

The Triumphant Christ

Psalm 22
Part 2

Main point: The sacrifice of Christ purchased for God a people and kingdom for the praise of the glory of His grace.

I will tell of Your name to my brethren;
In the midst of the assembly I will praise You.
²³ You who fear the LORD, praise Him;
All you descendants of Jacob, glorify Him,
And stand in awe of Him, all you descendants of Israel.
²⁴ For He has not despised nor abhorred the affliction of the afflicted;
Nor has He hidden His face from him;
But when he cried to Him for help, He heard.
²⁵ From You *comes* my praise in the great assembly;
I shall pay my vows before those who fear Him.
²⁶ The afflicted will eat and be satisfied;
Those who seek Him will praise the LORD.
Let your heart live forever!
²⁷ All the ends of the earth will remember and turn to the LORD,
And all the families of the nations will worship before You.
²⁸ For the kingdom is the LORD'S
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.
³⁰ Posterity will serve Him;
It will be told of the Lord to the *coming* generation.
³¹ They will come and will declare His righteousness
To a people who will be born, that He has performed *it*.

Introduction:

EXTRAORDINARY is the word for Psalm 22. The *craftsmanship* of its poetry, the *boldness* of its images, and the *sweep* of its historical scope all contribute to what is, perhaps, one of two greatest chapters in the Old Testament, alongside Isaiah 53.

The most striking thing about Psalm 22 is its *Messianic character*. God inspired David to write in such a way that the crucifixion of Jesus is clearly *prefigured*. His perplexed cry, His mocking onlookers, the piercing of His hands and feet, and the casting of lots for His garments compile to give undeniable evidence of the truthfulness of the Word of God! The question I want to pose to you as we consider the second half of this psalm is this: What did it accomplish? What followed the suffering of the cross? What did it achieve? In the second half of this extraordinary psalm, the Holy Spirit reveals to David, and us, *the glories that followed the Son's self-giving on Calvary's hill*.

The tone of the psalm shifts now from a *cry of anguish* to an *anthem of exaltation*. It rises from a *prayer* to a *proclamation*, from a *plea* to *praise*. We know from the biblical record that Christ was raised from the dead! We know that He appeared to the women first who came and reported it to the disciples (*Matt.28:1-8*). We know from 1 Corinthians 15, "*He appeared to Peter and then to the twelve. After that he appeared to more than five hundred brethren at one time*" (1 Cor.15:5-6). We know from Acts 1 that He "*presented Himself alive after His suffering,*

by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God" (Acts 1:3).

But what did it all achieve? This closing section reveals three headshaking, jaw-dropping, awe-inspiring accomplishment of Christ's suffering.

Exposition:

First, notice with me...

A. A Blood-Bought People (vv.22-24)

In verse 21, we see the Suffering Servant is cornered by *the power of the dog*. His life is ripped by the teeth in *the lion's mouth*. He is at the mercy of *the wild ox*, impaled on its horns as it were, and His life seems all but over. Yet, at the very end of verse 21, we hear a testimony of deliverance! "*You answer me...*", and it can literally be translated, "*You have answered Me!*"

On the hinge of His terror and suffering, an abrupt transition swings us from *prayer* to *praise*, from *anguish* to *exaltation*, from a *plea* to a *testimony*. To appreciate this deliverance, do not forget the hopelessness from which it appears.

This will serve us well today, for some who listen now feel as if there is no hope of deliverance from the situation you are now in. You feel stuck. Trapped. Powerless. Overwhelmed. Heaven's silence is real. It seems as if God is hiding His face from you. *But if God delivered His Son in His most extreme distress*, and if you belong to Him, will He not deliver you too? If He, at last, knew the smile of His Father, then you can expect to see the same once more!

From the hopeless despair of Golgotha, the prophet David sees past the *empty tomb*, past the *resurrection*, and beyond the *ascension*, to an occupied throne-room in the millennial kingdom filled with people giving praise to God!

Now, who are these people?

- I will tell of Your name to my brethren;
In the midst of the assembly I will praise You.
²³You who fear the LORD, praise Him;
All you descendants of Jacob, glorify Him,
And stand in awe of Him, all you descendants of Israel.

They are called His "**brethren**." They have been made a *part of God's family by faith in Him (John 1:12)*. They are *heirs of God* and *co-heirs with Christ (Rom.8:16-17)*, because they have not only *believed*, but they have also been *willing to suffer for His name's sake*.

They hear the proclamation of God's name from "**the midst of the assembly**." The word "**assembly**" is literally, the congregation. They are the "called out" ones.

