

A SHORT FORM OF DEVOTION

In the name of the Father and of the Son and of the Holy Spirit.

Amen.

A Reading from Psalm 22

Hymn

Jesus, I Will Ponder Now

Sigismund von Birken, 1626-1681

- | | |
|--|--|
| 1. Jesus, I will ponder now
On Thy holy Passion;
With Thy Spirit me endow
For such meditation.
Grant that I in love and faith
May the image cherish
Of Thy suffering, pain, and death,
That I may not perish. | Make me see how scourge and rod,
Spear and nails, did wound Thee,
How for man Thou diedst, O God,
Who with thorns had crowned
Thee. |
| 2. Make me see Thy great distress,
Anguish, and affliction,
Bonds and stripes and
wretchedness
And Thy crucifixion; | 6. Grant that I may willingly
Bear with Thee my crosses,
Learning humbleness of Thee,
Peace mid pain and losses.
May I give Thee love for love!
Hear me, O my Savior,
That I may in heaven above
Sing Thy praise forever. Amen. |

Collect for the Word

Lesson

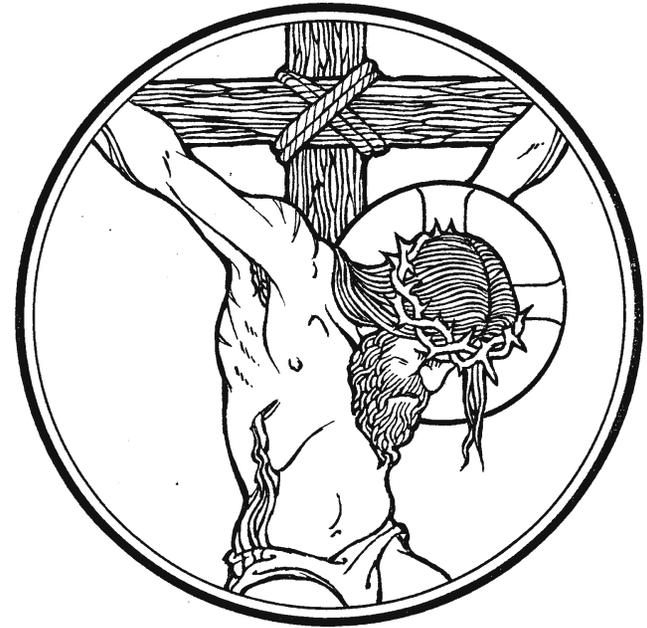
Closing Prayer

Bless we the Lord.

Thanks be to God.

Blessing and Benediction

MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?

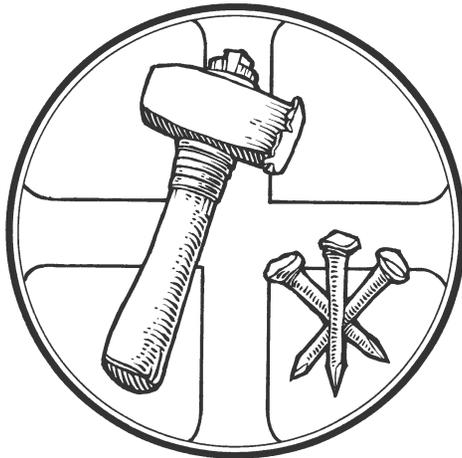


A Lenten Bible Study of Psalm 22

Lent, 2007

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- A. The Glorification of God (verses 22-24)
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 - a) Its requisites (verse 30)
 - Regeneration (verse 30a)
 - Justification (verse 30b)
 - b) Its extension (verse 31)

This outline is by Dr Douglas Judisch, unpublished.

