Part 1 – Not Forsaken

In chapter 21, part 1, we learned that, just as David had great joy in the Lord's strength to save His children, so too did Jesus Christ; for Jesus truly want God's children to be saved from spiritual death, which is why He prayed to God that the 'cup of wrath' could be removed from Him. While God did not remove that 'cup' (God's vengeance will be poured out upon *the wicked* when He returns), He did give Jesus His 'heart's desire' and the 'request of His lips' by giving Him the Millennium to teach His wayward children (who did not make the first resurrection) the truth, without any satanic interference. And that's why God indeed has given Jesus Christ a crown of pure gold (glory and honor), for God has given Jesus Christ power and authority to rule over all that is in heaven and earth. We also learned that God gives us the blessings of goodness by giving us mercy (not punishing us for our sins) when we accept the grace and truth that Jesus Christ gives us. And this is because, when we truly believe in Jesus Christ, we'll earnestly study the Word of God and allow the Holy Spirit (which is the 'gift' from God for accepting the Jesus Christ as our Savior and studying His Words sincerely) to help us see truth, which shows us our sins and teaches us how to kick them out. This is how iniquity (sin) is purged (cleansed). While sin was purged only by 'mercy and truth' before Jesus Christ came, it's now purged by 'grace and mercy' *because* the Holy Spirit is given to us 'by the grace of God' when we sincerely accept His Son, Jesus Christ as our Lord and Savior *and* believe He is sinless and shed His innocent blood for our sins. So, while this chapter also had a type, through David, of the King being crowned and rejoicing in God's goodness, it also prophesied of Jesus' victory over death (through the resurrection) and subsequent ascension to heaven, where He indeed was crowned with glory and honor (Heb 2:7-9, 1 Pt 1:17, Rev 5:12). We also learned that, when Jesus Christ returns at His Second advent, He'll be the King of kings and Lord of lords. This also means He will have 'many' crowns because He will rule over *all* the nations of the earth.

In part 2 we again saw how this 'prayer of the people' has a dual type in David (historical) and Jesus Christ (some fulfilled and some yet still prophetical). For indeed, God did give David a fairly long life due to his righteously ruling God's people, Israel. But it was not nearly as long as Jesus Christ who lives *to this very day*, thanks to the power of God that rose Him from the dead and crowned Him with glory and majesty when God took Jesus up to heaven to sit at His right hand, so He could intercede for us when we need help. And, just as David was blessed his whole life and so very glad to have a personal relationship with our Heavenly Father, so too is Jesus Christ blessed forever (for He lives forever) and made glad when He gets to share God's 'countenance' (presence of the Holy Spirit) with those who believe upon, and serve Him. And just as David trusted in the Lord (YHVH) and was therefore not moved permanently out of his throne over the kingdom of Israel (for God showed Him mercy when He sinned because he sincerely repented and strove to obey God), so likewise will Jesus' kingdom never (ever) be moved because of His sinless life and righteous soul. And those who trust in God's mercy, through faith in Jesus Christ, will also never be moved (spiritually fall away to sin) for the Holy Spirit will help them remain faithful servants of Jesus Christ, so long as they continue to cleave to Him with all their heart, mind, soul and strength.

In part 3 we began to learn of the King's dealings with His enemies. And while David's life was an excellent example of this, there are many Scriptures that tell us how Jesus Christ will deal with His enemies when He returns at the Second Advent to take full control over all that's in heaven and on earth. And, He will indeed 'search out' all of His enemies, and those who hate Him, when He sends His holy angels all around the earth (they too have amazing flying vehicles, like the ones Ezekiel saw in chapter 1 of his book) to gather up all of God's children and separate the good from the bad (Mth 13, 24, Mk 13, Isa 24:21-22, etc.). And He will then make them as a 'fiery oven' with His mighty Sword because His Sword is *the truth* that comes out of His holy mouth. And when the wicked (those who truly hate God and His Son) see that Jesus Christ and His angels have *far more power* than Satan (for even Satan is arrested and put in a pit) they will have *immense* inner turmoil, for they know *they have lost the war*. This will indeed start the 'fire' in their soul but when they hear His Words of truth it will indeed 'swallow them up' due to His wrath, and devour all their pride, glory and hopes they had for living as rich overlords of this world.

