

The Psalm of the Cross

Psalm 22:1-31

Introduction

Forsaken: Have you noticed that children's stories aren't happy? Beth dies of scarlet fever in *Little Women*. Both of the dogs die in *Where the Red Fern Grows*. Harry Potter is an orphan. This transfers to the silver screen as well. Disney movies are sad. *Finding Nemo*, *Bambi*, *Lion King*, etc. And I think the story writers of *Up* were trying to set the record for making grown men cry as early as possible in a movie. A whole generation is still recovering from the trauma of *Old Yeller* (more examples such as *Bat-man*, *Spider-man*, etc.).

- There's one abandonment trope that shows up over and over: "Shoo the Dog" (e.g., Ant in *Honey, I Shrunk the Kids*, Mowglie and Baloo in *Jungle Book*, etc).
- Halle left at church (two cars, Gary called, "you forgot something"; thankfully she was resilient and unaffected; I would never let my parents live it down).
- We can identify innately with the pain of abandonment. Built into our being is the truth that we were created for relationship, for community. We are made to be known and loved by God and, by extension, other people.

Abandonment brings up feelings that we are not valuable, we are not loved, we are not important, we are forever alone (that's why the promise of Jesus that he'll "*never leave us or forsake us*" touches our core so deeply).

Problem of Separation: We were created to know God and be known by him. We were created for relationship and intimacy with him. However, our sin has separated us from him. His holiness demands a solution to the problem. He can't simply ignore our sin or his fairness and justice can't remain (then evil is not evil). Sin must be paid for and its price is death.¹ The solution to the penalty of our sin is the cross.

The Cross: At the center of the gospel story is the cross of Christ. The cross is a declaration of the gospel, that Jesus suffered in our place, dying the death we deserve to offer life to all who would place their faith in him.

- In John Stott's magisterial work (aptly titled *The Cross of Christ*) he says this: "Moved by the perfection of his holy love, God in Christ substituted himself for us sinners. That is the heart of the Cross of Christ... There is then, it is safe to say, no Christianity without the cross. If the cross is not central to our religion, ours is not the religion of Jesus."
- We're only a couple of weeks from Easter. We certainly don't want to pretend that the gospel is *only* the cross and not the resurrection but there is something to the idea that the cross is foundational. There is no resurrection without it. That's why Paul says: "For I decided to know nothing among you except Jesus Christ and him crucified" (1 Cor 2:2).
- Because the cross is at the heart of the gospel it is at the heart of our lives. Our discipleship takes a "cruciform" shape. Our love is conditioned by the nature of the sacrifice that Jesus made.

¹ Rom 6:23

Psalm of the Cross: Psalm 22 has been called “**the psalm of the cross.**” And it certainly is not hard to see why. Not only does Jesus directly quote the first lines of this psalm on the cross, the “horrors of Good Friday” are prophesied in vivid detail herein.

- Forsaken by God (Ps 22:1; Matt 27:46)
- Verbally abused (Ps 22:6-7; Matt 26:67)
- Ridiculed for his trust in God (Ps 22:8; Matt 27:39-44)
- Surrounded by enemies (Ps 22:12-13; Matt 27:27-31)
- Physically weakened (Ps 22:14-15; Matt 27:32)
- Pierced hands and feet (Ps 22:16-17; Matt 27:39:44)
- Clothing divided among tormentors by casting lots (Ps 22:18; Matt 27:35)
- There are more parallels than that! The details in this psalm specifically anticipate the sacrificial suffering of Jesus.
 - How could a psalm written a thousand years before Jesus so clearly lay out the scene of his crucifixion? Because the problem of sin has been with us since the garden and the solution devised was not an accident of history or something Jesus stumbled into; the cross was the plan of God to restore the people of God into relationship with him.

