



**Jesus the Messiah
Part 2
His Prayer, The Cross, His Imprecatory Prayer and His Future Glory
Psalm 69:14-36**

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We are in Psalm 69, the first of four psalms grouped together that tell us about the Messiah. We have been learning about some of the things that the God Man Jesus Christ would have experienced here on this planet. We get a bit more information here about the silent years than anywhere else in the scriptures, and it is David who is the author and writing as a prophet.



We stopped last time with a prayer. In it, we learn some of how Jesus would pray and what His prayers were about. After learning in verse 13 that it is always an acceptable time to come to the Lord in prayer. We touched on the prayer. Picking up in verse 14.

Psalms 69:14–19

“Rescue me from the mud and do not let me sink; May I be rescued from those who hate me, and from the depths of water. May the flood of water not overflow me Nor the deep swallow me up, Nor the pit close its mouth on me. Answer me, LORD, for **Your mercy is good; According to the greatness of Your compassion**, turn to me, And do not hide Your face from Your servant, For I am in distress; answer me quickly. Come near to my soul and redeem it; Ransom me because of my enemies! You know my disgrace, my shame, and my dishonor; All my enemies are known to You.” (NASB 2020)

Here in prayer is the idiom, again of being trapped.

Ever go white water rafting? Loads of fun for all until you have that unscheduled and unplanned for diversion into a bit more “fun” than you signed up for. Fun like being thrown from the raft while still tied to the raft and now being dragged on along by the raft. The folks in the raft will take care of you, you hope.

I remember learning how to water ski. It was a lot of fun and there were a few times where I felt like I had more of the lake in me than I wanted to. When you fall off the skis, I learned to let go of the rope. If you don’t then the fun disappears real fast.

In both of those cases the actions were voluntarily done.

Jesus Christ voluntarily came to this planet becoming a man to save all of us and redeem us from our sin (John 1:1-4). He was fully God and also, at the same time, fully man. “The only way man can see the Father is to know about the Son, and the only way we can do that today is through studying the record of His life in the Scriptures. Because He became a man, the revelation of God was personalized; because He is God, that revelation is completely truthful.” (Ryrie 1999, 281)

Hebrews 4:15–16

“For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.” (NKJV)

And there were indeed times where in His humanity, He must have felt and encountered the same emotions that we would have dealt with, the feeling of being trapped. The only difference, He stayed totally surrendered to the Father. He would pray about it but yield to the Father’s will always (Matthew 26:39-44).

1 Peter 2:21

“For you have been called for this purpose, because **Christ also suffered for you, leaving you an example, so that you would follow in His steps,**” (NASB 2020)

Part of His coming was to provide us this example of how He dealt with the issues of life and yet remained faithful. We learn from Him and that is what we are seeing here in Psalm 69. We see Jesus expressing aspects of His humanity.

1 John 2:6

“the one who says that he remains in Him ought, himself also, **walk just as He walked.**” (NASB 2020)



Thinking on how we see Jesus praying here in Psalms 69 and then reviewing the truth of Hebrews 4, we realize, along with F. F. Bruce, that “Christians have in heaven a high priest with an unequalled capacity for sympathizing with them in all the dangers and sorrows and trials which come their way in life, because he himself, by virtue of his likeness to them, was exposed to all these experiences. Yet he endured triumphantly every form of testing that mankind could endure, without any weakening of his faith in God or any relaxation of his obedience to him. Such endurance involves more, not less, than ordinary human suffering: “sympathy with the sinner in his trial does not depend on the experience of sin but on the experience of the strength of the temptation to sin which only the sinless can know in its full intensity.”” (Bruce 1990, 116)

What we are seeing here in verse 14 in this prayer from the Lord is a repeat of His initial petition for help. As His followers, there will be those times where we will be treated like He was and as a result, find ourselves agreeing with Him here.

