

## Deliverance

### Psa 22:19-21

Last week we looked at a very similar theme to the week before, however the focus was more on what is the effect of having the bulls of Bashan surround us (within and without). We discussed how our physiology is changed as a result of trials, (as we're poured out like water, with all our bones out of joint, with a heart that is like wax, with strength dried up, and a tongue which cleaves to our jaw) and examined what the spiritual significance of those changes mean for the body of Christ.

These physical events are shadows of our being baptized into Christ's death (Rom 6:3-4), and that baptism is on the cross which we are given to carry daily (Mat 16:24). So when we read the verses from last week we may think that these are events specific only to the end of Christ's life, or our final moments of dying, but the truth is we are dying daily (1Co 15:31) and everything that happened on that cross at the end of Christ's life is a physical type of something spiritual that God is showing us in an 'is was and will be manner' if in fact we are crucified with Christ today (Gal 2:20).

Week one, we talked about the enemy within and without surrounding us, then in week two we talked about the effect of having sore trials, and being constantly sore pressed, and what it does to us physically and spiritually. This week we will be looking at deliverance, and where it comes from and how it comes, after we feel powerless. In the final analysis we are incredibly blessed to know that the whole disposing of life (Pro 16:33), the good and the evil are all of the Lord (Isa 45:7) working a glorious purpose which will humble all flesh and bring us all to see the one event unto all men (Ecc 9:2). That one event brings us to be part of the all in all (1Co 15:28 , 1Co 12:6 , Eph 1:19-23) as God makes a way for us to escape the temptations and trials of this life by enabling us to endure through them (1Co 10:13 , Php 4:13). He reassures us that it is His good pleasure to give us the kingdom which is inherited through much tribulation (Luk 12:32 , Act 14:22).

With these things in mind let's begin to examine the certainty of God's mercy as he prepares each us as lambs for the slaughter (Rom 8:36) which we should not be terrified by in any regard (Mat 24:6 , Luk 21:9 , Deu 20:3 , Php 1:28 , Psa 27:14)

Psa 22:19 **But be not thou far from me, O LORD: O my strength, haste thee to help me.**

Is the Lord near or far (Heb 13:5)? We all say 'near', right in the hinder part of the ship as a matter of fact (Mar 4:38). But what does our flesh actually do, and is our flesh any different than Christ's flesh? God allows us to feel this spirit of feeling forsaken (Mar 15:34 , 1Jn 4:17), so that we cry out in times of trial and learn to completely trust Him and not in ourselves (2Co 1:8-9). Christ was not exempt in learning obedience by this method, nor are we (Heb 5:8). If we didn't suffer, if God didn't put us in situations that are tough on our flesh, we would soon revert back to thinking we are rich and increased with goods and not in need of anyone's help, especially God's (Rev 3:17-18). God brings the elect to see that we can't see, and that we are wretched miserable poor and blind in this sinful flesh for which Christ simply stated, "**Why callest thou me good?**" (Luk 18:19)!

It is a tremendous blessing therefore to be humbled in this age so that we cry out "**But be not thou far from me, O LORD: O my strength, haste thee to help me.**" (Psa 22:19)

God brings us to see that having trials, and suffering in this age, is a blessing beyond description, and He uses our circumstances of suffering and crying out to Him to also witness to those who don't believe today, but will believe in the day of their visitation (1Pe 2:12). For now, the world will take the

position of saying "let us see whether Elias will come to save him." ([Mat 27:46-49](#) , [2Pe 3:3](#)) . We notice also that it is in the ninth hour which represents the judgement of Christ's flesh and our flesh as first fruits, which will, like Christ cause us to cry out "why have you forsaken me?" ([1Jn 4:17](#)). This has to be talking about Christ's flesh which cannot inherit the kingdom, and shows us that the new creation is formed by the destruction of the old ([2Co 5:17](#) , [Rev 21:5](#)).

God is purifying the bride of Christ through these great fiery trials ([1Pe 4:12](#)) so we become fitly framed together ([Eph 4:16](#)), instead of thinking we are spiritually self-sufficient, which is the strong delusion that can only be destroyed by fiery trials ([1Pe 5:10](#)). It is in the court where this strongest of delusion resides alongside miracles and healings which are not accompanied with judgement. The miracles and healings which did and do create strong delusion in the court remind us not to glory in that which God does through us, knowing that it is all the work of His hand ([1Co 4:7](#) , [Col 3:17](#) , [Php 2:13](#)). The truth is revealed in Christ saying that it is on the third day that we must go unto perfection ([Luk 13:32](#)).

