

PSALM 22:1-21

CHRIST'S FUTURE SUFFERINGS FOR OUR FUTURE GLORY

Interpretive considerations

1. "It is as clear as words can make it that the Psalm speaks, not of bodies of people, but of an individual sufferer."¹ – William S. Plumer
2. "David and his afflictions may be here in a very modified sense, but, as the star is concealed by the light of the sun, he who sees Jesus will probably neither see nor care to see David. Before us we have a description both of the darkness and of the glory of the cross, the sufferings of Christ and the glory which shall follow."² – Charles H. Spurgeon
3. "By far the greatest number of interpreters acknowledge the Messiah as the exclusive subject of the Psalm. This interpretation was followed by a portion of the older Jews, and has always been the prevailing one in the Christian Church."³ – E. W. Hengstenberg
4. "The subject of this Psalm is nothing else than a prayer presented to God by David, representing the person of Christ."⁴ – Amesi
5. "No incident recorded of David can begin to account for this. As A. Bentzen point out, it is 'not a description of illness, but of an execution'; and while David was once threatened with stoning (I Sam. 30:6), this is a very different scene... Whatever the initial stimulus, the language of the psalm defies a naturalistic explanation; the best account is in the terms used by Peter concerning another psalm of David: 'Being therefore a prophet...he foresaw and spoke of...the Christ (Acts 2:30f).'⁵ – Derek Kidner

¹ William S. Plumer, *Psalms: A Critical and Expository Commentary with Doctrinal and Practical Remarks* (1867; repr. Edinburgh: Banner of Truth Trust, 1975), 288.

² Charles H. Spurgeon, *The Treasury of David, Volume I* (Nashville: Thomas Nelson, Inc., Publishers, 1984), 324.

³ E. W. Hengstenberg, *Christology of the Old Testament* (Grand Rapids, MI: Kregel Publications, 1970), 80.

⁴ Probably said by William Ames, also known as Amesi. Quoted in Plumer, *Psalms*, 290.

⁵ Derek Kidner, *Psalms 1-72: An Introduction and Commentary* (1973; repr. Downers Grove, IL: InterVarsity Press, 2008), 122.

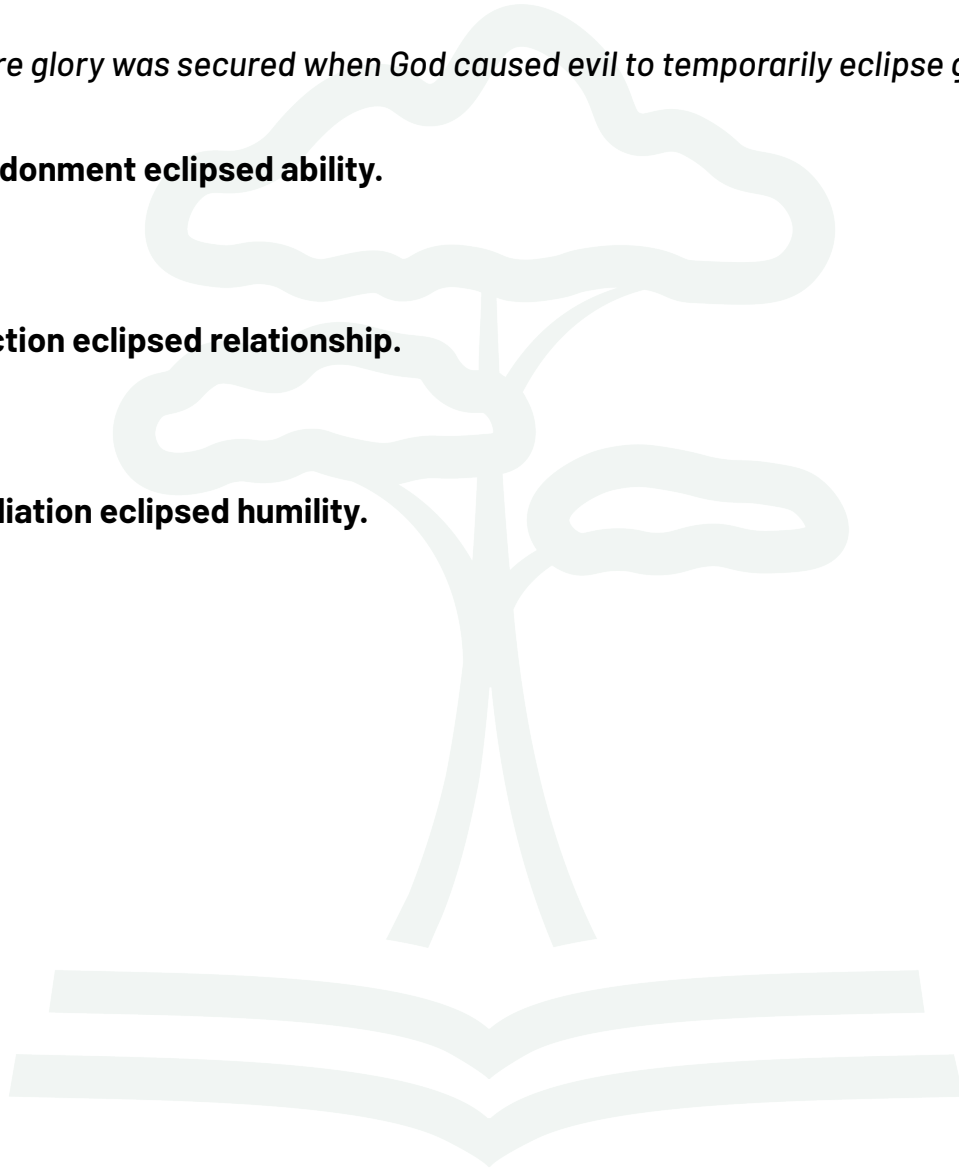
6. "Let any man give his reasons for applying Isaiah liii. 2-12 directly and exclusively to Christ, and he will find that a parity of reasoning will go far to make the same disposition of the whole of this Psalm... Indeed it would be hard to frame any argument proving any prophecy directly and exclusively Messianic, if this is not so."⁶ – William S. Plumer

Our future glory was secured when God caused evil to temporarily eclipse good.

1. Abandonment eclipsed ability.

2. Rejection eclipsed relationship.

3. Humiliation eclipsed humility.



⁶ Plumer, *Psalms*, 290-291.