Psalms 69:14–15

“Rescue me from the mud and do not let me sink; May I be rescued from those who hate me, and from the depths of water. May the flood of water not overflow me Nor the deep swallow me up, Nor the pit close its mouth on me.” (NASB 2020)

James Boice points out here that “Nevertheless, although we may bear abuse for his sake—and we certainly will if we are living close to him and are bearing a genuine witness for him and for righteousness—we are to bear persecutions patiently without trying to retaliate, that we might please God.

This is an enormous privilege and a daunting challenge. If it were not for the power of Jesus Christ within, we would not respond to either, because we would put ourselves first, as the world does, and avoid the insults. To live as Christ, we must grow in his power by close fellowship with him.” (Boice 2005, 575)

We are no different than Joshua, who, faced with the overwhelming task of leadership of the nation, on top of invading the land on behalf of YAHWEH, had to be reminded of where his true strength resided.

Joshua 1:5–9

“No one will be able to resist you all the days of your life. As I was with Moses, so I will be with you. **I will not abandon you or leave you alone. Be strong and brave!** You must lead these people in the conquest of this land that I solemnly promised their ancestors I would hand over to them. **Make sure you are very strong and brave!** Carefully obey all the law my servant Moses charged you to keep. Do not swerve from it to the right or to the left, so that you may be successful in all you do. **This law scroll must not leave your lips. You must memorize it day and night so you can carefully obey all that is written in it.** Then you will prosper and be successful. **I repeat, be strong and brave! Don’t be afraid and don’t panic, for I, the LORD your God, am with you in all you do.**” (NET 2nd ed.)

In the prayer here in Psalm 69, we see an example used that would be something for us to also consider remembering in prayer as well. Not so much praying a promise back to the Lord, and there is nothing wrong with that or with us telling Him the problem either, but when we start reminding Him of His attributes and our reliance on Him being the God who never changes, we are moving to the same place that Jesus prayed from.

One other thing, the Lord is transparent before the Father. He knows that God knows Him and sees Him and knows exactly what is going on in His mind. He is expressing His true feeling out of His own humanity, and as such, pointing out that we are to do the same, because God sees and knows us and what we are going through as well.



I have said this before but since it is a popular prosperity gospel trope these days, those who say, “pray the promise, not the problem,” are not teaching you the truth of the word. We have seen already that David is brutally honest with the Lord at all times. Jesus had a relationship with the Father. David had a relationship with the Lord. You and I, as followers of Jesus, have a relationship with Him. Gayle Irwin tells us what kind of prayer that results in.

This ability to express our true feelings out of humility extends even to our relationship with God. When events in nature occur that frustrate and anger us, we subtly label them as “acts of God” to show our feelings. Would expressing anger outright to God be any more dangerous? Do you suppose God is affected by diplomacy or flattery?

Since most of our prayers are basically complaints about how God is running the world, would honesty about feelings we have toward God or disappointments we experience in our relationship with him be out of order? The beauty of intimate relationships is that they not only survive emotional expressions but are often enriched by them. Is the abba relationship with God too fragile for that or do we fear fierce retaliation from the author of mercy? Even Jesus cried in that despairing moment, “Why hast thou forsaken me?” It is striking how we, because of cultural influences, are trained to hide our feelings. Sadly, some Christian groups are taught that we must smile through the deepest of hurts. They even deny that these hurts exist, thinking that Christians must always and only be positive, joyful and smiling. (Irwin 2011, 61)

Psalm 23:4

“Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff, they comfort me.” (NASB 2020)

Our Lord dealt with suffering while He was here. The death of Joseph was not easy on Him or on the family at all, yet the Bible is silent. Prosperity gospel false teachers tell us that suffering is due to a lack of faith on our behalf. That is absolute garbage.

Paul would point that out as a passing comment to the church in Corinth. They would allege Paul just didn’t have enough faith. No, it is a benefit of living in a cursed fallen world in a cursed and fallen body.