And all the 'workers of iniquity' will have great inner turmoil too; for when they see that the one who they were worshiping (Satan) is really a *fraud* – and that they therefore have <u>no</u> favor in the *true* Jesus Christ's sight (Mth 7:21-23), they too will be trembling from the very bottom of their heart with fear, shock and incredible inner turmoil that cannot be explained by any other way than the analogy of how a physical fire burns our flesh. And there will not be one soul that is not 'found out' by Jesus Christ's holy angels. They'll even find those who try to hide in underground bunkers. So, no one will escape the 'cup' of God's wrath when the *true* Jesus Christ returns to pour out God's 'vengeance' upon *them that know not God, and that obey not the gospel of our Lord Jesus Christ* (2 Thess 1:8). Only those who have remained faithful to the *true* Jesus Christ (and not worshiped Satan or his wicked governing system) will escape this fate, *for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ* (1 Thess 5:9). As Jesus said in Matt 13:43, *then shall the righteous shine forth as the sun in the kingdom of their Father*.

In part 4 we learned how Jesus Christ will destroy all the wicked fruit and seeds of deception when He returns. Though Satan has planted many 'bad seeds' of lies and deception in the minds of God's children, Jesus Christ will thoroughly destroy all of Satan's means of lying and deceiving God's children when He returns. And He does this by having Satan arrested and put in solitary confinement (a pit) for the entire Millennium, as well as arresting Satan's children who faithfully work against Jesus Christ. Indeed, all wicked people of *all* races will be arrested and not allowed to work for Satan during the Millennium, because Jesus Christ will rule with a 'rod of iron', so the world can see just how well God's righteous Laws work, for Jesus will bring *true* peace and prosperity that the world has *never* seen before. So, no matter how much the wicked rulers of the world plot evil against Jesus Christ (and His faithful followers), their mischievous (evil) devices they imagine won't work. They won't be able to deceive all of God's children to submit to Satan's wicked rule, because God has a few of His faithful followers on earth to fight (spiritually) against Satan's lies and deception during his short reign on earth. And they will therefore cause Satan much trouble because *they will speak the truth*, which reveals his wickedness. And even though Satan will persecute them (Rev 12) – and even kill the two

witnesses (Rev 11) - Jesus' faithful servants will continue to serve, and remain faithful to Him, until He returns to earth and pours out God's 'cup of wrath' on the 'day of vengeance'. And this will cause all who have remained faithful to Jesus to exalt Him and sing praises to Him for He will give them eternal life, at that time, and destroy all the wicked fruit and seeds of the wicked, which have horribly persecuted those who love and serve Him.

We now move on to another very important Psalm. And it's important for several reasons. Jesus quoted the first and last verses of this Psalm while He was literally hanging on the cross, dying for the sins of mankind – including those who put Him there - if they would repent for their sins and believe upon Him. And other Scriptures in this chapter were also fulfilled during the time He was hanging on the cross, as we shall see. So, this Psalm is important because it is one (of many) Psalm that proves Jesus is the Messiah (the Christ) who God sent to save Israel (and the world) from their sins. And this is because it was written approximately a *thousand years* before it was fulfilled by Jesus Christ hanging on the cross for the sins of mankind. And while many scholars refer to this Psalm as the 'death Psalm', it truly is a Psalm of 'atonement' because Jesus Christ's dying for our sins *is what atones for our sins*, once and for all – IF we believe upon Him! The Companion Bible also notes how verses 1-21 speak of Jesus Christ's sufferings while verses 22-31 speak of His glory which followed.

Also, this is another Psalm that David wrote. Let us remember that David was a prophet, as Acts 2:29-30 declares. As such, this Psalm, and the next two Psalms (22-24), are prophetical even though they also have a 'type' through David's life and expereinces. This **Psalm (22) speaks of the 'Good Shepherd' (John 10:11) in death**. Psalm 23 speaks of the Great Shepherd in Heaven, by Resurrection (Heb 13:20). And Psalm 24 speaks of the Chief Shepherd coming in His glory to earth and Zion again (1 Pt 5:4, Rev 19). Another aspect of the Psalms to understand is that, **Psalm 22 teaches us how Jesus Christ was our 'sin offering'** while Psalm 40 He is the 'burnt offering' and Psalm 69 He is the 'trespass offering'. To learn more about the different kinds of 'offerings', check out the special study on **Spiritual Significance of the Levitical** offerings [https://t.me/BibleStudyTruth/882].

