

Hated Without a Cause

Book of Psalms

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Bible Text: Psalm 109:1-5

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Let's take our Bibles and look together in Psalm 109 and I want to read from verse 1 down to verse 5 and I've entitled this "Hated Without a Cause." When I say that, you'll probably, if you've read any of the Scriptures, know that that's a term, an expression biblically that was used of our Lord Jesus Christ and so here we have a Psalm that clearly pertains to the Lord Jesus Christ. They all do, all the word of God pertains to him, it's just that some portions are easier for us to find and on some others you have to do a little digging but I always say that the most precious metals you don't find lying on the surface. If I went out looking for gold and I started sweeping the parking lot out here and someone came by and said, "What are you doing with a little hand broom?" I'd say, "I'm looking for gold." What do you think they would think? They would think, "This guy is crazy." You don't find it on the surface. You have to dig for it.

That's the way it is with Christ. I believe that the Lord by his Spirit has written this word in such a manner, 2 things: 1. It is a snare to those that are blind and simply read the Scriptures dutifully like many do in so-called Christian circles. They read it and they try to get some moral out of it. They try to find some practical experience, some example and you stop and think about those things, those are natural minded things. I read books regularly. In fact, I'm on a schedule this year and I'm behind but I set a goal to read one book a week. Now, I need to catch up about 3 books so I'm looking for one that's about 10 pages long just to be able to say I read a book. But why do I do that? Well, it stimulates the mind, it's in an area that I want some personal growth in my business professionally or whatever and that's a natural mind. That is what the world does when they take this book, the Bible, and read it but like Paul said of the Jews that the Scriptures were read every Sabbath in the synagogue but there was a veil over their hearts and that veil, it says, is only lifted in the Lord Jesus Christ by his Spirit.

So the Lord has purposely written this book to be a snare to those that approach it religiously even in a "devotional" way dutifully like you'll hear many people, preachers at the beginning of the year saying, "Our goal this year is to read through the Bible in a year." I don't know if you've ever tried to read through the Scriptures in a year but that's a pretty fast pace and, I will tell you, it makes a bunch of hypocrites out of people because whenever they put it in front of the congregation and they get people signing up and saying they are reading the chapters, people make light of it. They will go through it,

speed read, and they'll kind of laugh and say, "Well, I'm glad this time we had chapters that had nothing to do with names. I just skimmed down through there but I got it done." There are people that that's the way they read the Scriptures. They read it from an historic standpoint. How many times have you heard lessons about David and persecution and suffering and opposition and it makes good stories just like this Psalm, a cry to God for help, and certainly it is ascribed to David there in the subheading, "A Psalm of David," but he was the instrument for writing it. He is not the author. The Spirit is the author and always keep in mind what the Lord said, When the Spirit shall come, after his death," he said to his disciples, "he'll not speak of himself but he'll take the things pertaining to me and reveal them unto you."

So when this Psalm 109 here says, "To the chief Musician," I like the way the editors put musician with a capital M because the chief Musician is Christ. He is the director of this orchestra. It is his Spirit that has caused David to pen these words but it's about him. You know, we talk about the Psalms being the hymn book of the church of the Old Testament. It is, it's the H-I-M book; it's all about him. History is his story. I heard that a number of years ago and it just stuck with me and I thought, "That is a simple way for us to consider this word." But when it comes to Christ in reading the Scriptures and I remember before the Lord ever opened my heart I went all the way through college and graduate school, got a Masters, a doctorate in theology and went out and I could tell you pretty much the chronological order of the kings in the Old Testament and what the culture was, who the prophets were. I could line it all up but didn't know Christ and I had been taught certain portions you read, yeah, that has to do with Christ so, again, you find a little nugget every once in a while. Even a blind squirrel finds a nut every once in a while when it's pretty obvious but to understand and to know of Christ is to be given eyes to see and that's the Spirit that does that. It's not something that comes naturally.

So when I read this, verses 1 through 5 is my text, yes, David penned it and, yes, you might be able to go back and put this in some historic event in his life, probably several where he was persecuted and chased: it could have been during the time that Saul was chasing him; it could have been a time when Absalom, his own son, rebelled against him and chased him from Jerusalem. The wonderful thing about this is that it doesn't tell us because it's not so much about David as it is about our Lord and David was a type of Christ. So let's read that. Think of Christ praying these words to his Father.

