

**SBC – Jan. 15, 2023**

**Psalm 69:1-36 (NKJV)**

***“A Messianic Lament Psalm”***

Psalm 69 is labeled as a lament Psalm, an imprecatory Psalm, and a Messianic Psalm. It has elements of all three in it. After Psalm 110 and then Psalm 22 it is the most frequently quoted Psalm in the New Testament.

Tonight, we want to focus on the fact that it is a Messianic Psalm.

Psalm 69 is among those psalms more frequently referenced in the NT (directly in five instances and indirectly in at least seven more.. with application to the Messiah and His circumstances...)

– ***The Moody Bible Commentary***

**Psalm 69 (NKJV)**

**To the Chief Musician. Set to “The Lilies.” A Psalm of David.**

The meaning of the phrase “Set to ‘The Lilies’” is uncertain. Some think it may refer to the general beauty of the composition; others to a particular tune of the times; and some think it has reference to a six-stringed instrument known as the Shoshannim ( which is a literal translation of the Hebrew). In fact, the NASB translates this “For the choir director; according to Shoshannim”

Whatever the case, we note this is once again a Psalm of David. David wrote at least half the Psalms and many of them were Messianic in nature. In order to be called a “Messianic Psalm” it has to have a direct tie with the New Testament in some fashion or another. In other words a Messianic Psalm is always prophetic involving certain prophecies about the Messiah that are then shown to be fulfilled in Jesus Christ in the NT.

Jesus Himself is shown in the Bible to be the main centerpiece of the grand subject of prophecy. After His resurrection Jesus expounded to the two disciples on the Emmaus Road “in all the Scriptures the things concerning Himself.” (Lk. 24:27). Rev. 19:10 says, “the testimony of Jesus is the spirit of prophecy.”

The Messianic Psalms were generally written about 1000 years before the time of Christ and prophecy about the Messiah generally has two great themes: namely that of suffering and that of glory. We know that the Messiah in His first advent would suffer but at the second advent will come in great glory.

**Slide # 1****Luke 24:25–26 (NKJV)**

**25** Then He said to them, “O foolish ones, and slow of heart to believe in **all that the prophets have spoken!**

**26** Ought not the Christ to have **suffered** these things and to enter into His **glory?**”

David, appropriately, is the most prolific writer of Messianic Psalms because the Messiah is in fact the Son of David – meaning in terms of His humanity He is a descendant through the line of David.

David, in Psalm 69 is writing about his own circumstances and yet writing as a prophet (Acts 2:30). In his writings, the Holy Spirit made prophetic application to refer to the coming greater David – the Messiah Who is the Lord Jesus Christ. In the Messianic Psalms it is common to have a mix of prophetic references to Jesus, along with other references that are about the psalmist’s own life and experience. So, what we have in Psalm 69 is David writing about his own life and experiences and the Spirit then taking that and making prophetic application of some of it to the life and experience of the Messiah.

**Slide # 2*****Outline of Psalm 69***

David’s Desperation in Persecution – vv. 1-12

David’s Prayer for God’s Intervention and Retribution – vv. 13-28

David’s Declaration of Praise – vv. 29-36

Let’s work our way through the Psalm highlighting the Messianic emphases found in it.

**1 Save me, O God! For the waters have come up to my neck.**

**2 I sink in deep mire, Where there is no standing; I have come into deep waters, Where the floods overflow me.**

**3 I am weary with my crying; My throat is dry; My eyes fail while I wait for my God.**

**4 Those who hate me without a cause Are more than the hairs of my head; They are mighty who would destroy me, Being my enemies wrongfully; Though I have stolen nothing, I still must restore it.**

This is a Psalm of desperation. David’s life is in jeopardy.

There are MANY who hate him for no valid reason which is shown to be prophetic of the Lord Jesus Christ.