2 Corinthians 11:23–30

“Are they servants of Christ? I know I sound like a madman, but I have served him far more! I have worked harder, been put in prison more often, been whipped times without number, and faced death again and again. Five different times the Jewish leaders gave me thirty-nine lashes. Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked. Once I spent a whole night and a day adrift at sea. I have traveled on many long journeys. I have faced danger from rivers and from robbers. I have faced danger from my own people, the Jews, as well as from the Gentiles. I have faced danger in the cities, in the deserts, and on the seas. And I have faced danger from men who claim to be believers but are not. I have worked hard and long, enduring many sleepless nights. I have been hungry and thirsty and have often gone without food. I have shivered in the cold, without enough clothing to keep me warm. Then, besides all this, I have the daily burden of my concern for all the churches. Who is weak without my feeling that weakness? Who is led astray, and I do not burn with anger? If I must boast, I would rather boast about the things that show how weak I am.” (NLT)

We too would also pray for rescue since suffering is part of being human. Just ask Job. Bryson Arthur relates the following on suffering.

“The suffering of true and committed Christians (apart from deserved suffering) produces increased access to God, and increased access to God produces greater knowledge of God, and greater knowledge is evidenced through a greater capacity to love. Since this love of God and neighbour is the



love born in human hearts through the gift of faith, faith is the medicine of suffering. It is not the cure for suffering but for the pain of suffering. Suffering continues, but the pain is reduced. The medicine of faith conquers the pain and renders it neutral." (Arthur 2020, 210) We become more like Jesus.

Psalms 69:16–19

"Answer me, LORD, for Your mercy is good; According to the greatness of Your compassion, turn to me, And do not hide Your face from Your servant, For I am in distress; answer me quickly. Come near to my soul and redeem it; Ransom me because of my enemies! You know my disgrace, my shame, and my dishonor; All my enemies are known to You." (NASB 2020)

Here is Jesus, the Son of God, teaching us that it is okay to be honest with the Lord. Twice He has now stated He feels trapped; we would grumble even more than that, but Jesus doesn't. So now, we learn from Him, it is okay to ask for God to respond because of who He is.

"Answer me Lord, for Your mercy is good." The word translated as mercy here is $\pi\alpha\rho\eta$ (hesed) and this is a loaded word. It means much more than mercy.

Hesed, found some 250 times in the Old Testament, expresses an essential part of God's character. When God appeared to Moses to give the Law a second time, He described Himself as "abounding in" or "filled with" hesed, which is translated "love and faithfulness," "unfailing love," "faithful love," "steadfast love," and "loyal love," depending on the Bible version (Exodus 34:6–7). The core idea of this term communicates loyalty or faithfulness within a relationship. Thus, hesed is closely related to God's covenant with His people, Israel. As it relates to the concept of love, hesed expresses God's faithfulness to His people. (Got Questions Ministries 2014-2021)

The request is "Answer me Lord, for Your hesed is good." The Lord's "loyalty, faithfulness, kindness, love, mercy, pl. mercies, (deeds of) kindness," ($\tau\omicron\upsilon\delta\mu\omicron$ 126 ,2009) is good. Here is a Jewish view.

Although God in the Bible is depicted both as rewarding and punishing people according to their actions, we more often see the merciful face of God acting in Israel's history. According to the Ten Commandments, God performs acts of hesed toward God's adherents for a thousand generations (Exod. 20:6, Deut. 7:9, and Jer. 32:18). In the divine bookkeeping of hesed, God can reckon acts of hesed accumulated over thousands of generations as sufficient to overwhelm any bad deeds, and thus bring forgiveness instead of punishment (Num. 14:18–19). God's unique relationship with Israel, and especially with David, continually infuses benevolence into the historical chain of events (even if such beneficence has not been earned by the human chain of hesed). (Eskenazi and Frymer-Kensky 2011, xlix)

Sounds a whole like grace, doesn't it. Right up front, the prayer of Messiah is looking for an answer from the Father because of His hesed.

Let's examine this from the viewpoint of mercy, which it also is making reference of. What is God's mercy?

Several characteristics are associated with God's mercy: It is unfailing, unchanging, everlasting, and manifest in great compassion. (Geisler 2003, 386)

Micah 7:18

"Who is a God like You, who pardons wrongdoing And passes over a rebellious act of the remnant of His possession? He does not retain His anger forever, Because He delights in mercy." (NASB 2020)

Jesus, who laid down His life on the cross for us demonstrating God's incredible mercy towards us, also Himself, depended on God's mercy.



