and emotionally exhausted (likely physically too). Yet, however hard this was for David, our Heavenly Father knows what we can handle and will *never* let us go through anything without giving us the strength to endure it (1 Cor 10:11). And, He did help David through this difficult 'season' in his life (Ecc 3:1). And, as the book of James points out, God *allows* us to go through hard times, for good reason...

2 My brethren, count it all joy when ye fall into divers temptations [adversity, #3986];

*3 Knowing this, that ***the trying of your faith worketh patience***.*

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

James 1:2-4

Hard times test our faith, because we either have to give up on it, or *choose* to continue to trust in our Heavenly Father. And if we choose to continue to believe in Him, He *will* help us (if our heart is right with Him). And while waiting for His help is truly very hard, it will – in the end –

strengthen our faith in Him *so much more* than without having ever gone through any trials or tribulations. Patiently waiting for God's help therefore *strengthens our faith immensely* - more than anything else! And it also helps us grow *spiritually mature*, which is what the words 'perfect' (#5046) and 'entire' (#3648) both mean. In other places in the Bible (Mal 3:3; Isa 48:10; Zech 13:9; Ps 66:10; 1 Pt 1:7) God also uses the analogy of a man melting silver (or gold) *to purify* the metal. Melting the metal with *very hot* fire is the *only* way to get the impurities (slag or dross) out of it. Likewise, letting us to go through hard times, not only strengthens our faith (more than anything else), but it also *purifies our inner man*, simply because growing in faith *does purify* our hearts (Acts 15:9). So, even though this was a terribly difficult time for David, our Heavenly Father *did* help him through it. And he'll *always* help you, too, so long as you keep your faith firm in God, just as David did.

Psalm 69

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

And here we see something that gives us a clue this might have been written when David was 'on the run' from Saul. For Saul was truly trying to kill David 'without a cause' as his own son, Jonathan (who was also David's *best friend*) frankly told him...

4 And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David: because he hath not sinned against thee, and because his works have been to thee-ward very good:

5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

1 Sam 19:4-7

After Saul tried (and failed) to kill David himself (*twice* with the Javelin) he then asked his servants, and his sons, to help him kill David (even though David was *also* his son-in-law). This *greatly* troubled Jonathan because he loved David dearly; they were *best* friends. So, he bravely spoke to his father about it. And he pointed out how, David had *not* done anything wrong to him, but put his 'neck on the line' to kill 'the Philistine' (referring to the giant, Goliath) – which Saul was *really* happy about at that time. Jonathan then boldly asked his father why he wanted to kill David; because he was doing *so without a cause*, which is why he also said that his father's

trying to kill David was truly sinning against *innocent* blood... those are pretty bold words for Jonathan to make, since his father was the king of Israel at the time. But, he was totally right. And even Saul admitted as such, and therefore swore he would not kill David... which was a promise he soon broke.

But, here in this Psalm David says that there were *many* that hated him ‘without a cause’; so many he felt like they were ‘more than the hairs of his head’. And that’s probably because there were many (unlike Jonathan, who obviously loved God, as well as David) who were quite *willing* to help Saul try and kill David. After all, most people don’t have the moral integrity to go against the king’s wishes, because, doing so often brings wrath upon them... as the Levites sadly found out when *one* priest helped David (not knowing Saul considered him a traitor) and ended up being murdered... along with *his whole family* too (1 Sam 22).

Now, this phrase ‘hate me without a cause’ was also used by David back in Psalms 35, verse 19 when he wrote: *Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.* And while that Psalm also gave no hint in the title when it was written, the context of the verses (which spoke of David being grieved at his enemies’ adversities), showed it was also likely written in his younger years, when he had been persecuted by Saul *and* others in the nation, just as this Psalm. Further, this phrase ‘hate me without a cause’ (both here in Psalm 69:4 and in 35:19) was also quoted by Jesus Christ Himself. And that is because David was a ‘type’ for Jesus Christ; and many of his Psalms (which were nearly always written about his own life experiences) were *prophetical* for Jesus Christ. So, let’s take a look at what Jesus said when He quoted this verse...

