

"Turn unto me according to the multitude of thy tender mercies"
Part I: Psa 69:1-2

Psa 69:1 To the chief Musician upon Shoshannim, *A Psalm* of David. Save me, O God; for the waters are come in unto *my* soul.

Psa 69:2 I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.

What keeps coming back as the prominent theme in this particular Psalm is how that God does show "**tender mercies**" unto the elect in this age by bringing us into judgement ([1Pe 4:17](#)). We are witnessed to over and over and more and more in this world that 'the way of peace they know not', especially as we near the end of this age and see the effect or fruit of building a house on sand ([Mat 7:24-27](#)) which is what we are doing when go about with the mindset that we can be justified by the deeds of the law ([Isa 59:8](#) , [Rom 3:17-20](#) , [Psa 127:1](#)).

[Isa 59:8](#) The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

[Rom 3:17](#) And the way of peace have they not known:

[Rom 3:18](#) There is no fear of God before their eyes.

[Rom 3:19](#) Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

[Rom 3:20](#) Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

[Psa 127:1](#) A Song of degrees for Solomon. Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

God's tender mercies ([Rom 11:31-32](#)) are connected to judgement upon the flesh that must be judged today if we are going to rule and reign in the next age and be able to show those same tender mercies to the rest of the world ([1Co 6:3-4](#)).

[Rom 11:31](#) Even so have these also now not believed, that through your mercy they also may obtain mercy.

[Rom 11:32](#) For God hath concluded them all in unbelief, that he might have mercy upon all.

[1Co 6:3](#) Know ye not that we shall judge angels? how much more things that pertain to this life?

[1Co 6:4](#) If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

Below is a list of all the verses that mention this phrase 'tender mercies' in God's word which are often connected to lovingkindness or judgement upon us that leads to our redemption ([1Pe 4:17](#)).

Psa 25:6 Remember, O LORD, thy **tender mercies** and thy lovingkindnesses; for they *have been* ever of old.

Psa 40:11 Withhold not thou thy **tender mercies** from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

Psa 51:1 To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy **tender mercies** blot out my transgressions.

Psa 69:16 Hear me, O LORD; for thy lovingkindness *is* good: turn unto me according to the multitude of thy **tender mercies**.

Psa 77:9 Hath God forgotten to be gracious? hath he in anger shut up his **tender mercies**? Selah.

Psa 79:8 O remember not against us former iniquities: let thy **tender mercies** speedily prevent us: for we are brought very low.

Psa 103:4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and **tender mercies**;

Psa 119:77 Let thy **tender mercies** come unto me, that I may live: for thy law *is* my delight.

Psa 119:156 Great *are* thy **tender mercies**, O LORD: quicken me according to thy judgments.

Psa 145:9 The LORD *is* good to all: and his **tender mercies** *are* over all his works.

Pro 12:10 A righteous *man* regardeth the life of his beast: but the **tender mercies** of the wicked *are* cruel.

God does not make things easier for us in this life because we are a kind of first fruits, however, at the same time He does reassure us that having been called and chosen (Mat 22:14) into this process of going unto perfection, that he will show mercy to us throughout the process and make a way for us through 'the Way' to be able to endure until the end (Luk 12:32 , Php 4:13 , Php 1:19 , Heb 12:2).

Mat 22:14 For many are called, but few *are* chosen.

Luk 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Php 4:13 I can do all things through Christ which strengtheneth me.

Php 1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

Heb 12:2 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.

Judgment will always be hard on the flesh but good for the spirit (1Co 13:4 , 2Ti 2:12-13 , Rev 20:6), and with this in mind we can rejoice always (Php 4:4) knowing that all of this judgement in our lives is working toward a glorious end of being one body fitly framed with the same mind and judgement (Eph 2:21-22 , Eph 4:16).

1Co 13:4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

2Ti 2:12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

2Ti 2:13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

Php 4:4 Rejoice in the Lord alway: *and* again I say, Rejoice.

Eph 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Eph 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

Eph 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

When we are connected to Christ and his body we will have the right desire and hope to bring the rest of the world into the all and all relationship that our Father is going to accomplish through the church (1Pe 4:17 , Eph 4:6 , 1Co 8:6 , 1Co 15:28).

1Pe 4:17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

Eph 4:6 One God and Father of all, who *is* above all, and through all, and in you all.

1Co 8:6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

1Co 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

The world's perspective of the elect at any time is described in these next verses that truly speak to the blindness of our eyes when we first see Christ and scoff and don't understand why judgement must be upon Him and his body.

Act 28:4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

2Pe 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

Luk 15:1 Then drew near unto him all the publicans and sinners for to hear him.

Luk 15:2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

Luk 16:14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

Luk 4:23 And he said unto them, **Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.**

Mar 15:30 Save thyself, and come down from the cross.

