

FBC POWELL, 2-26-17 AM NOTES  
"When I Survey the Wonderful Cross"  
Psalm 22:1-31  
# 4 in Series, "Psalms: Medicine for the Soul"

**John 21:25** "And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written."

**Matthew 27:46** "About the ninth hour Jesus cried out with a loud voice, saying, 'Eli, Eli, lama sabachthani?' That is, 'My God, My God, why have You forsaken Me?'"

**Psalm 22:31** "...He has performed it."

**John 19:30** "Therefore when Jesus had received the sour wine, He said, 'It is finished!' And He bowed His head and gave up His spirit."

I. The Terrible Reality of the Cross (vv. 1-21)

A. Separation (vv. 1-5)

**Psalm 22:3a** "Yet You are holy..."

**Galatians 3:13** "Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, 'Cursed is everyone who hangs on a tree.'"

**2 Corinthians 5:21** "He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."

**Luke 22:42** "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done."

"Because He, being infinite, suffered in a finite period of time what we, being finite, would suffer in an infinite period of time...People who are undergoing intense suffering often say that every second seems like a minute, every minute like an hour, and every hour like a day. Well, every minute of Jesus' suffering was like an eternity."

- Adrian Rogers

B. Scorn (vv. 6-8)

*Alas, and did my Savior bleed  
And did my Sovereign die?  
Would He devote that sacred head  
For sinners such as I?*

- Isaac Watts (1707)

**Revelation 1:6 (NKJV)** "and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen."

**Matthew 27:43** "He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.'"

C. Solitude (vv. 9-11)

**Isaiah 53:5** "But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed."

D. Satanic Hosts (vv. 12-13)

**Hebrews 2:14** "Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil."

E. Suffering (vv. 14-21)

"If the heart of Christ, the Lion of the tribe of Judah, melted at it, what heart can endure or hands be strong when God deals with them in His wrath?"  
- John Gill

"Unholy eyes gazed insultingly upon the Savior's nakedness, and shocked the sacred delicacy of His holy soul. The sight of the agonizing body ought to have insured sympathy from the throng, but it only increased their savage mirth, as they gloated their cruel eyes upon His miseries. Let us blush for human nature, and mourn in sympathy with our Redeemer's shame. The first Adam made us all naked, and therefore the second Adam became naked that He might clothe our naked souls."  
- Charles Spurgeon

**Matthew 27:35** "And when they had crucified Him, they divided up His garments among themselves by casting lots."

II. The Tremendous Results of the Cross (vv. 22-31)

"The individual who in verses 1 through 21 has been tortured, pierced, humiliated, abandoned, and killed now stands in the midst of a company of people, a congregation of His brothers. We see this scene echoed by the writer to the Hebrews in the New Testament. In Hebrews 2, the writer applies these very words to Jesus. Hebrews 2:11-12 'For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren, saying, 'I will proclaim Your name to My brethren, in the midst of the congregation I will sing Your praise.'"  
- Ray Steadman

**Psalms 22:31b** "He has performed it."

**Revelation 21:4 (ESV)** "He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

## **First Baptist Church Powell 02 26 17 AM**

### **Sermon 4: When I Survey the Wondrous Cross**

#### **Series: Psalms: Medicine for the Soul**

#### **Psalm 22:1-31**

On November 22, 1963 President John F. Kennedy was assassinated in Dallas, Texas. Suppose a document was found that was determined, beyond any reasonable doubt to have been written almost 1000 years before President Kennedy was assassinated. That would date this document back to 500 years before Christopher Columbus came to America. Suppose that this document spoke of a popular leader of a powerful nation riding in a metal chariot that was not attached to horses but ran on its own power. Suppose that document describes this leader's murder happening when a lead pellet was fired by a rod shaped weapon made of wood and iron that was aimed from a window of a tall building. Suppose that this document said that news of the leader's death spread all around the world in just a short period of time. How would that document be responded to today? People would marvel at it. In a sense, that is what we have in Psalm 22. [The above illustration was adapted from Ray Steadman, *Psalms: Folk Songs of Faith*, page 71]

Psalm 22 was written about one thousand years before Christ was crucified and yet it gives the intricate details of His death from a means of capital punishment that had not even been invented in 1000 BC. Some Bible scholars tell us that about thirty-three prophecies in Psalm 22 were fulfilled in Jesus' life, death, and resurrection. The human author of this Psalm was King David, but these experiences never happened to David or any other Old Testament character. The Bible tells us in Acts 2:29-30 that David was not only a king; he was also a prophet. Psalm 22 is one of the most amazing prophecies in the Bible. There are many Psalms (called messianic psalms) that give us a picture of Jesus, but this one is more like an MRI that reveals the inner agonies of Christ on the cross.

