

## Psalm 22 A Psalm of Great Reversals



Something about the graphic – Many churches choose not to show any depiction of Jesus – they can feed our lust for idols. Even more churches chose not to show Jesus on the Cross – Because He is not there anymore. I chose this graphic as there was a point in time where for about 6 hours Jesus hung on the cross for us. And psalm 22 is prophetic about that event.

### Pray

#### intro

Before we read the whole psalm 22, let's go over a couple of items in the Psalm

*The psalm appears to be the ~second most quoted psalm in the NT by one account: Psalm 110(5); Psalm 22(4); psalm 2, 8 & 69(3)*

While the whole of the Old Testament points to Christ and our need for Christ some passages have more obvious links to the New Testament than other passages, Psalm 22 is one of the more obvious passages with links to the crucifixion – Isa 53 is another passage with similar links to the crucifixion

The Psalm heading reads: To the choirmaster: according to The Doe of the Dawn. A Psalm of David. So we know David wrote it. But there is no reference to the time or circumstances. And there is no known recorded circumstance in David's life that correlates with all of the circumstances in psalm. Actually many of the psalms lack the circumstances or background information, almost a third of the psalms are anonymous. One observer of the psalms attributes the lack of context in many of the psalms is to facilitate our being able to put ourselves into the psalms. The psalms are also unique biblical literature in their intent often appears to be to give voice or provide an expression to our feelings and longings that are in (or from) our hearts to our heavenly Father vs. most of the rest bible is often intended to be primarily instructional – things to first fill our minds with.

Psalm 22 has several verses that you may find familiar or similar verses in the New Testament.

We find the opening words of psalm 22 in the gospel of Mark<sup>(Mark 15:34)</sup> ... And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "**My God, my God, why have you forsaken me?**" There was probably a silence in the crowd at Calvary right after he spoke those words

In a word search of the OT you would find that **forsaken** is a term most often used to describe Israel's abandonment of God. And so in this verse **there is a great reversal – Our faithful God has forsaken the only truly faithful One.**

Have you ever felt forsaken? I think we all have. This psalm can speak into those circumstances or feelings.

Another phrase that you may be familiar with from the crucifixion are some of Jesus's last words – Jesus said: "It is finished"<sup>(John\_19:30)</sup> from the cross. The last phrase in the psalm is "he has done it". You could say "It is finished" it is a first person way of saying "he has done it". Some scholars would even identify "it is finished" as an acceptable translation for the last phrase in psalm 22. As we read through the psalm, I think you will see other parts of the psalm resonate with the New Testament events of the crucifixion.

Another thing - The gospel writers don't always record all of what was said– maybe Jesus prayed or recited all of psalm 22 or maybe with quoting from the beginning and end of the psalm it is an abbreviated way of citing the whole psalm. Because parts of this psalm align amazingly well with what is recorded about Jesus's

crucifixion, the psalm is definitely prophetic about the crucifixion of Jesus and I think the whole psalm came to Jesus's mind as he quoted at least parts of psalm 22.

Because of the amazing correlations some observers interpret or put David's Psalm 22 as only being prophetic about Jesus's crucifixion and that David based the psalm on some vision or dream he had. While the psalm is certainly prophetic **let's not let it only be prophetic**. I think David wrote it out of some real circumstance or combination of circumstances that David had struggled through, that either are not recorded or only partially recorded. But David's example of praying through his difficulties can be helpful and maybe even freeing to us. If we only let the psalm be prophetic we might miss some of its applicability to ourselves.

So as we read through Psalm 22 please be willing to put yourself into the psalm – Maybe as an observer on Calvary, or maybe some of what is written might resonate with some past or present difficult situation, or maybe all that Jesus has accomplished through his crucifixion on Calvary will resonate with you.

So let's read psalm 22 and again - **try to put yourself somewhere in the psalm as we read it**.

## Read psalm 22

**Psalm 22 (ESV) my Bible has "Why Have You Forsaken Me?" as the title**

**To the choirmaster: according to The Doe of the Dawn. A Psalm of David.**

- 1 My God, my God, why have you forsaken me?  
Why are you so far from saving me, from the words of my groaning?
- 2 O my God, I cry by day, but you do not answer,  
and by night, but I find no rest.
- 3 Yet you are holy,  
enthroned on the praises of Israel.
- 4 In you our fathers trusted;  
they trusted, and you delivered them.
- 5 To you they cried and were rescued;  
in you they trusted and were not put to shame.
- 6 But I am a worm and not a man,  
scorned by mankind and despised by the people.
- 7 All who see me mock me;  
they make mouths at me; they wag their heads;
- 8 "He trusts in the LORD; let him deliver him;  
let him rescue him, for he delights in him!"



