

A. Psalm 22 is a Messianic Psalm

1. what does that mean?

a. well, first of all, the writer of this Psalm was not setting out deliberately to prophesy concerning the coming Messiah

(A) in fact, the writer was describing his own situation

(B) David probably wrote this describing his sufferings as he fled from place to place from the persecution of Saul

(C) but, when he was finished, he had, by the Holy Spirit, written something far beyond his own experience

(D) so he joined that troop of Old Testament prophets that Peter describes: [“As to this salvation, the prophets who prophesied of the grace that would come to you made careful search and inquiry, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow.”](#) (1 Peter 1:10-11 NAS)

b. so that is what we have here:

(A) David wrote this Psalm – of prayer and of praise

(1) based on his own experience

(2) but when he got to the end

(3) he turned around and found

(4) he had written beyond his own understanding

(5) that is an essential part of inspiration

(B) so, when we come to this Psalm, we find

(1) not just a description of David’s circumstances

(2) but a graphic portrayal of Messiah’s sufferings

2. Crucifixion

- a. last year, in a movie produced by Mel Gibson
 - (A) called "The Passion"
 - (B) there was an agonizing depiction of the trial, the scourging, the crucifixion and the death of Jesus Christ
 - (C) I am told it was not an easy film to watch
- b. when you read the account in the New Testament
 - (A) the record is, if anything, understated
 - (B) especially compared to what you may have heard from some preachers as they dwell on every gory aspect
 - (C) but, the New Testament avoids such sensationalism
 - (D) first, because it was unnecessary in the Roman world where everyone was familiar with this spectacle
 - (E) and, secondly, because to do so would be to equate the death of Jesus Christ with that of many others who suffered execution by the grim form of torture
 - (1) so that the essential difference in His death be lost
 - (2) and that we miss its spiritual significance
- c. it can be argued about Christ's purely physical pain
 - (A) that it was no worse than what others had suffered
 - (B) and that there is a point beyond which pain has no further effect on the human condition (how people who say that know it to be the case I do not know)
 - (C) and how could that be sufficient to pay for man's sin?
- d. but, God's word emphasizes Jesus spiritual suffering
 - (A) that He was abandoned by His Father God with whom he had had eternal communion: ["My God, My God, why have you forsaken me?"](#) – the opening words of this 22nd Psalm, Jesus Christ made His very own
 - (B) why did this take place? Let us quote again that well-known verse: ["He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him."](#) (2 Corinthians 5:21 NAS)
 - (C) the Holy Son of God, absolutely pure, willingly, freely, took upon Himself the sin of mankind —

that is the infinite suffering of our Saviour; that He bore my sin

3. Yet this Psalm 22 describes Crucifixion

a. to recognize that fact and its significance, we need to understand crucifixion

(A) death by crucifixion is essential self-strangulation

(B) to which is added the loss of blood

(C) the weight of the body cramps and crushes the heart, the lungs, and other vital organs

(D) so that the body is distended out of shape

(E) and these symptoms are what this Psalm describes

b. this is a remarkable occurrence; for crucifixion

(A) was originally a Persian, then a Roman, practice

(B) it wasn't practised by the Jews; at least not before the 2nd century before Christ, and was not known to them prior to 6th

(C) the Jews (and the Egyptians before them) would hang the slain bodies of criminals and enemies as a mark of their shame; that sentence had been passed upon them

c. so I trust that as we read this Psalm, you will see in how many ways it foretells the coming suffering of Messiah « — Read Psalm 22 from modern translation as NAS, NLT »

4. This is the background to our text for the morning, verse 29a: [“All the prosperous of the earth will eat and worship,”](#) here we have, then, in this Psalm foretelling the Lord's death, the theme of eating and worshipping. What a contrast! Our Lord, in the night that he was betrayed, when He was headed to that death, spent time with His disciples eating; establishing for us not a memorial fast, but a memorial feast. What a contrast!

B. Eating and Worshipping

1. our food is a major concern of God

a. this started with the trees He set in Garden of Eden and His very particular instructions to Adam and Eve about them

b. identification of clean and unclean animals dates back at least to Noah and the ark

2. eating was integral part of worship established by God
 - a. the Passover meal was both a solemn and joyous feast ^{—{2}}.
 - (A) Moshe Rosen, founder of “Jews for Jesus,” was converted to faith in Jesus Christ. He went to a Baptist church on communion Sunday and asked a member what communion was, since he had never taken it. They said it was much like Passover. Moshe got excited because Passover was a big deal. Lots of food, many courses.
 - (B) He came to church starved and waiting for a good time. At the very end of the service the deacons passed out chunks of bread. Very tiny chunks. Then a thimble filled with a little juice came around. Moshe’s stomach was growling, but no food was in sight. They stood and sang “Blest Be the Tie that Binds” (he noticed they all had ties on) and the service ended.
 - (C) Moshe Rosen was very disappointed. Communion was not like Passover one bit.
 - b. the sacrifices (other than whole burnt offering), particularly of the peace (fellowship), thank offerings involved eating
 - c. there were the annual festivals, involving feasting and joy
 - d. as you read through the Bible, you may be amazed at how many times food comes into the picture; to name a few:
 - (A) Samson eating the honey
 - (B) Jonathan stopping for food in the middle of battle
 - (C) Psalm 23:5a “Thou preparest a table before me in the presence of mine enemies”
 - e. and any Baptist should know how important food is to worship with our pot-luck suppers, BBQ’s, and so on!

C. Conclusion

1. now, in a few moments, we are having our communion service
 - a. there are some reasons, outline by Paul in 1 Corinthians why we don’t have a big feast at this time
 - b. because it would be all too easy for us then to forget the spiritual significance lying behind this service
 - c. and, perhaps, leaving the service a bit hungry will whet our appetite to that great feast which is promised to come, the marriage supper of the Lamb to which this looks forward
2. but let us also remember as we do so

- a. that God has meant our times of enjoyment to be
 - (A) times of thanksgiving
 - (B) times of worship
 - (C) times of stopping and realizing all of God's goodness
 - (D) times to stop and simply say, "I love You Lord"
 - b. that "God ... richly supplies us with all things to enjoy. {so that we may} be rich in good works, ... be generous and ready to share," (1 Timothy 6:17-18 NAS, altered)
3. let us praise Him with a whole heart as we eat of His supper

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Various English versions of the Holy Bible are used in this sermon. Some (for example, the AV, ASV, and NAS) seek to be strictly translations, while others (and especially PHIL) contain paraphrasing which involves a certain amount of subjective interpretation. Nevertheless, there is little material difference in meaning among these. Some prove slightly clearer on some verses than others. Looking at more than one version sometimes sheds additional light on any particular verse. Explanatory additions to the Bible text are shown in [square brackets]. The versions are identified as:

ASV	American Standard Version of 1901
AV	Authorized (King James) Version
NAS	New American Standard version © 1975 The Lockman Foundation
NIV	New International Version © 1984 by the International Bible Society
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
PHIL	New Testament Translation © 1972 by J. B. Phillips
RSV	Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

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2. Message By Moshe Rosen At Wheaton College, Kerux illustration #1244