

THE CHRIST OF CALVARY (Ps. 69)

We previously met this title in Ps. 45:1, *To the chief Musician upon Shoshannim*, so you will remember the word *shoshannim* means ‘the lilies’ which grow in the valleys and the fields, **Songs. 2:1** *I am the rose of Sharon, and the lily of the valleys. They also grow among the thorns, Songs. 2:2 As the lily among thorns.* It is usually a tallish stem with a broad leaf and a white flower ... and they would be welcome in any garden, **Songs 6:2** *My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.* It is affectionately used by the Lord to describe His beloved Israel, **Hosea 14:5** *I will be as the dew unto Israel: he shall grow as the lily ... King Solomon also had lilies carved into the porches and the pillars in the temple (I Kings 7:19,22,26). ... And they were a favourite of the Lord Jesus too, Mt. 6:28 Consider the lilies of the field, how they grow; they toil not, neither do they spin; 29 ... even Solomon in all his glory was not arrayed like one of these.* Indeed, the beauty of the lily is used to refer to the Lord Jesus, He is “the Lily of the valley.

As well as growing in the more beautiful places, the lily also grows in the mud and muck, **Ps. 69:3** *I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow [engulf] me [have swept me away]. ... Originally, this psalm relates to the times of distress in the life of King David. He is overwhelmed by his sorrows and his sin, 5 O God, thou knowest my foolishness; and my sins are not hid from thee. ... He is physically exhausted, both by his praying and his suffering ... He is weary (v.3), his eyes are failing for he cannot see any hope, he cannot see where God is (v.3). His throat is dry, - thirsty (v.3) ... He is wasting away in desperation!*

He is hated, but he cannot understand *why* because there is no reason for the people to hate him, **4 They that hate me without a cause are more than the hairs of mine head ... and they are men of influence and authority, 4 they that would destroy me, being mine enemies wrongfully, are mighty ...**

Move away from David for a moment. We are not minimising his predicament, but we are looking to Another who encountered even greater extremities of evil. ... Consider again the words of the psalmist, **Ps. 69:1** *Save me, O God; for the waters are come in unto my soul ... Remember how Jonah prayed to the Lord out of the deep waters, when he was in the fish’s belly, Jonah 2:2 I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice. ... And Jesus explained this further, Mt. 12:39 An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth. ... That relates back to Ps. 69:1, pointing to the Saviour.*

Consider also their hatred of Jesus, **Ps. 69:4** *They that hate me without a cause are more than the hairs of mine head.* This was the verse the Saviour quoted to His disciples prior to

His arrest, **Jn. 15:23** He that hateth me hateth my Father also ... **25** But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

But like the lily in the mud/mire, the beauty and glory of our Saviour can never be quenched for His holiness, His purity and His sinlessness withstood all the evil which surrounded Him, - His light shone in the darkness, wrote John, and the darkness could not extinguish it (Jn. 1:5). Sin ‘engulfed’ Him, - **Ps. 69:4** *they that would destroy me, being mine enemies wrongfully, are mighty*, - and yet they could not defeat Him, *then I restored that which I took not away*. ... That is a reference to Lev. 5:1-7, concerning the guilt offerings where a man was required to restore that which he had stolen. The item he stole, he had to restore. *However*, Jesus stole *nothing*, but humanity *did* because they stole from God, - they robbed God, they took what came from God and claimed it as their own ... But Jesus, by His death on the cross, died to restore to His Father the honour humanity had stolen ... and by so doing, He returned sinners into a right relationship with God. ... Even though He was accused wrongly, - and he should not have been condemned, - He willingly paid the debt which was not owing to Him, but it was the debt His people owed His Father.

Let’s return to David ... **Ps. 69:5** *O God, thou knowest my foolishness; and my sins are not hid from thee*. There is nothing God does not know about us and so, David confesses. Notice also David’s intimate relationship with the Lord, **1** *Save me, O God ...* **3** ... *my God ...* **6** ... *O Lord GOD of hosts ... O God of Israel ...* **13** ... *LORD ...* He is certain of God’s glory, power, and sovereignty. Sadly, though, not all of David’s family were convinced, and neither was the family of Jesus convinced of Him. And David pleads for God to intervene, otherwise his enemies would use the opportunity to mock, “Where is your God now?” ... **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.*

How heart-breaking when especially your own turn against you! David experienced it with Absalom. There were many who tried to kill him, but his own son’s treachery caused him the deepest pain, **8** *I am become a stranger unto my brethren, and an alien unto my mother’s children*. ... That also happened to Jesus, **Jn. 7:3** *His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest ...* **5** *For neither did his brethren believe in him.*

