

BECAUSE HE WAS FORSAKEN

I. Psalm 22:1-31

A. Psalm 22 is a powerful prophetic Psalm of David that points ahead 1,000 years to Jesus Christ. Like Isaiah 53 and Psalm 69, Psalm 22 clearly shines forward to the crucifixion and resurrection of our Lord. These words were sung to "*The Doe of the Dawn*" and this prayerful Psalm will usher us straight into Communion this morning.

1) V1-2 "My God, my God, why have You forsaken me? Why are you so far from saving me, from the words of my groaning? O my God, I cry by day, but You do not answer, and by night, but I find no rest." **Jesus prayed this on the cross...**

2) V6 "But I am a worm and not a man, scorned by mankind and despised by the people." (Hebrew for worm: *Tola'ath*, which means Crimson or Scarlet Worm, a slug-bug that oozes red fluid when giving birth, a worm used to create red dye around the ancient Mediterranean.) **What a stunning word-picture!**

3) V7-8 "All who see me mock me; they make mouths at me; they wag their heads; 'He trusts in the Lord; let Him deliver him; let Him rescue him, for He delights in him!'" (cf Matt. 27:39-44) **This fulfillment is stunning...**

4) V14-15 "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; my strength is dried up like a potsherd, and my tongue sticks to my jaws; You lay me in the dust of death." **Doctors who've studied the physical effects of crucifixion say these verses are vividly accurate...'**

5) V16-18 "For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet— I can count all my bones—they stare and gloat over me; they divide my garments among them, and for my clothing they cast lots." **The Persians had not yet invented crucifixion when David wrote this and the Romans would perfect this cruel form of execution. The word crucifixion is used in all four gospels and it implies being nailed or impaled to a xulon. (cf John 20:24-28) Matt. 27:35, along with the other 3 gospels give accounts of the Roman soldiers casting lots for Jesus' clothes...**

6) V19-31 transition to proclamations of hope in the Lord, of a victorious deliverance, implicitly pointing to the victorious outcome of Jesus' death & resurrection.

B. Acts 2:22-24 is Peter's exclamation point: "*Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through Him, as you yourselves know. This man was handed over to you by God's deliberate plan and foreknowledge; and you, with the help of wicked men, put Him to death by nailing Him to the cross. But God raised Him from the dead, freeing Him from the agony of death, because it was impossible for death to keep its hold on Him.*"

II. Communion

A. Quote by Dr. Ray Pritchard...

B. The Bread & Cup are vivid reminders of what Jesus went through for us. **God so loved you, that He gave His only Son, that whosoever believes in Him shall not perish, but have everlasting life... Isaiah 53:4-5 (NIV) "Surely He took up our pain and bore our suffering, yet we considered Him punished by God, stricken by Him, and afflicted. But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was on Him, and by His wounds we are healed."**

C. Billy James Foote's prayerful hymn, **You Are My King (Amazing Love)** declares with potent simplicity: "*I'm forgiven because You were forsaken; I'm accepted, You were condemned. I'm alive and well--Your Spirit is within me--because You died and rose again.*"

* Pray and Serve Communion...

* Benediction Verse: Revelation 1:5b-7...

Scriptures, Videos, & Bonus Stuff

Psalm 22:1-31 (ESV)

To the choirmaster: according to The Doe of the Dawn. A Psalm of David.

1 My God, my God, why have You forsaken me? Why are you so far from saving me, from the words of my groaning?
2 O my God, I cry by day, but You do not answer, and by night, but I find no rest. 3 Yet you are holy, enthroned on the praises of Israel. 4 In You our fathers trusted; they trusted, and You delivered them. 5 To You they cried and were rescued; in You they trusted and were not put to shame. 6 But I am a worm and not a man, scorned by mankind and despised by the people. 7 All who see me mock me; they make mouths at me; they wag their heads; 8 "He trusts in the Lord; let Him deliver him; let Him rescue him, for He delights in him!" 9 Yet You are He who took me from the womb; You made me trust You at my mother's breasts. 10 On You was I cast from my birth, and from my mother's womb You have been my God. 11 Be not far from me, for trouble is near, and there is none to help. 12 Many bulls encompass me; strong bulls of Bashan surround me; 13 they open wide their mouths at me, like a ravening and

