

Psalm 22: Christ Crucified

March 2, 2025 · AM · <https://letgodbettrue.com/sermons/2025/psalm-22-christ-crucified/>

Psalm 22: Christ Crucified From Victim to Victor For Praise Forever

“They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.”

Psalm 22:31

Theme: By prophet David, Jesus in the first person described His horrible crucifixion to save His elect.

Preliminary Reading: Isaiah 52:13-15; 53:1-12; Matthew 27; Mark 15; Luke 23; John 18-19.

	<p><u>Short Outline</u></p> <p>1-21 The Victim Described Crucifixion Suffering 22-31 The Victor Promised the Worldwide Gospel</p> <p><u>Medium Outline</u></p> <p>1-10 Forsaken by Israel’s LORD He Had Trusted 11-21 Troubled by Bodily Weakness and Enemies 22-31 Salvation by God and for Elect Worldwide</p> <p><u>Long Outline</u></p> <p>1-2 Forsaken by God with His Prayers Ignored 3-5 God Is Holy and Delivered Israel in the Past 6-8 Reduced to a Worm and His Faith Mocked 9-10 Affirmation of Lifelong Trust in the LORD 11-13 Prayer for Help Against His Cruel Enemies 14-15 He Described His Great Physical Weakness 16-18 Enemies Pierced, Stripped, and Ignored Him 19-21 Prayer for Soul Help Against Men and Satan 22-25 God Did Hear Him and Finally Saved Him 26-28 Elect of the Jews and Gentiles Would Praise 29-31 Elect Rich and Poor Would Tell His Victory</p>	
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Related Links

<p><i>A. Devotionals from Psalm 22 ... here.</i></p> <p><i>B. Exposition of Psalm 22 (2001).</i></p> <p><i>C. The Cup of Christ (2018).</i></p> <p><i>D. Seven Sayings of the Cross (2018).</i></p> <p><i>E. The Glory of the Cross (2014).</i></p> <p><i>F. Transcendent Cross (2015). Links</i></p>	<p><i>G. Ah, Dearest Jesus (2025; a song).</i></p> <p><i>H. Blood Dowry (2015; Christ’s Death).</i></p> <p><i>J. Who Shall Declare His Generation?</i></p> <p><i>K. Messianic Psalms (2025; Slides Intro).</i></p> <p><i>L. Christ in Glory (2014; Revelation 5).</i></p> <p><i>M. Jesus the Desire of All Nations.</i></p>
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Introduction:

1. This Messianic Psalm is different – our Lord's gory crucifixion foretold by Him in the first person.
2. It is the Psalm of the cross, for the other Messianic Psalms are for different aspects of the Messiah.
3. God has chosen to communicate truth and reveal His Son to us by words, and attentive listeners will create the mental picture that comes from reading, hearing, comprehension, and consideration.
4. If you adore Jesus Christ and delight in His love for you, His poignant description will move you.
5. If you glory in His victorious majesty and salvation of your soul, revel in the call to make it known.
6. Paul determined not to know anything but Christ crucified (I Cor 2:2), and we should do the same.
7. Paul found his greatest glory and theme in the cross of Christ (Gal 6:14); let us always do the same.
8. Do you meditate on Psalms? Do you meditate on the Messianic psalms? Do you sing the psalms?
9. This Psalm 22: *Of whom speaketh the prophet this? of himself, or of some other man?* (Acts 8:34).
10. This Psalm is only Messianic – applying only to the Messiah, Jesus our Lord, for we compare 22:1 with Matt 27:46 ... 22:8 with Matt 27:43 ... 22:18 with Matt 27:35 ... and 22:22 with Hebrews 2:12.
11. A large portion of this psalm is in the first person – Jesus by prophecy describing His crucifixion, by which you hear His groanings and feel His fear and pain much more than the history in the Gospels.
12. This is the most graphic description of our Lord's crucifixion sufferings by His own inner thoughts.
13. Consider the four categories of suffering that our Lord endured on the cross greatly affecting Him: (a) physical and bodily, (b) emotional and psychological, (c) spiritual or Satanic, and (d) divine separation from God; all four are depicted in this Psalm, and it may help you realize the full weight.
14. Many martyrs died more painful deaths, but with joy and singing from their doting God and Father, for their fellowship with God, so far from being lessened was rather increased and strengthened.
15. Use this psalm as a gauge of your soul, a sample of honeycomb, a provoking of your heart, etc.
16. We will not exhaust each verse of its details, but we can find reason for comfort, joy, and glory.
17. How do you measure a fat soul? Right here. This is love unknown. This is marrow of the gospel.
18. No one else has done such for you; no one else obtained so much; no other obligation compares.

