



Forsaken...But Not Forgotten

Behold Our God! – Read the Bible for Life Series #23

Psalm 22

David Sunday

March 11, 2012

“What wisdom once devised the plan
Where all our sin and pride
Was placed upon the perfect Lamb
Who suffered, bled, and died?
The wisdom of a Sovereign God
Whose greatness will be shown
When those who crucified Your Son
Rejoice around Your throne

“And, oh, the glory of the cross
That You would send Your Son for us
I gladly count my life as loss
That I might come to know
The glory of, the glory of the cross”

(The Glory of The Cross by Bob Kaufflin)

As we turn to God’s Word in Psalm 22, we’ll behold more of the glory of the cross. In these weeks leading up to Easter, we’re going to be looking at three psalms in order.

- Psalm 22 shows us Jesus our Good Shepherd as He lays down His life for His sheep.
- Psalm 23 shows us Jesus our Great Shepherd Who ever lives to lead us through the dark valleys of this life.
- Psalm 24 reveals Christ our Chief Shepherd, the King of Glory.

As we turn to Psalm 22, let’s bear in mind the words of Martin Luther who said, “The wonder of the book of Psalms is that whereas the rest of the Bible speaks directly to us, the Psalms also speak for us. They give us divinely inspired words from God that we can pour out to God when we find ourselves in times of desperation that stretch our vocabulary to the limits.”

It was to the Psalms that our Lord and Savior often turned in His personal communion with God and especially to this psalm. Jesus found words here to express His

agony of soul as He hung upon the cross. As we listen to these words, let us worship God with reverence and awe. The superscription above the psalm says, "To the choirmaster: according to The Doe of the Dawn." This was probably sung to a plaintive, lonely tune. "A Psalm of David." Hear God's Word:

- 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.

Thanks be to God for His living Word!

“God is our refuge and strength, a very present help in trouble” (Psalm 46:1). Do you believe that? God *is* our refuge and our strength. He is a very *present* help in time of trouble. That’s God’s Word but many believers will tell you—if you allow them to be really

honest—that it doesn't always feel that way. There are faithful men and women of God who will tell you that there have been times when they felt abandoned in their trial. There have been times when God seemed distant. Maybe you know what I'm talking about—you're in distress. You're going through turmoil. You cry out to God; you pour out your soul to Him and it seems like all you find is silence. And you wonder (verse one), "Where are You Lord? Why are You so far from saving me from the words of my groaning?"

C.S. Lewis was a deep thinker who became a solid Christian and his writings were so honest and clear and convincing that many were led to faith in Christ by him. It wasn't until he was in his 50's that he met the love of his life—a woman by the name of Joy Davidman Gresham. They loved one another during their four years of marital bliss but that marriage was cut short and Joy died after a brutal battle with cancer. Lewis was left bereft and broken hearted. He cried out to God for comfort but he sensed no reply. He wrote down these words in his journal and they were later published in the book, *A Grief Observed*. He said, "What can this mean? Why is He so present a Commander in our time of prosperity and so very absent a help in time of trouble?"

"God is our refuge and strength, a very present help in trouble" (Psalm 46:1). But what happens when you don't feel His presence? What happens when you find yourself with Charles Spurgeon in "the abyss of inward anguish...sailing around the Cape of Storms...drifting along by the dreary headlands of despair."

When the faithful feel forsaken, has their faith failed? No. Not according to Psalm 22. In this psalm, the psalmist shows us the difference between despairing faith and faithfulness in despair. He's honest with us as we should be with one another and as we should be with God. Faithful believers can feel great despair.

Movement One in a Minor Key

In verses one through 21, we find the first movement of this psalm and it's a movement that's set in a minor key. We hear the crashes of the thunder and lightning, we see the storm clouds gathering as the sunshine of God's face has been totally eclipsed under the thick clouds of anguish. Let's chase this storm together as we walk through the first movement of this psalm.

Verse one starts with these haunting words—a cry of dereliction; a cry of abandonment. *"My God, my God, why have you forsaken me?"* There's a difference

between despairing faith and faithful despair. This isn't despairing faith; this is faithful despair. "My God, my God. You're still my God, though I feel forsaken." I've heard Christians confess that there are times when they feel as though God has deserted them but it's another thing all together to turn those feelings into direct speech to God. It's what Sinclair Ferguson calls catechizing God, asking God, "Why have You forsaken me?" Those are bold words. This is a crisis of faith. Right when he feels he needs the comfort of God's presence, the psalmist cries out and what does he find? He finds what feels like God's absence. "You're so far from saving me. It seems like You're deaf to the words of my groaning."

