

## THE PSALMS

### Series: Selected Psalms Phase 1

### Psalm 22: Intensified/Unbearable Suffering . . . Take it to God! Victory Assured!

#### Psalm 22:1-31

#### Part A: Taking Your Innermost Feelings to God Psa. 22:1-11

#### Today's Study: Psa. 22:1-11

1. Complaint, God Withdrawn Himself . . . Seemingly Vv. 1-2
2. Comforts Himself Knowing That He Knows the Father Vv. 3-5
3. Communicating the Facts of His Persecution Vv. 6-8
4. Confess His Unshakeable Trust in God Vv. 9-11

#### INTRODUCTION

##### 1. Highlights from Psalm 21

Psalm 21 is a companion of Psalm 20 and both have a very simple title: ***"To the Chief Musician. A Psalm of David."*** The psalm (21) is classified as a **Praise Psalm** or **Thanksgiving Psalm**. Praise Psalms contain three outstanding features: (a) An introductory call to praise (b) a list of reasons to praise God and (c) a firm commitment to praise the LORD.

Psalm 20 was a prayer for King David that God would protect him; in Psalm 21 we have thanksgiving for the victory that God bestowed upon him and Israel.

##### (a) Delight in Your God-Given Benefits Psa. 21:1

(1) Strength of God, gives the reason to rejoice and be hopeful.

- The word ***"strength"*** (Psa. 21:1) implies that all the success referred to in this account (Psa. 20-21) was attributed to God.
- David publicly acknowledged that the deliverance that they so earnestly desired was solely possible only in God's strength (see Psa. 20:6).
- David's victories from the enemies has been a means of great joy and celebration! Two words that distinctly brings out the nature of their celebration are ***"joy"*** and ***"rejoice"*** (21:1).

Note a quote from POSB:

- ***"Joy (KJV) or rejoice (NIV)... the first statement is inner rejoicing. It means to be brightened, cheered or made glad in heart and soul.***
- ***Rejoice (KJV) or joy (NIV) ... in the second statement is an outward reaction. The word (giyl) means to twirl or spin around. David literally danced for joy because of the major victory God had given him over his enemies."***

(2) ***"And have not withheld the request of his lips"*** (Psa. 21:2b NKJV)

- God did not deny! He did not refuse the requests that were presented! All petitions were fully granted!
  - Note carefully that David's prayer was done verbally! He opened up his heart before the people. This gave them keen insight of David's heart. As a result, they could pray effectively for him because they knew his specific needs and the exact desires of his heart.
- (3) Psalm 21:3a KJV: "***For thou preventest him with the blessings.***"
- The word ***preventest*** as used today means to hinder, etc. However, the Hebrew usage means "***to go before***" etc.
  - God had ***anticipated*** David's desires and went before him and formulated the blessings even before it was asked.
  - God's graciousness and bountiful blessings were poured out upon David (21:3) ... ***God met him with blessings of goodness.***
- (4) David went into battle praying that God would preserve his life (Psa. 20) and now (Psa. 21) he celebrates the answer to that prayer. In the life-and-death danger of the battle, David was given life and length of days.
- (5) Human factor was not the underlying factor of David's victory! He knew the exaltation that came to kings and victors in battle; but here (21:5) he declared that this ***glory***, this ***honor***, this ***majesty*** came from God and not himself.
- (6) See 21:6 . . . The Hebrew is literally saying, that God made him a blessing to mankind or to the world; or that He made him (David) to be a source of blessing to others.
- (7) "***forever***" (21:6a) . . . the use of "***forever***" has/ been inspired by the Spirit and was intended to refer to the eternal blessings which would descend on mankind through the Messiah, the distinguished descendant of David.
- (b) **Demonstrate Your Confidence in God for Future Triumphs Psa. 21:7-12**
- (1) David's blessings were realized because of his unmovable faith in God! It is that firm faith in God that motivates us to continue seeking Him (Heb. 11:6).
- (2) "***he shall not be moved***" (21:7b) . . . the result of David trusting God is **stability!** The thought here is that he shall be firmly established.
- His throne would be secured; he himself would live a life of integrity, purity and prosperity; and the promises which have been so graciously made to him and which extend far into the future would all be accomplished.
  - Matthew Henry notes:  
*"The mercy of the Most High (the divine goodness, power and dominion) is enough to silence all fears. God being at Christ's right hand in His sufferings (Psa. 16:8) and He being at God's right hand in glory (Rom. 8:34), we may be sure He shall not, He cannot but continue ever."*

- (3) Reference in Psa. 21:8 is being made in regards to David's enemies. Both David and Jesus Christ were hated without any just cause, and in both cases God was also hated (John 15:23, 25).
- (4) **“... will find all Your enemies ...”** (21:8); the psalmist looks forward to the complete and final triumph of God over all his enemies.
- David anticipated such triumph over future enemies based on the victories he experienced over his enemies.
  - Despite the enemies' efforts to conceal themselves, or any effort made to avoid being conquered, they shall be found out and overcome.
  - **Job 34:22 NKJV**  
“There is no darkness nor shadow of death Where the workers of iniquity may hide themselves.”
- (5) The wicked believes that he will never be held accountable (Psa. 10, NB Vv. 3-6, 11; etc.) but his day of accountability is coming (Mal. 4:1; Matt. 3:12; 1Thess. 5:3).
- **“You shall make them a fiery oven ...”** (21:9a) . . . or you shall consume or destroy them, as if they were burned in an oven. We may also translate as: **they will burn, as if they were a flaming oven . . .** that is they will be completely consumed!
  - Spurgeon notes:  
*“Those that might have had Christ to rule and save them, but rejected Him, and fought against Him, even the remembrance of that will be enough to make them to eternity fiery ovens to themselves.”*
  - The wicked will be removed out of the way! All who oppose God and His cause shall be destroyed! God will remove and punish the wicked, making it evidently clear that He is a Friend of all that is true, good and right!! **A Great Day Is Coming!!**
- (6) **See Psa. 21:10** . . . the message here is that the wicked would be entirely cut off from the earth. The wicked will ultimately be destroyed, and God will obtain a complete triumph over them; in other words: **the kingdom of righteousness shall be completely established.**
- (7) **See Psa. 21:11** . . . it is interesting to observe how the wicked becomes entangled, and frustrated because of the impossibility to carry out that which they thought was methodically planned but was a total disaster or their evil boomeranged . . . one example, see Psa. 7, NB Vv. 14-16.
- As observed in our text, the wicked formed a plan to bring evil to God and His cause (21:11); as the Fowler carefully lays out his traps to take wild animals.
  - They had put in place what they didn't have the power to accomplish. Their purpose was plain; their guilt very much obvious; but they were unable to carry out what they intended.
- (8) **See 21:12** . . . they were going forward in the execution of their purposes, but God would intervene and turn them back or compel them to retreat.

