

11/30/25

Psalm 22 – Revelation and Response

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Good morning. Grace to you and peace from God our Father and the Lord Jesus Christ.

We are in Psalm 22 this morning.

Most stories, at least the good stories, most stories have a moment in them that changes everything. Before these moments, the story seems to be heading one direction then all of a sudden, after this event, it is heading in a completely different direction. You can call these moments turning points, or if the turn is sharp enough, we call them plot twists.

Now, the really good twists, the really good turning points usually do two things. First, they are totally surprising – you never would have guessed it, you're totally caught off guard by it. But then second, once you see it, it's been obvious the whole time, you can't believe you missed all those clues. Bruce Willis was dead the whole time. Tyler Durdin wasn't really there. The guy in the Prestige had a twin the whole time. You never saw it coming, but once you see it, it makes sense of the whole story.

The death and resurrection of Jesus is that twist for the story of human history. You would have never seen it coming, but once you see it, it makes sense of everything.

This Psalm, Psalm 22, is one of those moments where we might not entirely understand it if we didn't already know about the big twist coming up. But once we know, we can start to understand what is going on in this Psalm.

This Psalm is a first-person prophecy about the death and resurrection of Christ. Meaning, it's David, talking about the coming Christ, but instead of "he, his, him," it's "I, mine, me."

In Acts 2 verse 30 and 31 the Apostle Peter calls David a prophet, and says that David "foresaw and spoke about the resurrection of the Christ."

The Apostle Matthew, in Matthew 27, when he is recording the death of Jesus on the cross is at pains to point out the various ways that Jesus' death fulfills this prophetic Psalm. Note a few parallels.

Psalm 22:7, "All who see me mock me; they make mouths at me; they wag their heads."

Matthew 27:39, "And those who passed by derided him, wagging their heads."

Psalm 22:8, "He trusts in the Lord; let him deliver him; let him rescue him, for he delights in him!"

Matthew 27:43, the chief priests say, "He trusts in God; let God deliver him now, if he desires him."

Psalm 22:18, "they divide my garments among them, and for my clothing they cast lots."

Matthew 27:35, "And when they had crucified him, they divided his garments among them by casting lots."

And the big one, Psalm 22:1, "My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning?"

Matthew 27:46, "And about the ninth hour Jesus cried out with a loud voice, saying, 'Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?'"

Some have even suggested that when Jesus said on the cross, “it is finished” (which Matthew doesn’t include, but John does), he may have been referencing the end of Psalm 22, which says, “he has done it.”

So, David, about 1000 years before the birth of Christ, is prophesying here in first person about the death and resurrection of Christ.

What I want to do this morning, is walk through this text to help you see the big picture, then I want to tease out three simple application points from this text. Here they are, here’s the big idea, where I want to take us this morning – the cross and resurrection of Christ grounds our hope for salvation, our hope for deliverance, and our hope for the world.

And that’s really the big twist. That’s the big point. At the darkest moment, at the low point, at the darkest of the dark, the savior had come to his own, and we killed him. At that moment, when it couldn’t get any darker, God in Christ turned death into life, defeat into victory, despair into hope. He was swallowed by the dragon only to kill the dragon from the inside and save the kingdom.

Let’s pray, then we’ll get into the text.

[PRAYER]

The first thing I want you to notice is the superscript, the little capitol text before verse 1. Notice it says, “according to the Doe of the Dawn.” That’d be like if you were handed a piece of paper with song lyrics on it and at the top it said, “to the tune of ‘We are the Champions.’” It’s telling you how to sing the song. Apparently, there was a song in ancient Israel called “The Doe of the Dawn,” that your average Joe would have recognized.

Now, that’s more than just a helpful choir shortcut. You wouldn’t write a funeral song, or a lament to the tune of “We will Rock You.” The tune you’re borrowing from can’t help but

shape the tone and feel of the song. Songs set to “O Christmas Tree” can’t help but feel Christmassy.

