

## PSALMS OF PRAYER AND PRAISE

### Psalm 22:1-31 (NASB)

- <sup>1</sup> My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning.
- <sup>2</sup> O my God, I cry by day, but You do not answer; And by night, but I have no rest.
- <sup>3</sup> Yet You are holy, O You who are enthroned upon the praises of Israel.
- <sup>4</sup> In You our fathers trusted; They trusted and You delivered them.
- <sup>5</sup> To You they cried out and were delivered; In You they trusted and were not disappointed.
- <sup>6</sup> But I am a worm and not a man, A reproach of men and despised by the people.
- <sup>7</sup> All who see me sneer at me; They separate with the lip, they wag the head, *saying*,
- <sup>8</sup> “Commit *yourself* to the LORD; let Him deliver him; Let Him rescue him, because He delights in him.”
- <sup>9</sup> Yet You are He who brought me forth from the womb; You made me trust *when* upon my mother's breasts.
- <sup>10</sup> Upon You I was cast from birth; You have been my God from my mother's womb.
- <sup>11</sup> Be not far from me, for trouble is near; For there is none to help.
- <sup>12</sup> Many bulls have surrounded me; Strong *bulls* of Bashan have encircled me.
- <sup>13</sup> They open wide their mouth at me, As a ravening and a roaring lion.
- <sup>14</sup> I am poured out like water, And all my bones are out of joint; My heart is like wax; It is melted within me.
- <sup>15</sup> My strength is dried up like a potsherd, And my tongue cleaves to my jaws; And You lay me in the dust of death.
- <sup>16</sup> For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet.
- <sup>17</sup> I can count all my bones. They look, they stare at me;
- <sup>18</sup> They divide my garments among them, And for my clothing they cast lots.
- <sup>19</sup> But You, O LORD, be not far off; O You my help, hasten to my assistance.
- <sup>20</sup> Deliver my soul from the sword, My only *life* from the power of the dog.
- <sup>21</sup> Save me from the lion's mouth; From the horns of the wild oxen You answer me.
- <sup>22</sup> I will tell of Your name to my brethren; In the midst of the assembly I will praise You.

**23 You who fear the LORD, praise Him; All you descendants of Jacob, glorify Him, And stand in awe of Him, all you descendants of Israel.**

**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 for help, He heard.**

**25 From You comes my praise in the great assembly; I shall pay my vows before those who fear Him.**

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

**27 All the ends of the earth will remember and turn to the LORD, And all the families of the nations will worship before You.**

**28 For the kingdom is the LORD'S And He rules over the nations.**

**29 All the prosperous of the earth will eat and worship, All those who go down to the dust will bow before Him, Even he who cannot keep his soul alive.**

**30 Posterity will serve Him; It will be told of the Lord to the coming generation.**

**31 They will come and will declare His righteousness To a people who will be born, that He has performed it.**

## **Psalm 22: Does God Still Love Me?**

**Dr. W. Graham Scroggie** writes of this psalm: “It is a gospel before the Gospels, and an apocalypse before Revelation.” This psalm was written during a bitter time of crisis in David’s life. However, the agony expressed in the first part of this psalm goes far beyond anything David personally experienced. The words of praise are of a redemption yet to happen. This is a psalm of prophecy. [Verses 1–21](#) tell of great suffering and [verses 22–31](#) tell of great joy.

These words of David were written a thousand years before Christ, but they graphically portray the agony of the Messiah’s death by crucifixion. [Verses 1–6](#) prophesy Christ’s crying out in abandonment to God the Father as he hung dying on the cross (See [Matthew 27:46](#)). The cry of [verse 1](#) is personal: “*My God, my God*” The term “**forsaken**” might be better translated “**withdrawn**.” Jesus did not doubt God was there but knew that he could no longer sense His presence. Before the cross, Jesus had never experienced the separation from God that sin brings. Mankind is separated from God by sin, but Jesus had no sin. Thus it was for the first time in His life, Jesus felt the separation from God as He became sin for us. God cannot tolerate sin and turned away from Jesus for a time that Friday.

