

Psalms 69:19

Authorized King James Version (KJV)

Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

Analysis

Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. This verse shifts from petition to confidence, acknowledging God's comprehensive awareness. "Thou hast known" (יְדַעַת/yada'ta) uses yada, meaning experiential, intimate knowledge, not mere cognitive awareness. God doesn't simply observe David's suffering from distance but knows it deeply, intimately, as if experiencing it Himself.

"My reproach, and my shame, and my dishonour" (חֶרְפָּתִי וּבָשָׂתִי וְכָלְפָתִי/cherpati uvoshti ukhlimati) piles up three Hebrew terms for disgrace, creating comprehensive picture of public humiliation. Each term adds nuance: cherpah (reproach/scorn), boshet (shame/embarrassment), kelimah (dishonor/disgrace). The triple emphasis communicates total loss of honor from every angle. Yet all this is known by God.

"Mine adversaries are all before thee" (נְגַדְךָ כָּל־צָוְרֵךְ/negdekha khol-tsorerai) declares that enemies, though they surround David, stand before God—exposed to divine scrutiny and judgment. The word order in Hebrew emphasizes "before thee"—God sees everything. This provides comfort (nothing is hidden from divine justice) and confidence (God will act as righteous Judge).

Historical Context

The theme of God knowing His servant's suffering appears throughout biblical lament (Psalm 31:7, 142:3, Lamentations 3:1-20). Against ancient Near Eastern deities portrayed as distant, capricious, or indifferent, Israel's God is intimately aware of His people's afflictions. The exodus narrative emphasizes this: "I have surely seen the affliction of my people... and have heard their cry... for I know their sorrows" (Exodus 3:7).

Honor-shame culture made public disgrace particularly devastating—worse than physical pain or material loss. To lose honor meant losing social standing, influence, and even identity. That God knows this shame provided profound comfort: human judgment isn't final; divine vindication is coming.

For early Christians facing persecution and martyrdom, this verse provided assurance that their suffering wasn't meaningless or unobserved. God knew their reproach, their enemies stood before His judgment, and vindication—if not in this life, certainly in resurrection—was guaranteed.

Related Passages

Genesis 1:1 — Creation of heavens and earth

Colossians 1:16 — All things created through Christ

Study Questions

1. How does knowing that God intimately knows (not just observes) your suffering change your experience of it?
2. What comfort is there in recognizing that adversaries who seem powerful to you are fully exposed before God?
3. How does God's perfect knowledge of Christ's suffering inform His understanding of yours?

Interlinear Text

וְכָל־מַתָּה וְאַתָּה אַתָּה יְד־עַמְּךָ חֶרְפָּתִי וְבָשְׂתִּי וְכָל־מַתָּה

H859

Thou hast known

H3045

חֶרְפָּתִי

H2781

וְבָשְׂתִּי

H1322

וְכָל־מַתָּה

H3639

צָרְבָּנִים כָּל־בְּגָדָב

H5048

H3605

mine adversaries

H6887

Additional Cross-References

Hebrews 12:2 (Parallel theme): Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

1 Peter 2:23 (Parallel theme): Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

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