

"Turn unto me according to the multitude of thy tender mercies"

Part V:

Psa 69:20-25

Psa 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.

Psa 69:21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

Psa 69:22 Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

Psa 69:23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

Psa 69:24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

Psa 69:25 Let their habitation be desolate; *and* let none dwell in their tents.

Christ did not feel any disgrace or reproach^{H2781} or shame for the things which he did on the cross or during his life (Heb 12:2-4) as he carried his cross daily (Mat 16:24) but rather he suffered there (*on the cross and through a life of much tribulation*) to take away our reproach or disgrace as typified in these verses (Gen 30:22-24).

Heb 12:2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Heb 12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Heb 12:4 Ye have not yet resisted unto blood, striving against sin.

Mat 16:24 Then said Jesus unto his disciples, *If any man will come after me, let him deny himself, and take up his cross, and follow me.*

Gen 30:22 And God remembered Rachel, and God hearkened to her, and opened her womb.

Gen 30:23 And she conceived, and bare a son; and said, God hath taken away my reproach^{H2781}:

Gen 30:24 And she called his name Joseph; and said, The LORD shall add to me another son.

He bore our sins on the cross and in that sense he felt our reproach as our opening verse eludes to. He took upon him our sins, the shame, the sickness, or heaviness which is described in verse twenty. Ultimately we come to know those afflictions and wounds so that we can comfort others as Christ first comforts us (Psa 69:20 , Isa 53:4-5 , Joh 20:27 , Col 1:24).

Psa 69:20 Reproach^{H2781} 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.

Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Isa 53:5 But 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.

Joh 20:27 Then saith he to Thomas, **Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.**

Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

It is only when we receive the comforter (Joh 16:13) that we can then comfort others with the comfort that we are comforted with as we become living sacrifices on the cross with Christ (Rom 12:1). The altar of our heart has been changed from one of stone to a fleshly heart where we can now bear to read, hear and do or keep (Rev 1:3) what we could not do before (Joh 16:12).

Joh 16:13 **Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.**

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Rev 1:3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

Joh 16:12 **I have yet many things to say unto you, but ye cannot bear them now.** [*not on the cross with Christ Gal 2:20 , and not able to fulfill the law of Christ by bearing each others burdens yet Gal 6:2*].

It is because of the suffering that we endure that we can be made ministers to the world and to each other according to the **dispensation**^{G3622} of God which is given to the body (*ministry*) for the body to fulfill the word of God which is what Paul goes on to say in Colossians (Col 1:25 , 2Co 5:19-20 , 2Co 1:4-5 , Gal 2:20-21 , 2Co 3:3). We need to be reconciled if we are going to be able to be part of a ministry of reconciliation (2Co 5:18).

dispensation^{G3622}

G3622

οἰκονομία

oikonomia

Thayer Definition:

1) the management of a household or of household affairs

1a) **specifically, the management, oversight, administration, of other's property**

- 1b) the office of a manager or overseer, stewardship
- 1c) administration, dispensation

Part of Speech: noun feminine

A Related Word by Thayer's/Strong's Number: from [G3623](#)

Citing in TDNT: 5:151, 674

[Col 1:25](#) Whereof I am made a minister, according to the **dispensation** [G3622](#) of God which is given to me for you, to fulfil the word of God;

[2Co 5:19](#) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

[2Co 5:20](#) Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

[2Co 1:4](#) Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

[2Co 1:5](#) For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

[Gal 2:20](#) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

[Gal 2:21](#) I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

[2Co 3:3](#) *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

Joseph represents the only begotten of the Father in type and shadow being the new man in Christ typified as the firstborn son of Rachel, a type of the first of the first fruits Jesus Christ ([Joh 1:12-14](#)). We can see by this living example of Rachel who typifies the elect bride of Christ who is typified by Jacob, that it is through this tender mercy of giving her this precious son that her reproach is taken away just as ours is with Christ when we are born again into this new and living hope. Joseph's life of course would be one filled with much tribulation as a type of what we must endure to inherit the kingdom of God ([1Pe 1:3](#) , [1Pe 1:22-25](#) , [Col 1:27](#) , [Col 1:24](#) , [Act 14:22](#)).

