

Treasuring Christ Together as Savior, Shepherd, Sovereign (Psalm 22-24)

If I were to ask you a question “is Jesus Christ your Savior?” and you were to respond out loud, I would suspect most of you in this room would say out loud “yes.” I have a different question for you this morning, though: “Is Jesus Christ *your treasure?*” (repeat)

Maybe you can answer yes unhesitatingly, but maybe you’re not sure, and you need to think about it, and that’s good. As Christians we have these Christian phrases that we’re so familiar with that they can become clichés that roll off our tongues without thought. As a result we may answer a question about our relationship with Christ based on our *life decision* many years ago, rather than based on our *love relationship now* with the Lord. Where we love Him with all our heart, soul, mind, and we love Him more than father or mother or sister or brother or anything else we treasure on earth.

Those are the terms Jesus laid down for His followers, in contrast to some gospel presentations today that say God loves you so if you just repeat this prayer after me, you’re in His family forever. God does love you but don’t forget that the greatest commandment is to love Him (not just believe mentally, we must love Him, that’s the whole Bible’s whole point, Jesus taught). Command ‘*love the Lord*’ is repeated over 20x. And that’s not optional icing-on-cake; our love for the Lord is an essential part of a true relationship with the Lord. A relationship by its very definition is 2-way, and if you don’t love God, don’t assume you’re in relationship with God:

- James 1:12 speaks of the gift of “*life which the Lord has promised to those who love Him*” (synonym of Christian)
- James 2:5 speaks of those God chose to be “*heirs of the kingdom which He promised to those who love Him*”
- Romans 8:28 is a promise “... *to those who love God* ...”
- 1 Cor. 8:3 “*but if anyone loves God, he is known by Him*”
- 1 Cor. 16:22 “*If anyone does not love the Lord, he is to be accursed*” [i.e., damnation for those who don’t love Jesus]

If you do not yet love the Lord, you don’t have to be accursed eternally apart from God’s love. You can come to Jesus knowing how you fall short of the greatest command to love God and are therefore a great sinner in need of a great Savior with great grace. Ask Him to turn your heart from loving self to loving Christ, from treasuring sin to treasuring Jesus, to give you a new heart of love.

I John 4:19 explains “*We love Him because He first loved us.*” So our love for God does not initiate or produce this relationship, it is God’s love that initiates and produces our love and relationship. Nothing we do (believing, loving) *earns* God’s love, but rather it is an *evidence* that we’ve already received God’s love in us. We have been talking about why we need to love the church (the brethren) which is another evidence in 1 John 4 that we love the Lord, but being in or even being a member of a church doesn’t save you. As important as it is to emphasize our relationship with each other in a church (a flock) as we’ve done, there’s something more important and more foundational: our relationship with *the Shepherd* of Ps 23

Psalm 23 is a treasure I plan to begin exploring together starting 2 weeks from today, D.V. My hope is that even though I’m not able to adequately exhaust the depth of this psalm’s riches even over many weeks, I pray this series will help us treasure Christ together in His Word, to increase our love for the Lord and joy in the Lord.

This is the very heart of the gospel of the kingdom and saving faith according to Jesus in Matthew 13:44, He said it is:

*“like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells all that he has and buys that field.”*⁴⁵ *“Again, the kingdom of heaven is like a merchant seeking fine pearls,⁴⁶ and upon finding one pearl of great value, he went and sold all that he had and bought it.*

Priceless precious immeasurable treasure, inestimable value found in Christ and His kingdom. When you are given ears to hear and eyes to see it for what it really is in all its dazzling satisfying glory in the gospel, superior joy in Jesus and love for Jesus makes no cost too great, no sacrifice too much, no earthly reality you aren’t willing to give up for Jesus, in whom Paul says “*are hidden all the treasures*” (Col. 2:3), i.e., all treasures, all sufficiency in Christ! Jesus Himself said, “*For where your treasure is, there your heart will be also*” (Matt. 6:21) – may our treasure and heart be in Him!

The book of James has been hitting us with our sin (well over 50 commands, avg. every other verse) and my heart has desired for a while to be hit by our Savior, impacted by His love afresh, helped by the Shepherd’s goodness and mercy that delivers from sin. To have the grace of Jesus hit us with amazement, we could go the gospels of the NT, and Lord-willing next year I hope to begin a multi-year journey through a gospel (perhaps Matthew or John).

