

29. So, in Psalm 22:1, Messiah asks the question, “My God, My God, why?” This is the interrogative adverb **מָה (mah)**: “why,” followed by the Qal perfect of the verb **עָזַב ('azav)**: “to forsake.” It is the masculine, singular for the subject indicating it is God the Father Who produces the action.
30. From this we get the translation: “My God, My God, why have You [God] forsaken Me [Messiah].”
31. The fulfillment of this prophetic quote is documented in the New Testament:

Matthew 27:46 About the ninth hour Jesus cried out with a loud voice, saying, “*Elí, Elí, lamá sabachthaní?*” that is, “My God, My God, why have You forsaken Me?”

1. In the Greek, there is a different interpretation of the doubling of the vocative, “My God.”
2. Whereas the Hebrew placed the emphasis on the intensity of the circumstances imposed by the Subject, the Greek places the emphasis on the quality of the Subject.
3. Here two divine attributes are emphasized: **(1)** divine integrity and **(2)** divine omnipotence. Divine integrity is composed of both righteousness and justice.
4. Righteousness demanded from Justice that Messiah be judged for the sins of the world. Righteousness required this based on the fact that such a judgment was compatible with the grace plan of God agreed upon in eternity past.
5. The plan of God stipulated that the Second Person of the Trinity would take on human form, and in true humanity, be judged for the sins of the world.
6. Upon arriving at the predetermined point in history where this substitutionary sacrifice was to be offered, Righteousness demanded judgment from Justice.
7. Consequently, Justice became the point of contact for divine judgment of Messiah.
8. Where perfect divine Love had previously been our Lord’s point of contact with the Father, on the cross, it was replaced by Justice.
9. The power to judge Messiah was from the source of divine Omnipotence.

Visual #3:
Integrity
of God:
Function



10. In Matthew 27:46, the verb for the forsaking of Messiah is the aorist, active, indicative of **ἐγκαταλείπω** (*enkataleípō*): “By implication, to leave in the lurch, forsake, desert, abandon (Matthew 27:46 [Septuagint Psalm 22:1]).”⁸

Aorist tense: Culminative, contemplates Messiah being judged for our sins in their entirety, but regards it from the viewpoint of existing results. The provision of eternal salvation for the human race.

Active voice: God produces the action of the verb by forsaking Messiah. It should be understood that deity cannot forsake deity. This highlights another reason why the Messiah had to be judged in His true humanity. Since the true humanity of Messiah was God’s intended perfect sacrifice, then righteousness and justice allowed God to forsake Him while He was being judged.

Indicative mood: Interrogative; assumes there is a doctrinal fact which can be stated in answer to the question.

11. The answer to the question is found in Psalm 22:3 by the words: “Because You are holy: the adjective **שִׁדְדָה** (*qathosh*): “This word is often used to refer to God as being inherently holy, sacred, and set apart (Psalm 22:3).”⁹
1. The word “holy” in Scripture takes on the aspects of both righteousness and justice and can best be translated, “integrity.”
 2. It is erroneous to conclude that during the three hours of judgment, the Father turned His back on Messiah. God did not turn His back. Instead, He turned His wrath on Messiah.
 3. For three hours, Jesus Christ was in direct contact with the Justice of God and the Omnipotence of God.
 4. During this time, the point of contact between the Father and Messiah switched from divine personal Love to divine Justice.
 5. Among the Trinity, there is an eternal relationship defined as Personal Love. This Personal Love is virtuous because the Objects of this Love all possess absolute perfection.

⁸ Ibid., “ἐγκαταλείπω,” 499.

⁹ Warren Baker and Eugene Carpenter, “שִׁדְדָה,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 976.



6. The Father personally loves the Son and the Holy Spirit; the Son personally loves the Father and the Holy Spirit, and the Holy Spirit personally loves the Father and the Son.
7. Within the Trinity, each Person always personally loves the other two Persons. However, in the case of our Lord, it was His true humanity which was to be judged for our sins, not His deity.