1 Hold not thy peace, O God of my praise; 2 For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. 3 They compassed me about also with words of hatred; and fought against me without a cause. 4 For my love they are my adversaries: but I give myself unto prayer. 5 And they have rewarded me evil for good, and hatred for my love.

Let's have a word of prayer.

Gracious Father, as we take up your word for these few moments, I pray that you would prepare our hearts to receive it but above all, eyes to see the Word, your blessed Son,

who was made flesh and dwelt among us. And even as John and the other apostles saw his glory, the glory as of the only begotten of God full of grace and truth, that's our desire, give us eyes to behold Christ but also to take our place, dear Lord, in humility at his feet knowing that it was for sinners that he came to live and to die and rise again and ascend on high and as the Apostle Paul said, "of whom I am chief." So Lord, I pray that you would be our teacher and we'll be mindful to give you all the praise and honor and glory in our dear Savior's name. Amen.

So looking at this from the perspective of our Lord and his suffering and being hated without a cause, when he cried here in verse 1, "Hold not thy peace, O God of my praise," some might say, "Well, if these are Christ's words, why does he refer to God as his God?" Well, we know in Scripture that as a man he came to satisfy. He came to fulfill all the justice, law and justice of God, that God might be a just God and Savior and so this would be Christ's words in his humanity. I've taken you there many times over in the book of Hebrews where in chapter 5 it describes our Lord as, first of all, having learned obedience: even though he were a Son, yet learned he obedience. This matter of righteousness being imputed, it could only be imputed where it was worked out so he had to earn it as a man, he had to establish it because that's what the law required. Every aspect of the law, there is the precept and then there's the penalty. So our Lord, being the substitute, God couldn't just look the other way. He had to satisfy his Father as God as if he were not God. Now, we know he never ceased being God but he had to do it as a man, "A body has thou prepared for me." So he came and worked it out.

So these would be his cries in humiliation and the prayer here is twofold because as I read verses 1 through 5 and I read what this prayer contains, I don't know about you, but I have to plead guilty on every count. This is, I know it says, "Hold not thy peace, O God of my praise," but this is not a worship prayer in that sense. It's a prayer, what writers call an imprecatory prayer, one that is prayed against the enemies. So when I read verses 1 through 5, I have to consider that I'm the guilty one. When it says there in verse 2, "For the mouth of the wicked and the mouth of the deceitful are opened against me," how many times when someone reads this they think of somebody else? Because I've told you before the Spirit of God never convicts someone of somebody else's sin so when we read this word and your mind is thinking about somebody else, "Oh, I wish they were here," that's the flesh. The Spirit working in the heart of one of the Lord's own brings us, like Isaiah, to cry, "Woe is me! I am undone!" That's not just a one time thing. This is continually. You see, the work of the Spirit is to do this every time we open this word: it's to strip us of ourselves and to exalt the Lord Jesus Christ. I remember reading a number of years ago, someone asked an old writer, a preacher, how you could tell what is the right interpretation of Scripture and he came back with a good answer that I've always remembered. He said, "1. The right interpretation is to always abase man; 2. The right interpretation is always to exalt Christ and if that is how it is interpreted, you can never go wrong." I like that because that's how the Lord has taught me and continues to teach me.

Now, I've been preaching the Gospel now for some years. It wasn't from the beginning. I began preaching when I was 17 years old and preached for 13 years in ignorance and

blindness, darkness. I got all the training you could imagine but when it pleased God to reveal Christ in me, everything changed. I had to go back and relearn this book. I had to go back to the ABCs. It was necessary that I learn again what this was about, just like a kid learning to write again. I read and with amazement, how is it that I had so missed Christ reading these Scriptures? Knowing the original languages, studying them, all those things but when it pleased God to reveal Christ in me, my approach to these Scriptures and the Spirit being my teacher, it wasn't any more about how this pertained to others but how it pertained to me and I still, every time I sit down, that's my prayer, "Lord, do not pass me by. While on others thou art calling, do not pass me by." I need as much his Spirit today in every preparation of this word lest my mind and my thinking take me in a different direction. It would. The Scriptures say, "All we like sheep have gone astray," and what is it to go astray? "We've turned everyone to his own way." That's all it takes.