(9) Barnes notes:

*“Truth meets error boldly, face to face and is not afraid of a fair fight. In every such conflict error will ultimately yield; and whenever the wicked come openly into conflict with God they must be compelled to flee.”*

(c) **Devotedness and Acknowledgement of God’s Power – the Savior of Your Triumphs Psa. 21:13.**

(1) It was David’s deepest desire that God might be exalted over all His enemies or that His own strength might so express that He would be exalted as He should.

- The exaltation of God is the ultimate and chief desire of all sanctified saints of God, that results in the declaration that He is above everything and everyone and that due honor be given to Him.
- Matthew Henry notes:  
*“Hereby, He would be exalting himself and glorify His own name. We have but little strength, and are not so active for these as we should be, which is our shame; LORD, take the work into your own hands, do it, without us and it will be glory.”*

(2) A quote by POSB

*“Israel vowed to sing the praises of the LORD’S power; the power of the one who had delivered them and who would continue to deliver them from all their enemies.”*

## 2. Introduction to Psalm 22

This psalm has been ascribed to David. It is regarded as an individual lament which follows directly after two royal Messianic poems (psalms). Psalm 20 and 21 celebrate the reign and dominion of the Messiah, but Psalm 22 introduces the theme of the Suffering Servant. Both themes come together in the Person of Jesus Christ.

It is not known, and it cannot now be determined, on what occasion the psalm was written. It is expressive of the feelings of a sufferer – of one who appeared to be forsaken by God and by man. Perhaps there may have been occasions in the life of David to which the expressions of the psalm may have been applicable; but such is not possible to be determined.

Psalms 22, 23 and 24 forms a trilogy.

(a) Psalm 22: shows us **“The Cross”** or **“The Suffering Savior.”**

(b) Psalm 23: shows us **“The Crook”** or **“The Shepherd”** (“crook”: the hooked staff of a shepherd).

(c) Psalm 24: shows us **“The Crown”** or **“The Sovereign.”**

These psalms identify some areas of Jesus Christ ministry

W. T. Purkiser notes:

*“For Christians, the Christological importance of Psalm 22 is inescapable. It is quoted in the NT seven times in relation to Jesus – (in v. 1 Matt. 27:46; Mark 15:34; v. 18 in the Passion accounts in all four Gospels; and v. 22 in Heb. 2:12). **While the psalms ordinarily emphasize the kingly nature of the Messiah’s office, Psalm 22 (with Psalm 69) is linked with Isaiah 53 in noting the suffering Messiah.** (Emphasis mine). Both crown and cross appear in the OT in relation to the coming Deliverer, although in popular thought among the Jews, the crown was obscured by the cross. . . .”*

**NOTE:** The word **“Christological”** used in Purchaser’s quote I will briefly defined: **Christology** means the branch of Christian theology relating to the person, nature and role of Jesus Christ. **Simply stated, it is the study of Christ.**

In addition to the prophetic sayings noted in Psa. 22, that Christ experienced or uttered from the cross, and their NT references noted above, also note: Matt. 27:27-56; Luke 22:63-65; 23:18-49

Several divisions, for Psalm 22 have been suggested by scholars, however, we are settled with two main divisions, for the psalm. Due to volume, in regards to information of content for this lesson, I will be discussing this psalm (22) in three parts.

When we carefully analyze the psalm, we distinctly note two divisions (a) **The Condition of the Sufferer** and (b) **The Consolation or Support in His Trials**. The first division (of the psalm) centers around the theme of suffering (Vv. 1-21). The second (Vv. 22-31) breaks forth into a song of deliverance. The first admits us, to the lonely suffering of the One on the altar of sacrifice (Vv. 1-21). The second brings us into the presence of the joy of the Victor, as through the travail He saw the triumph (Vv. 22-31).

### 3. The Study Plan for Psalm 22

(a) **As noted above the psalm will be discussed in three Parts.**

- (1) **Part A:** Taking Your Inner-Most Feeling to God (Psa. 22:1-11).
- (2) **Part B:** Trials and Tribulations Surround and Closing in (Psa. 22:12-21).
- (3) **Part C:** Triumphs and Satisfaction in the Midst of Suffering (Psa. 22:22-31).

(b) **Main Points for Part A ... Psa. 22:1-11**

- (1) Complaint, God Withdraws Himself . . . Seemingly (Psa. 22:1-2).
- (2) Comforts Himself Knowing That He Knows the Father (Psa. 22:3-5).
- (3) Communicating the Facts of His Persecution (Psa. 22:6-8).
- (4) Confess His Unshakeable Trust in God (Psa. 22:9-11).

4. **Chart on the Prophecies of Psalm 22, Fulfilled in Christ.**

The following is a quote from *The Preacher's Outline & Sermon Bible (POSB)*. I have not written out the New Testament references due to volume. These facts are truly powerful and it's my prayer that you will be richly blessed!!