So, Psalms 22 is a Psalm that prophesied of the Messiah as the Good Sheperd in death. But it also looks past that to what His death would accomplish: saving God's children from Satan's deception (rebellion). The *Companion Bible* points out that it's possible (even likely) Jesus repeated the whole of Psalms 22, which not only sets Him forth as the Sufferer, but also foretells of the glory that is to follow. That's why verse 30 also explains that 'a seed shall serve Him', because this 'seed' is what will be accounted to Jesus Christ for a 'generation' - meaning those who will serve Jesus in God's Kingdom would be those who are 'begotten' of the Holy Spirit. Thus, they are accounted as His spiritual children (generation) because they are 'begotten' through His Holy Spirit. And they are thus the people who will therefore *rule* with Him forever, for inheritance is given to one's own children (Rom 8:13-18). We'll cover many of these things as we go along but it's well to keep them in mind as we study this great Psalm…

Psalm 22

1 A Psalm of David.
My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

Mth 27:46 and Mk 15:34 both document that Jesus indeed quoted the *first part* of this first verse when He was hanging on the cross. And, since many people claim Jesus was having a 'weak moment', and accuse Jesus of saying God had 'forsaken' Him during His sufferings, *based upon this verse alone*, let's take a look at the Hebrew in this verse. The first two words rendered as '**God**' here (in Ps 22:1) are both the Hebrew word ***'El*** (#410), which simply means ***strength*** as well as ***mighty***; especially ***the Almighty***. However, it can also be used also of any deity. Undoubtedly, David is referring to *the* Almighty here, as was Jesus when He quoted this verse. And then the words '**why has thou forsaken me**' are all one Hebrew word that means *to* ***loosen***, i.e. ***relinquish***, ***permit*** (#5800). And then the words '**why art thou so**' are ***not actually in the Hebrew manuscripts***; they were ***added***, by the translators, ***for 'better readability'*** (#9999). And then the word '**far**' means ***remote*** or ***precious*** (#7350) while the word '**helping**' means ***something saved***, i.e. (abstractly) ***deliverance***; hence, ***aid, victory, prosperity*** (#3444). And the word '**roaring**' means ***a rumbling*** or ***moan*** (#7581).

So, while it's understandable that the translators rendered this verse this way, the fact that the words 'why has thou forsaken me' can mean *either* to loosen, relinquish or permit (#5800) shows that this *could have been rendered differently*. But David was clearly calling God his strength and his might and certainly expressing frustration from feeling like God wasn't answering his prayers here. After all, the word 'relinquish' can mean to withdraw or retreat from and that's likely why they rendered this word as 'why has thou forsaken me'. But the problem is that many people take Jesus quoting this verse to mean that He was calling out to God and asking Him why He had forsaken His only begotten Son… **but God did not *ever* forsake Jesus**. How do we know this? Because of what the Word of God says. For example, in John 16:32, Jesus said: *Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet* ***I am not alone, because the Father is with me***. Another example is, before Jesus was on the cross, and was praying in the garden shortly before being arrested, He said that: *Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done*. And right after that, what are we told? *And there appeared an angel unto him from heaven, strengthening him* (Luke 22:42-43). So clearly, God did help Jesus to endure the cross. That's why the 'angel' (from heaven) came and 'strengthened' Him. The word '**strengthening**' here means ***to invigorate*** (#1765). And yet another reason can be found in Psalms 91, which is a Psalm that speaks of the Rest provided in and for the Messiah. Here, God says of His Son…

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.
15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.
16 With long life will I satisfy him, and shew him my salvation.
Ps 91:14-16

And truly, there's many more Scriptures that back this up. But you will be hard pressed to find any that back up the claim God forsook His only begotten Son. And *twisting* Psalms 22:1 doesn't count! So, God Almighty (Jesus' Father) did NOT leave Him. And Jesus did not claim He did so on the cross. Many teach, in ignorance, that this (Jesus quoting the first part of Ps 22:1) shows that Christ had taken on the sins of the world and He was a 'dirty with sin' so God could not look upon Him; but the reality is that Jesus was *teaching* while hanging on the cross and quoted the first part of the first verse in Psalm 22 *to teach us*, just as He would quote part of the last verse too. A key point that tells us that Jesus was teaching us (and not accusing God of forsaking Him) is the simple fact that Jesus never called our Heavenly Father 'God' ('*El*) - He *always* called Him "Father". **Jesus was simply repeating the words of David, *to teach us today*.** So, after the three hours of darkness, Jesus quoted the *first part* of the first verse in Psalms 22 and a short time later, He quoted the last verse in Psalms 22 to say that His work on earth 'is finished' (i.e. 'He has done it'). And then He gave up His life in the flesh… *for us* (Rom 8:31-39). After all, while Jesus was hanging on the cross, He also said: *Father, into thy hands I commend my spirit* (Luke 23:46). And the word '**commend**' in the Greek means ***to place alongside**, i.e. **present** (food, truth); by implication, **to deposit** (**as a trust or for protection**)* (*paratithemi* #3908). Never forget what the purpose of Jesus *willingly* giving up His life in the flesh was - naturally, it was for the *atonement* (salvation) of ***all*** of God's children. And, in the book of John, He also explained that He *willing* gave His life for the sheep, as any good shepherd would do…

