

Rob Mathis  
Rose Hill Church  
Welcome  
Sermon  
Communion  
7.7.24

Sermon: Our Summer Sermon Series is taking us through some of the Old Testament Psalms.

**“Forsaken, Rescued and Triumphant: Jesus in Psalm 22**

Today we are looking at Psalm 22

- Our Psalm today contains 31 verses. Folks, these 31 verses can literally change your life! Certainly they have the ability to help change the way you look at the Psalms specifically, and Scripture generally. What is contained in Psalm 22 is so rich and full that it could take us 6 months to go through it all! There is so much in this wonderful Psalm of David. But, don't worry. I won't take 6 months to get through Psalm 22; rather I will try to unpack all I can in the next 6 hours! Oh wait...
- **History tells us King David composed this Psalm during his reign as King of Judah, part of the original kingdom of Israel.**

- David's reign lasted 40 years, from around 1010 BC to 970 BC
- That puts this Psalm as having been composed nearly a thousand years before Jesus Christ was born.
- **What is unique about this Psalm is that it is recognized as “The Crucifixion Psalm” and is so because in it we see many descriptors of what one would suffer were they crucified. Literally nailed to a cross, hoisted up and left to die in the most horrific way.**
- **But, get this: Being a Psalm written ten centuries before Jesus lived, died by crucifixion and ultimately was raised from the dead, how does that happen? Especially since history confirms that crucifixion was not even developed until the Persians did so in the 6<sup>th</sup> century BC, about 500 years after David's time.**
- This Psalm, one of many David composed in his lifetime, seems to express a time of great suffering and struggle for him. Don't get me wrong. He had some very tough times in his life, fleeing from King Saul, who wanted to kill David, and years later having his

own son try to violently take the kingdom from him. But there has never been any credible source claiming King David experienced torture, let alone crucifixion. Yet this Psalm is unanimously held by historical Christianity to be one of the primary Old Testament references to and descriptions of the crucifixion of Jesus Christ.

This is absolutely true. So what is going on? Well, we have a most marvelous phenomenon here in Psalm 22 called historical telescoping (see Pastor Jonathan Srock

[https://jonathansrock.com/telescoping-of-prophecy/.](https://jonathansrock.com/telescoping-of-prophecy/))

- Let me explain how this works:

**David had struggles and felt deeply as he composed this lament. But what David may not even have fully understood was that he was prophesying about events far off in the distance; events surrounding the suffering Messiah, and even describing the tortuous process of crucifixion, though, as I mentioned, crucifixion was not even invented in David's time! So as we look at Psalm 22 we can move forward from David's day a 1,000 years, to Jesus' day. And in so doing, we, who live roughly 2000 years after Jesus' death, can**

**explore the crucifixion from Jesus' perspective, as we look backwards. For it is actually Jesus speaking to all of humanity from that old rugged cross. My intent today is to walk you through the high points of Psalm 22 so that you can view it through the lens of Jesus's own experience of suffering and death, and then the victory that He experiences and shares with humanity through His resurrection.**

[This is the Word of the Lord to us today; Psalm 22 NIV](#)

<sup>1</sup> My God, my God, why have you forsaken me?

Why are you so far from saving me,  
so far from my cries of anguish?

<sup>2</sup> My God, I cry out by day, but you do not answer,  
by night, but I find no rest.<sup>[b]</sup>

<sup>3</sup> Yet you are enthroned as the Holy One;  
you are the one Israel praises.<sup>[c]</sup>

<sup>4</sup> In you our ancestors put their trust;  
they trusted and you delivered them.

<sup>5</sup> To you they cried out and were saved;  
in you they trusted and were not put to shame.

<sup>6</sup> But I am a worm and not a man,  
scorned by everyone, despised by the people.

<sup>7</sup> All who see me mock me;  
they hurl insults, shaking their heads.

<sup>8</sup> "He trusts in the Lord," they say,  
"let the Lord rescue him."

