

“Despised and Rejected – Part 2”
Psalm 69
(Preached at Trinity, June 26, 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 I stated when we began Psalm 69, we find ourselves between two realities. On one hand David is describing for us the situation of his distress as his enemies are coming against him with cruel and hateful vengeance. He feels overwhelmed.
Psalm 69:1-2 – “Save me, O God; for the waters are come in unto *my* soul. ² I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.”
2. On the other hand, Christ permeates this psalm. With the exception of **Psalm 22** no other psalm is quoted as often in the New Testament as **Psalm 69**.
3. 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.”
4. There is a third element we in **Psalm 69** that we must not devalue. While David is referring to his own situation and while it foreshadows the suffering of Christ, it also serves to comfort all who suffer persecution for righteousness sake in this God hating world.
5. As we’ve seen, Psalm 69 is divided into six parts:
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
6. We covered the first half:
 - A. **Verses 1-4** – David lays his complaint before God
 - 1 Feeling overwhelmed by his situation – to the brink of despair David cries out to God. In addition, David 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.”

2. 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.”

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

1. David confesses his own sin. He wasn't admitting that there was any justification to the wicked behavior of his enemies or any truth to their charges. But David's difficulty caused him to look inward at his own heart.
2. 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”

C. **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.”

1. He pleads for God's help in an acceptable time
Psalm 69:13 – “my prayer *is* unto thee, O LORD, *in* an acceptable time”
2. What is this time? When is it the right time to pray?
 The acceptable time is now. This is the time we must redeem. This is the moment we must seize.
3. Right now is the time when God may be found
 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.

I. **Verses 19-21** – David states the conduct of his adversaries

A. David found no mercy from his adversaries

Psalm 69:20 – “Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none.”

1. David found no pity. Describing the bitterness of his adversaries, instead of offering David sweet wine, they offered him bitter vinegar.
 The word for “gall” refers to venom, bitter, poisonous
2. We should not expect sympathy from the people of this world. They do not understand what we are and whose we are.
3. This situation broke David's heart and it should break ours. Yet, the people of this world are not the source of our comfort
4. But while David found no mercy from his adversaries God was with him – God knows, He takes notice.
Psalm 69:19 – “Thou hast known my reproach, and my shame, and my dishonour”

5. Paul spoke of this comfort:
2 Timothy 4:16-17 – “At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge. ¹⁷ Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.”

B. Again, this is messianic

1. First, Christ bore the griefs of man
 “Reproach hath broken my heart; and I am full of heaviness”
Isaiah 53:4 – “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.”
2. But while David found comfort in God, Christ was rejected by all as He came under the wrath of God.
 “yet we did esteem him stricken, smitten of God, and afflicted.”
Matthew 27:46 – “My God, my God, why hast thou forsaken me?”
3. None were there to comfort Christ
Psalms 69:21 – “They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.”
Matthew 27:34 – “They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.”
John 19:28-30 – “After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 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. ³⁰ When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”
4. Some believe that this was an act of mercy offering gall as a pain killer to Christ. I don’t think that was the intent. David is not speaking of this vinegar and gall favorably. I think it would be better to see this as a further act of the venomous wickedness of men. We see this word gall again
Acts 8:23 – “For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.”
5. And before we excuse ourselves too quickly, did we not stand as our Lord’s enemies? Did we not fill his cup with the bitterness and venom of our own sin adding wrath upon God’s wrath?

II. **Verses 22-28** – David issues a call for God’s vengeance upon his adversaries.

A. Here we find again an imprecatory prayer of David

1. This section is not considered messianic.
 - a. The words of Christ were those of mercy
Luke 23:34 – “Then said Jesus, Father, forgive them; for they know not what they do.”

