

Psalm 69:6

Authorized King James Version (KJV)

Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

Analysis

Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel. This verse reveals David's concern extends beyond personal vindication to God's reputation and the faith of fellow believers. The phrase "wait on thee" (לְקַוֵּךְ) indicates expectant trust, those who look to Yahweh with patient confidence. "Lord GOD of hosts" (אֲדֹנָי יְהוָה צְבָאֹת) invokes God's sovereign power over heavenly and earthly armies—the One who commands all forces.

"Be ashamed" (יבָּשָׂר/yevoshu) and "confounded" (יַקְלִמּוּ/yikalmu) both express public humiliation and disappointment of hope. David's concern is profoundly pastoral: if God fails to vindicate him, other believers watching may lose faith. His suffering has become a test case for whether God protects His servants. This isn't self-centered but reflects understanding that individual believers' experiences affect the broader community's faith.

The repetition "for my sake" emphasizes David's awareness that his situation has become emblematic. If God allows His anointed to be destroyed by enemies, what hope do ordinary believers have? This anticipates Christ, whose vindication through resurrection became the guarantee of all believers' future vindication (Romans 8:11, 1 Corinthians 15:20-23).

Historical Context

Psalm 69 is traditionally attributed to David, though some scholars suggest exilic or post-exilic authorship. The superscription identifies it as belonging to "the chief Musician upon Shoshannim" (lilies), possibly indicating the melody. The psalm's themes of suffering, betrayal, and vindication made it one of the most frequently quoted in the New Testament, with at least six direct citations.

Historical context likely involves David's persecution—either during Saul's pursuit, Absalom's rebellion, or another crisis. The reference to "God of Israel" grounds the appeal in covenant relationship, not mere theistic belief. Israel's God had bound Himself by oath to protect His people and His anointed king.

For the early church, this psalm became profoundly messianic. Verses 4, 9, 21, and 25 were applied to Christ's passion. The concern that God's people not be shamed through the suffering of God's servant found ultimate expression in Christ's cry of abandonment (Matthew 27:46) and subsequent vindication.

Related Passages

Romans 1:17 — The righteous shall live by faith

Hebrews 11:1 — Definition of faith

Study Questions

1. How does your response to suffering affect other believers' faith, and are you mindful of this broader impact?
2. What does it mean practically to 'wait on' the Lord in times of prolonged hardship?
3. How does Christ's vindication through resurrection address the fear that God might abandon His servants?
4. In what ways might believers today experience shame 'for Christ's sake,' and how should this shape our expectations?

Interlinear Text

בִּרְאָשׁוֹן אַל
H408 be ashamed H954

קְרִיב

H0 Let not them that wait

אָדָן

H136 on thee O Lord

יְהוָה

H3069 GOD

אַל אָבֶב אַת
H408 of hosts H408

בְּרִמְאָה
H6960

H0

thee be confounded

H0

for my sake let not those that seek

H1245

אָלָה
for my sake O God

H430

ישָׁרָאֵל
of Israel

H3478

Additional Cross-References

Isaiah 49:23 (References Lord): And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.

Psalms 35:26 (Parallel theme): Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me.

Psalms 25:3 (Parallel theme): Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

Psalms 7:7 (Parallel theme): So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

Psalms 72:18 (References God): Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

2 Samuel 23:3 (References God): The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.