

There are some places in the Bible where there is clearly a to-do or a don't do associated with them.

Obey your parents.

Contribute to the needs of the saints.

Confess your sins.

Humble yourselves.

Cast your anxieties on the Lord.

Pray.

Sing.

There are other places in the Bible where there is not much to do except pick your jaw up off the floor.

God thundering on the top of Mt. Sinai

The winds and waves obeying the voice of Jesus.

We are in Psalm 22 this morning. And more than anything, this is a Psalm where the main thing we are called to do is be in awe....to admire.....to be spectators to the glory of God and enjoy it.

When we get to verse 1, many of you will immediately recognize that this is a Psalm that Jesus quotes while he's on the cross. You'll also recognize that many of the gospel writers pick up on things that this Psalm says when they recount for us the trial, and suffering of Jesus.

And truly, I'm just amazed at what is happening in this Psalm. My heart has been stirred to awe a number of times over the last couple of weeks as I've thought about it.

Read Psalm 22

Pray.....

Now on the surface what this Psalms seems to be about is suffering. A first application that might jump off the page to us here, is what we can learn about our own process of suffering from how David walked through his.

But in reality, the main idea is not—cry out to God in the midst of suffering (though that idea is clearly there).

The main idea is not—God will help you if you cry out to him (though that idea is certainly there).

In psalm 22 there is something bigger, more glorious that going on.

Here is the Main Idea: God has saved the world by delivering the King.

And so the Title: **The King is Delivered**

And the first thing we have to say here is that there is something very unusual going on in this Psalm.

Its told in the first person. David is our author.

Verse 6-8—in public and people and making fun of him

Verse 16-18---people are jeering at him; mocking him; they scorn him

Verse 15—the tongue is swollen and he is thirsty

Verse 17—so emaciated that you can see his bones sticking through

Verse 16—he has been pierced in his hands and feet by some sort of weapon

What is happening? It's a public execution.

What really confirms this is verse 18-- they cast lots of his garments...traditionally, the executioners would get the victim's clothes after he died...that is exactly what is happening.

And yet—there is nothing in the historical record that would point to David facing anything like a public execution.

We know more about David than any other character in the OT.

He was the greatest king of Israel....for this to not be recorded is, frankly, impossible.

Derek Kidners says that this is not the record of an illness, but of an execution. He then goes on to say, “No incident recorded of David can begin to account for this.”

So, we have David writing in the first person about a public execution, and yet he never experienced such an event.

It also does not seem like its David that is being executed because the victim receives his punishment without a fight. He does not stand up for himself. David never takes injustice lying down. He’s the psalmist that is always crying out for some evil-doer’s teeth to be broken.

There is no cry in this Psalm for the perpetrators to be smashed. That is replaced by a meekness. A lamb-like submissiveness.

Now look in verse 21.....it switches as if David is saved.....on its own that is not unusual in any way.

But notice the results of this deliverance:

Verse 22—David praises God in the congregation...the worship gathering. (nothing unusual there)

Verse 23—the thanksgiving to God extends beyond the worship gathering to the nation at large. (again, nothing surprising about that.....this is the King of Israel that has been delivered)

But then in 27....look at the results of this deliverance....the nations begin to turn and worship Israel’s God.

Now, this is really unexplainable if David is the only one in view here. You can understand that the congregation would rejoice in David’s deliverance; you can even see that the nation would. But how is it that by one tiny nation’s king being delivered from execution that:

28 All ^uthe ends of the earth shall remember
and turn to the Lord,
and all ^vthe families of the nations
shall worship before you.

29 All ^xthe prosperous of the earth eat and worship;
before him shall ^ybow all who go down to the dust....

And then, it actually extends beyond that...notice this in verses 30-31.....the deliverance pictured in this Psalm actually results in endless generations coming to the Lord and worshipping Him.

How could David have imagined all of these results from his own life? In short, he could not have.

A deliverance for David does not result in worldwide evangelization for generations to come. But the deliverance of another King does.

And that is the key to understanding this Psalm. Because what is going on here is that David was in some season of suffering, he began to mediate on the Lord in that season, and God gave him this vision of the true King of Israel, the King of Kings, Jesus, and what he would suffer, and how he would be delivered. And how that would rippled to the very ends of the earth, and to countless generations.

When we look at Psalm 22....we don’t first see David, and learn how to suffer well. First we see Jesus Christ and we step back in awe.

Look at how Peter’s sermon in Acts 2 helps us here.

Acts 2.29-32

29 “Brothers, I may say to you with confidence about ^tthe patriarch David ^uthat he both died and ^vwas buried, and ^whis tomb is with us to this day. ³⁰ ^xBeing therefore a prophet, and knowing that ^yGod had sworn with an oath to him that he would set one of his descendants on his throne, ³¹ he foresaw and spoke about the resurrection of the Christ, that ^zhe was not abandoned to Hades, nor did his flesh see corruption. ³² This Jesus ^aGod raised up, ^band of that we all are witnesses.