So, we have no idea what “The Doe of the Dawn” was all about. But, Hebrews tended to be pretty straight forward with names, so we’re on safe ground to guess. Likely, it had something to do with a deer, maybe a hunted deer, based on its use for this Psalm. And likely it had something to do with all that dawn connotes – hope, new beginnings, light after darkness.

So, before we even get into the body of the Psalm itself, we should be thinking about dawn – hope, freedom after bondage, light after dark, life after death – resurrection.

Ok, I think it would be helpful to start by showing you the basic shape of this Psalm. You should think of it something like a V. It moves down, then moves back up. Verses 1-11 are basically a fight between despair and hope, that gives way to death in verse 15. That’s the low point.

But then death gives way to rescue in verse 21. Then rescue turns into celebration and praise in 22-26, which gives way in verses 27-31 to global worship and the global kingship of Christ, from generation to generation.

So, it’s bad, gets worse, then sudden reversal. Rescue. Then it gets really good, the king rules over all the nations.

I think Michael has used this term once or twice so far, but this basic narrative shape is really common in the Hebrew Old Testament. It’s what modern scholars have labeled a ‘chiasm.’ ‘Chi’ is the Greek letter ‘X,’ so a Chiasm is just a block of text, a narrative, or a poem, that is ‘shaped’ like an X. It moves in towards a central point, then it moves back out from there, more or less mirroring the front half

Usually, Chiasms have a certain mirror effect to them too. So, you could think of the ideas of the Chiasms this way, it might go A, B, C, x, C, B, A. Where the A's on the ends somehow mirror each other, and the B's and the C's. You can see this decently clearly in this Psalm.

Verse 15, right in the middle, is the x. "My strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death."

Then moving out from there, verses 12 and 13, and then verses 16 and 17 might be our 'C,' these beasts surround me, they roar at me, they mock me.

Then, 'B' would be verses 11 and 19, "Be not far from me."

Then, 'A' would be 6, "I am despised by the people," and 24, "God has not despised the affliction of the afflicted." You'll notice on that one it isn't a perfect mirror. Those are the details you need to notice. Where does the pattern break down? That's a pointer, that's telling you where the main idea is. Christ is despised and rejected by men, but honored and exalted by the Father.

I'm out of letters here, but we have two more to go, so just bear with me. The next mirrored idea is the idea of trust and worship. In verses 3 and 4 we see that God is enthroned on the praises of Israel, and that the Father's trusted in God and he delivered them. The Fathers trusted, and God is enthroned on the praises of Israel.

Then what happens in 27? All the ends of the earth shall remember and turn, all the families of the nations shall worship before you. So, in the past, Israel worshipped, in the future, on the other side of Christ's resurrection, all the families, all the nations will worship. And you'll remember, Israel is a family name as much as it is a national name. In verse 30 he specifically mentions posterity. In 4 it's the fathers, the ancestors, in 30 it's the sons, descendants.

And last, in verse 1, it all begins with despair, “why have you forsaken me?” and in 29-31 it ends with worship, “he has done it,” it is finished.

So, ok, that’s great. That’s clever. But what’s the payoff?

This X-structure is meant to help you see and to some degree feel the point of this Psalm. The center, the middle, the X is the death and resurrection of Jesus. That’s the point. Then, you’re meant to see that all the transformation in this Psalm flows out of that one central fact.

Despair gives way to worship. Why? Because of the death and resurrection of Jesus. How does the faith of the fathers go global and trans-generational? Through the death and resurrection of Jesus. How does shame turn into honor? Through the death and resurrection of Jesus.

Ok, let’s walk through it a bit.