<b>A CHART ON THE PROPHECIES OF PSALM 22 FULFILLED IN CHRIST</b>	
<b>Psalm 22 Verse (KJV)</b>	<b>New Testament References</b>
"My God, my God why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? (Psa. 22:1).	Matt. 27:46 Mark 15:34
"But I am a worm, and no man; a reproach of men, and despised of the people" (Psa. 22:6).	Matt. 27:39-44
"All they that see me laugh me to scorn: they shoot out the lip, they shake their head, saying ..." (Psa. 22:7).	Matt. 27:29, 39 Mark 15:29 Luke 23:35-39
"He trusted on the LORD that he would deliver him: let him deliver him seeing he delighted in him" (Psa. 22:8).	Matt. 27:43 Luke 23:36
"I was cast upon thee from the womb: thou art my God from my mother's womb" (Psa. 22:10).	Luke 1:35
"I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels" (Psa. 22:14).	John 19:34
" My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death" (Psa. 22:15)	John 15:28
"For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet" (Psa. 22:16).	John 19:37 John 20:25
"I may tell all my bones: they look and stare upon me" (Psa. 22:17)	Luke 23:27, 35
"They part my garments among them, and cast lots upon my vesture" (Psa. 22:18)	Matt. 27:35 Mark 15:24 Luke 23:34 John 19:23-24
"I will declare thy name unto my brethren: in the midst of the congregation will I praise thee" (Psa. 22:22).	Heb. 2:12 Rom. 8:29

Chart continues	
Psalm 22 verse (KJV)	New Testament References
"For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him he heard" (Psa. 22:24)	Heb. 5:7
"The meek shall eat be satisfied: they shall praise the LORD that seek him: your heart shall live forever" (Psa. 22:26).	John 6:51
"For the kingdom is the LORD's and he is the governor among the nations" (Psa. 22:28)	Matt. 6:13
"All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul" (Psa. 22:29).	Phil. 2:10
"They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this" (Psa. 22:31).	Rom. 3:22

5. **Spurgeon** notes the following in regards to Psalm 22:

*This, psalm, is beyond all others 'The Psalm of the Cross.' It may have been actually repeated by our Lord when hanging on the tree; it would be too bold to say so, but even a casual reader may see that it might have been. It begins with 'My God, My God, why hast thou forsaken me?' and ends [with the thought], 'It is finished.' For plaintive expressions uprising from unutterable depth of woe, we may say of this psalm 'There is none like it.'"*

A. **Complaint, God Withdraws Himself . . . Seemingly Psa. 22:1-2**

1. **Father Divine! Father Beloved! Father! Father!** (Psa. 22:1a)

*"My God, My God . . ." (22:1a NKJV)*

(a) Two important factors to be noted in this opening statement: **"My God, My God!"**

(1) The forsaken person had a genuine personal relationship with God. Although he was experiencing persecution of men **his complaint was made to God and not against God.**

(2) It should also be noted that **the repetition of the petition reveals the severity of the suffering that he was experiencing.**

(b) These are the very words uttered by Jesus Christ when He was on the cross . . . see Matt. 27:46 and these words were used to express the extremity of His sorrow.

(1) The expression is sudden and has been verbalized without any previous performance of what would have produced such response.

- (2) Such thought came from the depth of suffering – from someone enduring intense agony – it was like a new form of despair that suddenly came upon him which he was unable to tolerate.
- (3) Most likely he had gone through other forms of suffering and persevered but this one devastated him, overpowered him; it is beyond all that the soul can sustain . . . others were borne but not this one!
- (c) He maintained, his commitment and unmovable faith in God!
  - (1) Despite the intensity of his suffering, he still had confidence in God!
  - (2) The sufferer addressed God as **his God**, although He seemed to have forsaken him . . . **“My God, My God!!”**
- (d) The psalm was applicable to David’s life experiences as seen also in other psalms and even more appropriate this psalm and others also points to Jesus Christ.
- (e) Matthew Poole notes:
 

*“I doubt not that David, though he had an eye to his own condition in diverse passages here used, yet was carried forth by the Spirit of prophecy beyond himself, and unto Christ, to whom alone it truly and fully agrees.”*

## 2. Forsaken by My Beloved Father (Psa. 22:1b)

*“...why have You forsaken Me?” (22:1b)*

- (a) “Why have You abandon me . . . left me to myself, to suffer desolate and alone?”
  - (1) As applicable to our Savior, this refers to those dreadful moments on the cross when forsaken by men, He seemed also to be forsaken by God.
  - (2) God did not intervene to rescue Christ, but left Him to bear those dreadful afflictions alone!
  - (3) He was overwhelmed with grief, and crushed with pain; for the agonies of the cross had come upon Him!
  - (4) Christ’s suffering was for a **higher cause** than meets the human eyes because no mere physical suffering, no pain of dying even on the cross, would have extracted this deep passionate cry of the Savior! **Oh! Beloved, He suffered outside the gate!! It was because of our transgressions!! (Heb. 12:12).**
  - (5) We can imply that, to some extent, it was true that the dying Savior was given up to darkness – to mental trouble and despair, as if He who is the last hope of the suffering and the dying – the Father of mercies – had withdrawn from Him . . .
    - . . . as if He were personally a sinner.
    - . . . as if He were Himself guilty or blame worthy on account of the sins for which he was making atonement.
- (b) Such experience (Psa. 22:1) can be applied to David, or any other child of God, desiring the attention of Divine favor. Someone who:
  - (1) . . . is pressed with the burden of his displeasure, barraged (bombarded) under it.
  - (2) . . . as one overwhelmed with grief and terror, crying earnestly for consolation and deliverance.



