

## Hopewell ARP Prayer Meeting Lesson, Wednesday, June 23, 2021

### **Psalm 22:1–21**

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

1 My God, My God, why have You forsaken Me?  
Why are You so far from helping Me,  
And from the words of My groaning?  
2 O My God, I cry in the daytime, but You do not hear;  
And in the night season, and am not silent.  
3 But You are holy,  
Enthroned in the praises of Israel.  
4 Our fathers trusted in You;  
They trusted, and You delivered them.  
5 They cried to You, and were delivered;  
They trusted in You, and were not ashamed.  
6 But I am a worm, and no man;  
A reproach of men, and despised by the people.  
7 All those who see Me ridicule Me;  
They shoot out the lip, they shake the head, saying,  
8 “He <sup>3</sup>trusted in the LORD, let Him rescue Him;  
Let Him deliver Him, since He delights in Him!”  
9 But You are He who took Me out of the womb;  
You made Me trust while on My mother’s breasts.  
10 I was cast upon You from birth.  
From My mother’s womb  
You have been My God.  
11 Be not far from Me,  
For trouble is near;  
For there is none to help.

12 Many bulls have surrounded Me;  
Strong bulls of Bashan have encircled Me.  
13 They gape at Me with their mouths,  
Like a raging and roaring lion.  
14 I am poured out like water,  
And all My bones are out of joint;  
My heart is like wax;  
It has melted within Me.  
15 My strength is dried up like a potsherd,  
And My tongue clings to My jaws;  
You have brought Me to the dust of death.  
16 For dogs have surrounded Me;  
The congregation of the wicked has enclosed Me.  
They pierced My hands and My feet;  
17 I can count all My bones.  
They look and stare at Me.  
18 They divide My garments among them,  
And for My clothing they cast lots.  
19 But You, O LORD, do not be far from Me;  
O My Strength, hasten to help Me!  
20 Deliver Me from the sword,  
My precious life from the power of the dog.  
21 Save Me from the lion’s mouth  
And from the horns of the wild oxen!  
You have answered Me.

**The mind of Christ on the cross** is a most precious study, which we have primarily from this Psalm. Here is both the righteousness which stands for us in His greatest act of righteousness, as well as the example that He has set for us in entrusting Himself to Him Who judges justly (cf. 1Pet 2:18–25).

**The greatest anguish, v1–2.** He perceives no relief from God in the moment. The crying out, though in the form of a question, is a declaration of agony rather than a questioning of purpose or intention. In every other case, doctrine helps because we know that it is for good. In Christ’s case, the doctrine is horrifying, because He knows that it is pleasing God to crush Him (cf. Isa 53).

**The greatest support, v3–5.** As great as was Christ’s agony on the cross, He has a support to which to look that is greater still: the character (v3) and history (v4–5) of God. He is holy; His purposes are always good and always glorify Him. He sits upon Israel’s praises, even the mercy seat. Christ is our mercy seat, and the glory and praise of God in His cross was a sustaining joy through the agony.

The work would be finished; the resurrection would come. God never failed His people.

**The despisings of men, v6–8.** Though our sin deserves for us to be despised in heaven and upon earth, God the Son bore these despisings that were not worthy even of a man. v8 presents the wicked mindset that God exists for our service. They cannot understand either the delight in God expressed in willingness to suffer for Him, nor God’s delight in that willingness. Never was God more pleased with His Son!

**The delightings of God, v9–11.** Here is the great truth of where human life begins, to which science also attests: when God the Son becomes a man, He enters not the cradle but the womb. Even there, He honors God as God and God delights in Him as His own. He is in covenant with God already in the womb. He Who was ours from the first moment, He Who made us His from the first moment of our existence, will be our help even when there is no other.

**The crucial moment, v12–18.** Bulls, and lions, and dogs. Circling ‘round, closing in. Brutal hunger, beastly greed. At the center of it One whose entire humanity is expiring (v14–15, 17). When one after another of these details are literally fulfilled, the Spirit sets before us Christ’s great, moment of triumph!

**The great deliverance: righteousness and resurrection, v19–21.** Though He is crying out in dereliction (v1), Christ is still crying out and crying out to God. Now, at the end of this section of the Psalm, He calls upon Him by the covenant Name (v19). Here is the perfect faith and obedience of the Lord Jesus on its greatest display.

