



Rooted in Scripture - Pointing to Jesus

KNOWING JESUS

Psalm 22 and the Crucifixion Narratives

A Beginner Guide to the Righteous Sufferer, the Cross, and Worldwide Praise

The short answer

Psalm 22 first expresses David's genuine suffering, but its words also form a pattern that reaches a greater fulfillment in Jesus. Jesus is the righteous sufferer who was mocked, humiliated, crucified, and ultimately vindicated. Through His death and resurrection, people from every nation are invited to know and worship God.

"My God, my God, why have you forsaken me?"

Psalm 22:1 WEB

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Welcome

This Companion was not written to replace your Bible. It was written to help you fall in love with it. Every page is intended to send you back into God's Word with greater confidence, deeper understanding, and a clearer picture of Jesus Christ.

The people of the Bible are not the destination; they are evidence of God's transforming work. By the time you finish this study, the prayer is that you will know God a little better than when you began.

How to use this guide

- Read Psalm 22 in your Bible.
- Read one crucifixion account: Matthew 27:27–56, Mark 15:16–41, Luke 23:26–49, or John 19:16–37.
- When comfortable, read all four Gospel accounts and notice what each writer includes.
- Keep Psalm 22 and the Gospel accounts nearby as you work through this guide.
- Verify every Scripture reference in its original context.

Foundational truth

This guide is a companion to Scripture, not a substitute for it.

Beginner memory anchor

Psalm 22 begins with suffering, moves toward vindication, and ends with the nations worshiping God. Jesus entered the suffering described in the psalm, completed His saving work, and opened the way for people everywhere to know God.



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Begin here

Psalms 22 was written by David centuries before Jesus was crucified. David wrote from a place of intense suffering, rejection, and apparent abandonment. We are not told the exact event that led him to write it.

“My God, my God, why have you forsaken me?”

Psalm 22:1 WEB

As the psalm continues, David describes mockery, physical weakness, public humiliation, divided clothing, and enemies surrounding him. Several of these details closely resemble what happened when Jesus was crucified.

The Gospel writers intentionally connect Jesus' suffering to Psalm 22. Jesus Himself quoted its opening words while hanging on the cross.

The psalm's complete movement

- Suffering leads to vindication.
- Lament leads to praise.
- Apparent abandonment gives way to confidence in God.
- One sufferer's deliverance leads to worship among the nations.

Why this matters

Psalm 22 helps us understand both the depth of Jesus' suffering and the worldwide reach of His victory.



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What you will learn

01	Read Psalm 22 in its original setting Recognize David's genuine suffering and continued trust in God.
02	Notice the Gospel connections Compare Psalm 22 with the crucifixion accounts.
03	Understand Jesus' cry from the cross Learn why Jesus quoted the psalm's opening words.
04	Read the four Gospels together Understand why they record different words from the cross.
05	Follow the psalm from suffering to praise See its movement toward vindication and worldwide worship.
06	Respond to Jesus Understand what His suffering, death, and resurrection mean for us.

Short answer

Psalm 22 expresses David's real suffering while forming a righteous-sufferer pattern that reaches its fullest meaning in Jesus. Jesus willingly gave His life to save sinners and was raised from the dead.



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Psalm 22 begins as a lament

A lament is an honest prayer offered to God in a time of pain, fear, grief, or confusion. Biblical lament is not the same as unbelief. A person who laments may not understand what God is doing, but that person continues speaking to God rather than walking away from Him.

“My God, my God, why have you forsaken me?”

Psalm 22:1 WEB

David feels abandoned, but he continues to call God “my God.” His circumstances make God seem far away, yet his relationship with God remains the foundation of his prayer.

“Our fathers trusted in you. They trusted, and you delivered them.”

Psalm 22:4 WEB

David also remembers that God has cared for him personally from the beginning of his life (Psalm 22:9). His prayer moves between pain and trust. He does not pretend everything is fine, but he refuses to forget who God is.

Beginner truth

Faith does not require us to hide our pain from God. God invites us to bring Him our honest questions while continuing to trust His character.



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David describes rejection and humiliation

"But I am a worm, and no man; a reproach of men, and despised by the people."

Psalm 22:6 WEB

David is not saying that he is literally a worm or that human life has no value. He is expressing how deeply humiliated and dehumanized he feels.

"All those who see me mock me. They insult me with their lips. They shake their heads, saying, 'He trusts in Yahweh. Let him deliver him.'"

Psalm 22:7–8 WEB

The people surrounding Jesus used strikingly similar words: "He trusted in God. Let God rescue him now, if he wants him" (Matthew 27:43). Mark 15:29–32 and Luke 23:35–37 record similar ridicule.

The religious leaders did not merely insult Jesus. They mocked His relationship with His Father. Jesus remained faithful even when His trust in God became the subject of public mockery.