I may do a shorter NT book before that study, but the place I've been drawn to that displays Christ as well as anywhere in the NT is right here in the psalms, not just Psalm 23, but Psalm 22 and 24.

Charles Spurgeon called Psalm 23 “the Pearl of the Psalms.” And what I want to do today is look at the setting of this pearl. Before we dive down to the depths of the still waters of Psalm 23 to look closely at its brilliant and beautiful treasure, I want us to consider the surrounding terrain, its original context before plunging deeper. On both sides of Psalm 23, are psalms celebrating different aspects of our Lord, that when considered together (22-24 as a trilogy) I think will help us to treasure, to prize, to value our Shepherd more.

Psalm 22's heading says it's written by David for the choir director and its title may record the original tune – it starts on a low note:

¹ My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning. ² O my God, I cry by day, but You do not answer; And by night, but I have no rest. ³ Yet You are holy, O You who are enthroned upon the praises of Israel. ⁴ In You our fathers trusted; They trusted and You delivered them. ⁵ To You they cried out and were delivered; In You they trusted and were not disappointed. ⁶ But I am a worm and not a man, A reproach of men and despised by the people. ⁷ All who see me sneer at me; They separate with the lip, they wag the head, saying, ⁸ “Commit yourself to the Lord; let Him deliver him; Let Him rescue him, because He delights in him.” ⁹ Yet You are He who brought me forth from the womb; You made me trust when upon my mother's breasts. ¹⁰ Upon You I was cast from birth; You have been my God from my mother's womb. ¹¹ Be not far from me, for trouble is near; For there is none to help. ¹² Many bulls have surrounded me; Strong bulls of Bashan have encircled me. ¹³ They open wide their mouth at me, As a ravening and a 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 me. ¹⁵ My strength is dried up like a potsherd, And my tongue cleaves to my jaws; And You lay me in the dust of death. ¹⁶ For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet. ¹⁷ I can count all my bones. They look, they stare at me; ¹⁸ They divide my garments among them, And for my clothing they cast lots. ¹⁹ But You, O Lord, be not far off; O You my help, hasten to my assistance. ²⁰ Deliver my soul from the sword, My only life from the power of the dog. ²¹ Save me from the lion's mouth; From the horns of the wild oxen You answer me.

²² *I will tell of Your name to my brethren; In the midst of the assembly I will praise You.* ²³ *You who fear the Lord, praise Him; All you descendants of Jacob, glorify Him, And stand in awe of Him, all you descendants of Israel.* ²⁴ *For He has not despised nor abhorred the affliction of the afflicted; Nor has He hidden His face from him; But when he cried to Him for help, He heard.* ²⁵ *From You comes my praise in the great assembly; I shall pay my vows before those who fear Him.* ²⁶ *The afflicted will eat and be satisfied; Those who seek Him will praise the Lord. Let your heart live forever!* ²⁷ *All the ends of the earth will remember and turn to the Lord, And all the families of the nations will worship before You.* ²⁸ *For the kingdom is the Lord's And He rules over the nations.* ²⁹ *All the prosperous of the earth will eat and worship, All those who go down to the dust will bow before Him, Even he who cannot keep his soul alive.* ³⁰ *Posterity will serve Him; It will be told of the Lord to the coming generation.* ³¹ *They will come and will declare His righteousness To a people who will be born, that He has performed it.*

I was asked in my office recently what I love to study the most, and besides whatever I'm studying that week, I think what I said I love the most is to focus on Christ in all His attributes and glory, to try and lose myself in making much of Christ. I may have said something general like "Christ," but more specifically, I love to dwell on and delight in and celebrate the gospel. No matter what text I am preaching through, I want to regularly speak of the gospel and more than speak of it, I want to celebrate it, and savor it more.

And I don't mean the gospel presented by some which sounds like it's intended to *flatter you at how much God loves you ...* but the gospel that *shatters your pride*: God is not just loving but also holy and He hates our sin, cannot look upon sin and must punish sin. So God's wrath is rightly and justly aimed at us and all sin **and yet not because of anything inherently desirable, lovely, or wonderful about us**, but because of the unattainable unexplainable wonder of the grace of God, Jesus condescends to come all the way down to our level to save *wretches, worms, vipers, and cursed sinners like us!* And how? By becoming as a worm (v. 6), as the viper lifted up by Moses in the wilderness to save the people from their poison (Jn 3:14), as the cursed one hanging on a tree becoming a curse for us (Gal. 3:13), so that instead of God seeing us as we really are in all of our sin's ugliness, all who trust Christ are seen by God in all of Christ's beauty and Christ's perfect righteousness covering us!