To the choirmaster: according to The Doe of the Dawn. A Psalm of David. ¹ My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning? ² O my God, I cry by day, but you do not answer, and by night, but I find no rest. ³ Yet you are holy, enthroned on the praises of Israel. ⁴ In you our fathers trusted; they trusted, and you delivered them. ⁵ To you they cried and were rescued; in you they trusted and were not put to shame. ⁶ But I am a worm and not a man, scorned by mankind and despised by the people. ⁷ All who see me mock me; they make mouths at me; they wag their heads; ⁸ “He trusts in the LORD; let him deliver him; let him rescue him, for he delights in him!” ⁹ Yet you are he who took me from the womb; you made me trust you at my mother’s breasts. ¹⁰ On you was I cast from my birth, and from my mother’s womb you have been my God. ¹¹ Be not far from me, for trouble is near, and there is none to help. ¹² Many bulls encompass me; strong bulls of Bashan surround me; ¹³ they open wide their mouths at me, like a ravening and roaring lion. ¹⁴ I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; ¹⁵ my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death. ¹⁶ For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet— ¹⁷ I can count all my bones— they stare and gloat over me; ¹⁸ they divide my garments among them, and for my clothing they cast lots. ¹⁹ But you, O LORD, do not be far off! O you my help, come quickly to my aid! ²⁰ Deliver my soul from the sword, my precious life from the power of the dog! ²¹ Save me from the mouth of the lion! You have rescued me from the horns of the wild oxen! ²² I will tell of your name to my brothers; in the midst of the congregation I will praise you: ²³ You who fear the LORD, praise him! All you offspring of Jacob, glorify him, and stand in awe of him, all you offspring of Israel! ²⁴ For he has not despised or abhorred the affliction of the afflicted, and he has not hidden his face from him, but has heard, when he cried to him. ²⁵ From you comes my praise in the great congregation; my vows I will perform before those who fear him. ²⁶ The afflicted shall eat and be satisfied; those who seek him shall praise the LORD! May your hearts live forever! ²⁷ All the ends of the earth shall remember and turn to the LORD, and all the families of the nations shall worship before you. ²⁸ For kingship belongs to the LORD, and he rules over the nations. ²⁹ All the prosperous of the earth eat and worship; before him shall bow all who go down to the dust, even the one who could not keep himself alive. ³⁰ Posterity shall serve him; it shall be told of the Lord to the coming generation; ³¹ they shall come and proclaim his righteousness to a people yet unborn, that he has done it.

Antiphonal Setting: In this psalm we see the problem of sin and the faithfulness of the Savior. Jesus identifies with us in our sin so we can unite with God through faith in him. I see this Psalm almost as a conversation between God the Father and God the Son as we see Jesus respond faithfully to each moment of suffering.

1. Forsaken In My Place (vv. 1-5)

I¹ My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning? ² O my God, I cry by day, but you do not answer, and by night, but I find no rest. **Thou** ³ Yet you are holy, enthroned on the praises of Israel. ⁴ In you our fathers trusted; they trusted, and you delivered them. ⁵ To you they cried and were rescued; in you they trusted and were not put to shame.

Cry of Dereliction: ¹ My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning? And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” (Matt 27:46).

- Theologians since the earliest days of the faith have debated all kinds of questions from this statement regarding the relationship between Father and Son and between Christ’s divine and human natures.
 - God the Father cannot withdraw his love from Christ. The Father and the son cannot be separated. So how do we talk about Jesus, who is God, suffering? Dying?
 - Did God die on the cross? The short answer is yes. God the Son died in the person of Jesus Christ. “God the Son incarnate died” (Wellum). “God the Son, the second person of the Trinity, experienced death in his human nature” (Putnam).
 - But these theological discussions, as important and profound as they are, might derail us from the point.

Jesus, as the sin-bearing sacrifice, in his humanity, must endure the separation from God that our sin demands. The “cry of dereliction” is not a disunity in the Godhead but an identification of the Savior with his sheep. Jesus identifies with us to save us from our sins: “Christ redeemed us from the curse of the law **by becoming a curse for us**—for it is written, ‘Cursed is everyone who is hanged on a tree’” (Gal 3:13).

- For believers, while they are words that arose out of the greatest pain possible for the Son of God, they are words that give us the greatest comfort imaginable. “My God, My God, why have you blessed me?” is a phrase only possible for us because of Christ’s words, “My God, My God, why have you forsaken me?”

