

Our reading today is Psalm 22, to the choir master according to the Doe of the Dawn, a Psalm of David.

My God, my God, why have you forsaken me?

Why are you so far from saving me from the words of my groaning?

Oh my God, I cry by day, but you do not answer, and by night, but I find no rest.

yet you are holy, enthroned on the praises of Israel.

In you our fathers trusted, they trusted, and you delivered them.

To you they cried and were rescued, in you they trusted and were not put to shame.

But I am a worm and not a man, scorned by mankind, despised by the people.

All who see me mock me, they make mouths at me.

They wag their heads.

He trusts in the Lord.

Let him deliver him.

Let him rescue him, for he delights in him.

Yet you are who took me from the womb.

You made me trust you at my mother's breasts.

On you was I cast from birth, and from my mother's womb you have been my God.

Be not far from me, for trouble is near, and there is none to help me.

Many bulls encompass me.

Strong bulls of Bashan surround me.

They open their wide mouths at me like a ravening and roaring lion.

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.

My strength is dried up like a potsherd, and my tongue sticks to my jaws.

You lay me on the dust of death.

For dogs encompass me, a company of evildoers encircles me.

They have pierced my hands and feet.

I can count all my bones.

They stare and gloat over me.

They divide my garments among them, and for my clothing they cast lots.

But you, O Lord, do not be far off.

O you, my help, come quickly to my aid.

Deliver my soul from the sword, my precious life from the power of the dog.

Save me from the mouth of the lion.

You have rescued me from the horns of the wild oxen.

I will tell you of your name to my brothers.

In the midst of the congregation, I will praise you.

You who fear the Lord, praise him.

All of you offspring of Jacob, glorify him.

And stand in awe of him, all of you offspring of Israel.

For he is not despised or abhorred.

The affliction of the afflicted.

And he has not hidden his face from him, but he has heard when he cried to him.

From you comes my praise in the great congregation.

My vows I will perform before those who fear him.

The afflicted shall eat and be satisfied.

Those who seek him shall praise the Lord.

May your hearts live forever.

All the ends of the earth shall remember and turn to the Lord.

and all of the families of the nations shall worship before you.

For kingship belongs to the Lord, and he rules over the nations.

All of 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, posterity shall serve him.

It shall be told of the Lord to the coming generation.

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

I'd forgotten how much I loved preaching the Psalms until I started diving into this this week.

You know, we preached through Proverbs last summer and I got away from the Psalms for a little bit and I'm just happy to be back in the Psalms.

This is a particularly heavy Psalm, a very dense Psalm.

There's a lot of, not only a lot of content, but there's a lot of layers to the content as well.

We're definitely not going to hit all of it today, but we'll take a look at what the Lord has for us.

Very excited, like I said, to be back in the Psalms.

Hope you are as well.

Let's pray and ask for the Lord's help again, and then we'll dive in.

Heavenly Father, thank you for your word that is diverse, words that you have communicated to us.

Not just in propositional truth of the epistles, not just in the stories of the Old Testament and the Gospels, Lord, but even through poetry.

And just, Lord, beautiful pictures of who you are, even who your son, Jesus, was to be before you.

hundreds of years before he came and lived and walked on this earth, Lord, and even who we are before you.

So Lord, would you help us to see all of these things today?

We pray all this in Jesus' name.

Amen.

All right.

I'm going to move this because I'm going to trip on it.

and that wouldn't be good.

So we said earlier that our aim for the summer is to, in the Psalms, see God's heart for the nations.

So usually when we preach the Psalms for the summer, we'll pick a theme.

Typically, I've got a number of them jotted down just in a notebook that as I'm reading through them personally for my own devotions, I'll notice a key word that keeps coming up or a key

concept that keeps coming up, and I'll just jot it down and then do a little more research on it at another time

and just kind of pray over some of those themes and try to figure out what God would have us do for the summer, eventually make a decision.

So this year we're looking at God's heart for the nations.

It's all over the Psalms.

There's actually quite a few Psalms that we've already covered and preached in years past that deal with the nations.

But there's so many of them that we don't even have to go back to some of the Psalms we've already covered.

And there's a lot of places that we could start.

One of them would be Psalm 2.

which sets the theme for the book of Psalms that God's anointed servant, you know, David's descendant, the Messiah, will judge the unruly nations, right?

