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LIFE-STUDY OF THE PSALMS MESSAGE TEN:

THE CHRIST WHO HAS PASSED THROUGH THE REDEEMING DEATH AND ENTERED INTO THE CHURCH-PRODUCING RESURRECTION

The subject of Psalm 22 is the Christ who has passed through the redeeming death and entered into the church-producing resurrection. His death is for redeeming, and His resurrection is for producing the church.

Verses 1-21 show us Christ passing through the redeeming death.

Verses 1b-5 are David's groaning cry to God. David was complaining to God. He asked God why He had forsaken him, saying that he called out to God, but God did not answer him. Our God is loving and is also very patient with us. David was groaning before God. Have we ever groaned before God? We all may have prayed, but not many of us have groaned before God..

Verse 1 says, "My God, my God, why have You forsaken me?" This word was spoken by David in his suffering. Actually, it became a prophecy concerning Christ in His suffering of His redeeming death. It was quoted by the Lord Jesus while He was suffering the crucifixion (Matt. 27:46).

Verses 2-5 are the continuation of David's groaning prayer, which turned from groaning to praising. After this, Christ continued to speak. Beginning from verse six, the voice changes to another person, to Christ. This is the way the Psalms were written. While David was speaking, eventually Christ came in to speak in his speaking.

In Psalm 22 we see the suffering David typifying Christ passing through His death (vv. 1a, 6-21). David and Solomon were both types of Christ. David typifies the suffering Christ, and Solomon typifies the reigning and ruling Christ in His kingship.

The suffering of Christ unto death was through men's reproach, despising, deriding, sneering, head shaking, and mocking (vv. 6-8; Heb. 13:13b; Isa. 53:3; Luke 23:11; Mark 15:29-32; Matt. 27:39-44). I hope that some, especially the young people, would remember these words which describe the Lord's suffering. Each of them has a particular meaning to describe what the Lord suffered on the cross. We may have never considered the significance of each of these words. This shows that when we read the Bible, we have a tendency to take everything for granted.

The word reproach is also used in Hebrews 13:13, which says, "Let us therefore go forth unto Him outside the camp, bearing His reproach." This indicates that we need to come outside the camp of religion to follow the suffering Jesus. To bear the Lord's reproach is to bear His disgrace or shame. To despise is to look down on with contempt and scorn. To deride is to make fun of or laugh at in contempt. To sneer is to smile or laugh with facial contortions that express scorn or contempt. When Christ was on the cross, the ridiculers also shook, or wagged, their heads (Psa. 22:7b; Matt. 27:39; Mark 15:29), saying, "He committed himself to Jehovah; let Him rescue him" (Psa. 22:8a). To mock is to hold up to scorn or contempt and to imitate or mimic in derision. All these things were suffered by the Lord Jesus Christ while He was nailed on the cross. Groups of people reproached Him, despised Him, derided Him, sneered at Him, shook their heads at Him, and mocked Him.

Psalm 22:9-11 shows that Christ trusted in God for deliverance. While people were mocking Him and deriding Him, He was trusting in God. Deliverance here is resurrection. He intended definitely to die and expected to be delivered from death, that is, to be resurrected from the dead.

Psalm 22:12-18 shows how Christ passed through the suffering of crucifixion. The Jewish people did not have the practice of crucifying criminals. This was a practice of the heathen (Ezra 6:11) adopted by the Romans for the execution of slaves and heinous criminals. As the Lamb of God, Christ was crucified for our redemption (John 1:29; Heb. 9:12).

While Christ was being crucified on the cross, many fierce men, signified by mighty bulls, encompassed Him (Psa. 22:12). They opened their mouth at Him like a ravening and roaring lion (v. 13). Evil men, signified by dogs, surrounded Him, and a congregation of evildoers enclosed Him (v. 16a-b).

Psalm 22:16c says that they pierced His hands and feet (Zech. 12:10; John 19:37; Rev. 1:7). Charles Wesley in one of his hymns spoke of the "five bleeding wounds" which Christ received on Calvary (Hymns, #300). His two hands, His two feet, and His side (John 19:34) were pierced by the Roman soldiers who executed Him.

They divided His garments to themselves, and for His clothing they cast lots (Psa. 22:18; John 19:23-24). In His crucifixion, the Lord's right to be clothed was stripped from Him, along with His life. They made the Lord Jesus altogether naked in order to have a public, shameful display.

Psalm 22:17b says that they looked, they stared at Him. The evildoers were staring at the Lord Jesus with contempt and hatred while He was on the cross.

On the cross, He was poured out like water (v. 14a). Isaiah 53:12 says that He poured out His soul. We cannot fully realize the tremendous amount of suffering which the Lord experienced on the cross.