Peter had just quoted David’s words from several different Psalms. None of them Psalm 22. But the point is the same. David was writing about the execution of the Son of God....a thousand years before it happened.

And so the solution to the unusual nature of Psalm 22 is that Jesus Christ, born of a woman, eternally existent as the Son of God to the Father....he is THE King whose deliverance brings about the salvation of all the world. It is His deliverance that the nations will rejoice over for generations to come!

Once we have it clearly before us that this Psalm is about Jesus the King, dying on the cross, rising from the dead, for the sake of the nations, we are ready to plumb its great depths.

Three Things that the King's Deliverance Accomplishes

1. Jesus Becomes Our Substitute

The biblical authors quote much of Psalm 22. But the sentence that Jesus himself quotes is verse 1—"My God, My God....why have you forsaken me?"

It is David's questions from Psalm 22.1. And it had become the experience of Jesus.

Now, notice what the cry is not. The cry is not about the pain Jesus feels. The cry is not, "oh these hands, my feet....oh my back.....it was not.....I cannot breathe.....it was not anger back to the mocking crowd...."

He had received all of that suffering with poise. He had endured that suffering like a lamb—meekly, w/o protest. But this scream....what RC Sproul calls the scream of the damned.....this was something new. And it clues us to a different kind of suffering.

Jesus cries out to God.....and in response there is only silence. These two whose souls have been eternally intertwined as one.....have now been separated. Jesus is experiencing total abandonment. Total silence. He is alone, and separated from his father.

Jesus did not feel forsaken....he was forsaken. This was an objective state of affairs.....he had been forsaken by all men; and now by God himself. His own Father. God separated from God. Who can understand that? Jesus could not; certainly we cannot.

But the question we must stop on for a moment is the question of why. Why did this happen? Why did God the Father forsake God the Son on the cross?

Though we cannot fully understand it, we can grasp something of what was happening. It had something to do with what Jesus was doing on the cross.

On the cross, Jesus carried our sins in his own soul. He became sin.

It was if God had walked into a cow pasture and scooped all of the cow pies of our sin—the anger and lying; the abuse and violence, the pettiness, the gossip and slander, the utter self absorption and greed—it was if he scooped all of that up with his shovel, collected it in a bucket, and poured that bucket onto his Son. He drenched the pure and spotless lamb of God with the muck and mire of our sin.

Isaiah 53.6 says, that the Lord has laid on him the iniquity of us all.

2 Corinthians 5.21 says that God made Jesus, who knew no sin, to be sin.

Once he had done that, God the Father had to forsake all that sin. When Jesus was drenched in our sin on the cross, God the father could not bear to look at him. He had to look away; he had to shield himself. He turned away. He had to condemn and reject and curse and damn that sin (in his Son).

When Jesus carried our sin Galatians 3.13 says that he "became a curse for us, for it is written, 'Cursed is everyone who is hung upon a tree.'"

When Jesus wore our sin, he became a curse; he was damned by his own Father.

Do you want to know how God feels about sin? Look at Jesus suspended there, drenched in our filth, becoming sin, bearing wrath. God is holy, and he hates sin with a righteous, holy hatred.

Now, consider how God feels about YOUR sin? Listen, I know this is not a pleasant thought. But it is an essential thought. If you face God apart from Christ, you will bear the same furious wrath that Jesus did. But without his help.

But God loves you. And that is why Jesus came. Jesus did not have to stay on that cross. There was no point at which Jesus could not have come up off that cross; crushed those pretenders to power; and returned to his rightful place of rule. But he chose the way of the cross as his road to the crown. Because he wanted to please his Father. And because he loves you.

God the Father forsook God the Son, so that he does not have to forsake those who trust in Him. If you are here this morning you fall into 1 of 2 categories. You are either in Christ through faith in what Jesus did on that cross. Or you are outside of Christ, and if you remain there, you will bear God's wrath for your sin on your own.

Jesus died so that you don't have to suffer God's rightful anger at your sin. Jesus came and died and was forsaken as your substitute. He did it in your place. And now, if you will call on his name, you can be forgiven. You can be accepted. And you will never have to worry about God's condemnation again.

But if you stare into the suffering of Christ on the cross. If you see him there. If you see his sacrifice, and your guilt. And if you then turn and go back on your merry way living apart from him; without him.....then one day friend you will meet with God and because of your sin.....because of your rejection of the Son of God.....you will bear the wrath of God for your sin.

I don't want that for you. So, I just urge you to cry out to God. Put your faith in the work of Jesus on your behalf. Believe in him.

2. Jesus comes with us into our suffering

There is a second lesson here for us. In brief, we could say it like this---God the Father forsook God the Son, so that he could promise to never forsake you.

Consider Jesus cry to his Father, "my God, my God, why have you forsaken me?"