There are many Bible scholars who believe it is possible that Jesus quoted this whole psalm while he hung on the cross. The Gospels do not claim to have recorded everything that Jesus said (John 21:25: "And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written"). Here is why it is speculated that Jesus may have quoted this entire Psalm. The opening line of this Psalm is quoted by Jesus in Matthew 27:46: "About the ninth hour Jesus cried out with a loud voice, saying, 'Eli, Eli, lama sabachthani?' that is, 'My God, My God, why have You forsaken Me?'" Now look at the last phrase in Psalm 22 – Psalm 22:31: "...He has performed it." That is one word in the Hebrew – "finished." Listen to Jesus on the cross in John 19:30: "Therefore when Jesus had received the sour wine, He said, 'It is finished!' And He bowed His head and gave up His spirit."

Whether or not Jesus quoted the whole Psalm, we cannot be sure, but we know that He quoted the first and last verse of this Psalm when He hung on the cross. This Psalm is so precious because it gives us a prophetic glance at the sufferings of Jesus on the cross from His own perspective.

#### **I. The Terrible Reality of the Cross (v. 1-21)**

What we will see in these verses is Jesus' agony of grief, but not the misery of doubt. We will also see many distinct prophecies that were fulfilled in the cross of Christ. Hopefully we will see in a fresh and graphic way what the forgiveness of our sins cost both God the Father and God the

Son. I warn you that these verses record a mystery too deep to fully comprehend. But in comprehending even a small part of the truth in these verses, we gain a greater appreciation for the price that was paid for our salvation.

### **A. Separation (v. 1-5)**

This was the primary agony of the cross for Jesus. It wasn't the nails or the crown of thorns; it was the separation from the Father. Let me say, again, that these verses record a mystery too deep for us to ever fully comprehend. Having said that, to just scratch the surface of the agony of this separation from the Father causes us to want to worship Him more deeply for the love He manifested, and what He went through to purchase our salvation. One of the reasons that we cannot fully comprehend the agony He experienced is that we can't fully comprehend the unity and love within the Godhead.

God the Father, God the Son, and God the Holy Spirit had been in perfect unity and communion from before the time dimension was created. In the fullness of time, God the Son was made flesh and born of a virgin, He walked on the earth in perfect submission to the Father and performed miracles in the Spirit's power. He spoke what the Father said to speak, and there was perfect love and communion. The Father was with the Son in the Garden of Gethsemane, during the unlawful trial, during the beating and humiliation, and even when they drove the nails into His hands and feet. Now, the father turns His face away from His only begotten Son and is separated from Him as darkness covers the earth. Why? There is no cause in Christ's actions or thoughts or motives. Why would the Father turn His face away and forsake the Son in this dark time?

The answer to God the Son's question in verse 1 is in Psalm 22:3a: "Yet You are holy..." What does the holiness of God have to do with His forsaking His only begotten Son? When we speak of God's holiness, we are saying that He is transcendent, separate, above all his creation. But especially we are saying that He is separate from sin. The exact moment when the Father forsakes the Son is at the moment our sins were imputed to Christ (put on His account).

We are told in Galatians 3:13: "Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, 'Cursed is everyone who hangs on a tree.'" When Christ became a curse for us, the Father, who is holy, separated Himself from His beloved Son. We are also told in 2 Corinthians 5:21: "He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him." When He was made sin for us (when our sin was imputed to Him), because the Father is holy, He separated Himself from His beloved Son.