Forsaken by God with His Prayers Ignored – Verses 1-2

1 My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

- A. Jesus Christ did trust in God and pray to Him as God (Heb 2:13; Luke 6:12; Mark 14:36).
- B. Our Lord was used to God being with Him and always hearing Him (John 8:29; 11:42), their constant and intimate fellowship makes this forsaking far worse than we can even imagine.
- C. Even in Gethsemane, God sent an angel to comfort His praying Son (Luke 22:43; Heb 5:7).

- D. God did not utterly forsake Him, but comforting Presence and fellowship were withdrawn.
 - 1. The union between the Word of God and our Lord's human nature was not interrupted.
 - 2. God withdraws fellowship from us for sin (Psalm 51:8-12; 66:18; Is 59:1-2; I John 1:6).
 - 3. But this was the first time Jesus knew guilt, shame, and fear (Matt 3:17; 17:5; John 8:29).
- E. Though He did hear and come with help (21,24), He did not come immediately with comfort.
- F. As the Surety and Mediator for our sins, He had to undergo a similar punishment due to us, which is everlasting destruction from the presence of the Lord (II Thess 1:9; Matthew 7:23).
- G. It is essential we understand Jesus Christ in His humanity, incarnation, and humiliation – He was and is a Man, and therefore subject to all our griefs, dependent on, and subject unto God.
- H. Jesus voiced these words, as did David many times, to point out His dependence upon God and move God to compassionate consideration of His situation, retaining full faith in Him.
 - I. This first section is an appeal to God of His great trust in God and need for His deliverance.
- J. He retained full faith to the end, when our Lord commended His spirit into God's hands, which is the victory of faith over feelings, though Jesus felt very alone while bearing our sin.
- K. What separated God from His Son? and the Son from His Father? Your sins and my sins.
- L. We rightly sing, *Ye who think of sin but lightly nor suppose the evil great, here may view its nature rightly, here its guilt may estimate; mark the sacrifice appointed, see who bears the awful load, 'tis the Word, the Lord's Anointed, Son of Man and Son of God.*

2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

- A. Like holy men have shown (Ps 55:17; 119:147-148), Jesus prayed during the day and night.
- B. Though strengthened by angels (Luke 22:43), Jesus felt agony in Gethsemane (Luke 22:44).
- C. We know the cry of being forsaken was on the cross, well after Gethsemane (Matt 27:46).
- D. But there was a time when God had to forsake Him to show His holy punishment of our sins.

God Is Holy and Delivered Israel in the Past – Verses 3-5

3 But thou art holy, O thou that inhabitest the praises of Israel.

- A. See both “but” disjunctives, one here and one in verse 6, which together help us grasp that Jesus knew why His Father ignored His prayers – His holiness required it of the sin-bearer.
- B. Our Lord knew, by doctrine and experience, God His Father had and would answer prayers.
- C. There was no sin with God, for His holiness cannot neglect prayers of faith or overlook sin.
- D. Let Jesus guide you in terrible difficulties, God is still holy, with or without answering you.
- E. In this case, having been helped in Gethsemane, and He would be delivered later, He trusted.
- F. The God of Abraham, Isaac, and Jacob was the living and constant theme of Israel's praises.
- G. He continued to ask for help throughout, trusting His faithfulness but also begging for relief.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

- A. In His prayer to God, Jesus reminded His Father of Israel's history of trust and deliverance, which is a form of reasoning in prayer by reminding God how previous faith was rewarded.
- B. God saved them from Egypt, fed them in the wilderness, gave them water from a rock, gave them Canaan from seven nations, delivered them from enemies, raised up great leaders, etc.
- C. He knew God heard prayers of His people and responded; these verses are part of His prayer.
- D. David prayed like this many times by appealing to the history of His faithfulness (Ps 44:1-7).

