

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

Part VI: [Psa 69:26-36](#)

Psa 69:26 For they persecute *him* whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

Psa 69:27 Add iniquity unto their iniquity: and let them not come into thy righteousness.

Psa 69:28 Let them be blotted out of the book of the living, and not be written with the righteous.

Psa 69:29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

Psa 69:30 I will praise the name of God with a song, and will magnify him with thanksgiving.

Psa 69:31 *This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

Psa 69:32 The humble shall see *this, and* be glad: and your heart shall live that seek God.

Psa 69:33 For the LORD heareth the poor, and despiseth not his prisoners.

Psa 69:34 Let the heaven and earth praise him, the seas, and every thing that moveth therein.

Psa 69:35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

Psa 69:36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

The scriptures we're looking at tonight speak specifically about Christ as well as those who are called to be hated of all men for not running to the same excess of riot as "they" do ([1Pe 4:4](#)). Without Godly fear we will not deny ungodliness in this world and we will speak evil of those "looking for" to deny this ungodliness in this world ([Tit 2:12-13](#)).

[1Pe 4:4](#) Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

[Tit 2:12](#) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

[Tit 2:13](#) Looking for^{G4327} that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

[Jud 1:21](#) Keep yourselves in the love of God, looking for^{G4327} the mercy of our Lord Jesus Christ unto eternal life.

[Mar 15:43](#) Joseph of Arimathaea, an honourable counsellor, which also waited for^{G4327} the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

[Luk 22:15](#) And he said unto them, **With desire I have desired to eat this passover with you before I suffer:**

In ([Lev 16:10](#)) we read of how God used the "lot" to describe those who are predestined to be chosen to be presented alive before the Lord ([Rom 12:1](#)) "to make an atonement with him"

and "to let him go for a scapegoat into the wilderness".

Lev 16:10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

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.

In order for the ministry of Christ to be completed, we are called to make an "atonement with him" and to be as he is in this world, hated of all men and rejected of the scribes and pharisees (Mar 13:13 , Luk 7:29-30 , Luk 10:16)

Luk 7:29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

Luk 7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Luk 10:16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

It is through this entire process of being sent out into the wilderness as the scapegoat with the sins of the world within us (1Jn 2:16) that our "ambassadorship" matures and we are made ready to be an "atonement" that can be used to 'reconcile' the world as saviours.

1Jn 2:16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

It is our Lord, the spotless scapegoat of Leviticus 16, who is accepted of God which atones for the sins of the world that we come to see in us and drive out of our wilderness experience little by little, if God is preparing us to be those living sacrifices in this age (Exo 23:29).

Exo 23:29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

My/your own life can't redeem anything or anyone, but the life of Christ in me/you is "looking for" G4327 and filling up what is behind of His afflictions by God's predestined ambassadorship unfolding can (Col 1:24) and will be used of God to atone for the sins of the world as he increases and we decrease (Joh 3:30).

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:

Joh 3:30 He must increase, but I *must* decrease.

The body of Christ is integral (or the 'bridge') to point people to Christ and to bring spiritual healing through this relationship that has been cut off from the world for now, introduced to very few starting at that day of Pentecost and until this day (Mat 22:14, Act 2:1).

Mat 22:14 For many are called, but few *are* chosen.

[Act 2:1](#) And when the day of Pentecost was fully come, they were all with one accord in one place...

[Act 2:5](#) And there were dwelling at Jerusalem Jews, devout men, **out of every nation under heaven**.

[Act 2:40](#) And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

[Act 2:41](#) Then they that gladly received his word were baptized: and the same day there were added *unto them* about **three thousand** souls.

Until the world is given to see and understand who Jesus Christ is, they will continue to kick against the pricks and persecute our Lord within each of us, just as we have done in our appointed time ([Act 9:5](#)).

Tonight's verses will hopefully give us a closer view of the way that we attacked Christ and why it is needful and necessary for our maturing to go through those persecutions for the world's sake as we are held up by an high priest whose suffering we are told to remember and consider lest we grow weary in well doing ([Heb 4:15](#) , [Heb 12:3](#)).

[Heb 4:15](#) For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

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

Our well doing in this age is centred around being those ambassadors who are lambs for the slaughter and eventually food and drink for the masses ([Rom 8:36-39](#)), yet more than conquerors and very much "persuaded" [more and more], and "bearing witness"([Rom 9:1](#)) of the "rock of offence"([Rom 9:33](#))

[Rom 8:36](#) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

[Rom 9:33](#) As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

[Psa 69:26](#) **For they persecute *him* whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.**

My beloved Gale, when I asked her, immediately pointed to Job as another example of someone who is a type of the elect who was smitten of God and surrounded by his miserable comforters who say in essence what we see this verse saying : "they persecute *him* whom thou hast smitten and they talk to the grief of those whom thou hast wounded" ([Job 16:2](#)).

