

# The Zeal For Your House Has Consumed Me

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## Ps 69. Vs.9.

We have been doing a series on Messianic Psalms. Today we will look at Psalm 69 – Psalm about the Man of Sorrows.

Not sure how many of you cringed as we read the Psalm together. Or if some of you thought REALLY that's in the Bible—“That's what David prayed?”

*Illustration:* Like the floor numbering in U.K hotels, which skip the 13<sup>th</sup> floor, it would be a good idea, we think to simply jump from Ps 68 to Ps 70. However, that won't help since there are quite a hoops to jump besides Ps 69. There are other passages that have a similar outline. This Psalm is not an aberration (**11 Imprecatory Passages:** 5:10; 10:15; 28:4; 31:17-18; 35:4-6; 40:14-15; 58:6-11; 69:22-28; 109:6-15; 139:19-22; 140:9-10).

*This is a difficult Psalm– bitter to the mouth but sweet in the stomach, because it is God's Word.*

We are going to deal with this Psalm a little differently compared to the other Messianic Psalms we have been looking at.

It will be a good idea before we get into the Psalm to get to know why God allowed for this Psalm (*and some others*) to be part of His inspired text.

**At the end of today** we hope to glean precious truths that we can apply especially with regards to...

- The goodness of our God in the face of things hard to understand, and
- Our prayer lives.

## I. Imprecatory Psalm

Psalms like these are called the **Imprecatory Psalm**.

*What does that mean?*

**Definition** of Imprecatory: “to invoke evil on” [Merriam-Webster]

**Read vv. 22-28.**

Especially, this part of the Psalm has been an embarrassment to Christians. We may try to rationalize it, soften it or ignore it, reinterpret it, but it is not going away.

It does not seem to jive with the rest of the Scriptures; especially the talk about *“invoking evil on”* others.

For example:

Our Lord’s command to:

*“Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you” (Luke 6:27–28).*

Our Lord’s prayer:

*“Father, forgive them, for they know not what they do” (Luke 23:34).*

*(because of this prayer there may have been or at least it made it possible for those very people to be saved).*

Both of these are in antithesis to this Messianic Psalm, Psalm 69.

So how do we read this?

## A. What makes this Psalm intriguing?

There are things that are intriguing about this Psalm.

### 1. Inspired Text

Recognize that this is inspired text

And when Biblical dilemmas present themselves; dilemmas, which seem to have no explanation we can take at least two positions:

- a. **Mystery:** The truth has not been told to us in its entirety; so we wait for the other side of glory, or
- b. **Explanation:** We have not understood the explanation. We need to check out with Scripture what it is telling us.

I believe the understanding of the reason for this Psalm falls in the second category.

Meanwhile, one thing is evident; we do not have a right to cherry pick inspired passages that suit our paradigms. Rejecting any part of the Scripture will only work

to our detriment.

## 2. *Jesus associates Himself with this Psalm*

To make things worse as it were, this is a Messianic Psalm [*7 NT quotations*]. We see verses from this Psalm quoted to conform Jesus as the Messiah.

### a) Jesus Hated by His Own. [V.4]

*[John 15:24–25] If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both me and my Father. But the word that is written in their Law must be fulfilled: ‘They hated me without a cause.’*

Jesus did things they hadn’t seen or heard before. For example, after the Lord heals the blind man in John chapter 9, we read:

*[Jn 9:32-33]. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing.” [Ref: Is 42:6].*

In spite of the “*works done that no one else has done*” we see they hated the Lord without cause.... *They hated me without a cause.’*

### b) Jesus Cleansing the Temple. [V.9]

During the Jewish feast and at the temple the Lord cleanses the temple. We read this in John chapter 2.

*[John 2:13–17]. The Passover of the Jews was at hand, and Jesus went up to Jerusalem. In the temple he found those who were selling oxen and sheep and pigeons, and the moneychangers sitting there. And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the moneychangers and overturned their tables. And he told those who sold the pigeons, “Take these things away; do not make my Father’s house a house of trade.” His disciples remembered that it was written, “Zeal for your house will consume me.”*

### c) Paul quotes this Psalm as the very words of Christ in Romans. [v.9]

This verse appears again in the Epistle to the Romans. Paul quotes as it were the words of Jesus.

