

# The Broken in Heart

“Because that he remembered not to shew mercy,  
but persecuted the poor and needy man,  
that he might even slay **the broken in heart.**”  
Psalm 109:16

## **Introduction:**

1. We studied Judas Iscariot a few nights ago that led us to Psalm 109, where the Bible has some of its most ferocious language against him for betraying Jesus, and it included a sad description of Jesus.
2. We recently found a song in a hymnal that denied Jesus cried tears before His death (Hebrews 5:7).
3. For contemplative reflection, *O Sacred Head, Now Wounded*, in all 11 verses is at the bottom below.
4. The Lord's Supper is a symbolic feast to remember His death – let us recall His sorrow at this time; and we will not exercise our own imagination of it but rather rely on the written record of His grief.
5. Your greatest moments of grief, necessary to appreciate this study, are nothing at all in comparison.
6. This sermon and its content are intentionally simple to let the Holy Spirit apply the word of God.
7. If you want more of this subject of Jesus Christ's grief ... <http://www.letgodbetruer.com/pdf/baptism-and-cup.pdf>.
8. For a full-blown review of the glory of the cross ... <http://www.letgodbetruer.com/pdf/glory-of-the-cross-2.pdf>.
9. For another approach to the transcendent glory of the cross ... <http://www.letgodbetruer.com/pdf/transcendent-cross.pdf>.
10. Check out the many suggested links at the end of the last two linked sermons directly above this line.

***Isaiah 53:3 ... He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.***

- A. Never was a good man so hated by his own people, as Jesus. The Jews called Him a carpenter's son (Matt 13:55-57), a Samaritan (John 8:48), devil-possessed (John 8:48), a deceiver (Matt 27:63), and a blasphemer (Matt 26:65). They were offended by Him!
- B. When given a choice, the Jews chose Barabbas, a seditious murderer (Mark 15:6-15).
- C. His own nation turned him over to a foreign power and deserted Him in His sore need.
- D. For what cause? Because he had done no violence, nor was any deceit in His mouth!
- E. Not popular, He was despised and rejected; not successful – He knew grief very well.
- F. When He told friends of His suffering, they foolishly rebuked Him (Matt 16:21-23).
- G. He was afflicted in Gethsemane; He sweat as it were great drops of blood (Lu 22:44), yet at this crucial time His closest friends ignored His requests and slept through it.
- H. His companions of several years were ashamed of Him at a confrontation and deserted Him after their most memorable evening together, and one denied he even knew Him.
- I. At His travesty of a trial, where were thousands He had healed and fed? They were all in Jerusalem and close at hand; it was Passover! But they all turned their faces away!
- J. The other verses to consider in this view of Christ are these: Isaiah 53:4,7,8,10,11,12.
- K. For Isaiah 53 and the whole chapter in greater detail ... <http://www.letgodbetruer.com/pdf/isaiah-53.pdf>.
- L. For Isaiah 53:3 and *Man of Sorrows* ... <http://www.letgodbetruer.com/pdf/man-of-sorrows.pdf>.
- M. For Isaiah 53:8 and *His generation* ... <http://www.letgodbetruer.com/pdf/who-shall-declare-his-generation.pdf>.