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

*27 And **ye also shall bear witness**, because ye have been with me from the beginning.*

John 15:20-27

Notice how Jesus said He was hated, *and* persecuted, so that the Scriptures ‘in their law’ would be fulfilled. Since He was quoting the Psalms, that means He was making the Psalms equivalent to the Law of Moses – that shows how important these Psalms are! So, Jesus knew that this Scripture (as well as many others) *had* to be fulfilled; He knew that He *had* to be hated, ‘without a cause’, because *that’s what the Psalms prophesied*. And He also explained that He was hated *because* those who hated Him really did not know His Father, who is God Himself. *If they had believed the Scriptures* then they would *not* have hated Jesus, nor caused Him to be crucified (John 5:38-40). Moreover, Jesus also warned us (John 15:20) that those who hated Him without a cause *would also hate those of us who serve Jesus Christ*, even though we give them no *just* reason to hate (or persecute) us. So truly, *all that will live godly in Christ Jesus shall suffer persecution* (2 Tim 3:12). And that’s why, in John 15:27, Jesus told His disciples (which *still* applies to His disciples today, *which is us Christians*) that we *would* be called upon by God to witness for Jesus Christ; and He gives us more details about this in Mth 10:18-22, Mk 13:9-13, Lk 21:12-19. We therefore, should *not* be surprised when persecutions come, or when people hate us for being faithful servants of Jesus Christ. But our Heavenly Father assures us that, so long as we don’t forsake Him, He’ll never forsake us!

And, David continues on in this 4th verses to speak of how those who hated him ‘without a cause’ are his enemies *wrongfully* - *and* they are ‘mighty’, even though he ‘restored’ that which he ‘took not away’. Now, the word ‘**destroy**’ here means *to extirpate* (to destroy completely, wipe out) (#6789) and it’s also been translated as *cut off* and *consume*. And the word ‘**wrongfully**’ means an *untruth*; by implication, *a sham* (#8267) which lets us know that many people were his enemies *because they believe in lies told about him* – likely from the lie Saul told to others when he claimed David was a traitor and was trying to lead a rebellion against him. And the word ‘**mighty**’ means to either *bind fast*, i.e. *close* (the eyes), *to be* (causatively, *make*) *powerful* or *numerous* or even *to crunch the bones* (#6105). And then the word ‘**restored**’ means *to turn back* (or away) or *even to retreat* (#7725). Lastly, the words ‘**took not away**’ means *to pluck off*, *to flay*, *strip* or *rob* (#1497).

So, even though David had not done any of the people who hated him wrong, there were many that hated him *because of lies that were told about him*. This was despite the fact that he was very generous; giving to people even though he never stole from them. Yet, his enemies were still many and still powerful. And even though this was really stressful for David, it did not matter how many people were against him - because God Almighty *was on his side*. Or, better said, *David was on God’s side*! David had **not** turned his heart away from our Heavenly Father. He still loved, trusted and served the Lord (YHVH) *wholeheartedly*. And *that’s* why God delivered him, over - and - over again, from *so many* troubles he had throughout his life, even if it did seem to take a while at times. We should keep in mind that David was perused by Saul, and most all of Israel, *for years* – probably close to *a decade*. And that’s a *long time* to be ‘on the

run'. He was treated as though he was a criminal of the worst sort (a traitor) but he truly had done *nothing* wrong to those who hated, and persecuted, him. And likewise, Jesus Christ was hated, and persecuted, for no sin of His own – for He was (unlike any of us) *totally* without sin (Heb 4:15, 2 Cor 5:21, 1 Peter 2:22, 1 John 3:5). But Jesus still did what His Father wanted Him too, *all the time* and He was blessed immensely for it. For God not only raised Him from the dead, but has given Him power over all that is heaven and in earth (Matt 28:18) – power which He also gives to those who *faithfully* serve Him (Luke 10:19). And so, we should always remember that: *greater is he that is in you, than he that is in the world* (1 John 4:4) ...

31 What shall we then say to these things? ***If God be for us, who can be against us?***

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, ***in all these things we are more than conquerors through him that loved us.***

38 For I am persuaded, that ***neither*** death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, ***shall be able to separate us from the love of God, which is in Christ Jesus our Lord.***

Rom 8:31-39

We'll pick this up in part 2...

AMEN.