- (3) . . . as we noticed in this case, someone perceiving himself forsaken of God, nevertheless he keeps calling Him again and again . . . **“My God! My God!!**  
**NOTE:** *I will admit that as we look deeper at Psa. 22:1 there is more information than we have time to adequately share. However, I will close this pointer with the following. **BE BLESSED!!***
- (c) Every word in this powerful exclamation can be asserted to be emphatic (see v. 1):
- (1) **“Why”:** (a) What is the cause? (b) What is the end product of all this?
  - (2) **“Hast thou”** (KJV) . . . **“Have You”** (NKJV): You, My Father; You the Comforter of those in trouble; You who the suffering and dying look to when all else fail.
  - (3) **“Forsaken”:** You have left Me to suffer alone. You have withdrawn the light of thine countenance – the comfort of thine presence – the joy of thy manifested favor.
  - (4) **“Me”** (a) Thy well-beloved Son (b) Me whom You have sent into the world to accomplish Your own work in redeeming the lost and hell-bound (c) Me against whom no sin can be charged, whose life has been perfectly pure and holy.
- (d) Quote by Barnes:  
*“. . . Why now, in the extremity of these sufferings hast thou forsaken me, and added to the agony of the cross the deeper agony of being abandoned by the God whom I love, the Father who loved me before the foundation of the world, John 17:24. There is a reason why God should forsake the wicked; but why should he forsake his own pure and holy Son in the agonies of death?”*
- (e) *Beloved, what we have in this account (Psa. 22) is so powerful, so deeply touching that I cannot help but to include a final pointer from the bulk of notes on hand. **We should NEVER take our salvation lightly or for granted!!! (Rom. 6; etc.)***
- (1) What we have noted here is a holy transaction that took place! At this point in Christ’s ministry (as seen in Psalm 22) God the Father had looked upon His Son as a sinner . . . see 2 Cor. 5:21.
  - (2) Spurgeon notes:  
*“Yet Jesus not only endured the withdrawal of the Father’s fellowship, but also the actual outpouring of the Father’s wrath upon Him as a substitute for sinful humanity. This was the blackness and darkness of His horror; then it was that He penetrated the depths of the caverns of suffering.”*
  - (3) **Isa. 53:3-5 NKJV**  
*“He is despised and rejected by men, A Man of sorrow and acquainted with grief. And we hid, as it were our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement of our peace was upon Him and by His stripes we are healed.”*

***Read the chapter as well as related references . . . He paid a price He didn't owe!! We owed a price we couldn't pay!!!***

3. **Far from Being Delivered, Despite My SOS Appeal!** (Psa. 22:1c)  
*"Why are You so far from helping Me, And from the words of my groaning?"* (22:1c NKJV).
- (a) ***"Why are You so far from helping Me?"*** or ***"so far from my deliverance?"***
- (1) The idea conveyed here is that why God stayed so far away, so far that He could not hear the sufferer's intense cry or that He could not reach out to deliver him.
  - (2) We are in great danger why delay our deliverance! **See Psa. 10:1: *"Why do You stand afar off, O LORD? Why do You hide in times of trouble?"***
    - To the psalmist, God seemed far away. But although he had honest doubts, he did not stop praying or conclude that God no longer cared, he remained focused on God and faithfully committed!! Deciding that nothing will move him!!
    - In this present age, justice and evil run rampant and God sometimes appears to stand ***"afar off"*** and not interfere; nevertheless, He cares! Oh yes, He cares and will never forsake His beloved ones!!!
    - God's people must pray that He will stop evil and suffering. Meanwhile, we may be assured that though the day of justice has not arrived, the LORD has heard our prayers and will give strength of heart until the end ... .. victory is assured! (Note carefully Psa. 10:16-18).
- (b) ***"And from the words of My groaning?"*** (Psa. 22:1c).
- (1) Two thoughts arising from this phrase:
    - ***"Roaring"*** (Psa. 22:1c KJV) . . . hereby signifies the roaring of a lion (Job 4:10; Isa. 5:29; Zech. 11:3).
    - ***"Roaring"*** or ***"groaning"*** (22:1c): refers to the cry or groaning of a person in great pain (Job 3:24; Psa. 32:3).
  - (2) As used in this verse (22:1c) it refers to a loud cry for help or deliverance, and is descriptive of the intense suffering of the Redeemer on the cross (compare Matt. 27:50; Luke 23:46).
  - (3) With all certainty, we know that David had experienced similar situations, but they were only a shadow in comparison to Jesus' experience. Preceding the cross, Jesus lived every moment in continuous fellowship with God the Father, combined with a continual dependence upon the help of both the Father and the Spirit. At the cross, Jesus felt helpless, as it seemed that the Father was ***so far from helping*** Him.
4. **Focused Steadfastly on Getting the Help He Desired** (Psa. 22:2).  
*"O My God, I cry in the daytime, but You do not hear; And in the night season, and not silent."* (Psa. 22:2 NKJV).
- (a) Perplexed by God's silence despite his unceasing petitions.

- (1) There was no break in his suffering, and so were his supplications.
- (2) During the day, he called to the Most High and during the night he was unable to maintain tranquility so he prayed through the night.
- (b) A further dimension of David's agony was the fact that he made repeated, constant appeals to God and yet felt utterly unheard. His groaning was unanswered, his crying unheard.
  - (1) The fact that David's prayers were not answered reminds us of Christ's experience in the Garden of Gethsemane.
    - This occurred after the Last Supper, (Matt. 26:17-29; Mark 14:12-25; etc.); it was here Christ agonized in prayer preceding His arrest, condemnation and eventually His crucifixion (Matt. 26:36-44; Mark 14:32-41; Luke 22:39-44).
    - Despite the intensity and all passionate plea asking God to remove the cup of suffering; in like manner as with David (Psa. 22) the prayer was unanswered!!
  - (2) A quote by Matthew Henry:
 

*"When we are lamenting God's withdrawing's, yet still we must call upon Him our God, and continue to call upon Him as ours. When we want the faith of assurance we must live by faith of adherence. 'However it be, yet God is good, and He is mine; though He slay me, yet will I trust Him; though He do not answer me immediately, I will continue praying and waiting; though He be silent, I will not be silent.'"*

## **B. Comforts Himself Knowing That He knows the Father Psa. 22:3-5**

*"David immediately shifts to an expression of confidence in the LORD. The Bible defends faith as a trust based on experience. Hebrews chapter 11, for instances, notes that God's work in the lives of others is the basis of our trust in His promises (Heb. 11:13-16). Even in what seems like a hopeless moment. David is confident that God is still in control." (Psa. 22:3-5) ([www.bible.ref.com](http://www.bible.ref.com)).*

### **1. Positive thoughts of God maintained (Psa. 22:3a)**

*"But You are holy . . ." (22:3a NKJV).*

#### **(a) "You are righteous and blameless!"**

- (1) This indicates that the sufferer maintained unwavering confidence in God.
  - Although his prayer seemed not to be heard, and though he was not delivered, he was not inclined to blame God.
  - His prayer was not answered but he was still wholeheartedly convinced of God's righteousness and had no doubt that there was sufficient reason why his prayer was not answered.
- (2) The reality of this situation is applicable, not only to Jesus Christ, in whom it was demonstrated, but it is relevant also to the people of God.
- (3) The forsaken One Remembered God, His holiness and greatness, even when immersed in suffering.

