

Psalm 22

“They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.”
Psalm 22:31

Introduction:

1. Paul determined not to know anything but Jesus Christ crucified (I Cor 2:2), and I determine the same.
2. Paul found his greatest glory and theme in the cross of Christ (Gal 6:14), and I desire to do the same.
3. Do you meditate on the psalms? Do you meditate on the Messianic psalms? Do you sing the psalms?
4. What of Psalm 22? “Of whom speaketh the prophet this? of himself, or of some other man?” (Ac 8:34).
5. This psalm is definitely Messianic – dealing with and about the Messiah, Jesus Christ our Lord, for we compare 22:1 with Matt 27:46; 22:8 with Matt 27:43; 22:18 with Matt 27:35; 22:22 with Hebrews 2:12.
6. A large portion of this psalm is in the first person – our Lord by prophecy describing His crucifixion.
7. Use this psalm as a gauge of your soul, a sample of honeycomb, a provoking of your heart, etc.
8. I cannot exhaust each verse of its sweetness, but I hope to give you reason for comfort, joy, and glory.
9. The psalm may be divided into two sections – the complaint (1-21) and the joy of deliverance (22-31).
10. The psalm may be divided into three sections – forsaking (1-10), trouble (11-21), and salvation (22-31).

VERSE 1

1. Our Lord Jesus did trust in God and pray to Him as His God (Heb 2:13; Luk 6:12; Mark 14:36).
2. God did not utterly forsake Him, but His comforting Presence and fellowship were withdrawn.
 - a. The union between the Word of God and our Lord’s human nature was not interrupted.
 - b. God withdraws fellowship from us for sin (Psalm 51:8-12; 66:18; Is 59:1-2; I John 1:6).
 - c. But this was the first Jesus knew guilt, shame, and fear (Matt 3:17; 17:5; John 8:29).
3. Though He did hear and come with help (21,24), He did not come immediately with comfort.
4. As the Surety and Mediator for our sins, He had to undergo the same punishment due to us.
5. It is essential we understand Jesus Christ in His humanity and incarnation and humiliation – He was and is a Man, and therefore subject to all our griefs, dependent on, and subject unto God.
6. Jesus voices these words, as did David many times, to point out His dependence upon God and move God to compassionate consideration of His situation.
7. This first section is an appeal to God of His great trust in God and need for His deliverance.

VERSE 2

1. As holy men have shown (Ps 55:17; 119:147-148), Jesus cried during the day and night.
2. Though strengthened by angels (Luke 22:43), Jesus saw the agony in Gethsemane (Luk 22:44).

VERSE 3

1. There was no sin with God, for His holiness cannot approve of sin **or** neglect prayers of faith.
2. The God of Abraham, Isaac, and Jacob was the living and constant Theme of Israel’s praises.

VERSE 4

1. In His prayer to God, Jesus reminded His Father of Israel’s history of trust and deliverance.
2. He delivered them from Egypt, fed them in the wilderness, gave them water from a rock, gave them Canaan from seven nations, delivered them from enemies, and raised up great leaders.

VERSE 5

1. The history of Israel shows that prayers to God were always answered with deliverance.
2. They were never confounded by their enemies or circumstances getting the better of them.

VERSE 6

1. But . . . but . . . our Lord Jesus points out that His cries are not being answered in His distress.
2. His enemies did get the better of Him – for a time, as He received the punishment for our sins.
3. Forsaken by my God, I am like a worm – reproached and despised by the people as worthless.
4. He had no form or comeliness, and when seen no beauty that we should desire him (Is 53:2).
5. He was crucified at Passover (when mercy might be greatest) rather than Barrabas (Luk 23:18).

VERSE 7

1. All my enemies make fun of me, for it appears that God has forsaken me – even to them.
2. They boldly and presumptuously and profanely treat me with scorn and profane mocking.
3. They mocked him in the Judgment Hall and at the cross (Matthew 27:27-31; 39-44).

VERSE 8

1. Since He had always claimed to be the Son of God, trusted God in every matter, and had been confirmed by God, they ridicule the apparent rejection of Him by God.
2. These words were fulfilled exactly on the cross, as recorded by the apostles (Matt 27:42-43).
3. Jesus is appealing to God of how deserted He appears of Divine help even to His enemies.

VERSE 9

1. Still reviewing His trust in God, Jesus admits that even His birth was overseen by God.
2. From the earliest age – even while nursing – God had given Him hope in His heart.
3. If John the Baptist could be filled with the Holy Ghost from the womb, surely the Son of God.

VERSE 10

1. There is no help for any but in God, and this is true even from the moment of birth.
2. From His very beginning – even from His birth, Jesus had made the LORD His God.
3. He has appealed to Israel's confidence and history of deliverance, and now Jesus ends an appeal to His constant faith in God, even from His mother's belly and birth.

VERSE 11

1. Jesus now enters into a description of the trouble He faces and His need for God's help.
2. He has no other helpers, as the disciples deserted Him and could not help anyway.
3. The angels must stand back and only observe this great transaction between God and Christ; though He could have called twelve legions of them, it was not the will of God for Him.