1 Peter 2:24 He Himself bore our sins in His body on the cross ...

8. His humanity was also classified as absolute and total perfection or impeccable. Just as Adam was in the Garden before the Fall, so also Messiah was during the Incarnation.
9. Jesus arrived at the cross as the impeccable Messiah. God's plan of salvation, which the Son volunteered to carry out, required that He be the perfect sacrifice for sin.
10. The plan of God required that Messiah be judged in our place. This judgment was the consequence of having all the sins of every person in human history imputed to Messiah.
11. The word "forsake," *enkataleípō*, indicates that during the three hours of judgment on the cross, the Father's personal love for Messiah was no longer the point of contact between them.
12. During the hours of judgment the point of contact was the justice of God by which Messiah was judged for our sins.
13. Simultaneously, it was the plan of God that, during this time of judgment, the Messiah was sustained by the enabling power of the Holy Spirit. Therefore, the point of contact between the Holy Spirit and the true humanity of Jesus Christ was no longer personal love but rather divine omnipotence.
14. The fact Jesus Christ was sustained by the omnipotence of the Holy Spirit is noted in:

VISUAL #4:
Attributes
of God

Hebrews 9:13 For if the blood of goats and bulls and the ashes of a red heifer, sprinkled on those who are ceremonially unclean, sanctifies those who are outwardly clean,

v. 14 much more then will the blood of Christ, Who through the agency of the Holy Spirit, offered Himself impeccably to God ...



15. Scripture indicates that Christ was sustained by three factors on the cross: (1) the enabling power of the Holy Spirit (Hebrews 9:14), (2) Recall and application of Bible doctrine,¹⁰ and (3) unalloyed happiness.¹¹
16. After observing these things, we now must go back to Psalm 22:1 and readdress the Lord's interrogative, "Why have you forsaken Me?" The word "forsaken" is the aorist, active, indicative of **ἐγκαταλείπω** (*enkataleípō*): "By implication, to leave in the lurch, forsake, desert, abandon (Matthew 27:46 [LXX [Septuagint] Psalm 22:1])."
17. Two questions arise regarding the one posed by our Lord to God the Father, "My God, My God, why have you forsaken Me?": (1) Does the fact Jesus asked it indicate He didn't know the answer? and (2) does the fact He asked it means God is required to answer Him?"
18. The answers are determined, first of all, by the interrogative adverb: **ἵνατίχ** (*hinatích*): "Why?" This is a compound word made up of the conjunction **ἵνα** (*hína*) plus the interrogative pronoun **τίς** (*tís*): "Me."
19. *Hína* is used to indicate both purpose and result. The Father's purpose was to solve the sin problem with the result that salvation would be available to all.
20. So what we have is a rhetorical question designed to show both purpose and result: "My God, My God, for what purpose and result are You forsaking Me?"
21. Psalm 22:3 gives us the key to the answer which is to our benefit to understand: "Because You are holy." Jesus is being forsaken because He is perfect and because He is the only qualified Substitute by which the Father can judge the sins of the world in Him.
22. Verse 1 continues with this sentence, "Far from my deliverance are the words of my groaning."
 1. This sentence makes it obvious that the Psalm is emphasizing the impact the imputation of all human sins has on the suffering Messiah. Here the *good* Shepherd gives His life for His sheep.
 2. In fact, Psalms 16–24 form a cluster of chapters which prophecy the coming Messiah. Psalms 2, 8, 16, 22, 23, 24, 40, 41, 45, 68, 69, 72, 89, 102, 110, and 118 are classified as Messianic Psalms.¹²

¹⁰ Psalm 31:5, "Into your hands I commit My spirit; redeem me, O Lord, God of doctrine."

¹¹ Hebrews 12:2, "Be concentrating on Jesus, the Pioneer and Perfector of our faith, Who because of His exhibited happiness endured the cross, disregarding the same, and sat down at the right hand of the throne of God."

¹² "These Psalms, either in whole or in part, speak of the Messiah. Undoubtedly many other Psalms also refer to Christ. Though the primary thrust of the Messianic Psalms is Christocentric, there is also much instruction for the godly in their walk with God" (C. I. Scofield, *The Scofield Study Bible: NASB* [New York: Oxford University Press, 2005], 748n2:1).



3. Peter reveals in Acts that Psalm 16 in particular and this series of Psalms in general all speak of Christ:

Acts 2:25 “For David said about Him [Psalm 16:8–11 are quoted in Acts 2:25b through v. 28] ...

4. In our study of Peter’s oration on the birthday of the Church Age, this quote from Psalm 16 was the beginning of his argument where he utilized in his persuasion of the audience the **ἦθος (éthos)** technique, an appeal to the speaker’s character or, in Peter’s case, the character of the One he quotes who is Jesus the Messiah.
5. To counter the argument that David was referring to himself, Peter defeats that notion within the **λόγος (lógos)** portion of his argument which is the use of a rational argument based on fact in:

Acts 2:30 “So, because he [David] was a prophet and knew that God had sworn to him with an oath to seat one of his descendants on his throne,

v. 31 he looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay.

v. 32 This Jesus God raised up again, to which we are all witnesses.”