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.
8 All that ever came before me are thieves and robbers: but the sheep did not hear them.
9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
10 The thief cometh not, but for to steal, and to kill, and to destroy: ***I am come that they might have life, and that they might have it more abundantly.***
11 ***I am the good shepherd: the good shepherd giveth his life for the sheep****.*
12 ***But he that is an hireling****, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and* ***the wolf catcheth them, and scattereth the sheep****.*
13 The hireling fleeth, because he is an hireling, and careth not for the sheep.
14 I am the good shepherd, and know my sheep, and am known of mine.
15 As the Father knoweth me, even so know I the Father: and ***I lay down my life for the sheep****.*
16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.
17 Therefore doth my Father love me, ***because I lay down my life, that I might take it again****.*
18 ***No man taketh it from me, but I lay it down of myself****.* ***I have power to lay it down, and I have power to take it again****.* ***This commandment have I received of my Father****.*
John 10:7-18

These Scriptures are quite enlightening in light of this first verse in Psalms 22, because they tell us, yet again, that Jesus literally gave His life for the 'sheep' *willingly*. He even says, in verse 18, that no man takes His life from Him but He *willingly* laid it down for us. Further, He said He not

only had the power to lay down His life for us, but also that He has the power to 'take it again' *and* that this was the commandment He received from His Father.

Psalm 22
2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

This word 'hearest' can mean *to pay attention* or *to respond* (#6030). So, apparently David had been praying to God *a lot* and was not getting an answer. He began the Psalm by calling out to God and now he's saying God isn't hearing him, which his possibly what he was also saying in the latter part of verse 1. Thus, verses 1-2 put together could be rendered as ***David calling out to God for help and yet (though he was totally devoted to Him) yet he wasn't getting an answer to his prayers, even though he had been 'rumbling' or 'moaning' (complaining perhaps) to God a lot***. The word 'roaring' (#7581) in the latter part of verse 1 is used elsewhere in the Scriptures, as is its prim root (#7580). Ps 32, which speaks of sin being forgiven, uses the Hebrew as 'roaring' to explain the inner turmoil that is felt when we have a guilty conscience. Ps 74:1-4 uses this word when speaking of how the wicked people (God's enemies) 'roar' in the midst of His congregations (i.e. governments). Sounds much like Psalms 2 where the heathen leaders of the world rage against Him and His anointed. And Ezek 22:23-31 uses this word to explain how God's enemies 'roar' when they are devouring God's sheep (John 10). Zeph 3:1-9 also explains this vividly and Jer 25:30-31 uses this word to explain God's *response* to the wicked people's roaring, for it prophesies of how Jesus Christ will 'roar' when He returns to smite the world with the 'sharp sword' of His mouth (Rev 19:15). And then Jer 51:37-40 uses this word to explain how the enemies of Jesus Christ will 'roar' when they are punished for their wickedness. We can read more about His 'roaring' in Isa 5:25-30, Hos 11:7-12, Joel 3:15-17, Zech 11:1-9, Amos 1:1-2 and elsewhere.

So, we can 'roar' with guilt from our sin, wicked people 'roar' when consuming God's children, God (Jesus Christ) will roar when He avenges them and they (the wicked ones) will roar again when they are punished for their sins. So, we know there's different reasons for people to 'roar' and, in light of what the rest of the Psalm teaches us, *it's likely due to the persecutions he has been enduring*. But, what does David do when he doesn't get an answer (as quickly as he would like)? This is a good lesson for us...

Psalm 22
3 But thou art holy, O thou that inhabitest the praises of Israel.