This is a prolonged trial. Verse two says, "*O my God, I cry by day, but you do not answer, and by night, but I find no rest.*" "I lie awake at night—day and night pass and it seems like the darkness is closing in. "

What makes matters worse is this is not what he believes about God. What he believes about God in verse three is that He is holy; that God is "*enthroned on the praises of Israel.*" He believes that God is the God of the covenant; the God Who has promised to each and every one of His people who trust in Him, "I will never leave you; I will never forsake you" (Hebrews 13:5). This is what he believes to be true about God but right now he's dealing with that excruciating anguish of being torn between his theology and his experience and it seems like the two are pretty far apart at the moment. Not only does the psalmist lack a sense of God's presence—it's even worse as he senses God's absence. "Where is He now? Why does He seem deaf? Why does He seem silent?"

Why is it—as someone has written—that the silence of God sometimes seems most unyielding precisely when we feel we most urgently need Him to speak to us? That was the psalmist's experience for a time. Look at verse six. "*But I am a worm and not a man, scorned by mankind and despised by the people.*" Just when he feels like he cannot get God's attention, he stands starkly exposed before the eyes of those whose attention he would like to *not* get at the moment.

Sometimes when we're struggling with times of desperation, it feels like God is absent and the presence of people in our lives makes that even worse. That became Job's experience. His comforters ended up bringing him little comfort. Here the tormenters surround David the psalmist and they deride him; they scorn him. They make him feel like he's not even a man; like he's an animal—not some glorious animal but the lowest of creatures, a worm. They reinforce his fears as they mock him. They strike him where's he's

most vulnerable. Making mouths at him, wagging their heads (verse seven), they strike him at the core of his faith. They say to him in verse eight, *“He trusts in the LORD; let him deliver him; let him rescue him, for he delights in him!”* With the clear implication being that, “God has forsaken you. God takes no pleasure in you.”

They taunt him with sarcasm. They suggest that the very God on Whom he has relied from his mother’s womb has abandoned him. Then in verses 12-18, he goes further and he puts an animal mask over the face of his tormenters and he says, “This is what it feels like. It feels like many bulls surround me, ready to gore me.” Verse 13, “It feels like I have lions coming after me; lions who are going to maul me. *“...they open wide their mouths at me, like a ravening and roaring lion.”*

In verse 16, it’s dogs encompassing him and it’s not your typical, friendly family dog. These are the blood-thirsty wolves coming at him, bareing their teeth. *“...a company of evildoers encircles me...”* Bulls and lions and dogs. Terrible humiliation. Vicious victimization—that’s what these attacks feel like. It feels like he’s hemmed in. He’s describing abject terror; he’s surrounded. There’s no way he can escape.

And physically he says in verse 14, *“I am poured out like water...”* His body is pulled apart at the joints, *“...all my bones are out of joint; my heart is like wax; it is melted within my breast.”* His strength is so dried up that it’s like a piece of pottery out in the desert that had a little bit of moisture left in it but now it’s been completely evaporated. So much so that his *“...tongue sticks to [his] jaws...”* and he cried out in thirst. And what are they doing? As he gasps for breath and can count all his bones (verse 17), what are they doing? They’re staring at him in his nakedness and gloating over him (verse 17). They’re dividing his *“...garments among them, and for my clothing they cast lots”* (verse 18).

This is not a description of a mere sickness here. This is a description of an execution. Remember, Jesus taught us there is more than one way to murder somebody and David describes here what it feels like his enemies are doing to him. They are destroying his life; they are destroying his reputation; they are destroying his stability. He says, “They’re killing me!” This is what it feels like—desertion, derision, execution. The circumstances of this trial are full of despair yet we do not find in this psalm a despairing faith. Instead we find faith in the midst of despair.

Throughout this movement, the psalmist refuses to doubt in the darkness what God has revealed clearly in the light. He calls to mind truth that he knows about God and he holds on to it for dear life. He models for us what the prophet Isaiah says every believer

should do when we go through these seasons of desolation. Isaiah 50:10 says, “*Let him who walks in darkness and has no light trust in the name of the LORD and rely on his God.*” And the psalmist does that here. He trusts in the name of the Lord. He relies on his God.

One commentator highlights five affirmations of faith we find even in this dark, minor key lament. Let’s look at them together. Five affirmations of faith that demonstrate that even though he is in the midst of despair, he hasn’t lost his faith in the Lord.

