

The Heart of a Delivered Man

^{1b} I will bless the LORD at all times;
His praise shall continually be in my mouth.
² My soul will make its boast in the LORD;
The humble will hear it and rejoice.
³ O magnify the LORD with me,
And let us exalt His name together.

⁴ I sought the LORD, and He answered me,
And delivered me from all my fears.
⁵ They looked to Him and were radiant,
And their faces will never be ashamed.
⁶ This poor man cried, and the LORD heard him
And saved him out of all his troubles.
⁷ The angel of the LORD encamps around those who fear Him,
And rescues them.

⁸ O taste and see that the LORD is good;
How blessed is the man who takes refuge in Him!
⁹ O fear the LORD, you His saints;
For to those who fear Him there is no want.
¹⁰ The young lions do lack and suffer hunger;
But they who seek the LORD shall not be in want of any good thing.
¹¹ Come, you children, listen to me;
I will teach you the fear of the LORD.
¹² Who is the man who desires life
And loves *length of days* that he may see good?
¹³ Keep your tongue from evil
And your lips from speaking deceit.
¹⁴ Depart from evil and do good;
Seek peace and pursue it.

¹⁵ The eyes of the LORD are toward the righteous
And His ears are *open* to their cry.
¹⁶ The face of the LORD is against evildoers,
To cut off the memory of them from the earth.
¹⁷ *The righteous* cry, and the LORD hears
And delivers them out of all their troubles.
¹⁸ The LORD is near to the brokenhearted
And saves those who are crushed in spirit.

Psalm 34

¹⁹ Many are the afflictions of the righteous,
But the LORD delivers him out of them all.
²⁰ He keeps all his bones,
Not one of them is broken.
²¹ Evil shall slay the wicked,
And those who hate the righteous will be condemned.
²² The LORD redeems the soul of His servants,
And none of those who take refuge in Him will be condemned.

(Psalm 34, NASB)

When I last preached in September, I preached on Ps. 56, which is “of David, when the Philistines seized him in Gath.” That refers to the incident in 1 Samuel, early in the days when David was fleeing from Saul and his men. We read of that in the 21st chapter:

¹⁰ Then David arose and fled that day from Saul, and went to Achish king of Gath. ¹¹ But the servants of Achish said to him, “Is this not David the king of the land? Did they not sing of this one as they danced, saying,
‘Saul has slain his thousands,
And David his ten thousands?’”

¹² David took these words to heart and greatly feared Achish king of Gath.

(1 Sam. 21:10-12)

And that is where I left us hanging, for these past 8 months. David in Gath, surrounded by foreign enemies, with his cry of Ps. 56 in his heart. Ps. 34 comes immediately after this, as we find in the ascription: “A *Psalm* of David when he feigned madness before Abimelech, who drove him away and he departed.” (Abimelech is likely a throne title for the king of Gath.) How he escaped is told in the verses that follow:

¹³ So he disguised his sanity before them, and acted insanelly in their hands, and scribbled on the doors of the gate, and let his saliva run down into his beard. ¹⁴ Then Achish said to his servants, “Behold, you see the man behaving as a madman. Why do you bring him to me? ¹⁵ Do I lack madmen, that you have brought this one to act the madman in my presence? Shall this one come into my house?”

So David departed from there and escaped to the cave of Adullam;

(1 Sam. 21:13-22:1a)

Now, in one sense, the occasion for this psalm does not matter; you see that in how it is written, that David writes it in such a way that it is of universal application. But the ascription we take to be part of the sacred, God-breathed Scripture, and therefore ‘profitable for instruction, for reproof, for correction, and for training in righteousness.’ So, I think it good to keep David’s circumstance in mind this morning, and I hope to show us why, at least in part.

David has cried for deliverance, and he has received that deliverance, and here is revealed his heart, the heart of a man, delivered. We know that God considers not the outward appearance of a man, but the heart of a man, his true and deepest affections. His Scriptures discern ‘the

thoughts and intentions of the heart.’ God desires truth in the inward parts. Christ addresses the heart of a man, showing us the true application of God’s law, that His commandment is indeed exceedingly broad, teaching us to worship in Spirit and in truth, not content to leave us with cups clean on the outside but full of filth on the inside. And here, in this psalm, we find the heart revealed of a man truly delivered, and from more than his circumstances.

I. Determined to Increase Praise of the LORD (v. 1-8).

The first thing that we see is that the heart of this delivered man *desires to praise God*.

