

# Psalms 69:18

Authorized King James Version (KJV)

Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

## Analysis

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**Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.** "Draw nigh unto my soul" (קָרַבְהָ אֶל-נַפְשִׁי/qarvah el-nafshi) requests God's intimate approach to the innermost being—not distant help but personal, near presence. Nefesh (soul/life) encompasses the whole person—not just spiritual aspect but entire living, feeling, suffering self.

"Redeem it" (גְּאָלָה/ge'alah) uses the kinsman-redeemer term (goel), invoking Israel's redemption laws (Leviticus 25:25-55, Ruth 3-4). The goel was a near relative who redeemed family members from slavery, poverty, or land loss. This legal-covenantal term grounds the plea in God's covenant relationship—He is Israel's goel, bound by His own commitment to redeem His people (Exodus 6:6, Isaiah 44:6, 24).

"Deliver me because of mine enemies" shifts focus from internal anguish to external threats. The dual request—draw near to my soul, deliver from enemies—recognizes the need for both intimate divine presence and active divine intervention. This anticipates Christ who both draws near to suffering humanity through incarnation (Hebrews 2:14-18) and delivers from sin, death, and Satan through His redemptive work (Colossians 2:13-15).

## Historical Context

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The kinsman-redeemer concept was foundational to Israel's social and theological structure. The goel had both privilege and responsibility to redeem impoverished relatives, marry childless widows (levirate marriage), and avenge murdered kinsmen. Theologically, Yahweh presented Himself as Israel's goel—the divine Kinsman who redeemed them from Egyptian slavery and would ultimately deliver from exile and oppression.

This redemption language saturates Israel's worship and prophetic literature (Exodus 15:13, Psalm 19:14, 78:35, Isaiah 41:14, 43:1, 44:6, 47:4, 48:17, 49:7, 54:5, 59:20, 60:16, 63:16, Jeremiah 50:34). Each use reinforced God's covenant commitment to His people.

Christian theology sees Christ as the ultimate goel, the divine Kinsman who assumed human nature to redeem humanity from sin's slavery. He paid redemption's price with His own blood (1 Peter 1:18-19), fulfilling every dimension of kinsman-redeemer theology.

## Related Passages

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**Colossians 1:16** — All things created through Christ

**Psalm 19:1** — Heavens declare God's glory

## Study Questions

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1. How does the imagery of God as kinsman-redeemer change your understanding of redemption from abstract transaction to family restoration?
2. In what ways do you need God to 'draw nigh to your soul' currently—seeking not just solutions but His presence?
3. What does Christ's assumption of human nature reveal about God's willingness to draw near to suffering humanity?

## Interlinear Text

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קָרַבְּ הַ	אֶל	נַפְשִׁי י	גָּאֵל הַ	לִּי עַן	אֵיבֵי י
<b>Draw nigh</b>	H413	<b>unto my soul</b>	<b>and redeem</b>	H4616	<b>me because of mine enemies</b>
H7126		H5315	H1350		H341
פְּדוּנִי:					
<b>it deliver</b>					
H6299					

## Additional Cross-References

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**Psalms 111:9** (Redemption): He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.