That's good news! Whether I am in James or places in the OT that don't present Christ as directly or as frequently, I don't ever want to lose sight of Christ at Calvary. We need to often survey the wondrous cross on which the Prince of Glory died. And though all the Scripture and all the OT points to Christ and our need for the cross in some way, there are some OT passages where the gospel is so clearly on display. In fact some call Psalm 22 "the fifth gospel."

David writes this psalm it seems in the midst of great suffering and feelings of abandonment by God, but by the inspiration of God this is not only poetic, but prophetic of events that would take place 1,000 years later. A greater descendant of David would not only *feel* God's forsaking, but would actually *experience* forsaking by His Father who cannot bear to look on the sins Jesus is bearing. And on the cross, Jesus cries out the very words we read in v. 1. And as v. 2 says, He cried at day, but there was no answer (for the first time, Christ's fellowship and communication with the Father had to be cut off because of sin put on Christ, no heavenly answer). He is all alone bearing our sin, because as v. 3 says, God is holy.

And the very words in v. 6-8, and the very movements of the heads of the mockers of Jesus and how their lips moved, and what they said to Jesus, all of this is what we read happened to Jesus on the cross. In v. 10, Jesus was truly in relationship with the Father since He was in Mary's womb, before He was born even, which makes His aloneness in v. 11b now the first time ever so heart-breaking.

One of the proofs that the Bible is the Word of God is how Jesus fulfilled prophecy, and what's especially compelling in this case is David lived hundreds of years before crucifixion was invented, and David writes in v. 16 about piercing hands and feet which became a part of execution only several centuries later ("pierce" also in Isa. 53:5, Zech. 12:10, cf. Gen. 3:15). It's as if David went in a time machine 1,000 years back to the future, writing Ps 22 from the foot of the cross! It's as if he can see the men in v. 18 dividing Christ's garments and casting lots for His clothing, oblivious to this scene.

Remember, the Dead Sea Scrolls verify many key prophecies were written before the time of Christ, and this verse in particular uses the Hebrew word "pierced" here in v. 16 in the psalms scroll they found in Nahal/Hever (5/6HevPs). Later Hebrew Bibles don't use the translation "pierced" but some LXX (250 B.C.) translated v. 16 as "pierced" and other ancient rabbis and sources support this.¹

The piercing of hands and feet in crucifixion was unknown to David and OT history, but here it is like a video play-by-play. In v. 12-16 poetic language describes those who surrounded the scene of Calvary, human persecutors, perhaps even demonic forces as well (v. 21 may refer to Satan), and Jews as well Gentiles. In v. 14 he's poured out like water (Christ's side?), and bones out of joint (which happened in crucifixion), and v. 15 says at the end to God: "***You lay me in the dust of death***" (David's alive, cf. Acts 2:30-34).

It was ultimately not the Jews or the Romans doing this to Him, it was God Himself doing this, that's why Jesus cries out the words of v. 1 "*My God, My God, why have **You** forsaken Me?*"

But His despair and desolation in v. 1 and His death in v. 15 is not the end of the story, or even of the psalm. In v. 22 He is now going to tell many brethren (which is what took place after resurrection). And v. 27 is reminiscent of what the resurrected Messiah told His Jewish disciples, that they were to tell not just their brethren, but the ends of the earth, that all nations would worship the Lord (next week we'll look at that further in Psalm 67). The middle of v. 29 says "*All those who go down to the dust will bow before him*" – which reminds me of Phil. 2 "*every knee will bow*" to Lord Jesus! But we want to tell them the gospel so they'll bow to Christ *in this life* from joy, love and obedience, not bow to Christ *in judgment*.

Much of this psalm was fulfilled 1,000 years after it was written, but did you know the last 2 verses were fulfilled 3,000 years later? Today in 2010, v. 29-31 are being fulfilled in our very hearing?

