

Introduction: All people experience times of safety and times of great danger; and, the timing and intensity of the troubles are un-knowable to humans. Both the wisest man of his day (Matthew 12:42) and The Man who is Wisdom (Colossians 2:2-3) said this (Ecclesiastes 9:11; Matthew 5:45). *** The Bible often uses waters to depict great danger to humans. This may be because of the world-wide flood God used to destroy all but eight humans (Genesis 6:1-9:17; 1 Peter 3:17-22). The portion of the Psalm we are considering this morning begins and ends with the author crying out to God **when the floods rise**. *** This Psalm was written by David, human ancestor of Messiah – eternal king (2 Samuel 7:4-16). Three of the experiences of David we heard were also experienced by Christ Jesus (Messiah Savior). Both were hated without cause (verse 4; John 15:25). Both were hassled by their brothers (verse 8; John 7:5). Finally, both had zeal for God’s House (verse 9; John 2:17). *** With this background, let’s examine this Psalm so we may be able to cope when the great floods of this life threaten to overwhelm us.

I. God, save me from the flood; and, even though I am guilty do not let others be harmed. (*Psalm 69:1-12*)

A. God, save me from the flood, I am sunk in the depths and worn out. (*Verses 1-4*)

1. Thou must cause my salvation, God / because waters have come to my throat // I have sunk in mire of deepness and (is) no foothold / I have come in(to) deep waters and stream has overflowed. (*Verses 1-2*)

Salvation: David implores God to save him from rising waters that threaten to go down his throat and into his lungs. Additionally, he has no foothold as he is being pulled down by underwater mud.

Flood: As this is poetry put to music it is likely the flood is metaphoric for a life-threatening situation; however, the image graphically communicates the great danger David is feeling at this time **when the floods rise**.

2. I have grown weary in my crying, has been scorched my neck / have failed my eyes hoping for my God. (*Verse 3*)

Hope: David mixes his metaphors when he speaks of his neck being burned to the point he is having trouble speaking. Moreover, his eyes are failing as he is continuing to wait patiently in his hope his God will act. Some three hundred years later, Isaiah was inspired to write that the coastlands (nations) will wait in hope for the Servant of Yahweh’s instruction (Isaiah 42:4).

3. Have become more than hairs of my head those hating me without cause / they have become mighty those causing destruction, my enemies (who) lie / what I did not take away, I will then be made to restore. (*Verse 4*)

Haters: Those hating David without a good reason are increasing. Jesus quoted this in the Upper Room (John 15:25).

Destruction: Additionally, enemies seeking his destruction through lies want to force him to restore what he never took away! Putting together all David records of what he is experiencing, we can understand why he sees this time in his life as **when the floods rise**.

B. I am guilty but do not let others be harmed; I have been reproved. (*Verses 5-12*)

1. God, Thou have known my foolishness / and my sins from Thee have not been hidden. (*Verse 5*)

Confession: David confesses to being foolish in the sense of morally deficient, rejecting wisdom and impatient with discipline (throughout Proverbs). Further he confesses that God both knows his deficiencies and he cannot hide his sins from God. Was this after he killed Uriaah?

2. Not will be ashamed through me those waiting in Thee, Lord Yahweh of hosts / will not be confounded through me those seeking Thee, God of Israel. (*Verse 6*)

Concern: David is concerned about those more faithful to the faithful Covenant God than he is: people in Judah who are waiting on God (Isaiah 40:31) and people seeking Him. This strongly suggests David is concerned that others will be harmed by knowing what he did to his faithful soldier Uriaah (‘my light is Yah’ – his conversion name).

3. Because on account of Thee I have borne reproach / shame has covered my face // Being made a stranger I have become to my brothers / an alien to the sons of my mother. (*Verses 7-8*)

God’s sake: David has borne reproach for his God. One thousand years later his son, the Messiah, will bear even more reproach for His Father God on our behalf (Hebrews 13:12-13).

Brothers: And David has been made a stranger to his brothers and alienated from them.

Jesus’ brothers taunted Him once at Tabernacles because they did not believe in Him (John 7:2-5).

4. Because zeal of Thy House has consumed me / and reproach of those reproaching Thee have fallen on me // Then I wept in fasting my soul / then it became reproach to me. (*Verses 9-10*)

Zeal for God’s House: David had much zeal to build God’s Temple, until Nathan’s prophetic word said his offspring [Solomon] would build the House (2 Samuel 7:12-13). Jesus applied the first line, word-for-word, to Himself (John 2:17).