As He cries out, it is not to no purpose, for indeed He is ultimately delivered. There's a wonderful twist in the last, past-tense verb. The answer to His prayer is sure, even in the worst moment: in the mouth and on the horn. Even as God poured out His wrath upon His Son, the Son was sure of deliverance. Resurrection is a greater deliverance than healing or the intervention/interception of death.

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**(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)**

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So we're coming to a Psalm 22 tonight. Let's pray. Our Father in Heaven how we thank you? That you have given your beloved. Son. And that he took on humanity. Without compromising his righteousness even a little bit. So that by making him ours by making his righteousness ours by making his sacrifice ours.

You made him whom, who knew no sin to be sin so that we might become. Your own righteousness, O God. In him.

So we're grateful to you. For the. Great moment. Of your redemption to which this psalm points were grateful for the window. Into the mind of your son our Lord our Redeemer. We thank you that you have. Set him before us even as an example. Of how to suffer and entrust himself to you who judged justly.

And so we pray that you would help us tonight help us by your spirit. Use even the study of your word to warm our hearts and stir up and focus our minds and bend our wills so that when we come to pray. We would do so having been stirred up to you by your spirits use of your word.

For which we ask in Jesus' name. Amen.

Psalm 22 will just be taking the first 21 verses this week. To the chief musicians set to the deer of the dawn a psalm of David. My God my God, why have you forsaken me? Why are you so far from helping me? And from the words of my groaning.

Oh my God. I cry in the day time but you do not hear and in the night season and I'm not silent. But you are holy. And thrown in the praises of Israel. Our fathers trusted in you they trusted and you delivered them. They cried to you and where delivered they trusted in you and were not ashamed.

But I am a worm and no man. Or approach of men and despised by the people. All those who see me ridicule me, they shoot out the lip they shake the head saying he trusted in your holy, let him rescue him deliver him since he delights in him. But you are he?

Who took me out of the womb. You made me trust while on my mother's breasts. I was cast upon you from birth from my mother's womb you have been my God. Be not far from me for trouble is near. For there is none. To help. Many bowls have surrounded me strong bowls of Bashan having circled me.

They gave me with their mouths like a raging and roaring lion. I am. Poured out like water. And all my bones. Or out of joint. My heart is like wax. It has melted within me. My strength is dried up like a potter. My tongue clings to my jaws. You have brought me.

To the dust of death. For dogs have surrounded me. The congregation of the wicked as enclosed me, they pierced my hands and my feet. I can count all my bones. They look and stare at me. They divide my garments among them. And for my clothing, they cast lots. But you.

Oh Yahoo. Do not be far from me. Oh my strength. Hasten to help me. Deliver me from the sword. My precious life. From the power of the dog. Save me from the Lions mouth. And from the horns of the wild accent. You have answered me.

Hmm. So far the reading of God's. Inspired and inherent word.

We have in this. Psalm the mind of Christ on the cross. Both in the agony, which we see this week and the first 21 verses and the joy. Which we will see in the remainder of the psalm the joy being that which was set before him. Hebrews begins in chapter 2 quoting from the latter part of this psalm and refers to it as the joy that was set before him in the latter part of that book.

And so we have the mind of Christ on the cross in Psalm 22, which is in most freshest study to most precious study to you if Christ is precious to you. There's a most precious study to you if his cross is precious to you. There's the most freshest study for us.

Because here is the greatest part of his active righteousness and his passive righteousness what he went through and still he clung fiercely to God. Always through every moment submitting to him never. Unbelieving or wicked thought or word. And first Peter 2 helps us to see that this is not only the righteousness that is counted for us because we were sheep who had gone astray from our shepherd and we needed to be attuned for by his blood but is also an example for us.

The Lord Jesus himself said that we would be taking up our own cross each of us and following him. And as we do so we want to do so yes crying out and agony is true men who feel true pain and yet not crying out sinfully. And so the end of First Peter too says that Lord Jesus has set us an example and here is a great part of that example.

If you look at the way the first 21 verses are arranged you have this kind of back and forth which is a little bit rapid at first a couple verses of his expression of his experience versus one and two a few verses of his reflection upon God himself versus three through five back to his experience verses six through eight back to God himself versus nine through eleven and then an extended section.