^{1b} I will bless the LORD at all times;
His praise shall continually be in my mouth.

(Psalm 34:1b)

This is the first thing out of the mouth of David’s soul: blessing of the LORD; praise. And not simply a passing hallelujah, but a deep desire, indeed a resolute determination, that this praise would be in his mouth *continually*. He is not content with a momentary praise, or sporadic, interrupted praise. He knows how prone we are to forget, and hence our praise to falter. He desires to praise, uninterrupted and everlasting; one might hazard to say that the only thing that will satisfy him is *eternal* praise, that this praise of the LORD should be never-ending.

In the history of 1 Samuel, what we see is a man, that slayer of Goliath, the champion of Gath, surrounded by the men of Gath, in front of the very king of that city, and these men remember the song so popular in Israel not that long before, celebrating this man as the slayer of tens of thousands, not just Goliath. Do these men see in his hand, that it is the very sword of Goliath, given to him shortly before by the priest at Nob? – it would be recognizable, since there was ‘none like it.’ How is he to escape? We read of the ruse, the trickery, which David uses to escape – he behaves as if he were insane, which gives Achish reason to simply have him sent away. What the narrative doesn’t tell us, but Ps. 56 does, is that David in his soul cries to the LORD. He prays in this adversity, He praises the Word of God which has promised him much, much that would be unfulfilled if he dies at this point, and he preaches to his own soul to trust in God, and not to fear. He prays for deliverance, and he receives it.

His trickery I take to be the means God used to deliver David, since it is the only thing mentioned in 1 Samuel, which the Holy Spirit also inspired – but David (from that same and only Holy Spirit) spends no ink on that whatsoever in the body of this psalm, the part to be sung. It is useful for us to see what isn’t in this psalm – no instruction on what a great way out of a tight spot it is to play the madman, how clever he was to have thought of such a thing; no time spent on instruction on the ways of the insane and good techniques for mimicking those. None of that. Why not? Verse 2 answers that:

² My soul will make its boast in the LORD;

(Psalm 34:2a)

Any mention of all those things would simply take us away from praise of God, to praise of man – and that is far from the heart of this delivered man. So take note of all that is *not* in this psalm, and learn from that silence. And marvel too at God’s wisdom: you would not have learned it if it were not for that ascription which tells us when the psalm was composed. Jeremiah prophesies with these words:

²³ Thus says the LORD, “Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; ²⁴ but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,” declares the LORD.

(Jer. 9:23-24)

Or as Paul quotes at the end of 1 Corinthians 1: “Let him who boasts, boast in the LORD.” (1 Cor. 1:31)

But he is not simply content that he would praise God, even continually, but he desires that others join him in that praise.

² My soul will make its boast in the LORD;
The humble will hear it and rejoice.
³ O magnify the LORD with me,
And let us exalt His name together.

(Psalm 34:2-3)

He desires that this praise grow into a chorus of praise, and David lacks a thousand tongues to sing his great Redeemer’s praise – so he desires to recruit those thousands.

In this particular psalm, the subject of this praise is, largely, the works that God does on behalf of his people, in His deliverance of them.

⁴ I sought the LORD, and He answered me,
And delivered me from all my fears.
⁵ They looked to Him and were radiant,
And their faces will never be ashamed.
⁶ This poor man cried, and the LORD heard him
And saved him out of all his troubles.
⁷ The angel of the LORD encamps around those who fear Him,
And rescues them.

(Psalm 34:4-7)

Here is a passage ripe with lovely Hebrew parallelisms that reveal much to us. He moves from himself, and then to others – returns to *his* cry to the LORD, and then again back to others. He puts it in the broadest terms he can, that we would see how it applies to us. “I sought the LORD, and He answered me, and delivered me from all my fears.” That was David - a confession of what the LORD did for him. But it is not just for David: “They looked to Him and were radiant, and their

faces will never be ashamed.” He then returns to his situation, calling himself a poor man, who lifts his voice to the LORD, and the LORD hears him, and saves him out of all his troubles. But again: it is not just for David: “The angel of the LORD encamps around those who fear Him, and rescues them.” David, despite the particular promises made to him in his anointing, sees broad application of his experience: it is showing something that applies to all of God’s people.