Appendix: AN OUTLINE OF PSALM 22

“The Suffering of the Messiah”

- I. Its Seeming Incomprehensibility (verses 1-11)
 - A. The Experience of Messiah: rejection by God (verses 1-2)
 - i. Its actuality (verse 1)
 - ii. Its manifestation (verse 2)
 - B. The Experience of Messiah’s ancestors (verses 3-5), who had reason to praise God for the following:
 - i. His holiness (verse 3)
 - ii. His deliverance (verses 4-5) in response to the following:
 - a) Their faith (verse 4)
 - b) Their prayers (verse 5)
 - C. The Experience of Messiah: universal rejection (verses 6-8)
 - i. Its actuality (verse 6)
 - ii. Its manifestation (verses 7-8)
 - a) In actions (verse 7)
 - b) In words (verse 8)
 - D. Messiah’s Previous Relationship with God (verses 9-10)
 - i. God’s devotion to Him (verse 9)
 - ii. His devotion to God (verse 10)
- II. Its Nature (verses 11-18)
 - A. His Isolation (verse 11)
 - B. His Persecution by Enemies (verses 12-13)
 - i. In general (verse 12)
 - ii. In particular (verse 13)
 - C. His Physical Agony (verses 14-16)
 - i. Its immediate causes (verses 14-15a)
 - a) Dislocation (verse 14)
 - Of bones (verse 14a)
 - Of internal organs (verse 14b)
 - b) Dehydration (verse 15a)
 - ii. Its ultimate cause (verse 15b)
 - D. His Transfixion (verse 16)
 - i. Its agents (verse 16a-b1)

INTRODUCTION

The suffering of Jesus is always an appropriate subject for the Christian mind to meditate on, for there we find our salvation and life in His suffering and death. Especially, though, is the season of Lent fit for such meditation. For ages the church has set aside this season before the feast of the Resurrection as a time of penitential prayer and remembering the blessings that come from Jesus' cross.

In the Gospel narratives the crucifixion of our Lord is given to us in stark simplicity. The details of the crucifixion are mostly found in the Old Testament as the prophets, by the spirit, beheld the dying Messiah. Especially in Isaiah 53 and Psalm 22 we find the what and the why of Jesus' agonizing death.

More than any other passage of Scripture Psalm 22 holds before us the suffering of Jesus, His physical agony, the mockery and shame of the crucifixion, and most of all the spiritual suffering in which Jesus knows the wrath of God and the pains of hell which we sinners have deserved. Psalm 22, then, is the sweetest Gospel in which we see the depths of Christ's love for us, a love so deep that it compelled Him to suffer all, even death, for us and for our salvation.

The physical agony of the crucifixion has been well rehearsed in the church: the Roman whips studded with metal and bone, the nails in the hands and the feet, the straining for gasps of air and finally the death by drowning as water fills the lungs. But Psalm 22 gives us more. If the physical agony of the crucifixion was all that was needed for our salvation, then anyone could die for the sins of the world. The true suffering of Jesus, the suffering that wins our salvation is the suffering for sin, the suffering of hell, the being cast away from the face of God and forsaken by heaven.

“My God, My God, why hast Thou forsaken Me?” This “cry of dereliction” is the voice of our salvation; Jesus, on the cross, is taking upon Himself what we have earned and deserved. He is forsaken that God would never forsake us.

This study of Psalm 22 is offered to the Lord's church with the prayer that we would find, in the death of Jesus, our eternal life.

INJ

Pastor Bryan Wolfmueller

Ash Wednesday, 2007

Psalm 22

[NKJV]

To the Chief Musician. Set to "The Deer of the Dawn." A Psalm of David.