(4) We have the sense that the present crisis filled David (and the greater Son of David) with great concerns and lingering questions but he would not allow doubts as to the holiness and omnipotence of God. Whatever he (David) did not know in his present situation, he did know that God was **holy**.

(5) Spurgeon notes:

*“Here is the triumph of faith – the Savior stood like a rock in the wide ocean of temptation. High as the billows rose, so did His faith, like the coral rock, wax greater and stronger till become an island of salvation to our shipwreck souls. It is as if He had said, ‘It matters not what I endure. Storms may howl upon; men despise; devils tempt; circumstances overpower, and God Himself forsake me, still God is holy; there is no unrighteous in Him.’”*  
(Emphasis mine).

(b) Maintain a positive attitude and focus upon God’s holiness and goodness.

(1) Here is a profoundly powerful example for **all** believers; no matter what our experiences are, our confidence and continued commitment to God must remain unshakable, even if the answer to our prayers are long delayed; confiding in God is imperative even if our prayers seemed unanswered!!

(2) Under all circumstances we must think well of God, He is not unjust, unholy, nor unkind in any way! **He is holy!! Kind!! Compassionate!! Etc.**

- We have in v. 3a, the answer to David’s question in v. 1 (Psa. 22) . . . **“But You are holy”** (Noted before)

- Because of His holiness, the Father turned His back on Christ at Calvary.

- As the Lamb of God, He bore the sin of the human race, He paid the penalty for sin: experiencing complete separation from God.

- The essence of the matter is not neglect, nor abandoning His Son but a matter of God’s holiness; Christ at this time was laden with the sin of the entire human race (**see 2 Cor. 5:21; note also Gal. 3:13**).

- Note two quotes:

- The Preacher’s Outline & Sermon Bible

*“Grasp this sombering reality of the cross: Jesus faced it all alone. He endured it without the Father’s comfort, help and strength.”*

- Spurgeon (Focus on verse 1)

*“Then the Father might give the Son a glimpse of His reward—the righteously-robed multitude of His people singing their Redeemer’s praise, all of them chanting the name of Jehovah and the Lamb; and this was a part of the answer to His question.”*

## 2. Praise Jehovah . . . He dwells Where Praises Are Celebrated (Psa. 22:3b)

*“Enthroned in the praises of Israel”* (22:3b NKJV).

(a) God dwells in the praises of Israel (His people) (Psa.22:3b)

(1) Stating it simply: He dwells where praise is celebrated or He abides (dwells, reside, live, etc.) in the midst of praises.

- The thought conveyed here (22:3) is making reference to the praises offered in the tabernacle or temple. God was supposed to dwell there, and He was surrounded by those who praise Him.
  - Beloved, God dwells where He is praised. For ancient Israel this might be restricted to the tabernacle or temple, but for us today there is no such limits.
- (2) The sufferer (Psa. 22) looks upon God as worshipped by the multitude of His people, and the feeling of his heart is, that though he was himself a sufferer, an individual who was shown no pity; although bound by his afflictions, he was not allowed to unite in those lofty praises, nevertheless he still acknowledged God as worthy of all praise, glory and honor.
- (b) In this account (Psa. 22:3) we have God's wonderful condescension to His faithful worshippers. Angels bow down and worshipped, yet in this reference it is acknowledged that He inhabits the praise of Israel (Psa. 22:3b).
- (1) It may comfort us in all our complaints – that although God seems, for a while, to turn a deaf ear, nevertheless He is delighted with His people's praises and in due time they will fully realize that He is always there for His people . . . ***Hope in God, for I shall yet praise Him!*** (Psa. 42:5, 11; 43:5).
- (2) We perceive God's love most keenly when we are focused on His will and have devoted ourselves fully to His praise and purpose for our lives. We are instructed to abide in God, which means that we should live and be committed to worship Him and be fruitful in His service (John 15:5-7, 10; 1 John 2:6; etc.). **The word "abide" carries with it a sense of habitation; we are commanded to live in the presence of God.**
3. **Plea with God . . . To Manifest Himself as He Did in the Past (Psa. 22:4a)**  
*"Our fathers trusted in You . . ." (22:4a NKJV)*
- (a) In the midst of his suffering the psalmist's plea with God was based on the character He manifested in former times.
- (1) His plea was given added incentives because he (the psalmist) descended from those (Psa. 22:4) who experienced the miraculous wonders of God.
- (2) During those days when the people were in trouble, they called upon Him and He intervened on behalf of His people and now he (the psalmist) calls upon God to manifest Himself in the same way.
- (b) As it relates to Christ, He descended (***referring here to His condescension when He took on His human form ... "The Incarnation"***) from those holy and suffering men who had trusted in God, and on whose behalf God had so often intervened.
- (1) The Savior identifies Himself with those people; He regarded Himself as one of the number . . . they were among those who experienced God's merciful interposition (arbitration, intercession, etc.) and deliverance.
- (2) As applicable to everyone; it can be noted that the people of God, despite their trials, God was always there to interpose on their behalf . . . a fact that is well known to all!!