Shorthand for the Whole Psalm: In uttering this cry of dereliction Jesus was alluding to the entire psalm (common rabbinic practice) **metaleptically** (i.e. quoting one line of the psalm but assuming its entire context). So what? This would point us to interpret Jesus’ words as anticipating the same victory described later in the Psalm even as he uttered his cry of abandonment at the beginning.

- The question he asks (why have you abandoned?) is answered by the end of the Psalm that he has not been abandoned. In his humanity, Jesus is taking the separation that sin demands but in his divinity he is defeating it through his sacrifice.

Effect of Sin: ² O my God, I cry by day, but you do not answer, and by night, but I find no rest. Sin is devious and wicked; in our world it appears that evil is winning. God seems distant and silent. *That is the result of sin.* I love this description of our situation, in our sin, as “finding no rest.” There’s always more work to do (e.g., hustle culture is a lie).

- No rest for the weary. E.g., newborn phase; wanting rest and can’t (foggy, brain stops working; months of your life only existing in pictures). Exhausting. Sin is exhausting. Endless striving with no progress (sin of religiosity).

Remember: ³ Yet you are holy, enthroned on the praises of Israel. ⁴ In you our fathers trusted; they trusted, and you delivered them. ⁵ To you they cried and were rescued; in you they trusted and were not put to shame. In the midst of pain and grief, Jesus reaches out to the Father, the “rock that is higher.” So often, our sin, shame, pain, and despair drive us away from the very place we need to go (e.g., kid that has done something wrong; broken something; gotten gum in their hair). We *should* ask for help (God wants us to come to him) but, instead, we hide (e.g., Adam and Eve). Jesus, has not sinned but he is wrestling with the effects of our sin. He always goes to the Father. Jesus reminds us to *always go to God*.

- God’s faithfulness didn’t start at the cross or the empty tomb. He has always been faithful. He has loved us from eternity and promised to save us from the beginning. Every facet of history has moved to accomplish his plan of redemption.

Where Do You Go?: When grappling with the effects of your sin and the brokenness of the world, where do you go? Do you turn to drugs, alcohol, work, worry, fear, money, distractions, relationships, self-effort, personal accomplishments? Do you try to outwork or rest in the arms of the Father?

- Even when the Father appears far off, Jesus cries to him. Jesus is a model for us, that **God is still our rock**. He is also the one who clings to the Father and perfectly trusts him, holding firmly where we would let go.

2. Humiliated in My Place (vv. 6-11)

I ⁶ But I am a worm and not a man, scorned by mankind and despised by the people. ⁷ All who see me mock me; they make mouths at me; they wag their heads; ⁸ “He trusts in the LORD; let him deliver him; let him rescue him, for he delights in him!” **Thou** ⁹ Yet you are he who took me from the womb; you made me trust you at my mother’s breasts. ¹⁰ On you was I cast from my birth, and from my mother’s womb you have been my God. ¹¹ Be not far from me, for trouble is near, and there is none to help.

Worm: ⁶ But I am a worm and not a man, scorned by mankind and despised by the people. This is an odd term for us, rarely do we call ourselves “worms” (good t-shirt idea). A worm, an insect, one that crawls in the dirt under the feet of Jesus. He is so oppressed, and trampled on, that he feels less than a person.

- Elsewhere in Scripture, the people of God are called “worms” by God himself: Fear not, you worm Jacob, you men of Israel! I am the one who helps you, declares the LORD; your Redeemer is the Holy One of Israel. (Isaiah 41:14).
- I wonder if maybe we need more “worm” language in our lives. One pastor calls our modern thinking the dangerous false gospel of self-esteem (Piper). The danger in self-esteem is not in the esteem but in the *self*. Is your worth in yourself or in the love of God for you? Are you too valuable to be called a worm? No, your status as a worm before an almighty God shows you just how far he would go to lift you up. We are valuable and loved *because* he loves us. “The wings of self-worth that carry us briefly out of fear will quickly weary and drop us in despair” (Piper) because, if our esteem is only in ourselves we will only go as far as our own strength and goodness can carry us. And we each fall terrifyingly short. “The good news of the Bible is not that we are not worms, but that God helps worms who trust him.” What I have to offer you are not *merely* steps to a positive self-image, but the gracious help of the eternal God.
- “Either we preach that human beings are rebels against God, under his just judgment and (if left to themselves) lost, and that Christ crucified, who bore their sin and curse, is the only available Savior. Or we emphasize human potential and ability, with Christ brought in only as a boost, and with no necessity for the cross except to exhibit God’s love and so inspire us. The former is the way to be faithful, the latter the way to be popular. It is not possible to be faithful and popular simultaneously” (Stott).
- I am not trying to make you think less highly of yourself, necessarily. I’m trying to make you think more highly of God. And, when you see him more clearly you understand your value in relation to his love more directly.
 - I do not want to devalue anybody in any way, but I want to make sure that your value is rooted in the eternal love of God for you, not in your own abilities and qualities. God loves you, he died for you, he cares for you. And when you stand before God on the last day, the judge of the universe, and you enter your plea you cannot say “I have no sin.” But, because of Jesus, you can say, “I have a sufficient Savior.”