So he's looking out over these nations that seem to be breaking his commands, breaking his rules, and he says he's going to come and rule them with a rod, right?

And he's gonna receive the nations then as his heritage, as he brings them in line.

But we're not gonna start there today.

We're gonna start in Psalm 22, which as Charles Spurgeon says, is beyond all others, the Psalm of the cross.

This Psalm more than any other Psalm

is the Psalm of the Cross.

In fact, commentator James Johnston claims that the prophet David, the Holy Spirit, through the prophet David, sorry, the Holy Spirit tells us what Jesus is thinking and feeling inside as a human being like us.

He felt abandoned, surrounded, desperate, and overwhelmed.

Then his heart rocketed up in joy as God answered, right?

So here we have a glimpse.

Yeah, we're gonna have to change this PowerPoint.

If you can't read it, there's an outline in your...

in your notebook, so, or notebook, what is it called?

Bulletin, thank you.

Sunday school, music, sermon, the words just don't come out quite as quick as they should.

All right, so there is an outline in your notebook or on the app as well.

So we're looking at Jesus's heart and kind of what he's going through on the cross, but also Psalm 22 shows us that God's heart on the cross is God's heart

for the nations.

In the movement of the psalm, as it goes through, Jesus is suffering, but then ending in Jesus declaring God's glory to his brothers, as well as to the nations.

But as in most psalms, there's many layers here.

There's a couple of layers that we're going to need to be aware of as we work through this psalm.

One, we need to see what David is communicating in his context.

David wrote this psalm, and David had a reality in mind as he's writing this psalm.

But also we need to see that through David, the Holy Spirit is giving us kind of big picture principles about who God is, who we are.

So the Holy Spirit's teaching us theology through what David writes.

So we need to see that as well.

So what's going on with David?

Abstract theological principles.

And lastly, in particular, in this psalm, David seems to be acutely aware that he's not just writing for himself.

but he's also writing for his descendant, his seed that is to come, describing an experience that he's going to have that far outweighs or is more intense than any experience that David has.

So we also need to see this prophetic nature of the psalm that looks ahead to the coming Messiah, to Jesus, the coming Messiah.

So at least three layers.

We could probably argue that there's a fourth, but we'll save that for another day.

The theme that cuts through all of the layers, that cuts through David's experience, the big theological principles, and the prophetic nature looking towards Jesus, the Messiah, is that we need to hear of God's faithfulness when we're in trouble and God seems far away.

And then we must tell of God's greatness when God rescues and feels near.

So it's right, another way to think about it, instead of making it a command, you can just say it's right to hear of God's faithfulness or good to hear of God's faithfulness when we're in trouble and God seems far away.

And it's good to tell of God's greatness when God rescues and feels near.

So we'll look at what God has done.

We'll look at when God is near, talk about when God is near, and then we'll look at who God is.

So what God's done, when he's near, and who God is.

So what he's done, verses 1 to 2, let's go back here.

By the way, I'm not going to address the heading, although I'll do it now.

Doe of the dawn is just, they could either be an instrument or a song.

Not exactly sure what it is.

It could be referring to like a lyre or something, or it could just be referring to a melody that they would have sang this to.

It's not extremely significant.

But verses 1 and 2 here, we have, my God, my God, why have you forsaken me?

Why are you so far from saving me from the words of my groaning?

Oh my God, I cry by day, but you do not answer, and by night, but I find no rest.

So David opens this psalm with a haunting cry of anguish.

I mean, there's a lot of...

songs that start off with David or the psalmist in depressing, difficult straits, but this is one of the darkest and one of the most painful right out of the gate.

My God, my God, why have you forsaken me?

His suffering is restlessly present.

By night, by day, he's in anguish here.

And God seems far off.

You've forsaken me.

Far off.

Too far to hear his groaning night and day.

So far that he feels justified in saying that God has forsaken him.

And maybe you've been there before.

Perhaps you're there right now.

God feels far off.

God feels unaware of your sorrow and suffering.

Maybe you can say from your heart, God, I cry, but you don't answer.

I cry out to you, and I don't get a reply.

Jim Hamilton, one of the commentators that I lean on for the Psalms quite a bit, says, Psalms 22, two to three, or one to two, presents the Bible's most poignant cry of dereliction.