Reproach: When David was seeking his God through self-denial, his enemies reproached him for the third time. We must all have assurance of salvation, confess our guilt, and not be surprised when people taunt and reproach us.

5. Then I put on my clothes, sackcloth / then I became to them a proverb (byword) // They will talk to me, those sitting in the gate / (taunt) song drinkers of intoxicating drink. (*Verses 11-12*)

Taunted: Finally, David says he was taunted by drunkards when he was humbling himself before God.

We must all have assurance of salvation, confess our guilt, and not be surprised when people taunt and reproach us.

II. Deliver me from deep waters according to Your LOVE and mercy; because, Jesus said to ask You for our needs and You will give good things. (*Psalm 69:13-16; Matthew 7:7-11*)

A. May Your steadfast LOVE and great mercy deliver me from deep waters. (*Psalm 69:13-16*)

1. And I, my prayer to Thee Yahweh, (in) time of favor / God in abundance of Thy strong LOVE / Thou must answer me in the truth of Thy salvation. (*Verse 13*)

Prayer: David strongly petitions Covenant God that, in His time of favor, and on the basis of His abundant strong LOVE, he would be answered with salvation! We need to both expect and accept that overwhelming events will come into our lives; but, also know that we may call out to God in expectation He will answer according to His LOVE.

2. Thou must cause my deliverance from miry mud, and not Thou will let me sink / I will be delivered from my enemies and from the deep waters // Not will overflow me deep waters / will not swallow me the deep / not will shut on me, the pit, it's mouth. (*Verses 14-15*)

Deliverance sought: David closes his prayer as he began it: asking for deliverance from his enemies he previously described as hating him.

Flood waters: He also petitions to be delivered from the deep waters so that he will not be covered over and swallowed up by water. David is petitioning for salvation of body and soul. Whenever overwhelming events come into our lives, we need to call on God in expectation of full salvation. He alone can deliver us **when the floods rise**.

3. Thou must answer me Yahweh because good is Thy strong LOVE / according to multitude of Thy mercies look to me. (*Verse 16*)

God's character: What David says of Yahweh's goodness, steadfast LOVE and compassion (mercy) are derived from His self-revelation to Moses 'Yahweh, Yahweh, God of tenderness and compassion, slow to anger, rich in faithful love and constancy, maintaining his faithful love to thousands, forgiving fault, crime and sin' (Exodus 34:6-7a, NJB).

May we all know and experience God's steadfast LOVE and great mercy through deliverance from deep waters.

- B. Jesus said to ask His Father for what we need and He will give good things. (*Matthew 7:7-11*)

1. [Jesus continued speaking] You all must be asking and it will be given to you all; you all must be seeking and you all will find; you all must be knocking and it will be opened to you all. (*Verse 7*)

All disciples: Jesus commands all His disciples together to keep praying in three ways and He give three promises.

While they will find as they continue to seek, the other two promises are in the singular passive, indicating God will give them what they ask and open in response to their knocking.

2. Because each one asking is receiving, and one seeking is finding, and to one knocking it will be opened. (*Verse 8*)

Singular: While the promises were given to the community, each member of the community has individual responsibility. Anyone not asking, seeking and knocking will receive nothing. No individual member is guaranteed what is guaranteed to the community of disciples – the Church.

3. Or what man is being out of you all, whom if his son will ask of him bread, not a stone will give to him? Or also, if he will ask a fish, not a serpent will he give to him? If then, you all evil are being, you all have known good gifts to give to the children of you all. (*Verses 9-11a*)

Human fathers: Jesus addresses the human fathers confident that, even though they have some evil in them, they will not respond to a reasonable request with something dangerous, but rather they have known to give good to their children.

4. How much more the Father of you all, who is in the heavens, He will give good things to those asking Him. (*Verse 11b*)

Good things: God's always gives His children exactly what they need. It should not always be what they want, because they do not know what they need. But, what Father God gives His children is better than what they want.

May we accept God's good things in answer to whatever we request.

God always gives us what we need when we pray

Conclusion: One who zealously seeks God is being overwhelmed by flood waters and reproved by those hating him; but, as he confesses his guilt, he prays that others will not lose hope because of him. Then, he renews his plea for deliverance from the deep waters based on God's character of strong steadfast LOVE. We know through Jesus that when we ask God to meet our needs He will give us good things **when the floods rise**.