- ¹ My God, My God, why have You forsaken Me?
 Why are You so far from helping Me,
 And from the words of My groaning?
- ² O My God, I cry in the daytime, but You do not hear;
 And in the night season, and am not silent.
- ³ But You *are* holy,
 Enthroned in the praises of Israel.
- ⁴ Our fathers trusted in You;
 They trusted, and You delivered them.
- ⁵ They cried to You, and were delivered;
 They trusted in You, and were not ashamed.
- ⁶ But I *am* a worm, and no man;
 A reproach of men, and despised by the people.
- ⁷ All those who see Me ridicule Me;
 They shoot out the lip, they shake the head, *saying,*
- ⁸ "He trusted in the LORD, let Him rescue Him;
 Let Him deliver Him, since He delights in Him!"
- ⁹ But You *are* He who took Me out of the womb;
 You made Me trust *while* on My mother's breasts.
- ¹⁰ I was cast upon You from birth.
 From My mother's womb
 You *have been* My God.
- 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 gape at Me *with* their mouths,
 Like a raging and roaring lion.
- ¹⁴ I am poured out like water,
 And all My bones are out of joint;
 My heart is like wax;
 It has melted within Me.
- ¹⁵ My strength is dried up like a potsherd,
 And My tongue clings to My jaws;
 You have brought Me to the dust of death.
- ¹⁶ For dogs have surrounded Me;
 The congregation of the wicked has enclosed Me.

They pierced My hands and My feet;
¹⁷ I can count all My bones.
 They look *and* stare at Me.
¹⁸ They divide My garments among them,
 And for My clothing they cast lots.
¹⁹ But You, O LORD, do not be far from Me;
 O My Strength, hasten to help Me!
²⁰ Deliver Me from the sword,
 My precious *life* from the power of the dog.
²¹ Save Me from the lion's mouth
 And from the horns of the wild oxen!
 You have answered Me.
²² I will declare 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 fear Him, all you offspring 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, He heard.
²⁵ My praise *shall be* of You in the great assembly;
 I will pay My vows before those who fear Him.
²⁶ The poor shall eat and be satisfied;
 Those who seek Him will praise the LORD.
 Let your heart live forever!
²⁷ All the ends of the world
 Shall remember and turn to the LORD,
 And all the families of the nations
 Shall worship before You.
²⁸ For the kingdom *is* the LORD's,
 And He rules over the nations.
²⁹ All the prosperous of the earth
 Shall eat and worship;
 All those who go down to the dust
 Shall bow before Him,
 Even he who cannot keep himself alive
³⁰ A posterity shall serve Him.
 It will be recounted of the Lord to the *next* generation,
³¹ They will come and declare His righteousness to a people who will be
 born,
 That He has done *this*.

Outline and Introduction

Introduction

Psalm 22 has a plot, it traces the suffering of Jesus through His last hours. It tells of His inmost thoughts and prayers, of His suffering God's wrath and man's anger. The Psalm takes us to the very depths of hell, and then, when all is finished and salvation is won, it lifts us up to heaven.

We begin our study, then, with a brief overview of the Psalm, considering the following brief outline. (A full outline may be found in the Appendix.)

“The Suffering of the Messiah”

- I. Its Seeming Incomprehensibility (verses 1-11)
 - A. The Experience of Messiah: rejection by God (verses 1-2)
 - B. The Experience of Messiah's ancestors who had reason to praise God (verses 3-5)
 - C. The Experience of Messiah: universal rejection (verses 6-8)
 - D. Messiah's Previous Relationship with God (verses 9-10)
- II. Its Nature (verses 11-18)
 - A. His Isolation (verse 11)
 - B. His Persecution by Enemies (verses 12-13)
 - C. His Physical Agony (verses 14-16)
 - D. His Transfixion (verse 16)
 - E. His Exposure (verses 17-18)
 - F. His Deliverance (verses 19-21)
 - i. The Messiah's Entreaty (verses 19-21a)
 - ii. God's Answer (verse 21b)
- III. Its Result (verses 22-31)
 - A. The Glorification of God (verses 22-24)
 - B. The Glorification of the Messiah (verses 25-31)
 - i. In His kingdom of grace (verses 25-27a)
 - ii. In His kingdom of power (verses 27b-29)
 - iii. In His kingdom of grace (verses 30-31)

The Rich and the Poor

Verse 26 speaks of the poor, verse 29 of the rich. All are included in the Lord's kingdom; it extends to the ends of the earth.