*[Romans 15:3] "The reproaches of those who reproached you fell on me."*

d) Jesus on the Cross. [v.21].

*[John 19: 28-30]. After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.*

Jesus in fact died fulfilling Psalm 69.

**3. God seems to have 'answered' the prayer of David [vv.22-23]**

God does not condemn his prayer. In fact in **Romans 11:7-10**, we read that God has allowed it to happen to the Nation of Israel:

*[Romans 11:7-10] "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (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. And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: Let their eyes be darkened, that they may not see, and bow down their back alway.*

We read here that God is judging Israel with this hardening through the prayer of David. This we know is until God's full appointed number of the Gentiles are saved.

So for all those reasons there is no denying this Psalm is both prominent and has a very important role in the lessons it teaches us.

## B. What makes this Psalm inspiring?

### 1. *David does not take vengeance upon himself.*

David does not take things in his own hands, but seeks God to be the Avenger.

His desperation does not lead him to be a *Terrorist for Christ*. And that is a good perspective to have. Vengeance is not ours; it is the LORD's

### 2. *David does not vent before anyone else, man or woman.*

David is demonstrating that the oft repeated advise-- "*to say what you feel*"; "let it all out, don't bottle it in" is not Biblical. Venting must be reserved for God's ears. He is God and He can take your candid transparency.

He had many wives and many close friends but we never read about his venting to any one of them. Surely one of them would have 'joined him in the pit', but thankfully we don't see David resort to that.

#### *Application:*

*There in lies a great truth.* Do we have impossible friends, selfish spouses, demanding children, arrogant bosses, difficult colleagues and annoying neighbors? If so, this Psalm is reminding us to direct our attention to the one place you can go with our raw emotions – God Himself.

The '*word arrows*' that we shoot when emotionally charged can be handled by God alone. We have often said things in the heat of things and caused irreversible damage to relationships.

*God alone can handle the corrosive spew of an embittered heart.*

In fact, God knows your thoughts even before they get to you and so there is no bravado in hiding what you feel.

Let Him know how you feel.

### 3. *God let's us see David from inside*

God's invites us to see "*the man after God's own heart*" from the inside.

We are a bit rattled as we read this Psalm but this is a God inspired opportunity to see how David thinks – to see as it were in all of David’s humanness; His warts and all.

Having seen his struggles, if we do we come away realizing he is like one of us, it should throw us a challenge that we too can seek God’s heart just like David and seek it with a sincere heart – to be the man and woman after God’s heart.

We will realize that David is not made of gold dust and that we are given no excuse not to draw close to God’s heart just like David did.

### C. How do we understand this Psalm?

Here’s one way.

We have often heard the expression, “*God hates the sin, but loves the sinner*”. We have often made it our Gospel theme; However, I am not sure if that statement has a Biblical mandate.

Why do I say that?

**First**, if that were true Rob Bell’s book “*Love Wins*” would be very Biblical. You know what I am saying? [*Read that book, in fact don’t read that book*]

The premise of that reasoning is that God will consume the sin and preserve the sinner irrespective; that God will bring them kicking and screaming into heaven and we will be all together as a happy family.

My sinful flesh would have preferred such an ending. It releases me to live the way I want and not have to worry about consequences. Thankfully, I am not God.

The truth about the statement “*God hates the sin, but loves the sinner*” is different.

There is an example for us the Rich Man in [Luke 16](#). He is in Hades burning up but prefers for whatever reason to have Lazarus come to Hades than pray for himself to get out.

As we read this parable, one thing becomes apparent that people reject Christ *actively*.

*It is their rebellion that decides the choices they make.*

**Second**, read God's approach to willful, sinful men. Let us take one example of a verse in Psalm 7.

*[Ps 7:11]. God judgeth the righteous, and God is angry with the wicked every day.*

"*Angry everyday*" -- Now that is harsh.

God in the Old Testament is often considered to be unrelenting, unforgiving and full of wrath. However, the story isn't much different if you read through the New Testament. See the Book of Revelation for example. We read there that the wrath of God is poured upon the sinners.

