

## *Christ Crying from the depth of his soul*

### **Psalm 69:1-3**

Psalm 69 was written by David during a time in his life when he was experiencing great persecution and sorrow. This psalm is also a Messianic Psalm and is often quoted in the New Testament, and applied to our Saviour.

A Bible commentator tells us, “Psalm 69 describes the great conflict between the kingdom of God and the kingdom of Satan. In this conflict Christ, as the Head of the church, is the principal sufferer, but each of his members also suffers with him. In an especial manner were the sufferings of David, the divinely constituted head of God's covenant people, typical of Christ's sufferings.”

John Calvin writes, “The particular enemies of whom David speaks are uncertain; some referring the occasion of the composition of the psalm to his persecution by Saul, and others to the rebellion of Absalom.

But to whatever part of David's eventful life the psalm primarily refers, it may be concluded, from the frequency with which it is quoted and applied to Christ in the New Testament, that it was prophetic of him, of whom David, rejected and persecuted, was an eminent type."

A striking feature of this Psalm is the great cry of Christ in verses 1-3 (read).

It was a cry of the long continuance of his troubles (Ps 69:3): Christ says, "I am weary of my crying." Though Jesus could not keep his head above water, yet he cried to his God, and the more death was in his view the more life was in his prayers; yet he had not immediately an answer of peace given in, no, nor so much of that support and comfort in praying which God's people used to have; so that he was almost weary of crying, grew hoarse, and his throat so dried that he could cry no more.

Nor had he his wonted satisfaction in believing, hoping, and expecting relief: My eyes fail while I wait for my God; he had almost looked his eyes out, in expectation of deliverance. Yet his pleading this with God is an indication that he is resolved not to give up believing and praying.

His throat is dried, but his heart is not; his eyes fail, but his faith does not. Thus our Lord Jesus, on the cross, cried out, Why hast thou forsaken me? yet, at the same time, he kept hold of his relation to his heavenly Father: “My God, my God.”

Charles Spurgeon adds, “Christ’s throat is dried, parched, and inflamed. Long pleading with awful fervor had scorched his throat as with flames of fire. Few, very few, of his saints follow their Lord in prayer so far as this. We are, it is to be feared, more likely to be hoarse with talking frivolities to men than by pleading with God; yet our sinful nature demands more prayer than his perfect humanity might seem to need. His prayers should shame us into fervor. Our Lord's supplications were salted with fire, they were hot with agony; and hence they weakened his system, and made him "a weary man and full of woes."

Jeremiah describes the great sorrows of Christ in Lamentations 1:12, “*Is it* nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.”

Let us look more closely at Psalm 69:1-3. The title of my message for today is, “*Christ Crying from the depths of his soul.* There are four main points I would like to make from Psalm 69.

### **1. It was a great cry for help.** What kind of help?

- *Saving help*

*Save me, O God.* Remember the cruel words of some spectators at the crucifixion of Christ, "He saved others, himself he cannot save."

Hebrews tells us, “With strong cries and tears he offered up prayers and supplications unto him that was able to save him from death, and was heard in that he feared (Heb 5:7).”

Thus David had prayed, and here his Savior and Lord utters the same cry. This is the second Psalm which begins with a "Save me, O God," and the former (Psalm 54) is but a short summary of this more lengthened complaint.

Charles Spurgeon writes, “It is remarkable that such a scene of woe should be presented to us immediately after the jubilant ascension hymn of the last Psalm, but this only shows how interwoven are the glories and the sorrows of our ever blessed Redeemer.

The head which now is crowned with glory is the same which wore the thorns; he to whom we pray, "Save us, O God," is the selfsame person who cried, "Save me, O God."

- It was a cry for *Divine help*.

“O God.” The name for God is 'ĕlôhîym which points to God as the strong and mighty One. Therefore the one to fear.

- It was a cry for *Immediate help*.

The waters of affliction, those bitter waters, have come unto my soul, not only threaten my life, but disquiet my mind; they fill my head with perplexing cares and my heart with oppressive grief, so that I cannot enjoy God and myself as I used to do.

## **2. It was a great cry of reproach.**

Five times in this Psalm, David speaks of the reproach Christ endured.

1. (Psalms 69:7) “Because for thy sake I have borne reproach; shame hath covered my face.”

Christ’s cause was really God’s cause, since whatever he had undertaken and engaged in was expressly in obedience to the command of God.