Read again Psalm 22:23,27,29, looking for the word 'all'. What does this say about the universal ('catholic') character of the Lord's church?

See Psalm 2:8, St Matthew 28:18-20, St Mark 16:15-16 and Romans 16:26. How do these texts reflect the teaching of Psalm 22?

His Name and His Righteousness

Verses 22 and 31 speak of preaching, declaring God's name and His righteousness. This righteousness is the perfect obedience of Jesus which is given to us by faith. This declared righteousness is the preaching of the Gospel and the forgiveness of sin. So we see that the Lord's church is built on this preaching, and it stands on the promise of the righteousness of Christ.

See Romans 3:21-25. How is the preaching of St Paul a fulfillment of the promise of Psalm 22:30-31?

Conclusion

The church is born in the suffering and death of Jesus. Without the cross there is no church, no Gospel, no righteousness, no salvation. We are justified and forgiven and declared righteous because He took our place under God's wrath and forsakenness, and now, having made us His own, He is pleased to call us His brothers, His family, His people. There is no end to our thanksgiving to God who has, by His Gospel, called us to be a part of the great assembly of saints and given us the promises of life and salvation and the forgiveness of all of our sins.

Psalm 22:22-31**Introduction**

The last verses of Psalm 22 speak of the result of Jesus' suffering and the blessed results of His suffering and death. Reviewing our outline we see that verses 22-24 speak of the glorification of God the Father, and verse 25-31 speak of the glorification of God the Son in His kingdom of grace and of power.

The Affliction of the Afflicted One

Verse 24 refers to “the afflicted”, but in context we should understand this as “the Afflicted One.” What a title for Jesus! He who is perfect is afflicted for sinners.

How does God consider the affliction of Jesus? What does this mean for us?

Has God hidden His face from Jesus [v. 24]?

Jesus' Death and the Church's Life

These verses speak of the church with different titles. Consider the following and what they teach us about the Lord's church:

“My brethren” [22:22]

“The assembly” [22:22, 25]

“Descendants of Jacob... Offspring of Israel” [22:23]

“You who fear the Lord” [22:23 twice, 22:25]

Consider the congregation gathered around Jesus in verses 12-13 and 16-18. How is this congregation different from the one in verses 25-27?

Jesus' Suffering

This Psalm shows us three-fold suffering of Jesus. The first is the sublime suffering of being rejected by God. This is Jesus taking upon our sin and death and the suffering and hell that we deserve. The second part of Jesus' suffering is the insults and mockery of the unbelieving crowd, and the shame of the cross. The third part of His suffering is the physical agony of the cross. But then, before the Psalm is over, even before Jesus dies, the real suffering is over and Jesus finds relief in God before the end.

Humiliation and Exaltation

Psalm 22 covers the deepest part of Jesus' humiliation, that He is depriving Himself of the power and comfort that is His due to the unity of the two natures in His one person.

See Philippians 2:5-11. How does this text speak of Jesus' suffering and exaltation?

How is this similar to the outline of Psalm 22?

Conclusion

With an overview of Psalm 22 in mind, we begin our reflection on Jesus' suffering. We know the end of the story, Jesus' victory and finally His resurrection, but Jesus, in the midst of His trial and tribulations, doesn't know the end of the story. “Why have You forsaken Me?” Why? We know, and are comforted: Jesus is forsaken for a time for us, in our place, to win forgiveness and God's favor for us sinners.

Lesson 2 Reminiscere, The Second Sunday in Lent

Psalm 22:1-2

Introduction

This Psalm is well known because of this first verse, prayed by Jesus in the midst of His agony on the cross. In this verse we learn of the terrible and saving suffering of Jesus, His being rejected by God. He is forsaken so that we would not be.

