

Series: Psalm

Title: Faith and Love of Christ

Text: Ps 69: 1- 36

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Place: SGBC,NJ

What is the message that God blesses in that first hour to make a dead sinner live and submit in faith to Christ as all their salvation? It is the preaching of Christ and him crucified.

What makes a brand-new babe in Christ have a desire to live in godliness to honor God? It is the message that makes them behold Christ living in perfect obedience to make us righteous.

What brings a believer to behold our sin and self-righteousness to be against God? What creates in us indignation against our own selves to take revenge on our own disobedience? It is the gospel wherein we behold Christ in sovereign, unchanging love, bearing our judgment and the judgment of our brethren on the cross, by whom God is faithful and just to show us mercy and forgive all our sin.

What makes the weak dying believer face death with a good hope that all is well with my soul? It the message that makes them behold Christ in whom they have already died and risen and been given the victory!

I want every message I preach to be the good news of Christ and him crucified. I want this message to be that good news. Brother Henry said, “Read your text then skedaddle to Christ.” In Psalm 69 we don’t have to skedaddle far. This is holy ground. We could hear this every day. David was used of God to pen this Psalm but this is Christ speaking as he bore suffering and shame for his elect satisfying justice and bringing in everlasting righteousness for us while he glorified God to the highest.

Title: The Faith and Love of Christ

Proposition: Believers born of God walk by faith in Christ constrained by the love of Christ—*faith which worketh by love*. Here we see Christ’s faith and Christ’s love by which his people are saved.

CHRIST’S FAITH

Psalm 69: 1: Save me, O God;

This is one of the most incredible cries ever uttered in the earth. I say “one of the most” because another is in Psalm 22: 1. Martin Luther read Christ cry, “*My God, my God, why hast thou forsaken me?*” Then Luther threw up his hands and said, “God forsaken by God, who can understand it!” Our text is God crying, “*Save me, O God.*” Who can understand it!

Christ Jesus—Jesus of Nazareth—that Man crucified over 2000 years ago—that Man now seated on his throne of honor in heavenly Jerusalem—is God—God in human flesh like unto his brethren.

Hebrews 1: 8: But unto the Son [*God*] saith, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. 9: Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

Our text is God crying “*Save me, O God!*” This one who is all God and all Man like unto his brethren. He cries this while bearing the weight of all the sin and curse of his elect. He cries this cry of faith when the furnace of affliction was heated seven times in the perfection of divine justice. This was when sinners would have cried in disobedience at far less. But Christ cries in perfect faith from a righteous and holy heart, “*Save me, O God!*”

FAITH TO WAIT FOR THE ACCEPTABLE TIME

Psalm 69: 3: I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God....13: But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

We see Christ’s faithfulness in that he cried this when he was bearing sin and judgment. Our Lord in perfect faith was content to suffer. He was content to suffer under his Father’s hand. Christ was content to suffer the cruel cross until mercy and truth were met in harmony. He was content to wait on God his Father until God’s justice was perfectly satisfied toward all his people. He waited so that God can be merciful to all his people in accordance with his holiness.

Faith waits on God even when in sorrow—“*I am weary of my crying.*” Faith is not natural sight—“*my throat is dried: mine eyes fail.*” Faith is “*I wait for my God.*” How hard it is to wait on God. May God give us grace and faith to wait on God. His time is the acceptable time.

FAITH IN WAITING TO BE DELIVERED

Psalm 69: 14: Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. 15: Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

We see Christ’s faith in waiting for the Father to deliver him. As a servant Christ depended upon God his Father—in perfect fidelity—trusting him alone to deliver. He cried to be delivered out of the mire. Christ cried to be delivered from those who hated him. He asked to be delivered out of the deep waters of justice and the pit of the grave. And as Christ waited in perfect faith he glorified the attributes and blessings of God that his people are saved by. All God’s attributes are magnified in Christ. Here are three:

- Lovingkindness—**Psalm 69: 16: Hear me, O LORD; for thy lovingkindness is good:**
- God’s tender mercies—**Psalm 69: 16...turn unto me according to the multitude of thy tender mercies. 17: And hide not thy face from thy servant; for I am in trouble: hear me speedily. 18 Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.**
- God’s omniscience—**Psalm 69: 19: Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.**

FAITH IN WAITING ALONE

Psalm 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.

Lastly, we see Christ's faithfulness in treading the wine press all alone. He had no one to help him. His disciples fled. His Father forsook him in justice as his just and holy God.

