

3A. THE PSALMIST'S PRAISE (V. 22-31)

In the second major and final movement, the Psalmist turns to praise and rejoicing (v. 22), with a powerful **declaration** (v. 24) and a personal **invitation** (v. 23, 25–31). Before going to prayer, reflect on these two statements from this morning that summarize this section”

- The **Declaration**: God has not **forgotten** nor **forsaken** his servant, even in the **severity** of his **suffering**.
- The **Invitation**: **Rejoice** with me! For my **deliverance** is your **assurance**!

PRAYER REQUESTS:

HIDE IT IN OUR HEARTS: *Linger in the Text and Let it Dwell Richly*

“Be not far from me, for trouble is near;
For there is none to help.
But You, O LORD, be not far off;
O You my help, hasten to my assistance.”

—*Psalm 22:11, 19*



Answers in Our Anguish

Trusting in the Dark the God Who Triumphs Over the Darkness

“Be not far from me, for trouble is near;
For there is none to help.

But You, O LORD, be not far off;
O You my help, hasten to my assistance.”

—*Psalm 22:11, 19*

HEAR IT: Listen to the Text and Discover the Truth

Psalm 22 is an **Individual** Psalm of **Confidence**. But it is a particularly rich psalm in that it contains many of the different aspects found in other types of psalms, such as **lament**, **prayer** & **thanksgiving**. And beyond all of these elements, it is **prophetically Messianic**, finding its fulfillment in the atoning work of Christ.

1. We learned this morning that the Psalm has two major movements. **Where is the break between these two movements located?**
2. The first movement focuses on the **sufferings** of Christ; the second on the **glories** to follow. This is a common theme in Scripture. Can you recall some other passages that presents this pattern of **suffering preceding glory**? (i.e. Hebrews 2:9)
3. We also learned that the first movement has two major divisions. It begins with the Psalmist’s **plight** and transitions to the Psalmist’s **prayer**. **What verse serves as the hinge for this transition?** Do you remember which translation(s) got this right?

READ OR REVIEW PSALM 22:

If you choose to read the Psalm again before your continued discussion, select 3 people to read the major divisions to reinforce the structure (v. 1-10; 11-21; 22-31).

HASH IT OUT: Look into the Text and Develop the Truth

1A. THE PSALMIST'S PLIGHT (V. 1-10)

*"My God, my God, why have You forsaken me?
Far from my deliverance are the words of my groaning.
O my God, I cry by day, but You do not answer;
And by night, but I have no rest."*

1. This first section contains four stanzas that move back and forth between perspectives — the Psalmist alternates between **his own experience** (v. 1-2; v. 6-8) and **his understanding of God** (v. 3-5; v. 9-10). And in his attempt to reconcile the two he has not found rest (v. 2). Have you ever found yourself in such a position? What is the potential risk for someone when they are in such a position?

2. While our faith may be unsettled in such circumstances, the Psalmist's confidence is unshaken. We looked at this in detail this morning. We noted that **the Sufferer was determined to trust God in the midst of trouble and wait for Him to answer in spite of his circumstances and because of what He knew about God and His relationship with Him.** Looking at the passage and your notes, or the list below, which "**in spite of**" and/or "**because of**" impacts you most and why?
 - "...**in spite of...**"
 1. ...God's apparent **distance from** me. (v. 1)
 2. ...God's agonizing **silence toward** me. (v. 2)
 3. ...Man's abusive **violence against** me. (v. 6-8)

 - "...**because of...**"
 1. ...His assuring **holiness above** me. (v. 3)
 2. ...His attesting **history before** me. (v. 4-5)
 3. ...His abiding **hand upon** me. (v. 6-8)

3. Ultimately this psalm refers to **Jesus and His trust in the Father's plan and purpose.** Consider Luke 22:42: "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done." How does this event in the Garden of Gethsemane, and other New Testament passages, speak to this relationship of trust in suffering?

2A. THE PSALMIST'S PRAYER (V. 11-21)

*"Be not far from me, for trouble is near;
For there is none to help." (v. 11)*

5. Verse 11, the introduction of the cry for help ("Be not far from me..."), could rightly stand alone from the verses before and after it. In fact, before continuing his petition (which picks up again in verse 19), he expands upon the **nature of his trouble** (v. 12-18) in three alternating movements (v. 12-13, 14-15, 16-18). What is the **highlighted and shared terminology** in the **first** (v. 12-13) and **third** (v. 16-18) stanza of this section?
 - a. This morning pastor described the first stanza (v. 12-13) as the **Picture** and the later as the **Persecution** (v. 16-18). How are they similar and how are they different?

 - b. The middle stanza, the **Pain** (v. 14-15), moves our attention from what is happening **around** the Sufferer and **to** the Sufferer, to what is happening **within** the Sufferer. Discuss the

 - c. This section on Jesus' **suffering** in particular (v. 12-18), along with the opening **cry of dereliction** (v. 1a) and description of the **taunting** (v. 6-8), clearly **find their fulfillment in the crucifixion, with great accuracy.** Written nearly 1000 years before the events described, what is the significance of this for our understanding of the Scriptures, and for our faith and witness?

5. Verse 19-21, picks up and completes the **prayer for help** begun in verse 11. It is the vital turning point in the psalm. ("But You, O LORD, Be not far off; O You, my help, hasten to my assistance."). Notice the Hebrew parallelism in the two lines: "You, O LORD" and "You, my help". This underscores again **the Sufferer's unshaken confidence** that the LORD is his only help. This was certainly true of Jesus in His suffering and His work of atoning for sin. The mockers (v. 6-8) spoke more than they knew, for He would indeed be delivered,... but not **from** death—as in **avoiding** it—, but rather **through** death—as in **abolishing** it. Read Peter's words in **Acts 2:24** and Paul's statement in **2 Timothy 1:10** and comment on this.

6. God does finally **answer** the Sufferer in the closing line of verse 21. This marks the major transition from **suffering** to **glory** (v. 22-31). Do you remember which translation separates this closing line off ("You have **answered me.**") to mark this emphasis?