The Cry of Dereliction

Please Read Matthew 27:45-50 and Mark 15:33-37

There are seven words from Jesus on the cross; this cry (“My God, My God, why hast Thou forsaken Me?”) is the fourth. It comes at the end of three hours of darkness in which Jesus is suffering hell and God's wrath for our sins. Both St Mark and St Matthew give us the Aramaic untranslated, and then offer their translation. This highlights the importance of this cry of Jesus, and gives us the very important fact that Jesus *is not* quoting Hebrew original, but rather praying this prayer in His desperate suffering. Rather than understanding Jesus' cry as quoting Psalm 22, we see Psalm 22 as quoting Jesus. In other words, the content of Psalm 22 find their source in the suffering of Jesus.

How does Jesus' cry teach us about this Psalm?

How does Psalm 22 teach us about Jesus' suffering?

Truly Forsaken

Jesus cries out that He is forsaken. This is not just a feeling; He is truly forsaken by God. This is seen in the Gospel text in the three hours of darkness. On the cross God imputes to Jesus all the sins of the world, and then, because Jesus is the bearer of all sin, pours upon Him His wrath. This is the teaching of the vicarious atonement: Jesus bears all sin and their punishment in our place.

See Isaiah 53:3-6. By whom is the Messiah smitten? For whose sins?

What is different about Jesus' cry of forsakenness and His last three words?

How is this difference reflected in the verses before and after Psalm 22:21?

What does Jesus mean when He says, “It is finished” [St John 19:30]?

Conclusion

“It was necessary,” Jesus taught after His resurrection to the disciples on the road to Emmaus, “that the Christ should suffer these things before He enters into glory.” [St Luke 24:26] Jesus' suffering was necessary, and it was severe, but it did not last forever. We rejoice that Jesus' sufferings come to an end, that His sacrifice is acceptable, and that now it is finished. We wait now with hope and patience for the end of our suffering which Jesus will give to us in our blessed death and the resurrection unto life.



Psalm 22:19-21**Introduction**

The first portion of the Psalm contains Jesus' prayer for deliverance. That prayer reaches its climax in these verses, and then, in the last half of verse 21, Jesus' prayer is answered. This is a very important verse for understanding the Psalm and the suffering of Jesus.

God's Answer

The end of verse 21 is one of the most important phrases in the Psalm. It is translated in a multitude of ways. The New King James says: "You have answered Me." The English Standard version takes the last phrase and wraps it into the previous one: "You have rescued me from the horns of the wild oxen!" The King James is similar to the ESV. The New International Version completely drops the phrase.

The New King James, which highlights the importance of this phrase as the transition from God's abandonment to His deliverance.

What does this verse teach us about Jesus' suffering on the cross?

It's Finished before It's Finished

There is a point in Jesus' suffering when God's wrath has been appeased and salvation has been won, but Jesus is yet to die. This occurs at the end of Jesus' six hours on the cross, somewhere between His cry of dereliction and the last three words from the cross ("I thirst", "It is finished", and "Father, into Your hands I commend My spirit.")

His anguish is no longer the wrath of God, but simply the physical suffering of the cross ("I thirst"). Jesus comes out of the sublime suffering and knows that He has won the salvation of all men ("It is finished") and that His Father is well pleased with Him and will receive Him into blessedness ("Into Your hands I commend My spirit").

See Galatians 3:13. What has Jesus become? For whom?

See 2 Corinthians 5:18-21. What did God make Jesus? Why?

Unknown Suffering

Jesus is asking a question: Why? He wants to know why He is forsaken, and this question is not to be understood as rhetorical. Jesus, in the midst of His suffering, doesn't even know why He is suffering.

There are two times in the depths of Jesus' suffering that He reaches such a state of humiliation that He lacks the knowledge of why He is suffering, first in the garden when He prays, "If it is possible, let this cup pass from Me," and second, on the cross, "Why have You forsaken Me?"

There is no comfort for Jesus on the cross, not even the thought, "At least all this suffering has a reason." Even this is taken from Him for us, as is seen in the question: "Why?"

In What ways are Jesus' prayer in the Garden and on the cross similar?