4. **Pondering/Reminiscing Triumphs of the Past** (Psa. 22:4b)  
*"They trusted, and You delivered them"* (Psa. 22:4b NKJV)
- (a) With assurance we can shout it out that **God is immutable!!** He is the same yesterday, today and forever!! (Mal. 3:6; Num. 23:19; Psa. 102:25-27; etc.).
- (1) **"Our fathers trusted in You, They trusted and You delivered them"** (Psa. 22:4 NKJV): *David also remembered how God had answered and delivered on so many occasion and varied situations.*
- (2) We may strengthen our faith in our trials by the assurance that God never changes; and, in pleading with Him, we may present our petitions in a reasonable manner noting that He has always intervene on behalf of His people.
- (b) Our fathers confided in You, they called upon You; You did not spurn their prayer, You did not forsake them.
- (1) We can almost hear the agony of the FORSAKEN ONE: **"They cried to You, and were delivered;** I cry to You and I am ignored."
- (2) Spurgeon notes:  
**Our Fathers:** *"The use of the plural pronoun 'our' shows how one with His people Jesus was even on the cross."*
5. **Prayers and Supplications Were Always Rewarded** (Psa. 22:5)  
*"They cried to You and were delivered . . . They trusted in You, and were not ashamed"* (22:5 NKJV).
- (a) They offered earnest prayer and supplication.  
*"Also [Jesus] told them a parable to the effect that they ought always to pray and not to turn coward (faint, lose heart and give up)" (Luke 18:1 Amp. Bible).*
- (b) They prayed . . . **were delivered** . . . saved from danger, trouble and life threatening situations and other adverse challenges.  
*"He will call upon Me, and I will answer him, I will be with him in trouble, I will rescue him and honor him" (Psa. 91:15 NASB).*
- (c) They trusted in God and were not confounded:
- (1) They did not experience what disappointed people experience!
- (2) **The fact is, when men put their trust in anything and experience disappointment they become conscious of being among those who rely on that which end in ruin and frustration (see Jer. 14:3).**
- (3) The strong lesson here is: they who trust in God are never left to feel that they had put their trust where no help was available; or that they had confided in one who had deceived them or that they had reasons to be ashamed of their act as foolishness. Oh, Beloved, take it to the LORD and leave it there (Psa. 27:14; Isa. 8:17; 40:31; etc.).
- (d) Matthew Henry notes . . . (Partial quote):  
**"Our fathers trusted in thee, cried unto thee, and You did deliver them":**  
*therefore, thou wilt, in due time deliver me, for never any that hope in thee made ashamed of their hope, never any that sough thee in vain . . ."*

### C. Communicating the Facts of His Persecution Psa. 22:6-8

Isn't it disturbing to see the way that so many refer to another's challenges in a negative way, despite the difficulties and suffering involved? As it was with both David and Christ, similar negative attitude, amid their suffering further, multiplied their pain. In fact, so many individuals seem to thrive on deriding others during their pains and miseries. As we have seen throughout the psalms David was persecuted by his own people (example Psalms 3, 7, etc.). Jesus Christ Himself came unto His own and they did not receive Him (John 1, NB v. 11; 5:43; etc.); it was only a matter of days after Christ's triumphant entry into Jerusalem that the people who so jubilantly received Him, rejected Him and chose a notorious criminal, requesting that Jesus Christ be crucified! (Matt. 21:1-9; 27, NB Vv. 15-17).

Observing Psalm 22:6-8, we observe six hostile responses . . . **Briefly noted:**

- (a) They reproached or rebuked him (v. 6b).
- (b) They despised him (v. 6c).
- (c) They laughed and scorned him (v. 7a)
- (d) They jeered him, etc. (v. 7b)
- (e) They arrogantly mocked his faith in the LORD (v. 8a)
- (f) They called him a hypocrite, etc. (v. 8b)

(These summarized thoughts are based on discussion from POSB)

#### 1. Self-abasement Sets in . . . Self Esteem Challenged (Psa. 22:6a).

*"But I am a worm, and no man; . . ." (22:6a NKJV)*

- (a) A feeling of uselessness and unworthiness controlled his mind.
  - (1) The psalmist felt abandoned as if he was of no value, feeling like a crawling, despised creature and not worthy of God's attention.
  - (2) The intensity of the caused made David to feel not only ignored but insignificant. God seems to help other men, but seems to give no help to worms. The low standing, he had in his own eyes and in the eyes of others added to his agony.
- (b) Applying this thought to our Lord Jesus Christ, it means that He was forsaken alike by God and men, it was as if He had no entitlement to the treatment due to man.

Some thoughts continue to be repeated which depict the intensity of Christ's ordeal in paying the price for our sins: . . . Two brief quotes by Spurgeon:

- (1) *"The very people who would once have crowned him then contemned him, and they who were benefited by his cures sneered at His woes."*
- (2) *"Sin is worthy of all reproach and contempt, and for this reason Jesus, the Sin bearer was given up to be thus unworthily and shamefully entreated."*

#### 2. Saints Despised by the Worldly-Minded (Psa. 22:6b).

*"A reproach of men, and despised by the people" (22:6b NKJV)*

- (a) **"A reproach of men . . ."** or a reproach by men (see Isa. 53:3).

**Isa. 53:3: “He is despised and rejected of men . . .”** (Note a brief comment):

Instead of being accepted by Israel, Jesus Christ would be hated and rejected by His own people (Mark 6:3; Luke 4:28-29; 23:18; etc.) and by men in general (John 3:19; 2 Thess. 2:11-12; etc.).

(b) Comments by Spurgeon (Psa. 22:6):

- (1) *“This verse is a miracle in language. How could the Lord of glory be brought to such abasement as to be not only lower than the angels, but even lower than men. What a contrast between ‘I am’ and ‘I am a worm.’”*
- (2) *“He felt himself to be comparable to a helpless, powerless, down-trodden worm, passive while crushed, and unnoticed and despised by those who trod upon Him. He selects the weakest of creatures, which is all flesh; and becomes, when trodden upon, writhing, quivering flesh, utterly devoid of any might except strength to suffer. This was a true likeness of Himself when His body and soul had become a mass of misery – the very essence of agony – in the dying pangs of crucifixion.”*

3. **Scorned, Belittled, Downtrodden and Insulted** (Psa. 22:7).

*“All those who see Me ridicule Me; They shoot out the lip, they shake the head, saying . . .”*

(a) What is been stated here is that they derided and mocked him.

- (1) The KJV uses **“laugh”** but such does not properly present what is referred to . . . the meaning conveyed here is **to mock, to deride, to treat with scorn or ridicule.**
- (2) How completely this was fulfilled in regards to the Savior . . . note Matt. 27:39, there is no evidence that this literally occurred in the life of David.

(b) **“They shoot out the lip, they shake the head.”**

- (1) **“Shoot out the lip”**: The meaning conveyed here: to open wide the mouth; to stretch the mouth in derision and scorn (see Psa. 35:21; Job 16:10).
- (2) **“They shake the head”**: in contempt and derision (note again Matt 27:39) **“wagging their head.”**
- (3) See also Psa. 42:10; 69:12; 119:51; Luke 16:14; 23:35.