But as the hatred which he bore against him most unquestionably proceeded from God’s having called and anointed him to be the Messiah, Christ here justly protests that it was not for any wickedness which he had committed, but because he had obeyed God, that men in general disapproved of and rashly condemned him.

2. (Psalms 69:9) “For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.”

The verb means not only ‘to eat up, to devour,’ but ‘to corrode or consume, by separating the parts from each other, as fire and the radical import of the Hebrew word for ‘zeal,’ seems to be ‘to eat into, corrode, as fire.’

The word is, in the Hebrew Bible, generally applied to the fervent or ardent affections of the human frame, the effects of which are well known to be even like those of fire, corroding and consuming; and, accordingly, the poets, both ancient and modern, abound with descriptions of these ardent and consuming affections, taken from fire and its effects.

We read in John 2:13-17, “And the Jews' passover was at hand, and Jesus went up to Jerusalem. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

And his disciples remembered that it was written,  
The zeal of thine house hath eaten me up.”

3. (Psalms 69:10) “When I wept, *and chastened* my soul with fasting, that was to my reproach.”

Christ accordingly declares, *that he wept and that his soul fasted, and that he was clothed with sackcloth;* which were the tokens of mourning among the Jews. But his enemies turned all these things into mockery and jesting; “*That was turned to my reproach; i.e., it was made a subject of reproach to me.*”

Matthew 27:35-44, “And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the



scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth.”

4. (Psalms 69:19) “Thou hast known my reproach, and my shame, and my dishonor: mine adversaries *are* all before thee.”

Father, thou knowest how, like a poor sheep, I am surrounded by thousands of wolves.

5. (Psalms 69:20) “Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.”

He states, as an additional aggravation of his distress, that every office of humanity was withheld from him: that there was nobody who had compassion upon him, or to whom he could disburden his griefs.

When we pour out our complaints to our friends, it affords some alleviation to our distress. Thus Christ employs as an argument for obtaining mercy from God, the consideration that he was deprived of all aid and comfort from his fellow-men.

Psalm 22:14 “I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.” Christ is saying my heart has no form left. Such was the intense suffering Christ endured for His people.”

### **3. It was a great cry from the soul.**

For the waters are come in unto my soul. Sorrows, deep, abounding, deadly, had penetrated Christ's inner nature. Bodily anguish is not his first complaint; he begins not with the gall which embittered his lips, but with the mighty griefs which broke into his heart. All the sea outside a vessel is less to be feared than that which finds its way into the hold. A wounded spirit who can bear.

Matthew Henry writes, “Our Lord in this verse is seen before us as a Jonah, crying, “The waters compassed me about, even to the soul.” He was doing business for us on the great waters, at his Father's command; the stormy wind was lifting up the

waves thereof, and he went down to the depths till his soul was melted because of trouble. In all this he has sympathy with us, and is able to succor us when we, like Peter, beginning to sink, cry to him, "Lord, save, or we perish."

This points at Christ's sufferings in his soul, and the inward agony he was in when he said, Now is my soul troubled; and, My soul is exceedingly sorrowful; for it was his soul that he made an offering for sin. And it instructs us, when we are in affliction, to commit the keeping of our souls to God, that we may be neither soured with discontent nor sink into despair.

#### **4. It was a great cry for sinners.**

Here, in Psalm 69, Christ is speaking to His Father as our Substitute. He is bearing our sins, and suffering the judgment of God for our sins.

That which crushed our Savior's heart was the anticipation of being made sin for us. The heavy, heavy burden which crushed his very soul was the enormous load of sin and guilt, the sin and guilt of all God's elect which was about to be imputed to him. Our Savior's great sorrow was caused by his

anticipation of being made sin for us. “It was,” wrote *J.C. Ryle*, “a sense of the unutterable weight of our sins and transgressions which were then specially laid upon him.”

In closing, Psalm 69 describes the cry of Christ from the depth of his soul. It was a cry for help. “Save me, O God.” It was a cry of reproach. The enemies of Christ mocked and scorned Him. It was a cry from the soul. Such was the intense struggle within Christ as He was made sin for His people that it is described as a cry from the soul. It was a cry for sinners. Jesus Christ suffered and died for sinners. Not for good people. But for hell deserving sinners. Let us go away this day humbly grateful for all that Jesus Christ accomplished for sinners on the Cross. Let us pray!