Mockers: All who see me mock me; they make mouths at me; they wag their heads; ⁸ “He trusts in the LORD; let him deliver him; let him rescue him, for he delights in him!” But for now, they mock him. They mock his trust in the God. “The very gestures and words of verses 7 and 8 were reproduced at Calvary” (Kidner). “Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe on him, and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they **mocked** him, saying, “Hail, King of the Jews!” And they spit on him and took the reed and struck him on the head. And when they had **mocked** him, they stripped him of the robe and put his own clothes on him and led him away to crucify him... And those who passed by **derided** him, wagging their heads and saying, “You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.” So also the chief priests, with the scribes and elders, **mocked** him, saying, “He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God

deliver him now, if he desires him. For he said, 'I am the Son of God.'" And the robbers who were crucified with him also **reviled** him in the same way" (Matt 27:27-31, 39-44).

- It is this description that has led some² to see "mockery" as the central theme of the crucifixion.³ Historically, crucifixion was intended not only to be physically brutal but particularly shameful. That's why Rome rarely crucified its own citizens but rather slaves, disgraced soldiers, Christians, and foreigners.

Why Do We Mock: Why do they mock Jesus? Why does anyone mock Jesus? Why do we?

- I think it is invariably connected to our deepest sin of pride. "We have to *humble* ourselves at the foot of the cross, *confess* that we have sinned and deserve nothing at his hand but judgment, *thank* him that he loved us and died for us, and *receive* from him a full and free forgiveness. Against this self-humbling our ingrained pride rebels. We resent the idea that we cannot earn—or even contribute to—our own salvation. So we stumble, as Paul put it, over the stumbling-block of the cross" (Stott).
- Also, I think the cross pushes against a fundamental misunderstanding most people have about God. Many assume that, if God is there at all, he is there for *our* convenience (cf. the devil's temptations of Jesus—command these stones, throw yourself down—and their demand to "come down from the cross").
- Yet he never failed to trust. In the midst of pain he forgives them. The rulers sneered at him, shouting: 'He saved others, but he can't save himself!' [but] their words, spoken as an insult, were the **literal** truth. He could not save himself and others simultaneously. He chose to sacrifice himself in order to save the world" (Stott).

Humility of Jesus: Jesus' humiliation was only possible because of his humility. He was willing to be brought low to offer salvation us. The writer of Hebrews reminds us that Jesus was "crowned with glory and honor because of the suffering of death so that by the grace of God he might taste death for everyone" (Heb 2:9). Jesus, who is subject to no one and no thing, modeled perfect humility by subjecting Himself to suffering⁴, and in His suffering, He sang the praise of God.⁵

Trust: ⁹ Yet you are he who took me from the womb; you made me trust you at my mother's breasts. ¹⁰ On you was I cast from my birth, and from my mother's womb you have been my God. ¹¹ Be not far from me, for trouble is near, and there is none to help. Jesus knew deeply the faithful love of the Father. God has always been faithful. The cross reminds us that we can now and always, in small and big things, trust the faithful love of God. Plenty of people mock the cross to this day. They see no value in it (e.g., like my kids think of money; hand Joshua \$10,000 and he wouldn't know anything about it). But we know something that cost God so much cannot be cheap to us.

