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God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Psalm 22.

(2015)

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

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Psalm 22.

Topics.

- My God, my God, why have you forsaken me?
- I am a worm and not a man, scorned by mankind despised by the people.
- Strong bulls of Bashan surround me; like a ravening roaring lion.
- My bones are out of joint; my strength dried up; you lay me in dust.
- A company of evildoers encircles me they have pierced my hands and feet.
- Save me from the mouth of the lion! Rescue me from the wild oxen.
- I will tell of your name to my brothers; in the midst of the congregation.
- Those who seek him will praise the LORD! May your hearts live forever!
- Kingship belongs to the LORD, and he rules over the nations.

INTRODUCTION: Psalms are songs and prayers offered to God by the nation Israel, they cover the range of human emotion, expressing praise, faith, victory, sorrow, despair, depression, frustration and the troubled heart of a mourner. They contrast the righteous with the wicked, and include the wisdom and the treasure of God's word. Psalms were written at the beginning of the 15th century BC and probably collected in their final form in the 3rd century.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

Book One (Psalm 1-41)

To the Choirmaster: According to the Doe of the Dawn. A Psalm of David.

My God, my God, why have you Forsaken Me?

Psalm 22:1-3 ----- ¹My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning? ²O my God, I cry by day, but you do not answer, and by night, but I find no rest. ³Yet you are holy, enthroned on the praises of Israel.

This Psalm echoes the Lord Jesus Christ on the cross it's amazing considering it was written thousands of years before Christ was crucified. Now here is the amazing wonder of Scripture. Christ while he hung suffering and bleeding on the cross at about the ninth hour cried out with a loud voice: -

- Saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" (Matt. 27:46) (Mark 15:34).

Every Jew knew the Old Testament Scriptures, these words would have immediately taken their minds at lightning speed back to this majestic Psalm written of Christ thousands of years before Christ's crucifixion. The religious leaders of Jesus generation (the chief priests, the Pharisees and the scribes) plotted Jesus murder to put an end to his ministry and these final words of Jesus before he breathed his last breath not only left the Jews with a most awesome testimony that he was truly who he claimed to be, but also left a testimony to the entire world of the wonder of prophetic Scripture and a testimony of the perfect Lamb of God without blemish the final sacrifice of God for all mankind.

Isaiah in the following verse very clearly tells us why Jesus surrendered his life to his enemies: -

- But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. ⁶All we like sheep have gone astray; we have turned everyone to his own way; and the LORD has laid on him the iniquity of us all. (Isaiah 53:5-6).

Jesus knew the Scriptures and that he was going to suffer a brutal, bloody and cruel death this is why he prayed in the Garden of Gethsemane.

- Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will." (Mark 14:36) (Luke 22:42).

Over the years there has been much debate over who killed Jesus, some blame the Jews while others accuse the Romans, but Isaiah shows that it is our sin that pinned Jesus to the bloodstained cross. All the extreme suffering and pains that the Lord endured on the cross were for us, he had done nothing to merit such brutal and cruel horror.

Jesus said: -

- God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. (John 3:16).

Why hast thou forsaken me: carries the following idea, God had left him in the hands of wicked and malicious men, withdrawn the light of His countenance, and the supports and comforts of His Spirit from him and left him to the terrors and mocking's of his enemies, so that he felt he was drowning under such a great burden?

This was in part verified in David, but much more fully in Christ, who applies these words to himself (Matt. 27:46). The cry, "Why hast thou forsaken me," is not to be understood that Jesus ceased to be the Son of his Father's love, but to be understood in the sense that he was now deprived of the gracious manifestations of God's comfort to his heart.

My God, my God, why hast thou forsaken me? is not an expression of doubt, but rather beams brilliant light upon the Lord's faith since the cry, My God, My God, shows that he kept hold upon his and love in his heavenly Father and that his faith was strong within even while suffering the most extreme agony. Added to this the title, "El" signifies strength, and is the name of the Almighty God showing that Jesus had no doubt that the power of God was able to deliver him and sustain him and that he knew God to be the all-sufficient support of his Spirit, and in this faith appeals to Him in the agony of grief, but not in the misery of doubt.

Jesus cries to know why he is left alone he raises the question and repeats it. Why what is the great cause for God to leave his own Son suffering? There was no cause in him to merit it so why did God abandon him in his greatest hour of need. Isaiah gives us the answer to this question, Jesus is forsaken because our sin separated him from his heavenly Father. (Isaiah 53:5-6). It should be highlighted that Jesus question and cry is not a cry and question of doubt, nowhere in this Psalm is David's or Christ's faith damaged in way because of their great suffering, neither David or Christ doubt the power of God does or mistrust God's faithfulness.

The following question the eunuch asked Philip: -

- About whom, does the prophet say this, about himself or about someone else? (Acts 8:34).

