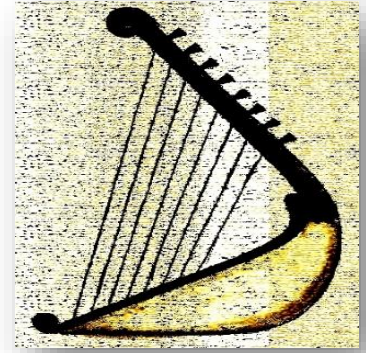


# PSALM 69 vs 1

KJV-lite™ VERSES

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Title: For the Chief musician, this is the second time we have a Psalm titled **set to the Lilies**. In Psalm 41 they were golden lilies, fragrant and blooming in the garden. In this we have a lily, fair and beautiful among thorns; growing in the garden of Gethsemane. Of whom speaks David? Himself or another? Yes, it was the Crucified alone who can say, "In my thirst they gave me vinegar to drink." We begin our exposition with much trembling, as we enter with our Great High Priest into the most holy place.



Division:.. This Psalm consists of two portions of 18 verses each; and these portions may be sub-divided into three parts. Under the first, the sufferer spreads his complaint before God (1-4); he pleads his zeal for God is the cause of his suffering (5-12); he pleads for help and deliverance (13-18); In the second half, he details the injurious conduct of his adversaries (19-21); calls for their punishment (22-28); and returns to prayer and a joyful anticipation of divine intervention (29-36) – Charles Spurgeon.

**For the Chief musician, set to the Lilies;**

**A Psalm of David.**

**<sup>1</sup> O God save me;** for the waters are risen to my neck,

**<sup>2</sup> sinking in deep mire, there was no foothold: I entered deep waters, a flood overflow me,**

**<sup>3</sup> weary from crying: my throat is parched: My eyes fail as I wait for my God.**

**<sup>4</sup> Those who hate me without a cause,** are more than the hairs of my head. Those who would destroy me are mighty: though I took nothing, yet I must restore it.

Think about it: He came to His own – to what belonged to Him; but His own did not receive Him. They were deists and scientists and atheists, and probably a few agnostics... who assured Him, God could not interfere with the affairs of mankind whom He created. How they knew that only a fool would know.

**<sup>5</sup> O God, You know I have been a fool; and my sins are not hid from You.**

**<sup>6</sup> Do not let those who wait on You, be ashamed because of me, O Lord God of hosts: do not let those who seek You be confounded because of me, O God of Israel;**

**<sup>7</sup> because for Your sake I carry criticism; shame has covered my face.**

**<sup>8</sup> I am a stranger to my brothers, and a foreigner to the children of my mother.**

**<sup>9</sup> For the zeal of Your house has consumed me;**

**and the insults of those who insult You fell on me.**

**10 When I wept and fasted in my soul, it turned to insults for me.**

**11 I made sackcloth my garment; and became to them a joke.**

**12 Those who sit in the gate speak against me; and I am the song of the drunks.**

Think about it: my sins are not hid from you ... and someone might ask, I thought He was sinless. Yes, His only sin, was that He took the sin of you and me; and the whole damned world to himself, and with His stripes we were healed. Filthy that they were, He did not hide His face from what belonged to all of us. The ordinary gossips who met at the gate for idle talk made Him their theme; businessmen and beggars met to contribute their share of insult to the heap of infamy. The character of the man of Nazareth was so far out of their way and above their thoughts that it seemed to them ridiculous.

**13 But me, my prayer is to You, O LORD, in an acceptable time: O God, in Your abundant mercy hear me, in the truth of Your deliverance.**

**14 Deliver me from the mire, do not let me sink: deliver me from the deep waters of those who hate me.**

**15 Let not a flood overflow me, or the deep swallow me up, or the pit shut its mouth on me.**

**16 O LORD answer me, for Your mercy is good: according to the abundance of Your compassion, turn to me.**

**17 Do not hide Your face from Your servant; for I am in trouble: answer me quickly.**

**18 Draw near to my soul, and redeem it: deliver me because of my enemies.**

Think about it: He knew He was in trouble; He was baptized in agony, but did not drown in it.

**19 You know my insults, and shame, and dishonor: all my foes are before You.**

**20 Reproach has broken my heart; and I am despairing: and I looked for one to take pity, but there was none; and for comforters, but I found none.**

**21 They gave me gall for my food; and for my thirst they gave vinegar to drink.**

Think about it: Heaven knows the insults, and shame and dishonor we created for ourselves; which is why He substituted His life for ours; and paid a debt we could never pay in a million years. Was it fair? No! we should all be dead.

**22 May their table set before them become a snare: and in their well-being, let it be a trap.**

**23 May their eyes grow dim, so they do not see; and make their loins shake continually.**

**24 Pour out on them Your indignation, and let Your burning anger seize them.**

<sup>25</sup> May their encampment be desolate; and let no one dwell in their tents.

<sup>26</sup> For they persecute the one You struck; and talk about the pain of those You wounded.

<sup>27</sup> Add trouble to their crimes: and do not let them see Your righteousness;

<sup>28</sup> **erase them from the book of the living; do not recorded them with the upright.**

Think about it: From their table they assumed their prosperity and abundance of all things; the table often represented peace and security; but the expletives are revolting when considered as the expression of malignant selfishness. All the names of the house of Israel who came out of Egypt, were recorded in "the writing of the house of Israel." Those who died were excluded when the names were written out afresh each year. Thus: **the book of life**... which is not to be confused with God's book of life: To be blotted out in the end, is but a declaration they were not written in the beginning – Thomas Adams,(1701-1784)

<sup>29</sup> But as for me -- poor and afflicted: may Your **salvation**, O God, set me on high.

<sup>30</sup> I praise the name of God with a song, and though He is bigger – with giving thanks.

<sup>31</sup> For this will please the LORD better than an ox, or bull with horns and hoofs.

<sup>32</sup> **The humble who saw it are glad: and you who seek God, may your heart revive.**

<sup>33</sup> For the LORD hears the **poor**, and does not despise His **captives**.

<sup>34</sup> O heaven and earth praise Him, the seas, and everything that moves in it.

<sup>35</sup> For God will save Zion, and rebuild the cities of **Judah**. They will dwell there and own it.

<sup>36</sup> The offspring of His servants will inherit it: and those who love His name dwell in it.

Think about it: The certainty of the inheritance hasn't happened yet, but one day will happen. And all those in the neighborhood have had 3000 years to prepare for this promise of God to happen. Those in and around Jerusalem who resist, will still need to go; and we know it won't be pleasant, it will be ugly.

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**This is My Father's World**

**The Mountain of Moses – Sinai in Arabia** | **The Spirit and the Bride Say Come**

**We are grateful to God that the Saudi govt has preserved the Mountain of Moses.**