So my prayer is, "Lord, keep me near the cross. Keep me there at Christ's feet." But as you read this, again, you see here him praying against the wicked but when you read in verse 2, "For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue." Scripture interprets Scripture. We don't have to go to a commentary here and try to figure out what's the meaning here? When I read that verse 2, Psalm 109:2, what Scripture reference would you take and write in the margin? I'd take and put Romans 3 there. If you go over to Romans 3 and when you understand this and the Lord, again, bringing it home to our heart, that's where you pull up and say, "Whoa, this is not speaking of somebody else. This is me." There is nobody that can escape this. I've read this interpreted when it says "the mouth of the wicked and the mouth of the deceitful are opened against me" and they apply it to Christ. They talk about all the things that these Pharisees spoke against Christ and they did: they called him Beelzebub; they called him evil; they called him the son of the devil; they called him a blasphemer; they called him a Samaritan, all of these things. So you can say, "Well yeah, historically that's what happened," but here Paul in Romans 3 says in verse 9, "What then? are we better than they?" Stop and think about that with regard to every time you read about a Pharisee. In fact, the Lord said, "Unless your righteousness exceed that of the righteousness of the Pharisees, you shall in no wise enter the kingdom of God." Now, he's not talking about doing better than them in the sense of counting the parsley and the leaves and making sure you tithe exactly the right amount like they did. That was all outward, apparent to men righteousness but it was of no value before God. Isaiah said that way back before their days, "All of our righteousnesses," in Isaiah 64, "are as filthy rags."

You see, that's where the Lord began to do that good work in me to cause me to see it's not the drunkard out there, it's not the alcoholic, it's not the gambler, it's not the thief, it's not the drug addict, it's not the prostitute on the street corner. One of them may be the Lord's to where he is pleased in his time to draw them to himself and pass by a whole religious generation of people that every Sunday get up and go to a place of worship just like we're doing and leave them to themselves and in the day of judgment, the Lord will say of them, "Depart from me ye workers of iniquity. I never knew you," whereas Isaiah said, "All of our righteousnesses are as filthy rags." I'll tell you, I had read that, memorized it, always applied it to people out there in works righteousness but when the

Spirit by this word brings it home to your heart, you will be flat on your face before the Lord crying just like Isaiah, "Woe is me! I am undone!"

Paul asks this question because the Jews were proud of their religion just like people today are proud of their denomination. I attended a wedding ceremony yesterday and everybody walked around talking about their denomination. It's funny how that subject comes up, "Who are you? What's your denomination?" That's the thing they go to and they take pride in it. "I'm Baptist. I'm Catholic. I'm a Pentecostal." It makes no difference, it's all fodder for the fire because there's no hope in a denomination of men.

Are we better than they? Listen to what Paul says, "No, in no wise: for we have proved before," notice, "both Jews and Gentiles." Now, that's the way the world was divided up back in Bible times. I wish in my geography classes coming through school it would have been that easy to answer but they probably wouldn't have accepted it. "Define the world." "Jew and Gentile." "Now, we want some countries, we want some capitals and all of that." Well, you can break them all down but you're either Jew or Gentile. The word "Gentile" in the Old Testament actually is the word that we get our word "ethnic" from so anybody besides a Jew, they were ethnic, they were other. The Jews boasted of that. You say, "Well, how did it develop that way?" Well, up until Christ, the Lord favored that nation and the world's activities and motion the Lord directed around Israel. Now, the mistake that many people make today is they say that God continues to do that but they haven't read the Scriptures right. God preserved that nation for one purpose: to bring his Son exactly in the time and manner that God had purposed. But when Christ came and died, even in his ministries he went from place to place. How about the Samaritan woman who was outside of Israel? How about that Shunnamite woman from up in Tyre and Sidon where the Lord said there were many prophets in the day of Elijah but to none of them did the Lord send a prophet except for the widow of Sarepta? That's outside of Israel. Many lepers: many widows, many lepers. To none of them, listen to that, to none of them did the Lord send a prophet except to Naaman, the Syrian. That was Israel's enemy.

So it's not like God is in plan B, initially he was dealing with Israel and now because they rejected, you've heard all of that talk, "Now God is in the process of working with the Gentiles and when this is done he's going to go back to Israel again." People talk about rebuilding the Temple. There's nothing more blasphemous: either Christ finished the work or he didn't. And it's always been God's purpose to have a people out of every tribe, nation and tongue. You can go all the way back to Rahab but even before Rahab, these Jews boasting of their heritage in the very next chapter, Paul brings up Abraham. Abraham wasn't a Jew. He wasn't circumcised when the Lord called him. He was a Babylonian. He was up there in Iraq. The Lord brought him from Iraq down into Israel. How's that for Jewish history today? Go into a synagogue and tell them that. You'll have the same reaction as what Paul had in his day: they will stone you.

