

## **The Burdened Man**

Jesus in the Psalms

*Psalm 55*

Stuart W. Bryan

### **I. David and Ahithophel (1 Chronicles 27:32-34 cf. 2 Sam 15:12, 31)**

### **II. The Burdened Man**

#### **A. David's Plea (1-8)**

David prays that God would give ear to his suffering and complaint; would show mercy to him and rescue him from the threat of destruction; would hide him from the turmoil that spawned from Ahithophel's betrayal.

#### **B. David's Lament (9-15)**

David's Lament describes in greater detail the "*windy storm and tempest*" that he is facing. Ahithophel's betrayal not only affected David personally but also plunged all Israel into civil war and strife (9b-11). David prays that Ahithophel and those with him would perish even as Korah, Dathan, and Abiram had (Num 16). David prays that God would vindicate him even as He had vindicated Moses and Aaron.

#### **C. David's Creed (16-23)**

Unlike Ahithophel who put his confidence in deceit and treachery and violence, breaking his covenant oaths (20-21), David puts his confidence in God. He knows that the Lord is on his side and *shall save* him (16b). He also knows that God is just and has seen the unrepentant wickedness of his enemies (19) and will bring them to account. As Peter writes, "*the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment*" (2 Pet 2:9). This is David's confidence.

### III. Dealing with Burdens

#### A. Understanding our Burdens as Hard Providences (cf. Gen 45:8)

David lies under a great burden. This is how he himself describes his situation in v.22. Allen Ross writes, “*Your burden’ occurs only here; it is literally, ‘what he \_\_\_\_\_ gives you”* (Ross, 255). David’s burden is heavy; but David’s burden is what God Himself had given to David.

Joseph had this same confidence. When his brothers treated him wickedly and sold him into slavery, Joseph knew that God was at work. “*So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and the lord of all his house, and a ruler throughout all the land of Egypt”* (Gen 45:8). John Calvin writes:

“*...whatever men may contrive, yet, amidst all their tumult, God from heaven overrules their counsels and attempts; and, in short, does, by their hands, what he has himself decreed... while the lust of men exults, and intemperately hurries them hither and thither, God is the ruler, and, by his secret rein, directs their motions whithersoever he pleases. At the same time, however, it must also be maintained, that God acts so far distinctly from them, that no vice can attach itself to his providence, and that his decrees have no affinity with the crimes of men”* (Calvin on Genesis 45:8).

Theologians call God’s control of history His \_\_\_\_\_. The Westminster Shorter Catechism explains: “*God’s works of providence are his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.”*

#### B. Casting our Burdens on the Lord (1 Pet 5:7)

The Apostle Peter quotes Ps 55:22 in 1 Peter 5:7, “*Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you.”*

To cast our burden upon the Lord is to (1) articulate our burden and (2) pray for deliverance. By casting our burden on the Lord, we “*give place to wrath*” (Rom 12:19); we put the injustices we have experienced in the hands of the Lord knowing that He will make all things right. As we do so, David promises that the Lord shall \_\_\_\_\_ us.

#### C. Trusting God with our Burdens

How is David able to cast his burden on the Lord? By \_\_\_\_\_. David trusts God with his burdens. Note verse 23: *I will trust in You*. Allen Ross explains David’s promise (22): “*The expression emphasizes that [our burdens] become \_\_\_\_\_ burdens and not the believer’s... the text does not say God will remove the burden, but that God will give the strength and support to bear it. He will strengthen the believer to endure the opposition and by faith overcome it, because he will not permit the righteous to be moved”* (Ross, 256).

### IV. Conclusion (cf. 2 Sam 17:23; Matthew 27:5)