***Psalm 109:16 ... Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.***

- A. This is a prophecy of Judas Iscariot; we know it by Peter quoting 109:8 in Acts 1:20.
  - 1. We understand the long prophecy of Psalm 109:6-19 to be about the devil Judas.
  - 2. The 16<sup>th</sup> verse explains the reason for the ferocious judgments upon the betrayer.
- B. We know our Lord is exalted at the right of Almighty God, but not in His humiliation.
  - 1. Jesus is called *the poor and needy man* here by personal and emotional sorrows.
  - 2. Though He were rich, He became poor to make us rich with eternal life (II Co 8:9).
  - 3. The heart of Jesus had transcendent faith and love, but it was broken in a sense of the word by the heaviness of the crucifixion before Him (Ps 69:20; Luk 22:42-44).
- C. Jesus our Lord and Saviour is called *the poor and needy man* before His crucifixion.
  - 1. Rather than comfort Him at Supper, Judas left to get the Jewish mob (Jn 13:26-30).
  - 2. Rather than pray with Him in Gethsemane, he brought the murderers (Jn 18:1-5).
  - 3. Rather than show mercy to the Lord Jesus, he persecuted Him in His hour of need.
  - 4. To identify the Lord with a treacherous kiss was diabolically cruel (Mat 26:49-50).
- D. Judas, no matter his thoughts, betrayed Jesus to murderous Jews seeking to kill Him.
  - 1. Jesus showed His troubled soul; Judas had no mercy (Jn 12:27; 13:21; Mat 26:37).
  - 2. Instead of compassion or pity for a broken heart, Judas betrayed Him while down.
- E. The prophecy of Judas is verses 6-19; Jesus is further described in verses 1-5, 20-31; pay particular notice to *the poor and needy man* with *wounded heart* in verses 22-25.
  - 1. Of course, many will say the psalm is about David, to which we agree only partly.
  - 2. The singular male pronoun used in verses 6-19 is about Judas as shown by Peter.
- F. For more about this and other *Messianic Psalms* ... <http://www.letgodbetruer.com/pdf/messianic-psalms.pdf>.

***Psalm 22:6 ... But I am a worm, and no man; a reproach of men, and despised of the people.***

- A. Our Lord Jesus told here that His cries were not being answered in His great distress.
- B. His enemies did get the better of Him – for a time, as He was punished for your sins.
- C. Forsaken by God, I am like a worm – reproached and despised by people as worthless.
- D. He described His despicable treatment, not merely human nature (Job 25:6; Is 41:14).
- E. The Jews esteemed Jesus Christ as a worm – loathsome, hated, and to be trod upon.
- F. He had no form or comeliness; He had no visible beauty to cause desire (Isaiah 53:2).
- G. He was a man – with our nature – but they did not treat Him with ordinary civility.
- H. He was crucified in weakness, but He soon lived again by God’s power (II Cor 13:4).
- I. He was crucified at Passover (a time of mercy), but Barrabas was saved (Luke 23:18).
- J. The other verses to consider in this view of Christ are these: Ps 22:1,2,7-13,19-21,24.
- K. For *Psalm 22* in its entirety in greater detail ... <http://www.letgodbetruer.com/pdf/psalm022.pdf>.
- L. For more about this and other *Messianic Psalms* ... <http://www.letgodbetruer.com/pdf/messianic-psalms.pdf>.

***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.***

- A. Compare it (Ps 69:4,8,9,21,25; Jn 2:12-17; 7:5; 15:25; Mat 27:48; Ac 1:20; Ro 15:3).
- B. The weight of the crucifixion overwhelmed His soul even unto death (Matt 26:38).
- C. Men were ashamed to be associated with Him – and they blasphemed Him repeatedly.
- D. The Innocent died for rebels – Jesus was hated without a cause or charge (John 15:25).
- E. He was mocked as an enemy of God, and His persecutors accused Him of blasphemy.
- F. His heart was broken of joy and fellowship, but His faith and hope in God were not.
- G. He who always pleased God in every way possible was mocked for ever trusting God.
- H. There were no real comforters – His apostles sleeping, running, hiding, denying, etc.
- I. There were no men to help – civil servants of good deserted Him for political reasons.
- J. Here are other verses for this view of our Lord: Psalm 69:1-4,7-15,19,21,26,29,33.
- K. For more about this and other *Messianic Psalms* ... <http://www.letgodbetruer.com/pdf/messianic-psalms.pdf>.

***Hebrews 5:7 ... Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;***

- A. Let there be no doubt – the Lord Jesus Christ cried, strongly, with tears, before dying.
- B. The description here is limited to the days of His flesh, before glorification; grasp it.
- C. Read about His agony, sorry, and trouble in Gethsemane (Mat 26:37-38; Luke 22:44).
- D. He was heard and delivered by God's gracious intervention (Ps 22:22-25; Lu 22:43).
- E. Here are other verses to consider in this view of Christ: Heb 2:9-10,18; 4:15; 12:2-4.
- F. For greater detail of all of *Hebrews* ... <http://www.letgodbetruer.com/sermons/exposition/hebrews/sermon.php>.