roaring lion. **14** I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; **15** my strength is dried up like a potsherd, and my tongue sticks to my jaws; You lay me in the dust of death. **16** For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet—**17** I can count all my bones—they stare and gloat over me; **18** they divide my garments among them, and for my clothing they cast lots. **19** But you, O Lord, do not be far off! O You my help, come quickly to my aid! **20** Deliver my soul from the sword, my precious life from the power of the dog! **21** Save me from the mouth of the lion! You have rescued me from the horns of the wild oxen! **22** I will tell of Your name to my brothers; in the midst of the congregation I will praise You: **23** You who fear the Lord, praise Him! All you offspring of Jacob, glorify Him, and stand in awe of Him, all you offspring of Israel! **24** For He has not despised or abhorred the affliction of the afflicted, and He has not hidden His face from him, but has heard, when he cried to Him. **25** From You comes my praise in the great congregation; my vows I will perform before those who fear Him. **26** The afflicted shall eat and be satisfied; those who seek Him shall praise the Lord! May your hearts live forever! **27** All the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall worship before You. **28** For kingship belongs to the Lord, and He rules over the nations. **29** All the prosperous of the earth eat and worship; before Him shall bow all who go down to the dust, even the one who could not keep himself alive. **30** Posterity shall serve Him; it shall be told of the Lord to the coming generation; **31** they shall come and proclaim His righteousness to a people yet unborn, that He has done it.

Matthew 27:45-46 (ESV)

45 Now from the sixth hour there was darkness over all the land until the ninth hour. **46** And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?”

Matthew 27:39-44 (ESV)

39 And those who passed by derided Him, wagging their heads **40** and saying, “You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.” **41** So also the chief priests, with the scribes and elders, mocked Him, saying, **42** “He saved others; He cannot save Himself. He is the King of Israel; let Him come down now from the cross, and we will believe in Him. **43** He trusts in God; let God deliver Him now, if He desires Him. For He said, ‘I am the Son of God.’” **44** And the robbers who were crucified with Him also reviled Him in the same way.

John 20:24-28 (ESV)

24 Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. **25** So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in His hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into His side, I will never believe.” **26** Eight days later, His disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” **27** Then He said to Thomas, “Put your finger here, and see My hands; and put out your hand, and place it in My side. Do not disbelieve, but believe.” **28** Thomas answered Him, “My Lord and my God!”

Matthew 27:35 (ESV)

35 And when they had crucified Him, they divided His garments among them by casting lots.

Acts 2:22-24 (NIV)

22 “Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through Him, as you yourselves know. **23** This man was handed over to you by God’s deliberate plan and foreknowledge; and you, with the help of wicked men, put Him to death by nailing Him to the cross. **24** But God raised Him from the dead, freeing Him from the agony of death, because it was impossible for death to keep its hold on Him.

Quote by Dr. Ray Pritchard

"When God looked down and saw His Son bearing the sin of the world, He didn't see His Son, He saw instead the sin that He was bearing. And in that awful moment, the Father turned away. Not in anger at His Son. No, He loved His Son as much at that moment as He ever had. He turned away in anger over all the sin of the world that sent His Son to the cross. He turned away in sorrow and deepest pain when He saw what sin had done. He turned away in complete revulsion at the ugliness of sin. When He did that, Jesus was alone. Completely forsaken. God-forsaken. Abandoned. Deserted. Disowned...Thus did the Son of God make complete identification with sinners. Jesus became a curse for us. He died in our place. All our sins were laid on Him. It was for that reason—and only for that reason—that God the Father forsook His beloved Son."

- Dr. Ray Pritchard is the president of *Keep Believing Ministries*, in Internet-based ministry serving Christians in 225 countries.

[Isaiah 53:4-5 \(NIV\)](#)

4 Surely He took up our pain and bore our suffering, yet we considered Him punished by God, stricken by Him, and afflicted. 5 But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was on Him, and by His wounds we are healed.

[Revelation 1:5b-7 \(ESV\)](#)

5b To Him who loves us and has freed us from our sins by His blood 6 and made us a kingdom, priests to His God and Father, to Him be glory and dominion forever and ever. Amen. 7 Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him, and all tribes of the earth will wail on account of Him. Even so. Amen.