- 9 Yet you are he who took me from the womb;  
you made me trust you at my mother's breasts.
- 10 On you was I cast from my birth,  
and from my mother's womb you have been my God.
- 11 Be not far from me,  
for trouble is near,  
and there is none to help.
- 12 Many bulls encompass me;  
strong bulls of Bashan surround me;
- 13 they open wide their mouths at me,  
like a ravening and roaring lion.
- 14 I am poured out like water,  
and all my bones are out of joint;  
my heart is like wax;  
it is melted within my breast;
- 15 my strength is dried up like a potsherd,  
and my tongue sticks to my jaws;  
**you** lay me in the dust of death.
- 16 For dogs encompass me;  
a company of evildoers encircles me;  
they have pierced my hands and feet –
- 17 I can count all my bones –  
they stare and gloat over me;
- 18 they divide my garments among them,  
and for my clothing they cast lots.
- 19 But you, O LORD, do not be far off!  
O you my help, come quickly to my aid!
- 20 Deliver my soul from the sword,  
my precious life from the power of the dog!
- 21 Save me from the mouth of the lion!  
**You have rescued me** from the horns of the wild oxen!
-

- 22 I will tell of your name to my brothers;  
in the midst of the congregation I will praise you:
- 23 You who fear the LORD, praise him!  
All you offspring of Jacob, glorify him,  
and stand in awe of him, all you offspring of Israel!
- 24 For he has not despised or abhorred  
the affliction of the afflicted,  
and he has not hidden his face from him,  
but has heard, when he cried to him.
- 25 From you comes my praise in the great congregation;  
my vows I will perform before those who fear him.
- 26 The afflicted shall eat and be satisfied;  
those who seek him shall praise the LORD!  
May your hearts live forever!
- 27 All the ends of the earth shall remember  
and turn to the LORD,  
and all the families of the nations  
shall worship before you.
- 28 For kingship belongs to the LORD,  
and he rules over the nations.
- 29 All the prosperous of the earth eat and worship;  
before him shall bow all who go down to the dust,  
even the one who could not keep himself alive.
- 
- 30 Posterity shall serve him;  
it shall be told of the Lord to the coming generation;
- 31 they shall come and proclaim his righteousness to a people yet unborn,  
that he has done it.

While we don't know the exact circumstances of psalm 22, a possible Davidic back drop for Psalm 22 are the accounts of David and Absalom. David had a son named Absalom and much of what is documented in 2Sam chapters 13-18 about Absalom and David goes from tragic to something worse than tragic. David had several wives and corresponding groups of children. The story includes the rape of a step sister by David's son Amnon, murder of Absalom's step brother Amnon, the silence of David, Absalom's attempt to usurp the throne from David and Absalom's death. Much of the account has David's haunting silence. And when David does get involved, it does not go the way David wanted it to go. (one of those days) David certainly in some way lived through at least partially some of what is recorded in psalm 22 with Absalom. I am going to mention some of the times where David's struggles with Absalom <sup>(2Sam 13-18)</sup> could fit with Psalm 22. But some of the Absalom accounts are probably going to be a bit fractured. I want you to know the David did have some very difficult and desperate times. The full account around Absalom is in 2Sam chapters 13-18.

**I have titled this psalm: A Psalm of Great Reversals**

**I have parsed the Psalm into three parts:**

**(Part I) 1-21 The Laments – A great reversal**

**(Part II) 21-29 Praise Ignited A great reversal - from Lament to Praise**

**(Part III) 30-31 The Congregation Responds - The reversal of the congregation**

**Personal Reversal**

**One More Thing**

**We are going to spend the most time on part I (the first and longest part) and then a shorter time on the remaining parts.**

As we go through the Psalm I am going to read a couple of verses, make some comments, and then move on in the psalm, at some parts I may add a personal story or two.

The outline in the worship guide are sort of my note taking on my sermon– they may or not be that helpful as you listen to the sermon. If they are not helpful - just listen to the psalm and sermon. The outline may be more helpful for a later review or for references.