The Garden of Gethsemane

Look at verses 1-11. You could think of this like Jesus praying in the garden of Gethsemane. Notice how he is almost arguing with himself. He’s bouncing back and forth between despair, and hope. Notice the first words of verses 3, 6, and 9. Verse 1, ‘why have you forsaken me?’ Verse 3, “*yet*” counter point, ah but don’t forget, ‘you are Holy, in you our fathers trusted and were delivered. “*but*” – verse 6 – yes, but don’t forget, “I am a worm, scorned, despised, and mocked.”

“*Yet*” – verse 9 – but don’t forget, “you, Oh God, are he who took me from the womb, on you was I cast from my birth. Be not far from me, for trouble is near, and there is none to help.”

He’s fighting. He’s wrestling. ‘My situation is bad, yes, but God is faithful, but I’m despised, yes but God has chosen me, and set me apart for himself.’

I want you to feel two things from those back and forth verses. One, the reality of the despair, the reality of the blackness of the situation. Remember, in the garden of Gethsemane Jesus said, **“My soul is very sorrowful, even to death.”** Jesus has a very human mind, a very human soul – sinless, yes – but human.

Jesus here never downplays his circumstantial despair. He never says, “oh no, it’s not quite so bad as it seems.” He just owns it. It is really bad.

And yet, hope gets the last word and the upper hand. And it’s not a trite hope either. It’s a theological hope. Notice how Jesus here meets circumstantial despair with theological hope. He answers what he sees in his circumstances with what he knows about God.

1-2, why have you forsaken me?

3-5, God does not forsake those who trust in him, he has not in fact forsaken me.

6-8, I am despised and mocked by men.

9-11, Yes, but God has chosen you, and delights in you.

So Jesus is wrestling with despair in his circumstances and hope in who God is and what he has promised.

The Cross

If 1-11 is Jesus’ agony in the Garden, next, you could think of verses 12 through 18 as Jesus on the cross.

12 and 13, ‘I’m surrounded by those who hate me and mock me.’

14 and 15, ‘my body is beat to a pulp, my heart melts, my strength is at an end.’

Then – the x again, still in verse 15, **“you lay me in the dust of death.”**

So, notice that, ‘*they*’ surround me, ‘*they*’ mock me. But then, ‘*you*’ lay me in the dust. Who is ‘you?’

Think of Isaiah 53:10, “**It was the will of the Lord to crush him.**” The cross is no unexpected tragedy with which God is trying to do his best. The cross is *the* plan of God for the salvation of the world.

Then 16-18, he expands back out, remember the ‘X,’ we’re on the other side of it now. They surround me, they mock me, they pierce my hands and feet – three nails, one through each hand, and one through both legs.

The Empty Tomb

Now, I’m not trying to be too precise, but as you think about the cross and resurrection, you could think of verses 19-21 as a kind of commentary on Christ’s time in the tomb.

Here we see again the bulls, the lions and the dogs. Again, notice the in-and-out pattern, in 12 it’s bulls, then 13 its lions, then 16 it’s dogs. Then here in 20 and 21 it’s dog, lion, ox. Bulls lions, dogs – dog, lion, bull.

But, more important, notice that it moves suddenly from request, “please deliver me” to statement, “you have delivered me.” It’s almost like he was interrupted mid-thought. Before he could even finish his request for deliverance, he was delivered. Where he was laid in the dust of death, now he has been raised back from death.

Praise

Ok, so far, we’ve seen despair and faith wrestling. Then death. Then resurrection. Then notice what happens next.

Verse 22, **“I will tell of your name to my brothers; in the midst of the congregation I will praise you.”** Then in verses 23 and 24 he does just that.

So far, this entire Psalm has been Christ directly addressing the Father. Then here he turns to address this congregation.

Throughout the Psalms we’ve seen a recurring theme of Christ as the covenant king. But related to Christ as the covenant king is this congregation, a covenant congregation. We see this congregation as early as Psalm 1 verse 5: “The wicked will not stand in the judgement, nor sinners in the congregation of the righteous.”