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

- A. The history of Israel recorded that prayers to God were always answered with deliverance.
- B. They were never confounded by their enemies or circumstances getting the better of them, when they repented of their sins and called on their LORD Jehovah with sincere hearts.
- C. Recalling Israel's history and appealing to it for Himself, Jesus appealed to God by faith.
- D. It is only pagan idol gods that confound worshippers, for they have not strength (Ps 115:1-8).
- E. Let every believer in Jesus remember he shall never be confounded (I Peter 2:6; Rom 10:11).

Reduced to a Worm and His Faith Mocked – Verses 6-8

6 But I am a worm, and no man; a reproach of men, and despised of the people.

- A. See both "but" disjunctives, one here and one in verse 6, which together help us grasp that Jesus knew why His Father ignored His prayers – His holiness required it of the sin-bearer.
- B. The inspired disjunctive makes Him an exception from Israel's usual deliverance by prayer.
- C. He knew He was under the burden of sin so His cries of distress were not being answered.
- D. He knew He was rejected by God, and because of this and more, He was despised by Israel.
- E. A worm? Bildad understood man's low place (Job 25:6). God called Israel one (Is 41:14).
- F. Jesus was made lower than the angels for death, but here He sees Himself far below man.
- G. Forsaken by my God, I am like a worm – reproached and despised by others as worthless.
- H. A worm is ugly and helpless and when stepped on merely writhes in pain and then dies.
 - I. He had no form or comeliness, and when seen, no beauty for any to desire him (Isaiah 53:2).
 - J. He was killed at Passover (when mercy might be greatest) rather than Barrabas (Luke 23:18).

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

- A. All my enemies make fun of me, for it appears that God has forsaken me – even to them.

- B. They boldly and presumptuously and profanely treat me with scorn and profane mocking.
- C. Remember the lessons and comparisons of Proverbs, a scorner is far worse than a mere fool.
- D. Jews and Romans mocked him in the Judgment Hall and at the cross (Matt 27:27-31,39-44).
- E. Jesus was not so dulled that He could ignore all the things being said in arrogant viciousness.

8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

- A. Since He had always claimed to be the Son of God, trusted God as His Father in every matter, and had been confirmed by God, they ridicule the apparent rejection of Him by God.
- B. This was also prophesied by Isaiah in a verse wrongly grasped by many as positive (Is 53:4).
- C. These words were fulfilled exactly on the cross, as recorded by the apostles (Matt 27:42-43).
- D. Included here is our Lord's appeal that He seems bereft of Divine help even to His enemies.
- E. For your sins and mine, His enemies gloated and mocked Him as He drank His cup of gall.

Affirmation of Lifelong Trust in the LORD – Verses 9-10

9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.

- A. Still reviewing His trust in God, Jesus admitted that even His birth was overseen by God.
- B. And as the only begotten Son of God, His conception in a virgin was unique (Luke 1:30-37).
- C. From the earliest age – even while nursing – God had given Him faith and hope in His heart.
- D. We may consider metaphors here (Rom 8:20; Ps 145:15), why make Him inferior to John?
- E. If John Baptist could be filled with the Holy Ghost from the womb, surely the Son of God.
- F. When do you want to speculate He was filled with the Holy Ghost, not until His baptism?
- G. He could dominate the doctors of the law and understand His role at 12 (Luke 2:45-52).

10 I was cast upon thee from the womb: thou art my God from my mother's belly.

- A. There is no help for any but in GOD Jehovah, and this is true even from the moment of birth.
- B. The LORD Jehovah had protected His young Son very early from Herod (Matthew 2:13-15).
- C. But from His very beginning – even from His birth, Jesus had made the LORD His God.
- D. He has appealed to Israel's confidence and history of deliverance, and now Jesus ends an appeal to His constant faith in God, even from His mother's belly and birth, for an answer.
- E. Scripture wants us to know God heard Him (Heb 5:7-10) but ended all fellowship for a time.

Prayer for Help Against His Cruel Enemies – Verses 11-13

11 Be not far from me; for trouble is near; for there is none to help.

- A. Jesus then entered into a description of the trouble He faced and His need for God's help.
- B. Trouble was near many ways – enemies right in front of Him, a body dying, devil roaring.
- C. He had no other helpers, as the disciples had deserted Him early and could not help anyway.
- D. The angels must stand back and only observe this great transaction between God and Christ; though He could have called twelve legions of them, it was not the will of God for Him.
- E. Reader, is thy heart as fixed as the great Example, to pray and only pray when all seems lost?