³⁰ *Posterity will serve Him; It will be told of the Lord to the coming generation.* ³¹ *They will come and will **declare His righteousness To a people who will be born***[that's us!], *that He has performed it.*

What we're told is God has *performed/completed/done/finished* it. James Boice: 'there is no object for the verb in Hebrew, and it can equally well be translated, "*It is finished.*" ... It ends with triumph, as the suffering One tells how his prayer was heard and affirms that he will declare the name of God and praise God before his brethren and in the great assembly. Since Jesus ended his earthly life by quoting the last verse of this psalm, it means that he did not die in despair ... he died in triumph, knowing that the atonement was perfect and fully accepted by God and therefore that countless future generations of sinful people would be saved because of it.'²

C. J. Mahaney's book *Living the Cross-Centered Life* says here:

‘The personal desolation Christ [was] experiencing on the cross is what you and I should be experiencing – but instead, Jesus is bearing it, and bearing it alone. Why alone? He’s alone so that we might never be alone. He cries out to God, “*Why have You forsaken Me?*” so that you and I will never have to make a similar cry. He was cut off from His Father so that we can boldly say, “*Nothing shall separate us from the love of God in Christ Jesus.*” He’s forsaken so that we might be forgiven... Precisely and only because of Christ’s death and resurrection, there can be no more condemnation for sin for us who believe [Romans 6 & 8 says]’³

Bearing shame and scoffing rude, **In my place condemned He stood;**
 Sealed my pardon with His blood. Hallelujah! What a Savior!
Guilty, vile, and helpless we; Spotless Lamb of God was He;
 “Full atonement!” can it be? **Hallelujah! What a Savior!**

But He’s not your actual Savior or atonement if you don’t trust in Him and know His blood shed for you is the only way you as a guilty, vile, and helpless sinner can be pardoned for your many sins. And He’s not your actual Shepherd (Psalm 23:1) if you don’t know Him as Lamb of God slain for you in Psalm 22. You can’t know the comfort of Ps 23 without the cross of Ps 22. Otherwise the familiar words “*The Lord is my Shepherd*” and all that He does for me will be merely psychological or sentimental not experiential or actual. And I would add to that Psalm 24, we need the kingship, the sovereignty of Christ, to complete the comfort of Psalm 23.

Psalm 24 A Psalm of David.

¹ *The earth is the Lord’s, and all it contains, The world, and those who dwell in it.* ² *For He has founded it upon the seas And established it upon the rivers.* ³ *Who may ascend into the hill of the Lord? And who may stand in His holy place?* ⁴ *He who has clean hands and a pure heart, Who has not lifted up his soul to falsehood And has not sworn deceitfully.* ⁵ *He shall receive a blessing from the Lord And righteousness from the God of his salvation.* ⁶ *This is the generation of those who seek Him, Who seek Your face—even Jacob.* ⁷ *Lift up your heads, O gates, And be lifted up, O ancient doors, That **the King of glory** may come in!* ⁸ *Who is **the King of glory?** **The Lord strong and mighty, The Lord mighty in battle.*** ⁹ *Lift up your heads, O gates, And lift them up, O ancient doors, That **the King of glory** may come in!* ¹⁰ *Who is **this King of glory?** **The Lord of hosts, He is the King of glory.***

We don't have the time to walk verse-by-verse through Psalm 24, but the main point is clear: the coming *King of glory* (5x in 3 vss.). He may have looked weak in His humanity to the onlookers on the hill as He died on the cross, but when He comes again to the hill of the Lord and to His holy place it will be as "*the King of glory, the Lord strong and mighty, the Lord mighty in battle.*" Lift up your eyes to behold your coming King, O Israel! His feet that were pierced by soldiers will stand again in Jerusalem, but this time it will be with His soldiers, with His army of holy ones to conquer, this time with a real crown on His head as the King of Kings.

Zech 12:9 *And in that day I will set about to destroy all the nations that come against Jerusalem. ¹⁰ I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that **they will look on Me whom they have pierced; and they will mourn** for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. [they will recognize their Messiah and repent]*

13:7 says sheep scattered when Shepherd struck (cross), but after that He re-gathers the lost sheep of Israel and protects them again.