[Joh 1:12](#) But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

[Joh 1:13](#) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

[Joh 1:14](#) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

[1Pe 1:3](#) Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus

Christ from the dead,

1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

1Pe 1:24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

1Pe 1:25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

Act 14:22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

The fleshly heart that we have now (**2Co 3:3**) is likened unto a flower that passes, along with our stoney hearts. The fleshly heart is the heart that has God's spirit with earnest expectation and hope (**Php 1:20-21** , **Rom 8:19-20** , **Eph 1:4**). God gives us the power and love and soundness of mind (**2Ti 1:7**) to be able to go from glory to glory (**2Co 3:18**) and unto perfection on the third day unto the fullness, when we will see Him face to face and abide with our Father who is love (**1Co 13:12-13**).

2Co 3:3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

Php 1:20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

Php 1:21 For to me to live *is* Christ, and to die *is* gain.

Rom 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Rom 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

2Ti 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

2Co 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

1Co 13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

1Co 13:13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

In order to understand the fleshly condition, Christ was tempted in all diverse manner yet without sin ([Heb 4:15](#)). He knew that there was none good in the flesh ([Rom 3:10](#) , [Mar 10:18](#)). He knew that his life was a living sacrifice for the sins of all the world ([1Jn 3:5](#) , [Joh 1:29](#)). He knew that the world outside of himself and his own sinful flesh could not bring him any comfort ([Ecc 4:1](#) , [Rom 3:10](#)).

God willing we will be reminded in these next few verses we look at tonight that there is no spiritual meat in the world or wine to comfort us on the cross, it is only Christ who can comfort Christ with the comfort that we share as a body when we come together to show the tender mercies we need to show and so much the more as we see the day approaching ([Heb 10:25](#)).

Our first three verses for tonight:

[Psa 69:20](#) Reproach^{H2781} ([Gen 30:22-24](#)) hath broken my heart ([Mar 14:34](#)); and I am full of heaviness^{H5136} ([Mar 2:17](#)): and I looked *for some* to take pity, but *there was* none; and for comforters ([Joh 14:16](#)), but I found none.

[Psa 69:21](#) They gave me also gall^{H7219} for my meat; and in my thirst they gave me vinegar to drink.

[Psa 69:22](#) Let their table become a snare before them: and *that which should have been for their welfare, let it become a trap.*

In these first three verses we learn of both the loneliness and rejection that we feel on the cross with Christ for the reproach that he bears for our sakes and that we now bear for the world's sake as he did for us ([Col 1:24](#)). Nothing can bring lasting comfort but the spirit of God that was also given to Christ and ourselves to endure whatever we must endure unto the end of each of our ages ([Php 4:12-14](#) , [Mat 24:13](#)).

[Col 1:24](#) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

[Php 4:12](#) I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

[Php 4:13](#) I can do all things through Christ which strengtheneth me.

[Php 4:14](#) Notwithstanding ye have well done, that ye did communicate with my affliction.

[Mat 24:13](#) But he that shall endure unto the end, the same shall be saved.

We give Christ "gall for my meat" and not the meat of the word meaning the meat that we think we have before we know the true gospel is tainted and poisonous and not something that can mature the new creation within. We give him "vinegar to drink" which is wine that has gone bad or the word of God not fitly spoken or given in due season.

In verse twenty-two we see how with no stay of bread or water in the court ([Isa 3:1](#) , [Isa 1:3](#)) the table that we serve at this time is a snare unto our soul and a trap ([1Co 10:21](#) , [Heb 13:10](#)). What we set out to do for God at first is based very much on carnal reasoning and our many wonderful works done in his name which snare us into thinking that we are in a right relationship with our Creator ([Mat 7:22](#)). The shadow of this event is also expressed with Jacob 'mistakenly' sleeping with Leah and having to marry both Leah and Rachel. We become one with Leah (the court, the world) in the most intimate way is what God is showing us until grace and faith come which is represented by Rachel being given to Jacob after he fulfills his week for her which seven days represents the complete ministry of Christ ([Gen 29:23-28](#) , [Rev 11:3](#) , [Luk 3:23](#)). Prior to that ministry we serve the flesh represented by Laban for seven years ([Gen 29:20](#)).

[Isa 3:1](#) For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

[Isa 1:3](#) The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

[1Co 10:21](#) Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

[Heb 13:10](#) We have an altar, whereof they have no right to eat which serve the tabernacle.

[Mat 7:22](#) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

[Mat 7:22](#) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

[Gen 29:20](#) And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

[Gen 29:23](#) And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

[Gen 29:24](#) And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid.

[Gen 29:25](#) And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

[Gen 29:26](#) And Laban said, It must not be so done in our country, to give the younger before the firstborn.

[Gen 29:27](#) Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

[Gen 29:28](#) And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

[Rev 11:3](#) And I will give *power* unto my two witnesses, and they shall prophesy a

thousand two hundred *and* threescore days, clothed in sackcloth.