But the reality is that's how the Lord works lest anybody should put confidence in the flesh and he says, "For we have before approved both Jews and Gentiles," that's all of us, "that they are all under sin." Then you can read on, "There is none righteous, no, not one:

There is none that understandeth, there is none that seeketh after," look at, capital G-o-d. Everybody has a God of their imagination and people read this and say, "Oh, that's not talking about me. I've loved God from my childhood up. I was raised in a very godly family." Nothing makes me want to vomit more. It nauseates me because what men call godliness, God calls despicable, rags of unrighteousness, workers of iniquity. None seek after the true God. It takes the Lord by his grace to give this heart to seek after him.

"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." How many times do you hear that word "good" used pertaining to somebody, some sinner? Here again, the blasphemy of a day of the week coming up called Good Friday. There is nothing good, different about it than any other. In fact, you try to figure out how you get 3 days and 3 nights from Friday through Sunday morning. It isn't working. They've got the wrong day so that's Bad Friday. It's not Good Friday, it's Bad Friday. Bad math. If I had turned in a paper that said there's 3 days and 3 nights between Friday and Sunday to a math teacher, what do you think they would do? Go back and figure out where you made your mistake. Our Lord was likely buried, died and buried on a Wednesday, midweek. Where people, again, natural minded men come to the Scriptures because they say, "Well, when he died, the next day was a Sabbath day." Well, it was, it was the Passover, it was the high Sabbath and so no work was done. That's why they were in a hurry to get Christ off the cross because the Jews counted their day from 6 PM so it was necessary just like the Passover lamb was slain on the eve of the Passover before 6 PM, down to the timing, our Lord Jesus Christ was slain.

Next day was a day of rest but then you read the Scriptures and you can get a harmony of the Gospels and follow this yourself. The Lord has directed me down this path right now because it wasn't in my notes but after that high Sabbath, you read the Scriptures, the women went to the market because the market would have been opened, this would be now a Friday. It would have been opened for them to go and make their spices. In their mind, they were going to embalm the body of the Lord. There again, you talk about the Lord doing his work in spite of men's unbelief because these were the Lord's and yet they hadn't seen, they hadn't heard that he would rise again the third day. But they prepared the spices and then the Scriptures say they had to wait because the next day was the Sabbath. That week there were 2 Sabbath: the normal Saturday Sabbath but it started when? Friday at 6 PM all the way until Saturday 6 PM. When did the women go to the tomb? You read Matthew 28 and it says at the dawning of the first day, that would've been a Sunday morning. When they got there, they found the tomb already empty. People say, "Well, he raised, the Lord raised again on Sunday." No he didn't. Because of this, you stop and think: 3 days and 3 nights so he would have had to have been in the grave Wednesday night, Thursday night and Friday night and he would have been in the grave all day Thursday, 3 days and 3 nights, all day Friday and all day Saturday. So we've got 3 days and 3 nights but coming back to the 3 nights, if we say Wednesday, Thursday, Friday night, when did he raise again? He would have raised on the eve of Saturday before it became the next day and that, to me, is glorious when I stop and think about it because he is our Sabbath. Just as Christ fulfilled every other feast day, Passover, Pentecost, he also fulfilled the Sabbath and it makes sense that the work was finished. What does the word "Sabbath" mean? Rest. He would have been raised that Saturday

evening before 6 PM or, if you will, I don't care, seconds before, he was raised on the Sabbath, the work complete, finished. Then the next day, Sunday, when the women came, that's when the angels were there saying, "He's not here. He has risen." It didn't happen that he is risen but the sense is it's already done. It's finished. As he said.

So again, these are things that are in Scripture and clear as the Lord continues to teach us but men follow after their own way. You stop and think about the traditions that men have today that it would take a nuclear bomb to wipe them all out for men to stop and even then they wouldn't stop it because sin is in their heart. Think about how God destroyed the world already with the flood and as soon as Noah and his family came out, just 8 people, all the rest of the world dead, you would think, "Alright now, everything from here forward is going to be perfect righteousness." Well, guess what? It didn't take long for Noah to get drunk and for his kids to see his nakedness and here we go again. Another fall but we remain in a fallen state, that's what we are.

