**Psalm Sixty-Nine**

***“I Sink in Deep Mire”***

**Introduction**

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he permeation of messianic prophecy fits the interpretation that many of the expressions are the proleptic words of the Lord Jesus Christ. King David, and the son of King David, King Jesus of Nazareth, had similar experiences in fulfillment of Christological statements such as the Scripture averred, saying, *“And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself”* (Lk. 24:27), and *“These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me”* (Lk. 24:44).

For instance, the following verses in Psalm 69 received citations by the NT writers. David said, *“They that hate me without a cause are more than the hairs of mine head”* (Ps. 69:4) and Jesus said, *“But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause”* (Jn. 15:25). David said, *“For the zeal of thine house hath eaten me up”* (Ps. 69:9a) and Jesus said, *“The zeal of thine house hath eaten me up”* (Jn. 2:17). David said, *“and the reproaches of them that reproached thee are fallen upon me”* (Ps. 69:9b) and Paul said, *“For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me”* (Rom. 15:3). David said, *“They gave me also gall for my meat; and in my thirst they gave me vinegar to drink”* (Ps. 69:21) and Jesus said, *“They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink”* (Mt. 27:34; see v. 48). David said, *“Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake”* (Ps. 69:22-23) and Paul said, *“And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway.”* (Rom. 11:9-10). David said, *“Let their habitation be desolate; and let none dwell in their tents”* (Ps. 69:25) and Peter said, *“For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take”* (Acts 1:20).

Both David and the Lord Jesus uttered imprecatory prayers for the destruction of their enemies.[[1]](#footnote-1) What the saint must recognize is that when Satan and his ilk attempted to thwart the Abrahamic Covenant (Gen. 12:1-3), imprecatory prayers needed to come forth. Whereas, personal vindication violates the Lord’s command, Who said, *“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you”* (Mt. 5:44). The promise of the everlasting Davidic dynasty intimately connected David as a pre-figurement with the Lord. Prayers to Jehovah to stop the effort to thwart the everlasting plan found justification in Scripture.[[2]](#footnote-2)

The writing style of the psalmist was highly metaphorical in nature, attempting to show the extreme danger and despair of both David and the Lord Jesus. Again, the setting seemed to be the response of David to his greatest betrayal by his son Absalom and his grandfather-in-law, Ahithophel. As exegeted before in Ps. 55 (vv. 12-14), Ahithophel pre-figured Judas, who was the ultimate fulfillment of Ps. 69:25 (see Acts 1:20). These two individuals especially attempted to destroy the divine plan and promise. The plan of the Lord was that He anointed the son of Jesse as the chosen King of Israel and gave him the Spirit of the LORD, saying, *“Arise, anoint him: for this is he”* (I Sam. 16:12). His promise for David was an everlasting kingdom, saying, “*And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever”* (II Sam. 7:16). The efforts of the betrayers were diabolical and deserved the answered imprecatory results. The plight of David was the betrayal of Absalom and Ahithophel, the nation’s rejection of his rightful kingship, and the attempted murder of the anointed of God. The plight of the Lord Jesus Christ was the betrayal of Judas, the nation’s rejection of His rightful kingship, and the attempted and accomplished murder of the anointed of God.

**Structure**

The flow of the psalm moves in the direction of personal deliverance to acknowledgement of personal shame to the shamefulness of and the imprecation for adversaries, and for to the ultimate deliverance of the people of God and the place of His worship.

**A. The Personal Salvation for the Psalmist (vv. 1-4)**

B. My Shame in Suffering (vv. 5-21)

B.’ Their Shame for Suffering (vv. 22-28

A.’ The Public Salvation for the People (vv. 29-36)

**Exegesis**

**A. The Personal Salvation for the Psalmist (vv. 1-4)**

***1. His Plea to God (v. 1a)***

a. The **Request in Song**

1) The Musician > Asaph (I Chr. 16:1-5)

2) The Music > *Shoshannim* (2x [Ps. 45:1]) > *“lily”* (13x) > cf. SOS 2:1-2

b. The **Request in Salvation** > *Hiphil* imperative *hoshiy`eniy > “save me”* (Ps. 3:7; 6:4; 7:1; 22:21; 31:6; 54:1; 59:2; 109:26; 119:94, 146; Jer. 17:14)

***2. His Predicament (vv. 1b-3a)***

a. **The Drowning** of the Waters > Pss. 18:4, 16; 32:6

1) He sensed his enemies were close (II Sam. 15:14)

2) He realized they wanted to kill him (II Sam. 17:1-4)

b. **The Depth** of the Mire > Ps. 40:2; 124:4-5; *“floods”* (*shibboleth*)[[3]](#footnote-3)

c. **The Drying** of the Throat > cf. Ps. 6:6 (he vocalized his prayer so much that his throat was dry)

***1.’ His Patience in God (v. 3b)***

a. His **Waiting is Failing** > *calah* (cf. Ps. 119:81, 82, 77).

b. His **Waiting is Faithful** > cf. Mk. 9:24

***2.’ His Protest (v. 4)***

a. The **Degree** of their Hatred > *“without cause”* (Job 2:3; I Sam. 19:5; Jn. 15:25)

b. The **Demand** of their Hatred > supposedly David committed a crime of which he was not guilty but was forced to rectify! > this may have been a proverbial saying to express harsh and unjust treatment (cf. Jer. 15:10).

**CONCLUSION: The degree of the hatred of David’s enemies deserved the divine imprecatory (v. 28).**

1. Psalms 69 and 109 are the strongest imprecatory psalms in the Psalter, along with others such as 5, 6, 11, 12, 35, 37, 40, 52, 54, 56, 57, 58, 59, 79, 83, 94, 137, 139 and 143. [↑](#footnote-ref-1)
2. Kidner seemed to misunderstand this theological point, saying, “But the very juxtaposition of David cursing his tormentors and Jesus praying for his brings out the gulf between type and antitype, and indeed between accepted attitudes among saints of the Old Testament and the New.” Kidner, *Psalms* *1-72*, p. 264. [↑](#footnote-ref-2)
3. Cf. Jdg. 12:6 where 42,000 Ephraimites could not say *Shibboleth* (“floods”) but *Sibboleth* (“grain”) and were killed. [↑](#footnote-ref-3)