These words encapsulate the post-eating experience.

These two sentences communicate the agony and anguish of life apart from God's favorable presence.

And David's saying, right, this seems, we'll get to why it seems and isn't true that God has forsaken him and is far from him.

But then David quickly pivots, right?

So this is why we know this is seems, God seems far away from him.

Quickly pivots in verses three to five.

Yet you are holy and throned on the praises of Israel and you our fathers trusted.

They trusted and you delivered them.

To you they cried and were rescued.

In you they trusted and were not put to shame.

So this isn't a super like happy pivot yet, but it's a pivot nonetheless, right?

So he's pivoting from this cry of anguish to just, you know, he's pivoting from the subjective experience, looking in at how he's feeling to something that he knows to be true, right?

He's pivoting to an objective truth that's outside of himself.

I point this out every time we get into the Psalms.

This is how the Psalms deal with life.

It's good to express your feelings, right?

It's good to do some introspection and come to grips with how you're really feeling and what's going on in your heart to do some work in discovering what's going on in your heart.

But the Psalms encourage us not to embrace that and to turn outward for hope.

We look for what the circumstances are doing, what our heart is doing, but then we turn outside of us for hope.

So we must think clearly.

We must remember who God is, what we know to be true, especially when we're feeling something else entirely.

So the psalmist does some work looking in.

I'm feeling a certain way, but I'm looking out and reminding myself of truth.

So the truth that David is reminding himself of is that God's been faithful to David's forefathers.

As they trusted God, God was faithful to them.

And even though in verses six to nine, David's tormentors are taunting him and telling him that his trust is misplaced.

They're saying, look, he trusts in God, he trusts in God, he hopes in God, he delights in God.

And yet look where he's at right now.

David's like, well, my forefathers trusted you, right?

They trusted God and he split the Red Sea.

They trusted God and he stood the waters of the Jordan up.

They trusted God when they were in the wilderness and God fed them every day.

They trusted God and he brought them into the promised land.

They weren't put to shame.

God came through for them.

He did what he said he was going to do for them.

But even more personally, David remembers that God has sustained them until now.

sustained him in particular, if you look at verses 9 to 11.

Yet you are he who took me from the womb.

You made me trust you at my mother's breasts.

On you was I cast for my birth, and for my mother's womb you have been my God.

Be not far from me, for trouble is near, and there is none to help.

So whether David is referring to literal complications at his birth or metaphorically, he's remembering that God has sustained him from the beginning.

He has seen him through his life.

David recognizes that God has been faithful to him.

He's remembering the times that God has been faithful to him throughout his life and that he is able to sustain him still.

But it doesn't feel like that.

Right?

He's remembering these truths.

He's reminding himself.

He's preaching these truths to himself.

And yet it still doesn't feel like God's going to come through, that God's going to rescue him.

It still feels like God is far off.

And the next thing we need to see in the psalm is when God is near.

God still feels far off.

And there are times, there are times in this life when pain and trouble feel nearer than the Lord.

There are times in this life when it seems like pain and trouble are all around you and the Lord is nowhere to be found.

Look at verses 19 to 21.

I'm sorry, 12 to 13 here.

Many bulls encompass me.

Strong bulls of Bashan surround me.

They open wide their mouths at me like a ravening and roaring lion.

Then down to 19.

But you, O Lord, be not far off.

O you, my help, come quickly to my aid.

Deliver my soul from the sword, my precious life from the power of the dog.

Save me from the mouth of the lion.

You'll notice here there's at least three sections.

There might be four, depending on how you break it up.

where there's like this bilateral structure.

It's kind of like a chiasm, but a little bit different.

So David starts out saying one thing, says another thing in the middle, and then he comes back to that thing that he said at first.

So he's saying here with this description of his suffering in the middle, he's talking about how these bulls, lions, dogs are all closer to him.

They're surrounding him.

They're hemming him in.

And God seems to be far away.

He's crying out for God to not be far away.

So again, times in life when the source of our suffering, our torment seems to be surrounding us.

And David describes this torment, right?

Or those tormentors as having teeth, claws, horns, and they're close.

They feel closer than the Lord.

But even then, in the middle of this despair,

of all this torment and suffering surrounding him, when the Lord feels the most far off, right?