- b. This doesn't deny, however, that Jesus will execute vengeance upon His enemies
Psalm 2:12 – “Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.”
Hebrews 10:30-31 – “For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. ³¹ *It is* a fearful thing to fall into the hands of the living God.”
2. These are prayers calling for the punishment of the wicked.
Psalm 69:24-25 – “Pour out thine indignation upon them, and let thy wrathful anger take hold of them. ²⁵ Let their habitation be desolate; *and* let none dwell in their tents.”
Psalm 69:27-28 – “Add iniquity unto their iniquity: and let them not come into thy righteousness. ²⁸ Let them be blotted out of the book of the living, and not be written with the righteous.”
- B. By now we should be accustomed to these imprecatory prayers.
1. Years ago I decided to quit singing the 109th Psalm because it offended some of our members at the time.
Psalm 109:8-10 – “Let his days be few; *and* let another take his office. ⁹ Let his children be fatherless, and his wife a widow. ¹⁰ Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.”
- It was a demonstration of their lack of understanding of these prayers
2. As I've pointed out in previous psalms, they are motivated by a fiery zeal for God's glory. They reflect God's holiness in righteous judgment and God's people as the instruments of His judgment.
NAS **Psalm 139:19-22** – “O that Thou wouldst slay the wicked, O God; Depart from me, therefore, men of bloodshed. ²⁰ For they speak against You wickedly, And Your enemies take *Your name* in vain. ²¹ Do I not hate those who hate You, O LORD? And do I not loathe those who rise up against You? ²² I hate them with the utmost hatred; They have become my enemies.”
3. We must not forget, Jesus was not loath to quote from this imprecatory Psalm.
 While we are to love and pray for our enemies, we must always have a holy hatred of sin. There is a difference between moral repugnance and personal vengeance.
- a. We can have a holy hatred of the sinner while at the same time be filled with pity and a desire for his salvation.
- b. We can be angry over sin without being sinful in anger
Ephesians 4:26-27 – “Be ye angry, and sin not: let not the sun go down upon your wrath: ²⁷ Neither give place to the devil.”

4. There may come a time in the wickedness of the sinner where wickedness is so persistent and God despising that judgment is all that remains.
Matthew 10:14-15 – “And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. ¹⁵ Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.”
 - a. This is what we see of David in the imprecatory psalms. He was innocent of wickedness towards them, yet they had continually cursed him and blasphemed God.
Psalm 69:4 – “They that hate me without a cause are more than the hairs of mine head”
 - b. He was calling upon God to vindicate His (God’s) holiness.
5. David’s desire was for God to destroy all wickedness from the face of the earth. David is praying for God’s judgment upon these enemies
Psalm 28:4 – “Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.”
 - a. David’s chief interest was the holiness and glory of God. His greatest concern was not for they way they were assaulting him but for the way they were attacking God.
 David’s desire was for God’s vindication of Himself
 - b. We are often so wrapped up with our own interests we forget God. We get angry but only because we feel our own glory has been assaulted. This is sin! May God grant us to be more concerned for God than for ourselves.

III. **Verses 29-36** – David offers up a celebration for God’s deliverance from his enemies

- A. **Verse 29** is a momentary pause where David again expresses his affliction and his trust in God
 1. It is an expression of David’s humility – “poor and sorrowful”
 The word for “poor” means “poor” as the KJV or it can mean “needy” or “humble” or “lowly”
 2. This sheds light on his imprecatory prayers. They were not based upon his personal vengeance or selfish vindication but upon God’s glory.
 3. **Verse 29** flows into the final passage of praise
- B. Although this life is filled with trials and suffering as God’s people we know this isn’t the final end.
 1. For the God’s people we praise Him no matter what our earthly condition
Psalm 69:30 – “I will praise the name of God with a song, and will magnify him with thanksgiving.”
 2. Notice, in spite of David’s suffering he praised God in thanksgiving.
 We should see this in two ways:
 - a. First, it is an expression of David’s confidence in God’s ultimate deliverance. It is a pledge of praise for God’s victory.

- b. But just as important, David is praising God for His present hand of Providence. This is the ultimate confidence and trust in God's sovereign Providence.
1 Thessalonians 5:18 – "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."
3. Notice also David was ever concerned about the hearts of his brethren
Psalm 69:32 – "The humble shall see *this*, and be glad: and your heart shall live that seek God."
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."
- a. The experience of one saint will serve to encourage another.
- b. David was aware that others watching him would be encouraged in their own trials.
- c. **Spurgeon** – "Grateful hearts are ever on the look out for recruits, and the rejoicing psalmist discerns with joy the fact, that other oppressed and lowly men observing the Lord's dealings with his servants are encouraged to look for a like issue to their own tribulations."
Calvin – "In the deliverance of one man, a pledge would be given to others, affording them also assurance of salvation."
- C. David calls upon all of creation to praise God
Psalm 69:34 – "Let the heaven and earth praise him, the seas, and every thing that moveth therein."

Conclusion:

1. The best of men are called upon to suffer upon the earth. Yet, the people of God praise Him. And when our situation becomes the most dire God appears the most mighty.
2. And when you are called upon to suffer, remember Christ.
 William Plumer: - "Christian, art thou wantonly, cruelly, slanderously treated? Remember how thy Saviour was hated without a cause, 'rejected, reviled, persecuted; condemned, buffeted, tortured; betrayed, denied, forsaken; nailed to the cross, mocked' of men and forsaken by his Father. Think of Christ's sufferings till you forget your own."
3. God is worthy to be praised of all men.
Psalm 150:6 – "Let every thing that hath breath praise the LORD. Praise ye the LORD."