Note in [verse 3](#) that Jesus does not accuse God of being unfair even when His answers aren’t immediate. [Verses 4–5](#) express confidences from God’s past dealings with mankind. “*But*” ([verse 6](#)) denotes a sense of helplessness and weakness. Jesus the man suffered much at the hands of his accusers.

Verses 7–8 are fulfilled in Matthew 27:39 as passersby scorn and mock Jesus on the cross. Verse 11 depicts the utter desolation of Jesus when (Matthew 26:56) *“his disciples forsook him and fled.”* The poetry of verses 12–13 uses pictorial language to describe the enemies of Jesus on earth. *“Bulls”* can be ferocious and encircle an enemy, lowering their heads and charging with their horns. *“Bashan”* was a rich pasture ground producing especially strong bulls. Lions roar and salivate for a kill just as the crowds before Pilate in Matthew 27:23 were ravenous in their thirst for Jesus’ death.

Verses 14–17 picture the physical agony of Christ’s crucifixion. The human mind cannot comprehend the passion of our Lord: bones not broken but out of joint, the piercing of his hands and feet, the tongue parched and swollen, his throat burning from thirst. In one of his last utterances from the cross, Jesus fulfilled this prophecy as He said *“I thirst”* (John 19:28).

Verse 18 foretells of the soldiers casting lots for Christ’s clothing. The fulfillment of these words of prophecy can be found in Matthew 27:35. Even though David uttered these words, they never applied literally to him. David was prophesying about his descendant, Jesus Christ, the greater Son of David, who would bear the sins of the whole world and die on our behalf.

God sent His own Son in the likeness of sinful flesh to die on the cross. Nothing short of this costly plan for our redemption could have satisfied the righteousness of God. Christ’s death met the requirements of the divine law and made it possible for the divine love of God to embrace and forgive sinful man. In great love and obedience to the loving Father’s will, Christ voluntarily bore the consequences of sin when He Himself was sinless. He experienced the sorrow of separation from God which is sin’s deepest penalty. *“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”* (John 3:16). The influence of the cross and its power to redeem all who believe extends to all ages before and after Calvary. Before Calvary, the foreshadowing of it lay in the sacrifices offered until Christ became our living sacrifice for all by His death on the cross.

This psalm begins with a prophecy of death but ends with a triumphal song of the Messiah’s redemption of mankind. Beginning with Psalm 22:22, the agony of death changes to one of peace. David may have realized such a transition in his life as a result of a crisis he experienced. Yet what he wrote went well beyond his experiences and has much greater meaning. The meaning of these verses becomes clear when we realize they refer to the redemptive work of Jesus Christ. This corresponds with what is described in the last verses of Isaiah 53, and the first part of Isaiah 54, where the joy of God’s sacrificed Servant is shared by the redeemed people and by the conversion of the heathen.

Verses 22–31 speak of great joy; praise and worship are the key words. The darkest hour is just before dawn and the psalmist’s suffering here turns to joy. Jesus fulfills verse 22 as He declares God’s name to his brethren—all who believe in Jesus are His spiritual brothers and sisters (Romans 8:29). The gospel goes out to Israel (verse 23) as well as to the whole world (verse 27) as all who will come are invited to worship the Lord.

The meek ([verse 26](#)) will inherit the earth ([Matthew 5:5](#)) as opposed to the circumstances on earth now when those who assert themselves in self-sufficiency often rise to the top. Instead, in Jesus' kingdom those who are satisfied are those who seek Him and realize they are not self-sufficient but dependent on God.

[Verses 30–31](#) speak of a “seed,” that is the Church of Jesus Christ. Each generation is responsible for carrying the gospel. God has no grandchildren. If Christ is not taught to just one generation, the Church could die. Christ's redemptive work will be extended to the great congregation of God's people. It will not be confined to any one race but will reach to the ends of the earth. What a challenge for missionary work today! The church is responsible to take the good news to all people. It is the good news of [John 3:16](#) that will transform lives and bring people of all nations into the kingdom of God. The rich and the poor, the king and the beggar, all are in need of salvation by Jesus Christ and must submit to Him that they may be saved.