What a paradox and what love for us that God the Father had to separate Himself from His Son in order to reconcile lost sinners unto Himself. What love that God the Son willingly took our sins. We owed a debt that we could not pay and He paid a debt that He did not owe. What we see in this passage is the "cup" that Jesus prayed about in the Garden of Gethsemane when He said in Luke 22:42: "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done." This cup was the holy wrath of God for sin that required that the Father separate Himself from sin – even the sin that was imputed to His Son. Oh, do you see why we must so clearly refute those who say there are many ways to God? If there had been any other way do you think that the Son of God would have submitted to drinking the cup of God's wrath and do you think that the Father would have separated Himself from His only begotten Son? There was no other way.

The Question is often asked, "How could Jesus suffer an eternity of hell in a matter of hours?" Allow me to let one of my heroes speak to that question. Adrian Rogers said, "Because He, being infinite, suffered in a finite period of time what we, being finite, would suffer in an infinite period of time... People who are undergoing intense suffering often say that every second seems

like a minute, every minute like an hour, and every hour like a day. Well, every minute of Jesus' suffering was like an eternity." [Adrian Rogers, *The Passion of Christ and the Purpose of Life*, pages 24-25]

### **B. Scorn (v. 6-8)**

In 1707, Isaac Watts wrote these words:

*Alas, and did my Savior bleed  
And did my Sovereign die?  
Would He devote that sacred head  
For sinners such as I?*

Well, to be perfectly accurate, Watts didn't write it exactly like that. Until about fifty years ago the hymn books had what Watts really wrote. He wrote, "Would He devote that sacred head for such a worm as I?" I sometimes (by force of habit from my early years of singing this song) still say "such a worm."

Why would the editors change "worm" to "sinner"? I'm not sure, but maybe *sinner* sounds better (more respectable) than worm. A worm is among the lowest of God's creation. A worm has no defense, no special beauty, no charm or appeal. Yet Jesus the creator of all that. compared Himself to a worm! Think of all the "I am" statements in the Gospel of John: "I am the bread of life," "I am the living water," "I am the way, the truth, and the life," "I am the door," "I am the good shepherd," "I am the resurrection and the life," and more. Here is another "I am." When He hung on the cross and He who knew no sin became sin for us, He said in verse 6, "But I am a worm." Why would He say that? It was because He took our place and in our sins, we were worms.

Let me give you an interesting sidelight here. The Hebrew word for worm is *tolath* and in other places it is translated "scarlet." Here is what is behind such different translations of the word. When the *tolath* (also called the crimson crocus) was crushed, it yielded a scarlet colored fluid that was used as a dye for dying the robes of kings. When Jesus was crushed, His crimson blood made the way for worms and sinners, such as us, to become kings and priests before Him. Revelation 1:6 (NKJV): "and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen."

In verses 7 & 8, we see the scorn of those around the cross. To separate with the lip and to wag the head were gestures of contempt. Evil men made faces mocking the Lord of glory when before Him the angels veiled their faces and worshipped Him. Verse 8 is what those around the cross actually said. We see it in Matthew 27:43: "He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.'"

### **C. Solitude (vv. 9-11)**

I find verse 11 to be one of the saddest heart wrenching verses in the Scriptures. Think of it, He left the splendor, the glory, and the adoration of heaven and became man. As man He lived a sinless life, but now our sins have been imputed to Him. He is forsaken by the Father as He suffers the just wrath of God that we deserve. He has been rejected by the nation Israel, and His disciples have fled in fear, even denying that they knew Him. He cries out, "For there is none to help." He is all alone in His suffering. All of this is included in what Isaiah spoke of in Isaiah 53:5: "But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed."

### **D. Satanic Hosts (vv. 12-13)**

Some commentators believe that this refers to the Jewish religious leaders and the Roman soldiers, and they may be correct, but I believe that it refers to the unseen spiritual demonic world that Jesus was very aware of. The demons saw the cross as their ultimate victory. He refers to the bulls of Bashan in verse 12. In David's day, the Canaanite religions believed that the bulls of Bashan were possessed of spirits. The picture is of the demonic hoards celebrating and rejoicing around the cross. He describes them as being like hungry lions tearing at their downed prey. Little did they comprehend that what looked like their victory was their ultimate defeat. Hebrews 2:14: "Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil." Let's shift the focus back to the cross. Here is Jesus all alone and His enemies scorning Him.