It sure is the grace of God that a God who cannot stomach sin would show mercy. If He is angry everyday and still holds out in Grace He indeed is long suffering and extremely patient towards us.

However, to those who hold out against Him, His consuming anger and relentless wrath will certainly have them scurrying looking for a place to hide one day. Unfortunately, there will be no place to be found.

In the Epistles we read Paul write,

*(1 Corinthians 16:22). "If anyone does not love the Lord, let him be accursed"*

Hear what John Piper says about this:

*"This imprecation is like the Psalms, and assumes that there comes a point of such extended, hardened, high-handed lovelessness toward God that it may be appropriate to call down anathema on it".*

*This is not personal vindictiveness. It is a prophetic execution of what will happen at the last day when God casts all his enemies into the lake of fire (Revelation 20:15).*

**Gospel:** We have often compromised God's personhood to that of a huggable Teddy Bear and forgotten that the extension of Grace and Mercy is not to be mistaken for God's failing to bring to justice upon those who reject His Son.

*Hebrews 2:3. "How will we escape if we neglect so great a salvation?"*

In **1910 Julia H. Johnston** penned the words

*Marvelous, infinite, matchless grace,  
Freely bestowed on all who believe!  
You that are longing to see His face,  
Will you this moment His grace receive?*

I plead therefore with those who have continually pushed God away to turn full face in repentance. Today is the day of Salvation...Now is the best time.

## **II. What is the real issue in this Psalm?**

David is drawing attention to the fact that what is at stake is the **honour of God** – God's glory.

What is happening here is that David is jealous for God's glory, and in this Psalm we read that David's adversaries reproach him for his stand for God.

**Read: Vv. 9-13.**

**Application:** So as we look at the Psalm it is important to remember the two things:

1. May God be your sounding board; your venting place; Your stress releasing padded room or closet; your therapeutic head massager – clearing up the knots in your head.

His shoulder is broad enough to take your worst day.

2. May all that you do about the glory of God; be zealous for His glory and all that is His.

**Now that was just the introduction.** We needed to cross this bridge to fully understand God's heart as we read this Psalm.



### III. To the choirmaster: according to Lilies. Of David.

*[or Shoshannim, in some translations]*

There is not much clarity on what that means.

*Here is some help:*

**a) Easton's Bible Dictionary:**

*Lilies, the name of some musical instrument, probably like a lily in shape (Psalm 45; 69, title). Some think that an instrument of six strings is meant.*

**b) Strong's Hebrew.**

*Ornament; also a (straight) trumpet (from the tubular shape): lily,*

*The four psalms that have this title were traditionally associated with springtime and the Passover season:*

- 1. The lily of the valley—the low place at the cross (Ps. 69).*
- 2. The lily of the field—the king in all his glory (Mt. 6:28; Ps. 45).*
- 3. The lily among thorns—trial and tribulation (Ps. 80).*
- 4. The lily in the garden—testimony and victory (Ps. 60).*

*[<http://plymouthbrethren.wordpress.com/2008/11/20/the-messianic-psalms-t-ernest-wilson/>]*

**c) Hitchcock's Bible Names Dictionary**

*As the words now stand they signify "lilies, a testimony,"*

However, we understand that this is the:

- Experience and testimony of David.
- Prayer of David, and
- Song or lament of David.

**David has found in the LORD his true friend.** Hopefully, with him we can join with him. You know the song we sing often may that be true in practice:

*What a friend we have in Jesus, All our **sins** and **griefs** to bear! What a privilege to carry **Everything** to God in prayer! Oh, what peace we often forfeit, Oh, what needless pain we bear, All because we do not carry **Everything** to God in prayer!*

David takes it all to the LORD. He has a good garbage disposal system in place and he is environ**MENTALLY** (*Pointing to the head*) friendly – get it?

Peter reminds us:

**[1 Peter 5:7]** *“casting all your anxieties on him, because he cares for you”.*

Having said this prayer and sung this Psalm, and casting all his cares upon the LORD, I am confident that David slept well that night. We are the ones still trying to figure

out the relevance of the theology of this Psalm and are unable to sleep because we have “*often forfeited our peace*”.