## Psalm 22 (Part I) 1-21 The Laments – A great reversal

- 1 My God, my God, why have you forsaken me?  
Why are you so far from saving me, from the words of my groaning?
- 2 O my God, I cry by day, but you do not answer,  
and by night, but I find no rest.

Putting David into the psalm: David was tricked or manipulated by his son Amnon to send his step brother's Absalom's younger sister Tamar to Amnon, and then Amnon raped her. Maybe David's own sense of guilt or the guilt others attributed to David could have led to an isolation of David as David agonized over these events. I can see David feeling very alone and isolated, I could also see David finding no consolation amongst his family or advisors.

David shares some very raw and deep emotions "My God, my God, why have you forsaken me?" The psalmist is praying day and night and nothing seems to change. No change in circumstances, no new promises or great insights to claim, the psalmist probably felt like he was praying to the walls. And of course Jesus's circumstances are different, but Jesus words are just as raw. Sometimes the difficulty of facing pain or uncertainty **alone** can be the most difficult part of a trial.

Putting Jesus into the psalm: We know that Jesus never lied, so while David may have felt abandoned - Jesus, on the cross was truly **forsaken** in a **reversal** of fellowship that Jesus had with the Father that he had always, until now, had experienced in all of his existence.

About Jesus being forsaken – From the Gospel of John we can read

Jhn 5:19 So Jesus said to them, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise.

**So at some point in the crucifixion events, the Father stands by, while the Father's only begotten Son steps into the passion of the Cross alone.**

From eternity past, and all of the days that He walked on the earth, Jesus enjoyed and thrived on such an intimate relationship with the Father so that in a mysterious way they were one – And again, later on in John's Gospel we have the following dialogue recorded:

John 14 <sup>8</sup> Philip said to him, "Lord, show us the Father, and it is enough for us." <sup>9</sup> Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? <sup>10</sup> Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. <sup>11</sup> Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.

Jesus identification and intimacy with the Father is unique – it cannot simply be dismissed – Jesus is either in God in the flesh or he was promoting the biggest lie or most grandiose propaganda the world has ever seen.

There really aren't a lot of options to Jesus's question: Who do you say that I am?

Jesus's being forsaken on the cross was very real and unlike anything He had ever experienced. It was a **great reversal**. Up until this time, when religious leaders had brought accusations or questions to trap Jesus, Jesus was obviously in control and would often silence his accusers with a question. But on the cross he was the silent one. He willingly gave up His control so that He could suffer the death that we all deserve.

### **And then the midst of the abandonment and terror the psalmist writes ...**

**3** Yet you (God) are holy,  
enthroned on the praises of Israel.

As frustrating and inconsolable the circumstances may be, the psalmist holds onto who he knows God to be. Sometimes I think this makes enduring difficult circumstances so difficult at first. The circumstances that God is allowing us to go through seem so out of character with who we know God to be. But in the midst of difficult circumstances, it is very valuable to hold onto who you know God to be with all that you have. Who you know God to be, might be your only anchor during those inconsolable times.

### **The psalmist goes on to**

**4** In you our fathers trusted;  
they trusted, and you delivered them.  
**5** To you they cried and were rescued;  
in you they trusted and were not put to shame.

The psalmist is testifying to God's faithfulness that he has seen in other's lives or in the past. Sometimes when we pray my experience is that God may reminded of God's faithfulness to Israel or God's faithfulness to specific people in the Bible. And implied here is a "Where are you for me?"

*Sometimes I know we struggle with **how we are supposed to relate to God**. Often our initial inclination is to sort of adapt what we have done and learned in how to relate to our parents and use the same strategies with God. But God is very different than our parents. Our parents can or could only handle so much. Our God is able, willing and eager to take it all in. This does not mean He will immediately remove the circumstance, but He is always for us in a unique way in our circumstances.*

*For quite a long time in my Christian life I **tried to pray in a way that I thought would please him**. What I mean is - Sort of like when I was an adolescent and sometimes, I would tailor my comments to my parents to make myself look good or say or communicate in a way that I thought would please them. I remember my father once telling me that when I got caught doing something wrong, I got in so much trouble because he thought he was only catching me about half the time. I briefly thought about correcting him (I believed the caught percentage was much lower), but I realized that revising the estimate would not be very self-serving. So, I after thinking about it briefly, I just gave him a puzzled look back. I don't think he really wanted me to verbally respond. I responded how I thought he wanted me to respond, but not honestly.*

