

# Psalms 69:1

Authorized King James Version (KJV)

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

## Analysis

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**Save me, O God; for the waters are come in unto my soul.** This desperate opening cry expresses overwhelming distress using the metaphor of drowning. 'The waters' (mayim, מַיִם) symbolize chaos, death, and God's judgment throughout Scripture (Genesis 7, Jonah 2, Revelation 21:1). When waters reach 'unto my soul' (ad naphesh, אֶדְ-נַפְשִׁי), the situation is life-threatening—the psalmist's very life-breath is about to be extinguished.

Psalms 69 is the second most quoted psalm in the New Testament (after Psalm 22), applied repeatedly to Christ's passion. Jesus experienced this drowning sense in Gethsemane when His soul was 'exceeding sorrowful, even unto death' (Matthew 26:38). The 'waters' reaching His soul represented the flood of God's wrath against sin that He would bear on the cross. What began as David's distress became prophetic description of Messiah's suffering.

The cry 'Save me' (hoshi'eni, הוֹשִׁיעֵנִי) shares the root with 'Jesus' (Yeshua—YHWH saves). The psalmist's plea for salvation anticipates the Savior who would Himself need salvation (Hebrews 5:7 describes Christ's 'prayers and supplications with strong crying and tears'). Yet Christ's drowning in judgment-waters secured our rescue—He went under so we could rise. Christians can pray this psalm identifying both with Christ's suffering and with our own distress, knowing that because He drowned in judgment, we're pulled from the waters of wrath.

## Historical Context

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Psalm 69 is traditionally attributed to David, likely written during his flight from Absalom or persecution by Saul. The language of enemies, false accusation, and zeal for God's house fits multiple crises in David's life. However, the psalm transcends David's personal experience—it became a template for righteous sufferers throughout Israel's history and ultimately found its fullest meaning in Christ.

The water imagery resonated deeply with ancient Israelites. Israel's creation account describes God subduing the chaotic waters (Genesis 1:2), and salvation history includes multiple water-judgment events (the Flood, Red Sea, Jordan River crossing). Water represented both threat and salvation—drowning or cleansing, judgment or blessing. The psalmist's use of water imagery taps this rich symbolic tradition.

In Israel's worship, lament psalms like Psalm 69 gave voice to suffering and modeled honest prayer. Unlike pagan religions that demanded only praise for capricious gods, Israel's faith allowed complaint and protest. God invited Israel to bring their raw anguish before Him. This psalm particularly became important for Jewish martyrs and early Christians facing persecution—they found their suffering anticipated in the psalm and interpreted through Christ's fulfillment. The drowning metaphor spoke to anyone feeling overwhelmed by opposition, injustice, or physical danger.

## Related Passages

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**John 15:13** — Greatest form of love

**1 John 4:8** — God is love

## Study Questions

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1. When have you felt 'waters reaching your soul'—overwhelmed to the point of drowning spiritually or emotionally?

2. How does knowing Christ experienced this drowning sensation in Gethsemane and on the cross comfort you?
3. What does it mean for you to cry 'Save me, O God' with the honesty and desperation of this psalm?
4. How can you identify with Christ's bearing the 'flood of wrath' that secured your salvation?
5. In what ways does this psalm give you permission to bring raw, desperate prayers before God?

## Interlinear Text

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הוֹשִׁיעַ נִי	אֱלֹהֵי יָם	כִּי	בָּאוּ	מִן הַמַּיִם	עַד	נַפְשִׁי:
Save	me O God	H3588	are come	for the waters	H5704	in unto my soul
H3467	H430		H935	H4325		H5315

## Additional Cross-References

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**Isaiah 43:2** (Parallel theme): When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.