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Background: Uncertain  
Author: David

## Psalm 22 - OUTLINE

This is more completely messianic than any & psalm we have yet considered. The following verses are messianic:

### I. The messiah forsaken by God (vv. 1-10). messianic v. 1,

#### A. His ~~desiderium~~ (vv. 1, 2).

#### B. His ~~encouragement~~ (vv. 3-10).

##### 1. Concerning God (v. 3).

##### 2. Concerning the ~~foes~~ (vv. 4, 5).

##### 3. Concerning himself (v. 6).

##### 4. Concerning his enemies (vv. 7, 8).

##### 5. Concerning the purpose of God (vv. 9, 10)

### II. The messiah ~~surrounded by enemies~~ (vv. 11-21): in utter helplessness A PREVIEW OF THE CROSS.

#### A. ~~His~~ ~~outer~~ ~~circumstances~~

#### B. His circumstances described (vv. 12-~~18~~<sup>18</sup>).

##### 1. Outwardly: surrounded by his enemies (vv. 12, 13).

##### 2. Personally (vv. 14-18). The picture is one of intense suffering ending in death.

#### C. His prayer expressed (19-21).

### III. The messiah's triumph anticipated (vv. 22-31).

A PREVIEW OF WORLD REDEMPTION

No Psalm gives such evidence of suffering, inwardly and outwardly, and yet for no reason except for what it will accomplish. The sufferer is innocent. No word of imprecation.

A. For Himself (vv. 22-25).

B. For others (vv. 26-31). Will result in salvation  
for all men

1. The meek, or poor (v. 26).

2. The Gentiles as a whole (v. 27).

3. The fat, or prosperous (v. 29 a). The prosperous  
and satisfied  
with what they  
have shall eat  
as do the meek  
in v. 26

4. The dead (v. 29 b).

5. The seed (v. 30).

6. Those yet to be born (v. 31).

v. 14 - vv. 12, 13 - trouble from without; here and  
 v. 15 - trouble within.

"Poured out like water" - powerless <sup>1 Sam. 1:16</sup>  
 "Bones out of joint" - hanging on the cross? <sup>2 Sam. 14:14</sup>  
 Obviously a <sup>pulling</sup> of the bones, stretching the victim out.  
 On these two expressions cf. Josh. 7:5.

### Hopelessness

"Heart like wax... melted" - recalls His burning anguish the  
 inflammation of the wounds, and the pressure of blood on the head and  
 v. 15 - "like a potsherd" exposed to the sun. Body <sup>heat</sup>  
 moisture was dissipated by the suffering, causing intense thirst. <sup>char. victim cause</sup>

"dust of death", i.e., the grave.

of death by  
 crucifixion  
 (Delight, I,  
 p. 316.)

Lions &  
 dogs will  
 attack a  
 victim limb  
 if it  
 begins to  
 stir

v. 16 { "Dogs" - Gentiles (cf. v. 20). Dogs were ownerless  
 "Assembly" - Jews + visions, would eat anything. Inhuman  
CRUCIFIXION - they pierced my hands and my feet.

v. 17 - "tell" - count, so great was the emaciation  
 and in such a short time. Rapid emaciation.  
 "look + stare", i.e., with delight. The contrast  
 of Isa. 53:3 (Heb.)

v. 18 - cf. Mt. 27:35 and John 19:23, 24  
 "garments" - outer; "vesture" - inner.

So disposed of by the soldiers so as to indicate  
 he would need them no more. God's purpose had  
 been successfully thwarted forever!

### PRAYER

v. 19 - resumes the appeal of vv. 1, 11.

v. 20 - "my soul" = "my darling", my only one  
 each man has only one soul

v. 21 - "Lion" - Satan ~~2 Sam 1:17~~ 1 Pet. 5:8.

"Thou hast heard me" in contrast with v. 2  
~~The~~ The unicorn - an animal referred to in different ways in historic writings indicating great size, one which would spare neither man nor beast.

So ends the <sup>first</sup> ~~second~~ section.

N.B.

It becomes apparent at this point esp by the use of this verse in ~~Psalm~~ Heb. 2:12

v. 22 - quoted in Heb. 2:12

The Psalmist, or Messiah praises.

"They name . . . my brethren"

v. 23 Two different words for fear are used here.

Tausset illustrates it by Rev. 15:4.

Those who fear the Lord are to praise Him and the rest are to fear him.

v. 24 - "not despised" - though men despised him (v. 6)  
Again he rejoices that he is heard (cf. vv. 2, 21)

v. 25 Lit., "My praise shall be from thee!"

"Pay my vows" - Isa. 50:14; Ecc. 5:4, 5. These are promises made to God during a trial in return for deliverance. Del. says this was the thank offering.

v. 26 - Here the effects of the deliverance are experienced by others.

"Meek" = poor in contrast with fat in v. 29

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verses: Cf. v. 1 and Mt. 27:46; mark 15:34.  
Cf. v. 8 and Mt. 27:43.  
Cf. v. 23 and Heb. 2:12.

v. 1 - "my God" 2x here; 1x in v. 2.

"so far" - here, vv. 11, 19.

v. 2

v. 3 - "help" - infinite separation between God and man, unapproachable majesty (Tauset)

v. 4 - Experience from the past encourages the Psalmist  
Even though He is far above men, yet He has  
condescended to help His own in their distress  
"Trusted" - 3x in vv. 4, 5.

v. 5

v. 6 - "Worm" - cf. Isa. 52:14 Cf. also Isa. 41:14.  
"reproach of men" - one who is no longer regarded  
as a man

v. 8 "Trusted" - To roll oneself and one's case upon  
the Lord (a different word for trust in vv. 4, 5).

Two words for deliver in this verse

- (1) To cause to escape (same as in v. 4).
- (2) To rescue.

The masters consider deliverance impossible.

v. 9 A look back to birth - cf. Gen. 1:15 - as to  
the "fathers" in v. 4.

v. 10 "my God" - what Tausset considers the  
first part concludes on the same note with  
which it began.

v. 11 The second part is an appeal to God <sup>for help</sup>, because  
because no one else will help.

v. 12 "many" - their number

"bulls" - their strength

"Bashan" - far having fed in rich pasture  
free roaming, but liberty had  
made them wild:

v. 13 "ravening" - one who tears his victims

"roaring" - indicating victory.

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v. 27 - The effect upon the Gentiles  
"Shall remember" - though they have long forgotten Him.

v. 28 - Kingdom is the Lord's though it appeared to be Satan's.

v. 29 - The living  
The dead - "they that go down to the dust"  
cf. v. 15. This implies resurrection.  
Life comes not from what we are or have but from the Lord.

v. 30 - "Seed" - not Christ, but His brethren.  
Though He had no physical offspring, yet a generation has been declared His.

v. 31 - Witness of a finished work to future generations. "Done" = finished Jn. 19:30.  
"They shall come", i.e., into being.

*Delitzsch  
shall be told  
concerning the  
Lord to the  
generation  
(to come).  
P. 327.*

"The substance of the gospel in its preparatory history and its fulfillment, of the declaration concerning God which passes from generation to generation, is this, that God has accomplished what He planned when He anointed the son of Jesse and the Son of David as mediator in His work of redemption; that He accomplished it by leading the former through affliction to the throne, and making the cross to the latter a ladder leading up to heaven."

--Delitzsch, Psalms, Vol. I, p. 328.