Ephesians 2:4–5

“But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our wrongdoings, made us alive together with Christ (by grace you have been saved),” (NASB 2020)

Psalms 69:16

“Answer me, LORD, for Your mercy is good; According to the greatness of Your compassion, turn to me,” (NASB 2020)

Two things Messiah is looking for here, mercy and compassion. Why compassion? God's compassion is “an aspect of God's nature which is reflected in his sympathetic understanding of human weakness and his restoration of those in trouble.” (Manser 2009)

Jesus is fully God, and He is fully human and He too is relying on the Father as we would as well. We too need the Father's mercy and compassion. We see that here in 2 Corinthians.

2 Corinthians 1:3

“Praised be God, Father of our Lord Yeshua the Messiah, compassionate Father, God of all encouragement and comfort,” (CJB)

He is looking for God's presence in a very real way here.

Psalms 69:18–19

“Come near to my soul and redeem it; Ransom me because of my enemies! You know my disgrace, my shame, and my dishonor; All my enemies are known to You.” (NASB 2020)

As followers of Jesus Christ, we can rest in the knowledge of, just as we see here, that those who are trying to work against us, are fully known by Him. James Boice continues saying, “Moreover, this should be true even in situations where we are being slandered by our enemies, rejected by our family, ridiculed by mockers, and criticized by people who are in authority over us. If we read through the first part of the psalm with situations like that in mind, we will find many examples of the kind of insults (or other abuses) Jesus endured for us that we should be willing to endure for God and others.” (Boice 2005, 572)

Remember earlier in this psalm, Messiah was lamenting that those who stood against Him outnumbered the hairs on His head. Now He brings those enemies up again. That would be the scribes, pharisees, the priests and the Levites. All of those who were into professional religion. Where does much of the persecution to the work of Christ come from today?

I wish I could say the world, but the reality is, those who are professional religionists and legalists. The professionals, those with the right things and right schools on their resumes. They place too much of an emphasis on those things that the required relationship with the Lord of Glory, Jesus Christ, is glossed over. John Piper says even more on this.

“The mentality of the professional is not the mentality of the prophet. It is not the mentality of the slave of Christ. Professionalism has nothing to do with the essence and heart of the Christian ministry. The more professional we long to be, the more spiritual death we will leave in our wake. For there is no professional childlikeness (Matt. 18:3); there is no professional tenderheartedness (Eph. 4:32); there is no professional panting after God (Ps. 42:1).” (Piper 2002, 1-2)

Revelation 3:17

“Because you say, ‘I am rich and have acquired great wealth, and need nothing,’ but do not realize that you are wretched, pitiful, poor, blind, and naked,” (NET 2nd ed.)



The religious professionals in Jerusalem became very clear enemies of Jesus Christ. He who was Spirit led and operating in the Spirit, was a threat to their status quo and professional standing with the ungodly government they had decided to cozy up to, that of Rome. Piper continues.

"The professionalization of the ministry is a constant threat to the offense of the gospel. It is a threat to the profoundly spiritual nature of our work. I have seen it often: the love of professionalism (parity among the world's professionals) kills a man's belief that he is sent by God to save people from hell and to make them Christ-exalting, spiritual aliens in the world.

The world sets the agenda of the professional man; God sets the agenda of the spiritual man. The strong wine of Jesus Christ explodes the wineskins of professionalism. There is an infinite difference between the pastor whose heart is set on being a professional and the pastor whose heart is set on being the aroma of Christ, the fragrance of death to some and eternal life to others (2 Cor. 2:15-16).

God, deliver us from the professionalizers!" (Piper 2002, 3-4)

The enemy for Jesus was the professional. The one who had the resume, the degrees, the correct parentage, no obvious marks of evil or anything. Oh, and they were being influenced by the enemy. Yet Jesus would say the following about them, as well as many of those in ministry around us today.

