

1561

Great Chapters.  
Psalm xxii

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GREAT CHAPTERS.

PSALM XXII.

INTRODUCTION.

In the Psalter, and perhaps in all Literature, no single poem is to be found more poignant in its language of the experience of Dereliction than this.

Yet it merges into the language of complete Triumph.

It is the Song of a Sufferer, who pours out his soul unto death.

The moment of death is revealed in a broken verse--21.-----

It then becomes the song of a victory to be announced.

Finally, other voices join the music, affirming the complete victory of Jehovah.

Who wrote it?

Attributed to David.

The only reason suggested is that no circumstances of David's life seem to explain such a song.

It is also remarkable that it contains nothing in the nature of a confession of sin. *It is implicated - as we shall see--.*

The matter is really unimportant.

If David wrote it, or whoever wrote it, the Singer out of a double consciousness--  
(a) of God, and  
(b) of personal suffering,  
was carried into the prophetic realm, and, perhaps all unconsciously to himself, foretold the climacteric Sorrows of Messiah, and the ultimate Result of those Sorrows.

Its supreme Value:-

Christ's use of the opening sentences, His mind familiar with the whole Psalm, would seem to have recalled the attention of New Testament writers to it, and sent them back to ponder it.

Look through the Psalm with the New Testament in mind.

Verse 1. The Cry recorded by Matthew and Mark.

" 7. Matthew, Mark, and Luke tell of the ribald Mockery.

" 8. Matthew employs these very words in reporting what they said.

" 18. Luke records this as history, and John declares that it fulfilled this Psalm.

" 21. Paul quotes these words as fulfilled in his experience when he was deserted.

" 22. Hebrews quotes these words as fulfilled in Christ.

" 28. John in apocalyptic Vision sees this accomplished through Christ.

Therefore the supreme Value is Messianic.

In that way let us survey it;

A. The significant Structure.

B. The first Part--the One Voice.

C. The second Part--the Many Voices.

A. ITS SIGNIFICANT STRUCTURE.

I. Part I. 1-25. ONE VOICE.

Six ten line Strophes- one broken short.

- (1) 1-5.
- (2) 6-10.
- (3) 11-14.
- (4) 15-18.
- (5) 19-21.-Only 6 lines. Death.
- (6) 22-25.

II. Part II. 26-31. MANY VOICES.

Four three-line Strophes.

- (1) 26.
- (2) 27.28.
- (3) 29.30a.
- (4) 30b.31.

B. THE FIRST PART-THE ONE VOICE. 1-25.

I. Dereliction, 1-21.

i. Relation to God. 1-6a.

a. The Great "Why"? 1.2.

"Forsaken" Hebrew Ázab.

To loosen, relinquish, let

Greek. Égkataleípō.

To leave behind.

STILL - "MY GOD".

b. The implied Answer. 3-6a.

"But Thou art holy".

The Fathers....

"But I am a worm and no man"

Tola'ath. "Crimson.

Cf Isaiah i.18.

ii. Relation to Man. 6b-18.

Ribald Mockery

Brutality.

Callousness. "They gambled for  
His Garments."

iii. Appeal to God. 19-21.

The broken Strophe.

He is dead.

The Appeal--heard.

II. Jubilation. 22-25. The same Voice.

i. A Proclamation of the NAME.

ii. God heard the Cry.

iii. Out of the Dereliction has come  
the Jubilation.

C. THE SECOND PART. THE MANY VOICES. 26-31.

I. The Result of the Victory to the  
Meek, who seek. 26.

The Heart to live for ever.

II. The wider Outlook. 27-31.

i. Result. 27.

"All the Ends of the Earth"  
Remember.

Return.

Revere.

ii. Reason. 28.

"The Kingdom is Jehovah's."

"He is the Ruler."

iii. Result. 29.

The vigorous-Worship.

The Dying--before Him.

iv. Continuity. 30.