Of his experience as. The closing in or encircling by the enemy and the closing in of the great moment of his finishing of his work versus twelve through eighteen stretched out to show us our Lord's the height of our Lord's suffering in his humanity. And verses 19 through 21 going back again to consideration of God himself crying out to him and that very short very kind of abrupt hinge on which the psalm will turn to victory and joy at the end there of verse 21 you have answered me so the first section there of his experiences great anguish very familiar words for us.

I hope my God my God. Why have you forsaken me? Matthew's account of the crucifixion probably has more quotes from this saw more references to details that are prophesied in this psalm than any of the other gospels put together and we recognize this phrase also my God my God why have you forsaken me?

Jesus is perceiving no relief from God in the moment on the cross the, Crying out comes in the form of a question but we know from the scripture that he knew exactly why you would be forsaken. He knew exactly what he had come to do. It was his disciples that didn't have a clue even though he told them time after time what he was going up to Jerusalem to do and he is the good shepherd who came to lay down his life for the sheep.

So this isn't the the form of a question because he doesn't know it's the form of question in horror because he does know. He knows Isaiah 53, he knows that that which is the greatest agony for him is the pleasure of God. He knows that he is bearing what's in deserves.

And so, you can hear the pain in the form of the question. Why have you forsaken me? Why are you so far from helping me? And from the words of my groaning, it's not that. God doesn't hear. It's that God has resolved not yet to answer. And that is the greatest part of the horror of the cross.

One of the, One of the marvelous things for us is the way it's turned around into a promise. That our God will never leave us or forsake us. And indeed the if you look at Second Samuel 15 and David leaving Jerusalem today, because. He didn't want Jerusalem to be put to put to the sword.

He gave up his safety the safest place and all Israel for the sake of his people the king as it were sacrificing his life for the people of God a little picture of Christ there. And that's the answer my God my God why have you forsaken me? And it is so that you dear Christian might be confident in the cross that God will never forsake you because there is nothing left of your sin or it's guilt.

For him to deal with as penalty. Here's the greatest that he knows why God has forsaken him. The greatest support in that English is the character of God and the history of God has track record if you will as great as Christ's agony was he has a support to which to look that is greater still.

God is holy but you are holy he says, And so he's been crushed by the wrath of God and confessing the justness of God confessing the holiness of God even taking comfort in the fact that God is being glorified by what he is doing to Jesus in that moment.

This is the righteousness that is counted for us. And whenever God the Spirit starts to apply to you the mindset of Christ and work out you the life of Christ and you're going through something and your prayer is Lord be glorified and part of your help in the midst of your trouble is my holy.

God is being glorified by what? He is doing in His Providence now. You may not even know you often don't know how God is being glorified in it, just that. He is. And you can say with your Lord, but you are holy. You be confident that. He is doing right and you can rejoice the He is being glorified is not only His character.

But is also his his track record. His character you are holy and thrown in the phrases of Israel. We need to spend just another moment there Dwells upon the phrases of Israel the gathering of Israel with the tabernacle a at their center and then in the inner part not exactly geometrically the the center of the tabernacle setup, but the inner part the holy of holies and the mercy seat.

And God as it were sitting on his throne dwelling upon sitting upon the praises of his people and Christ is our mercy seat our propitiation same word. Enormous three and other places that Jesus's rejoicing that his father's praise is being accomplished in his crucifixion. So God's character his holiness is praiseworthiness as glory and then his track record our fathers trust a new you they trusted and you delivered them.

They quite to you and were delivered. They trusted in you and were not ashamed. This works in two different ways. One no one who has ever called upon the name. Of the Lord in truth has ever been put to shame it has not ultimately failed them or to put it positively.

Everyone who calls upon the name of Yahweh shall be saved have that text or one of the many instances of of that phrase. Lords did morning in the end of the morning sermon. So that's one way he can look back and he can recount all of the times that God's people had trusted in him and were delivered had cried to him and

were delivered.

Not ashamed but there's also a theological certainty of Christ's success on the cross here. Because God could not have delivered them. If Christ was not guaranteed to atone for them. Romans 3, when it describes Jesus being displayed as our propitiation are the the mercy seat at which all of the wrath of God is turned away from from us and there's not a single bit of God's holy hatred and fury against your sin left.