1. **He affirms God’s position** (verse three). “*Yet you are holy, enthroned on the praises of Israel.*” “God, Your royal throne has not been demolished. You still rule the world as the Holy One of Israel. You are so worthy of eternal praises and trust. I will praise You in the darkness.” He affirms God’s position.
2. **He affirms God’s power** (verses four and five). He remembers the mighty works that God had done for his forefathers. They trusted in Him and God delivered them. They cried to Him and they were rescued by God. In Him they trusted and they were not put to shame. He’s probably thinking back to the Exodus when the Israelites found themselves at the banks of the Red Sea. The enemies were behind them, surrounding them. Mountains on the other side, a sea in front of them. They had nowhere to go; no place for deliverance to possibly come from except from above. There had to be a divine intervention. God in His power has saved His people in the past—David trusts and affirms that that power is still present in his life even though he can’t see it right now.
3. **He affirms God’s purpose** (verse nine). “*Yet you are he who took me from the womb; you made me trust you at my mother’s breasts.*” “Lord, You were actively at work, knitting me together in my mother’s womb. I had nothing to do with that but You made me. You created me. I am Your workmanship. You made me trust You at my mother’s breasts. You took care of me then when I was a helpless infant.”
4. **He affirms God’s providence** (verses 10-11). “God, it’s like when I was born and was cast upon You. I was thrown upon You, God. I became the object of Your personal care and custody.” “*On you was I cast from my birth, and from my mother’s womb You have been my God...*” “So here I am, Lord. No one cares for my soul. No refuge remains for me, God. I feel like You’re gone but I still trust You, Lord. I trust in Your power, Your

presence, Your promise. Oh God, Your providence.” He cries out, “*Be not far from me, for trouble is near, and there is none to help.*” “If You don’t help me, Lord, I am lost.”

5. **He affirms God’s promise** (verses 19-21). “*But you, O LORD, do not be far off! O you my help, come quickly to my aid! Deliver my soul from the sword, my precious life from the power of the dog!*” Notice how he lists the animals again—the dog, the lion, the wild oxen—only he names them now in reverse order from how he named them in the earlier verses as if to say, “Look, Lord. Look at all my enemies. Lord, You can undo the mess I’m in. You are able and willing to come to the rescue; come quickly, Lord.” And he keeps asking; he keeps seeking; he keeps knocking (Matthew 7:7-8). He does not give up praying even in the midst of the darkness.

He affirms God’s position, power, purpose, providence and God’s promise. These are the things believers hang on to as life lines. These are the rocks on which we stand. We don’t renounce our faith in Him even when He seems most absent.

“When darkness veils His lovely face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the veil.”

(The Solid Rock by Keith Ward)

He holds us with this truth. Then look at verse 21: “*Save me from the mouth of the lion!*” This is his last cry of desperation.

Movement Two in a Major Key

Then there’s an abrupt change in tone. It’s like there’s just a brief pause and all of a sudden the music changes completely. We move into a major key. Desperation gives way to celebration. A psalm of lament suddenly turns into a psalm of thanksgiving and praise—right there in verse 21. We don’t know how much time elapsed between those lines in David’s experience. We don’t know long he was crying out, “Save me. Save me. Save me.” before he finally said, “You’ve rescued me. You’ve rescued me.”

I’d love to know what went on between those two lines. I’d like to ask, “David, was there something you did that changed your circumstance from darkness to light? That

changed your sense of God's absence into a sense of His presence? Are there steps I can follow? Are there things I can do to regain the presence of God in my life?"

But David would say, "No, there's nothing you can do. I didn't do anything—God intervened. God heard my cry. God responded to my need. God rescued me. The Lord stepped in when I was at the bottom. He stepped in and He delivered me."

So verses 21 through the end of this psalm become a triumphant cry of faith. Hope is now revived and restored. Look at what he does in verses 21 through 24. He calls upon God's people: "Join me now in fresh adoration and praise to the Lord." He goes to his brothers and tells them about God. He goes to the congregation and praises the Lord. He says, "You who fear the LORD, praise Him!"

"Why should we praise Him, David?" Look at verse 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.*" "I felt like He was deaf but He was not. I felt like He was absent but He was near. He's heard my cry. He's brought me out of the miry pit. He's set my feet on the rock and He's put a new song in my mouth—the song of praise to our God."

Verse 25: As a result of God's deliverance, he has found new energy now to consecrate himself afresh to God's service. "*From you comes my praise in the great congregation; my vows I will perform before those who fear him.*"

In verse 26, he praises God for His provision.