6. In reality, they contain David’s personal experiences, but go far beyond that to include many prophetic events which can only be identified with Messiah.

Psalm 22:2 O My God, I cry out by daylight, but You do not answer; and by night, my prayers go unanswered.

1. The most excruciating part of our Lord’s sacrificial death was the requirement for Him to endure punishment for our sins. In verse 2 we see His response to this pressure.
2. The absence of the Father’s fellowship is noted in the fact He did not answer Jesus’ prayer of verse 1, “My God, my God, why have You forsaken me?” The failure to answer indicates the rhetorical nature of the question.
3. During the judgment of our sins, the Father’s divine personal love for the true humanity of Jesus Christ was temporarily suspended in favor of divine justice.
4. The appeal, “I cry by day,” refers to the first three hours on the cross from 9 A.M. to noon, but without a divine response. The cry, “by night,” speaks about the last three hours on the cross during the supernatural darkness that lasted from noon until 3 P.M.

Psalm 22:3 Yet You are the holy One [the integrity of God], the recipient of Israel’s praises.



1. This verse continues with the Lord's remarks about the opening question, here to indicate why the rhetorical question is not answered: God is absolute integrity.
2. The integrity of God is the love of God. Integrity consists of Righteousness and Justice confirmed by Omniscience and applied under the policy of Grace.
3. While divine justice is judging the sins of the human race, it will not allow dialogue to interrupt that process.

Psalm 22:4 Our fathers put their trust in You; they trusted and You delivered them.

1. Drawing on the past when God protected and delivered the sons of Israel, the Lord is confident the Father will deliver Him. This is the Lord's reference to the chart pedigree of Abraham, Isaac, and Jacob, the bloodline of the true humanity of Messiah.
2. Knowing He is the chosen one for the ultimate sacrifice, the Lord concludes that fellowship with the Father will be restored once the judgment is complete.

Psalm 22:5 They cried out to You and they were delivered. They trusted in You and were not disappointed.

1. Here the true humanity of Messiah uses a doctrinal rationale: if the patriarchs of Israel placed their trust in God and were delivered then, to a greater degree it follows, that Son of David will also be delivered.
2. This rationale sustains Jesus on the cross. He is the perfect provision to fulfill the prophecy of the promised Messiah. He endured by trusting in the example of the Patriarchs: he trusted in the Father while those around Him were mocking and hurling insults at Him.
3. These events caused David to insert a seemingly debased example but one that carried with it an excellent description of who and what Jesus was and what he was accomplishing on the cross.

Psalm 22:6 But I am a worm and not a man, scorned by men and despised by the people.

1. David's use of the word, "worm," is interesting because it makes reference to a masculine noun meaning, "crimson, purple, scarlet," colors that are extracted from the **תולעה** (*tole'ah*), the *Coccus illicis* worm.



The female is wingless and adheres to its favorite plant by its long, suckling beak, by which it extracts the sap on which it lives. After once attaching itself it remains motionless, and when dead its body shelters the eggs which have been deposited beneath it. The males, which are smaller than the females, pass through a complete metamorphosis and develop wings. The dye is made from the dried bodies of the females.¹³

2. The bodies of these *tole'ah* worms are placed in a vat from which a crimson dye was made and used to make crimson robes for kings. Jesus Christ is the King of kings Who was required by the plan of God to be crushed by the sins of the world to provide salvation for the human race.

Nominative feminine תולעת (tole'ah), worm, crimson material. The scarlet or crimson dye was extracted from the worm (*Coccus illicis*). It signifies sin which by the blood of the sacrifice may again be made white. (p. 300)

“Worm” is the proper translation, whether literal or metaphorical (Psalm 22:6). In contrast to God’s power and justice, humanity is a worm (Job 25:6). In the midst of distress people sometimes feel that they are treated like worms (Psalm 22:6). Nevertheless, God will help them in distress (Isaiah 41:14).¹⁴ (p. 301)

3. David’s Psalm is prophetic about how Messiah will be scorned by those who took liberties in mocking and scourging Him and then demanding His execution.

Psalm 22:7 All who see Me mock Me; they hurl their insults, shaking their heads.

1. This verse is prophetic of its historic fulfillment reported by Matthew:

Matthew 27:39 And those passing by were hurling abuse at Him, wagging their heads.

Psalm 22:8 He trusts in the Lord; let the Lord rescue Him. Let the Lord rescue Him, since He delights in Him.

1. The imagery in Psalm 22:7–8 is prophetic of events that occur in the New Testament:

Luke 23:35 The people stood watching and the rulers even sneered at Him. They said, “He saved others; let Him save Himself if He is the Christ of God, His Chosen One.”