### **Conclusion:**

- 1. What do you owe this Saviour? I warn you in the name of the LORD Jehovah to honor His Son.
  - a. The Father loves the Son (Jn 5:20-23), and you saw what happened to Judas for mistreating Him.
  - b. The love of Christ for us, evidenced by His suffering for us, should motivate us (II Cor 5:14-15).
  - c. If you are not getting a return on His investment, the chastening will be horrific as at Corinth.
  - d. The Jews, the people of God, were judged horrifically for neglecting His visitation (Luke 19:44).
- 2. The Lord's Supper is a symbolic feast to remember His death – let us recall His sorrow at this time; and we will not create our own imagination of it but rather rely on the written record of His grief.
- 3. Your greatest moments of grief, necessary to appreciate this study, are nothing at all in comparison.
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- 8. Check out the many suggested links at the end of the last two linked sermons directly above this line.
- 9. See more aspects below of Jesus' psychological sufferings endured before and during crucifixion.
- 10. See all the way at the bottom many more contemplative verses of *O Sacred Head, Now Wounded*.

## **The AGONY – PSYCHOLOGICAL**

- A. By psychological agony, we mean the grief and pain of emotional and personal tribulation.
- B. He was pained in His soul with knowledge of the future (Mt 26:1-2; Lu 9:51-53; Jn 12:27).
- C. This sorrow increased into Gethsemane (Matt 26:36-38; Luke 22:41-44; Hebrews 5:7-8).
- D. He was neglected in that the disciples did not discern the hypocrisy and treachery of Judas.
- E. His honored disciples slept instead of responding to His requests for alertness and prayer.
- F. And this after the Last Supper, where he intimately told them of coming trouble and death.
- G. And this after Peter had aggressively promised Him to remain faithful even unto his death.
- H. They argued at Supper as to who would be greatest in the coming change (Luke 22:21-30)!
- I. One of His closest friends betrayed Him by a kiss for thirty pieces of silver, a slave's price.
- J. His disciples forsook and left Him alone and defenseless with the angry mob in the Garden.
- K. Efforts were not made to lose lives to save His, as Secret Service agents do for presidents.
- L. We read of no defense on His behalf at trial, as listing His many good deeds and words.
- M. He was forsaken by all His followers in His hour of need. There was no rebellion for Him.
- N. He was ridiculed, mocked, and tortured about His identity, with clear evidence available.
- O. He was unappreciated for incredible amount of good He had done and taught for 3 ½ years.
- P. He was disowned by a dear friend, who denied Him three times with oaths and cursing.
- Q. He was humiliated with nakedness, mock titles, a purple robe, crown of thorns, and railing.
- R. He was sarcastically mocked as king, even though He was King of kings and Son of God.
- S. He was dared by ignorant, presumptuous, and wicked men to prophesy as to who hit Him.
- T. He was tempted to revenge with twelve legions of angels for His rescue, but He did not.
- U. He was rejected by His own nation, who screamed for a Roman oppressor to torture Him.
- V. He was denied by the office and man of authority He had ordained to protect the innocent.
- W. He was sacrificed in place of Barabbas, a proven and convicted murderer and seditionist.
- X. He was ridiculed as an imposter, which could not possibly be known or helped by God.
- Y. He was slandered by many false witnesses called against Him to lie, rather than His truth.
- Z. He was despised by spit in His face, though He sent sun, rain, and fruitful seasons to them.
- A. He was humiliated by two enemies – Pilate and Herod – becoming friends by His evil trial.
- B. He was deserted by the governor, who knew Jesus was innocent and the Jews only envious.
- C. He was tempted to accept a sedative offered before the cross. He drank rather of God's cup.
- D. He was railed on by the two thieves, whom were crucified for their evil deeds at His sides.
- E. He was ignored and not rescued, though there was darkness over the land for three hours.
- F. He was shamed and tortured to suffer and die naked before His women friends and mother.
- G. He was humiliated by being crucified between two common thieves, though Lord of all.
- H. He suffered not for those who loved Him, but rather for enemies that hated Him (Rom 5:8).
- I. On the cross suffering a painful death, He tenderly considered His mother (John 19:25-27).
- J. No man has suffered such emotional and psychological pain in such a short period of time.
- K. It is important to remember Jesus had a full human nature to experience such (Heb 4:15).