Listen to the words that David uses to show what God does: He *answers*, He *delivers*, He *hears and saves*, He assigns His angel to *encamp around*, He *rescues*, He *gives no reason to be ashamed*. These are the works of the LORD, and from where do they come? They come from the very nature of God, as shown in verse 8:

⁸ O taste and see that the LORD is good;
How blessed is the man who takes refuge in Him!

(Ps. 34:8, emphasis mine)

Here is the central verse of this whole psalm, I think: all these works of God flow from His goodness. It is the single attribute of God mentioned explicitly in this psalm. A dozen others might come to mind, and are testified to in this episode in David’s life – God’s sovereignty, His omnipotence, His steadfast love and faithfulness – yes, all these play a role, but here, simply this: the LORD is good. Taste and see that it is so. He desires for others not to merely know of it, but to taste it, to experience it. Would I be satisfied if I simply described a good meal to you? Would *you* be satisfied? I suppose that might be one way to get the saliva to run down on the beard – but let us be sane here: would it not be better for you to taste it for yourself? Here we see something of a heart consumed with praise: it desires to share that praiseworthy thing. We see that on lesser matters: we find something we consider praiseworthy in some respect, say a piece of music, or a poem, or a book or movie, or an amazing touchdown, and we tell others about it and want them to hear, read, see it as well. C.S. Lewis is very good on showing this, I forget where. ‘A joy shared is a joy doubled’ - more than doubled, really, because the other experiences the joy, and then you rejoice in their joy. So it is, in a much better way, with the praise of God. ‘Oh for a thousand tongues to sing my great Redeemer’s praise!’ I think that in the preservation of this psalm, and its use in the Old Testament and New Testament churches, that David has been granted more than a thousand tongues to sing with him. “Thanks be to God for His indescribable gift!” (2. Cor 9:15)

Is this the desire of our hearts? At least in some measure? And seeing how little our hearts are toward this, that we praise the LORD, our good LORD, and desire that His praise be multiplied, that we proclaim His works and goodness from which those works flow, do we repent and seek the LORD that our cups might be filled with praise for Him? Are we filled with a holy discontent of how little our hearts are moved in this way? And a rage against our own sin when we see that our boasting is not in the LORD, but in our own wisdom, might, or riches – a holy rage that again, leads to repentance and a pleading to God? And if there is nothing in your heart of all this, then you should ask ourselves if you have really experienced true deliverance, and if not, that you would seek the LORD to give you a heart to repent and to believe.

II. Exhorts to Seek and to Fear God (v. 9-14).

I just twice used a word – *seek* – and that is a word that we find in this psalm often, or other words that convey much the same thing. In verse 4: “I *sought* the LORD.” In verse 5: “they *looked to Him*.” The psalmist, that poor man, *cries* (to the LORD). And in verse 8, the blessedness of the man who *takes refuge in Him*. A life of praise is not simply a life of words, but of a disposition of the heart that will issue forth in deeds consistent with *seeking the LORD*. A delivered man *seeks the LORD* – and not only seeks the LORD, but *fears Him*. As David has encouraged us to praise God with him, so too he exhorts us to seek and to fear God. That is the second thing we find in this psalm: that the heart of a delivered man *exhorts to seek and to fear God*.

The two, seeking and fearing, are closely tied together. Fearing God had already been mentioned in verse 7, but is seen revealed to us more clearly in verses that follow verse 8:

⁹ O fear the LORD, you His saints;

For to those who fear Him there is no want.

¹⁰ The young lions do lack and suffer hunger;

But they who seek the LORD shall not be in want of any good thing.

(Psalm 34:9-10)

David exhorts us to fear the LORD, you His saints, His called-out ones. It is a good thing to fear the LORD, because there is provision in it: there is no want for those who fear Him. The LORD being your shepherd, You shall not want – indeed, your cup will overflow. To those who fear Him, He proves Himself to be Jehovah Jireh, the LORD who provides. And then, in somewhat of a parallelism, David introduces a comparison that not only reemphasizes the provision of the LORD, but also how tied together fearing and seeking the Lord are. Consider the young lions, they lack and suffer hunger, but – here, at the very spot you would expect to find him saying ‘they who *fear the LORD* shall not be in want of any good thing,’ he says instead: “they who *seek the LORD* shall not be in want of any good thing.” There are not two groups of people here, one that fears, and one that seeks: one people who fear, and seek. The two go together.