- **Colossians 1:13** tells us that they were "*rescued from the domain of darkness and transferred into the kingdom of His beloved Son*."

- **1 Corinthians 1:9** tells us that they were called “*into fellowship with His Son, the Lord Jesus Christ.*”
- **2 Timothy 1:9** tells us that He saved us and called us with “*a holy calling.*” It is a call from a holy God, leading to a holy life.
- **Philippians 3:14** calls it a “*high calling.*” An upward call.
- **Hebrews 3:1** calls it, “*a heavenly calling.*”

Who are these people? They are those who “**fear the Lord...**” Not with a *slavish fear*, but with a *reverential awe* and a *loving obedience*. They are those who have “*cleanse[d] [them]selves from all defilement of flesh and spirit, perfecting holiness in the fear of God*” (2 Cor.7:1).

Finally, these people are called “**descendants of Jacob...descendants of Israel.**” They are true worshippers of God. You recall that before *Jacob’s* name was changed to *Israel*, his name matched his nature. He came out of his mother’s womb, *grabbing the heel of his brother Esau* (Gen.25:22-26). He was a supplanter. A deceiver. A trickster. A manipulator. But God broke him literally and spiritually brought him to an end of himself. When he acknowledged his nature and surrendered his life to God, he prevailed, and his name was changed to *Israel—one who strives with God*. These brethren who are gathered in the great *congregation* are true believers, from every age, who fear the Lord.

Now, what is taking place in this future scene?

The Messiah, the Lord Jesus Christ, is doing something in their midst. How do we know this? This is the interpretation given to us by the writer to the Hebrews.

- **Hebrews 2:11-13**—For both He who sanctifies and those who are sanctified are all from one *Father*; for which reason He is not ashamed to call them brethren, ¹² saying,
 “I WILL PROCLAIM YOUR NAME TO MY BRETHREN,
 IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE.”
¹³ And again,
 “I WILL PUT MY TRUST IN HIM.”
 And again,
 “BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME.”

It is from the midst of the congregation that Jesus will address the congregation and the Father.

“**I will tell of Your name to his brethren,**” means *He will make known God’s perfections and God’s method of salvation*. He will make known *the holiness of God, the justice of God, the goodness of God, and the grace of God*. He will make known the Gospel of His *incarnation, His crucifixion, His resurrection, His ascension, His reign, and His return*. He will declare *the necessity of faith, the value His blood, and the indispensable gift of the Holy Spirit*, and all are meant to diffuse the *saving, sanctifying, stunning* knowledge of God. The proclamation will be this in essence: *God subdues. God saves. God succeeds. God is sovereign.*

He will praise the Father for being *the Architect of the plan of salvation*. He will praise God for *electing a bride to give to Him*.

Then He will call us to “**praise Him**” (v.23a), “**glorify Him**” (v.23b), that is, to ascribe to Him the recognition due to His name, and to “**stand in awe of Him**” (v.23c).

I heard that in the old college of Oxford, an ancient practice took place during graduation, which has long been abandoned. Today, when students graduate from high school or college, the principal of the school stands on stage and calls out the name of each student as they walk across the platform to receive a quick handshake, a picture, and a fake diploma. We've all seen it. But in the old school, at the great college, the academic dean or head of the various schools of the college would be acknowledged. And as the head of the college, he would take the hand of the first student, and that student would take the hand of the next, and the next, until every student formed a long chain of graduates. Then the dean of the college would lead the way before the administration and guests and quote Isaiah 8:18, "*Here I am, and all the children you have given to me.*"

When the great assembly is gathered over on the other shore, there will be no *superstars*, no Summa Cum Laudes, or Rhodes scholars. Only sinners saved by grace. The only Superstar will be the Lord Jesus Christ, who by His blood did purchase for God men and women, boys and girls "*from every tribe and tongue and people and nation*" (Rev.5:9-10).

Now before you leave this scene of blood-bought worshippers, you must see **the reason** for the Messiah's praise and *why His people should praise Yahweh too.*

- ²⁴ For He has not despised nor abhorred the affliction of the afflicted;
Nor has He hidden His face from him;
But when he cried to Him for help, He heard.