Luk 3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

Gen 29:20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

We receive "reproach" that breaks our hearts (**Luk 2:35**) and we are full of heaviness which means we are sick or full of distress and there is none to take pity on us and no comforter to comfort us. It is in this stoney part of our hearts that there is yet a "trap" that God uses to humble us in this age if He is working with us. When we reason with our own human reasoning and lean unto our own understanding it is the Lord causing this (**Pro 16:1-5**) as he seeks the occasion against that part of our heart which is yet carnal. It is a blessing to have him chasten and scourge us this way as sons today (**Heb 12:6-7**), which God accomplishes by letting our table "become a snare before them". Once the trap is set we will always take the bait if this is God's predestined purpose for us (**Gen 3:6**), and this is all being accomplished for our spiritual "welfare"^{H7965}.

Luk 2:35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

Pro 16:1 The preparations of the heart in man, and the answer of the tongue, *is* from the LORD.

Pro 16:2 All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits.

Pro 16:3 Commit thy works unto the LORD, and thy thoughts shall be established.

Pro 16:4 The LORD hath made all *things* for himself: yea, even the wicked for the day of evil.

Pro 16:5 Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be unpunished.

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Gen 3:6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

"welfare"^{H7965}

H7965

שָׁלוֹם שָׁלוֹם

shâlôm shâlôm

shaw-lome', shaw-lome'

From **H7999**; **safe**, that is, (figuratively) **well, happy, friendly**; also (abstractly)

welfare, that is, **health, prosperity**, peace: - X do, familiar, X fare, **favour**, + friend, X greet, (good) health, (X perfect, such as be at) peace (-able, -ably), prosper (-ity, -ous), rest, safe (-ly), salute, welfare, (X all is, be) well, X wholly.

3Jn 1:2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

Any comments on these first three verses or any part of the study?

Psa 69:23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

Psa 69:24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

Psa 69:25 Let their habitation be desolate; *and* let none dwell in their tents.

We are told not to be deceived because what we sow we will reap (Gal 6:7) and the verses 20 to 22 are the cause of what is going to be revealed in verses 23 to 25. God sets in motion the events in our life or the counsels (Eph 1:11) that bring about negative fruit that is twice plucked up to witness against our corrupt first man Adam (Rom 6:21 , Jud 1:12).

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Rom 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

Jud 1:12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

To have our eyes "darkened" is not a hard thing to have happen as it takes only a little leaven to leaven the whole lump (Gal 5:9) and so we must pray for the diligent spirit needed to keep our lamps trimmed and burning brightly in this world (Mat 6:23 , Isa 60:2 , Luk 12:35 Let your loins be girded about, and your lights burning;).

Gal 5:9 A little leaven leaveneth the whole lump.

Mat 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

Isa 60:2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

Luk 12:35 Let your loins be girded about, and *your* lights burning;

Let your loins be girded about rather than have them "continually to shake" the symbol of having our confidence taken away and our foundation as being faulty ([1Ti 6:19](#)).

[1Ti 6:19](#) Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Verses 24 and 25 is the event that we need to have unfold on our blindness and self righteousness so that we come to see that it is only Christ who can be Christ ([Rom 8:9](#)). After God's indignation and wrath is poured out on us ([Rev 15:8](#)) our habitation will be desolate of the beasts that inhabit the temple ([Joh 2:15](#)) and we will have a greater understanding of how we are sojourners in this world whose flesh or "tents" in this case are going to pass away ([Heb 11:14](#)). A side note that comes to mind is that in order to drive the beast out of the temple there is a three cord fold process described in ([Mat 18:15-17](#)) and witnessed by Christ making a scourge of small cords ([Joh 2:15](#) , [Ecc 4:12](#)).

[Rom 8:9](#) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

[Rev 15:8](#) And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

[Joh 2:15](#) 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;

[Heb 11:14](#) For they that say such things declare plainly that they seek a country.

[Mat 18:15](#) Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

[Mat 18:16](#) But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

[Mat 18:17](#) And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

[Joh 2:15](#) 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;

[Ecc 4:12](#) And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

God is showing us a pattern in these last three verses that his tender mercies are poured out upon us when he as our loving Father receives us as sons through chastening, and scourging ([Heb 12:6](#) , [Joh 6:68](#)). This is what takes away the blindness and gives us the zeal and desire we need to fulfill His purpose for us ([Rom 2:4](#) , [2Co 7:11](#))

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

2Co 7:11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

Any comments on these last three verses of our study?