The connection

Psalm 22:7–8 describes a sufferer mocked for trusting God. Matthew 27:39–43 shows Jesus mocked for trusting God while He hangs on the cross.



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Jesus quotes Psalm 22 from the cross

"My God, my God, why have you forsaken me?"

Matthew 27:46; Mark 15:34

Jesus' cry expresses real agony. On the cross, He experienced physical suffering, public shame, rejection, and the terrible weight of bearing sin.

Second Corinthians 5:21 says that the sinless Christ was made "to be sin for us" so that we might become God's righteousness in Him. Galatians 3:13 says Christ redeemed us from the curse of the Law by becoming a curse for us.

Jesus' cry was not a casual quotation or an empty dramatic statement. His suffering was genuine. At the same time, His words draw our attention to a psalm that moves from anguish toward confidence, vindication, praise, and worship among the nations.

Hold both truths together

Jesus' words reveal the terrible reality of His suffering and point toward the coming certainty of His vindication.

A careful guardrail

The Son did not cease to be God, and the Trinity was not broken apart. Jesus truly bore sin and endured the anguish of the cross while completing the saving work purposed by Father, Son, and Holy Spirit.



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Why don't all four Gospels record the same saying?

Jesus spoke several times while He was on the cross. Each Gospel writer selected particular statements and events that served the purpose of his account.

Matthew and Mark

They record, "My God, my God, why have you forsaken me?" (Matthew 27:46; Mark 15:34), emphasizing Jesus' suffering and His connection to Psalm 22.

Luke

Luke records, "Father, into your hands I commit my spirit" (Luke 23:46), emphasizing Jesus' continued trust in the Father.

John

John records, "I am thirsty" and "It is finished" (John 19:28, 30), emphasizing fulfilled Scripture and the completion of Jesus' saving mission.

Beginner truth

Different details are not the same as conflicting details. The four writers faithfully tell the same true story while drawing attention to different parts of it.



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Jesus was mocked just as Psalm 22 describes

"All those who see me mock me. They insult me with their lips. They shake their heads."

Psalm 22:7 WEB

"Those who passed by blasphemed him, wagging their heads."

Matthew 27:39 WEB

The chief priests, scribes, elders, soldiers, and others joined in mocking Jesus. They challenged Him to save Himself and treated His suffering as evidence that His claims were false.

Yet Jesus' decision not to save Himself was not weakness. He remained on the cross because He had come to save others. Their mockery unintentionally pointed toward the truth.

"For the Son of Man also came not to be served, but to serve, and to give his life as a ransom for many."

Mark 10:45 WEB

Beginner truth

Jesus was not trapped on the cross. He willingly gave His life in obedience to the Father and in love for sinners.



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Jesus' clothing was divided

"They divide my garments among them. They cast lots for my clothing."

Psalm 22:18 WEB

All four Gospels record the soldiers dividing Jesus' clothing: Matthew 27:35, Mark 15:24, Luke 23:34, and John 19:23–24.

John explains that the soldiers divided Jesus' outer garments but did not want to tear His seamless tunic, so they cast lots for it. John then explicitly states that this fulfilled Scripture.

A direct fulfillment

John 19:24 quotes Psalm 22:18. This is one of the clearest direct connections between Psalm 22 and the crucifixion.

The soldiers acted according to their own intentions, yet their actions fulfilled what Scripture had said.

Beginner truth

God remained sovereign during the darkest events of the crucifixion. Human beings were responsible for their actions, but they could not prevent God's saving plan from being fulfilled.



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The physical suffering of the righteous sufferer

David uses vivid poetic language to communicate weakness, exposure, dehydration, and suffering.

- “I am poured out like water.” — Psalm 22:14
- “My heart is like wax.” — Psalm 22:14
- “My strength is dried up like a potsherd.” — Psalm 22:15
- “My tongue sticks to the roof of my mouth.” — Psalm 22:15
- “I can count all of my bones.” — Psalm 22:17

The Gospels record that Jesus experienced extreme physical agony during His crucifixion. John tells us that Jesus said, “I am thirsty” shortly before His death (John 19:28).

“They also gave me gall for my food. In my thirst, they gave me vinegar to drink.”

Psalm 69:21 WEB

All four Gospels record that Jesus was offered sour wine or wine vinegar (Matthew 27:34, 48; Mark 15:23, 36; Luke 23:36; John 19:28–30). John says Jesus spoke of His thirst “that the Scripture might be fulfilled” (John 19:28). Psalm 69:21 provides the clearest specific Old Testament background.

Read with care

Psalm 22 contains poetry. Do not force every phrase into a separate medical prediction. Ask how Jesus and the Gospel writers connect His suffering to the language and pattern of the Old Testament.