When that feeling of God being far away is most intense, a ray of hope breaks in at the end of verse 21.

He says, you have rescued me from the horns of the wild oxen.

You know, the circumstances in verse 21, I think the guys that edited the Old Testament here that put in the verse numbers are right to lump that verse that seems to be a little out of place.

You have rescued me from the horns of the wild oxen.

It's kind of an abrupt turn there.

But I think they're right to keep that together in verse 21 because the circumstances haven't changed.

Circumstances haven't changed.

It's still the present tense.

You have rescued me.

What's changed is David's perspective.

He sees that even when God feels far off, he's been there and he has rescued him.

Now, David is feeling this tension between the suffering that he's experiencing and what he knows to be true of the Lord.

He's feeling this tension between what he knows to be true, what the scriptures and other believers tell him to be true, and what he's feeling.

This can't be true.

This can't be true based on

The stuff I'm going through, this can't be true based on the torment that I'm feeling.

And we feel that tension in the psalm, right?

You can feel it throughout the psalm.

But what we need to see in the psalm, though, is that the tension in the psalm isn't just between our experience and what we feel and the truth that we know.

That's one layer.

That's the layer that David's experiencing.

But there's another tension within the psalm that's here by the inspiration of the Holy Spirit that David seems to sense on behalf of his offspring who is to come.

He senses that this descendant that he's got coming, who God promised would sit on his throne forever, would be experiencing what David is describing in the psalm, but in a much more profound and intense way.

So David seems to be, he puts this weird section, verses 14 to 18 in here that don't describe him.

They don't describe anything in his life.

But in fact, he seems to be pointing to this day where God feels the furthest from his people that he ever has.

So he knows that what he's going through is bad, but again, through inspiration of the Holy Spirit, he knows there's a day coming that's going to be worse, and worse for particularly his offspring, his descendant, that was to be the descendant of promise.

There's no, let's look at verses 14 to 18.

It says, 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.

My strength is dried up like a pot shirt and my tongue sticks to my jaws and you lay me in the dust of death.

There's a lot we could talk about there, but that can still be described.

David could have experienced something that describes.

But these next couple of verses, "'For dogs encompass me, a company of evildoers encircles me.

They have pierced my hands and feet.

I can count all my bones.

They stare and gloat over me.

They divide my garments among them, and for my clothing they cast lots.'"

There's no recorded experience in David's life that matches this description, and it's a very vivid, particular description.

Given the dramatic nature of the description and the thoroughness of the record that we have of David's life, we would expect to know about something this significant in David's life.

Also, the lines describing the piercing of his hands and feet and the casting lots for his clothing are so clearly fulfilled in Christ that we have to recognize this psalm as being prophetic of our Lord's suffering on the cross.

And Jesus himself, as he's hanging on the cross, quotes the first line of this psalm to both describe what's happening to him while he's hanging on the cross, the father was forsaking him as he was on the cross, but also he quotes that first line to indicate that he is fulfilling what David foresaw in this psalm in its entirety.

So what that means is that in one sense, the day that Jesus was crucified was the lowest day

For God's people.

In one sense, it was the lowest day for God's people.

David's descendant, right?

The one who was to establish God's righteous kingdom forever, who would do good to God's people, the ultimate good for God's people, to establish them in his eternal kingdom, ruling and reigning forever, was being killed on a cross.

And Jesus affirmed that God indeed was forsaking him and rejecting him.

It didn't just feel like God was far off, but actually he was still near to him in his suffering.

Jesus was actually experiencing God turning his back on him.

He was actually forsaken by the Father and not because of anything he did, right?

Not because he deserved it or not because of any sin that he committed.

But up until this point of his life,

Jesus had always experienced perfect closeness with the Father.

He had experienced perfect unity for eternity past, right, with the Father as a member of the Godhead.

John chapter 10, verse 30 says, Jesus said to the crowd there that I and the Father are one, right?

You couldn't have been more clear about the unity that he experienced with the Father.

And yet Paul tells us that on the cross,

For our sake he made him, God made Jesus, to be sin, who knew no sin, so that in him we might become the righteousness of God.

That Jesus bore our sins, that he became sin, as if he had committed those sins.

