

A MAN OF SORROWS

(Evening – 26th June 2022)

(Sermon Summary)

Reading: Psalm 69: 1-18 – (Studies in the Psalms)

As with Psalm 68, we are dividing this Psalm at a fairly arbitrary point. It was written in a time of difficulty for the Lord's servant as he faced enemies. In the Psalm he prays for deliverance. There is also confession as in v5. There is praise too. We notice that there are similarities with Psalm 22. David is the writer but beyond him we see the sufferings of the Lord Jesus.

1. Christ in all the Scriptures.

Our Lord Himself explained that Scripture foretold that He would have to suffer (See Luke 24:25-27; 44-47). We find that there are direct quotations from this Psalm in the New Testament. Verse 8 is quoted in John 2:17. Verse 4 is quoted in John 15:25. Verse 21 is quoted in Matthew 27: 34, 48 and John 19:29. Yet even if there is no direct quotation in the New Testament, the whole of this Psalm carries the experiences of the Lord through His life and ministry. His misfortunes at the hands of others, betrayals, being denied by a friend, and being deprived of justice have echoes here. The Psalm speaks of isolation, desertion, suffering injustice and being separated from people. He was destined to be very alone when separated from His Father on the cross. He was paying for wrongdoing that was not committed by Him (v4).

There are also references to feeling overwhelmed and overcome (vv2-3). He is engulfed and consumed so that there is nothing solid or stable to rest upon. (See Psalm 42:7; Psalm 88:7; and Psalm 40:2). He has no footing and feels that He is utterly overwhelmed. At the cross the behaviour of the people there was hard to bear but the greater weight was bearing our sin. That is the source of His greatest anguish. He is hated without a cause, and this ties up with John 8:40. The mighty (v4) and judges v120 are among those attacking Him (See John 18: 19-24). He is a stranger to His family (v8) (See John 7:1-5). There is weeping that He experiences (v10). Yet this is not reckoned on or understood by the people. (John 11:33-35; and Luke 19:41-44). People were offended at Him and took exception to Him (v9, v19). They were angry at our Lord's teaching and words. They were ashamed of Him (Mark 14: 63-65).

All these difficult and negative experiences were to be known by our Lord supremely at the cross. Bearing our sin meant that our Lord had to feel shame and reproach. But the reproach expressed was by His heavenly Father. He was isolated and had lost His footing

in His relationship with His Father. He was exposed, with no hiding place, and the experience was overwhelming.

This was not 'make believe' or a bit of play-acting between the Father and the Son. It had been agreed as to what should happen and that there would be no sparing the Son the full experience of bearing God's wrath against sinners in their sin. The guilt that was felt by Him was a true experience, even though He had no guilt of His own to bear. He felt the holy displeasure of God against sin and was able to identify fully with sinners in their guilt and shame. His sufferings show us how grievous sin is and how dreadful a place hell is.

2. We are not to take offence at Him.

We do not take offence at Him (v6) bearing our sin if we are learning from God and walking with Him. We can see this in 1 Corinthians 1:21-24 and 1 Peter 2:6-8. We are not embarrassed at the atonement and the pain that our Lord had to carry for our sakes.

Neither do we take offence at our Lord's divinity as many do today. Other people take offence at the humanity of Christ and refuse to believe that God could take flesh to Himself. Others, such as Muslims, do not believe that God would suffer the cross as they would expect someone more impressive than this to be a Saviour.

We should not take offence at Him either because we think He does not come to our aid quickly enough or answer all our questions.

We are to be reconciled to who He reveals Himself to be and not look to re-make Him so as to make Him less offensive to our way of thinking.