*This was not really a good analogy, but when I opened up my prayer life from only praying prayers that I thought God wanted to hear to being sometimes brutally honest with God – sometimes sharing my feelings of loneliness or just not fitting in, it opened up the opportunity for me to hear God to speak into those areas of my life.*

And then the psalm breaks into the psalmist's present circumstances

**And we will now be shown Jesus had to deal with more than isolation or loneliness on the cross**

- 6 But I am a worm and not a man,  
scorned by mankind and despised by the people.
- 7 All who see me mock me;  
they make mouths at me; they wag their heads;
- 8 "He trusts in the LORD; let him deliver him;  
let him rescue him, for he delights in him!"
- Hecklers or mockery  
- a worm was probably the lowest life form known in ancient times  
I am not going to go too in depth here but the worm/word here (*tôlā*) actually refers to a specific species of worm or grub ("*coccus ilicis*") also has a biblical illustration - in the providing for its young, the adult moth sacrifices itself so that it can protect its young and as it dies, it dyes the bark a crimson red (I understand the name for the particular worm and the color to be ~ synonymous)
- *Jesus's detractors at the cross I think pretty much unknowingly quote this part of the psalm (Mat 27:42; Mar 15:31) - Israel had messianic Psalms or passages but this is not one of them - much of it is far too dark or tragic to be messianic. This is not the messiah they were looking for. We know that some of those in the crowds looking for a messiah to physically overthrow Rome, when they didn't see it happening to their agenda or schedule - they were out. (Judas Iscariot) But you know what is an ironic thing, in a few hundred years a leader of Rome would identify Rome as a Christian. So you could say Jesus did overthrow Rome, just not in a way or with the timing that anyone was expecting.*

I am pretty sure David had people who were willing to heckle at David's silence with Amnon and Absalom. David goes silent after his son Amnon had raped his daughter Tamar. Latter Absalom had Amnon murdered and David again remains silent. Maybe David's silence was due to sin or maybe David knew or thought Absalom was not in a place to be able to listen to the truth and respond. I don't know. I am also sure Absalom was one of David's hecklers.

**The psalmist then goes back to recounting God's faithfulness to himself in the past.**

- 9 Yet you are he who took me from the womb;  
you made me trust you at my mother's breasts.
- 10 On you was I cast from my birth,  
and from my mother's womb you have been my God.
- 11 Be not far from me, for trouble is near,  
and there is none to help.

The psalmist moves onto recounting God past faithfulness in his life. Again where is the God who was so faithful to the psalmist in the past? I have also found in my own prayer life when I share my current struggles with God, God often reminds me of his past faithfulness to me. God's reminding me of His faithfulness is often enough to encourage me to face the current circumstances with encouragement.

But Jesus's trials and circumstances are much darker and much more terrifying.

**The Psalm moves from mockery to verbal threats from those with resources  
What I mean is the hecklers were mean, but were not people in authority,  
But the Bulls are different**

- 12 Many bulls encompass me;  
strong bulls of Bashan surround me;
- 13 they open wide their mouths at me,  
like a ravening and roaring lion.
- Bashon was an area known for large and strong Bulls  
I think it is identifying that the political movers and  
shakers are moving together to destroy him. Not to take him as a  
prisoner, but to totally eliminate him – to kill him. To completely and  
totally alienate him from His God.  
For David maybe it is a reference to Absalom’s men that were part  
of Absalom’s insurrection the men who were aiding Absalom’s  
usurping of the throne. David had fled Jerusalem fearing for his life.  
And now ...

**Not Just abandonment  
Not Just verbal threats and intent,  
but the toll on Jesus’s Physical Condition**

- 14 I am poured out like water, and all my bones are out of joint;  
my heart is like wax; it is melted within my breast
- 15 my strength is dried up like a potsherd,  
and my tongue sticks to my jaws;  
you lay me in the dust of death.
- water has no strength, dough or clay can hold a  
Shape, but water cannot – it can’t even do limp.  
Some Physicians review of the crucifixion conclude  
that Jesus died of a broken heart

**You** lay me in the dust of death  
Who is the “**you**” in this verse?  
*I am pretty sure the psalmist would identify the  
“you” as being God. So the accusation is God  
you are allowing me to die.*

