

## The Sins of Christ

by Ward Fenley

Let us examine Psalm 69 and consider a few things. Look at this verse:

Psalm 69:9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

This was said to be speaking of Jesus Christ:

Romans 15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

Now, here is another verse in Psalm 69:

Psalm 69:21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

This seems to be speaking of Christ as well:

Matthew 27:34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

My thought is this: Is it possible that if verse 9 and verse 21 of Psalm 69 are clearly speaking of Christ, the rest of the passage could be speaking of Him as well? Let's consider at least the verses in between vv.9 and 21:

Psalm 69:9-21 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. {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. {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. {16} Hear me, O LORD; for thy lovingkindness is good: 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. {19} Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. {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. {21} They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

It seems to correspond with the fact that Christ was made sin and a curse for us and therefore needed redemption and deliverance from the pit and He needed the Father to not hide His face from Him. Christ cried, "My God, My God, why hast Thou

forsaken Me?" This seems to be the hiding of the Father's face from Christ. Christ looked for pity from His disciples but found none according to this Psalm. The NT agrees when it teaches that all His disciples forsook Him. The loneliness and separation from the Father and His friends seemed to have produced this sobering prayer.

I cannot find any theological difficulty with affirming at least the whole context of vv.9-21 and certainly vv.22 through the end of the chapter as referring to Jesus Christ and the Messianic period. The problem comes when examining the rest of the context of the first eight verses:

Psalm 69:1-8 To the chief Musician upon Shoshannim, A Psalm of David. Save me, O God; for the waters are come in unto my soul. {2} I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. {3} I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God. {4} They that hate me without a cause are more than the hairs of mine head:

Let me interrupt here. Verse 4 also finds its fulfillment in Jesus Christ:

John 15:25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

Some of your margin notes might make reference to Psalm 35:

Psalm 35:19 Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.

I believe both references are certainly referring to Christ. However, because there are actually two other references in Psalm 69 that clearly are referring to Christ, it would seem to follow that Psalm 69:4 is referring to Christ as well. But then the passage continues:

"they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

Everything is fine until the next passage:

{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.

Obviously Christ became a stranger to His disciples as is testified by Peter's swearing that he did not know Christ. But how can Christ be praying to God "Thou knowest My foolishness, and My sins are not hidden from Thee"?

Of course we believe that Christ was the Lamb without spot and without blemish, perfectly holy in every thought and action. He was not cursed while He lived His life. He was not dead while He lived His life. He was not made sin while He lived His life.

Yet upon the cross He became every terrible and unholy thing we ever committed. Not only that, but He underwent the punishment due unto us. He became dead. My contention is that in Christ's immeasurable love for His children, He actually became everything we were in such a real way that He would go so far as to even pray to the Father, "Thou knowest My foolishness; and My sins are not hid from Thee." What could be greater and more unconditional love than Christ actually humiliating Himself as to say "My foolishness" before His Father, with whom He lived in eternity. He made our foolishness His foolishness. Christ wanted the Father to look upon Him as sinful instead of us. He wanted the Father to look upon Him as foolish instead of us. He, "for the joy set before Him," which would be the deliverance of His bride, "endured the cross and despised the shame." This is not a slander against the holy Savior. Actually this passage simply illuminates the magnitude of the love of Christ in becoming what we were to the extent that He would confess "His" foolishness and sin before the Father.

Some of you may despise that theology and accuse me of blasphemy, but I can only revel in such a passage and declare the love of Christ for His people. I know it is not an orthodox or a "creedal" interpretation. But I cannot see the Scriptures any other way, especially when I consider the love of Christ.

A mere man could lie before a judge and tell him that he murdered instead of the actual murderer. He may receive the punishment instead of the murder, yet he would still be a faltering man and prove such by lying to the judge. The man did not really take upon Him the sin of the murderer. He merely claimed it. But Christ's love was so great that His testimony to the Father was no lie. He did actually wear the sins of His people, and made them His very own. He did bear the folly of His children and made it His very own.

I stand amazed in the presence  
Of Jesus the Nazarene  
And wonder how He could love me,  
A sinner, condemned, unclean

Oh, how marvelous! oh, how wonderful!  
And my song shall ever be  
Oh, how marvelous! oh how wonderful!  
Is my Saviour's love for me!

For me it was in the garden  
He prayed: "Not My will, but Thine"  
He had no tears for His own griefs  
But sweatdrops of blood for mine

He took my sins and my sorrows  
He made them His very own  
He bore the burden to Calvary  
And suffered, and died alone

I hope you were edified.

Ephesians 2:7 That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.