[Job 16:2](#) I have heard many such things: miserable comforters *are* ye all.

Job's friends couldn't judge righteous judgement if their lives depended on it, as it does symbolically all of us in our time. It was only Elihu who typifies the elect ([Job 32:4-10](#)) who could comfort Job with the comfort (only in type and shadow, and always through righteous judgement which includes admonition) as we discussed last week ([2Co 1:4](#)).

[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.

It is God who allows the suffering , sovereign over all the details of all this persecution being allowed, and using it in our lives to mature us so that we are ready in that day to reign and rule with Him - under Christ - because we have been counted "worthy" to suffer with him in this regard today ([Act 5:41](#) , [2Ti 2:12](#)).

[Act 5:41](#) And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

[2Th 1:5](#) *Which is* **a manifest token of the righteous judgment of God**, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

[2Ti 2:12](#) If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

We go from wanting to avoid pain and rejection to coming to realize by the grace and faith of Christ that we can be as Christ and His Christ "rejoicing that they were counted worthy to suffer shame for his name" or despising the shame as we discussed in verse 20 of Psalm 69 last week - but always through judgement and persecution and grief and being wounded in our flesh ([Mar 12:4](#), [Luk 10:30](#), [Luk 20:12](#), [Luk 10:34](#), [Joh 20:26-28](#)) to get there.

[Joh 20:25](#) The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

[Joh 20:26](#) And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, **Peace be unto you.**

[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.**

[Joh 20:28](#) And Thomas answered and said unto him, My Lord and my God.

Any comments on this first verse?

[Psa 69:27](#) **Add iniquity unto their iniquity: and let them not come into thy righteousness.**

[Psa 69:28](#) **Let them be blotted out of the book of the living, and not be written with the righteous.**

[Psa 69:29](#) **But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.**

These three verses remind us of who exactly is running the show so to speak! God adds "iniquity unto their iniquity" just as we learned in Mike's study last Sunday. (<http://www.iswasandwillbe.com/he-hath-chosen-us-in-him-before-the-foundation-of-the-world/>)

"O God" ([H430](#) 'ēlôhîym) is sovereign over every [predestinated] step of our lives , both while we are enemies of the cross and when we -- at the appointed time and by the grace and faith of God -- become living sacrifices or ambassadors unto our great God.

What needs to be "blotted out of the book of the living" is our first man Adam who cannot inherit the kingdom of God. Nothing can and nothing will defile the kingdom of God is what we are being told here. And because we know God is the One writing all the books we can rest assured that what he has determined to accomplished is going to unfold according to the council of His will ([Eph 1:11](#) , [Psa 139:16](#) , [Isa 46:10](#)).

[Dan 7:10](#) A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

[Rev 20:12](#) And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works

[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:

[Psa 139:16](#) Your eyes saw my embryo, And my days, all of them were written upon Your scroll; The days were formed When there was not one of them."CLV

[Isa 46:10](#) Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:

The condition that God is forming within the new creation is a heart that is "poor and sorrowful" ([Isa 66:2](#)), and it is a blessed event when we start crying out to God because we have been brought to our wits end "let thy salvation, O God, set me up on high" ([Psa 107:2](#)).

[Isa 66:2](#) For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word.

[Psa 107:2](#) Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;

Any comments on these three verses?

[Psa 69:30](#) **I will praise the name of God with a song, and will magnify him with thanksgiving.**

[Psa 69:31](#) ***This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.**

[Psa 69:32](#) **The humble shall see *this, and* be glad: and your heart shall live that seek God.**

[Psa 69:33](#) **For the LORD heareth the poor, and despiseth not his prisoners.**

Perhaps the most hopeful part of this Psalm 69 in regard to showing us the fruit of what all of our trials produce in this age are found in these verses 30 to 33. These verses speak of the fruit that is manifested in our lives as a result of the **tender mercies** of God. They reveal to us that it is He that works with us ([Isa 64:8](#)) and reinstates us into the book of life that we were once blotted out of because of our sins and transgressions which separated us from God

([Isa 59:2](#)).

[Isa 64:8](#) But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

[Isa 59:2](#) But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.