Mar 15:31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Gal 2:21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

What we don't understand or see in ourselves at first is that we are trying to save ourselves with our many wonderful works, and yet there is only one way to be saved, and God makes a point to emphasize the perspective we should have in regard to all flesh (including Christ's flesh) in these following verses below (Joh 15:18-21).

Joh 15:18 **If the world hate you, ye know that it hated me before *it hated* you.**

Joh 15:19 **If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.**

Joh 15:20 **Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.**

Joh 15:21 **But all these things will they do unto you for my name's sake, because they know not him that sent me.**

If we are given this perspective we will not be astonished when brothers and sisters go through fiery trials (1Pe 4:12) and will believe with the rest of the saints that God's "tender mercies" will always be in the midst of these needful trials that bring us unto perfection (1Co 10:13).

1Pe 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

1Co 10:13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

These examples above help us see why God must allow the elect to come into many troubled waters (Act 14:22). Thanks be to God that we are delivered (Gal 1:4, 2Ti 4:18) from them all and learn of His 'tender mercies' as He prepares our hearts to show the same mercy to

those who will come after us. It is all about the preparation of our hearts (Mar 1:2) as we are truly living sacrifices being prepared for the world (Rom 12:1 , Oba 1:21).

Act 14:22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Gal 1:4 Who gave himself for our sins, that he might **deliver** us from this present evil world, according to the will of God and our Father:

2Ti 4:18 And the Lord shall **deliver** me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

Mar 1:2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall **prepare thy way** before thee.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Oba 1:21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

The first verse of our study:

Psa 69:1 To the chief Musician upon Shoshannim^{H7799}, A Psalm of David. Save me, O God; for the waters^{H4325} are come in unto *my* soul^{H5315}.

If we look at the two words 'waters' and 'soul' it sounds like a modern day explanation of congestive heart failure, and although this may not be what is being said, the parable is true that when our hearts are surrounded by filthy waters^{H4325} the lily or 'Shoshannim' within us who is the hope of glory (Col 1:27) of our 'soul'^{H5315} will not thrive and grow (2Co 6:17).

Shoshannim^{H7799}

- Original: שו1473 לו1513 ו1504 ו1492 שו1473 שו1473 ש1473 לו1513 ו1503 שו1473 לו1468 שו1473 par - Transliteration: **Shuwshan**

- Phonetic: **shoo-shan'**

- Definition:

1. lily

a. probably any lily-like flower

b. Shoshannim, in title of Psa 45

- Origin: from H7797[A primitive root; to be bright that is cheerful: - be glad X greatly joy make mirth rejoice]

- TWOT entry: 2356

- Part(s) of speech: Noun Masculine

- Strong's: From H7797; a *lily* (from its *whiteness*) as a flower or architectural ornament; also a (straight) *trumpet* (from the *tubular* shape): - lily Shoshannim.

Total KJV Occurrences: 15

●lilies, 8

1Ki 7:26; 2Ch 4:5; Son 2:16; Son 4:5; **Son 5:13**; Son 6:2; Son 6:3; Son 7:2

●lily, 5

1Ki 7:19; **1Ki 7:22**; **Son 2:1**; Son 2:2; Hos 14:5

●Shoshannim, 2

Psa 45:1; Psa 69:1

Psa 69:1 To the chief Musician upon **Shoshannim**, *A Psalm* of David. Save me, O God; for the waters are come in unto *my* soul.

This first verse gets our attention for the need to have waters within us that

1. are holy and purified (see 'myrrh' associated with 'lilies' in **Son 5:13**; **Exo 30:23-33**; **Est 2:12**);

and,

2. are being received from a cistern that is not broken (**Jer 2:13** , **Isa 3:1** , **Pro 5:15**).

God's tender mercy to us is being shown by leading us to the living waters of Jesus Christ, and through confessing our brokenness we become a vessel that is being made anew in the hand of the Potter (**Joh 6:44** , **Rom 2:4** , **Joh 4:10** , **Jer 18:4** , **Jer 31:31**). That vessel must be salted as every sacrifice must be in order to be accepted of God through Christ (**Mar 9:49** , **2Ki 2:19-22** , **Mat 5:13**).

Mar 9:49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

2Ki 2:19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground barren.

2Ki 2:20 And he said, Bring me a new cruse^{H6746}, and put salt therein. And they brought *it* to him.

2Ki 2:21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren *land*.

2Ki 2:22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

Mat 5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

any comments on this first verse?

Psa 69:2 I sink in deep mire, where *there is* no standing: I am come into deep

waters, where the floods overflow me.

This brings to mind all of ([Jer 38:1-28](#)) where the Ezekiel-33-type-warning was given by Jeremiah to the princes and king Zedekiah to come out of this city or else they would die by the sword of the Babylonian kings army.