Let him deliver him,  
since he delights in him.”  
9 Yet you brought me out of the womb;  
you made me trust in you, even at my mother’s breast.  
10 From birth I was cast on you;  
from my mother’s womb you have been my God.  
11 Do not be far from me,  
for trouble is near  
and there is no one to help.  
12 Many bulls surround me;  
strong bulls of Bashan encircle me.  
13 Roaring lions that tear their prey  
open their mouths wide against me.  
14 I am poured out like water,  
and all my bones are out of joint.  
My heart has turned to wax;  
it has melted within me.  
15 My mouth<sup>[d]</sup> is dried up like a potsherd,  
and my tongue sticks to the roof of my mouth;  
you lay me in the dust of death.  
16 Dogs surround me,  
a pack of villains encircles me;  
they pierce<sup>[e]</sup> my hands and my feet.  
17 All my bones are on display;  
people stare and gloat over me.  
18 They divide my clothes among them  
and cast lots for my garment.  
19 But you, Lord, do not be far from me.  
You are my strength; come quickly to help me.  
20 Deliver me from the sword,  
my precious life from the power of the dogs.  
21 Rescue me from the mouth of the lions;  
save me from the horns of the wild oxen.  
22 I will declare your name to my people;  
in the assembly I will praise you.

23 You who fear the Lord, praise him!  
All you descendants of Jacob, honor him!  
Revere him, all you descendants of Israel!

24 For he has not despised or scorned  
the suffering of the afflicted one;  
he has not hidden his face from him  
but has listened to his cry for help.

25 From you comes the theme of my praise in the great assembly;  
before those who fear you<sup>[f]</sup> I will fulfill my vows.

26 The poor will eat and be satisfied;  
those who seek the Lord will praise him—  
may your hearts live forever!

27 All the ends of the earth  
will remember and turn to the Lord,  
and all the families of the nations  
will bow down before him,

28 for dominion belongs to the Lord  
and he rules over the nations.

29 All the rich of the earth will feast and worship;  
all who go down to the dust will kneel before him—  
those who cannot keep themselves alive.

30 Posterity will serve him;  
future generations will be told about the Lord.

31 They will proclaim his righteousness,  
declaring to a people yet unborn:  
He has done it!

Okay, let us explore this Psalm in more detail, looking at what is said here and how it connects with the New Testament accounts in the Gospels:

- **Verse 1 starts out with the agonizing question, “My God, My God, why have You forsaken me?”**

**Both the Gospels of Matthew and Mark record Jesus uttering these words whilst on the cross; (Matthew 27:46; Mark 15:34)**

- The rest of verse 1 through verse 6 all are about the lament of a sufferer, including being despised and rejected, which Isaiah 53 shows us as well.

- **In Verse 7 it says, “All who see me mock me, and shake (or wag) their heads**

Both Matthew and Mark point to this specific action by the crowds that were walking by the site. (Matthew 27:39; Mark 15:29)

- **Verse 8 “He trusts in the Lord, let the Lord rescue Him”**

(We see this in Matthew 27:43) in reference specifically to the Chief Priests, the Elders and the Scribes. Folks, the same words are used in Psalm 22 as are being used by these people.

- **Verse 18 They divide my clothes among them and**

**they cast lots for my garment;** The Gospel of John, 19:23-24 is witness to these actions by the Roman soldiers. John says there were four soldiers who divided his clothes into 4 parts, but Jesus' tunic was seamless and valuable, so the soldiers cast lots or dice to see who would get that single, valuable piece. **What you want to take note of here is that in both Psalm 22 and in John, the wording is nearly identical, with Jesus' clothing being divided in very specific ways.**

**Going on, let us briefly look at the verses that speak directly to the crucifixion itself.** And while I do not have time here today to go into the depths of what each of these experiences mean, **I have included the reference for Dr. C. Truman Davis's article, "A Physician Analyzes the Crucifixion" (New Wine Magazine, April 1982),** although if you look online you will find literally a plethora of articles documenting this most cruel means of execution. Dr. Davis confirms that the descriptions below all line up with real-life crucifixion:

- **Verse 14; I am poured out like water, all my bones are out of joint**



- **My heart has turned to wax and melted within me**
- **Verse 15; my mouth is dried up like a potsherd, my tongue sticks to the roof of my mouth,**
- **Verse 16; They pierce my hands and my feet**

**All four Gospels include these prophetic verses; (John 19:23-24; Matthew 27:35; Mark 15:24; Luke 23:34)**

Okay, so it is pretty clear that what the King and Prophet, David said here, one thousand years before Jesus arrived on the scene, is very specific. No question about that. And the Gospels confirm that these specific events and actions happened as foretold.