... He was like the lily growing in the mire and among the thorns. The wickedness and cruelty of His enemies were unleashed against Him ... He was despised by His own nation, **Jn. 1:11** *He came unto his own, and his own received him not*. He was refused by His own family, opposed in His Father’s house. An outcast, treated with contempt, mocked, slandered ... *reproached*, **Ps. 69:7** *Because for thy sake I have borne reproach; shame hath covered my face ...* **9** *For the zeal of thine house hath eaten me up; and the*

reproaches of them that **reproached** thee are fallen upon me, - that's a verse which spoke to Paul for he quoted it, **Rom. 15:3** For even Christ pleased not himself; but, as it is written, The *reproaches* of them that reproached thee fell on me. ... Previously Paul had been one of those who reproached Him ... And David continues, **Ps. 69:10** When I wept, and chastened my soul with fasting, that was to my **reproach** ... **19** Thou hast known my **reproach**, and my shame, and my dishonour: mine adversaries are all before thee. **20** **Reproach** hath broken my heart; and I am full of heaviness ... It's like how the hymn writer wrote, "He took my sins and my sorrows, He made them His very own, He bore my burden to Calvary, And suffered, and died alone"

Nevertheless, David remained steadfast in the Lord, **Ps. 69:9** For the zeal of thine house hath eaten me up ... and that is another verse referring to Jesus when He chased the traders out of the temple, **Jn. 2:13** ...and Jesus went up to Jerusalem, **14** And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: **15** And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; **16** And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. **17** And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Such a dire state of apostate religion which broke David's heart ... and the Saviour's, **Ps. 69:11** I made sackcloth also my garment; and I became a proverb to them. **12** They that sit in the gate speak against me; and I was the song of the drunkards. ... They *laughed* at Me! ... They treated me as a joke! ... But the focus was never taken off the Father, **Ps. 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. ... No matter what they are saying, Lord, I keep on trusting and believing! ... Listen to the Lord Jesus in the Garden of Gethsemane, **Lk. 22:42** Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done ... **Ps. 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. ... David prayed, and he kept on depending upon His Father ... A personal prayer from the king to the King of kings, **Ps. 69:13** *But as for me*.

... And there's the mire again, **Ps. 69:14** Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. **15** Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. ... He's repeating the opening verses for he still feels he is sinking. ... Let's look at Calvary again ... On the cross, Jesus endured six long hours from nine o'clock in the morning until three o'clock in the afternoon. He suffered for six hours the pain and agony, the humiliation and the disgrace as He pleaded with His Father, **16** **Hear me**, O LORD; for thy lovingkindness is good: **turn unto me** according to the multitude of thy tender mercies. **17** And **hide not thy face** from thy servant; for I am in trouble: **hear me speedily**. **18**

Draw nigh unto my soul [*Come close to my soul*], and **redeem it: deliver me** because of mine enemies. ... And notice too, ¹⁷ ... *thy servant* ... There is the hope ... Jesus is on the cross in obedience to His Father's will, - the *suffering Servant* ... And on the cross He endured the six hours, - one for every day of the week, in the knowledge, - that after it was all finished, - as it was on the seventh day, there would come the Sabbath when His work would be complete, **Is. 52:13** Behold, my servant shall deal prudently [*prosper, He will achieve what He set out to achieve*], he shall be exalted and extolled, and be very high ... **Phil. 2:9** God also hath highly exalted him, and given him a name which is above every name: ¹⁰ That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; ¹¹ And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Then, once more, the psalmist describes how overwhelmed he is, **Ps. 69:19** Thou hast known **my reproach**, and **my shame**, and **my dishonour: mine adversaries** are all before thee. ... He is heartbroken, - ²⁰ Reproach hath broken my heart; and I am full of heaviness, - and he doesn't know where to turn, ²⁰ ... and I looked for some to take pity, but there was none; and for comforters, but I found none. ... Mockingly, one of the soldiers poked his spear into an old sponge, and he dipped it in a bowl of sour bitter wine and put it up to the lips of Jesus ... 'for a laugh'! ... You're thirsty, Jesus? Here, take this! There was no sympathy, no feeling whatsoever for the Saviour! **Ps. 69:21** They gave me also gall for my meat ... **Mt. 27:34** They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. ... **Jn. 19:28** After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. ... David suffered at the hands of his enemies, - inside and outside his family, inside and outside his own people, - but the Lord Jesus made an even greater sacrifice for He died for those who refused to receive Him (Jn. 1:11).