**Some graphic descriptions of Jesus on the cross**

- 16 For dogs encompass me;  
a company of evildoers encircles me;  
they have pierced my hands and feet[fn]—
- 17 I can count all my bones—  
they stare and gloat over me;
- 18 they divide my garments among them,  
and for my clothing they cast lots.
- [fn] Some translators think the original Hebrew might have been “bind”  
(New Jerusalem and Oxford translations)  
bind could fit at various time when David may have been in a  
a frozen silence in what to with or about Absalom.  
When Absalom took over the palace it’s not hard to Imagine Absalom  
and his men making a game of distributing David’s Royal Robes while  
they occupied the palace..

One more thing about the bind or pierced - I really think the bigger question is **What Held Jesus to the Cross?** (Rom 5:8)

It’s probably important to note that the psalmist in his prayer to this point is very real and even raw in how devastating it is for him. The psalmist also does not offer much in specific ways into how God can fix things. This is kind of opposite to how we often pray, we are often short on how we are affected and maybe long on our solution. But the psalmists prays in a vulnerable and real way while holding onto who he knows God to be and details how devastating the events in his life are to him. The psalmist can do nothing. So when the psalmist can do nothing, the psalmist does the only thing he can do – pray some more.

**To pray some more is a good response for everyone. – to persevere in prayer**

*But sometimes we may pray too vaguely – God please bless Mary - But sometimes when we don't know what to pray, it is good for you to look for prayers in the bible that might sort of fit your circumstance. Psalm 22 is an example of how real and vulnerable you can be with God in difficult times. Many of the psalms can be used for prayers. Some of the writers of the bible also in various locations have recorded some other great example prayers for others or themselves. And sometimes when I don't know how to pray I simply pray that I will simply be able to play above my game. It is not a great prayer, but in it I am acknowledging my inadequacy and if the Lord chooses to bless my efforts – my prayer is already acknowledging that it is something that He has done.*

**So what should you do when you can do nothing more? Pray some more, pray honestly -**

**And the psalmist prays:**

19 But you, O LORD, do not be far off!

O you my help, come quickly to my aid!

20 Deliver my soul from the sword,

my precious life from the power of the dog!

The low lives - animals

21 Save me from the mouth of the lion!

Satan? <sup>(1Pe 5:8)</sup>

**You have rescued me** from the horns of the wild oxen!

The movers and shakers

Some translations actually put the “**you have rescued me** or you have answered me” at the very end of verse 21 - *I like it here- but with either placement the verse communicates the psalmist's prayer is answered.*

Placing the **You have rescued me** at the end the passage might make a pattern in the psalm a little more visible the phases around verse 21 could be understood to be:

Deliver my precious life from the power of **the dog!**

The low lives - animals

21 Save me from the mouth of **the lion!**

Satan? <sup>(1Pe 5:8)</sup>

Save me from the horns of **the wild oxen!**

**You have rescued me**

The interesting thing here is the order of these adversaries is **reversed** from the order they were introduced. The dogs are identified just a couple of verses earlier. Lions a couple of verses before that and the first adversarial animal- the oxen, right before the lion. So there is a symmetry here, and the symmetry illustrates between the “save me” and “you answered”, **God completely and totally undoes all Jesus's adversaries had hoped to accomplish.** I think the symmetry is identifying **how** completely the plans of the psalmist's adversaries are undone. This is the beginning of another great reversal.

The primary plan of the adversary was to alienate the psalmist from his God, and we will see the opposite is accomplished – rather than the psalmist ending with cursing God, the psalmist ends with praising God.

And you know what - The desperate prayer or cry in verses 19-21 is probably not different from the prayers the psalmist prayed at the beginning of the psalm, so there is no magic formula here, but God in His providence and sovereignty acts here. *But now this is where the Absalom narrative aligning with psalm 22 really fails to fit – There is nothing in the 2Sam narrative to indicate David ever saw or understood his prayers and desires for Absalom were answered. This does create a crisis for the fitting of the Absalom narrative into the psalm. So is the Absalom backstory for naught?*

Well, we also know what happened on the cross – Jesus was not physically rescued from there – He was allowed to die there. So when Jesus came to these next verses in the psalm He must have said or prayed through them in faith – in some way praising or anticipating praising God in a triumphal celebration that Jesus would not soon see on earth, but in heaven.(Heb 11:1-2)

Faith is always Forward looking or looking beyond what can be seen-

Heb 11:1-2 <sup>1</sup> Now faith is the assurance of things hoped for, the conviction of things not seen. <sup>2</sup> For by it the people of old received their commendation.