And then consider God's promises to you--

Hebrew 13.5, "I will never leave you or forsake you."

Matthew 28.20, "behold, *I am with you always*, to the end of the age."

On this side of heaven there is not an answer to every form of difficulty that you face. But there is a person. He promises to be with you. God forsook Jesus at the cross, and in so doing sent your sin to the bottom of the ocean forever. He can now be with you....he promises to be with you.....he wants to be with you. And he is with you in suffering.

But I want you to see how this Psalm points us very deeply into Jesus' identification with you.

In Psalm 22.22 David says, "I will tell of your name to my brothers; in the midst of the congregation I will praise you."

Now look how the author of Hebrews picks up on that verse. [Hebrews 2.10-18](#)

What is happening in those verses? The author of Hebrews is explaining to us why God the Son became a man. And he quotes Psalm 22.22 in order to point out that Jesus thinks of us as brothers and sisters. He took on flesh so that he could be (Romans 8 says) the firstborn among many brothers.

It was so important to Jesus that he be able to truly identify with us that he became like us.

And then in becoming like us—Hebrews 2 says—he also experienced suffering—so that, Hebrews 2.18, "18For because he himself has suffered when tempted, he is able to help those who are being tempted."

And then verses 16 and 17 of Hebrews 2, "16For surely it is not angels that he helps, but he helps the offspring of Abraham. 17Therefore he had to be made like his brothers in every respect."

Jesus became like us so that in the midst of temptation and trial and difficulty and uncertainty, we could cry out to a God who does not just know conceptually what suffering is like....but he knows experientially.

God the Son was alone in his suffering so that you never have to be alone in yours.

This psalm gives a great companion in our suffering. In suffering we don't mainly need answers. We can make it w/o answers. But you can't make it w/o companionship; friendship.

Christianity is the only religion on the face of the earth that says that God is our companion in suffering...that he has suffered...that he has experienced it, and so can help you in yours for the position of experience and understanding.

God weeps with those who weep.

The other way that this Psalm helps us in our suffering is to point to the fact that our suffering has a great future.

Sometimes the worst part of our suffering is that in the middle of it, it seems that there is no light at the end of our tunnel.

Suffering is not blind and useless. It has a future. Look at Jesus in this Psalm. He endured the greatest possible suffering, but from it flowed, praise for God, deliverance for Israel, salvation for the world for generations on end.

It is the same for the Christian's suffering. Much flows from it: character is formed, compassion & care comes from it, and maybe most hopeful of all, 2 Corinthians 4.17 says, it prepares for us an eternal weight of glory.

There is a future for your suffering if you are trusting in Christ through your suffering.

3. Jesus Gives Us a Heart for the Nations

I said at the beginning that the Main Idea of this Psalm is that "God has saved the world by delivering the King."

As we close, I want to remind you of the global, historic ripple effect of Jesus' suffering. I want you to see that the 'scream of the damned' is the hope of the nations.

What God accomplished in delivering the King is that for generations on end, the nations will turn away from their idols and will believe in the King of Kings....Jesus Christ.

In the Psalm the King's deliverance has an progressively wider sphere of influence—first the congregation rejoices; then the nation of Israel; then all the nations of the world; and then generation yet to come.

I think this is very instructive for us, because there can be a tendency to think of the work of Jesus in purely individualistic terms. We sometimes think of the cross as something done only for us as individuals. And though it is very true that the cross was accomplished for you as a person....it was accomplished for something bigger as well.....something more expansive as well.

It was accomplished for all the nations.

Last week, Rod preached from Psalm 51, which is a very individualistic reflection on the forgiveness that is ours in Christ. I am not trying to take away from that in any way. The fact that Jesus bore YOUR sins in his body ought to fuel worship in your heart. What I want to do is give you more wood to put on the fire of worship that is burning in your heart.

And here is that wood: Psalm 22.28 says, "kingship belongs to the Lord, and he rules over the nations." The gospel of Jesus crucified and risen has as its aim that that reality would be acknowledged by all peoples!

Jesus died so that in every language, among people of every ethnic stripe, there would be a song of praise ascending to the Risen One.

The nations of the world...including this nation....worship the idols of comfort or money, or power, or sex or magic or ancestors. What Jesus aims to do in his death and resurrection is explode into these nations with the message of the gospel so that all peoples and tongues will repent of their idolatry and trust in Jesus. And so that he will be worshipped for who he is!

Psalm 22 is a beautiful picture of a gospel reality—the necessary result of Jesus death and deliverance is that all nations will turn from dead idols to worship the living God. That is the end result of the gospel.

And so every person that has put their faith in Jesus Christ should care about that end result of the gospel. That necessary implication of the work of Jesus. Every Christian should care about the nations. Not every Christian will go to the nations. But every Christian should care, and be willing to go if God would call them.

Let's bust through the barriers of thinking about ourselves only, and instead think and care about God's worldwide mission to bring salvation to all peoples.

Conclusion