He knows our heart; He knows our thoughts. He alone can:

- Contain the wild fires in your heart
- Quench the thirst raging in your soul
- Settle your mind, and
- Provide rest to your spirit.

Come to the LORD in prayer.

Prayer was never intended to be a drive by grocery store. We shout out the orders and pick it up at the window as we pass by. It is more like a Coffee Shop where you have the privilege of hanging out with your closest friend.

Prayer is like watching the World Series from the VIP or the Royal enclosure. Suddenly the Game is not the only thing we experience. We root for the team but the joy is greater and the time memorable because we are in the presence of Royalty.

And we are not in this privileged enclosure because we earned it or won a lottery, but because the King of Kings has invited us; He called us by name and invites us to hang out with him, knowing our awkwardness, our sense of shame and often our ungrateful heart.

Like the FIFA soccer match, or the Wimbledon or World Series whatever your game, don't miss the game – don't miss prayer. Prayer with intensity, fervor and joy, we got season tickets that doesn't expire ever. Game on!

## IV. The Pit and the Miry Clay

In **Psalm 40** we saw David fall into two pits:

- The pit of circumstances, and
- The pit of consequence.

Here we see him in another pit. The conditions seem similar but the cause of this pit is seen as **Vv. 9-13**.

This is suffering for his zeal for the LORD and for the house of the LORD.

This is a pit David was “thrown” into because of his commitment to his God – It is what I want to call the **Pit of Commitment**.

Even today, it is estimated there are 200 million of your brothers and sisters in this world who are in that pit -- Simply because of their faith.

***Let us look at the Psalm in its sections.***

*[I have provided the section breakdown in my notes which will appear on the website, but for now we will skip going into the details of how the Psalm is sectioned].*

***V4. "Then I restored that which I took not away."***

This experience of David is really exemplified in our Lord Jesus. He paid the price and suffered the penalty for sin. His sacrificial death was the fulfillment of the guilt offering ([Lev. 5:1-6:7](#)).

***Vv. 5-6.***

David's prayer in the midst of his cry is that either:

- His foolishness and his sins, or
- His difficulties because of following the LORD

would not be the cause for others who wait on the Lord to be ashamed or confounded.

*What a prayer that God's glory would not be inhibited because of our frailties, feebleness, faults and fellowship in suffering.*

***Vv. 7-13.***

*"For the zeal of thine house hath eaten me up..."*

David is saying to us that if you love someone you got to love everything about that person.

***Illustration:*** *Earlier this year, my nephew got married. It was something to watch them when they first started talking. We are connected as a group on Whassup and we were often party to his experiences with her. It seemed to him that everything she said and did was cute –the way she smiled; the way she said no... there was nothing about her he didn't like. For us she's cute and all but he was all in. That's because we didn't have the same relation as he had with his bride-to-be.*

***A zealous man is a one aim-man; a one-focus man; a one-purpose man.***

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No one around him will have a doubt who he belongs to or what he stands for. That's zeal.

David demonstrated it, our Lord lived it and we are to follow it.

*Illustration: Spurgeon told a story about the powerful Greek ruler, **Antigonous**. He had a soldier who was extremely brave and always on the front of the battle. However, he was dying from a disease, which was also painful. In appreciation Antigonous had him cured by a famous physician. Once cured though the soldier was not exhibiting the same zeal as previously. When asked the once brave soldier explained, "Previously I knew I was dying and so I did not have anything to lose, but now things are different". [paraphrased. Page 12. Spurgeon's Sermon Illustrations. By Charles Haddon Spurgeon. 1990. Kregel Publications].*

How true. How easily we sing the song "*I surrender all*" but not mean it one bit.

*All to Jesus I surrender, All to Him I freely give; I will ever love and trust Him, In His presence daily live. I surrender all, I surrender all. All to Thee, my blessed Savior, I surrender all.*

***Only if we daily live as if we are daily dying for Christ can we truly live with a dying zeal for God.***

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### **V.13**

The confidence of the Psalmist in the rescue is combined with the desire to wait for the LORD's opportune time. His time is best.