## Psalm 22 (Part II) 21-29 Praise Ignited A great reversal from Lament to Praise

### What does the psalm tell us about Jesus's future?

- 22 I will tell of your name to my brothers; <sup>(Heb 2:11-12)</sup>  
in the midst of the congregation I will praise you:
- 23 You who fear the LORD, praise him!  
All you offspring of Jacob, glorify him,  
and stand in awe of him, all you offspring of Israel!
- 24 For he has not despised or abhorred <sup>(Heb 5:7)</sup>  
the affliction of the afflicted,  
and he has not hidden his face from him,  
but has heard, when he cried to him.
- 25 From you comes my praise in the great congregation;  
my vows I will perform before those who fear him.
- 26 The afflicted shall eat and be satisfied;  
those who seek him shall praise the LORD!  
May your hearts live forever
- 27 All the ends of the earth shall remember  
and turn to the LORD,  
and all the families of the nations  
shall worship before you.
- 28 For kingship belongs to the LORD,  
and he rules over the nations.
- 29 All the prosperous of the earth will eat and worship,  
All those who go down to the dust will bow before Him,  
Even he who cannot keep his soul alive.

Drive by: Ascribing names to the pronouns in the text  
Putting Jesus into the text-

24 For he(God the Father) has not despised or  
abhorred the affliction of the afflicted(Jesus), and  
he(God the Father) has not hidden his(God the  
Father's) face from him(Jesus), but has heard,  
when he(Jesus) cried to him(God the Father).

And now you can put yourself into the psalm and see if  
it fits:

24 For he(Jesus) has not despised or abhorred the  
affliction of the afflicted(myself), and he(Jesus) has  
not hidden his(Jesus's) face from him(myself), but  
has heard, when he(I) cried to him(Jesus).

**It fits – Doesn't it?**

So what do we have here? Israel or even individuals would often call for a celebration after they had seen God provide victory in some battle or circumstance. David had many of these kinds of celebrations. So these celebrations were part of Israel's culture. I think you could say we have just read about a seven day celebration last week in Nehemiah 8.

But there is no evidence in 2Sam that David ever had events around Absalom that would warrant a celebration – this is where the Absalom story really does not fit with psalm 22.

But we also know that Jesus was not rescued from the cross. So when Jesus recounted and/or prayed this part of the psalm, he must have prayed forward in faith to live into what He was going to see beyond His death or the grave. Faith involves forward thinking –

Heb 11:1-2 <sup>1</sup> Now faith is the assurance of things hoped for, the conviction of things not seen. <sup>2</sup> For by it the people of old received their commendation.

We are not going to into very many details about what is going on here in psalm 22, but here are few interesting things:

I think David is recalling an event in Israel that you could say was a prequel to what Jesus would see in Heaven. Verse 22 is almost directly quoted in Heb 2:11-12. And in some ways you could say much of the Book of Hebrews is the Mercy Hill expansion pack for Psalm 22:21-29. The Neh 8 celebration lasted for 7 days, the heavenly celebration I think is going to go for at least a thousand years, maybe 10,000 years, maybe forever. And just like the length of the celebration is orders of magnitude greater- I think the heavenly experience is going to be orders of magnitudes greater.

So I think Jesus prayed into a future fulfillment that was not realized on the cross, but knowing it would soon start to be realized beyond the cross.

*I have a cousin who unexpectedly lost their son Eric years ago. Their prayers for his healing were not answered in a way they wanted here. But their pastor had spoken with Eric about the gospel, maybe a week before Eric unexpectedly died. It does not stop the hurt, but based on the pastor's testimony about Eric, I think his parents could know Eric was with the Lord and they would see him again – they would see him beyond the grave. I think in some ways, sometimes you can only through faith to lean into promises that our Father will only fulfil and be realized beyond the grave.*

**Psalm 22 (Part III) 30-31 The Congregation Responds (in a reversal of the congregation's abandonment on Calvary)**

So what else lies beyond the grave for Jesus?

**30** Posterity shall serve him;

it shall be told of the Lord to the coming generation;

**31 they shall come and proclaim his righteousness to a people yet unborn,  
that he has done it.**

Who is the they? Who is the His?