Dale Ralph Davis asks, "Have we ever thought that our condition is so gross, so unlovely, so repulsive that God could not stand to touch it?"¹

Such was Christ in the sufferings of the cross. And although God turned his face away as He poured our sin upon His body on the cursed tree (Gal.3:13), in the darkness of the night, *His smile returned because He had finished the work He was given to do.* And perhaps in the words of that divine romance in the Song of Solomon, God said to His Son,

- **Song of Solomon 2:10-14**—'Arise, my darling, my beautiful one,
And come along.
¹¹ 'For behold, the winter is past,
The rain is over *and* gone.
¹² 'The flowers have *already* appeared in the land;
The time has arrived for pruning *the vines*,
And the voice of the turtledove has been heard in our land.
¹³ 'The fig tree has ripened its figs,
And the vines in blossom have given forth *their* fragrance.
Arise, my darling, my beautiful one,
And come along!'"
¹⁴ "O my dove, in the clefts of the rock,
In the secret place of the steep pathway,
Let me see your form,
Let me hear your voice;
For your voice is sweet,
And your form is lovely."

The cross purchased a *blood-bought people*. Are you in that family?

¹ Dale Ralph Davis, *Slogging Along in the Path of Righteousness*, p.157

B. A Christ-Kept Church (vv.25-26)

²⁵ From You comes my praise in the great assembly;
I shall pay my vows before those who fear Him.

²⁶ The afflicted will eat and be satisfied;
Those who seek Him will praise the LORD.
Let your heart live forever!

Now, these verses take us behind the veil as it were, and are admittedly difficult to interpret, but we stand on safe ground if we take this one truth away.

- **God is the giver of deliverance and the source of our praise.** Regardless if the immediate view of David is taken or the distant view of Christ is, the same is true—both turn back to God and declare that God the Father is *the giver of deliverance* and is both the *source* and *object* of praise.

We are given this preview in 1 Corinthians 15:24-28. In that great treatment of the resurrection and what it restores, Paul wrote,

- ²⁴ then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. ²⁵ For He must reign until He has put all His enemies under His feet. ²⁶ The last enemy that will be abolished is death. ²⁷ For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. ²⁸ When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

The vow referred to in this verse relates to the thank-offering mentioned in Leviticus 7:11-13. Kidner writes, "the law encouraged those who vowed some service to God, should their prayer be granted, to fulfill the vow with a sacrifice, followed by a feast (*Psalm 22:26*) which might last as long as two days (*Lev.7:16*)."²

Here is the picture. David is encouraging the congregation by predicting that they, too, would be blessed. He is among the "**afflicted**," but he sees his fellow believers, those who are afflicted, as his guests. They will eat and be satisfied and praise God! The last statement at the end of verse 26, "**Let your heart live forever!**" is the psalmist's blessing on his guest. A similar expression is found in Psalm 69:32,

- The humble have seen *it and* are glad;
You who seek God, let your heart revive.

The meaning is something like, "*May you be inwardly revived!*" But the addition of the word "**forever**" gives this an eternal dimension.

Now, if we take this from a New Testament perspective and see this as applying to Christ, here we see Jesus inviting believers to His banquet table in the kingdom and giving to us His eternal blessing (*Matt.26:29*). Before the world was made, *Jesus vowed to bring many sons to glory (Heb.2:9)*. In John 6:39-40, He restates openly that eternal vow when He says,

² Derek Kidner, *Classic Commentaries: Psalms 1-72*, p.126

- This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. ⁴⁰ For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."

We hear it referred to again in the high priestly prayer in John 17:9-12,

- ⁹ I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours; ¹⁰ and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them. ¹¹ I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, *the name* which You have given Me, that they may be one even as We are. ¹² While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.

When we see other people coming to faith in Christ, growing in grace, and their hearts being captured with the same heavenly song, we are seeing, in our own experience, *Christ fulfilling His vow*.

When we see young Christians becoming older, and old Christians pressing on toward the finish line in unwavering faith, *we are witnessing Jesus fulfilling His vow*.

When we see inexperienced Christians become mature and weak and tempted Christians gaining strength and growing from grace to grace and glory to glory, *we are witnessing Jesus fulfilling His vow* and bringing many sons to glory!

Are you conscious of your poverty this morning? Jesus said, "*I am the bread of life (that gives life); he who comes to Me will not hunger, and he who believes in Me will never thirst.*" And if you are not satisfied in Jesus, it is because you have never tasted of His saving grace.

What are we to do in our current condition while we wait for the great banquet table feast? "*Seek Him!*" Praise Him. Know Him.

- **John 17:3**—This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

This is why He came. It was for "*the joy set before Him that He endured the cross, despising the shame [He did not succumb to it], and has sat down at the right hand of God*" (Heb.12:3).