And this shows us something of the nature of this godly fear of the LORD. It is different from the fears – all the fears – from which God has delivered the psalmist (verse 4). And it a fear that leads us to seek the LORD, not run from Him. David feared the king of Gath, and the men who were accusing him, and he wanted to get out of Dodge as quickly as he could. That sort of fear leads us (and rightly so) to flee from what we fear. This sort of fear, the fear of God, leads us to *seek* Him Whom we fear. A fear of reverence, yes, and so a fear that rightly perceives His holiness (over against our sinfulness), His power (compared to our puniness), but also His awesome forgiveness. It is like fearing the power of a hurricane and knowing its center is a safe place. As we are redeemed from fire by fire (as T.S. Eliot put it), so we are saved from fear by fear – from all our fears which cause us to flee, by the fear of God which is harmonious with seeking Him.

⁴ But there is forgiveness with You
That You may be feared.

(Psalm 130:4)

What does this fear look like? How is it fleshed out? David moves to instruction, and with great affection for those to whom he speaks – he calls them children, a term not of belittlement but of affection. Here is a passage that could have been from the book of Proverbs:

¹¹ Come, you children, listen to me;
I will teach you the fear of the LORD.
¹² Who is the man who desires life
And loves *length of days* that he may see good?

(Psalm 34:11-12)

Solomon could have written that. Then follows the specific exhortation:

¹³ Keep your tongue from evil
And your lips from speaking deceit.
¹⁴ Depart from evil and do good;
Seek peace and pursue it.

(Psalm 34:13-14)

This exhortation should be regarded as typical, not exhaustive, like the descriptions of the man who may abide in the tent of the LORD, dwell on His holy hill, or stand in His holy place, in Ps. 15 and in Ps. 24:3-6. But the particular exhortation that he calls out is instructive: why this? Why “keep your tongue from evil and your lips from speaking deceit” in particular? I think we can say this: it is because David, the psalmist, has *not* done this perfectly. He would have us do better.

Here again, the circumstances of the psalm are worth remembering. He certainly practiced deception in Gath in this ruse by which he escaped, but that is not the worst of it, and perhaps can be justified by the fact that those of Gath *are* enemies. Regardless of where we land on that question (there is too much to consider there in this sermon), we should agree that a greater guilt with regard to deception lies just a little earlier in the story, to an episode that is familiar to us from the New Testament, to which each of the synoptic gospels refers. So let’s go back to the beginning of 1 Samuel chapter 21. David has escaped from his dwelling in Jerusalem, Saul’s men surrounding the house, with the help of his wife Michal, Saul’s daughter.

¹ Then David came to Nob to Ahimelech the priest; and Ahimelech came trembling to meet David and said to him, “Why are you alone and no one with you?” ² David said to Ahimelech the priest, “The king has commissioned me with a matter and has said to me, ‘Let no one know anything about the matter on which I am sending you and with which I have commissioned you; and I have directed the young men to a certain place.’ ³ Now therefore, what do you have on hand? Give me five loaves of bread, or whatever can be found.” ⁴ The priest answered David and said, “There is no ordinary bread on hand, but there is consecrated bread; if only the young men have kept themselves from women.” ⁵ David answered the priest and said to him, “Surely women have been kept from us as

previously when I set out and the vessels of the young men were holy, though it was an ordinary journey; how much more then today will their vessels *be holy*?”⁶ So the priest gave him consecrated *bread*; for there was no bread there but the bread of the Presence which was removed from before the LORD, in order to put hot bread *in its place* when it was taken away.

⁷ Now one of the servants of Saul was there that day, detained before the LORD; and his name was Doeg the Edomite, the chief of Saul’s shepherds.

⁸ David said to Ahimelech, “Now is there not a spear or a sword on hand? For I brought neither my sword nor my weapons with me, because the king’s matter was urgent.”⁹ Then the priest said, “The sword of Goliath the Philistine, whom you killed in the valley of Elah, behold, it is wrapped in a cloth behind the ephod; if you would take it for yourself, take *it*. For there is no other except it here.” And David said, “There is none like it; give it to me.”