This is probably one of the main interpretive keys to the book of Psalms. We don’t want to read them just simplistically and individualistically. First and foremost, the Psalms are about Jesus as the covenant king, but then we should see ourselves in them as a part of his covenant congregation. They are first about him, but second, they are about us in him.

So, what does Christ command us to do in verse 23? “Praise him, glorify him, stand in awe of him.” Somehow, for some reason, this man’s deliverance, this man’s resurrection isn’t just good news for him. Somehow, it has implications for all of us.

Verse 24 explains it a bit. Even though Christ was despised by men, he wasn’t despised by God. Even though men turned their face away, God did not. God heard him, and God answered with salvation, with resurrection.

This Psalm doesn’t really get under the hood to *explain* salvation through Christ’s death and resurrection, it just lays it out. This Psalm isn’t looking at salvation in the garage to understand how powerful it is, it’s just taking it out on the highway to show you how powerful it is.

The Christ was despised and rejected by men. But he was accepted, raised, and exalted by God. So, all who hope in God through Christ can rejoice in his resurrection, can share in his resurrection. It's really that simple.

We, on our own, apart from Christ, are dead in our sins. Guilty before God. Not what we were supposed to be. But Christ, who had no sin, died a sinners death under the curse of God – the Bible says, ‘cursed is everyone who is hanged on a tree.’ And he rose again, so that whoever believes in him, whoever repents of their sin and turns to Jesus as Lord can share in that resurrection – now spiritually, and one day very literally – the resurrection of the body.

Jesus said, “come to me all who labor and are heavy laden, and I will give you rest.” Jesus said, “I have come that you may have life abundantly.” Jesus said, “I have come to give my life as a ransom for many.” When God raised Jesus from the dead, he put his own divine stamp and seal on all of Jesus’ promises. Believe in Jesus, trust in Jesus, obey Jesus, follow Jesus. For those who fear God and believe in Jesus, Jesus’ death is the death of your sin, the death of your guilt, the death of your shame. For those who believe Jesus’ resurrection is your resurrection. Jesus’ deliverance is your deliverance.

In the rest of the Psalm, verses 25 through 31, Jesus lays out three ways that his resurrection should give us hope. This is where I’ll draw some application for us.

I have three points, first, Jesus’ resurrection gives us hope for righteousness (verse 25). Second, Jesus’ resurrection gives us hope for deliverance (verse 26). And third Jesus’ resurrection gives us hope for the world (verses 27-31). Hope for righteousness, for deliverance, and for the world.

And really, each of those could more or less be boiled down to three different ways that this Psalm pushes us to see Jesus. We can have hope for righteousness because Jesus is our

savior and shepherd. We can have hope for deliverance because Jesus is our example. And we can have hope for the world because Jesus is the conquering king.

Hope for Righteousness – Christ our Savior and Shepherd

Ok, verse 25 – hope for righteousness, Jesus our savior and shepherd.

“From you comes my praise in the great congregation; my vows I will perform before those who fear him.”

The point here is pretty straight forward – “I will do what I said I will do in and for those who fear God.” Remember those promises I listed a minute ago, Matthew 11:28, “I will give you rest.” John 10:10, “I will give you life abundant.” Mark 10:45, “I came as a ransom – a payment to set you free.”

The great hope of the Christian – the bedrock, the foundation that everything else is built on – is that Jesus died and rose again to set you free from the penalty of your sin. Because of Jesus, if you belong to him, you have peace with God now and forever – he holds none of your sin against you, past, present, or future, because Jesus paid it all. The debt has been paid. The crime has been punished.

No matter where you’re at, or what you’ve done, if you have repented of your sin and turned to Jesus, you are infinitely, perfectly, completely loved, accepted and honored by God. This is justification. This is the great hope of the Christian.

And on top of that, the *nuts-and-bolts* hope of the Christian that is built on that foundation is that Jesus died and rose again to set you free from the power of your sin. You are no longer *condemned* by your sin, but neither are you anymore *controlled* by your sin.