**Folks, the centrality of the cross, of Jesus giving Himself fully for your salvation and mine; is no more apparent in the OT than it is here in Psalm 22. But this is not only about His suffering and death, with all its supposed shame and degradation.** For, without a final result there is only a seemingly hopeless and horrific description of Jesus' death, and we are all without hope, and life is thus pointless.

No, Psalm 22 is not simply about the crucifixion of Jesus Christ. It is as much or more about His resurrection, His ultimate triumph over death

(remember Paul says that death is swallowed up in victory (1 Cor 15:54).

**So, beginning in verse 22 of Psalm 22 we see this huge shift; a sudden declaration that God has answered Him!**

**“I will declare Your Name to My people; in the assembly I will praise You!”**

Verse 23:

This shift is powerful and clear;

This sufferer will declare God’s Name to His People! He is here admonishing God’s people to praise God! **And it is as if this sufferer now stands up in front of the whole universe and declares God’s Name to His people! And this is exactly what has happened! This despised One, Jesus Christ, has here been raised from the dead!**

In verse 27 this momentum continues to build to a most powerful crescendo! **“All the ends of the earth will remember and turn to the Lord, and all the families of the nations will bow down before Him”**

28 For dominion belongs to the Lord and He rules over the nations

**The rest of this Psalm is clearly about the victory that Jesus Christ, our Suffering Servant King, has gained; with all people everywhere kneeling down before Him, as He rules the nations!**

In verses 30-31 we see, “Future generations will be told about the Lord, and they will proclaim His righteousness, even to a people yet to be born!””

Okay, so

- **We have prophecy from a 1,000 years earlier proclaiming very specifically that there will be this suffering servant**
- **That certain words will be said**
- **That certain actions will happen**
- **That those coming against this “suffering afflicted one” will say and do very specific things, which they do.**
- **That in the midst of this temporary suffering, this One will accomplish reconciliation, peace and healing, as Isaiah 53 says.**

**Now, let us talk about why; why do we have Jesus dying a most horrific death? Scriptures tell us that He Who knew no sin became sin on our behalf so that we might become the righteousness of God in Christ.**

**(2 Corinthians 5:21)**

I would venture to say that all of human history, all of everything that has transpired on this earth, all of it relates to God's sole purpose; to create a people for His own possession. **1 Peter 2:9 says,**

**9 "But you are a chosen race, a royal priesthood, a holy nation, a people for *God's* own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;"**

**Folks, we ARE that people! Part of the myriads upon myriads that Jesus has been calling to Himself!**

**So what do we take away from this most incredible Psalm?**

**We have to ask what the cross means or could mean to you. To me;**

**For me, personally, the cross means I can give up:**

- **My sin and shame**
- **My sense of failure**
- **My doubt**
- **My sense of lostness**

**Why?**

**Because verses 1-21 lead to verses 22-31**

**All of the garbage in our lives was handled by Jesus in the first 21 verses!**

**Glory be to God almighty!**

**It is done folks!**

**Now, let us read Verse 31; They (you and me and every other person who responds to His call of repentance) will proclaim His righteousness, declaring to a people yet unborn; “He has done it!”**

**The ancient Hebrew words here mean, quite fantastically, that “it is finished”. In John 19:30, the Apostle quotes Jesus saying, as He is dying on the cross, “It is finished”. The meaning of the word John used here, is essentially the same meaning as in verse 31 of Psalm 22. That it is done, completed, over with. Folks, this is the most profound announcement in all of human history! For this means more than just an act is finished, or a process has been completed. No, this is infinitely more complex and complete; The word the Apostle John uses is “teleho”, which means that these sins (ours) can never be punished for again. They are literally ended, and the process is complete.**

Folks! It is over! The devil truly has lost! And Jesus lives and reigns and calls each one to Him. He was calling out to humanity way back when Adam and Eve sinned, He was calling to us when He had David compose Psalm 22, He was calling to us even when He was on the cross dying for us, and He is still calling out to each person alive in the world today!