Psalm 22:14b says that all His bones were out of joint. This was because He could not hold up the weight of His body hanging on the cross. His bones being out of joint caused Him great agony and pain.

Also, He counted all His bones (v. 17a). His heart was like wax melted within Him (v. 14c-d). His strength was dried up like a shard (v. 15a; John 19:28), a piece of broken pottery. His tongue was stuck to His jaws (Psa. 22:15b). God had put Him in the dust of death (v. 15c; Phil. 2:8b). He was put to death by God. On the one hand, it was man crucifying Him, killing Him, but eventually it was God who put Him into death. Actually, God killed Jesus. If Jesus had been killed only by man, He could never have been our Redeemer. He would have been merely a martyr. But God judged Him and put Him into death for our redemption (Isa. 53:4, 10).

Christ asked God to deliver Him from death (Psa. 22:19-21). Hebrews 5:7 says that Christ cried to God for God's deliverance, that is, for God to raise Him up from the dead.

While He was on the earth, God the Father was with Him all the time (John 8:29), but at a certain point in His crucifixion, God left Him. God's leaving Him was economical, not essential. Essentially speaking, God could never leave Christ. But economically speaking, God did leave Him for a while. Thus, He cried out, "My God, My God, why have You forsaken Me?"

First Peter 3:18 reveals that He was forsaken by God in a vicarious death. This verse says that as the Righteous One, Christ died on behalf of the unrighteous. The modernists say that Christ's death was not for redemption but was merely a martyrdom for the good of the people. This is heresy. John 1:29 says, "Behold, the Lamb of God, who takes away the sin of the world." All the sin of the world was laid upon Christ on the cross. He died a vicarious death for us to redeem us from our sins, from God's judgment, and from eternal perdition.

After passing through His redeeming death, Christ entered into the church-producing resurrection (Psa. 22:22-31).

The second half of Psalm 22:22 is very meaningful. It says, "In the midst of the assembly I will praise You." "The assembly" is the church, and "You" is the Father God. At the Lord's table we follow the Lord's pattern in praising the Father. After we remember the Lord by taking the bread and the wine, we follow the Lord to praise the Father, to worship

the Father. According to logic, verse 22b should say, "In the midst of them I will praise You." But the Lord changed the pronoun them to the assembly. "My brothers" became the church, the assembly. The Lord's brothers constitute the church (Heb. 2:11-12).

In resurrection Christ declared the Father's name to His brothers and praised the Father in the church. His resurrection is the church-producing resurrection. Hebrews 2:11-12 says, "For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers, saying, 'I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You.'" He who sanctifies is Christ, and those who are being sanctified are we believers. We are both of One, that is, out of one Father. Hebrews 2:12 is a quotation of Psalm 22:22.

Christ's church ushers in His kingdom for Him to rule over the nations. Psalm 22:27-28 says, "All the ends of the earth/Will remember and return to Jehovah./And all families of the nations/Will worship before You;/For the kingdom is Jehovah's,/And He rules among the nations." Christ has the kingdom, and He will rule among the nations.

Following Christ's praise to God in the church, David advised God's people to praise Jehovah and all the earth to worship Him (Psa. 22:23-26, 29-31). Psalm 22:23 says, "You who fear Jehovah, praise Him!/All you seed of Jacob, glorify Him!/And stand in awe of Him, all you seed of Israel!" This means that Christ advised the Jews to learn of the church. Christ took the lead in praising God in the church, and the church follows Him to praise God. Now the seed of Jacob should follow Christ and the church. Thus far, Israel has not followed, but when Jesus comes back, all Israel will repent and be saved (Rom. 11:26-27; Zech. 12:10). Then they will join us to praise God. In David's advice at the end of Psalm 22, we see the church as the kingdom and all the people worshipping God and praising the Father.

Burdens for Church Prayers

- Pray for the young people to sanctify their time to pursue the Lord with their companions.
- Pray for us to be a fruitful bearing branch.
- Pray for the growth of the feeling of the Body of Christ.
- Pray for spreading to nearby cities
- For daily exercise in GOW training: prophesying on Lord's day by daily enjoying His word and pursue the truth and attend Lord's day meeting on time.
- For gospel preaching on West Valley College campus, as well as for English-speaking testimony in Campbell.

Announcement

- Morning Revival on Psalms Week 5
- YP Bible reading : Luke chapter. 24.
- Prayer meeting 7:30PM on Tuesday (10/18) at brother Peter Liu's home.
- College student retreat will be held at Alliance Redwood on 10/28-30. Please register with br. Tai.
- Young people Fall conference, Alliance Redwood on 11/11-13. Registration deadline, 10/23, fee \$95
- GOW training 10/22, be on time 8:45am, dress code, prepare for test and bring self-prepared lunch.
- Winter training Anaheim registration: register with brothers in each group. Deadline is 11/1.