12 Many bulls have compassed me: strong bulls of Bashan have beset me round.

- A. Bashan was land east of Jordan given to the half tribe of Manasseh; it was famous for a large and powerful king named Og (Num 21:33-35; Deut 3:11) and cattle (Ezek 39:18; Amos 4:1).
- B. Jesus was surrounded (“compassed” and “beset me round”) during His trial and crucifixion.
- C. In Spain they have the “Running of the Bulls” in Pamplona, where some are properly gored.
- D. Bulls are a ferocious, strong, mindless, cruel animal used to picture our Saviour's enemies.
- E. Since most modern readers have never been near one to know how violently different they are compared to steers or cows, they cannot as easily grasp the metaphor like they do a lion.
- F. Lions can be observed and heard in zoos, and there are countless wildlife videos of them, but few have seen a bull with saliva drooling to the ground as it runs with all its might at an object, but some videos of bull riders trying to stay on one for a few seconds might be good.

13 They gaped upon me with their mouths, as a ravening and a roaring lion.

- A. Shifting the metaphor from bulls to lions, Jesus describes their gaping mouths (open wide to bite or eat), as a ravening (to devour or eat voraciously) and roaring lion without any mercy.
- B. Since the plural is used here for both the bulls and mouths, we still see the Jews and Romans.
- C. We do not have to go to His spiritual conflict with the Satan and his devils as we will shortly.
- D. What in the world! This was His nation, His people, and it was a court of law that decreed it.
- E. If you stand for godliness and truth as He did, you will also find them hateful (II Tim 3:12).

He Described His Great Physical Weakness – Verse 14-15

14 I am poured out like water, and all my bones are out of joint: my heart

is like wax; it is melted in the midst of my bowels.

- A. Jesus described His bodily condition and suffering in very graphic ways for God to pity Him.
- B. “I am poured out like water” – I am empty without strength or vitality; and truly his blood had been flowing from many wounds, which literally and quickly depletes bodily strength.
- C. “All my bones are out of joint” – My body’s weight suspended by hands and feet have pulled me apart. The cross of crucifixion was like the rack of torture, using gravity instead of gears.
- D. “My heart is like wax” – My heart is weakened from exhaustion and pain to the melting point, to where its flutters in my chest, though trying to keep me alive, cannot do enough.
- E. Those that have competed in intense competitions or trained intensely know how strong the heart can be, but Jesus had none after lack of sleep, heavy stress, dehydration, and torture.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

- A. “My strength is dried up like a potsherd” – my vital strength is gone like a piece of dry pottery. The glory of a strong man to run a race, compared to the sun, was opposite our Lord.
- B. “My tongue cleaveth to my jaws” – I am suffering great dehydration and thirst (John 19:28), which prophecy and its fulfillment brought His famous saying, It is finished (John 19:30).
- C. “Thou has brought me into the dust of death” – I can feel the dryness of death approaching, which those that have death watches with grandparents have seen all moisture disappear.

Enemies Pierced, Stripped, and Ignored Him – Verses 16-18

16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

- A. The dogs here were the wicked Jews and Romans who persecuted and crucified the Lord Jesus; the soldiers and Jews around Jesus were like a pack of wild or rabid dogs or hyenas.
- B. The ignorant, brought up in a subdivision, have likely never seen a pack of dogs or hyenas doing their dirty work by wearing down a superior foe, even a lion, by their joint vile efforts.
- C. Those yapping, biting, snapping vile animals, never honored for any good in the Bible but barking, are despised throughout it for vile cruelty and compared to pigs for corrupt natures.
- D. Others also described the rabid Jews as dogs (Philippians 3:2; Matt 7:6; Revelation 22:15).
- E. They surrounded Jesus during His trial and crucifixion, and they nailed His hands and feet.
- F. When we sing about five wounds He received on Calvary, we count hands and feet as four.

17 I may tell all my bones: they look and stare upon me.

- A. Jesus could tell His bones that the evil crowd was seeing His nakedness (Matt 27:36,39-42).
- B. Or, Jesus could count all His bones (tell = count; Genesis 15:5), for they were made visible without clothes

and by the suspension of body weight on only four parts stretching them out.

- C. Stripped of clothes and suspended painfully, his naked frame was disjointed and exposed.