Therefore, in Christ's cry every child of God beholds "*The Author and Finisher of our faith.*" In Christ we behold our righteousness, our holiness, our perfect obedience. The grace and mercy and love by which we are saved is in this cry, "*Save me, O God!*" This is the "faith of Christ" by which all God's elect are justified through "faith in Christ."

Galatians 2: 16: Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

THE LOVE OF CHRIST FOR SINNERS

Psalm 69: 2: I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me....4: They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

In order to see the love of God remember what God saw in every person's sin nature—including the sinful flesh of his elect for whom he came.

Genesis 6: 5: And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

Christ came to save chosen sinners whose "*every imagination of the thoughts of his heart was only evil continually*" against him. Our fall came by one transgression. Our justification was from a multitude of transgressions. I think it was M'Cheyne that figured this. But taking only sins of heart which we sin every second of every day is 86,400 sins a day. That is 31,536,000 sins a year. At 75 years old it comes to 2 billion, 365 million, 200 hundred thousand sins in thought only. That is one elect child in thought only. Yet, knowing what great sinners his people are

1 John 3: 16: Hereby perceive we the love of God, because he laid down his life for us

Herein is love, God came down from the highest glory to the lowest parts of the earth and willingly put himself under the law that his people broke and lived 33 years under that law for us. Imagine that! Imagine denying ourselves by living in a stinking trash dump with sinners opposing you at every turn for 33 years to provide perfect obedience for a people whose every imagination of the thought their hearts was only evil continually against you. That is what Christ did for the multitude of his elect—"They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away."

He restored the communion of his people with God which he did not take away because it was our sins that separated us from our God. He restored in us a reverence and admiration for God's glory which he took not away. He restored life in us—eternal life—which he took not away. Christ fulfilled the law, he never broke. He satisfied justice he never offended. We see love because in order to restore us, he who knew no sin, was made sin for us and "endured

the cross despising the shame” of our sin. It is what Christ mean when he said, *“I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.”*

A few years ago I mailed out an article every day for a year. Brother Don said it was the hardest thing he ever did. I agree. With travel and my other work load, it was hard. But in one article I described our sin using some very gross images. Someone said it was too vivid. But I got each one from the scripture. This is one of them. *“I sink in deep mire.”* In David’s day, they would dig a hole in the ground with a dirt bottom and put multiple prisoners in it. The rains filled it with mud and water. Human waste filled it. That is the picture our Lord used to describe the shame of the sins of his people that he bore. He found us on “the dung heap”; all our righteousness’s are as “filthy rags”; our sins are an “abomination to God”; we were the baby cast out, abandoned in a field, polluted in our own blood. These are vivid descriptions of the vileness our sin is. It was the sin he was bearing that Christ despised.

Hebrews 12:2 Look unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Imagine if every sin of your heart was open for the whole world to see. Can you imagine how ashamed you would be? That gives us some idea of how shameful our sin was to our sin-bearer.

LOVE IN INTERCESSION FOR HIS PEOPLE

Ps 69: 5 O God, thou knowest my foolishness; and my sins are not hid from thee. 6: Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel. 7: Because for thy sake I have borne reproach; shame hath covered my face. 8: I am become a stranger unto my brethren, and an alien unto my mother’s children. 9: For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. 10: When I wept, and chastened my soul with fasting, that was to my reproach. 11: I made sackcloth also my garment; and I became a proverb to them. 12: They that sit in the gate speak against me; and I was the song of the drunkards.

In order for God to be just—to manifest God’s righteousness—to declare God the just Judge, our sinless Savior willingly came to us and took our shameful sin on himself and our sins became his. When he saw his elect in the shame of our sin, he did not stand aloof—did not disassociate from us. His love for us never wavered. He came to where we are, took our sin and bore our shameful, shameful sin. Then gave himself to bear justice on our behalf so that we might walk away without condemnation. When he did so everyone disassociated from him and reproached him—from the most self-righteous to the basest—even we, for whom he died.

Isaiah 53: 4: Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5: But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

But notice while he bore our shame he was concerned for his people. He interceded that we not be ashamed of his shame. Not only did Christ identify with his people and bear our shame and reproach, he interceded for us that we would not be ashamed and confounded for his sake—*“Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not*

those that seek thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach; shame hath covered my face..”