And Habakkuk 1.13 tells us that you who are of purer eyes than to see evil and cannot look at wrong.

So God looks away, turns his face away, and turns his back on his own son, forsaking him, so that Jesus says with all reality and authenticity, my God, my God, why have you forsaken me?

As the sin of his people was placed on him as he became sin for us, God turned his back on his son, and in a dark, dark,

But beautiful mystery, God himself experienced the pain and anguish that this psalm describes, times infinity.

The type of pain that David is describing in this psalm, the forsakenness, the loneliness, the trouble being close and God feeling far off, Jesus experienced that on the cross times infinity, to a degree that we'll never know.

And Hebrews tells us that Christ did this willingly, that Jesus took this on willingly for the joy that was set before him.

The author of Hebrews quotes this psalm,

In chapter two, verses 10 to 12, he says, for it was fitting that he for whom and by whom all things exist and bringing many sons to glory should make the founder of their salvation perfect through suffering.

For he who sanctifies and those who are sanctified all have one source.

That is why he is not ashamed to call them brothers saying, I will tell of your name to my brothers.

In the midst of the congregation, I will sing your praise.

This is who God is.

This is the joy that Jesus was looking forward to as he endured the cross, as he endured the father turning his back on him.

He looked forward to praising God with his brothers and sisters that he rescues through this rejection.

Look at verses 21 to 26.

It says, save me from the mouth of the lion.

You have rescued me from the horns of the wild oxen.

I will tell of your name to my brothers in the midst of the congregation.

I will praise you.

This is Jesus talking about us.

I will tell of your name to my brothers in the midst of the congregation.

I will praise you.

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, 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.

From you comes my praise in the great congregation.

My vows I will perform before the Lord or before those who fear him.

The afflicted shall eat and be satisfied.

Those who seek him shall praise the Lord.

May your hearts live forever.

You can hear Jesus' words, blessed are the poor in spirit, for theirs is the kingdom of heaven here.

And the other Beatitudes right here in this passage.

So God hasn't, he has heard the cry of the afflicted, right?

He has heard the oppressed and he answers.

And he answers through this one who comes and praises the Lord in the midst of the congregation, who stands in the middle of the afflicted, who stands in the middle of those who are in anguish and praises the Lord.

David knew that when he was low, he had to go to God or remind himself of God.

But that when God had rescued him, David also knew that he ought to turn to the people, those that claim to be with the Lord, that claim to be God's people, and to magnify the Lord before them.

So God's people are those who have been rescued.

God's people are those who were afflicted, who were afflicted by their own sin, self-affliction, and yet were rescued.

And our God is the one who hears the afflicted and comes to the rescue.

But Hebrews tells us that Jesus doesn't lead us in worship like David does.

David needed his own rescuing.

David needed to be sanctified.

But Jesus sanctifies us.

That's the point of Hebrews 2.

When he comes and he praises and worships in the midst of the congregation, he does so in a way that sanctifies us and makes us pure.

So the cross, right, is an act of worship in one sense, in which Jesus is drawing attention to the Father and displaying the Father's beauty and glory.

But it's also, there's stuff happening on the cross, right?

Like Jesus' sacrifice is actually paying the debt for his people's sins, that he's actually cleansing us and washing us, purchasing our glorification, our complete sanctification and glorification.

So that all is all in one thing, right?

When Jesus was doing that work,

He was also bringing us into worship to see God more clearly and to behold him more deeply and beautifully.

There's no one, right?

There's no one that leads God's people in worship like Jesus.

Jesus isn't just the object of our worship, but he's also the means of worship.

There's not going to be some guy up there in skinny jeans with lasers and fog worshipping the Lord around the throne.

It's going to be Jesus, right?

The lamb will be there leading his people that he bought with his own blood to worship the Father and glorify him for forever.

But not just...

The people in this building, not just the brothers in the congregation, David moves on.

He's like, it's not just the people gathered here, but he's also proclaiming God's glory to the nations and to the next generation in verse 27 to 31.

It says, "...all the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall worship before you.

For kingship belongs to the Lord, and he rules over the nations.

All the prosperous of the earth shall eat and worship."

Before him shall bow all who go down to the dust, even the one who could not keep himself alive.

Posterity shall serve him.

It shall be told of the Lord to the coming generation.