If you're a believer in Jesus Christ, one of the things that it says there is that he's displayed then as just and the justifier of those who have faith in Jesus because he had passed over their sins. How was it that they trusted and the Lord had delivered them second half of verse 4, they cried to him and were delivered first half of verse 5 they trusted in him and we're not ashamed.

It was because Christ atonement would and must succeed. Here he is buckling and agony under the the pressure of the cross who are going to see his humanity as it were starting to fail altogether heart and strength and tongue and bones and. Hands and feet and everything is is expiring and coming to an end of itself in his humanity and the second half of the portion that's before us this evening.

And yet, there's a theological certainty. That he will succeed. He knows that God the Holy Spirit is sustaining him through this. He knows that the attendant has to be completed. Why how? Because the holy and just God has been delivering a sinful people on the basis of the attourment that Christ is about to complete on that cross.

And yet he must still complete it. So his greatest support God's character. God's track record. We now have. Christ's finished work on the cross as part of God's track record. Christ's resurrection from the dead as part of God's track record. So that you can cling to that. He did not spare his own son.

But it gave him up for you. He is together with him. Certainly giving you all things. If Jesus has been resurrected, then you will one day be conformed to him not only and your soul, but even your body will be conformed to his glorious body. Well this which is back again to the despisings for men.

But I am a worm and no men a reproach of men and despised by the people all those who see me ridicule me, they shoot out the lip they shake the head saying he trusted in Yahweh, let him rescue him. Let him deliver him since he delights in him.

Though our sin deserves for us to be despised by heaven and upon earth. God the Son bore despising that we're not even worthy of a man. But of a worm.

Uses here language that Job understands that he deserves but Jesus did not deserve this. Verse 8 presents the wicked mindset of those who are scoffing that God exists for our service, they think here is proof that Christ was not righteous here is proof that his claims to be the holy one of God and that which others said of him are false but they cannot understand that it's exactly the opposite.

The delight in God that Jesus had in his the delight that Jesus had in God made him willing to suffer for God. He didn't view God as existing for his service. When we delight in God, we don't view him as existing for our service, we have confidence in him that he will ultimately deliver us but we don't say things like if he loved me he would.

And then insert whatever providence we would demand know that's a that is a wicked and a sinful way to approach God and little do they understand that there's a sense in which the father is more delighted with this act of his son than with any other act, this was the most righteous act of the Lord Jesus Christ, this is the great obedience to which the scriptures refer.

And talking about the obedience of the Sun that he learns by suffering so yes Jesus is being punished for us but the offering that he offers up if the aroma of sacrificed animals is described in scripture as pleasant to God for the sake of its participation in and looking forward to this moment on the cross.

How much more is the offering of Jesus Christ pleasing to his father and so you have the ridicule by sinful men who cannot possibly understand how exactly opposite their conclusions are from the truth. And then you have the Lord Jesus reflecting even upon his incarnation. And taking refuge in the fact that this was given to him by God and that God is pleased and that God will deliver him yes and resurrection not.

Form across but from the consequence the result of the cross the outcome of the cross. And so the reflection moves back from his experience to reflecting upon the character of God and his interaction with God and verses 9 through 11, but you are he who took me out of the womb.

You made me trust while on my mother's breasts. I was cast upon you from birth from my mother's womb. You have been my God. They're all kinds of scientific proofs for the fact that. A man is human from conception. Here is a theological proof. That when the Son of God became a man in order to in order to redeem us the active righteousness of Jesus on our behalf that is imputed to us starts in the womb.

We are sinners from conception Psalm 51, but Jesus was righteous from his mother's womb and that active righteousness is counted for us. Now, if Jesus had to become an unborn baby to be made a man that means that every one of those unborn babies is not only a human but a sinner needing redemption.

And a sinner who has for them a redeemer who was righteous from the womb. And so here he is on the cross and the wrong way of thinking about God's pleasure in him is being used to attack him and mock him and scoff him and he's countering it with good theology.

He you know, perhaps there's even Psalm 2 in the background here. You are my son today. I have I have begotten you. It was God's pleasure to send him and to sustain him and to walk with him. He has never until this moment known anything but the pleasure of God.

And now he clings to the fact that with no one else to help. He still has clinging to his God.

Even the God who is crushing him?