So, the two ditches that we need to avoid here are perfectionism on the one side, and complacency on the other.

Perfectionism says, “God’s grace has given me power to overcome my sin.” Which is true. “Therefore, I can and should be able to live sinlessly.” Which is not true. Romans 7, 1 John 1, James 3 – the Bible is explicit that we will not be able to put away sin entirely in this life.

But then complacency says, “I am fallen and sinful and in need of God’s mercy and grace every hour of every day.” Which is true. “Therefore, working to grow in righteousness is a waste of time and effort, I need to wait until God changes my heart.” Which is not true. Romans 6, Philippians 2, Colossians 3 – the Bible is even more explicit that you have already been given what you need to conquer sin. He has already given you a new heart. He has already given you the Spirit of Christ. He has already given you new life in Christ.

Now, in general, just as an observation. Not as an iron rule, but just as a general trend, a common trick of the deceitfulness of sin, you will probably be most concerned about the ditch that you are the least likely to fall into. So, if you’re resonating with this and going, “oh yeah, I really need to watch myself, I tend to be a perfectionist.” My guess is that you are likely in more danger of falling into the complacency ditch. And if you are anxious about complacency, my guess, again, not as a rule, but a guess, is that you’re likely in more danger of falling into the perfectionism ditch. Not as an iron rule, just a common trend – we tend to be the most concerned about the ditch we are the least likely to fall into.

Here's the way you should think about hope for righteousness. On the one hand, humility, confession, repentance, and asking for mercy will always be staples of the Christian diet in this life. You will never graduate out of confession and repentance in this life. And yet, on the other hand, Christ in you has given you what you need to win any given battle.

Pulling weeds in your yard is a somewhat helpful image.

As long as you own a home, you will need to pull weeds. Your yard is never going to be done having weeds. You will never pull your last weed. And yet, you have what you need to pull any given weed. And even the ones that you think you dealt with decisively have a way of coming back if you aren't careful.

Through faith and perseverance, you can put your anger to death. Through faith and perseverance, you can overcome your drunkenness, or gossip. Through the power of the Holy Spirit, you can conquer lust, or same sex attraction. You can defeat bitterness, or envy, or covetousness, or laziness, or impatience. You are not a slave to sin. Christian, Christ's victory over death is your victory over sin.

How you think about your fight with sin matters. Are you fighting a losing battle? Or a winning battle? Hope matters. Getting this right matters. If you think you are fighting a losing battle, you're just not going to fight as hard. But if you know that you're fighting a winning battle. If you know that Christ has already defeated your sin, that hope is going to give you a little bit more strength and a little bit more of a smile too.

The grace of God frees us from the power of sin, and the promises of God free us from the despair of sin.

Ok, so that's hope for righteousness, Christ will do what he said he will do. Christ is our savior and shepherd.

Hope for Deliverance – Christ our Example

Then next, look at verse 26. Hope for deliverance – Christ our example. **“The afflicted shall eat and be satisfied; those who seek him shall praise the Lord! May your hearts live forever.”**

So here, he’s basically generalizing his own experience. Basically, he’s saying that he was afflicted, he felt abandoned by God, he was mocked and despised, he was beat to a pulp, and yet that wasn’t the end of the story. Even though deliverance looked impossible, even though it seemed obvious that God had abandoned him, had forsaken him, it just wasn’t true. God was faithful to save and rescue him. God did not hide his face, God did hear his cry for help.

Therefore, if you are in Christ, the same is true for you. Whatever dark circumstances you might find yourself in – up to and including brutal execution at the hands of a godless empire – whatever dark circumstances you find yourself in, you will eat and be satisfied. One day you will look back on that circumstance and praise God for how he delivered you.

And for some, for some we will celebrate that deliverance in the land of the living. Maybe you lose your job, and you’re sure that you’re going to have to uproot your family just to find work. Then out of nowhere, after you’ve lost all reasonable hope, a job opens up that allows you to stay where you are and provide for your family. It could be a sickness that suddenly improves. Or sometimes it’s even just a really hard family situation that ends up being less awful than it could have been.

But for some, and here, Christ himself falls into this category – which I think is helpful to see – for some, that feasting and celebrating doesn’t come until the resurrection. But, for those who are in Christ, that feast, that celebration where we look back on past affliction and God’s deliverance, will come. It’s not *if*, but *when*.

So, Christ's example gives us hope for deliverance. For the Christian, no matter how dark things are now, or might get, affliction will always give way to feasting, in this life for many, and the next for all.

Hope for the World – Christ the Conquering King

Now, third, hope for the world, Christ as the conquering King. So, this last point has practical and personal implications, but first we have to step back from the individual level. This is one of the consistent themes in the Bible, that we tend to miss, or at least kind of not appreciate, if we're only looking at it in terms of personal salvation. We tend to not see this as much when we're just thinking in individual terms. One of the major themes in the Bible is the effect that the cross and resurrection of Christ will have on world history.

Look at verses 27 through 31. On the far side of the resurrection, what happens? All the ends of the earth will remember and turn to the Lord, all the families of the nations will worship the true God, the Lord will rule the nations. Verse 29, the wealthy will worship, the poor will worship, the dying will worship. Verses 30 and 31, generation after generation will worship, and teach the next generation.

The resurrection of Christ has geographic implications – all the ends of the earth. The resurrection has ethnic implications – all the families of the nations. It has political implications – he rules over the nations. It has generational implications – posterity shall serve him.

What God accomplished on the cross and in Christ's resurrection has massive implications for world history.

And this is no small theme in the Bible, this is the story.

Genesis 22:18, to Abraham, **“in your offspring shall all the nations of the earth be blessed.”**

Isaiah 9:6-7, the great Christmas verse, **“For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the increase of his government and of peace there will be no end.”**

Daniel 2:31-35, Daniel sees a vision of a small stone, cut by no human hands, that shatters the Roman empire and grows to be a mountain that fills the whole world.

Matthew 12:26-29, Jesus compares Satan to a strong man that he has tied up so that he can plunder his house.

Then in Matthew 13:31-33, Jesus compares the kingdom of heaven to a mustard seed that starts tiny and grows to be huge. And to leaven, that little by little leavens the whole lump of dough.

Matthew 16:18, Jesus says, **“I will build my church, and the gates of hell shall not prevail against it.”**

Matthew 28:18-20, “all authority has been given to me, so go and make disciples of all nations.”

Revelation 7:9-10, every nation, tribe, people, and language stands before God praising him for salvation by the blood of the lamb.

Christ’s resurrection should give us hope for the world. He is building his kingdom, he is building his church – one conversion at a time, one heart at a time. He has not failed and he will

not fail. All nations will worship him. From generation to generation he will be praised, he will be served.

So, what do we do with that? Well, two things. As you think about your life, your future, and the things you hope to accomplish, (1) think global, and (2) think generational.

Now, this is going to be relevant to you to varying degrees based on your season of life and current vocation and calling, but for everyone, even if it's just a prayer here and there, the triumph of Christ's kingdom should shape the way that we think about the world and our work in the world.

For some, you might have more time, energy, and opportunity to be thinking about these things a bit more concretely. For instance, college students and recent grads who are setting your trajectory in life, or empty nesters who are thinking about how to steward all that you have to offer. Christ's kingdom is expanding to every nation, and will endure from generation to generation. How can you use what you have to labor for that kingdom? College grads, you have time and energy. Empty nesters you have wisdom and resources. How can you use those things for generational impact?

Concretely, as a church, this should motivate us to be thinking about both the nations, and the coming generations. How can we be building up the church in hard to reach places? How can we be setting them up for gospel success not just now, but 100 years from now? Too many missions strategies fail simply because they aim for quick results, not long-term transformation.

Or here in Ames, whenever we make decisions for the church, we can't just be thinking about what we need right now, but what do we need to be doing so that we are still an effective gospel witness in Ames, Iowa 200 years from now? We need to not be thinking, 'how can we

catch the wave of changing fads and fashions,’ but ‘how can we build for long-term faithfulness to the faith once for all delivered to the saints’?

Or even just in your own family. Having young kids, I’m thinking about this all the time. Shaping your family culture isn’t just about you and your kids. Are you thinking about your kids the way that Jesus thinks about them? As those who will one day proclaim his righteousness to their kids, and their grandkids?

Jesus’ death and resurrection purchased the nations, but it also purchased the generations. Christ’s resurrection doesn’t just give us hope for our own life, and vision for our own life, but should give us hope and vision for our families for generations to come, it should define how you think about what you are doing as a father or mother.

Fathers and future fathers, Paul’s command to bring up your children in the discipline and instruction of the Lord isn’t about getting your kids to be well behaved in church. It’s about passing on a stewardship of worship from one generation to the next.

Moms and future moms, for way too long we’ve let the world define what makes for a meaningful vocation. You are not just taking care of a couple children. You are shaping the fountainheads of thousands of souls. That should give you some gravitas about what you’re doing.

Frontline missionaries and stay-at-home moms are doing exactly same thing. They are pushing the kingdom of Jesus Christ into *exactly* where he said it would go – the nations, and the generations. And the world has no category for that kind of glory.

Conclusion

It's fitting to me that Psalm 22 happens to fall on the first week of Advent. As we, and the rest of the Christian world – those nations that David talks about here – turn our minds towards the birth of Christ, it's a helpful exercise to think about the cross. The birth of Christ – Advent, Christmas – isn't the whole story. The cradle points us to the cross. The Son of God took on flesh, came as a baby, to save us. And he saves us by dying for us and rising again. But Psalm 22 reminds us that the cross, through the empty tomb, points us to the throne. After Jesus rose from the dead, he ascended into Heaven, and there he sits at his Father's right hand, reigning until, like the Apostle Paul says in 1 Corinthians 15, he makes all his enemies to be his footstool.

The cradle points us to the cross. And the cross points us to the throne. The baby becomes a sacrifice, and the sacrifice becomes a king.

So, hope. Hope in Jesus for righteousness. Hope in Jesus for justification and for sanctification, that he would free you both from the penalty of your sin, and the power of your sin.

Hope in Jesus for deliverance. Whatever you're going through now, or will go through next year, or might go through in a decade, hope in Christ for deliverance. He delights to bring life out of death, celebration out of affliction.

And hope in Jesus for the nations and the generations. He is reigning and he will reign. He is building his church, and he will not fail. The nations belong to him, and he will build his church there. The generations belong to him, and he will build his church then.

Lord's Supper

Today, we will be celebrating the Lord's Supper. In a lot of ways, this Supper is the fulfillment of verse 26 – the afflicted shall eat and be satisfied, those who seek shall praise.

One way to reflect on the Lord's Supper that I think is particularly helpful is to reflect on it in terms of past, present, and future. This seems appropriate given the text for today. The Supper reminds us of what Christ has done in the past. The broken bread and the spilled wine remind us of Christ's broken body and his spilled blood, his death in our place.

As a meal it also reminds us of how Christ satisfies and sustains us day to day. He is our daily bread. As we feast on Christ by faith, he meets us and sustains us in his Spirit. Then, when Christ instituted this supper, he pointed our attention to the future, to anticipate the day when all is accomplished and we feast with him in his kingdom.

So, as you take this supper, let it feed your hope. Your hope for righteousness in what he has done, your hope for deliverance in what he is doing, and your hope for the world in what he is doing and will accomplish.

So, pray with me, I invite the servers to come up, and we will take the supper.