(1 Sam. 21:1-9)

Here, David lies, and not to any enemy of Israel, but to a priest of the one true God, to whom is owed truth. “The king has commissioned with a matter and has said to me” – not so, and even if technically true (if David were meaning the one true King), it is obviously designed for Ahimelech to conclude something that is not true. “The king’s matter was urgent.” No. David is fleeing from Saul, not on a top-secret mission from him. All this Matthew Henry calls a ‘gross untruth.’ Yes, God uses this as an occasion to further reduce the line of Eli on which a curse rests, but that does not remove David’s guilt in this. Just as David cannot act against the LORD’s anointed, Saul, and he keeps himself guiltless from that, so too he should have fled from guilt in this. Would that there had been an Abigail to have entreated him not to do this! But alas, there was none to do that in this case. Truly, trials do present temptations for us. And behold what trouble will come from this lie! Ahimelech and all but one of his children, Abiathar, are slain at Saul’s command, falsely accused of treason with David against Saul, based on the words of Doeg, one witness only, not two or three, and tried without due process. Saul’s guilt is great in this, but David will come to acknowledge his role in this: when Abiathar flees to David, and tells him of what came to pass, David says, “I have brought about the death of every person in your father’s household.” (1 Sam. 22:22). His lie was the occasion for the slaughter; this was not a kindness that he showed to Ahimelech, and I would think this was a grief for David.

So David instructs us: don’t do this. Keep your lips from speaking deceit. I said that this incident is well-known to us from the New Testament. It is referred to in each of the synoptic gospels (Matt. 12:3-4; Mark 2:23-28; Luke 6:1-5), when the Pharisees see the disciples casually picking grain and eating on the Sabbath. Jesus refers to this incident, approving of the provision and the partaking of that bread, to defend His disciples from an unjust accusation, and was an argument based on the how ritual observance should yield to moral law. David and his companions needed food, and this was the provision needed. Jesus’ teaching here is not regarding whether David was right in what he said. The deceit was sinful, it was false witness, and an occasion for evil, for calamity. Every parent probably has had the experience that the worst of their behavior tends to be what is imitated by their children, not their best. We see that in the records of the kings, even of David and his sons. David wants to warn us from this; whether the ruse in Gath was

justifiable or not, it is the last thing he would want to teach us in this psalm. The deception in Nob was certainly not justifiable, and he specifically warns us from that.

Will we receive this teaching? Or will we yield to the temptation to dismiss it as the words of a hypocrite? Will we see that there is a world of difference between a repentant sinner, a sinner whose whole life will be marked by repentance, and a hypocrite? This is a common excuse people give for staying away from church: it is full of hypocrites. There may certainly be true hypocrites in the church, but I doubt the world sees the difference between a hypocrite and a repentant sinner, and does not want to see the difference. And even from hypocrites (the worst case) if the teaching is right, we should heed it. Jesus told the people to obey the teaching of the scribes and Pharisees, for they were seated in the chair of Moses, but He told them not to do as they do. Can we receive that? Will we be humble enough to do that? Will we repent as David did? Will we seek and fear the LORD?

III. Points to Our Refuge in Jesus Christ (v. 15-22)

But there is one more element in this psalm to consider, and that is contained in how the righteous are described, and in a particular verse that is quoted in the New Testament. That point is that the heart of a delivered man *points us to our refuge in Christ*. Let us see that in this psalm.

The righteous and the wicked are contrasted in the next two verses:

¹⁵The eyes of the LORD are toward the righteous
And His ears are *open* to their cry.

¹⁶The face of the LORD is against evildoers,
To cut off the memory of them from the earth.

(Psalm 34:15-16)

Again the works of the LORD are put before us: works of deliverance, but now also of condemnation for evildoers. Such a contrast is familiar to us from many places in Scripture, but in the psalms in particular, from the very first psalm onward. These verses expand on a verse we have already considered, verse 10. The lions which suffer hunger and lack here are figurative for evil men – “those who breathe fire, even the sons of men, whose teeth are spears and arrows” as he says in Ps. 57:4, written somewhat after this. But consider all that is said of those that are righteous:

¹⁷*The righteous* cry, and the LORD hears
And delivers them out of all their troubles.

¹⁸The LORD is near to the brokenhearted
And saves those who are crushed in spirit.

(Psalm 34:17-18)

The righteous are here called brokenhearted, and crushed in spirit. He has already spoken of them as humble (verse 2), and poor (verse 6). Certainly these may be poetic descriptions of their

circumstances, but not solely that; we have too much language in the Bible of which this reminds us for us to constrain the meaning to that. From David's own Ps. 51, his confession and example of repentance of his sin regarding Bathsheba:

¹⁷ The sacrifices of God are a broken spirit;
A broken and a contrite heart, O God, You will not despise.