Our Savior’s death as our substitute was not a cold, unfeeling, legal transaction. He was touched with the feeling of our infirmities. This is not only how Christ bore away the sin of his people and justified us from all our sins, this is how our Savior knows how to restore us when we are in the mire of our sin and abhor it. This is how he knows how to humble us, turn us from our sins and comfort us in the assurance that we are saved from it.

Since he is our great High Priest able to succor us in trials, he says in verse 32-33, *“The humble shall see this, and be glad: and your heart shall live that seek God. For the LORD heareth the poor, and despiseth not his prisoners.”*

LOVE FOR US IN JUDGMENT

Psalm 69: 21: They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. 22: Let their table become a snare before them: and *that which should have been for their welfare, let it become a trap.* 23: Let their eyes be darkened, that they see not; and make their loins continually to shake. 24: Pour out thine indignation upon them, and let thy wrathful anger take hold of them. 25: Let their habitation be desolate; *and let none dwell in their tents.* 26: For they persecute *him* whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. 27: Add iniquity unto their iniquity: and let them not come into thy righteousness. 28: Let them be blotted out of the book of the living, and not be written with the righteous.

We see here Christ’s love for his people in saving us from those who would wound us with overmuch sorrow at those times when God uses them to correct us. This is a warning and instruction to us when our Lord would use us to rebuke and correct a fellow brother overtaken in a fault.

Pious, holy men did what God ordained to be done in crucifying our Substitute. But it was God who did it. He used them to accomplish his will in the crucifixion of his Son. But God always does the chastening. It would have been for their own welfare had they been willing to submit to Christ. But these men crucified Christ convinced they were doing it for the glory of God; convinced they were right; convinced Christ was a sinner. We are often convinced we are right, especially when we feel wronged. But we can be the one who is wrong.

So what did those men do? With wicked hands they slew the one God sent. Though this was the will of God, they had in their hearts that they alone were doing it and they had in their hearts to go beyond what God ordained. They were puffed up in pride thinking it was their place to smite Christ and wound him. So Christ prayed that their religion be a snare and a trap and their eyes be blinded and God’s anger be poured out on them because *“they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.”* Their sin was they persecuted him whom God had smitten. They talked about Christ to his grief causing him overmuch sorrow when it was God wounding Christ.

What does this mean for us? Loving our brethren may involve God using us to rebuke a brother for whom Christ died. But God will make his child temper loving rebuke with mercy. He will not let us go beyond what God has ordained. He certainly will not allow us to think we are making the chastening effectual. God alone gets the glory for making his people willing, not we ourselves.

Remember, after rebuking the man at Corinth Paul told the Corinthians to receive him lest they cause the brother “overmuch sorrow.” The purpose of correction is not to tear down but to build up. If we become puffed up to go beyond what God ordained in the rebuke of a brother then God will chasten the one he uses to do the rebuking. This is why Paul said that as we restore a brother we should consider ourselves lest we also be overtaken in a fault. The fault we are all prone to be overtaken in is pride and self-righteousness—thinking ourselves righteous judges. There is one Judge!

Here is an example of a man going too far. God used the Assyrian to chasten Israel. But the Assyrians wanted to go further than God ordained saying,

Isaiah 10: 11: Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? 12: Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. 13: For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man*:...15: Shall the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up *itself*, as if it were no wood. 16: Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

For the child who attempts to go beyond and cause overmuch sorrow, God will chasten and humble him. But for those who are not his, Christ shall call for judgment that they be turned over to reprobation and the earth swallow them up.

So by God’s grace, by Christ formed in us, we walk by faith in Christ trusting his faithfulness alone who made us righteous and holy. We do all constrained by his love which makes his child lay down our lives and bear one another’s sins, restore and love our erring brethren to Christ as Christ did for us.

1 John 3: 14: We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 15: Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 16: Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17: But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18: My little children, let us not love in word, neither in tongue; but in deed and in truth. 19: And hereby we know that we are of the truth, and shall assure our hearts before him.

Do I really want to walk as Christ walked? Then let me love as Christ loved. Christ fulfilled justice for us. Therefore he does not call for us to lay down our lives unto death under divine justice. But he does call for us to bear the sins and shortcomings of our brethren, that is, to put up with one another, covering one another’s sin. We are to show mercy and forgive, even as God for Christ’s sake has forgiven us. Am I hurt by a brother? Do I feel betrayed? Is my trust betrayed? I can be sure whatever a brother has done to me, I have done it to Christ. Yet, God forgives me for Christ’s sake. Therefore, Christ says, “Love one another, as I have loved you.”

Amen!