And then David called for God's judgment upon them, **Ps. 69:22** Let their table [*... referring to their prosperity and influence which they got hold of by dubious means ... that's also a reference to the underhand deals the religious leaders did with Herod and Pontius Pilate*] ... Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. ²³ Let their eyes be darkened, that they see not; and make their loins continually to shake. ... Paul relates this verse to the Jews' rejection of Jesus, **Rom. 11:8** According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. ⁹ And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: ¹⁰ Let their eyes be darkened, that they may not see, and bow down their back alway. ... And David further prayed ... **Ps. 69:24** Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

The next verse prophesies Judas Iscariot's betrayal of the Saviour, **Ps. 69:25** Let their habitation be desolate; and let none dwell in their tents ... Peter explained it to the one

hundred and twenty believers present at the prayer meeting in the upper room during the week preceding the Day of Pentecost, **Acts 1:16** Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. **17** For he was numbered with us, and had obtained part of this ministry. **18** Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. **19** And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. **20** For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick [*his responsibilities as an overseer*] let another take. ...

Upon such as these, God poured His judgment for what they did to His Son, **Ps. 69:26** For they persecute him whom thou hast smitten ... They were persecuting Jesus Who God was *already* chastening/punishing for our sins at Calvary ... While He was suffering their wickedness, He was also suffering God's chastisement ... What right had those people at Calvary to smite the Saviour Whom God had sent to save them, of Whom the prophet Isaiah spoke, **Is. 53:5** He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. What He did on the cross, He did for them for **Is. 53:4** he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. ... They had neither the right nor the need to smite Jesus, but they smote Him because they hated Him ... and it brought God's terrible vengeance upon them, **Ps. 69:26** and they talk to the grief of those whom thou hast wounded.

God would punish them by giving them what they wanted, - they did not want Jesus, or His salvation, so He withheld it from them ... Paul explains this when he referred to such ungodly arrogance, **Rom. 1:22** Professing themselves to be wise, they became fools, **23** And changed the glory of the uncorruptible God into an image made like to corruptible man ... **24** Wherefore *God also gave them up* to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves ... **26** For this cause *God gave them up* unto vile affections: for even their women did change the natural use into that which is against nature ... **28** And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [*worthless ways of thinking, a depraved mind, a philosophy contrary to God*] ... And because the Jews rejected Jesus, the Father rejected them ... and that is how salvation came to the Gentiles, as Paul points out, **Rom. 11:11** through their fall [*i.e. the Jews*] salvation is come unto the Gentiles, for to provoke them [*the Jews*] to jealousy ... **28** ... but as touching the election, they are beloved for the fathers' sakes.

Then King David approaches the conclusion, **Ps. 69:27** 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. ... Lord, it is what they have brought upon themselves, **Rom. 6:23** For the wages of sin is death ... and that is the way they have chosen. ... For himself though, David humbly prayed at the mercy seat, **29** But I am

poor and sorrowful: let thy salvation, O God, set me up on high. ... Consider how those words relate to Jesus ... From the cross where He was poor and sorrowful, He was taken to the tomb, from the tomb He was resurrected, and from the Mount of Olives He ascended to the right hand of His Father in Heaven, for which He had prayed, **Ps. 69:29** O God, set me up on high.

Finally, the psalmist's sorrow turns into a song, his pain gives way to praise, **Ps. 69:30** I will praise the name of God with a song, and will magnify [*glorify, exalt*] him with *thanksgiving*. With a God-given assurance, the psalmist declares, **31** This also shall please the LORD better than an ox or bullock that hath horns and hoofs. ... I wonder if he was thinking about the mistake King Saul had made concerning the Amalekites, and Samuel's reply to him, **I Sam. 15:22** Behold, to obey is better than sacrifice, and to hearken than the fat of rams. ... In the closing words of the psalm, David continued his worship of the Lord, **Ps. 69:32** The humble shall see this, and be glad: and your heart shall live that seek God [*... an evangelistic tone*]. **33** For the LORD heareth the poor, and despiseth not his prisoners. ...

Then the psalmist looks ahead to the great Messianic promise which will for a thousand years, - a millennium, - stretch across the world, **34** Let the heaven and earth praise him, the seas, and every thing that moveth therein. **35** For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. ... God hasn't forgotten His promise to Abraham and to David's descendants, - that all Israel will be saved (Rom. 11:26), but for now until the Son of David, - the Messiah, - returns, He is gathering in the Gentiles until ... **Ps. 69:36** The seed also of his servants [*both Jews and Gentiles*] shall inherit it [*the earth ... Mt. 5:5 Blessed are the meek: for they shall inherit the earth*]: and they that love his name shall dwell therein. Amen.