Then in verses 27-31, he makes a remarkable declaration of his expectation that as a result of God's deliverance,

*"All the ends of the earth shall remember
and turn to the LORD,
and all the families of the nations
shall worship before you.
For kingship belongs to the LORD,
and he rules over the nations."*

David makes a statement that is mind boggling in its scope. Verse 29: "*All the prosperous of the earth eat and worship; before him...*" Rich and poor. Young and old. Generations present and generations to come are going to proclaim His righteousness that He has done it. It's a vision of an eternal Kingdom, of the universal reign of God, of people from every tribe and language and nation bowing down and worshiping before Him. It's a grand and glorious vision of God's universal reign. That's how the psalm ends.

Now think about this for a minute. For a thousand years, between the time when David wrote this psalm and the time of Christ, God's people heard this psalm read in their synagogues. They would have listened to these words in their worship. These words would have helped and comforted them when they were feeling desolated; when they were feeling as if God was absent. These words helped them express their trust in the Lord and brought them hope.

Movement Three—The Resolution

But it's like a symphony that only has two parts and it's crying out for a third movement. It's crying out for a great climax that brings it all together. The first movement is a lament in a minor key. The second movement is a hymn of praise and thanksgiving—it's lively, full of expectation. But we're left without a resolution.

Where in David's experience has he ever experienced sufferings this deep? And where in David's experience has he ever experienced triumph, the scope of which is so great like we read in those final verses? Nothing in David's life can fully account for what we read in this psalm. The depth of sufferings described, the scope of the triumph, are far beyond anything David experienced or endured. So what do we do?

Well, we listen to the way the New Testament apostles read these psalms. We remember what the Apostle Peter said in Acts 2:30-33 about another psalm of David. He said, "*Being therefore a prophet... [David] foresaw and spoke about the resurrection of the Christ...*" David, as God's anointed, in his own experience was just going through the shadows like a template of the greater sufferings and the greater triumph that his greater Son, our Lord Jesus Christ, was going to go through.

Jesus is the One Who brings Psalm 22 to its grand climax and fulfillment. This psalm is ultimately a prophecy of Christ. It's an expression of God's people who faithfully bear suffering but it's more than that. It's a prophecy of the Lord Jesus Christ. How do we know that? Look at the opening words of the psalm and then look at the closing words.

The very first words, those haunting words: "*My God, my God, why have you forsaken me?*" Who can read those words without immediately thinking of Jesus' cry of desolation on the cross? Where did Jesus turn but to Psalm 22 to express what He was going through.

Then look at the last words of this psalm: *"...they shall come and proclaim his righteousness to a people yet unborn, that he has done it."* There is no object for the verb there in Hebrew. The words, "that He has done it," could equally as well be translated, "It is finished! It is done!"

So from the very beginning of this psalm to the very end of this psalm, we are hearing echoes of words that our Savior Himself proclaimed on the cross. When Jesus went into the Garden of Gethsemane, and He prayed, *"Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will"* (Mark 14:36). As He stared into the abyss of the judgment He was about to endure while bearing the sins of His people, it was Psalm 22 that started ringing in our Savior's mind and heart. Over the course of the 24 hours from the Garden of Gethsemane to His burial in the tomb, it was Psalm 22 in its entirety, that our Savior was enduring in His sufferings.

Jesus is the One Who fulfills this psalm as He hangs there on the cross and cries out, *"My God, my God, why have you forsaken me?"*

Jesus is the One Who has endured the mocking (verse seven) of all who saw Him. The gospel writers tell us that this very thing took place, what we read in verses seven and eight: *"...they made mouths at Him; they wagged their heads at Him."* They said to Jesus, *"You trust in the LORD; let Him deliver You. Cry out to Him and see if He delivers You and rescues You from that cross if He delights in You."*

Jesus saw the soldiers cast lots for His clothing (verse 18).

Jesus experienced His strength being dried up (verse 15)—His mouth becoming so dry, His body becoming so dehydrated that His tongue stuck to His jaws. John tells us He cried out from the cross, "I thirst" to fulfill Scripture.

Jesus experienced a company of evildoers (verses 20-21) surrounding and encircling Him as He hung there dying for our sins. They were like bulls and lions, ready to devour Him. They were like dogs barking at Him—staring and gloating at Him (verse 17).

As he gasped for air on the cross, He could look down and count all His bones (verse 17). He hangs there, striped of His clothes so that we could be clothed in His righteousness.

"Tell me, ye who hear Him groaning,
Was there ever grief like His?
Friends through fear His cause disowning,
Foes insulting His distress:
Many hands were raised to wound Him,
None would interpose to save;

But the deepest stroke that pierced Him,
Was the stroke that Justice gave.”

