

“Despised and Rejected – Part 1”
Psalm 69
(Preached at Trinity, June 12, 2011)

I’m supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord’s Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

Disclaimer: These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I’ll make immediate correction giving credit.

1. As we come to the 69th Psalm we find, once again, a psalm of David. He designates it for the chief musician—it is to be sung in worship, and he adds, “upon Shoshannim” This is used in one other psalm: Psalm 45. It refers to a lily-like flower. So literally, it means, “Upon the Lilies.” We aren’t certain what it means here.
2. As I stated in the previous psalm Christ permeates the psalms. Some, like Augustine and Luther, believed that all of the psalms were messianic. In a specific sense, in order for a psalm to be considered messianic a verse must be explicitly used of Christ in the New Testament. If this is the criterion to be used then there are fourteen messianic psalms.
3. There is no doubt that **Psalm 69** is messianic. It is one of the most quoted psalms in the New Testament. So as we go through this psalm we need to see it as referring to David—David is writing about himself. But we must also see it as referring to Jesus in the fuller sense. This is an example of what is referred to in hermeneutics as *sensus pleneor*.
 - A. For example Hosea spoke more than he knew – Speaking of Israel being delivered from their captivity by the Egyptians he wrote:
Hosea 11:1 – “When Israel was a child, then I loved him, and called my son out of Egypt.”
 - B. But in the NT we find the ultimate fulfillment of this passage.
Matthew 2:14-15 – “When he arose, he took the young child and his mother by night, and departed into Egypt: ¹⁵ And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.”
 - C. The New Testament gives us the final word on interpreting Hosea 11:1. In other words we are to use both a Grammatical-Historical Hermeneutic—that is the plain sense of the words within their historical setting, as well as a Redemptive-Historical Hermeneutic—that is, interpreting the Bible in the context of God’s eternal redemptive purpose that He has progressively revealed in His Word.
 - D. This means sometimes an OT author spoke more than he knew and the NT under Divine revelation gives us a fuller meaning.
4. This means as a messianic psalm David is referring to both himself and Christ.
 - A. In this psalm David is declaring that he is suffering for righteousness sake.
Psalm 69:4 – “They that hate me without a cause are more than the hairs of mine head”

- B. David's suffering, however, was but a foreshadowing of the coming of Christ who would be despised and rejected of men.
Isaiah 53:3-4 – "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not. ⁴ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."
5. **Psalm 69** also serves to comfort all who suffer persecution for righteousness sake in this God hating world.
6. There are verses that we must apply to Christ.
Psalm 69:21 – "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."
 There are verses we must not apply to Christ.
Psalm 69:5 – "O God, thou knowest my foolishness; and my sins are not hid from thee."
7. Psalm 69 is divided into six parts which we will look at one at a time:
Verses 1-4 – David lays his complaint before God
Verses 5-12 – David declares the cause of his sufferings
Verses 13-18 – David sends forth a cry for help
Verses 19-21 – David states the conduct of his adversaries
Verses 22-28 – David issues a call for God's vengeance upon his adversaries.
Verses 29-36 – David offers up a celebration for God's deliverance from his enemies
- I. **Verses 1-4** – David lays his complaint before God
- A. David feels overwhelmed by his situation – to the brink of despair
1. He describes it as a rising flood and he cries out, "Save me, O God"
Psalm 69:1 – "Save me, O God; for the waters are come in unto *my* soul."
 - a. The ESV takes some liberty and describes the the waters as rising up to his neck although the word doesn't actually mean, "neck."
 It is the word, נֶפֶשׁ nephesh - soul, life, living being
 "Save me, O God! For the waters have come up to my neck."
 - b. We can appreciate the thought, however. We've often overwhelmed by a situation—like we are up to our neck.
 We even use the metaphor – "He is up to his neck in debt"
 - c. David is saying that his very life is being threatened.
 2. David felt overwhelmed, and at the end of his own ability.
Psalm 69:2 – "I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me."
- B. In addition, he pleads his innocence
Psalm 69:4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away."
 1. David had given no reason for what his enemies were inflicting him with
 2. In addition, he had been pleading for help and God had not answered. He was hoarse from crying out.
Psalm 69:3 – "I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God."

