

**SBC – Aug. 7, 2022**

**Psalm 22 (NKJV) - “The Suffering Messiah”**

We are studying what are called the Messianic Psalms. A Messianic Psalm is a Psalm that has prophecies regarding the Messiah.

And right at the top of the list of Psalms that have Messianic prophecy is Psalm 22. In Psalm 22 we have at least 13 prophetic statements that are shown to be fulfilled in Christ in the NT.

**Slide # 1**

- Ps. 22:1 – Matt. 27:46
- Ps. 22:2 – Matt. 27:45
- Ps. 22:7-8 – Matt. 27:42
- Ps. 22:10 – Lk. 1:32
- Ps. 22:16 – Jn. 19:28
- Ps. 22:16 – Lk. 24:39 & Jn. 20:25
- Ps. 22:18 – Jn. 19:23-24
- Ps. 22:22 – Heb. 2:11-12
- Ps. 22:26 – Jn. 6:58
- Ps. 22:31 – Jn. 19:30

Every gospel ties Psalm 22 to the crucifixion of Christ. For this reason Psalm 22 has been called “***the fifth gospel***”, “***the gospel according to David***” or “***the Psalm of the Cross***”.

Approach this Psalm with the utmost solemnity and reverence, because you have probably never stood on holier ground before.

– **William MacDonald**

Psalm 22 reads as though someone stood at the foot of the cross and recorded the events firsthand when in actuality it was written by David 1000 years before it happened. Although the details in the Psalm clearly depict death by crucifixion, yet it was written many years before the Romans came on the scene and practiced crucifixion. The prophetic nature of it is powerfully authentic and convincing.

Ps. 22, 23, and 24 form what is called a trilogy with Psalm 22 presenting the Sufferings of Christ, Ps. 23 the Shepherding of Christ, and Psalm 24 the Sovereign reign of Christ. It has been said that in Ps. 22 the Good Shepherd dies for the sheep; in Ps. 23 He cares for the sheep; and in Ps. 24 He reigns over the sheep.

A basic understanding of prophetic Messianic truth is that the Messiah would **suffer** and that He would also **reign**. This is fundamental to properly understanding the main message of the Bible that centers in the Messiah. Ps. 22 presents both the suffering followed by the ultimate reign of the Messiah.

### **Slide # 2**

#### **Luke 24:25–27 (NKJV)**

**25** Then He said to them, “O foolish ones, and slow of heart to believe in **all that the prophets have spoken!**

**26** Ought not the Christ to have **suffered** these things and to enter into **His glory?**”

**27** And beginning at Moses and all the Prophets, He expounded to them **in all the Scriptures the things concerning Himself.**

### **Slide # 3**

#### **1 Peter 1:10–11 (NKJV)**

**10** Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you,

**11** searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the **sufferings of Christ** and the **glories that would follow.**

This is a key prophetic theme and pattern in the OT – the sufferings and kingdom glory that relate to the Messiah – and both are clearly found in Psalm 22.

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

David is the author of this Psalm. The NT clearly refers to David as a prophet in Acts 2:30-31 (cf. Acts 1:16; 4:25). “The Deer of the Dawn” evidently refers to a known tune back in the day to which this Psalm was set.

**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?**

This was quoted by Christ in the ninth hour of the day (3 PM) which was shortly before He died as seen in Matt. 27:46 and Mark. 15:34. At this point darkness had come over the region and the sin of the whole world was upon Christ.

This was not an intellectual question but rather a rhetorical expression of the deepest anguish of human suffering. This was when God made Christ's soul an offering for sin as it says in Isa. 53:10.

No one could help Christ in this endeavor – not even the Father. This expresses the loneliness of the cross – even God the Father did not intervene. Jesus as our Savior suffered and died all alone!