VERSE 12

1. Bashan was a land east of Jordan given to the half tribe of Manasseh; it was famous for a large and powerful king named Og (Num 21:33-35; Deut 3:11) and cattle (Ezek 39:18; Amos 4:1).
2. Jesus was surrounded (“compassed” and “beset me round”) during His trial and crucifixion.
3. Just yesterday they had the “Running of the Bulls” in Pamplona, Spain where some were gored.
4. Bulls are a ferocious, strong, mindless, and cruel animal used to picture our Saviour's enemies.

VERSE 13

1. Shifting the metaphor from bulls to lions, Jesus describes their gaping mouths (open wide to bite or eat), as a ravening (to devour or eat voraciously) and roaring lion.
2. Since the plural is used here regarding the bulls and mouths, we still see the Jews and Romans.

VERSE 14

1. Jesus describes His physical condition and suffering in the most graphic terms for our pity.
2. “I am poured out like water” – I am empty without strength or vitality; and truly is blood had been flowing and was flowing from many wounds.
3. “All my bones are out of joint” – My body suspended by hands and feet have pulled me apart.
4. “My heart is like wax” – My heart is weakened from exhaustion and pain to the melting point.

VERSE 15

1. “My strength is dried up like a potsherd” – my vital strength is gone like a piece of dry pottery.
2. “My tongue cleaveth to my jaws” – I am suffering great dehydration and thirst (John 19:28).
3. “Though has brought me into the dust of death” – I can feel the dryness of death approaching.

VERSE 16

1. The dogs here were the wicked Jews and Romans who persecuted and crucified the Lord Jesus; the soldiers and Jews around Jesus were like a pack of wild or rabid dogs or hyenas.
2. Others also described the rabid Jews as dogs (Philippians 3:2; Matthew 7:6; Revelation 22:15).
3. They surrounded Jesus during His trial and crucifixion, and they nailed His hands and feet.

VERSE 17

1. Jesus could tell His bones that the evil crowd was gazing on His nakedness (Matt 27:36,39-42).
2. Stripped of clothes and suspended by tender parts, his naked frame was disjointed and exposed.

VERSE 18

1. This verse was fulfilled exactly (Matthew 27:35; Mark 15:24; Luke 23:34; John 19:23-24).
2. They took his undergarments and split them four ways, and they cast lots for his seamless coat.

VERSE 19

1. Again, our Saviour calls upon God not to leave Him and for help to be quickly given.
2. Showing His great faith, Jesus calls God His Strength and asks Him to rescue Him speedily.

VERSE 20

1. He speaks of physical punishment of his body that would bring death, by a figurative sword.
2. He speaks of the spiritual punishment of his spirit, as by the power of the dog – Satan.

VERSE 21

1. He prays for deliverance from the (singular) lion’s mouth, which refers to Satan himself.
2. He admits deliverance from the horns of the unicorns, which refer to the principalities and powers both natural and spiritual around Him, compared to wild and untamable rhinoceros.
3. A transition to deliverance and thanksgiving and praise begins in the middle of this verse.

VERSE 22

1. This text is fulfilled by our Lord Jesus Christ, according to the apostle Paul (Hebrews 2:12).
2. Jesus here promises to declare the name – or God Himself – to His church (John 17:6,26).
3. However, Paul uses this prophecy to prove the union of Christ with His people by “brethren.”

VERSE 23

1. All who heard and believed the gospel were to praise, glorify, and fear Him (Acts 13:16,26).
2. Let the true Israel of God arise and worship Him with hearts thankful for His great deliverance.

VERSE 24

1. God did not utterly forsake our Lord Jesus, but soon heard Him and delivered Him. Amen!
2. The punishment of an infinite Substitute could be completed in a very finite period of time.

VERSE 25

1. Jesus promises to praise God and pay His vows in the company of His church and brethren.
2. And He did this both before and after His crucifixion, as He appeared on successive Sabbaths.

VERSE 26

1. The meek – the saints of the church – shall hear and be satisfied with this glorious testimony.
2. Those that seek the Lord shall praise Him for His marvelous work of redemption (Lu 2:25-35).
3. We should not fear or fret, for He has given us an everlasting consolation (II Thess 2:16)

VERSE 27

1. The Gentiles would not be left out of this great transaction, but they shall turn unto the Lord.
2. All the different families of the nations would be represented in the great family of God.

VERSE 28

1. For Jesus Christ was exalted above all the kingdoms as both Lord and Christ (Acts 2:36).
2. With universal power given to Him, He sent apostles into all the world (Matt 16:18; 28:18-20).

VERSE 29

1. Both rich and poor, both strong and weak, and both high and low would find glory in Christ.
2. Both classes of all distinctions would be dependent on Him for salvation and eternal life.

VERSE 30

1. Jesus was not left without family or progeny or children or brethren, for we are His seed!
2. There would be a seed – a remnant – the election that would make up His happy family.
3. “Generation” here is used as family or people, rather than a forty-year period of life.

VERSE 31

1. The elect of God would perpetuate this message through successive generations (II Tim 2:2).
2. The message would be the righteousness of God and His glorious salvation in Jesus Christ.
3. Paul declares nothing less with his saying worthy of all acceptance (I Timothy 1:15).

Conclusion:

1. Do you love Him this morning? Do you glory in His cross? Are you satisfied with the gospel feast?
2. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha (I Corinthians 16:22)!