

1. Pray with more confidence: II Corinthians 8:9. You're rich aren't you?

2. Witness with urgency-in proper dress Colossians 3:12: the longest journey began with but a step. Do not wait for perfect opportunities. Dress daily for the occasion: you're an Ambassador for Christ

3. Live in wonder: what is at stake for eternity is mind boggling.

Consider carefully 1 Peter 2:24 "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." The actual rendering (as most commentaries point out) is "Who his own self **bore** (*carried up to*) our sins in His body on the **cross** (*to the wood*)..."

Listen to Charles Spurgeon: "The word for "bare" suggests the idea of great weight, "He bare our sins"--stooped under them, they were a load to Him....our Lord assumed our sins as one takes a weight upon his shoulders: and when the sins were there, He knew that he was carrying our burdens and consented so to do. There was not a moment in Christ's life in which the pressure of our sin was unfelt... The word translated "on" is precisely the same word which in the next verse is translated "to", or "unto". I have not the slightest doubt that the meaning of the text is, "he his own self bare our sins in His own body to the tree" so that when he reached the tree He left our sins there....

And there, when He was finally on the tree, Matthew 27:45 says, Now from the sixth hour there was darkness over all the land unto the ninth hour. *Three* hours, *three* mentions of darkness in Psalm 88.

JESUS WAS A MAN SUSCEPTIBLE TO ANXIETY,

AGGITATION, AND FEAR. In this passage, John 12:27-33, the "Prince of Peace" is *troubled*. He is troubled about the nature of the death that he will very soon experience: "*taste death* for every man." Taste doesn't mean sip. Luke 14:24 none bidden *shall taste* of my supper. Taste: fully experience, fully acquainted with all that a lost man experiences; physical, mental, spiritual: "from the earth" indicates the violent manner in which He will be expelled from the earth..." The term "son of man" is used to indicate His connection, union with, humanity of which he will soon be the glorified representative.

Psalm 102 is at least in part a dialogue between God the Father and The Son of God: Hebrews 1:8-12.

Psalm 88 is similar. Although it is not a dialogue, it is the Christ's voice through the Psalmist just like Psalms 22,16,40 and others. Psalm 88 is the **darkness** Psalm: vs. 6,12,18 (the saddest of all Psalms). Notice that there is extensive wrath and sorrow on the sufferer, but there is no confession of sin. Who is this sufferer?

Matthew 27:45 says, "Now from the sixth hour there was darkness over all the land unto the ninth hour." **And so let us turn aside and see this great sight.**

vs.1 **I have cried**, a trembling utterance for help—day and night **before thee**. Specific direction, toward the Lord; not wild clamors.

vs.2 This person needs to be heard—he hungers and thirsts for God to regard his prayer.

vs.3 If a little **soul trouble** disconcerts us, what does a soul "**full of troubles**" do? Darkness engulfs--full of troubles, then near the grave (dying) *mental life* is decayed, *physical life* flickers; *spiritual life*--darkness--"counted among the dead"

vs.4 He is a **no strength** man—or a man of depleted strength-- He is considered by himself and others as good as dead.

vs. 5a unremembered and cut off... vs. 5b **Free among the dead** “I rather think” said Adam Clarke, “ means *stripped among the dead.*” Both the 4th and 5th verses seem to allude to a *field of battle*: the slain and wounded are found scattered over the plain; the *spoilers* came among them, and strip, not only the dead, but those also who appear to be mortally wounded and cannot recover, and are so feeble as not to be able to *resist*.

Hence vs. 4 *I am a man that hath no strength.*

"They are cut off from thy hand": vs. 5--treated like the wicked. Already **he feels he is tasting a banishment** like theirs.

vs. 6 What a collection of forcible metaphors, each one expressive of utmost grief. The mind can descend **far** lower than the body. The body can bear a certain number of wounds and no more. What must be included in the words **“in the darkness, in the deeps”**? He seems much worse off than young Joseph in prison for there we are told four times in Genesis 39 **“the LORD was with Joseph.”** **But not here: “lowest”** no ray of light.

vs. 7 Could this individual have suffered more than He did? Read the text carefully. And why? Where is confession? **All thy waves**

vs. 8 This person is appallingly alone and God has made it so, “Thou hast put away mine acquaintance **far from me**. Does he remember the look on the faces of former acquaintances that now shun him? And “thou” hast done it.

Christ experienced a profound alone-ness: Psalm 102:7 “I watch, and am as a sparrow **alone** upon the house top.” **When He had by himself purged our sins** sat down on the right hand of the majesty on high. vs. 9 -12 This is not at all calling into question God's people have after death. Remember he is carrying a sinner's weighty load—he is experiencing the wrath and judgment of God.

For a lost man there is nothing after death but **darkness, alone-ness, “in the land of forgetfulness.”** There God forgets them in the sense of favoring them at all. Tomorrow God's most committed enemies will enjoy sun, shade, water, food, see beauty in God's amazing world. **IN HELL THEY WILL KNOW WHAT THEY LOST.**

10-12 "Death is no exponent of His glory. Its whole character is negative: it is the last word in inactivity, silence (vs.10), the severing of ties: "the last enemy" Doesn't sound like he is referring only to Himself.

vs. 13-14 Unanswered cries; fearful silence--I am *really lost*.

vs. 15. Who can this be? Is he a career criminal from His youth up? Or is He a sin offering from His youth up. The death of Christ would be a worthless thing as a sacrifice for us if he did not **faultlessly live for us** as well as die substitutionally for us.

VS. 16 WOE TO THE FOOL WHO MAKES LIGHT OF WHAT THE NEW TESTAMENT CALLS A CURSE: CHRIST HATH REDEEMED US FROM THE CURSE OF THE LAW BEING MADE A CURSE FOR US AS IT IS WRITTEN CURSED IS EVERYONE THAT HANGS ON A TREE.

vs. 17 Who "they" are is not clear to me; probably human enemies, but not necessarily limited to those.

vs. 18. Might be rendered Loved one and friend hast thou put far from me, and my acquaintance *is darkness*. **When I look for a friend or an acquaintance, my eye meets nothing but darkness. BUT DARKNESS IS NOT THE LAST WORD FOR YOU IF YOU KNOW JESUS CHRIST.**