14:2 *For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city. ³ Then the Lord will go forth and fight against those nations, as when He fights on a day of battle. ⁴ In that day His feet will stand on the Mount of Olives ... ⁵ ... Then the Lord, my God, will come, and all the holy ones with Him! ⁶ In that day there will be no light; the luminaries will dwindle. ⁷ For it will be a unique day which is known to the Lord, neither day nor night, but it will come about that at evening time there will be light. ⁸ And in that day living waters will flow out of Jerusalem ... ⁹ And the Lord will be king over all the earth; in that day the Lord will be the only one, and His name the only one ¹¹ People will live in it, and there will no longer be a curse, for Jerusalem will dwell in security ... ¹⁶ Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship **the King, the Lord of hosts** ... ¹⁷ ... whichever of the families of the earth does not go up to Jerusalem to worship **the King, the Lord of hosts**, there will be no rain on them.*

I believe Christ still fulfils prophecy like He did in Ps 22 and will.

You can study Zech 12-14 later but note the order of Psalm 22-24

Passage	Psalm 22	Psalm 23	Psalm 24
Person	Savior	Shepherd	Sovereign
Ministry	Suffering	Providing	Reigning
Time	Past	Present	Future
Imagery	Darkness	Green pastures	Brightest glory
Symbol	Cross	Crook (staff)	Crown
NT text	John 10:11	Heb. 13:20-21	1 Pet. 5:4
NT Title	Good shepherd	Great shepherd	Chief shepherd
Action	Dies for sheep	Raised up, meets needs of sheep	Ruler who will come again

Let's look at the order of those 3 NT "shepherd" texts, first Jn. 10. Do you remember when He came the first time, how He was born of a virgin in Bethlehem, and those prophecies He fulfilled? The Magi (wise men from the East) may have understood some of the OT prophecies of the Messiah better than some of the Jews who tended to only think of Messiah as King and Conqueror and they didn't dwell on the suffering servant of Psalm 22, Isaiah 53, etc.

Do you remember the gifts the wise men gave baby Jesus? Kids?

GOLD – Kingly role

FRANKINCENSE – some say this is in the incense of deity, which would fit with Psalm 23:1 "*the LORD is my shepherd*"

MYRRH – used for sacrifice, even on Christ's body when He died

Matthew 2 says they brought these gifts out of their treasures to Christ, who they saw as a greater treasure. They adored and worshipped Him and it says they rejoiced with exceedingly great joy. Perhaps it's not a stretch to say in some way they treasured Christ as Savior, Shepherd, and Sovereign, as Psalm 22-24 reveals. Lk 2:51 says Mary treasured and pondered these things in her heart

The imagery is striking: it was shepherds in the nearby fields, the same fields perhaps where David as a Bethlehem shepherd lived and perhaps wrote the poem of Psalm 23, it was shepherds in the fields who first received the good news of great joy of a Savior born, Christ the Lord, the newborn King in Luke 2. And in the same chapter just 8 days later, Simeon prophecies to Mary that her son would be opposed and that her heart would be pierced in pain. (which also was fulfilled at the cross as she saw her very son die).

John 10:11 *“I am the good shepherd; the good shepherd lays down His life for the sheep.”*

The first time Jesus is revealed as *shepherd*, it’s to die (like Ps. 22)

Heb 13:20 *Now the God of peace, who brought up from the dead the **great Shepherd** of the sheep through the blood of the eternal covenant, even Jesus our Lord,²¹ equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen*

As part of the eternal covenant (or covenant of redemption), the Son of God agreed to shed His blood to redeem His sheep, a payment the Father accepts, and now the good shepherd is raised and exalted above as “the Great Shepherd of the sheep” who gives them every good thing they need for life and godliness pleasing to God, so that those who know the Lord of Psalm 22 can truly say in Psalm 23 *“the LORD is my shepherd, I shall not want / lack ...”*

1 Peter 5:4 *And **when the Chief Shepherd appears**, you will receive the unfading crown of glory.*

The 3rd mention of Christ as shepherd in the NT points to His role or ruling authority, as a coming King who will reward with crowns those who have been faithful, rewards of eternal glory. Those who treasure Him in this life will receive treasures in heaven in the next

Psalm 22, 23, and 24 mirror the 3-fold NT presentation of Christ as shepherd, even in the same order. We need to understand all 3 of these aspects of Christ to receive the full comfort of Psalm 23 that we will begin studying in the weeks ahead. He is not only kind, He is the King. He’s not only compassionate, He’s coming again. His rod (often used of sovereigns and royalty in OT) comforts me. He is not only gracious (Ps 22) but He is Almighty (Ps 24), therefore I can count on His power to fulfill all that He says in Psalm 23.