Conclusion

Regarding the suffering of Jesus, Martin Luther makes the following comments on Psalm 8:5:

There is no doubt that in the Spirit David is here looking at Christ as He struggles with death in the garden and cries out on the cross, "My God, My God, why hast Thou forsaken Me?" For that is His real, sublime, spiritual suffering, which no man can imagine or understand. In the garden He Himself says, "My soul is very sorrowful, even to death" [Matthew 26:38]. This is what He wants to say: "I have such sorrow and anguish that I could die of sorrow and anguish." He withdraws from His disciples about a stone's throw [Luke 22:41], kneels down, and prays. In the prayer

He begins to struggle with death, and He prays more fervently. His sweat becomes like drops of blood that fall on the ground. David is talking here about this sublime, spiritual suffering, when Christ fought with death and felt nothing in His heart but that He was forsaken of God. And in fact He was forsaken by God. This does not mean that the deity was separated from the humanity- for in this person who is Christ, the Son of God and of Mary, deity and humanity are so united that they can never be separated or divided- but that the deity withdrew and hid so that it seemed, and anyone who saw it might say, "This is not God, but a mere man, and a troubled and desperate man at that." The humanity was left alone, the devil had free access to Christ, and the deity withdrew its power and let the humanity fight alone.

... The Man and Son of Man stands there and bears the sins of the world [John 1:29], and because He does not give the appearance of having divine consolation and power, the devil sets his teeth over the innocent Lamb and wanted to devour It. Thus the righteous and innocent Man must shiver and shake like a poor, condemned sinner and feel God's wrath and judgment against sin in His tender, innocent heart, taste eternal death and damnation for us- in short, He must suffer everything that a condemned sinner has deserved and must suffer eternally.

... But He does this for our great benefit and for His own great joy.

[Martin Luther, *Luther's Works* (12.126-127)]

Jesus' suffering on the cross is impossible for us to comprehend or even imagine, but it is cause for great joy. He willingly suffers hell for us and for our salvation; He cries out and is forsaken by God that we might pray, "Even in the valley of the shadow of death, Thou art *with me*." Jesus is forsaken so that He might promise us: "I will never leave you or forsake you." [Hebrews 13:5]

We find in Jesus' cry our comfort and hope.

with its living human burden, was slowly heaved up and the end fixed firmly in a hole in the ground. The feet were but a little raised above the earth. The victim was in full reach of every hand that might choose to strike.

A death by crucifixion seems to include all that pain and death can have of the horrible and ghastly, -- dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds, all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness.

The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries, especially of the head and stomach, became swollen and oppressed with surcharged blood; and, while each variety of misery went on gradually increasing, there was added to them, the intolerable pang of a burning and raging thirst. Such was the death to which Christ was doomed.

What details of Jesus' suffering are found in Psalm 22 that are not found in the Gospels?

Not Yet the Gospel

We often think of Jesus' death on the cross as the purest Gospel, but there is one thing to add before the teaching of Jesus' suffering is the preaching of the forgiveness of sins. When we consider Jesus' cross we often think that Jesus suffered *because of* our sins, and this is certainly true, but Jesus' suffering become the Gospel when we know that Jesus suffer *for* our sins. Consider this quotation from Dr Luther (found in our Confessions, *Formula of Concord V.12*):

Yea, what more forcible, more terrible declaration and preaching of God's wrath against sin is there than just the suffering and death of Christ, His Son? But as long as all this preaches God's wrath and terrifies men, it is not yet the preaching of the Gospel nor Christ's own preaching, but that of Moses and the Law against the impenitent. For the Gospel and Christ were never ordained and given for the purpose of terrifying and condemning, but of comforting and cheering those who are terrified and timid.

Psalm 22:11-18**Introduction**

The verses before us are the most detailed description of Jesus' physical suffering and agony in the Scriptures. He suffers in every way; for us He knows pain and sorrow that is beyond telling.