(Psalm 51:17)

And if that is insufficient, think of the Beatitudes: blessed are the poor in spirit, blessed are they that mourn, blessed are meek, those that hunger and thirst for righteousness, the merciful, the pure in heart, those that seek peace, the persecuted. Those are gospel verses, just as we find in Ps. 51. Here is a realization of utter bankruptcy and ruin before a Holy God. Another way to say, "Lord, be merciful to me, the sinner." What the sinner realizes is that he needs a refuge, a hiding place, and the only refuge he can find is in God. There is no other. Deliverance, rescue, saving, redeeming – when we read those words in the Old Testament, we should hear the gospel in them, just as when we are exhorted to trust in the LORD, as David did in Ps. 56, we should hear the gospel.

Tasting this gospel flavor, it is any surprise for us where this psalm takes us?

¹⁹ Many are the afflictions of the righteous,
But the LORD delivers him out of them all.
²⁰ He keeps all his bones,
Not one of them is broken.
²¹ Evil shall slay the wicked,
And those who hate the righteous will be condemned.
²² The LORD redeems the soul of His servants,
And none of those who take refuge in Him will be condemned.

(Psalm 34:19-22)

Here we have a continued contrast of the righteous and the wicked, and again words of deliverance, refuge, and even more: no condemnation. But in the midst of it, this odd verse that says "He keeps all his bones, not one of them is broken." The words used here are close to the words of the instructions regarding the Passover lamb, as we find in the book of Exodus:

⁴⁶ It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it.

(Ex. 12:46)

Similar language is found in Numbers:

¹² They shall leave none of it until morning, nor break a bone of it; according to all the statute of the Passover they shall observe it.

(Num. 9:12)

I cannot find another place in the Old Testament where it refers to bones *not* being broken, amongst the many places where they are broken. Why would David choose these words, words applied to

the Passover sacrifice? We might ask like the Ethiopian asks Philip, of whom does the psalmist say this? Of himself, or someone else? How can we understand this, unless someone guides us? Beginning with this verse, I want to preach Jesus to you, with no better guide than the apostle John:

³¹ Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and *that* they might be taken away. ³² So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; ³³ but coming to Jesus, when they saw that He was already dead, they did not break His legs. ³⁴ But one of the soldiers pierced His side with a spear, and immediately blood and water came out. ³⁵ And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe. ³⁶ For these things came to pass to fulfill the Scripture, “NOT A BONE OF HIM SHALL BE BROKEN.”

(John 19:31-36)

John’s quotation seems to refer both to the Passover regulations, and to Ps. 34:20. Do we think that David never broke a bone? That he couldn’t have? We know that when David wrote, “Nor will You allow Your Holy One to see decay” (Ps. 16:10), that he himself did die, and did suffer corruption; both Peter and Paul make that point in the book of Acts (Acts 2:25-32, 13:35-37). No, rather because David was a prophet, and knowing the covenant God had made with him, he looked forward to the resurrection of Christ. Here, he looks forward to Christ, but to Christ our Passover Lamb (1 Cor. 5:7), who has been sacrificed, providentially kept from His bones being broken in the sacrifice. The psalmist-prophet here speaks of Another, not of himself. He is the one truly righteous, and afflicted beyond all affliction that anyone has suffered, for though many men were crucified, none but He has taken upon Himself the sins of others, and endured the wrath of God that would have fallen upon His people. And He was delivered – death could not hold Him, had no claim over Him. Jesus Christ alone perfectly fulfills verses 19 and 20, and fulfilling those words, grants to His people what is promised in verse 22:

²² The LORD redeems the soul of His servants,
And none of those who take refuge in Him will be condemned.

(Psalm 34:22)

Dear brothers and sisters in Christ, “[t]herefore there is now no condemnation for those who are in Christ Jesus.” (Rom. 8:1) And as members of His body we will be preserved; not one of His bones will be broken.

And so let us praise our Savior Jesus Christ, and seek to increase that praise of Him, for there is not enough praise for Jesus Christ. And let us exhort men to fear God and seek the Lord Jesus Christ, pointing sinners to Jesus Christ. And if you are not in Christ, seek Him – flee not from Him but to Him, and that straightaway, for “[e]vil shall slay the wicked, and those who hate the righteous will be condemned.”

Preached by the grace and mercy of God, 5/20/18
Strict quotations are from NASB, references in places to ESV and AV