Isolation from God is ultimately a picture of hell. In a sense Christ experienced hell for us so that we would not have to. Abandonment by God is the worst thing that can happen to someone! ***“Christ was forsaken by God so that we might never be forsaken.”*** (William MacDonald)

This cry of “Why” is the fourth word from the cross – the 4<sup>th</sup> out of the 7 sayings (or words) from the cross.

#### **Slide # 4**

1. “Father, forgive them, for they do not know what they do.” Luke 23:34
2. “Truly, I say to you, today you will be with me in paradise.” Luke 23:43
3. “Woman, behold your son. Son Behold your mother.” John 19:26–27
4. “My God, My God, have you forsaken me?” Matthew 27:46; Mark 15:34
5. “I thirst.” John 19:28
6. “It is finished.” John 19:29-30
7. “Father, into your hands I commit my spirit.” Luke 23:46

**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.**

This answers the “why” question of verse 1. God is a HOLY God and He cannot look upon sin (Hab. 1:13). In taking upon Himself the sin of the world God the Father in His holiness left the Son in isolation in a way that we cannot comprehend. But we do know the WHY!

#### **Side # 5**

**2 Corinthians 5:21 (NKJV)**

**21** For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

**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.**

When you are really down and looking for deliverance where do you go. Well, David looked (and prophetically depicted Christ looking) to how God has delivered His people in the past. The pattern was they trusted in God and He delivered them. This is the history of God dealing with His people (cf. Heb. 11).

But in contrast here the experience depicted is one of abject scorn.

**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!”**

Christ, in going through this did not know immediate deliverance, but rather was allowed by God to suffer the depths of bitter suffering and humiliation.

Part of the suffering of the cross involved terrible indescribable humiliation. Worms have essentially no value or worth. He felt the reproach or scorn of people. They didn't appreciate or value Him at all. He was despised by people as also predicted in Isaiah 53 (cf. Isa. 53:3).

They mocked and insulted His trust in the LORD and saw it as a total sham!

### **Slide # 6**

**Matthew 27:39 (NKJV)**

**39** And those who passed by blasphemed Him, wagging their heads

**Matthew 27:42–43 (NKJV)**

**42** “He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him.

**43** He trusted in God; let Him deliver Him now if He will have Him; for He said, ‘I am the Son of God.’ ”

Not only did Christ feel completely forsaken by God but also by men! Not only was He forsaken but forsaken with contempt and ridicule!

But Christ in bolstering His faith not only looked back at history and what God had done for His people who trusted in Him, but also on how God had seen Him through life from the very beginning up until now.

**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.**

Again, this was David's experience on some level, but it really prophetically foreshadowed Christ's experience on a deeper level.

In His mind He reviewed how God had sustained and preserved Him from the very beginning of His earthly experience. He learned of trust from His earliest of days. He knew the wonderful experience of fully trusting in God and so He pleads again for God to be close.

Verses 11-18 present the anguish and distress of the cross in vivid language.

**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.**

The sense is that all is so dire that the only hope is God and yet God is far from Him. There is NONE to help! When God won't intervene to help that is desperate beyond comprehension. That was Christ's experience on the cross – an experience we as His people will never know.

Bashan (east of the Jordan River) was known for its rich pastures and strong bulls (cf. Amos 4:1). These who are afflicting Christ were in positions of power -like bulls. They had Him surrounded and had the upper hand. Trouble was near and none could stop these strong bulls from inflicting their pain.

**13 They gape at Me with their mouths, Like a raging and roaring lion.**

They were not only like bulls but also like raging and roaring lions. It was a ferocious and merciless attack. It was brutal beyond imagination.

**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.**

This was the agony of bone dislocation – although none were broken. The experience was one of violent internal disorder that affected all His internal organs.

**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.**

All His human strength was dried up and He was exhausted with thirst and brought to the very point of death. But note He knew that God had brought Him to this point. In His human experience He still trusted in the sovereignty of God over the situation. He knew as it says in Isa. 53:10 that it pleased the LORD to crush Him and put Him to grief.