They shall come and proclaim his righteousness to a people yet unborn that he has done it.

The vision here is of people who have not yet heard the Lord, hearing and turning in repentance and worship.

We see people from the nations coming and submitting to the rule and kingship of Jesus.

And the future generation, right?

He says the future generation will hear of the Lord's greatness and hope in him and turn to him.

And we also see that this would continue to grow until one day injustice would be no more and all of those who are prosperous here are not prosperous necessarily because they're independently strong and intelligent or had the opportunity given to them, but they'll be prosperous because they hope in the Lord.

Even the ones that couldn't keep themselves alive yet hoped in the Lord, they will be prosperous at this time.

So what we need to see and hear

especially when we're low, as of God's faithfulness, especially when we're in trouble.

And when God seems far away, we need to be reminded of who he is and what he's done.

But also,

The point of the psalm is that we must tell of God's greatness when God rescues and feels near.

You see, Jesus was forsaken.

God is near.

You can know he's near because Jesus was forsaken so that we only would feel forsaken.

that Jesus was forsaken so that when we go through trouble, we can know that God is near.

Jesus was forsaken by the Father.

He experienced his wrath, his just and holy and righteous wrath.

He experienced it, and the description that's in the beginning of Psalm 22 was given to Jesus in its fullness so that we could experience the second half of Psalm 22 in its fullness.

If our hope and faith is in Jesus, we hear now, I will never leave you nor forsake you.

And even Jesus, as he was ascending back to the Father, said, and behold, I am with you always, even to the end of the age.

God's not far off.

He's near.

He's near.

And in fact, what the Psalm is telling us is that Jesus is present and praising, leading us in worship in the midst of the congregation.

Jesus is our worship leader.

What do I mean by that?

It means that we look to Jesus as the image of God, the member of the Trinity that shows us who God is and what he's done.

So that means that our worship, when we sing, when we pray, when we read the scriptures, when we preach the word,

Our worship and our lives ought to be Christ-centered, right?

For him, about him, toward him.

Jesus draws us into deeper worship with the Father.

True worship.

Worship that is, again, Christ-centered, led by Christ, doesn't stay in the congregation, though.

It spills over.

True worship involves going and telling people who have not yet heard, whether that's in the nations or the next generation.

Jesus shows us the great beauty and glory of God that satisfies us, that rescues us.

And if we're truly seeing and experiencing that greatness, the proper response is,

is to share it, right, to join Jesus in telling of God's glory and greatness, not just in the congregation with brothers and sisters, but also to the nations and to the next generation.

David says it'll happen.

He's like, it'll happen.

The nations will remember.

They will return.

The next generation will hear and put their faith and hope in God.

This will happen.

But they won't hear without someone preaching.

Paul reminds us in Romans 10.

They won't hear without someone preaching.

He won't forsake us.

That's the point of the first half, right?

He won't forsake us.

How can we forsake our kids and grandkids?

How can we forsake those who are different than us, different culture, who have not yet heard?

It's this glory that we see displayed in meekness and Jesus bearing the wrath of God that we proclaim and take to those who have not yet heard.

Let's pray.

Heavenly Father, I can't even begin to apply or grasp or wrap my mind around and my heart around what it means that you are near.

Or that despite of my failures and shortcomings, you have not forsaken me.

but you have accepted me into your family, that you've made me a co-heir with Jesus, and that you promise to be with me, with us, always, that you will never leave us or forsake us.

Lord, I pray that even as we look at

the anguish and the heartbreak and the great horror described in the beginning of this psalm of being forsaken by you, Lord, that we taste sometimes at our lowest points when life is hardest.

Lord, I pray that you would teach us about the inverse of that, the opposite of that, the heights of that.

and the glory and the satisfaction and the comfort of knowing that you are near, that we don't have to and never will experience that loneliness and forsakenness in its ultimate form because your son took it for us.

And Lord, I just pray that as you impress that upon us, that you would give us a burden, that you would give us your heart to share that with others

Lord, that we would be full of compassion to not see others experience that loneliness and the consequences of their own sin.

Lord, but that we would be eager to tell them of your glory, of your greatness, and the great hope that we have in you.

Lord, we're thankful for this word that you've given us today and for your son.

We pray all this in Jesus' name.

Amen.