- C. The beauty of this passage is it speaks of Christ
1. As our great High Priest Jesus knew affliction. He was not exempt from feelings of being overwhelmed
Hebrews 4:15 – “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.”
 2. In the Garden of Gethsemane He prayed in anguish
Luke 22:44 – “And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.”
 3. The NT applies this passage to Christ
John 15:25 – “But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.”
 - a. The perfect spotless Jesus was despised and rejected of men
 - b. Why was Jesus so hated? It wasn’t because of any wrongdoing. Ultimately, it was because of His righteousness. His perfect holiness exposed their corruption.
 Harry Ironside told a story of an African missionary who had hung a mirror on a tree outside his home.
 4. And why do they hate us?
 - a. It must not be because of any wrongdoing.
NAS **1 Peter 2:12** Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe *them*, glorify God in the day of visitation.
 - b. If they hate us may it be because of our identity with the righteousness of Christ.
John 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. . .”

II. Verses 5-12 – David declares the cause of his sufferings

- A. David confesses his own sin
1. He was not admitting that there was any justification to the wicked behavior of his enemies or any truth to their charges.
 2. But David’s difficulty caused him to look inward at his own heart.
 - a. Of course, we cannot apply **Verse 5** to Christ but to David alone
 - b. Trials should always cause us to look inward and search our hearts with self-examination
Psalm 139:23-24 – “Search me, O God, and know my heart: try me, and know my thoughts: ²⁴ And see if *there be any* wicked way in me, and lead me in the way everlasting.”
 3. Ultimately, we deserve every trial and every moment of hardship and suffering.
 Sometimes, our suffering is the direct result of our sin – particularly sin that we refuse to repent of. It is one thing to acknowledge our sin. It is another to forsake it.

4. David prays that his sinfulness would not be a hindrance to the faith of others and that his life would not bring a reproach upon God's people
Psalm 69:6 – “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.”
- B. But after confessing the wickedness of his own heart David reaffirms the ultimate cause of his suffering – he was suffering for righteousness sake
Psalm 69:7 – “Because for thy sake I have borne reproach”
Psalm 69:9 – “For the zeal of thine house hath eaten me up”
1. May this be the condition of our life
Matthew 5:10-12 – “Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. ¹¹
Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. ¹²
Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.”
 2. If we suffer may it always be for righteousness sake.
1 Peter 4:14-16 – “If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. ¹⁵ But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. ¹⁶ Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.”
 3. It's been said that Socrates, who was imprisoned falsely, was visited by his wife who grieved over his suffering without a cause. Socrates told her, “Would you rather see me suffer as guilty?”
 4. **Verse 9** is applied to Christ. After He cleansed the Temple of those making merchandise of it we read:
John 2:17 – “And his disciples remembered that it was written, The zeal of thine house hath eaten me up.”
 5. And also in **Romans 15**
Romans 15:2-3 – “Let every one of us please *his* neighbour for *his* good to edification. ³ For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.”
Even when we are being ridiculed and falsely slandered, rejected by family, criticized by those in our workplace we are to work for their good.
- III. **Verses 13-18** – David sends forth a cry for help
Psalm 69:13 – “But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.”
Psalm 69:16 – “Hear me, O LORD; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies.”
- A. In the midst of his trials David did not lose sight of the source of his comfort
1. David pleads God's covenant love – not any measure of his own merit
 2. Is it not natural for a child to turn to his father or fall into the arms of his mother?

3. Repeating the nature of his calamity that we saw in **Verses 1-4** David turns to God for his deliverance. Although his need was desperate, God is a very present help.
- B. He pleads for God's help in an acceptable time
- Psalms 69:13** – “my prayer *is* unto thee, O LORD, *in* an acceptable time”
1. What is this time? When is it the right time to pray?
 2. The acceptable time is now. This is the time we must redeem. This is the moment we must seize.
2 Corinthians 6:2 – “now *is* the accepted time; behold, now *is* the day of salvation.”
 3. Right now is the time when God may be found
Psalms 32:6 – “For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.”
Jeremiah 29:12-14 – “Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. ¹³ And ye shall seek me, and find *me*, when ye shall search for me with all your heart. ¹⁴ And I will be found of you, saith the LORD”
 4. But this doesn't mean that we must not continue to seek Him. Although now is the accepted time God may require us to pray long and hard.
Psalms 69:3 – “I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.”
Spurgeon quotes Mark Frank: “We may knock, and knock again, and yet stand without a while; sometimes, so long, till our knees are ready to sink under us, our eyes ready to drop out, as well as drop with expectation, and our hearts ready to break in pieces,”

Conclusion:

1. David's trial was great.
Psalms 69:2 – “I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.”
2. He had no one to comfort him.
Psalms 69:8 – “I am become a stranger unto my brethren, and an alien unto my mother's children.”
3. Yet, he knew the source of his deliverance.
4. Where do you turn when you face calamity? Where do you turn when you are sinking in the mire and the waters are over your head?
Psalms 69:13 – “But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time”