**Slide # 3**

**John 15:24–25 (NKJV)**

**24** If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father.

**25** But this happened that the word might be fulfilled which is written in their law, **'They hated Me without a cause.'**

It is one thing to be hated for something wrong you have done, but to be hated “without a cause” is really hard. Jesus did nothing but good to these people. He never abused them or did them wrong in any way. Jesus was “guilty” of doing miraculous things no one else had ever done. Is that reason to hate Him? Of course not! It is full frontal evidence that He is the Messiah. And yet they hated Him for no legitimate reason at all.

Why do some people hate the Jews? Many don't have a reason. They simply hate Jews for being Jews. As the psalmist wrote, “Those who hate me without a cause are more than the hairs of my head” (Ps. 69:4) – **Bruce Scott**

Returning good for good is man-like.  
Returning evil for good is devil-like.  
Returning good for evil is God-like.

This hating without a cause is devil-like. It explains Antisemitism and it explains why the world hated Jesus. It is really a spiritual thing with the devil behind it. Sin often makes no sense. But what makes no sense logically makes perfect spiritual sense in the devil's way of operation.

**5 O God, You know my foolishness; And my sins are not hidden from You.**

David is not claiming he is without sin, but he is insisting that he is not guilty of what his enemies are charging him with. Have you ever been in a situation where people are holding something over you and as far as you can tell you are not guilty of what they are claiming. Yet, you realize you too are a sinner and not perfect. At any given point that is true for all of us. None of us are perfect. There is always some flaw that could be pointed out. This was David's situation.

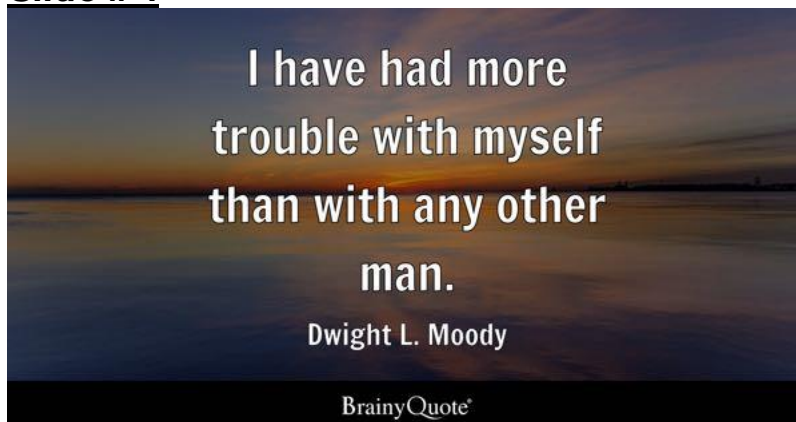
He acknowledged that God knew all about his sins and yet at the same time the hatred being vented against him was “without a cause.” If you are going through something like this – just realize this is right out of the devil’s playbook and you are not the first to go through it. Even Jesus was hated without a cause.

And because He has gone through it He can now sympathize with what we go through and He gives grace to help in time of need to those who come to Him for help (Heb. 4:15-16).

**6 Let not those who wait for You, O Lord God of hosts, be ashamed because of me; Let not those who seek You be confounded because of me, O God of Israel.**

David is praying that he would in no way be responsible for God’s people being disgraced because of him. This is a great prayer. “God help me not to be a part of the problem.” Note the repeated refrain, “**because of me**”.

#### **Slide # 4**



**7 Because for Your sake I have borne reproach; Shame has covered my face.**

We don’t know what the circumstances were but David here indicates the trouble he is in with these people is because of a stand he has taken for God.

It was not well received and he has been scorned and shamed because of it. This is the definition of persecution. It is one thing to suffer because of your own stupidity, but another to suffer because you are taking a stand for God. And because of it David has become ostracized and shunned.

**8 I have become a stranger to my brothers, And an alien to my mother's children;**

This too was the experience of Christ as even His own brothers at one point did not believe in Him (cf. Mk. 3:21 – 32).