So that, again, begs here when it says in verse 12, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good." Let's quit using that word with regard to man. In fact, when that attorney, that lawyer, came to Christ and when they say lawyer, it's not in the sense, these were men that applied the law legalistically and called him "Good Master" remember and the Lord said, "Why call ye me good? There is none good but God." He wasn't denying that he was good but he's saying, "Why call ye me good? You deny who I am and yet you still call me good. That name good is reserved for one, that's God." I think that's a good answer even to people that say, "You're a good man. You're a good person." Oh, let's stop right there. It's like people trying to peg me with the name Reverend on it. Some people think I'm crazy but if I get an envelope with the name Reverend on it, I will draw through it and put "Unknown at this address. Return to sender." I've sent mail back to my aunt before and she'll call me up and she will say, "Aren't you at that address?" I said, "Yeah, what's up?" She said, "Well, I got this letter back that says unknown." I said, "Well, it had Reverend on the front. I don't know who that is." "Well, what do I put?" "Just put Ken. That's all I am." "Paul, an apostle of Jesus Christ, a servant of the Lord." You know, these titles that men give to men, I'm just one sinner telling another sinner where the remedy is and that's in the Lord Jesus Christ. One beggar telling another beggar where to find bread.

But in our nature down here, verse 13, "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness." Now, when Paul is quoting this, the "they," he's not excluding himself, he's just quoting the Scriptures in this and those are taken from the Psalms and Jeremiah, etc. But don't forget it's all hooked to verse 9, "for we have before proved both Jews and Gentiles, that," and you notice "they" is in italic, take that out of there, "that all are under sin." It doesn't matter.

So when we come here to Psalm 109 where, again, we read this that "the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue," any time a sinner gives the glory to somebody other than Christ it's a lying tongue. You've got preachers lying on God all day long. I don't care if they

know the history but if they're not faithfully pointing sinners to the Lord Jesus Christ, then they're lying. They are abusing the privilege of that pulpit and that word.

We have to draw a line here but when it says in verse 3, "They compassed me about also with words of hatred; and fought against me without a cause." I know you may have said in the day, "Well, that's not me. I don't hate God." Well, our nature is to hate and unless the Lord by his Spirit is pleased to show us that that is me, then that means I'm still in darkness, I'm still in blindness, because this is where it begins, where God, by his Spirit, shows you that "I am that sinner." And yet the Scriptures say also that when he died, he died for sinners. When he reconciled, he reconciled enemies, not friends, enemies.

We're going to have to draw the line there and come back. We're just getting started but I pray the Lord will cause us to reflect that here in this prayer are these that hated him without a cause. What that tells me is that everything in Christ was perfect. There is no cause for which to hate but I'll tell you, the people that hate him are the ones that they rival their will with Christ. They say, "Christ is here. He would like to do certain things but unless I let him, then he can't do what he would like to do." So what does that do? That makes me as God and you go back to the fall, that's hateful. When you talk about Adam and Eve's fall, some people treat it as if it were just a mistake. No, it was an act of rebellion. It was a hateful act against a holy God when he said "Thou shalt not eat of the tree of the knowledge of good and evil," and they thought in their hearts, "We shall eat." Why? Satan tempted them that if you eat of that, then God knows that the day you will be as God. That's really why they went after that. That was something they thought about and thought, "Hmm, I'd like to be as God." That's what Satan did when he was cast out of heaven in the beginning. Isaiah 14, he sought to put his throne up with God. That's rebellion. That's treason. In our day, try going and setting up a rival president's office next to the Oval Office in the White House in Washington, DC. How long do you think you'll be able to be open for business? They'll shut you down and have you locked away and hung before you even know it. But with regard to the court of heaven and God, that's how men show their hatefulness. They still think today in spite of all that this word says that there is still that little part of man's will that matters. Like I read one person say: this is the little no or the little yes that makes the difference. Really? No, there is no little yes. It's only a big no. "A fool has said in his heart no God." That's that rebellion. That's that hatred but without cause. Why? Because God is worthy. Christ is worthy of all praise, honor and glory. All righteousness in him is no shadow of turning. He is good and all righteousness in him.

So to hate him and if you want to find out whether people love God or hate him, declare him as he is in his word: as sovereign, as the one who doesn't consult men and ask for their opinion but saves whom he will and damns whom he will. That Christ when he died, you talk about hatred, you want to get them mad, say he didn't die for everybody. Tell them that there's nobody in hell for whom Christ died. They will come at you. They will be angry. They hate that kind of God, that Christ. They don't hate the God of their imagination but then, again, it's to hate him without a cause because God's cause is to honor and glorify his Son in all things. That's his purpose and by his Spirit he brings this about.

Alright, we're going to stop there for now and, Lord willing, be back here at 11 o'clock.