18 They part my garments among them, and cast lots upon my vesture.

- A. This verse was fulfilled exactly (Matthew 27:35; Mark 15:24; Luke 23:34; John 19:23-24).
- B. They took His undergarments to divide four ways, and they cast lots for his seamless coat.
- C. Here is more evidence of His nakedness before the crowd of bulls, dogs, and like lions.
- D. It is a disgrace for any Christians to be ashamed of public prayer when He bore this shame.

Prayer for Soul Help Against Men and Satan – Verses 19-21

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

- A. Again, our Savior calls upon God not to be far away and for needed help to be quickly given.
- B. David prayed similar words at other times, but he faced the multi-level sufferings of Jesus.
- C. Showing His great faith, Jesus calls God His Strength and asks Him to rescue Him speedily.
- D. Enjoy our Lord calling God, LORD (Jehovah), though His name Jesus is from it (Ps 110:1).

20 Deliver my soul from the sword; my darling from the power of the dog.

- A. He speaks of physical punishment of his body that would bring death, by a figurative sword.
- B. He speaks of the spiritual punishment of his spirit/soul, as by the power of the dog – Satan.
- C. **Darling** = a very special thing dearly loved. Used in parallelism for His soul (Psalm 35:17).
- D. When considering the crucifixion death of our Lord, see all the varied enemies and suffering.
- E. Many overlook the spiritual conflict He had with the devil that we have documented ... [The Cup of Christ \(1 Sermon\)](#).

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

- A. He prays for deliverance from the (singular) lion's mouth, which refers to Satan himself.
- B. He admits deliverance from the horns of the unicorns, which refer to the principalities and powers both natural and spiritual around Him, compared to wild and untamable rhinoceroses.
- C. A transition to deliverance and thanksgiving and praise begins in the middle of this verse.
- D. A change occurred from forsaken grief at the ninth hour to faith in death before the twelfth.
- E. Great darkness was from the sixth hour to the ninth (Matt 27:45; Mark 15:33; Luke 23:44).
- F. But a ray of hope then sprang up in our Lord's heart and can be known by His words of faith.

God Did Hear Him and Finally Saved Him – Verses 22-25

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

- A. This is the second part of Psalm 22, but the prophecy continues with Jesus in the first person.
- B. Paul applied this verse to Jesus Christ, quoting it for that purpose (Heb 2:12), *Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*
- C. Paul used this prophecy to prove the union of Christ with His people by use of “brethren.”
- D. Jesus promised to declare God’s name to His brethren and church, so He had (John 17:6,26).
- E. Jesus promised to praise God in the church; Paul called it singing, and He had (Matt 26:30).
- F. We are not limited to the events before His death, for the joy after His resurrection was great.
- G. Some of our Lord’s first words to the women were, *Go to my brethren* (John 20:17; 21:1-25).
- H. Another Messianic Psalm also has Jesus prophetically promising to preach (Psalm 40:6-10).

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

- A. There is a transition from the first person in verse 22 to the third person that ends the Psalm, and from this verse to the last verse are also second person references, all common in poetry.
- B. It does not help or hinder to fret about the person from here to end; love the gospel promises.
- C. All God’s elect, known by character and as the OT church, were to glorify God for His work.
- D. The One to be praised, glorified, and feared is Jehovah, distinct from Jesus by the next verse.
- E. All who heard and believed the gospel were to praise, glorify, and fear Him (Acts 13:16,26), which for Gentiles began with proselytes fearing Jehovah and then many more (Acts 13:48).
- F. Let the true Israel of God worship Him with hearts thankful for His great salvation by Christ.
- G. What a glorious verse of privilege and duty to praise the Ancient of Days for great salvation.
- H. What a glorious obligation by the cross to spend emotion, energy, time, etc. to praise God.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

- A. GOD Jehovah did not utterly forsake our Lord Jesus, but soon heard Him and delivered Him.
- B. The LORD did not despise or abhor Jesus or His suffering totally, but rather saw and saved.
- C. God did hide His face, and God did not hear, but it was only temporary and quickly altered.
- D. The subtle but clear transition in the middle of verse 21 is precious. Jehovah had heard Him.
- E. The punishment of an infinite Substitute could be completed in a rather finite period of time, and we may enclose most of it in the three hours of darkness when Jesus felt most forsaken.

