

Nov 18: My Lord Hears the Sound: Thanksgiving Message

Psalm 69:30-36: 30 I will praise God's name in song

and glorify him with thanksgiving.

*31 This will please the LORD more than an ox,
more than a bull with its horns and hoofs.*

*32 The poor will see and be glad—
you who seek God, may your hearts live!*

*33 The LORD hears the needy
and does not despise his captive people.*

*34 Let heaven and earth praise him,
the seas and all that move in them,*

*35 for God will save Zion
and rebuild the cities of Judah.*

Then people will settle there and possess it;

*36 the children of his servants will inherit it,
and those who love his name will dwell there.*

Intro: This psalm is “of David” and “for the director of music.” We are reading in the Hebrew hymnbook.

The superscriptions in the NIV also include “To the tune of Lilies” or the KJV “Upon the Lilies.” We can only speculate what that tune might be or, if not a tune, what the reference means. But we can see that this is poetry and song, that lilies are flowers beautifully crafted by the Creator God, and that the laments and petitions of this psalm are set in the context of song, poetry, and the natural beauty of God’s world.

Suffering is a prominent theme of this psalm beginning with its opening words, “Save me, O God, for the waters have come up to my neck.”

And this is the second most quoted OT chapter in the NT, the first being Ps. 22. Verses 69:22-23 are quoted in Romans 11:9-10 and describe God’s rejection of Israel.

I. Waters Up to My Neck: A Thanksgiving Prelude: *Save me, O God, for the waters have come up to my neck* (Psalm 69:1)

A. The psalmist is describing his plight as if he were drowning. *I sink in the miry depths, where there is no foothold. I have come into the deep waters; the floods engulf me. I am worn out calling for help* (Psalm 69:2-3a). He comes back to this theme in 14-15.

1. We can easily see King David writing this about himself.

2. We can also see how it applies to the Lord Jesus.

a. “Zeal for your house consumes me” (Ps 69:9).

b. “They put gall in my food, and gave me vinegar for my thirst” (Ps. 69:21). John refers to this when he witnesses vinegar being given to the Lord Jesus on the cross.

c. Only Psalm 22 is more fully applied to Christ than this psalm. It seems all about the Savior, the ideal godly sufferer.

B. The reason for his trouble is other people: *those who hate me without reason outnumber the hairs of my head* (v4). He describes the spectrum of opposition and persecution he is feeling:

1. People are dealing with him unjustly: *I am forced to restore what I did not steal* (v4c).

2. People who depend upon him are wavering, and he is concerned about them and their strength through all this.

3. He endures scorn, shame, and insult from his foes: *I endure scorn for your sake* (v7).

C. He has been “smitten of God, and afflicted,” as Isaiah says of the Suffering Servant (Isaiah 53:4).

1. His enemies “persecuted those you wound and talk about the pain of those you hurt” (Ps 69:26).

2. The role of a friend is to give comfort in injury, not judgment, to visit the sick and minister to their needs, not to give scorn for their plight.

3. This also is a picture of the Lord Jesus in his suffering. He was bruised for our transgressions. Yet we considered him smitten by God. This was our way of explaining his sorrow and justifying ourselves.

D. He needs a quick answer: *Answer me quickly, for I am in trouble* (v17b). We all feel this in our time of greatest stress. We are near the end of our ropes, and we want God to respond now to our need.

II. May Your Hearts Live: A Thanksgiving Pacemaker: *You who seek God, may your hearts live!* (v32).

A. This psalm turns on a dime just like life. One moment we are drowning in our sorrows, crying out for relief. The next moment we are praising and giving thanks.

1. This happened with David all the time. He would begin his song with a lament and end with praise.

2. This happened with the Lord Jesus who cried out to God “let this cup pass from me,” but who surrendered fully to the will of God whatever it might be.

B. The circumstances of David and of the Savior did not change in that instance of the turn in the prayer.

1. David did not move from trouble to rescue physically. He moved their mentally and spiritually.

2. The Savior went to the cross, despising the shame. He did so even though he prayed for the cup to pass from him.

C. A “thank you” sent heavenward moves from the human heart through the stillness of the morning, beyond the impenetrable darkness of outer space, and straight into the presence of the Creator God.

1. God is delighted with our gratitude, for it indicates both wisdom and obedience, and we experience the divine response that travels back from the center of this universe and straight into our hurting hearts. This is God connecting to us in the electricity of his love and the rhythm of his heartbeat.

2. As a result of giving thanks, we enjoy a renewed relationship that puts our troubled hearts back in rhythm.

III. The Lord Hears the Needy: A Thanksgiving Promise: *The Lord hears the needy and does not despise his captive people* (v33).

A. The poor are perpetually on the heart of God.

1. These are the physically poor, those without the basic necessities of life.

2. These are the spiritually poor in spirit, those who acknowledge and confess their own spiritual destitution and their absolute dependence on the mercy and grace of God.

3. Remembering the poor is part of thanksgiving.

B. He also remembers the captives.

1. These are physical captives enslaved by other humans. We are looking toward an emphasis on human trafficking as the Superbowl approaches. I want you to prepare for this. Do a little research on your own about the runaway children who are captured by evil people for their own purposes and forced into slavery.

2. This also includes the spiritually captive, those who are captured by sin. Jesus came to set the captive free.

C. Rebuilding the cities is part of God’s purpose.

1. As heaven and earth praise him, God begins to move on the planet in response to that praise.

2. God will save Zion—this is his promise for the church of Jesus Christ.

3. God intends to restore what has been stolen by the Destroyer.

Conclusion: