



APRIL 4, 2021 | PASTOR PETER YI

“Praise the Risen One” (Psalm 22:22-31)

- 22 I will declare your name to my people;
in the assembly I will praise you.**
- 23 You who fear the Lord, praise him!
All you descendants of Jacob, honor him!
Revere him, all you descendants of Israel!**
- 24 For he has not despised or scorned
the suffering of the afflicted one;
he has not hidden his face from him
but has listened to his cry for help.**
- 25 From you comes the theme of my praise in the great assembly;
before those who fear you I will fulfill my vows.**
- 26 The poor will eat and be satisfied;
those who seek the Lord will praise him—
may your hearts live forever!**
- 27 All the ends of the earth
will remember and turn to the Lord,
and all the families of the nations
will bow down before him,**
- 28 for dominion belongs to the Lord
and he rules over the nations.**
- 29 All the rich of the earth will feast and worship;
all who go down to the dust will kneel before him—
those who cannot keep themselves alive.**
- 30 Posterity will serve him;
future generations will be told about the Lord.**
- 31 They will proclaim his righteousness,
declaring to a people yet unborn:
He has done it!**

I can't help but think that this psalm is the Isaiah 53 of the Psalms. Isaiah 53 is the chapter that speaks of the suffering servant, the one who by his suffering will heal and save those who look to him. In every line of that chapter, we read an accurate description of everything our Lord Jesus Christ went through, and yet that prophecy was written 700 years before Jesus even walked on this earth. Psalm 22 is similar to Isaiah 53 in that it describes, in great detail, the things Jesus went through and yet it was written 300 years before Isaiah. In every paragraph of this psalm there is an uncanny and accurate description of the suffering of Jesus Christ.

Last week Pastor Woohyun took us through the first part of this psalm, that begins with a lament over the struggles and suffering that King David was going through. Perhaps the most important aspect of last week's sermon was bringing our attention to the foreshadowing in this psalm of the suffering of Jesus, who is the true David, the true King, the ultimate sufferer, the one who was forsaken more than any human will ever be. As was alluded to last week, David, under the inspiration of the Holy Spirit, goes from personal to prophetic.

He repeatedly uses the first-person pronoun, describing what had happened to him, but at the same time, he goes beyond his personal experience to the experience of another, of one that would suffer even more than him, of one that was yet to come.

The conclusion of this psalm is no different. Here too, David uses the first-person pronoun, where he confesses his response to a great deliverance. But again, like in the first half of the psalm, he goes from the personal to the prophetic. He goes from things that he will do in his lifetime to things that will occur in future generations.

Before we look more closely at the end of this psalm which begins at verse 22, I want us to focus our attention to a few verses before that. We could start anywhere but let's just go back to verse 20. David cries out in desperation,

- 20 Deliver me from the sword,
my precious life from the power of the dogs.
- 21 Rescue me from the mouth of the lions;
save me from the horns of the wild oxen.

These verses describe the great trouble he was in. Trouble upon trouble, lament upon lament, and suffering upon suffering was piling up. It reminded me of that scene in the Lord of the Rings, the first in the trilogy, the Fellowship of the Ring. Remember when after failing to cross the mountain pass, they decided to go under the mountain, where the dwarves used to live. They go into what looks like the throne room, and Gandalf picks up a thick dusty book. It was a book containing the historical record of the events in the lives of the dwarves and of the king. And the last words are about a terrible battle with the orcs. The orcs breached their defenses, they've penetrated and overrun their mountain fortress, they're almost here, they're coming. And as the camera zooms into the page, we see the handwriting go off course, scribbling, dragging downward and eventually off the page. That scene of course tells us of the great peril that awaited the group of nine travellers. They've just walked into the den of the orcs. When we read verses 1-21, it reads like that. There's trouble and then there's more trouble. He looks for help from God, and it doesn't seem to be coming any time soon. But as was mentioned last week, the last line in verse 21 reads, "save me from the horns of the wild oxen," but a more proper translation is, "you have saved me." Deliverance came after all.

You see, this is the turning point of the entire psalm. There's trouble, there's deep trouble, hopelessness, pain, suffering and anguish. The saint cries out to his God for deliverance and finally God delivered him. And that's how it is with us as well. We were sinking, we were struggling, we were lost, we were stuck in our sins. We tried every way. We tried to use our own wits, our own strength, our own goodness, we tried to bargain our way out of our situation, struggle after struggle...and then in a flash..."he saved me."

Do you know that he can do that for you, even today? Right now, he can stop you dead in your tracks, and rescue you from all your striving, and save you from all your running away, and in an instant, he can save you. He can do that for you because of the One this psalm is pointing to, Jesus Christ. It's through Jesus, his death and resurrection, that we, like David can say, "He has saved me!" That's what the Easter message is about. Those that are up to their necks in sin can still be rescued. It's not too late because there is one who came and suffered for you, was abandoned for you, was forsaken for you, so that you might say, "He has saved me." Let him do that for you. Open your heart to him.

Now, if he has indeed saved us, what should our response to that salvation be? What should our response be, not only on this Easter Sunday, but every day? Three things we see in the remaining verses.

First, **Our deliverance drives us to worship (22-25).**



David writes, “I will declare your name to my people, in the assembly I will praise you.” David starts with a personal praise, but immediately goes to congregational worship. He tells all God’s people to worship him. Why? Well, one reason is because you can’t keep that kind of thing to yourself. It’s too good, it’s too great to just keep it within. It has to be shared. That’s the thing about worship.

Here’s a simple example. I think of some of my most memorable encounters in nature. Seeing elephants and giraffes in the wild in Kenya. Or looking out over the landscape on top of Mount Rainier. Or getting on the lake, right when the sun rises and hits the water and begins to glimmer and dance like Christmas lights. Or riding my bike over a ridge and for as far as you can see, rolling hills of cornstalks. Whenever I encounter scenes like this, something builds up inside of me that I cannot contain. That’s the nature of worship. It has to come out. It has to be expressed. Without expression, it isn’t worship. Now, if I’m by myself, I express this worship in my heart for sure, but more times than not, it’ll come out in words, even when I’m alone. I’ll say, “Wow, amazing, beautiful.” But if I’m with someone, with my wife or with a friend, then every time, one of us will say, “Look at that! Isn’t that incredible? Isn’t that just beautiful?” What’s going on? You see, worship invites others to worship. Even if you were alone when you experienced that scene in nature, when you get back home or meet up with your friends, with words that fall flat, you’ll still try to describe what you saw. “Oh you should have seen it,” we say.

That’s what David is doing here. The worship begins in him, but quickly goes to others. Because his experience is the experience of all saints. His story is everyone’s story. His salvation is also your salvation and my salvation. His God is our God. And most importantly, his Saviour is our Saviour. So it’s not enough for just the individual to declare praises to God, it must include the gathered assembly, the entire people of God, joining together to worship Him.

Now, I want to draw your attention to an important detail that David mentions, into why he worships. Look with me to verse 24:

24 For he has not despised or scorned
the suffering of the afflicted one;
he has not hidden his face from him
but has listened to his cry for help.

For God to hide his face, is more than turning away from us, it means to curse. Do you remember Aaron’s priestly blessing in Numbers 6? It goes like this,

The LORD bless you and keep
The LORD make his face to shine on you and be gracious to you
The Lord turn his face toward you and give you peace.

This was the great blessing pronounced upon God’s people, a blessing of his favor and love. That blessing is described in God shining his face on us and turning his face toward us. We know what that means. When we turn our face away from someone, it’s a kind of shunning, we are saying that we are not on good terms. Sometimes we are so angry with a person that we don’t even want to look at them. But when we turn our faces toward someone, we’re on good terms. In light of that, David writes, “He has not hidden his face from us. He has listened to his cry for help.” This is the reason we worship, is it not? We, who were once cursed, every single one of us, cursed because of our sin, with the face of God turned away from us, now have God turning toward us to bless us with his deliverance and with his presence.



Why is that? Why is it that we receive the face of God and his blessing? Was it because of how good we are, how lovable we are? No, it was because Jesus was cursed, that we are blessed. The Bible tells us that it's a curse to be hung on a tree, to be hung on a cross. That's what Jesus did. He became cursed by God, so we would be blessed by God.

You know, there are many songs of praise that Christians sing, on many different topics. But the main theme that we sing in our songs is the song of salvation, the song of the Saviour. Matt Redman has this great song that perfectly expresses this. The title of the song is simply, "Thank You" and it goes like this.

Thank you, thank you for the blood that you shed
standing in its blessing we sing these freedom songs
thank you thank you for the battle you won
standing in your victory we sing salvation songs
we sing salvation's song

You have opened a way to the Father
where before we could never have come
Jesus count us as yours now forever
as we sing these freedom songs

We sing of all you've done
we sing of all you've done
we sing of all you've done for us
won for us, paid for us

On this day, where we celebrate the resurrection of our Lord, which is a celebration of our salvation, we can't help but to worship and declare the praises of our great God.

Here's the second thing. **Our deliverance impacts our mission (26-29).**

Look with me verses 26-29:

26 The poor will eat and be satisfied;
 those who seek the LORD will praise him—
 may your hearts live forever!

27 All the ends of the earth
 will remember and turn to the LORD,
 and all the families of the nations
 will bow down before him,

28 for dominion belongs to the LORD
 and he rules over the nations.

29 All the rich of the earth will feast and worship;
 all who go down to the dust will kneel before him—
 those who cannot keep themselves alive.

In these verses we see that God's deliverance will have a universal impact. David says God's deliverance will impact the poor and the rich. In verse 26 he says that "the poor will eat and be satisfied." And in verse 29 he says that "all the rich will feast and worship." That means that God's salvation is indiscriminate of our economic status. You know, something we can think that the Gospel is just for the poor, and yes, the Bible does seem to focus more on the poor than on the rich. But we mustn't think that the rich are excluded just because they're rich. We must not think that the Gospel could never reach the wealthy because of their wealth.



The Gospel is not just for the poor and it's not just for the rich. It's for all peoples. Jesus reached out to both the haves and the have-nots, to the educated and the uneducated. Paul cast his Gospel net as wide as he could, to reach as many as he could, so that some would be saved.

Then David writes that all the ends of the earth will remember and turn to the LORD, and all the families of the nations will bow down before him. If he spoke of economic divisions before, now he's shifting to ethnicity and nationality. From the beginning of time, there's been great divisions between nations. We need only to go through the history of war. Even now, across the globe, there are wars between nations and ethnicities. Closer to home we know that race is such a hot issue in the States and it seems to be becoming a more serious issue here as well. Friends, legislation is not what gets rid of these ethnic and nationalistic divisions. It's not education that will do it either. It's not going to be through the United Nations, or great summits between world leaders. There's only one way the nations will be united. It's only when the nations bow their knees to King Jesus, the only Sovereign.

David is showing us a great picture of the future. He's telling us that before the Great Commission there was the Great Commission. Before Matthew 28 there was Psalm 22 and before Psalm 22 there was Genesis 12 and 15, where God promised to Abrahams that all nations will be blessed through him and his seed. All the nations will come. All the families of the earth will come to the Lord.

You know, when I think about the ancient people of Israel, I can't imagine a more nationalistic people. There was no other nation like their nation. So many things bound them together. For them, it was always them against everyone else. Out of all the peoples and nations of the world, God chose them. That makes them pretty special, wouldn't you say? Deuteronomy speaks of them like this:

⁷ What other nation is so great as to have their gods near them the way the LORD our God is near us whenever we pray to him? ⁸ And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?

But God never allowed them to become too focused on themselves. His goal was that through Israel all the nations would be blessed, even to the ends of the earth. We aren't there yet, but John, in his Revelation, shows us how the story ends. He writes in chapter 5,

⁹ And they sang a new song, saying:

"You are worthy to take the scroll
and to open its seals,
because you were slain,
and with your blood you purchased for God
persons from every tribe and language and people and nation.

¹⁰ You have made them to be a kingdom and priests to serve our God,
and they will reign on the earth."

Now, there's one more group of people he mentions. David writes, "All who go down to the dust will kneel before him, those who cannot keep themselves alive." Who is he referring to? All humanity. All mortals. Just notice how inclusive God's salvation will be.

Poor and Rich will come be saved and come to God. That's everyone.

Israel and nations to the ends of the earth will be saved and come to God. That's just a way of saying, Jew and Gentiles. That's also everyone.

Then those who die, mortals, humans will be saved and come to God. That's everyone too.



God's saving work is not just for one person, or for one tribe, or for one group, for one nation. It's for everyone. It was always meant to be shared and experienced by all peoples, in every language, nation, tribe and tongue.

God's deliverance, especially the deliverance that this Resurrection Sunday brings, is for all people. Therefore, all Christians must always be engaged in the work of reaching the nations and reaching the poor and the rich, and reaching all humanity with the Gospel of Jesus Christ. One way of looking at missions, at least within the context of Psalm 22 is like this. It's saying to others, "I was saved by God, and you can be saved too." "God delivered me from my sins and you can be delivered too." "God rescued me from death, you can be rescued too." That's all it is. Friends, the resurrection of Christ, that resulted in the deliverance of each one of us, must drive us to our neighbors and to the nations. The end result is guaranteed. Look at David's confidence when he says,

"the poor WILL eat and be satisfied.

"those who seek the LORD WILL praise him.

"all the ends of the earth WILL remember and turn to the Lord

"all the families of the nations WILL bow down before him

"all the rich WILL feast and worship

"all who go down to the dust WILL kneel before him

People of God, we know how the story will end. In the meantime, our mission is to make Him known. Our Deliverance leads us to mission.

Finally, **Our deliverance impacts the future (30-31).**

Now, this is truly astounding. Our deliverance impacts us today, and it has a universal impact in that it'll reach all the nations, but even the future will be impacted. Look with me to verses 30-31. It says,

³⁰ Posterity will serve him;
future generations will be told about the Lord.

³¹ They will proclaim his righteousness,
declaring to a people yet unborn:
He has done it!

It's easy for us not to think about the future, at least the future after we're gone. Yes, we may think about making sure our children are cared for if and when we die, but we probably don't think beyond that. But it is true that our lives today do impact the generations to come. For example, Hebrews mentions Abel, the fourth human to have ever lived, and the first human to have ever died.

(Hebrews 11:4) By faith Abel brought God a better offering than Cain did. By faith he was commended as righteous, when God spoke well of his offerings. And by faith Abel still speaks, even though he is dead.

Abel is still making an impact thousands and thousands of years later, even though he's dead. That principle is still true for us today and I'm living proof of that.

My grandfather on my mother's side was the first person in our family to become a Christian. This was back around the 1920s. I can't believe that it's been a hundred years since he became a Christian. After his death I learned how much he had suffered for his faith. He was kicked out from his home as a teenager, disowned, for believing in Jesus, and he had to make it on his own. Well, he got married to a godly Christian woman.



My mother was the first of 5 or 6 children. She also trusted in Christ and married my father who also was a Christian, in a forbidden wedding. They were from rival provinces that did not easily mingle together. And then they had my brother and me. I don't know if my grandparents were thinking about their future grandchildren when they became Christians, probably not, but what they did impacted who I became. They passed the faith to my parents and my parents passed the faith to me and on and on it goes -- to my children and to my grandchildren.

This is what David says will happen. You are I are living proof of that promise. Just think. 3000 years ago, David uttered these words. How many generations have passed since David? If you consider 30 years for one generation, that means 1000 generations have passed from David to now. Nations have come and gone. People have moved here and there. And somehow by the promise of God and the faithfulness of previous generations, the Gospel eventually came to us. We were told about the Lord. We believed in him, trusted in him and served him, and we will carry on that message for the next generation after us.

If you're a parent, then the application is obvious. We have a God-given obligation to tell the story of deliverance to our children, and our future grandchildren.

If you do not have children, that doesn't mean you're exempt from this. Regardless of your age, whether you're a student or a worker, you also have the responsibility to pass on the faith, perhaps not to your biological children, but certainly to your spiritual children, that is our friends and classmates and coworkers, with whom we share our faith.

Finally, what will be the message that we will share with future generations and with the nations? Look to the last line. The message is this, "He has done it!" What does that remind you of? Doesn't that remind you of what Jesus said on the cross? "It is finished!" The work that God gave Jesus is finally completed; the work of salvation has been accomplished. Jesus, and Jesus alone, has done it. It is finished. That means there's nothing you can do to save yourself. That means that there is no other way we can be made right with God. It can't be reinvented, because it's already been done. May the Resurrection of Jesus cause of to worship our redeemer and proclaim to the nations and live for future generations.

Let's pray.