Can be asked of this Psalm, "Of whom does David this Psalm of himself, or of some other man?" David was a type of Christ, and many Psalms, and passages of the Psalms, though properly and literally understood of David, yet had a further echo pointing toward Christ, in whom the prophetic words were fully accomplished. There are other Psalms or passages in the Psalms, as also some chapters or passages in other prophets, especially in Isaiah, who lived not very long after

David, which by the Spirit of God inspiring them, were primarily intended to be understood of, the Messiah; though there may be some allusion to the state of the writer himself. When a writer of Scripture has many resemblances to the faith and character and of Christ it is not uncommon for them to be seen as a type of Christ. This is the character of this Psalm, Christ, faithful Hebrews, the apostles understood it to be speaking of Israel's Messiah the Christ and there are many passages in it, which were literally accomplished in Christ. It is certain that though David had an eye to his own condition he was carried forth by the Spirit of prophecy beyond himself, and to Christ to whom David's words truly and fully agree.

I am a Worm and not a Man, Scorned by Mankind Despised by the People.

Psalm 22:4-8 ----- ⁴In you our fathers trusted; they trusted, and you delivered them. ⁵To you they cried and were rescued; in you they trusted and were not put to shame. ⁶But I am a worm and not a man, scorned by mankind and despised by the people. ⁷All who see me mock me; they make mouths at me; they wag their heads; ⁸"He trusts in the LORD; let him deliver him; let him rescue him, for he delights in him!"

The words, "I am a worm and not a man," refer to the Lord Jesus Christ, the hypocritical, prideful self-righteous religious leaders of Jesus generation (the chief priests, Pharisees and scribes) saw themselves as great and holy men of God and despised Jesus they looked down upon him as being even lower than the common people, it is in this context Jesus says, "I am a worm and not a man." Being the Son of God he obviously did not consider himself to be a worm, but those who felt threatened by his growing following did. Old Testament Israel looked to God and trusted in Him to deliver them, now they are looking at the Son of God and instead of trusting in him they not only despise him, but look down on him as a worm so much so that when Pilate asked the people, "What shall I do with Jesus who is called Christ?"

- They all said, "Let him be crucified! He said, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!" (Matt. 27:22-23).

Scorned by mankind and despised by the people: echoes the following New Testament verses: -

- They stripped him and put a scarlet robe on him, ²⁹and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, "Hail, King of the Jews!" ³⁰And they spit on him and took the reed and struck him on the head. ³¹And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him. (Matthew 27:28-30).

Strong Bulls of Bashan Surround Me; like a Ravening Roaring Lion.

Psalm 22:9-13 ----- ⁹Yet you are he who took me from the womb; you made me trust you at my mother's breasts. ¹⁰On you was I cast from my birth, and from my mother's womb you have been my God. ¹¹Be not far from me, for trouble is near, and there is none to help. ¹²Many bulls encompass me; strong bulls of Bashan surround me; ¹³they open wide their mouths at me, like a ravening and roaring lion.

Since God is the creator of all things and the source of all life it is right and proper for all us to say that God gave us life from the womb, but not one of us can claim such words as literally as the Son of the Virgin Mary the Lord Jesus Christ. Though David is speaking of himself it is clear he is being guided by the inspiration of God's Spirit. The many bulls of Bashan refer to David's enemies, but prophetically they transcend the era of David and refer to the chief priests, the Pharisees, scribes and elders who while Christ hung on the cross mocked Jesus saying: -

- He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. ⁴³He trusts in God; let God deliver him now, if he desires him. For he said, "I am the Son of God." (Matt. 27:41-43).

The religious leaders (the chief priests, Pharisees, scribes and elders) and Roman soldieries are likened to ravening, roaring lions with their mouths wide open (v13) that brutally devour and tear their prey apart while it dies in excruciating pain and suffering.

My Bones are out of Joint; My Strength Dried up; You Lay me in Dust.

Psalm 22:14-15 ----- ¹⁴I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; ¹⁵my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death.

At this time David is most likely suffering: -

- Extremely painful sickness that he feels will take his life (v14-15).
- Scornful mocking's, afflictions and persecution (v7)
- Threats by his surrounding enemies (v12-13).
- Some kind of crisis and trouble that could take his life (v7).

Certainly David experienced all of these sufferings, but his prophetic words clearly contain within them an echo Jesus suffering on the bloodstained cross of Calvary. David credited God for everything (good and bad) that came into his life, even his sufferings and impending death; likewise Jesus does not view the religious leaders or the Romans as taking his life, but God. David had the same heart attitude that Jesus had they both saw God as having control over their lives. This is one of the reasons much of what David says in this Psalms can be seen as an echo of the Lord Jesus Christ.

A Company of Evildoers Encircles Me they Have Pierced my Hands and Feet.

Psalm 22:16-18 ----- ¹⁶For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet— ¹⁷I can count all my bones—they stare and gloat over me; ¹⁸they divide my garments among them, and for my clothing they cast lots.