**Slide # 5**

**John 7:5 (NKJV)**

**5 For even His brothers did not believe in Him.**

**9 Because zeal for Your house has eaten me up, And the reproaches of those who reproach You have fallen on me.**

There are actually two points being made here with Messianic connections. The first has to do with when Christ first cleansed the temple early in His ministry. John quotes this verse saying it was because of a holy fire (zeal) in His soul that He did this.

**Slide # 6**

**John 2:15–17 (NKJV)**

**15** When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.

**16** And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!"

**17** Then His disciples remembered that it was written, **"Zeal for Your house has eaten Me up."**

This is a direct quote from Psalm 69:9. The word "zeal" is often used in the sense of jealousy. It carries with it the idea of passion or burning emotion. It has the idea of "red-hot" passion. Jesus had a jealous passion for God's temple. God is a jealous God when it comes to worship and this boiled up to red hot zeal in the heart of Christ. The result was a truly righteous indignation.

My friend Jim Baker made this application via a meme...

**Slide # 7**



What must Christ think in terms of what is going on in the context of His temple (His people) today?

The second part of Ps. 69:9 says, “And the reproaches of those who reproach You have fallen on me.” A reproach is an insult! Insults really directed at God are now directed at Him. This too is specifically quoted in reference to Christ in Romans 15:3.

### **Slide # 8**

#### **Romans 15:3 (NKJV)**

**3 For even Christ did not please Himself; but as it is written, “The reproaches of those who reproached You fell on Me.”**

As they say, sometimes you just take one for the team. Sometimes you haven’t done anything and yet it is within the will of God for you to suffer reproach for His name sake. Christ’s enemies really hated God and they took it out on Him – the perfect representative of God. This too is the devil’s way. Don’t be surprised when it happens to you.

**10 When I wept and chastened my soul with fasting, That became my reproach.**

**11 I also made sackcloth my garment; I became a byword to them.**

**12 Those who sit in the gate speak against me, And I am the song of the drunkards.**

When David earnestly sought the Lord with fasting they made fun of him. “Oh look at David – in his distress he is all dressed up in sackcloth seeking the Lord. Poor guy!” At the city entrance the important people of the town (the leaders) mock him and he is the song of the drunkards. The whole of society has no respect for David. It reminds me of Isaiah 53:3 which also prophetically says of Jesus, “He was despised, and we did not esteem Him.”

People can be so cruel! Depravity is ugly and it is nothing new!

**13 But as for me, my prayer is to You, O LORD, in the acceptable time; O God, in the multitude of Your mercy, Hear me in the truth of Your salvation.**

**14 Deliver me out of the mire, And let me not sink; Let me be delivered from those who hate me, And out of the deep waters.**

**15 Let not the floodwater overflow me, Nor let the deep swallow me up; And let not the pit shut its mouth on me.**

**16 Hear me, O LORD, for Your lovingkindness is good; Turn to me according to the multitude of Your tender mercies.**

**17 And do not hide Your face from Your servant, For I am in trouble; Hear me speedily.**

**18 Draw near to my soul, and redeem it; Deliver me because of my enemies.**

Here David is pleading for God’s intervention and help from those who hate him.

**19 You know my reproach, my shame, and my dishonor; My adversaries are all before You.**

**20 Reproach has broken my heart, And I am full of heaviness; I looked for someone to take pity, but there was none; And for comforters, but I found none.**

This was a very humiliating time. David experienced deep reproach (scorn), shame, and dishonor. He was put down about as far as you can imagine. His dignity in the eyes of the people was completely destroyed. Yet, David says God knows all about it – He knows about all David’s adversaries. Some how just knowing God knows is comforting and strengthening.

And yet David says reproach has broken his heart and he is full of heaviness. He looked for someone to have sympathy but found no one. Note the double emphasis: No one to take pity; no one to comfort.

That is tough. Praise the Lord he had the Lord, but that is really challenging when you have no other person to go to for comfort. Being all alone is tough even though we always have the LORD!