**16 For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They pierced My hands and My feet;**

A common derogatory way that the Jews referred to Gentiles was to call them “**dogs**” (cf. Mt. 15:21-28). Here the Gentile executioners (the Roman soldiers and the Gentile governmental powers behind them) are in view. The “**congregation of the wicked**” probably makes reference to the Jews with special emphasis on the priests, scribes, and elders (cf. Mt. 27:41-43).

There has been lots of discussion over how to understand the last phrase: “They pierced My hands and My feet”. The debate is over how to take the words “they pierced” which in some manuscripts reads “like a lion”.

However, the Moody Bible Commentary presents five cogent reasons that it should indeed be properly understood as “They pierced” including that 3 out of the 4 most ancient manuscripts read “They pierced”.

### **Slide # 7**

Therefore, the suffering Messiah’s words predict His own death by crucifixion at a time when crucifixion was unknown.

**– The Moody Bible Commentary**

What a remarkable prophecy. This is prophetically spoken in reference to the Messiah many years prior to the time when crucifixion was utilized as a death penalty and 1000 years before the time of Christ.

The depiction is a clear reference to the nails which pierced Christ's hands and feet which is paralleled in the OT only by the prophetic text of Zech. 12:10 where it says, "they will look on Me whom they pierced." After His resurrection Christ said to His disciples, "Behold My hands and feet..." (Lk. 24:39-40; also see Zech. 13:6; Jn. 20:25-28; Rev. 1:7).

### **17 I can count all My bones. They look and stare at Me.**

What is depicted here is a state of emaciation. The sense of counting the bones is that they were on display in such a grotesque way so as to cause people to stare. It was total humiliation as well as physical agony.

### **18 They divide My garments among them, And for My clothing they cast lots.**

All four gospels depict the Roman soldiers dividing up Christ's garments among themselves.

### **Slide # 8**

#### **John 19:23–24 (NKJV)**

**23** Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece.

**24** They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be," **that the Scripture might be fulfilled** which says: "They divided My garments among them, And for My clothing they cast lots." Therefore the soldiers did these things.

All these details of Jesus' crucifixion were carried out by people who had no knowledge of these predictions. – **Charles Ryrie**

This speaks to the awesome truth of both inspiration and God's power and wisdom as the all-powerful and all-knowing God. Psalm 22:14-18 present a graphic picture of death by crucifixion.

Verses 19-21 return to request for deliverance and prophetically anticipate this being answered in the resurrection.

**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.**

There were no others to help and so the appeal is made once again to the LORD (YHWH) to not be far, to hasten to help, and for deliverance. The “sword” is a symbol of government power (cf. Rom. 13:4); and again, “the dog” is symbolic of Gentiles. In view is the ruthless Gentile government responsible for carrying out the crucifixion.

**21 Save Me from the lion’s mouth And from the horns of the wild oxen! You have answered Me.**

Here again those in power are symbolically portrayed as “*the lion’s mouth*” and as “*the horns of the wild oxen*”. Horns in the Bible consistently represent a position of strength and power. Christ here is prophetically portrayed as asking for deliverance from the ravaging powers behind His cross experience.

And then suddenly at the end of the verse everything changes! Suddenly He goes from seeking God for deliverance over and over again in the preceding verses to now saying, “***You have answered Me.***” And from here on out the whole tone of the chapter changes. It goes from a depiction of abject agony to one of triumph and victory.

### **Slide # 9**

In the Hebrew the last part of verse 21 breaks off in the middle of the prayer and states, “***You have heard***”.

– ***The Bible Knowledge Commentary***

So what happened between from the “Save Me” at the start of the verse and the “You have answered Me” at the conclusion of the verse?

The answer is the RESURRECTION!

Christ’s prayer for deliverance was answered in the resurrection. And after that everything is different!