### **E. Suffering (vv. 14-21)**

This section of Psalm 22 gives a very detailed description of crucifixion. Here is why that is amazing: The Jews in David's time did not practice crucifixion. It is extremely doubtful that they would ever have heard of it. We really find no historical record of crucifixion until several hundred years later. It is thought to have been invented by the Medes, Persians, and Assyrians, from whom it spread throughout the East. The Romans likely learned it from the Phoenicians, but it was unknown when this Psalm was written. David, under the inspiration of the Holy Spirit, describes in detail a form of death he knew nothing about. Look at some of the details:

- Verse 14 – Because of the way a person was nailed to the cross, and the jarring when it is dropped in the hole prepared for it, their bones were literally pulled out of joint. The picture of His heart melting is referred to by the puritan writer John Gill when He said, "If the heart of Christ, the Lion of the tribe of Judah, melted at it, what heart can endure or hands be strong when God deals with them in His wrath?" [John Gill, Quoted in Spurgeon's *Treasury of David*, page 371]
- Verse 15 – This verse speaks of intense thirst primarily from dehydration from the loss of blood. On the cross Jesus cried out, "I thirst." Think of it: The One who gave of the water of life freely now thirsts. He began His public ministry in hunger from a forty day fast and ended it is intense thirst.
- Verse 16 – The piercing of the hands and feet obviously refer to crucifixion.
- Verse 17 – This is heart wrenching! The artists who paint the crucifixion are merciful. The sad and shameful reality is that our Lord was publicly exposed before those who went by. Charles Spurgeon gives a detailed description of what verse 17 presents. "Unholy eyes gazed insultingly upon the Savior's nakedness, and shocked the sacred delicacy of His holy soul. The sight of the agonizing body ought to have insured sympathy from the throng, but it only increased their savage mirth, as they gloated their cruel eyes upon His miseries. Let us blush for human nature, and mourn in sympathy with our Redeemer's shame. The first Adam made us all naked, and therefore the second Adam became naked that He might clothe our naked souls." [Charles Spurgeon, *Treasury of David, Volume One*, pages 372-373]
- Verse 18 – This verse was literally fulfilled at the cross. Matthew 27:35 records this very event about 1000 years later. Matthew 27:35: "And when they had crucified Him, they divided up His garments among themselves by casting lots."
- Verses 19-21 – Jesus did not cry out to be delivered from death because He came to earth to die. He was praying to be delivered out of death. In other words, He was praying for

resurrection. He is saying, “Don’t abandon my soul in death, the realm controlled by Satan and demons pictured as the dogs, the lions, and the wild oxen.” Then in the last part of verse 21, He is assured that His prayer is heard and will be answered.

## **II. The Tremendous Results of the Cross (vv. 22-31)**

When we get to verse 22, the whole tone of the Psalm changes. From the horrible tempest comes calm. The suffering has now ended and the emphasis is now praise. What happened? **RESURRECTION!** All of this section is about victory and praise to God for the victory over Satan and over death. There is a great commentary on this section from Ray Steadman. “The individual who in verses 1 through 21 has been tortured, pierced, humiliated, abandoned, and killed now stands in the midst of a company of people, a congregation of His brothers. We see this scene echoed by the writer to the Hebrews in the New Testament. In Hebrews 2, the writer applies these very words to Jesus. Hebrews 2:11-12: ‘For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren, saying, ‘I will proclaim Your name to My brethren, in the midst of the congregation I will sing Your praise.’” [Ray Steadman, *Psalms: Folk Songs of the Faith*, pages 78-79]

In verses 25-31, we see a description of the Savior’s triumphant second coming. We see in verse 28 that the kingdom is now the Lord’s and He rules over the nations. In verses 29-31 we see the ultimate victory of the Lord as the Hallelujah Chorus triumphantly proclaims, “And He shall reign forever and ever.”

The main topic of conversation in Heaven for all of eternity will be Psalm 22:31b: “He has performed it.” As we enjoy a place where, as we read in Revelation 21:4 (ESV): “He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.” That reminder will come back time and time again, “He has performed it.” “He has performed it.” Hallelujah!