Like Jeremiah and Ezekiel, we are called to witness to this world of the certainty of judgement that is going to come upon this evil world ([Rev 11:3-11](#)). Jerusalem below will be taken because, like Jeremiah, "the matter was not perceived"([Jer 38:27-28](#) , [Isa 53:1](#)).

[Jer 38:27](#) Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

[Jer 38:28](#) So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

What is illustrated in this story of Jeremiah is how blessed we are to hear the voice of the true shepherd and to be able to heed the warnings that God is giving so very few to heed today. Even though we are sore pressed and suffer for righteousness sake, he delivers his messengers through the experience of evil even if it means putting this flesh completely off via martyrdom as Stephen did ([Act 7:58-60](#)).

Notice they cast Stephen out of the city, which is what Jeremiah was pleading with those men to do.

[Jer 38:2](#) Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

[Act 7:58](#) And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

[Heb 13:13](#) Let us go forth therefore unto him without the camp, bearing his reproach.

[Heb 13:14](#) For here have we no continuing city, but we seek one to come. [[Psa 127:1](#)]

[Heb 13:15](#) By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

It is when **I am come into deep waters, where the floods overflow me** that we are cleansed, baptized in death to life ([Rom 6:4](#)). It speaks of the holy purification that myrrh symbolizes, where the floods ^{H7641} overflow^{H7857} me:

floods - ^{H7641}

- **Strong's**: From the same as [H7640](#); a *stream* (as *flowing*); also an *ear* of grain (as *growing out*); by analogy a **branch**: - branch channel ear (of corn) ([water-]) flood Shibboleth. Compare [H5451](#).

Total KJV Occurrences: 19

•branches, 1

[Zec 4:12](#) [**this word means floods and is connected to** [Rom 6:4](#)]

•channel, 1

[Isa 27:12](#)

●corn, 3

[Gen 41:5](#); [Rth 2:2](#); [Job 24:24](#)

●ears, 11

[Gen 41:6](#); [Gen 41:7](#) [**the dream is one**](2); [Gen 41:22](#); [Gen 41:23](#); [Gen 41:24](#)(2);
[Gen 41:26](#); [Gen 41:27](#); [Isa 17:5](#)(2)

●floods, 1

[Psa 69:2](#)

●Shibboleth, 1

[Jdg 12:6](#)

●waterflood, 1

[Psa 69:15](#) [**let me be found in Christ is the type and shadow cry being made**
[Php 1:21](#) , [Php 3:7](#)]

overflow - [H7857](#)

- **Strong's**: A primitive root; to *gush*; by implication to *inundate cleanse*; by analogy to *gallop conquer*:
- drown (over-) flow (-whelm) rinse run rush (thoroughly) wash (away).

Total KJV Occurrences: 31

●away, 2

[Job 14:19](#); [Eze 16:9](#) [**David and Golliath- five smooth stones from the brook**
[1Sa 17:40](#)]

●drown, 1

[Son 8:7](#)

●flowing, 1

[Isa 66:12](#)

●overflow, 10

[Psa 69:2](#); **[Psa 69:15](#)**; [Isa 8:8](#); [Isa 10:22](#); [Isa 28:17](#); [Isa 43:2](#); [Jer 47:2](#); [Dan 11:10](#);
[Dan 11:26](#); [Dan 11:40](#)

●overflowed, 1

[Psa 78:20](#)

●overflowing, 8

[Isa 28:2](#); [Isa 28:15](#); [Isa 28:18](#); [Isa 30:28](#); [Jer 47:2](#); [Eze 13:11](#); [Eze 13:13](#); [Eze 38:22](#)

●overflown, 1

[Dan 11:22](#)

●overwhelmed, 1

[Psa 124:4](#)

●ran, 1

[2Ch 32:4](#)

●rinsed, 3

[Lev 6:28](#); [Lev 15:11](#); [Lev 15:12](#)

●rusheth, 1

[Jer 8:6](#)

●washed, 1

[1Ki 22:38](#)

As I mentioned above, it is when **I am come into deep waters, where the floods overflow me** that we are cleansed, baptized in death to life ([Rom 6:4](#)). It not only speaks of the holy purification that myrrh symbolizes, where the floods ^{H7641} overflow^{H7857} me, but it also reminds us that once these baptisms by fire are accomplished, we will go unto perfection as a result of drinking this cup ([Mat 20:23](#)).

[Mar 15:22](#) And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

[Mar 15:23](#) And they gave him to drink wine mingled with myrrh: but he received *it* not.

[Joh 19:29](#) Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

[Joh 19:30](#) When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost.

[1Co 15:53](#) For this corruptible must put on incorruption, and this mortal *must* put on immortality.

[1Co 15:54](#) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

[1Co 15:55](#) O death, where *is* thy sting? O grave, where *is* thy victory?

[1Co 15:56](#) The sting of death *is* sin; and the strength of sin *is* the law.

[1Co 15:57](#) But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

[1Co 15:58](#) Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

any comments on this verse?