4. **Sarcastic Attitude . . . Deriding His Faith in God . . . They Categorized Him Hopeless** (Psa. 22:8 NKJV).

*“He trusted in the LORD, let Him rescue Him; Let Him deliver Him, since He delights in Him”* (22:8 NKJV).

(a) **“He trusted in the LORD . . .”** the message here points to the fact of committing to another; entrusting anything to another; confiding in another.

- (1) Psa. 37:5 NKJV: **“Commit your way to the LORD . . . or “roll your way upon the LORD!”**
- (2) Prov. 16:3NKJV: **“Commit your works to the LORD.”**
- (3) This is what we must all do but this was what his enemies were attacking and trying to discourage him.



- (b) The essence of what is being taught here is the taunting language of his enemies (Psa. 22:8), with sarcastic attitude attacking the fact that he had wholeheartedly committed himself to the LORD as if He was his friend. The enemy noted that he expressed confidence in God and he believed that his cause was safe in God's hand.
- (c) This (Psa. 22:8) was also fulfilled in the case of our Savior.
- (1) **Matt. 27:43 NKJV**  
 "He trusted in God; let Him deliver Him now if He will have Him . . ."
- (2) Let us briefly note some of the abuses that were put upon our Savior.
- **He was reproached as a bad man**, as a blasphemer, a Sabbath breaker, a wine-bibber, a false prophet, an enemy to Caesar, a confederate with the prince of devils.
  - **He was despised of the people as a mean contemptible man**, not worth taking notice of, His country of no reputation, His relationship poor and unhealthy, His followers of no significance, etc.
  - **He was ridiculed as a foolish man**, and one that not only deceived others but was Himself deceived. They saw Him on the cross and laughed Him to scorn. Etc.
- (3) Speaking almost word-for-word what David prophesied, the rulers of the Jews fulfilled Psalm 22:8 (Matt. 27:41-43; Luke 23:36).
- (4) **"He trusted in the LORD, Let Him rescue Him"** . . . Spurgeon in a message based on this verse notes:
- *"In a truly grace-filled man, his trust in God is known."*
  - *"This trust demonstrated by believing men is not understood by the world."*
  - *"This true faith will almost certainly be mocked at some time or another."*
  - *"The time shall come when man of faith who trusted in God shall be abundantly justified."*

#### D. Confessing His Unshakeable Trust in God Psa. 22:9-11

At this point David turned aside from his mockers and focused his concentration on the LORD. Men despise me, **but You are the one that took me out of the womb**. David and other good men have often, as an example and guideline to us, encouraged themselves with the fact that God was not only **God of their fathers** (22:4), but the God of their infancy. He was there at the beginning and took care of them, He was there all the time and will never cast them off. He was there during their helpless, useless state and will never leave nor forsake them!

##### 1. Day of Birth . . . You Gave Me Life Psa. 22:9a.

*"But You are He who took Me out of the womb"* (22:9a NKJV)

(a) **You are my all in all** . . . I owe my life to You!

- (1) Seemingly, the psalmist also used this fact to further emphasize the need for God to intervene and protect him.

- (2) The birth of a child is indeed a miracle and remains **one of** God's marvelous demonstrations of His omnipotence and loving care.
- This miracle happens every day when so many women labor, endure the anguish and often prolonged process of giving birth to their child.
  - In our text, David affirms God's miraculous preservation of his own life from birth and throughout his life. God was faithful to his (David's) predecessors and He steadfastly cared for David.
- (b) At the time of our birth, He took us also out of the womb, or we would have died or been stifled in the birth process.
- (1) Every man's particular time begins with this pregnant proof of God's providence, as time, in general, began with the creation, that significant proof of His being.
- (2) The song: **"You Are My All in All"** (*Partial quote*):
- You are my strength when I am weak  
 You are the treasure that I seek  
 You are my all in all  
 Seeking You as a precious jewel  
 Lord, to give up I'd be a fool  
 You are my all in all
- Jesus, Lamb of God  
 Worthy is Your name  
 Jesus, Lamb of God  
 Worthy is Your name
2. **Divine Favor in Everyday Life** (Psa. 22:9b)
- "You made Me trust while on My mother's breast" (22:9b NKJV)*
- (a) Throughout his life, David was thoroughly acquainted with the LORD.
- (1) He was provided the wonderful advantage of having parents who knew and worshipped the LORD.
- (2) As an infant he was presented formally to the LORD, nurtured with His Word and taught to trust Him. Such an opportunity was regarded by David as the merciful kindness of God.
- (b) Applying this fact to our savior as a man, it means that in His earliest childhood he had trusted God.
- (1) His first breathings were those of holiness.
- (2) His first aspirations were for Divine favor.
- (3) His first love was the love of God.
- (c) Spurgeon notes:
- "That child now fighting the great battle of his life, uses the mercy of his nativity as an argument with God. Faith finds weapons everywhere. He who wills to believe shall never lack reasons for believing."*

### 3. Dependence Upon and Dedication to God Learnt Early (Psa. 22:10)

*"I was cast upon You from birth. From My mother's womb You have been My God"* (Psa. 22:10 NKJV).

(a) ***"I was cast upon You from birth"*** (22:10a NKJV) . . . ***"I was cast upon thee from the womb"*** (KJV) . . . I was placed in Your ultimate care and protection!

(1) This fact also substantiates his argument for Divine intervention! He had been as it were, placed early in God's protective care.

(2) His early dedication, would also include his circumcision on the eighth day . . . he was then, by his parents, committed and given to God as his God in covenant. Circumcision was a seal of the covenant and an inspiration to wholeheartedly trust in God!

(b) ***"From My mother's womb You have been My God"*** (Psa. 22:10b)

(1) You have been my God from my childhood and nothing will change my commitment.

- He had loved God with his all.
- He had diligently and consistently obeyed Him.
- His faith remained firm and unmoved!
- Presenting these facts to God, he pleads for God's intervention in the situation he was facing.

(2) As we think of our Redeemer's experience, during those sad and desolate moments, He may have recalled what occurred in His early years.