### **Slide # 10**



**Psalm 22:21 (NKJV)**

**21 Save Me** from the lion's mouth And from the horns of the wild oxen!

[Resurrection]

**You have answered Me.**

Although there is no specific reference to resurrection, in light of the references to death in the previous verses ("dust of death," v. 15; "they pierced my hands and my feet," v. 16), this seems to hint at a miraculous resurrection. – *The Moody Bible Commentary*

And I think what follows makes it very clear that the resurrection is in view because the NT specifically ties Christ declaring God's name to the assembly of the brethren to the truth of the resurrection (cf. Heb. 2:10-12).

Verse 21b provides a transition from plaintive pleadings to jubilant triumph! The sufferings of the Lord Jesus are now forever past. His redeeming work has been finished. The cross has been exchanged for the crown! – *William MacDonald*

**Slide # 11****Hebrews 5:7 (NKJV)**

**7** who, in the days of His flesh, when He had offered up **prayers** and **supplications**, with **vehement cries and tears** to Him who was **able to save Him** from death, and **was heard** because of His godly fear,

We should note that all answered prayer is not necessarily in the way we think it should be or that we desire. God did not answer in the sense of preventing Christ's death on the cross – rather He answered in the resurrection. But note the all important point is that He did answer! He answered in a more glorious fashion than had He merely prevented the death.

I think many prayers for healing will be answered – but they will be answered in the resurrection. God answers prayer – but He does not always answer in the way we might envision. In the end it is always more glorious and better than we can even ask or think (cf. Eph. 3:20).

**22 I will declare Your name to My brethren; In the midst of the assembly I will praise You.**

Verse 22 is quoted almost verbatim in Hebrews 2:12 as Jesus' praise for deliverance in the resurrection.

**Slide # 12**

**Hebrews 2:10–12 (NKJV)**

**10** For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, **to make the captain of their salvation perfect through sufferings.**

**11** For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren,

**12** saying: **“I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.”**

**23 You who fear the LORD, praise Him! All you descendants of Jacob, glorify Him, And fear Him, all you offspring of Israel!**

The true people who reverence (fear) God are called to praise God for what He has done in both the sufferings and resurrection of Christ. And the reason for this is clearly stated in verse 24.

**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.**

God hears and answer the prayer of His own who cry to Him for deliverance, and this was most certainly realized in the resurrection of Jesus. And then the response of the delivered is to praise God amongst His people for what He has done.

Verse 26 denotes a change in emphasis.

In the last six verses of the Psalm there is a change of speaker. Now the Holy Spirit speaks, describing the ideal conditions that will prevail during the peace and prosperity of the Millennium.

– **William MacDonald**

**26 The poor shall eat and be satisfied; Those who seek Him will praise the LORD. Let your heart live forever!**

The Messianic kingdom is often portrayed as a time of feasting. Thus, those who seek and praise the LORD will live forever in the kingdom.

**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.**

Initially all who go into the kingdom will be converts who have turned to the LORD and in the kingdom all the families of the nations shall come and worship Jesus. All of this is the outcome of answered prayer in the resurrection.

**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.**

In that day all the well-to-do and prosperous of the earth shall eat in celebration and worship Him; all the mortals of the earth shall join in.

**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.**

In the kingdom future generations will serve the Lord as from generation to generation they share the truth of what God has done in the person of the Lord Jesus Christ.

Psalm 22 begins with the fourth word from the cross – the atonement cry. It ends with the words “that He has done this,” which have exactly the same meaning as Christ’ seventh word from the cross: “It is finished!” (John 19:30). Down through the centuries of time the good news will be passed from one generation to another with grateful wonder that Christ has done it all. – **William MacDonald**

How fitting that the Psalm of the cross concludes with the words, “**He has done this.**” Indeed He has! “**It is finished!**” What Christ has accomplished in the cross has eternal kingdom ramifications for all His people and we shall be praise Him forever “**That He has done this.**”

**Ecclesiastes 3:14 (NKJV)**

**14** I know that whatever God does, It shall be forever. Nothing can be added to it, And nothing taken from it. God does it, that men should fear before Him.