(Stricken, Smitten, Afflicted by Thomas Kelly)

“My God, my God, why have you forsaken me?” This is our Savior’s dying love being portrayed through this psalm a thousand years in advance of it actually happening. Be amazed at the faithfulness of God’s Word, at the integrity of God’s Word. Be amazed that David, under the inspiration of the Holy Spirit, could write with such vivid accuracy words that could only find their ultimate fulfillment in the crucifixion of our Savior. Be amazed at how minutely to the detail the gospel writers recorded the fulfillment of this psalm.

But thank God that this psalm doesn’t end with the crucifixion. Look at verse 21. Jesus was rescued from death and then look at verse 22. *“I will tell of your name to my brothers; in the midst of the congregation I will praise you.”* Where do you find those words in the New Testament? You find them in Hebrews 2 as the writer to the Hebrews describes the present ministry of the Lord Jesus Christ amongst His people.

What is Jesus doing today? Well, wherever two or three are gathered in His name He is there in the midst of them (Matthew 18:20). One of the things He is doing is worshipping God in our midst. He is the One Who is present through His Spirit and He is telling of God’s name to us. Jesus is active in this place, proclaiming God to us as the Word is opened and as the Holy Spirit works through the Word. It’s not a mere man speaking forth words; God’s Spirit is present and we hear the voice of Christ—the accent of Jesus Christ proclaiming God’s name to us, saying to us, “Worship Him, all you My children whom God has given Me. Worship the One Who is faithful. Worship the One Who is worthy of trust. Look at what He has done for Me. Realize that after death comes resurrection. After the cross comes the crown. Put your trust in Him.”

Jesus is our worship leader. He stands in our midst, telling of God’s name to His brothers. Praising Him in the midst of the congregation.

“Jesus shall reign wherever the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till suns shall rise and set no more.”

(Jesus Shall Reign Wherever the Sun by Isaac Watts)

Men and women from every tribe and language and people and nation will be gathered before His throne and will cry out, “Worthy is the Lamb. Salvation belongs to the Lord. His glory will cover the earth as the waters cover the sea.” And that’s what this psalm ultimately brings us to (verse 27-28):

*“All the ends of the earth shall remember
and turn to the LORD,
and all the families of the nations
shall worship before you.
For kingship belongs to the LORD [Jesus Christ]
and he rules over the nations.”*

The victory belongs to Jesus!

So what can we take away from this psalm for our encouragement? Three lessons for our encouragement when it seems like God is absent.

First, **rest your faith on the certainty of God's Word.** Look at how Psalm 22 is fulfilled and when you see that, realize that every word of God proves true. There is no flaw in the Scriptures and when the darkness closes in and you feel there is no light, rest your faith on this Word. Trust on what God has spoken; cling to His promises—they are certain and true. Especially cling to this promise in verse 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.”* Realize that as you go through your sufferings faithfully, trusting in the Lord, God is going to somehow use those very sufferings and trials to advance His glory in the world today and to all the nations.

The **second** thing I think should encourage us when we feel as if God is absent is to **remember that the malice and hatred of the evil one is impotent.** It feels fierce; it feels like bulls and lions and dogs. It’s terrifying sometimes to see the hostility of the evil one and the world and to experience suffering for our faith. But remember that when it seemed like they were scoring their greatest triumph—when they lifted Him up to die and it seemed like the bulls and lions and dogs had devoured Him—what was accomplished but the salvation of the world? All their evil designs were foiled and through their evil, God’s greatest victory was shown to be triumphant. So believe that the malice of Satan and the evil one in your life is impotent if you trust in Jesus.

Thirdly and perhaps most poignantly, **believe that because Jesus was forsaken on the cross, whoever puts their trust in Him will never, never be forsaken.** Even when we feel as if

we've been forsaken, believe that when He died on the cross, He experienced a God-forsakenness that is deeper and greater and more terrifying than anything we could ever experience. He was forsaken so that we who trust in Him can confidently say, "The Lord is my Helper, I will not be afraid. He has promised, 'I will never leave you nor forsake you.'"

Believe...

"The soul that on Jesus has leaned for repose,
I will not, I will not desert to its foes;
That soul, though all hell should endeavor to shake,
[Jesus will] never, no never, no never forsake."

(How Firm a Foundation by John Rippon & Joseph Funk)

When you feel as if He is absent, return to the cross and realize, "There Lord Jesus, You entered into the pain, the suffering, the God-forsakenness of this sinful world, so You could deliver me from it and so I can know for sure You will never forsake me."

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