### **V. 14-28**

And with that David pours out his heart to the Lord. See some other examples of prayers that were poured out:

#### **1. Example of our Lord:**

*[Heb 5:7] Who in the days of his flesh, when he had offered up prayers and supplications with **strong crying and tears** unto him that was able to save him from death, and was heard in that he feared;*

It seems as often as the Lord went by Himself to a place to be alone with His Father, His prayers included "*strong crying and tears*".

#### **2. Example of Elijah.**

*[James 5:17]. Elijah was a man with a nature like ours, and he **prayed fervently** [Hebrews: **Prayed, prayed**] that it might not rain, and for three years and six months it did not rain on the earth.*

### 3. Example of Peter

Here we have the expression “*wept bitterly*”. It is not used of anyone else in the New Testament.

Borrowing on the word bitter, there are three ways to “weep bitterly”.

- a. **About Others:** Complain about others in a bitter way.
- b. **About Self:** Guilt and remorse. Maybe that is what Peter felt, we don’t know but I see a man who when he realizes his fault was broken enough to cry bitterly.
- c. **About things of God:** Zealous for the things of God.

*“Let my heart be broken with the things that break the heart of God.”*

-- **Robert Pierce**, founder of World Vision and Samaritan’s Purse.

## V. The Greatest difference

Don’t miss the greatest difference between David and the Greater son of David, our Lord Christ Jesus.

- **Cry of the Psalmist:** This Psalm as we see is intertwined with suffering and judgment. David calls down quick judgment on the perpetrators.
- **Cry of the blood of Abel:** In Genesis the LORD says the blood of Abel calls out for vengeance.

*[Gen 4:10]. And the LORD said, “What have you done? The voice of your brother’s blood is crying to me from the ground.”*

- **Cry of our Lord:** The previous reactions were only human but that is where the Lord is radically different, even though he was fully human.

*[Luke 23:34]. And Jesus said, “Father, forgive them, for they know not what they do.”*

It is almost as if the **12 legions of Angels** who were standing by, groaned for not being called in to come and consume all those who would dare to raise their finger on God’s anointed.

That is why Writer of Hebrews says, blood of Christ speaks of better things than that of Abel:

*[Hebrews 12:24] "...speaks better things than that of Abel."*

The Lord uses this Psalm to describe His own feelings of rejection by His own. The difference is,

- The psalmist wants judgment on them [22-28], but
- Jesus asks for their forgiveness [Luke 23:34].

He holds out as it were God's wrath upon the rebellious till the time appointed.

### **Vv. 34-36**

See how the Psalm ends?

It ends with confidence in the LORD. That it will work out for those who are suffering for the LORD; their children will be established; Zion will be saved and the cities built up.

This is the reconfirmation of the passage in [Romans 8](#) we often quote – a passage of hope and promise:

*[Romans 8:28-29]. And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.*

We can join with the Psalmist in saying:

*V 13. But as for me, my prayer is to you, O Lord. At an acceptable time, O God, in the abundance of your steadfast love answer me in your saving faithfulness.*

It is to this God that David brings his fiery passion and zeal. The zeal that was found in Jesus Christ. Now what about us?

Will this zeal for the LORD be your story; will this be your song?

## **Psalm 69. Outline.**

- A. His situation. Vv. 1-6**
  - 1. Peril. V. 1-3**
  - 2. Persecution. V 4**
  - 3. Prayer. V. 5-6**
  
- B. His Survey. Vv 7-12**
  - 1. His plea. V 6.**
  - 2. His pain. Vv 7-8**
  - 3. His passion. V. 9.**
  - 4. His putdown**
  
- C. His salvation. Vv 13-18**
  - 1. His prayer. Vv 13-15**
  - 2. His persistence. Vv. 16-18**
  
- D. His suffering. Vv 19-21**
  - 1. His passion. Vv 9-20**
  - 2. His participation. Vv 21**
  
- E. His susceptibility. Vv. 22-28**
  - 1. His pouring out.**
  
- F. His song. Vv. 29-36**