### **For Further Study:**

1. *The Baptism and Cup of Christ* ... <http://www.letgodbetruerue.com/pdf/baptism-and-cup.pdf>.
2. *Psalm 22* ... <http://www.letgodbetruerue.com/pdf/psalm022.pdf>.
3. *Messianic Psalms* ... <http://www.letgodbetruerue.com/pdf/messianic-psalms.pdf>.
4. *Isaiah 53* ... <http://www.letgodbetruerue.com/pdf/isaiah-53.pdf>
5. *The Transcendent Cross* ... <http://www.letgodbetruerue.com/pdf/transcendent-cross.pdf>. [See many links at end]
6. *The Glory of the Cross* ... <http://www.letgodbetruerue.com/pdf/glory-of-the-cross-2.pdf>.
7. *The Cross of Jesus Christ* ... <http://www.letgodbetruerue.com/pdf/cross-of-christ.pdf>.
8. *The Cross of Jesus Christ* ... <http://www.letgodbetruerue.com/pdf/cross-of-jesus-christ.pdf>.
9. *Jesus and His Decease* ... <http://www.letgodbetruerue.com/pdf/jesus-decease.pdf>.
10. *Man of Sorrows* ... <http://www.letgodbetruerue.com/pdf/man-of-sorrows.pdf>.
11. *Seven Sayings of the Cross* ... <http://www.letgodbetruerue.com/pdf/seven-sayings.pdf>.

## **O Sacred Head, Now Wounded**

**Bernard of Clairvaux, 1090-1153**

Translated by Paul Gerhardt, 1656

Translated by James W. Alexander, 1830

O sacred Head, now wounded, with grief and shame weighed down,  
Now scornfully surrounded, with thorns Thine only crown;  
O sacred Head, what glory, what bliss till now was Thine!  
Yet, though despised and gory, I joy to call Thee mine.

What Thou, my Lord, hast suffered, was all for sinners' gain;  
Mine, mine was the transgression, but Thine the deadly pain.  
Lo, here I fall, my Savior! 'Tis I deserve Thy place;  
Look on me with Thy favor, vouchsafe to me Thy grace.

Men mock and taunt and jeer Thee, Thou noble countenance;  
Though mighty worlds shall fear Thee and flee before Thy glance.  
How art thou pale with anguish, with sore abuse and scorn!  
How doth Thy visage languish that once was bright as morn!

Now from Thy cheeks has vanished their color once so fair;  
From Thy red lips is banished the splendor that was there.  
Grim death, with cruel rigor, hath robbed Thee of Thy life;  
Thus Thou hast lost Thy vigor, Thy strength in this sad strife.

My burden in Thy Passion, Lord, Thou hast borne for me,  
For it was my transgression which brought this woe on Thee.  
I cast me down before Thee, wrath were my rightful lot;  
Have mercy, I implore Thee; Redeemer, spurn me not!

What language shall I borrow to thank Thee, dearest friend,  
For this Thy dying sorrow, Thy pity without end?  
O make me Thine forever, and should I fainting be,  
Lord, let me never, never outlive my love to Thee.

My Shepherd, now receive me; my Guardian, own me Thine.  
Great blessings Thou didst give me, O source of gifts divine.  
Thy lips have often fed me with words of truth and love;  
Thy Spirit oft hath led me to heavenly joys above.

Here I will stand beside Thee, from Thee I will not part;  
O Savior, do not chide me! When breaks Thy loving heart,  
When soul and body languish in death's cold, cruel grasp,  
Then, in Thy deepest anguish, Thee in mine arms I'll clasp.

The joy can never be spoken, above all joys beside,  
When in Thy body broken I thus with safety hide.  
O Lord of Life, desiring Thy glory now to see,  
Beside Thy cross expiring, I'd breathe my soul to Thee.

My Savior, be Thou near me when death is at my door;  
Then let Thy presence cheer me, forsake me nevermore!  
When soul and body languish, oh, leave me not alone,  
But take away mine anguish by virtue of Thine own!

Be Thou my consolation, my shield when I must die;  
Remind me of Thy passion when my last hour draws nigh.  
Mine eyes shall then behold Thee, upon Thy cross shall dwell,  
My heart by faith enfolds Thee. Who dieth thus dies well.