David begins to worship and praise the Lord (YHVH) and declares a timeless truth that He *alone* is holy, which is the Hebrew word *qadowsh* or *qadosh* (#6918) that means: *sacred* (ceremonially or morally); (as noun) *God* (by eminence), *an angel, a saint, a sanctuary*. As Ps 145:17 says: *the LORD* (YHVH) *is righteous in all his ways, and holy in all his works*. And Deut 32:4 declares: *He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he*. And this is good for us to remember, and praise God for, at all times;

but especially when we are upset because we have not gotten an answer (or help) from Him *yet*. Now, the *Companion Bible* points out that the words *inhabitest the praises* are a figure of speech called a '*Metonymy'* (apx 6), which means that 'praises' is put for 'the Sanctuary', where the praises were offered. And this is important because various renderings have tried to make sense of it, not realizing that it's a figure of speech. So, David is simply telling the Lord (YHVH) he knows that He is holy and deserves our total love and devotion (which includes praising Him). As Jesus said in John 4:24, those who truly want to worship God Almighty ***must*** *worship him in spirit and in truth*. In other words, true worship is not going to a physical building and singing praises to Him [https://t.me/BibleStudyDownload/332] - it's what we do in our heart (desires, emotions, intentions) and mind (thought process). As Rom 14:17 explains: *the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost*. What our heavenly Father truly wants from us is our ***sincere love and obedience*** (Prov 21:3, Deut 10:12-16*,* Eccl 12:13-14, Jer 7:23, Hosea 6:6, Amos 5:14-15, Mic 6:6-8, Ezek 14:1-6, Zech 1:3, 8:16-17, 1 Sam 15:22-23, John 4:21-24, Mark 12:28-31). And this is what David is giving the Most-High…

Psalm 22
4 Our fathers trusted in thee: they trusted, and thou didst deliver them.
5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

David is now 'remembering the days of old' (Deut 32:7; Ps 77:5, 119:54143:5, Isa 43:18) which tell of the times God saved Israel when they trusted in Him. In Ex 13:4 Moses told Israel: *Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place*. And so much more could be said of the 'days of old' (prior to David's day) how God delivered those who trusted in Him. From how He helped Israel conquer the Promise Land to the times of the judges when He delivered them, *after* they turned their hearts back to Him (Ex 14:10; 15:25; Num 11:2; Jud 3:9,15, 4:3, 6:6-7, 10:10; 1 Sam 7:9, 12:10, etc.). And this is a *key point* for David to remember (and us as well) to find peace of mind…

3 Thou wilt keep him in perfect peace, ***whose mind is stayed on thee****: because he trusteth in thee.*
4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:
Isa 26:3-4

When we remember all of God's 'mighty works' of the 'days of old' (written of in the Bible) then we keep our mind (and heart) *on Him* – instead of our sufferings, pain, afflictions, fears, anxieties and worries (Phil 4:6-4). Paul reminds us of this in Hebrews 11 when pointing out many of the people in the Old Testament who had great faith and how God helped them through their difficulties because they remained faithful to Him (no matter their hardships). And this is what will get us through all the hard times as well, such as David is having at the time he wrote this Psalm. And Jesus Christ is our perfect example. He never once sinned. Why? Because all He did was in obedience to His Father and all His thoughts were about doing His Father's will *instead of* following His carnal mind. As Jesus said…

*38 For I came down from heaven, **not to do mine own will**, **but the will of him that sent me**.*
*39 And **this is the Father's will** which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*
*40 And **this is the will of him that sent me**, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*
John 6:38-40

Peter also reminds us of this in when he said…

*1 Forasmuch then as Christ hath suffered for us in the flesh, **arm yourselves likewise with the same mind**: for he that hath suffered in the flesh hath ceased from sin;*
*2 **That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.***
1 Peter 4:1-2

And so, when we're having hard times, and feel like we're not getting help (or an answer) from God, we should remember that, just as God did not forsake His only begotten Son on the cross, neither will He forsake us when we cleave to Him (through faith in Jesus Christ). God is still in control of all things and does hear our prayers (Ps 11) *when* we continue to work to keep our heart and mind clean, and serve and love Him faithfully…

*1 Therefore **being justified by faith**, we have peace with God through our Lord Jesus Christ:*
2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;
4 And patience, experience; and experience, hope:
*5 And **hope maketh not ashamed**; **because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.***
6 For when we were yet without strength, in due time Christ died for the ungodly.
7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
*8 **But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us**.*
*9 Much more then, being now justified by his blood, **we shall be saved from wrath through him**.*
Rom 5:1-9

We'll pick this up in part 2…

AMEN.