Matthew 23:13-33

"But woe to you, experts in the law and you Pharisees, hypocrites! You keep locking people out of the kingdom of heaven! For you neither enter nor permit those trying to enter to go in. Woe to you, experts in the law and you Pharisees, hypocrites! You cross land and sea to make one convert, and when you get one, you make him twice as much a child of hell as yourselves! Woe to you, blind guides, who say, 'Whoever swears by the temple is bound by nothing. But whoever swears by the gold of the temple is bound by the oath.' Blind fools! Which is greater, the gold or the temple that makes the gold sacred? And, 'Whoever swears by the altar is bound by nothing. But if anyone swears by the gift on it he is bound by the oath.' You are blind! For which is greater, the gift or the altar that makes the gift sacred? So whoever swears by the altar swears by it and by everything on it. And whoever swears by the temple swears by it and the one who dwells in it. And whoever swears by heaven swears by the throne of God and the one who sits on it. Woe to you, experts in the law and you Pharisees, hypocrites! You give a tenth of mint, dill, and cumin, yet you neglect what is more important in the law—justice, mercy, and faithfulness! You should have done these things without neglecting the others. Blind guides! You strain out a gnat yet swallow a camel! "Woe to you, experts in the law and you Pharisees, hypocrites! You clean the outside of the cup and the dish, but inside they are full of greed and self-indulgence. Blind Pharisee! First clean the inside of the cup, so that the outside may become clean too! Woe to you, experts in the law and you Pharisees, hypocrites! You are like whitewashed tombs that look beautiful on the outside but inside are full of the bones of the dead and of everything unclean. In the same way, on the outside you look righteous to people, but inside you are full of hypocrisy and lawlessness. Woe to you, experts in the law and you Pharisees, hypocrites! You build tombs for the prophets and decorate the graves of the righteous. And you say, 'If we had lived in the days of our ancestors, we would not have participated with them in shedding the blood of the prophets.' By saying this you testify against yourselves that you are descendants of those who murdered the prophets. Fill up then the measure of your ancestors! You snakes, you offspring of vipers! How will you escape being condemned to hell?" (NET 2nd ed.)

As we have already determined, Jesus Christ was insulted and persecuted His entire life. The continuous snide remarks about His parentage, especially His mother. The allegations that He was illegitimate. "Jesus bore a lifetime of insults for God and our sake. When he spoke the truth about sin, the leaders were incensed. Jesus showed them that they were children of their fathers, who had stoned the prophets and killed those who were sent to them." (Boice 2005, 573-574)



Messiah becomes very specific here in His prayer to the Father. He has been transparent the entire time as God knows everything, and Jesus knows that. He is remaining obedient in spite of the attacks and in spite of the incessant humiliation being placed on Him by the religious elites.

Sometimes it is subtle and you think maybe they just forgot to mail you and invite. But then there are those times where the gloves come off and you are openly attacked for doing nothing more than being a faithful follower of Jesus Christ. Jesus has a word for us.

Matthew 5:11–12

“Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.” (ESV)

Honestly telling God just how miserable our situation is facilitates our being specific as to just what we desire him to do for us. (Futato 2009, 231)

Psalms 69:19–21

“You know my disgrace, my shame, and my dishonor; All my enemies are known to You. Disgrace has broken my heart, and I am so sick. And I waited for sympathy, but there was none; And for comforters, but I found none. They also gave me a bitter herb in my food, And for my thirst they gave me vinegar to drink.” (NASB 2020)

And with that, we move from the life of Christ before the cross, to the cross.

God knows the humiliation that Jesus would sustain on the cross. God also knows who the source of it was, as it was all started in the unseen realm who then convinced those they controlled to act.

Psalms 69:20

“Disgrace has broken my heart, and I am so sick. And I waited for sympathy, but there was none; And for comforters, but I found none.” (NASB 2020)

After listing through those who were gathered together to have Him condemned to the cross and doing so by acknowledging and relying on God’s omniscience, Messiah continues with what it is that He died from. Spurgeon tells us, “Our Lord died of a broken heart, and reproach had done the deed. Intense mental suffering arises from slander; and, in the case of the sensitive nature of the immaculate Son of Man, it sufficed to lacerate the heart till it broke.” (Spurgeon n.d., 181)

David has already told us that would be the case, prophetically, in Psalm 22.