Even in heaven, Christ is seen in this 3-fold way, first seen in Rev. 5:6 as *“a Lamb, standing as if slain”* (still bearing the marks of Psalm 22). And Revelation 7:17 says *“the Lamb ... will be their shepherd”* (like Psalm 23 says) and the same verse says He is *“in the center of the throne”* (the King of Psalm 24). And repeatedly in the book they worship Christ as the worthy lamb that was slain. And the crescendo and culmination is His Coming again in Rev. 19

Revelation 19 (NKJV) ⁶ *And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, “Alleluia! For the Lord God Omnipotent reigns! [NAS “the Lord God Almighty”]* ⁷ *Let us be glad and rejoice and give Him glory, for the marriage of the **Lamb** has come ...* ¹¹ *Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.* ¹² *His eyes were like a flame of fire, and **on His head were many crowns** [no crown of thorns this time]. He had a name written that no one knew except Himself.* ¹³ *He was clothed with **a robe dipped in blood** [no purple robe of mocking or garments taken from Him this time. At His trial He opened not His mouth to those who rejected Him but this time] ...* ¹⁵ *Now out of His mouth goes a sharp sword, that with it He should strike the nations. And **He Himself will rule them with a rod of iron.** He Himself treads the winepress of the fierceness and wrath of Almighty God.* ¹⁶ *And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS ...* ¹⁹ *And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army.* ²⁰ *Then the beast was captured, and with him the false prophet ... These two were cast alive into the lake of fire burning with brimstone.* ²¹ *And the rest were killed with the sword which proceeded from the mouth of Him ...*

Are you ready to face the King of Kings? Friend, this prophecy will be fulfilled as precisely as Psalm 22 was fulfilled. If Jesus is not yet your Lord and Savior and Shepherd and King and treasure whom you love and look forward to seeing as His bride, His rod in Psalm 23 shouldn't comfort you, because it will crush you. There's only 2 types of people at the end of time, those who will be married to the Lamb in a glorious celebration and those who will be massacred by the Lord in a gruesome scene, then eternity in hell

It's because I love you that I plead with you to come to the love of the lamb who was slain, come to the arms of the shepherd by faith, lean on the everlasting arms, the Almighty arms of the Shepherd. I plead with you to plead with Christ in all His fullness, to save you.

Joel Beeke writes: *As good Shepherd He was the Shepherd-Redeemer on Calvary's cross when He laid down His life for His sheep ... As great Shepherd He is the Shepherd-Owner ... who lives to find His sheep in time, irresistibly bringing them back to*

His flock and fold to care for them eternally. *As the chief Shepherd He is the Shepherd-Keeper* who maintains His flock ... waiting for permission to return to bring them forever where He is.

Ps 22 presents Him as the good Shepherd who *died* for His sheep. Ps 23 proclaims Him to be the great Shepherd who *lives* for His sheep. Ps 24 sets Him forth as the chief Shepherd who shall *come again* for His sheep.

Ps 22 preaches the prophetic good Shepherd's *yesterday of suffering*; Ps 23, the priestly great Shepherd's *today of grace*; Ps 24, the kingly chief Shepherd's *forever of glory*.

Ps 22 announces the good Shepherd's *suffering cry*; Ps 23, the great Shepherd's *blessing comfort*; Ps 24, the chief Shepherd's *interceding claim*.

Ps 22 reveals the good Shepherd *away from home*; Ps 23, the great Shepherd *bringing home*; Ps 24, the chief Shepherd *at home*.

Christ is full Shepherd for His people, *on account of His being given by the Father. The Father opened the virgin womb to give His sheep the good, dying Shepherd. The Father opened the ... tomb to give His sheep the great, living Shepherd. The Father shall also open the ... skies to give His sheep the chief, coming Shepherd.*

Oh, that there may also be a people in our midst crying out, "Even so, come Lord Jesus—*good Shepherd, great Shepherd, chief Shepherd—come quickly!*"⁴

When He comes, our glorious King,
All His ransomed home to bring,
Then anew His song we'll sing:
Hallelujah! What a Savior!

¹ www.drbarrick.org

<http://www.messianicart.com/chazak/yeshua/psalm22.htm>

William Webster's book, cites the Yalkut, and rabbi Nehemiah

² James M. Boice, *Psalms*, 1:193.

³ C. J. Mahaney, *Living the Cross-Centered Life*, p. 94-95.

⁴ Joel Beeke, *Jehovah Shepherding His Sheep*, p. 8.