His suffering on Calvary was not in vain. It achieved...

- A Blood-Bought People,
- A Christ-Kept Church, and finally,

C. A World-Wide Kingdom (vv.27-31)

²⁷ All the ends of the earth will remember and turn to the LORD,
And all the families of the nations will worship before You.

²⁸ For the kingdom is the LORD'S
And He rules over the nations.

That does not mean that *everyone will be saved*, but what it does mean is that there is coming a time in the millennial kingdom when no matter where you go—whether it be to *Trinidad or Siberia, Liverpool or*

Tokyo, Ireland or San Francisco, Buenos Aires or Moscow, Nebraska or Nairobi—you will find people who remember the cross, have turned to the Lord, and worship Him.

The word “**all**” is repeated four times in verses 27-29. Jews and Gentiles, the whole world, will worship Him. This refers to the future time of which Isaiah wrote in chapter 11:9-10,

- They will not hurt or destroy in all My holy mountain,
For the earth will be full of the knowledge of the LORD
As the waters cover the sea.
¹⁰ Then in that day
The nations will resort to the root of Jesse,
Who will stand as a signal for the peoples;
And His resting place will be glorious.

This is **Revelation 5:9-10** previewed in the Old Testament.

- ⁹ And they sang a new song, saying,
“Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood *men* from every tribe and tongue and people and nation.
¹⁰ “You have made them *to be* a kingdom and priests to our God; and they will reign upon the earth.”

This is **Revelation 11:15** foreseen in the Old Testament.

- ¹⁵ Then the seventh angel sounded; and there were loud voices in heaven, saying,
“The kingdom of the world has become *the kingdom* of our Lord and of His Christ; and He will reign forever and ever.”

Whom will the kingdom be comprised of?

- 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.

Again, David is just reinforcing his previous point, and that is, the Son purchased a world-wide kingdom with His blood. The “**prosperous**” (literally means “the fat ones”) are on one end, and “**all those who down to the dust...even he who cannot keep his soul alive...**” stretches to the opposite end—as if to say, *from one spectrum of life to the other*, from the *prosperous* to the *poor* (David uses a poetic technique called a merism to communicate the idea that everyone, regardless of socioeconomic status) will someday bow before God.

These and all in between will worship the Lord! (No presidential candidate or government can deliver this, friends! The government will rest on the shoulders of the One who carried the cross and rose again!)

- ³⁰ Posterity will serve Him;

The translators have given us a hint on what David meant in the margins of your Bibles. “**Posterity**” here means “*a seed*,” that is, *a seed, a race, a stock, or a family*. It speaks of children from Jewish stock, as well as from Gentile stock—for “*God is not the God of the Jews only, but the Gentiles also*” (*Rom.3:29*). There will be one people made up of redeemed Jews and Gentiles who will serve and worship Yahweh!

Now, this closing verse ends like a great movie that hints of a sequel or more to come. The conclusion is dramatic. A generation is coming. They will not be like the days of the judges when they were *"gathered to their fathers and there arose another generation after them who did not know the Lord, nor yet the work which He had done for Israel"* (Judg.2:10). No!

- It will be told of the Lord to the *coming* generation.
³¹ They will come and will declare His righteousness
To a people who will be born, that He has performed *it*.

Jesus has done it! It is finished. What has Jesus done?

At the cross, He accomplished the single greatest victory in the history of the world. Having defeated sin, death, and Satan, He offers to mankind—that includes you and me—the gift of eternal life, forgiveness of sins, the Holy Spirit, and reconciliation to God through Him.

Conclusion:

What does this mean for us?

- **If you are a believer in Christ, draw encouragement from God's record of faithfulness.** David suffered, but he kept praying. Ultimately, he found that God heard his cries for help. You might not see the answers to your prayers right away, but although your sorrows last through the night, joy comes in the morning.
- **If you are not a believer in Christ**—meaning, *you have not surrendered your life to Him and bowed the knee to His Lordship*—remember this: God did not spare His own Son from death, but He raised Him! And now He ever lives to make intercession for those who come to God through Him (Heb.7:25). There is literally *no other way to be saved or to know God but through Him* (Acts 4:12; John 14:6).

It is Christ who will judge the world! (Acts 17:31). Which side will you be on in that great day? Today, the gates are open wide to you in the Gospel! His arms are open, His love is calling you, His mercy is available to you. Come to Christ today. Stop where you are, turn around, humble yourself, confess your sin, cry out to Him, and receive His love, His light, His forgiveness, and His life today.

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