As we are matured going through much tribulation ([Act 14:22](#)), we continue to cry out and grow in our expectation of seeing God's faithfulness to deliver us from the enemies within and without ([Rom 8:38-39](#) , [1Jn 4:18](#)). He has worked a faithful work in our life over time in the little matters so that we can now be confident ([Rom 8:38-39](#)) that He will deliver us in the larger trials that come our way ([Luk 16:10](#) , [1Pe 4:12](#) , [2Co 10:4](#)).

Regardless of where God has us in our growth which He gives ([1Co 3:7](#)) we will always be brought to cry out "**But be not thou far from me, O LORD: O my strength, haste thee to help me.**". Christ is our example of this narrow escape throughout his life and at the very end of it by crying out ([1Pe 4:18](#) , [Mat 7:14](#) , [Heb 5:7](#)). All of this to show us how deeply and eternally God is going to impress upon us that no flesh should glory in His sight.

It is in these crying out moments, when we are at our wits' end ([Psa 107:27-28](#)) that we come to learn of God's great deliverance and mercy upon the king ([Psa 18:50](#)). Flesh could never save us and so God creates the circumstances to bring us to see we are completely at the mercy of our Lord to deliver us, or to allow us to be consumed in our life by the trial ([Dan 3:17-18](#)). The glorious truth is that not one hair on our head will be hurt (spiritually) regardless of the outcome or the severity of the trial. We can do all things through Christ which strengthens us ([Luk 21:18](#) , [Php 4:13](#)).

[Psa 22:20](#) **Deliver my soul from the sword; my darling from the power of the dog.**

If we think of the sword here as a negative sword and not the two-edged sword of God's word, then we get a better sense of what is being said.

Christ was delivered from the self-righteous sword of the Scribes and Pharisees of His day and He delivers us from ourselves by bringing us to see that we are those Scribes and Pharisees at first.

Who is it that delivers us from this sword but Christ who is sharper than any two-edged sword ([Heb 4:12](#)). Christ alone ("darling" [H3173](#)) can deliver us from "the power of the dog", which is a symbol of the spiritual gentile which we all have within us until Christ abides within us and begins to give us victory over these beasts little by little ([Exo 23:30](#)).

[Psa 22:21](#) **Save me from the lion's mouth: for thou hast heard me from the horns of the**

## unicorns.

Satan is symbolized by "**the lion's mouth**" (see [1Pe 5:8](#)) and has desired to sift us all like wheat ([Luk 22:31](#)). God has put that desire in the adversary so that we learn to be continually vigilant and sober. We know that if it were possible he would deceive even the very elect ([Mat 24:24](#)) but it is not possible because God is going to hear the elect ("**for thou hast heard me**") through Christ ([1Ti 2:5](#)).

Christ and his Christ is symbolized by "**the horns of the unicorns**"

horn = power [H7161](#) see [Exo 27:2](#)

unicorn = wild bull [H7214](#), see [Num 23:22](#) and [Hos 11:1](#)

These (unicorns) wild bulls represent Christ's sacrifice upon our altar which is the cross we carry ([Rom 12:1](#)).

Let's see this said in the words given to Isaiah in [Isa 34:5-8](#).

Christ is the propitiation for our sins and the whole world ([1Jn 2:2](#)), and is in the position now as our glorified Saviour to deliver us from all powers and principalities which we war against in our heavens ([Heb 4:15](#), [Eph 6:12](#)). Christ's sacrifice is greater than any sacrifice that we make in our flesh ([1Co 13:1-3](#)) as stated in Hebrews ([Heb 9:13-14](#)), and it is God's elect who are living out these sacrifices within them ([Eph 3:20](#)) as they fill up that which is behind of the afflictions of Christ in their flesh for his body's sake, which is the church: ([Col 1:24](#)).

We are in turn purging *each others'* conscience with Christ in us.

We are becoming an acceptable sacrifice *together* with Christ in us.

Christ is working all these sacrifices together within us for the good of all ([Rom 8:28](#)).

So, as we read the "all" or the "four corners" of that altar where those sacrifices are being made, we understand they are being made for the *whole world* ([Exo 27:2](#))... with Christ in us, our Deliverance.

After deliverance there is rejoicing and a desire to share this story of deliverance with others. Next week God willing we will look at the praise, worship and witness aspect which are borne out of the deliverance that God gives us in the remaining verses of Psalm 22.