"Praise[ing] the name of God with a song" and "magnify[ing] him with thanksgiving" for what he has done/is doing for/in us is a real action that blesses us but it is also a symbol that God uses to describe the harmony we come to understand in the body of Christ -- this 'collective oneness' or "singleness of mind" ([1Pe 3:8](#)) that cannot but give thanks to Him for the work that Christ is doing within us, both to will and to do of *his* good pleasure ([Luk 19:40](#) , [1Pe 2:5](#) , [Php 2:13](#)).

[1Pe 3:8](#) Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

[Luk 19:40](#) And he answered and said unto them, **I tell you that, if these should hold their peace, the stones would immediately cry out.**

[1Pe 2:5](#) Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

[Php 2:13](#) For it is God which worketh in you both to will and to do of *his* good pleasure.

The works that we did 'by the law', are those 'many wonderful' works which are represented by the "ox *or* bullock that hath horns and hoofs"(see Dan 8 and Eze 34), and it is us at first who push with those horns trying to climb the corporate corrupt tower of Babylon that promises to take you up to the heavens ([Gen 11:4-9](#)) but leads only to confusion of languages and no singleness of mind which God's family are blessed to grow in as we come out of Babylon ([1Pe 3:8](#)). This subject of oneness of mind and voice is very much connected to the "tender mercies of God" being shown to us ([Php 2:1-2](#)).

[Deu 33:16](#) And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.

[Deu 33:17](#) His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

[Gen 11:4](#) And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth...

[Gen 11:8](#) So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. [Gen 11:9](#) Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

[1Pe 3:8](#) Finally, *be ye* all of one mind, having compassion one of another, love as brethren,

be pitiful, *be* courteous:

Php 2:1 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

Php 2:2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

Again, those who have been given a humble and contrite heart in this age know that they are nothing of themselves (**Luk 17:10**) and that we cannot decide of ourselves that we will "keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" as stated in (**1Co 9:27** , **1Pe 5:6**). All are admonitions that will be recognized and heeded by those who have Christ in them working in them both to will and to do of His good pleasure (**Php 2:13**).

Luk 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, **We are unprofitable servants: we have done that which was our duty to do.**

1Co 9:27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1Pe 5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

Php 2:13 For it is God which worketh in you both to will and to do of *his* good pleasure.

What we, who are being working with us in this age, 'do' as this part of our Psalm declares is "praise the name of God with a song" and "magnify him with thanksgiving", given the sight to see clearly that this grafting in and grace that is being worked in us is being used to burn out the conceit that is naturally in the first man Adam (**Rom 11:25**) that says "haven't we done many wonderful works" instead of acknowledging our nothingness and God's absolute power over the whole lump that is holy (**Job 8:9** , **Joh 15:5** , **Heb 7:19**).

Job 8:9 (For we *are but of* yesterday, and know nothing, because our days upon earth *are* a shadow:)

Joh 15:5 **I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.**

Heb 7:19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

God's 'tender mercies' are truly explained in verse 33 where we learn how incredibly blessed we are: "For the LORD heareth the poor, and despiseth not his prisoners" -- the "kings prisoners" who we are (**Dan 5:13** , **Gen 39:20-21**).

Dan 5:13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?

Gen 39:20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

Gen 39:21 But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

Any comments on these four verses?

Psa 69:34 Let the heaven and earth praise him, the seas, and every thing that moveth therein.

Psa 69:35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

Psa 69:36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

Our Psalm 69 ends off with this incredibly joyful moment of praise coming from "the heaven and the earth" and "the seas, and every thing that moveth therein".

In other words, all the creation will come to acknowledge God who is turning all (Ecc 3:1 , Eph 1:11) of His creation **to** His glory and it is **through** the praise that we develop more and more of the mind of Christ, which **is** a mind of thankfulness and praise (Luk 10:20-22). We are learning of his tender mercies **now**, and growing in our ability to acknowledge all these wonderful works unto the children of men which are His salvation unto us (Psa 107:31).

Ecc 3:1 To every *thing there is* a season, and a time to every purpose under the heaven:

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:

Luk 10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Luk 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Luk 10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Luk 10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

Psa 107:31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

It becomes even clearer in verses 35 and 36 how it is that God is going to show those tender mercies and redeem all of his creation which is praising him. How? By those saviours who are born of that one seed (Gal 3:16), that seed being Jesus Christ who will be used to save the rest of humanity.

"For God will save Zion (Oba 1:21), and will build the cities of Judah: that they may dwell there, and have it in possession."

"The seed also of his servants ([Gal 3:16](#)) shall inherit it: and they that love his name shall dwell therein."

Any comments on these last three verses?