What shall they proclaim?

THAT HE HAS DONE IT

Looking back through Calvary and Resurrection Sunday we have an even fuller understanding of what can be going on here.

At Easter among believers there has been a popular greeting -

One says HE HAS RISEN<sup>(Mat 28:6)</sup>

And a responding greeting says HE HAS RISEN INDEED

HE HAS DONE IT INDEED

THAT HE DIED THE DEATH WE DESERVED<sup>(1Th 5:10)</sup>

<sup>(John 10:10)</sup> SO THAT WE COULD LIVE

HE HAS RISEN<sup>(Mat 28:6)</sup>

HE HAS RISEN INDEED

We are part of this - **the praise and proclamation has gone from the psalmist to the generations**

At Calvary most of the true followers of Jesus had abandoned Jesus and the few at Calvary were probably trying to be as silent and invisible as possible. And we know from the teaching we are getting in "Acts", that at Pentecost the outpouring of the Holy Spirit on believers transformed Jesus's followers. Peter went from denying the Lord Jesus, to proclaiming Jesus in front of thousands. The Jesus followers went from hiding and being silent to boldly proclaiming that Jesus HAS DONE IT He has risen indeed – Jesus has died for our sins – and there is no other name under heaven by which you can be saved.

## So it is time to please consider some personal reversals or re-directions

- If you understand what Jesus suffered on the cross, and you resist God's call on your life, what will you have to say when you stand before God in judgement?  
This is one of the things that drove me to accept Christ – When I did not understand the cross I knew no better, but once I understood the cross and if in judgement God asked me why I had turned down the offer of forgiveness in His Son Jesus? I knew I would have nothing to say, I would have been silent or speechless before a Holy God who had provided a way of escape – I knew I did not want to face that situation.
  - The idea of waiting or waiting for a better offer was unpalatable for me.
  - One of the Roman soldiers at the cross (one them had a great reversal)<sup>([Mat 27:54](#); [Mar 15:39](#))</sup>
- Maybe you committed some time ago to follow Jesus and maybe Jesus's words from the cross are calling you to now follow Jesus again with a new dependence on Him. If that is the case, please do not delay your decision.
- Maybe you, like me, have been putting together some sweet-sounding words that you thought God wanted to hear in your prayers. But maybe God wants to hear something very different. I know in my own life God wants me to be real with Him, while also having a posture of I am approaching a holy God. When I pray that way, my experience is that it provides a way for me to be willing to hear God speak into those areas. David did it, Jesus did it – God can handle the real and sometimes raw expressions of our own desperation.
- If you are familiar with really engaging with God, the psalm can challenge you in your reaching out to others. We are the ones called to proclaim his righteousness to a people yet unborn  
Some of us have tasted and feasted upon God's goodness. We are called or you could even say commanded to testify to others about how good our God has been to us.  
So if God is calling you, please through faith step into what God is calling you to.

## One More Thing – One more reversal

After Jesus had said “it is finished” on the cross there are some more words of Jesus recorded in Luke: In Luke 23: <sup>45</sup> ... while the sun’s light failed. And the curtain of the temple was torn in two. <sup>46</sup> Then Jesus, calling out with a loud voice, said, “**Father, into your hands I commit My Spirit!**” And having said this He breathed His last.

So in that last moment Jesus re-connected with the Father He had enjoyed such sweet fellowship with and passed over from being **forsaken** to being back in fellowship with the Father ...

If you have **never** connected with our Father through Jesus before, it is a good time to do so.

If you have been connected in the past, but maybe you feel like you left him somewhere along the way, it is a good time to reconnect with our Father through the grace that Jesus provides.

If you feel called to get real with our Father, it is a good time for that.

And of course for others - it is a great time to proclaim Jesus’s accomplishments and faithfulness to you.

Thank you

--- End of Sermon ---

Rembrandt’s Three Crosses is the artist’s impression of the biblical event illustrated. It is not an etching of an event he personally witnessed or had a vision of. Rembrandt created this print of the event with a technic (etching and dry point) that enabled the artist to modify the print in subsequent printings. In latter printings Rembrandt modified the print to be more focused on Christ through further darkening of the perimeters and other modifications. I think might in some way be an allegory for what should be happening in our lives.

An early print:



A latter print with some modifications to the plate