[Film Clips & Other Links](#)

"Amazing Love"

<https://www.youtube.com/watch?v=Dooif2-yAol>

Why Did Jesus Cry, *My God, My God, Why Have You Forsaken Me?* - Don Whitney

<http://www.biblestudytools.com/video/why-did-jesus-say-my-god-my-god-why-have-you-forsaken-me.html>

Why Did Jesus Cry, *My God, My God, Why Have You Forsaken Me?* - John MacArthur

<https://www.youtube.com/watch?v=h3ZKVpNee6M>

"It is Well with My Soul" - Jimmy Needham (with John Piper)

<https://www.youtube.com/watch?v=80x6wDi9umY>

Do You Love The Church? - Voddie Baucham

<https://www.youtube.com/watch?v=nxnNWLPIVW8>

Psalm 22 - Matthew Henry's Commentary

<http://www.christnotes.org/commentary.php?b=19&c=22&com=mhc>

The Prosperity Gospel is the Worst Pyramid Scheme Ever - Article by Nicholas McDonald

<http://www.thegospelcoalition.org/article/why-the-prosperity-gospel-is-the-worst-pyramid-scheme-ever>

[Bonus Stuff](#)

[Zechariah 12:10 \(NKJV\)](#)

10 And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

[John 19:34-37 \(ESV\)](#)

34 But one of the soldiers pierced His side with a spear, and at once there came out blood and water. 35 He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. 36 For these things took place that the Scripture might be fulfilled: "Not one of His bones will be broken." 37 And again another Scripture says, "They will look on Him whom they have pierced."

[Quote by John Piper](#)

"The most important question of the 21st century is: Why did Jesus Christ suffer so much? But we will never see the importance if we fail to go beyond human cause. The ultimate answer to the question, Who crucified Jesus? Is: God did! It is a staggering thought. And the suffering was unsurpassed. But the whole message of the Bible leads to that conclusion."

[Psalm 22 - Theological Note](#)

The NKJV Study Bible

Psalm 22 is a profound lament psalm that concludes as a triumphant psalm of praise for God's deliverance. Although this psalm speaks of David's own distress and the Lord's deliverance of him, it also prophetically describes in remarkable detail Jesus' crucifixion and resurrection. The language David uses to describe his own predicament is prompted by the Holy Spirit. Thus it could span a thousand years to describe precisely the experiences of the Savior Jesus--both His excruciating death and victorious resurrection. See also Ps 69, which predicts the emotional and spiritual suffering of Jesus. The title of Psalm 22 indicates it was sung to the tune "*The Deer of the Dawn*." This lengthy poem has two main sections (1) a description of the agony of impending death--an interplay of lament,

confession, and petition (vv. 1-21); (2) an ecstatic celebration of great victory--a series of vows to praise God in the congregation (vv. 22-31).

- Theological note on Psalm 22, *NKJV Study Bible*, Thomas Nelson, p.838.

The Afflicted One of Psalm 22 - Blog Excerpt

By Jonathan Parnell

<http://www.desiringgod.org/blog/posts/living-in-the-valley-for-now>

In an unparalleled way, Psalm 22 captures the suffering of the Messiah in the first person. David's voice says, "Why have you forsaken me?" and, "I am a worm and not a man," and, "I am poured out like water." We step inside the mind of the afflicted man — of Jesus — to feel his pain and see his faith. Faith is an amazing theme here. The afflicted one is forsaken. But as we began to see, he's not ultimately forsaken. "For [God] has not despised or abhorred the affliction of the afflicted, and he has not hidden his face from him, but has heard, when he cried to him" ([Psalm 22:24](#)). Affliction is not the end of the story. The suffering one will eventually eat and be satisfied ([22:26](#)).

And as we read on in Psalm 22, the sound of affliction turns to foreshadowing deliverance. Even in the thick of his pain and restlessness, the afflicted one knows that God can be trusted. He knows that God is faithful ([Psalm 22:2-5](#)). Right before our eyes we see the Messiah forsaken, but not utterly forsaken. Then suddenly there's a twist: The entire world is going to worship the LORD one day! Just like that. "For kingship belongs to the LORD, and he rules over the nations" ([Psalm 22:27-28](#))

Psalm 22 gives us a vivid portrait of affliction, alludes to the resurrection, and then closes with a future-facing kingly reign. It's all right here in a psalm that the Gospel writers show Jesus fulfilling.

- Jonathan Parnell is a writer and content strategist at *Desiring God*, and is the lead planter of Cities Church in Minneapolis–Saint Paul, where he lives with his wife, Melissa, and their four children. He is also the co-author of [How to Stay Christian in Seminary](#).