Psalms 22:12–18

“Many bulls have surrounded me; Strong bulls of Bashan have encircled me. They open their mouths wide at me, As a ravening and roaring lion. I am poured out like water, And all my bones are out of joint; **My heart is like wax; It is melted within me.** My strength is dried up like a piece of pottery, And my tongue clings to my jaws; And You lay me in the dust of death. For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet. I can count all my bones. They look, they stare at me; They divide my garments among them, And they cast lots for my clothing.” (NASB 2020)

John 19:32–34

“So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water.” (ESV)



There is evidence from the New Testament record that Jesus died of a broken heart. When the Roman soldier “pierced his side ... immediately came there out blood and water” indicating that the heart had been ruptured before it was pierced by the spear, probably from the great emotional strain Christ had suffered. The lymphatic fluid apparently had separated from the red blood, producing “blood and water.” The word “lymph” comes from the Latin *lympa*, meaning water (cp. 1 Jn. 5:6). (Meldau 1988)

On the cross, Christ was scorned, no one was with Him with the exception of just a few. The bulk of the disciples were in hiding. John, who was there, provides an eyewitness account.

John 19:25–27

“but standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.” (ESV)

Even God would turn from Him as He took on the sins of the world. And all the world offered Him was bitter and poisonous.

What this anticipates here, prophetically, is the abandonment of Jesus Christ by His disciples (Mark 14:50), which happened earlier in the day when He was arrested. Peter followed but then denied Him three times (Matthew 26:69-75). And He was literally offered, at the end, bitter and poisonous drink (Matthew 27:34, 48).

And with that, we see Messiah pray an imprecatory prayer.

Psalms 69:22–28

“May their table before them become a snare; And when they are at peace, may it become a trap. May their eyes grow dim so that they cannot see, And make their hips shake continually. Pour out Your indignation on them, And may Your burning anger overtake them. May their camp be desolated; May there be none living in their tents. For they have persecuted him whom You Yourself struck, And they tell of the pain of those whom You have wounded. Add guilt to their guilt, And may they not come into Your righteousness. May they be wiped out of the book of life, And may they not be recorded with the righteous.” (NASB 2020)

Some look at this as an imprecatory prayer of David, no, it is one from the Messiah. “These imprecations are not David’s prayers against his enemies, but prophecies of the destruction of Christ’s persecutors, especially the Jewish nation, which our Lord himself foretold with tears, and which was accomplished about forty years after the death of Christ.” (Henry 1994, 842)

Verse 22 and 23 are expressly used by Paul, as he quotes them in Romans 11:9-10, of judgments of God upon the unbelieving Jews.

The table is understood to be the altar, a sign of God’s blessing in good times, will not be so going into the future. Malachi ties these two together for us as he condemns the people for sacrificing the worst of the flock rather than the best.

Malachi 1:7 “You are presenting defiled food upon My altar. But you say, ‘How have we defiled You?’ In that you say, ‘The table of the LORD is to be despised.’” (NASB 2020)

The Lord will instead ensnare them and trap them. Which did indeed happen during the fall of Jerusalem at the hands of the Roman Empire in 70 AD.



This should have been for their welfare or peace (for they were peace-offerings), but it became a snare and a trap to them; for by their affection and adherence to the altar they were held fast in their infidelity and hardened in their prejudices against Christ...Or it may be understood of their common creature-comforts, even their necessary food; they had given Christ gall and vinegar, and therefore justly shall their meat and drink be made gall and vinegar to them. (Henry 1994, 842)

Psalms 69:23

"May their eyes grow dim so that they cannot see, And make their hips shake continually." (NASB 2020)

Per Paul, judicial blindness.

Romans 11:25

"Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in." (ESV)

And then after the fall of Jerusalem, a return to slavery for those taken back to Rome by Titus Vespasian, and then finally after the conclusion of the Bar Kochba Rebellion, the diaspora and persecution. Moses warned them.