- There was the poverty of His mother, Herod's persecution, etc. and eventually the safety they enjoyed and other factors as well.
- Focusing on the experiences of the past seems to be a reason why God should intervene and deliver Him from the dreadful situation that He was experiencing and yet it was as if He was saying: ***"None of these things move Me!!"*** (see Matt. 20:24).

(3) David Guzik notes:

*"The Forsaken One argued on good, logical grounds. He reminded God of the care given since His very earliest days. That prior grace might seem to be wasted if the sufferer was not rescued in His present crisis."*

### 4. Desire for God's Abiding Presence and Protection (Psa. 22:11).

*"Be not far from Me, For trouble is near, For there is none to help."* (22:11 NKJV).

(a) The plea for help is again eloquently and persuasively stated. God seems **far away**; but **trouble is near** – and **there is none to help**, so You must help me, my blessed LORD!

(b) Note carefully His plea (22:11):

(1) ***"Be not far from Me"***: Do not withdraw from Me; do not leave or forsake Me!

(2) ***"For trouble is near"***: Near expresses the fact that deep sorrow has come upon Me; in the sense that I am approaching a dreadful death.

(3) **“For there is none to help”**

- There were those who would have helped but they could not; there were those who could have helped but they would not.
- His friends that stood around the cross were unable to aid Him; His foes were unwilling to do it; and he was left to suffer without help.

(c) He is here deserted by His friends: ***Trouble and distress are near, and there is none to help, none to uphold.*** He trod (squash, trample, etc.) the winepress alone; for all His disciples forsook Him and fled. It is God’s honor to help when all other helps and support fail.

**Heb. 13:10-14 Amplified Bible**

“We have an altar from which those who serve and worship in the tabernacle have no right to eat. For when the blood of animals is brought into the sanctuary by the high priest as a sacrifice for sin, the victims’ bodies are burned outside the limits of the camp. [Lev. 16:27]. **Therefore Jesus also suffered and died outside the [city’s] gate in order that He might purify and consecrate the people through [the shedding of] His own blood and set them apart as holy [for God].** Let us then not go forth [from all that would prevent us] to Him outside the camp [at Calvary], bearing the contempt and abuse and shame with Him. [Lev. 16:27]. For here we have no permanent city, but we are looking for one which is to come.”

**DO NOT JUST READ THE BIBLE STUDY AND OBEY IT!****2 Tim. 2:15 NKJV**

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”

**2 Tim 3:16-17**

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

## Psalm 22 Part A Review Questions

1. Note the two other psalms along with Psalm 22 that forms a trilogy. Briefly note what is revealed in each psalm.

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2. Complete by choosing the correct answer:

*“While the psalms ordinarily emphasize the kingly nature of the Messiah’s office, Psalm 22 (with Psalm 69) is linked with Isaiah 53 in \_\_\_\_\_”*

*(A partial quote by W. T. Purkiser)*

- (a) discussing Christ’s second coming.
  - (b) nothing the Suffering Messiah.
  - (c) nothing Satan’s eternal doom.
  - (d) pleasures found in God.
3. Briefly define **“Christology.”**

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4. Match the summarized quotes on the left with their correct references on the right, (these references – on the right – show their fulfillment in the NT).

Summarized Quotes	Correct Reference	Jumbled references
“My God, my God, why hast thou forsaken Me . . .” (Psa. 22:1)		Matt.27:45
“All they that see me laugh me to scorn . . .” (Psa. 22:7)		Rom. 3:22
“They part my garments among them and cast lots upon My vesture . . .” (Psa.22:18)		Matt. 27:39-44
“I will declare thy name unto my brethren: in the midst of the congregation will I praise thee” (Psa. 22:22)		Psa. 27:46
“They shall come, and shall declare his righteousness unto a people that shall be born that he hath done this” (Psa. 22:31)		Heb. 2:12

5. Why did C. H. Spurgeon say there is ***“No other psalm like Psalm 22”***?

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6. What two important factors are noted in ***“My God, My God”*** (Psa. 22:1a).

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7. Briefly explain what is communicated in the thought: ***“... why have You forsaken Me?”***  
... as applicable to the Savior. (Psa. 22:1b).

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8. Explain the emphatic usage of the following as used in Psa. 22:1: (a) ***“why”*** (b) ***“hast thou”*** (KJV); (c) ***“have You”*** (NKJV) (d) ***“forsaken”*** (d) ***“Me.”***

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9. Complete the following:

“Yet Jesus not only (a) \_\_\_\_\_ the withdrawal of the Father’s (b) \_\_\_\_\_, but also the actual (c) \_\_\_\_\_ of the Father’s (d) \_\_\_\_\_ upon Him as a (e) \_\_\_\_\_ for (f) \_\_\_\_\_ humanity. This was the blackness and (g) \_\_\_\_\_ of His (h) \_\_\_\_\_; then it was that He (i) \_\_\_\_\_ the depths of the cavern of suffering.”  
**(A quote by C. H. Spurgeon)**

10. (a) Answer True or False. (b) Explain your answer.

“The psalmist, as noted, in Psa. 22:1c lost all hope and confidence in God.”

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11. Despite the sufferer’s prevailing, adverse situation and what appears to be God’s withdrawal, what does the following indicate: **“But You are holy”** (Psa. 22:3a NKJV).

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12. In further making his plea, what are some historical facts mentioned by the sufferer as noted in Psa. 22:4-5?

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13. As it relates to the sufferer, list six hostile responses with references. (See Psa. 22:6-8).

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14. ***“He trusted in the LORD, let Him rescue Him.”*** Complete the following by choosing the correct answer. A partial quote by C. H. Spurgeon based on Psa. 22:8.

*“This trust demonstrated by believing men \_\_\_\_\_.”*

- (a) is clearly understood by the world.
- (b) is a mystery to all Christians?
- (c) makes us believe and doubt God
- (d) is not understood by the world

15. Briefly explain the following phrases, noted in the sufferer’s plea (Psa. 22:11).

- (a) ***“Be not far from me.”***
- (b) ***For trouble is near.”***
- (c) ***“For there is none to help,”***

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