Bulls, Lions and Dogs

Jesus has already described Himself as a worm and no man [22:6]. Now He describes His enemies as crazed animals who circle around to destroy Him.

Luther offers the following interpretation for the animals that surround Jesus on the cross: “[These] persons who take vengeance on Christ: Bulls, these are the priests, Lions: tyrants, Dogs: doctors (pharisees), and then the whole multitude.”

Jesus' Physical Suffering

Verses 14-18 describe the physical suffering of the cross, an agony that the ancients would have been familiar. Because crucifixion was abolished centuries ago (by Constantine), it is helpful for us to consider some of the details of the torturous cross. The following excerpt is from Farrar's "Life of Christ," and is quoted from *Smith's Bible Dictionary*.

The one to be crucified was stripped naked of all his clothes, and then followed the most awful moment of all. He was laid down upon the implement of torture. His arms were stretched along the cross-beams, and at the centre of the open palms, the point of a huge iron nail was placed, which, by the blow of a mallet, was driven home into the wood. Then through either foot separately, or possibly through both together, as they were placed one over the other, another huge nail tore its way through the quivering flesh.

Whether the sufferer was also bound to the cross, we do not know; but, to prevent the hands and feet being torn away by the weight of the body, which could not "rest upon nothing but four great wounds," there was, about the centre of the cross, a wooden projection strong enough to support, at least in part, a human body, which soon became a weight of agony. Then, the "accursed tree",



Psalm 22:3-10**Introduction**

These verses of the Psalm deal with the shame of the cross and the mockery of the crowd. Jesus' prayer continues; His questions grow more intense. While Jesus on the cross does not know why He is being forsaken, He does know a number of things (of which make His situation more confounding). First, He knows that God is holy [22:3]. Second, He knows the Old Testament, that time after time the fathers called upon God and He heard them and answered their prayer. Third, that He is crying out for deliverance, and His prayer is not being heard. Jesus also knows that He has been faithful to God and has always trusted in Him, and that His whole life He has never been forsaken, but now there is none to help.

The Faithful Fathers

Jesus knows the Old Testament, therefore He knows that the Lord was always faithful to the ancient fathers (see, for example, Psalm 107). It is with continued confusion that Jesus speaks of them:

Our fathers trusted in You;

They trusted, and You delivered them.

They cried to You, and were delivered;

They trusted in You, and were not ashamed.

But I *am* a worm, and no man.

As Jesus compares Himself to the fathers He sees that He is being treated differently. In fact, it is because Jesus is being mistreated that the fathers could be delivered and rescued.

It is because the floods cover Jesus that the people of Israel could pass through on dry land. It is because the mouths of the lions are opened for Jesus that they could be shut for Daniel. It is because Jesus suffers hell that we have the hope of heaven and eternal life.

The Shame of the Cross

A quick survey of the passion accounts in the Gospels show that a great amount of time covers the mockery and the shame of the cross. The jeers of the crowd, the games of the soldiers, the insults of those passing by, even the thieves at Jesus' side mock and gloat.

See Matthew 27:27-31; 35-44. In what does Jesus' shame and dishonor consist? In what ways is Jesus mocked?

See Psalm 69:19-21. How is this prophecy similar to Psalm 22:3-10?

See Hebrews 12:1-2. What does Jesus despise?

Conclusion

"Sticks and stones may break my bones, but words will never hurt me." That's what the children on the playground sing, but we see in the passion of our Lord Jesus that some of the deepest blows were the mocking accusations and jeers of the murderous mob, their rejection of Him and His love, and their taunting of God. But our Lord Jesus, "when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously" [1 Peter 2:23]. When Jesus is mocked He prays, "Father, forgive them, for they know not what they are doing." [Luke 23:34]

In all of this Jesus is taking our place, being our substitute. He endures the mocking and shame that belongs to us and our sin. He "Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness- by whose stripes you were healed" [1 Peter 2:24].