Jesus and The Psalms - Ligonier Ministries

By Dr. L. Michael Morales

<http://www.ligonier.org/learn/articles/jesus-and-psalms/>

The Writings

"What do you think of the Christ?" In guiding the Jerusalem leaders to contemplate this question of eternal weight, Jesus turned to the authority of what is written "in the book of Psalms," specifically Psalm 110 ([Matt 22:41-46](#); [Mark 12:35-37](#); [Luke 20:40-44](#)), and asked a question childlike in both simplicity and profundity, the answer to which plunges one into the unfathomable wonder of the incarnation of God: How could David refer to his son as Lord? This probing question was but the application of what Jesus would later declare, that He Himself is the object of all the Scriptures of the Old Testament, summarizing their threefold division in [Luke 24:44](#) as "the Law of Moses and the Prophets and the Psalms," with the Psalms standing as the summary representative of the Writings.

That much of the Psalms concerns "the Christ" was (and is) commonly accepted; the New Testament's glorious proclamation is that Jesus is this Christ, the long-expected "Anointed One" of whom these Scriptures speak. And so we read of Peter, who, after quoting two psalms, declared to the crowds gathered in Jerusalem for Pentecost: "God has made this Jesus whom you crucified both Lord and Christ" ([Acts 2:36](#)). We read of Paul, too, who reasoning from the Scriptures (again, the Old Testament), demonstrated that the Christ had to suffer and rise again, saying, "This Jesus, whom I preach to you, is the Christ" ([Acts 17:2-3](#)). The apostles, to be sure, drew heavily from the Psalms for their inspired testimony regarding the person and work of Christ. The book of Hebrews, for example, is woven together by psalms, showing us that Jesus is the "son of man" of Psalm 8 who was made "for a little while lower than the angels" through the incarnation but now has been crowned "with glory and honor" through His resurrection and ascension ([Heb. 2:5-9](#)). Matthew's gospel unveils the Psalms as key to Jesus' own self-understanding, Satan quoting Psalm 91 to Him in the wilderness ([Matt. 4:6](#)) and Jesus, upon the cross of agony, sifting His suffering through the sieve of Psalm 22: "My God, my God, why have You forsaken me?" ([Matt. 27:46](#)). That He meditated often on the Psalms, and upon what they spoke concerning Himself, is evident in how Jesus summarized His suffering and exaltation with the lines of [Psalm 118:22](#): "The stone that the builders rejected has become the cornerstone" ([Matt. 21:42](#); see also [Mark 12:10](#); [Luke 20:17](#); [Acts 4:11](#); [1 Peter 2:7](#)).

The Sufferings of Christ

When Jesus expressed His anguish on the cross with the words of Psalm 22, He highlighted one of the precious facets of the Psalms in general, namely, that as songs they uniquely convey the inward depths of the soul, and especially of Christ's soul. Not only do the Psalms help shape our response to God in the trials and joys of life, then, but they also reveal to us something of the inner life of Jesus Christ, glimpses we do not have through the Gospels alone. In the upper room, when He declared His betrayer was the "one who is dipping bread into the dish with me," adding that the Son of Man "goes as it is written of him" ([Mark 14:20-21](#)), Jesus likely had Psalm 41 in mind, verse 9 of which paints more fully the pangs of His soul: "Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me." (Peter, in [Acts 1:15-20](#), would urge replacing Judas as an apostle on the authority of what "is written in the Book of Psalms," specifically [Psalms 69:25](#) and

[109:8](#).) In John's account of the crucifixion, we are taken from the narrated outward act of the soldiers casting lots for Christ's tunic to [Psalm 22:18](#) and the inward emotions of the Man of Sorrows Himself: "They divided my garments among them, and for my clothing they cast lots" ([John 19:24](#)). Later, as He suffered to the end upon the cross, Christ quoted another psalm (after Psalm 22), praying to the Father with His last breath the words of [Psalm 31:5](#) — "Into your hands I commit my spirit" ([Luke 23:46](#)). This psalm opens a window both into His grief — "I am repulsive to those who know me ... I hear the slander of many" — and into His confident trust in the character and promises of God — "My times are in Your hand." It is even possible that, as He committed His spirit to the Father, Jesus was also comforted by the words of Psalm 16 regarding His body: "My flesh also dwells secure. For You will not abandon my soul to Sheol, or let your holy one see corruption" (vv. 9–10). The apostle Peter, as we will see, certainly applies this psalm to the resurrection. But even Psalm 22 follows the great cry of dereliction with the joyous declaration that God has not "hidden his face from him; but when he cried to him, he heard" (v. 24).