¹³ Alfred Ely Day, “Worm,” in *The International Standard Bible Encyclopaedia* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 4:3109.

¹⁴ Robert Alden, “תולעת,” in *New International Dictionary of Old Testament Theology & Exegesis*, gen. ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 4:300, 301.



Luke 23:36 The soldiers also came up and mocked Him. They offered Him sour wine,

v. 37 and saying, “If You are the King of the Jews, save Yourself.”

Matthew 27:43 “He trusts in God; let God rescue Him now if He wants Him, for He said, ‘I am the Son of God.’”

2. In our study of the Psalm, we have observed that it is a musical score composed by David with accompanying lyrics. Its subject is prophetic of the crucifixion of the Jewish Messiah, Jesus Christ.
3. David has turned the score over to the choir director for the singers to perform along with the instrumental accompaniment. David’s lyrics are prophetic to verses and passages yet to be written in the New Testament.
4. David’s composition is an oratorio, a musical term that requires a brief description:

Oratorio, a large-scale musical composition on a sacred or semisacred subject, for solo voices, chorus, and orchestra. An oratorio’s text is usually based on scripture. The principle schools of oratorios are the Italian, the German, developed from treatment of the Passion story; and the English, synthesized by the composer George Frideric Handel.

G.F. Handel’s oratorios are essentially theatrical presentations that reflect his experience as an opera composer. Most of his oratorios use biblical stories put into modern librettos.

The breadth of Handel’s achievement in the genre has been distorted by the concentration of posterity on such oratorios as *Saul and Israel in Egypt* (1739), *Messiah* (1742), and *Samson* (1743). In these and Handel’s other oratorios, his mastery of characterization and of every type of choral utterance is crowned by a deep and sympathetic pondering of the moral issues involved in the story.¹⁵

5. In Handel’s *Messiah*, the biblical passages that make up the oratorio were primarily selected by Charles Jennens and they included a number of passages you would readily expect, including Isaiah 7:14, 9:6, 40:1-5; Luke 2:8–9, 14; Isaiah 53:3–6, 8; Psalm 24:7–10; 1 Corinthians 15:20–22, 52–57; Revelation 5:12–13, 19:6, 16.
6. There are two selections from Psalm 22 that include the two verses we have just studied, Psalm 22:7–8, cited from the King James Version:

¹⁵ “Oratorio,” in *The New Encyclopaedia Britannica: Micropaedia* (2010), 8:980.



Psalm 22:9 Four You are He who brought Me out from My mother's womb; You caused Me to trust on My mother's breasts.

Psalm 22:10 I was cast upon you from physical birth [God dependence for His true humanity during the Incarnation]; You have been my God out from My mother's womb.

1. At the point of the virgin birth, the deity of Jesus Christ was joined with true humanity creating the hypostatic union.
2. The virgin birth is the point in human history when the viable fetus of Jesus Christ emerged from Mary's womb and God the Father imputed human life to its format soul, thus creating the true humanity of our Lord.
3. The creation of human life is a two-step process, first described in:

Genesis 2:7 Then the Lord formed [יָעַר *yatsar*] man of dust from the ground [biological life], and breathed into [נָפַח (*naphach*)] his nostrils the breath of life [נְשָׁמַת חַיִּים (*neshamath chayyim*)]; and man became a living being [חַיָּה *chayah*] nephesh [נֶפֶשׁ (*nephesh chayyah*)]. (NASB)

4. Mary's only function was that of "incubator" for the fetal growth of the uniquely formed zygote of Jesus.
5. His zygote was brought into being when Mary's ovum, free of the adulterant old sin nature gene, was fertilized by the sperm created—ex nihilo—through a miracle of the Holy Spirit.
6. To assert the zygote of Jesus was actually the beginning of our Lord's hypostatic union gives credence to the blasphemy of Mariolatry.
7. Mariolatry is an excessive devotion to Mary. Roman Catholic dogma assigns to her the term Θεοτόκος (*Theotókos*): "mother of God."
8. This title was not assigned to Mary until the fifth century, summarized by this excerpt:

Mother of God. This title was accorded to Mary, the mother of Jesus, at the Council of Ephesus in 431. A bishop named Nestorius—formerly presbyter at Antioch and then made patriarch of Constantinople, but deposed by the council—had found it difficult to accept that the infant born of Mary was "God" as he was now commonly styled to emphasize the deity of Christ. The council decreed that the title would rightly be given to Mary because he who was conceived of her was by the Holy Spirit, and was the Son of God and therefore "God" from the moment of his conception.