We are reminded that the cross was a LONELY place. It was so lonely that Jesus even cried out, “My God, My God, why have you forsaken Me?” (Mt. 27:46). There are few things harder than enduring the HATRED of people WRONGLY all alone! But Christ has been there in a way we will never comprehend. As our High Priest He can sympathize with whatever we are going through (Heb. 4:15-16).

**21 They also gave me gall for my food, And for my thirst they gave me vinegar to drink.**

This verse is directly applied to Jesus’ experience on the cross.

### **Slide # 9**

#### **Matthew 27:34 (NKJV)**

**34** they gave Him sour wine mingled with gall to drink. But when He had tasted it, He would not drink.

#### **Matthew 27:48 (NKJV)**

**48** Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and offered it to Him to drink.

### **Slide # 10**

#### **John 19:28–29 (NKJV)**

**28** After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst!”

**29** Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth.

Gall was a bitter and perhaps poisonous substance which in small quantity might have acted as a sedative. ... The vinegar was a sour wine... *William MacDonald*

The word “gall” means “bitter” and vinegar means “sour wine”. Gall is proverbial for bitterness. Metaphorically, David was saying those who hated him served him up “bitterness” to drink, which was then literally fulfilled in Christ’s experience.



We now come to the imprecatory part of David's prayer. Imprecatory prayers invoke judgment, calamity or curses upon one's enemies. In graphic language it is asking God to deal with these wicked people. It assumes they are steeled in their sin and won't repent. But David also knew that God "teaches sinners in the way" (Ps. 25:8). In his own restoration David said, "I will teach transgressors your ways, and sinners shall be converted to You." (Ps. 51:13).

### **Slide # 11**

#### **Psalm 7:11–12 (NKJV)**

**11** God is a just judge, And God is angry with the wicked every day.

**12** **If he does not turn back**, He will sharpen His sword; He bends His bow and makes it ready.

Taken in total I think David wanted his wicked enemies to repent but by all appearances they have steeled themselves in rebellion and the imprecatory prayers are based on that seeming reality. It assumes they won't repent and therefore David prays accordingly. But again, he is praying for God to deal with these people and not just in the flesh seeking vengeance.

**22** **Let their table become a snare before them, And their well-being a trap.**

**23** **Let their eyes be darkened, so that they do not see; And make their loins shake continually.**

In the NT Paul quoted Psalm 69:22-23 in Romans 11:9-10 in reference to the rebel Jews.

Since Jesus and Paul quoted verses from these imprecatory psalms, it proves those psalms were inspired by God and counters any allegation that they were sinful or selfish prayers of revenge.

– ***Gotquestions.org***

**24** **Pour out Your indignation upon them, And let Your wrathful anger take hold of them.**

**25** **Let their dwelling place be desolate; Let no one live in their tents.**

Verse 25 is quoted in reference to Judas in Acts 1:20.

### **Slide # 12**

**Acts 1:20 (NKJV)**

**20** “For it is written in the Book of Psalms: ‘Let his dwelling place be desolate, And let no one live in it’; and, ‘Let another take his office.’

**26 For they persecute the ones You have struck, And talk of the grief of those You have wounded.**

The wicked persecute those God disciplines. They pile on in the flesh instead of just letting God deal with it.

**27 Add iniquity to their iniquity, And let them not come into Your righteousness.**

**28 Let them be blotted out of the book of the living, And not be written with the righteous.**

It is important to understand, however, that the reference to being blotted out of the book of life (28a; cf. Rv. 3:5) does not mean that one can lose his salvation. Rather, as indicated by the parallelism in the second line of the verse, the petition may they not be recorded with the righteous is intended to emphasize that such individuals were never recorded in the book of life with the righteous in the first place (v. 28b). – *The Moody Bible Commentary*

The Bible talks much about the book of life and the names that are written there (cf. Ex. 32:32-33; Dan. 7:10; 12:1; Mal. 3:16-17; Lk. 10:20; Phil 4:3; Heb. 12:23; Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27). Rev. 17:8 speaks of the lost “whose names are not written in the Book of Life from the foundation of the world”.