3. Crucified In My Place (vv. 12-21)

I ¹² Many bulls encompass me; strong bulls of Bashan surround me; ¹³ they open wide their mouths at me, like a ravening and roaring lion. ¹⁴ I am poured out like water, and all my bones are out of joint; my heart is

² Schweitzer

³ cf. Ps 2

⁴ Heb 2:10

⁵ Heb 2:12

like wax; it is melted within my breast; ¹⁵ my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death. ¹⁶ For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet— ¹⁷ I can count all my bones— they stare and gloat over me; ¹⁸ they divide my garments among them, and for my clothing they cast lots. ⁶ **Thou** ¹⁹ But you, O LORD, do not be far off! O you my help, come quickly to my aid! ²⁰ Deliver my soul from the sword, my precious life from the power of the dog! ²¹ Save me from the mouth of the lion! You have rescued me from the horns of the wild oxen!

Poetic Description of the Horrors of Crucifixion: The process of crucifixion involved the beating (scourging) of the victim. By the time they got to the place of crucifixion they would be at the point of exhaustion, having lost significant amounts of blood (poured out like water). Frequently victims would faint.

- Jesus was barely able to walk, much less carry the wood of the cross (my strength is dried)
- The agony of crucifixion involved being nailed by your hands and feet, destroying the joints of the body and forcing the crucified to contort their body in agony for a simple breath (and all my bones are out of joint; my heart is like wax... have pierced my hands and feet).
- After hours of suffering, the victim would be exhausted, dehydrated⁷, and would usually die from multiple organ and respiratory failure (suffocating under their own body weight).

Surrounded by the Wicked: Many bulls encompass me; strong bulls of Bashan surround me; ¹³ they open wide their mouths at me, like a ravening and roaring lion... ¹⁶ For dogs encompass me; a company of evildoers encircles me... they stare and gloat over me; ¹⁸ they divide my garments among them, and for my clothing they cast lots. The moment of the crucifixion saw **the powers that be** (religious, political, cultural) surrounding the righteous servant of God. The crowds aligned against the suffering servant. The wicked are many, the righteous is alone.

- Isn't that the case that righteousness must often stand alone in the face of wickedness? Popularity is not the determiner of God's will (e.g., Dietrich Bonhoeffer, Carrie Ten Boom, etc.).

What is the Motivation of the Crowd?: Sin aligns us in rebellion against God.⁸

- (1) Crowd mentality
- (2) Spectacle
- (3) Power and greed (Roman soldier, religious leader, Pilate, etc.)
- (4) Resentment of his high claims to authority
 - In our sin, we resent all authority outside of ourselves. We don't want a Savior. When Jesus says to come after him he says we must "deny ourselves." That's not simply foregoing luxuries such as sweets but actually "disowning ourselves, renouncing our supposed right to go our own way" (Stott).

⁶ "And when they had crucified him, they divided his garments among them by casting lots" (Matt 27:35).

⁷ The NT makes it clear that Jesus suffered from extreme thirst like this Psalm prophecies: "After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), 'I thirst'" (Jn 19:28).

⁸ Ps 2

Trusting Still: You have rescued me Despite every human instinct to despair to forsake to renounce the faithfulness of God, the faithful son trusts until the end. “What dominated his mind was not the living but the giving of his life” (Stott).

- The cross is not the end. The grave is not where it stops. Jesus dies on purpose for the purpose of our salvation and he is raised from the dead defeating every enemy.

4. Praising in Our Midst (vv. 22-31)

I²² I will tell of your name to my brothers; in the midst of the congregation I will praise you: ²³ You who fear the LORD, praise him! All you offspring of Jacob, glorify him, and stand in awe of him, all you offspring of Israel! ²⁴ For he has not despised or abhorred the affliction of the afflicted, and he has not hidden his face from him, but has heard, when he cried to him. ²⁵ From you comes my praise in the great congregation; my vows I will perform before those who fear him. ²⁶ The afflicted shall eat and be satisfied; those who seek him shall praise the LORD! May your hearts live forever! **Thou** ²⁷ All the ends of the earth shall remember and turn to the LORD, and all the families of the nations shall worship before you. ²⁸ For kingship belongs to the LORD, and he rules over the nations. ²⁹ All the prosperous of the earth eat and worship; before him shall bow all who go down to the dust, even the one who could not keep himself alive. ³⁰ Posterity shall serve him; it shall be told of the Lord to the coming generation; ³¹ they shall come and proclaim his righteousness to a people yet unborn, that he has done it.