David's prayer that God would deliver his life from the sword, the power of the dog and the lion no doubt refers to friends that betrayed him and enemies that surround his kingdom, but this is a very clear echo of the Lord Jesus Christ being nailed to the cross of Calvary as the following New Testament verse shows: -

- When they had crucified him, they divided his garments among them by casting lots.
³⁶Then they sat down and kept watch over him there. (Matt. 27:35).

Save me from the Mouth of the Lion! Rescue me from the Wild Oxen.

Psalm 22:19-21 ----- ¹⁹But you, O LORD, do not be far off! O you my help, come quickly to my aid! ²⁰Deliver my soul from the sword, my precious life from the power of the dog! ²¹Save me from the mouth of the lion! You have rescued me from the horns of the wild oxen!

These words shine brilliant light upon the truth that though David and Jesus were suffering the most extreme agony and did not understand why and felt that God had deserted them because of their lack of understanding their faith was still in tack. Persecution, scorn, suffering and pain did not put a dent in their faith. Being in darkness concerning their circumstances and wondering why such circumstance should befall them is not evidence of failing faith, but of great faith when the suffering are seeking God amongst such troubles and suffering, especially when it is considered many turn bitter and resentful and forsake their faith altogether.

I will tell of Your Name to my Brothers; in the Midst of the Congregation.

Psalm 22:22-23 ----- ²²I will tell of your name to my brothers; in the midst of the congregation I will praise you: ²³You who fear the LORD, praise him! All you offspring of Jacob, glorify him, and stand in awe of him, all you offspring of Israel!

David's always exalted the name of Israel's Messiah the Christ amongst the people of Israel, but the following words of Hebrews show that these words of David transcend his life and speak of a greater than David: -

- For he who sanctifies and those who are sanctified all have one origin. That is why he is not ashamed to call them brothers, saying, "I will tell of your name to my brothers; in the midst of the congregation I will sing your praise." (Heb. 2:11-12).

Those who Seek Him will Praise the LORD! May your Hearts Live Forever!

Psalm 22:24-26 ----- ²⁴For he (the Messiah the Christ) has not despised or abhorred the affliction of the afflicted, and he has not hidden his face from him, but has heard, when he cried to him. ²⁵From you (the afflicted) comes my praise in the great congregation; my vows I will perform before those who fear him. ²⁶The afflicted shall eat and be satisfied; those who seek him shall praise the LORD! May your hearts live forever!

For he has not despised or abhorred the afflicted: (v24) clearly this echoes Christ who healed the sick, showed compassion to the poor, feed the hungry and came with salvation for even the lowest child of Adam.

The great congregation (v25) refers to the global body of Christ made up of Jews and Gentiles worldwide. The spirit of Christ dwelling in the heart of all the afflicted (of sin) who have been saved in every nation worldwide sing praises of thanksgiving and joy to the Saviour the Christ the Messiah of Israel.

My vows I will perform: (v25) refer to Jesus promise to save to eternal life and everlasting glory to all who come to him with an honest and humble heart.

Trials, troubles and hardships of the suffering consists of sufferings that spring from God (i.e., those we have no control over) and sufferings that are a result of our own choices and actions. It is not uncommon for faithful brothers and sisters who cry to God day and night (i.e., continually) for rescue and receive no deliverance from their pain and sorrow to feel as though they have been forsaken because their prayer seems not to be heard, and they are left to suffer.

David's and Jesus cry, "My God, my God, why have you forsaken me?" can be applied to any faithful child of God, overwhelmed with grief and terror. What seems like spiritual abandonments of God's Spirit and love are the faithful's sorest afflictions; but even their complaint of these burdens is a sign of inner spiritual life, and their love of God. To cry "My God, why am I sick, why am I poor, why am I suffering, why have you forsaken me?" is common to most at some time. This cry is not a show of diminishing faith or a lack of it, but a show that faith is in the heart seeking God's favour.

NOTE: when it is remembered that crucifixion was a Roman, not Jewish form of execution, only the foolish would deny the proof of inspiration contained in this Psalm.

Kingship Belongs to the LORD, and He Rules over the Nations.

Psalm 22:27-31 ----- ²⁷All the ends of the earth shall remember and turn to the LORD, and all the families of the nations shall worship before you. ²⁸For kingship belongs to the LORD, and he rules over the nations. ²⁹All the prosperous of the earth eat and worship; before him shall bow all who go down to the dust, even the one who could not keep himself alive. ³⁰Posterity shall serve him; it shall be told of the Lord to the coming generation; ³¹they shall come and proclaim his righteousness to a people yet unborn, that he has done it.

These verses echo the return of Christ in glory as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to establish God's Kingdom on earth during his glorious millennial reign. The dead in Christ (Old and New Testament) and the faithful, who are alive, will be gathered together in the first resurrection (Rev. 20:4-6) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God.

Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth. Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish.

The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God.

The book of Revelation states: -

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

And in Revelation chapter five we are told that: -

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev. 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory.

For further information see titles: -

- Kingdom of God (ON WEBSITE MENU).
- The Second Resurrection or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

End.