25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

- A. There is no reason to separate these promises here from those opening this section, verse 22.
- B. Jesus promised to praise God and pay His vows in the company of His church and brethren.
- C. He did this both before and after His crucifixion, as He appeared on successive Sabbaths.
- D. Do you love the congregational worship of God like you should? Like Jesus? Like David?
- E. David loved to praise before many in a congregation, thus our open pulpit policy (Ps 35:18).

Elect of the Jews and Gentiles Would Praise – Verses 26-28

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

- A. The meek – God’s elect children by character – will be satisfied with gospel food (Is 55:1-5).
- B. **Meek** = men whose hateful, selfish, vengeful hearts have been changed by grace to humility.
- C. Those that seek GOD shall praise Him for His marvelous work of salvation (Luke 2:25-35).
- D. We should not fear or fret, for He has given the elect everlasting consolation (II Thess 2:16).
- E. The goal of eternal salvation is changed hearts and character to praise God’s glorious grace.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

- A. Gentiles would not be left out of the great transaction, but they also would turn unto Jehovah.
- B. It does not matter how far from Jerusalem the elect might be, Jesus sent His gospel to them.
- C. All the different families of the nations would be represented in the great family of God.
- D. The ascension and coronation of Jesus after His resurrection described this church (Rev 5:9).
- E. Such verses as this and verse 29 need not be strictly universal but rather a fraction (Is 6:13).
- F. Gentile believer, rejoice in the prophecy, and fulfill it better than others by worshipping Him.

28 For the kingdom is the LORD’S: and he is the governor among the nations.

- A. Jesus Christ was exalted above all kingdoms as Lord and Christ (Psalm 2:1-12; Acts 2:36).
- B. With universal power, He sent apostles with His gospel to the world (Matt 16:18; 28:18-20).
- C. LORD Jehovah is king of nations (Jer 10:7), and He gave rule to His Son (Rev 12:5; 19:15).
- D. Jesus of Nazareth, glorified at God’s right hand, is the King of kings (Rev 1:5; 14:14; 19:16).
- E. The nation of Israel was only for 1500 years, since then the last 2000 years was for Gentiles.

Elect Rich and Poor Would Tell His Victory – Verses 29-31

29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

- A. Both rich and poor, both strong and weak, and both high and low, would find glory in Christ.
- B. Some elect were of the fat upon earth, men of rank identified elsewhere (Ps 45:12; Is 52:15).
- C. But all men, rich or poor, must die for sin and return to the dust from which they were taken.
- D. David elsewhere detailed how rich men cannot by any means save from death (Ps 49:1-20).
- E. Elect men of all distinctions are totally dependent on Jehovah for salvation and eternal life.
- F. But by the power of the One that could lay down His life and take it up again is eternal life.

30 A seed shall serve him; it shall be accounted to the Lord for a generation.

- A. Jesus was not left without family, progeny, children, or brethren, for the elect are His seed.
- B. Isaiah had asked the question about our Lord's generation, since He died young (Is 53:8).
- C. There would be a seed – a remnant – the election that would make up His happy family.
- D. Isaiah also prophesied that Jesus would have a tenth of the nation as a holy seed (Is 6:13).
- E. "Generation" here is used as family or people, rather than for a forty-year period of life.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

- A. The elect of God would perpetuate this message through successive generations (II Tim 2:2).
- B. The message would be the righteousness of God and His glorious salvation in Jesus Christ.
- C. Paul declared nothing less with his saying worthy of all acceptance (I Tim 1:15; 3:14-16).
- D. There is nothing even close to fathers and grandfathers telling children the gospel of Christ.
- E. God's religion of the O.T. was conveyed to generations this way (Psalm 78:1-8; Joel 1:2-3).

Conclusion:

1. Do you love this Jesus today? Do you glory in His cross? Are you satisfied with the gospel feast?
2. If any man love not the Lord Jesus Christ, let him be, *Anathema Maranatha* (I Corinthians 16:22).
3. But if any man love our Lord Jesus Christ in sincerity, *Grace be with all them* (Ephesians 6:24).
4. Consider the four categories of suffering that our Lord endured on the cross greatly affecting Him: (a) the physical, (b) the psychological, (c) the spiritual, and (d) the divine, if we can do this rightlly.

<u>Physical / Bodily</u>	<u>Emotional / Psychological</u>	<u>Spiritual / Satanic</u>	<u>Divine / God</u>
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