Shift: There is a clear shift in the moment between vv. 21 and 22. Now the suffering servant becomes the worship leader. He is telling of the Praises of God. in the midst of the congregation I will praise you: ²³ You who fear the LORD, praise him! All you offspring of Jacob, glorify him, and stand in awe of him, all you offspring of Israel!

- The fruits of deliverance spread across space and time to all the nations. The poor are invited to come. Even those who seem self-sufficient now will come to eat from Jesus (not from themselves). Everyone is invited to eternal life and satisfaction.

Victory in Jesus: The obedience and faith of Jesus has been vindicated. That cry of forsakenness **was heard** by God... ²⁴ For he has not despised or abhorred the affliction of the afflicted, and he has not hidden his face from him, but has heard, when he cried to him. “The suffering servant [has won] the deliverance of the nations” (Kidner). “What do the demons fear? At what do they tremble? Without a doubt, the cross of Christ in which ‘they have been conquered, in which their principalities and powers have been stripped’” (Origen).

- The beauty of the resurrection and the second coming is the complete vindication Jesus receives. Every promise is fulfilled. Every injustice is made right.

Brother Jesus: ²² I will tell of your name to my brothers Is this merely a call to praise? The writer of Hebrews makes the point, based on v. 22, that Jesus exists in solidarity with us: “For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers, saying, “I will tell of your name to my brothers; in the midst of the congregation I will sing your praise” (Heb 2:11-12).

- He is **not ashamed to call us his siblings**. In the economy of salvation, those who place their faith in Jesus become sons of God which makes Jesus our brother.
- **Because God is our Father** we can (1) trust him to provide, (2) trust him to protect, (3) trust him to care, and (4) know that he is pleased with us.

- **Because Jesus is our Brother** we know he identifies with us in our suffering. By faith we are “his brothers and sisters” a term of powerful closeness. As such, he comes to us not from high in the heavens but in the midst of the congregation. He comes to earth and walks among us. This Psalm not only highlights Jesus’ suffering but that it is *in our place*, it occurs in solidarity with the people he came to save.
 - And because he is at the right hand of the Father, he welcomes us to join him at the feast of our God to eat and be satisfied and to live forever.

Tetelestai: he has done it “This psalm which began with the cry of dereliction ends with the word *he has wrought it*, an announcement not far removed from our Lord’s great cry, ‘It is finished’ (Kidner).

- “Christ’s salvation [is] a free gift. He ‘*purchased*’ it for us at the high price of his own life. So what is there left for us to pay? Nothing! Since he claimed that all was now ‘finished’, there is nothing for us to contribute” (Stott).
- Because **it is finished** (1) we have *real* hope in the midst of our suffering. (2) We have a real anchor for our souls. (3) We have a real message of life and truth for the world. (4) we can rest!
 - Psalm 22 depicts Jesus in the moment where He bore the full brunt of the curse in our place.⁹ We should have been forsaken, but He was forsaken so that we could be brought near and experience peace.¹⁰ Jesus, the only Righteous One, took our unrighteousness so that we might become the righteousness of God.¹¹

Conclusion: So What?

(1) Rest: Your rest has been purchased, your debt has been paid. You don’t have to work harder, try harder, learn more, or clean yourself up. Come to Jesus. Trust him. He is near. He has suffered in your place and knows your suffering. *Wouldn’t you like to rest (stop worrying, stop stressing, stop striving, and simply rest in the work of Jesus).

(2) Declare: ³⁰ Posterity shall serve him; it shall be told of the Lord to the coming generation; ³¹ they shall come and proclaim his righteousness to a people yet unborn, that he has done it. The work is done, the war is over but there are still those lost in sin that have yet to hear (James reminded us the other night that many people throughout history, before cell phones, etc., that armies have surrendered but because word didn’t reach them, they died). Victory is won but many are still caught in their battle with sin.

⁹ Gal 3:13-14

¹⁰ Eph 2:17

¹¹ 2 Cor 5:21