Deuteronomy 4:25–30

"When you father children and children's children, and have grown old in the land, and you act corruptly by making a carved image in the form of anything, and by doing what is evil in the sight of the LORD your God, so as to provoke him to anger, I call heaven and earth to witness against you today, that you will soon utterly perish from the land that you are going over the Jordan to possess. **You will not live long in it, but will be utterly destroyed. And the LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD will drive you.** And there you will serve gods of wood and stone, the work of human hands, that neither see, nor hear, nor eat, nor smell. But from there you will seek the LORD your God and you will find him, if you search after him with all your heart and with all your soul. When you are in tribulation, and all these things come upon you in the latter days, you will return to the LORD your God and obey his voice." (ESV)

Historically, we are now on the other side of that, and God is drawing His people back to the land and as per Ezekiel 36, in unbelief.

Psalms 69:24–25

"Pour out Your indignation on them, And may Your burning anger overtake them. May their camp be desolated; May there be none living in their tents." (NASB 2020)

This was completed by the Romans in 70 AD and 135 AD. However, their camp, the Temple, was totally destroyed in 70 AD. Jesus confirmed this prophecy.

Matthew 23:38

"Behold, your house is being left to you desolate!" (NASB 2020)

Psalms 69:27–28

"Add guilt to their guilt, And may they not come into Your righteousness. May they be wiped out of the book of life, And may they not be recorded with the righteous." (NASB 2020)

Many of the Jewish leadership, had participated in and engaged in attributing the works of Messiah to that of the devil. When that even took place, Jesus switched to providing ministry by speaking in parables. He also said this about those individuals who were involved in doing that.



Adding guilt to their guilt. Yep.

Mark 3:28–30

“I tell you the truth, people will be forgiven for all sins, even all the blasphemies they utter. But whoever blasphemes against the Holy Spirit will never be forgiven, but is guilty of an eternal sin” (because they said, “He has an unclean spirit”).” (NET 2nd ed.)

Later, just prior to the cross, Jesus laid into the leadership again as they demonstrated their stubborn sin streak and their religious hypocrisy.

Matthew 23:29–36

“Woe to you, experts in the law and you Pharisees, hypocrites! You build tombs for the prophets and decorate the graves of the righteous. And you say, ‘If we had lived in the days of our ancestors, we would not have participated with them in shedding the blood of the prophets.’ **By saying this you testify against yourselves that you are descendants of those who murdered the prophets. Fill up then the measure of your ancestors! You snakes, you offspring of vipers! How will you escape being condemned to hell? For this reason I am sending you prophets and wise men and experts in the law, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town, so that on you will come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the temple and the altar. I tell you the truth, this generation will be held responsible for all these things!**” (NET 2nd ed.)

Yes, Jesus did indeed come the first time not to condemn the world. He even stopped reading in the synagogue from Isaiah 61 at the point prior to the prophecy turning towards His second coming and His coming as the avenger of blood.

But Jesus was also here to fulfill the law. Philip Eveson points this out to us. “This did not mean that he objected to that reference or saw the Old Testament passages relating to God’s wrath and retributive justice as pre- or sub-Christian. In fact, he indicated that he would himself experience the divine cup of wrath. There were also occasions when Jesus spoke of people being cursed on the day of judgment (Matthew 25:41) and he pronounced ‘woes’ on the hypocritical religious leaders of his day (Matthew 23:13–36). He spoke of himself as the judge on that last day and both Paul and John see him exercising that function when he comes to take ‘vengeance on those who do not know God’ and ‘do not obey the gospel of our Lord Jesus Christ’ (2 Thessalonians 1:7–10; see Revelation 6:15–17; 19:15–16). (Eveson 2014-2015, 424)

That brings us to the end of the imprecatory prayer of the Messiah. Here is the thing I see in that prayer, it has been fulfilled. That alone is amazing but also points to this psalm as one that is prophetic with David writing in his role as a prophet.

I will let you read through the rest of the psalm on your own and yes, we will pick back up next time in verse 29.

Let’s pray.



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