Considering the whole counsel of God it seems that the names of believers in the sovereignty of God have always been in the Book of Life (from before the foundation of the world), and unbelievers’ names have never been in the Book of Life (also from before the foundation of the world). There is no clear Scripture that says God adds or removes a name afterward.

Sometimes, places such as Exodus 32:33 speak of God blotting a person out but in context that would seem to God blotting them out of the book of the living in the sense of removing them from this life because of their sin.

The promise in Rev. 3:5 is that God will not blot out the name of overcomers. It is a statement of assurance.

God sovereignly knows from all eternity who will be saved, and their names are safely written in His book of life.

However, the only way a person can know if their name is there is if they place their faith in Christ. God knows all from the beginning – but we don't.

### **Slide # 13**

#### **Luke 10:20 (NKJV)**

**20 Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven.**"

One commentator pointed out that consistently when the Bible talks about the books being opened it is in conjunction with judgment – so as to prove the person's name is not there. It is damning evidence on judgment day (cf. Dan. 7:10; Rev. 20:12).

David now anticipates God lifting him up and his emphasis now turns to praise for what God will do in answer to prayer.

**29 But I am poor and sorrowful; Let Your salvation, O God, set me up on high.**

**30 I will praise the name of God with a song, And will magnify Him with thanksgiving.**

**31 This also shall please the LORD better than an ox or bull, Which has horns and hooves.**

**32 The humble shall see this and be glad; And you who seek God, your hearts shall live.**

**33 For the LORD hears the poor, And does not despise His prisoners.**

David now broadens his worship emphasis that calls on the entire universe to praise God and anticipates God's glorious restoration in the kingdom.

**34 Let heaven and earth praise Him, The seas and everything that moves in them.**

**35 For God will save Zion And build the cities of Judah, That they may dwell there and possess it.**

**36 Also, the descendants of His servants shall inherit it, And those who love His name shall dwell in it.**

The Bible is an amazing book and once we see how God put it together it is fascinating beyond measure.

The book of Revelation is a book which presents Old Testament Prophetic Events (with over 500 references) in a sequential order. As these prophetic events are scattered throughout the Old Testament, and it would be impossible for anyone to put these prophecies into any chronological order.

What the book of Revelation does is place these events in a chronological sequential order as seen in Rev. 6-20. Interspersed with these prophetic events, are scenes taking place in heaven. The first three chapters present Church Age truth not dealt with in the OT, and the last two chapters present new revelation related to the eternal state.

But once you see the BIG PICTURE as put together by God it is evident that only an all knowing God who sovereignly controls history could put this all together in one coherent story.

And so it is with the LIFE of Christ. We have all kinds of snapshots in the Messianic Psalms but until we have the NT revelation one could not put it all together. But now that we have the whole story, we see it all fits perfectly. In Psalm 69 we see various snapshots of the Messiah that the NT then makes clear are fulfilled in Christ and it all fits perfectly.

### **Slide # 14**

#### **Psalm 69 – A Messianic Psalm**

Christ to be hated without cause – Prophecy (Ps. 69:4)  
-Fulfilled (Jn. 15:25)

Christ's zeal for God's house – Prophecy (Ps. 69:9)  
-Fulfilled (Jn. 2:17)

Christ to be given gall & vinegar – Prophecy (Ps. 69:21)  
-Fulfilled (Mt. 27:34)

There is no other prophetic book like the Bible. Scores of specific prophecies such as those made 1000 years in advance, are all dovetailed in fulfillment in the life of the Lord Jesus Christ.

Praise the Lord for His Word and praise Him for our wonderful Savior! Indeed let us say with David in Psalm 69:30, ***“I will praise the name of God with a song, and will magnify Him with thanksgiving.”*** AMEN!