The Glories of Christ

The Psalms also give us insight into the great exaltation of Christ, an exaltation that begins with the resurrection, is followed by the ascension, and culminates in the coronation, so that, as King of kings, only Savior, and ultimate Judge, He reigns over all the nations. Returning to that first sermon at Pentecost, Peter quotes four verses from Psalm 16, insisting that David, the "sweet psalmist of Israel" ([2 Sam. 23:1](#)), was here speaking as a prophet, having foreseen the resurrection of Christ, who was the fruit of his body ([Acts 2:25–31](#)). David's flesh, after all, had seen corruption and was still in the grave; thus, Peter reasons, the Scriptures, which cannot fail, must have spoken "about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption" ([Acts 2:31](#); see also [Acts 13:35–36](#)). Then Peter immediately moves to Psalm 110 (which is, in fact, the most quoted and alluded to psalm in the New Testament) to demonstrate the ascension and coronation of Jesus: "The Lord said to my Lord: 'Sit at my right hand, until I make your enemies your footstool.'" Therefore, Peter deduces and declares, let all Israel know assuredly that God has made Jesus both Lord and Christ ([Acts 2:34–36](#)).

Another psalm utilized often in the New Testament is Psalm 2, particularly verses 7–8: "The Lord said to me, 'You are my Son; today I have begotten you. Ask of me, and I will make the nations your heritage.'" The apostles consistently affirm the resurrection as this "begetting" of Christ in the sense that as God raised Him up from the dead, giving Him "birth" into new creation glory, the Father was powerfully declaring Jesus Christ — not merely His eternal Son but the incarnate Messiah — to be His Son and reigning King (see [Acts 13:30–34](#)). The divine, eternal Son of God, after experiencing the humility of our humanity in the incarnation, and after descending to the lowest place as the Suffering Servant, now in history carries our humanity with Him in His great exaltation to the highest place, installed at the Father's right hand to reign as far as the curse is found. The apostles even interpret their persecution in light of the "raging of the nations" against Christ, the appointed King, as described in [Psalm 2:1–2](#) ([Acts 4:25–28](#)), and Christ Himself, when He commands the apostles to disciple the nations in the Great Commission ([Matt. 28:18–20](#)), is but claiming the post-resurrection promise of God to the King He has installed in Zion: "Ask of me and I will make the nations your heritage" ([Ps. 2:8](#)). The author of Hebrews utilizes [Psalm 2:7](#) to develop the glory of Christ as the exalted High Priest ([Heb. 5:5](#)), which he establishes by repeated references to [Psalm 110:4](#): "You are a priest forever, after the order of Melchizedek" ([Heb. 5:5–6](#); [7:1–28](#)). We also learn in Hebrews that, as our High Priest who ministers in the heavenly realities on our behalf, Jesus Christ has become the worship leader of the church, the One who leads the praise of the redeemed in the words of [Psalm 22:22](#): "I will tell of your name to my brothers; in the midst of the congregation I will sing your praise" ([Heb. 2:12](#)). This praise is the everlasting response to Christ's resurrection, that is, to His prayer cried out from the cross of agony, for "you have answered me" ([Ps. 22:21](#); see also [Ps. 118:21–22](#)). Indeed, much of the New Testament's teaching on Christ's continued work as our Prophet, Priest, and King in His state of exaltation is founded firmly upon the book of Psalms. Paul even explains the gifts of the Spirit from the ascended Christ to His church through the lens of [Psalm 68:18](#) — "When he ascended on high he led a host of captives, and he gave gifts to men" ([Eph. 4:7–16](#)).

Thus, the New Testament continually uses the book of Psalms to fix our gaze upon the excellencies of Christ, upon the majesty, beauty, and glory of the One who through His humiliation and exaltation reigns over the nations, leading them to the heavenly Mount Zion so that, lost in wonder, love, and praise, they may proclaim eternally the glory of the triune God.

- Dr. Michael Morales is professor of Old Testament at Greenville Presbyterian Theological Seminary in Greenville, S.C., and he is author of *The Tabernacle Pre-figured*. To read more about Dr. Morales, go to: <http://www.ligonier.org/learn/teachers/l-michael-morales/>