That brings us to the crucial moment versus twelve through eighteen by having really a triply long section focusing on the moment of his experience has the effect of zooming in and slowing down if you want to use illustrations from film that intensifies by detail the experience that we've already been thinking about in verses 1 and 2 and then again in verses 6 through 8 many bowls have surrounded me strong bowls of Bashan have encircled me now.

I've never been in a pen with a bowl. I would have a much better frame of reference for the danger here and the possible aggression. Yeah what we call bullying is not good it is sinful but it's kind of small by comparison to that danger, which is the origin of that word and so you have bulls and lions and and dogs here and so you have.

The the bowls surrounding and then the image changes to the lion, you know, you have brutal power and eagerness and desire and then in verse 16, you have the the dogs surrounding him the congregation of of the wicked. Did not think about this text when we're in early Philippians 3 and the Apostle said beware of the dogs, you know, those who were of the physical circumcision but not.

Not circumcised in their hearts something very similar here, isn't it that it's not the the holy congregation now around Jesus's cross although they are Jews it is the congregation of of the wicked and the picture here that is fulfilled by the piercing of his hands and feet with Roman nails at the cross but the picture in Psalm 22 is you know pitbull-like the dog, you know, Jesus.

Or sticking out his hand to defend himself and the dog biting in and and refusing to let go for for his part as we mentioned earlier his his humanity is failing. I'm poured out like water. That is he has no energy or no vitality left my bones are out of joint bones are supposed to hold you up when you have a dislocated joint you have exactly the opposite makes everything fall apart, my heart is like wax if you were to look for strength inside all he finds is that strength is failing and you have that exactly my strength is dried up like, Are my tongue clings to my jaws verse 17.

I can count all my bones and so forth and so they. The pathetic picture of our Lord Jesus and the lack of any sympathy they are more interested in casting lots for that seamless tunic because they thought it would be a shame to tear that tunic and they are sitting under a man.

Who is being torn. And the disregard for him in verses 16 through 18 there and so he zooms in on the crucial moment and yet when he turns his view away from himself for the third time now and to God every time there is that deliverance in God let us learn to do this not only in our great troubles when we are suffering but in that greatest of troubles for us in our sinfulness.

How often we find that we have been deceiving ourselves about something and the ugly truth comes out of our hearts as a result of being exposed by that living and and active word of God let us learn from the Lord Jesus even in his experience on the cross he had no sin but in his great suffering he would keep turning back turning his gaze as it were away from himself and back to God and let us do that in all of our suffering and also is.

Especially in that greatest suffering of when we are seeing our sinfulness and turn our attention back to God our deliverer it's marvelous here that in verse 19 he switches to using the covenant name at the beginning of the my God my God why have you forsaken me and we saw there that part of the righteousness that has counted for us in in Jesus is that even on the cross he was still clinging to God and now it's takes it one step further you Yahweh, Do not be far from me, he clings to his covenant relation he calls upon God by his covenant name here is the perfect faith and obedience of our Lord on its greatest display, oh my strength hasten to help me deliver me from the sword my only one.

It's been translated in our English translations most of them actually my precious life, but he literally says my only one the only thing he has less left is his life that too will be given up when he says into thy hands. I commit my spirit. My precious life from the power of the dog save me from the lion's mouth from the horns of the wild oxen he's crying as it were even from the mouth of lion even from having been gourd and put up on the horns and then very very abrupt at the at the end of verse 21 the verb tense actually switches he says you have answered me.

And that's the hinge upon which the psalm will turn and. Next week Lord willing will come to think about that even as God poured out his wrath upon his son the son was sure of deliverance. And he was delivered. Resurrection is a greater deliverance than healing. It was a greater miracle when the man came to Jesus and said my daughter is sick and they were on the way home to his 12 year old daughter and the people

came from the house and said don't trouble him anymore she died and Jesus said no we're still going home just believe and he raised her from the dead and they were astonished it's a greater deliverance to be raised from the dead he had to die to complete the atonement for us.

But he was delivered even as God poured out his wrath upon. Jesus. Jesus was sure of deliverance. And so may we be. You may die in the trial. You may not in this life be delivered from the suffering or the oppression the difficulty, you will not be delivered ultimately in this life from your sin that will still be with you.

But you will be delivered. And it will be greater. Than if you had been healed even in the moment. So with our hearts and minds warmed up to God by his word, let us come to our time of prayer.