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The sufferer is surrounded

Psalms 22 uses images of bulls, dogs, and a company of evildoers to portray David as surrounded by violent and dangerous enemies (Psalm 22:12, 16).

Jesus was also surrounded

- Religious leaders plotted against Him.
- Judas betrayed Him.
- Soldiers arrested and abused Him.
- False witnesses accused Him.
- Crowds called for His crucifixion.
- Roman authorities sentenced Him.
- Onlookers mocked Him at the cross.

See Matthew 26:47–27:44. Yet Jesus did not respond with hatred or revenge. He continued entrusting Himself to the Father.

“When he was cursed, he didn’t curse back. When he suffered, he didn’t threaten, but committed himself to him who judges righteously.”

1 Peter 2:23 WEB



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Psalm 22 changes direction

Psalm 22 does not remain in despair. In verse 21, the sufferer cries for rescue. Then the tone changes.

"I will declare your name to my brothers. Among the assembly, I will praise you."

Psalm 22:22 WEB

"For he has not despised nor abhorred the affliction of the afflicted... but when he cried to him, he heard."

Psalm 22:24 WEB

The psalm moves from

- Isolation to fellowship.
- Mockery to worship.
- Suffering to vindication.
- A cry of distress to a declaration of praise.

Good Friday was not the end. Jesus died, was buried, and was raised bodily from the dead. The Father vindicated the Son, and the apparent defeat of the cross became the means of victory over sin and death.

See Acts 2:22–36, Romans 4:24–25, and 1 Corinthians 15:3–8.



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Hebrews applies Psalm 22 to Jesus

"I will declare your name to my brothers. Among the congregation I will sing your praise."

Hebrews 2:12 WEB, quoting Psalm 22:22

Hebrews explains that Jesus willingly shared in human flesh and blood. Through His suffering and death, He defeated the one who had the power of death and delivered those who lived in fear of death (Hebrews 2:10–18).

Jesus is not ashamed to call those He saves His brothers and sisters. Through Him, believers are welcomed into the family of God.

The connection

Psalm 22:22 describes the vindicated sufferer declaring God's name among his brothers. Hebrews 2:11–12 applies those words to Jesus, who identifies with the people He saves and leads them in worship.

Beginner truth

Jesus suffered to bring us to God. His resurrection confirmed His victory and opened the way for redeemed people to worship God as His family.



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The nations will worship

“All the ends of the earth shall remember and turn to Yahweh. All the relatives of the nations shall worship before you.”

Psalm 22:27 WEB

“They shall come and shall declare his righteousness to a people that shall be born, for he has done it.”

Psalm 22:31 WEB

Psalm 22 begins with one suffering man crying out to God. It ends with families from the nations worshiping the Lord and future generations hearing about His righteous work.

After His resurrection, Jesus commanded His followers to make disciples of all nations (Matthew 28:18–20) and told them they would be His witnesses to the farthest parts of the earth (Acts 1:8).

The movement

- The righteous sufferer is afflicted.
- God hears and vindicates him.
- He declares God’s name among his brothers.
- The nations turn and worship.
- Future generations hear what God has done.



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What Psalm 22 teaches us

About Jesus

- Jesus is the innocent and righteous sufferer.
- Jesus trusted the Father completely.
- Jesus willingly gave His life.
- Jesus bore our sin rather than merely providing an example of courage.
- Jesus was vindicated when God raised Him bodily from the dead.
- Jesus brings redeemed people into God's family.
- Jesus is worthy of worldwide worship.

About God

- God welcomes honest prayer.
- God is present even when He seems silent.
- God hears the afflicted.
- God fulfills His Word.
- God can bring victory through apparent defeat.
- God's saving purpose reaches the nations.

Remember

Feelings of abandonment are real, but they are not always a complete description of what God is doing.



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How should we respond?

Bring your pain honestly to God

Faithful prayer may include grief, confusion, and difficult questions.

Remember God's past faithfulness

When present circumstances make God seem distant, remember what He has revealed about His character.

Look to Jesus in suffering

Jesus understands rejection, temptation, grief, physical pain, and anguish. He is a compassionate High Priest who invites us to draw near for mercy and help (Hebrews 4:14–16).

Trust what Jesus accomplished

Salvation rests on His finished work, not our ability to save ourselves.

Worship the risen King

Christians grieve honestly, but never as people without hope.

Tell the next generation

Psalm 22 ends with people declaring God's righteousness to those not yet born. We are called to share what God has done through Jesus.



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A simple comparison

Psalm 22

- The sufferer feels forsaken and is mocked for trusting God.
- People shake their heads; enemies surround him.
- His physical strength is gone; his clothing is divided by lot.
- He cries to God; God hears and vindicates him.
- He praises God among his brothers.
- The nations turn and worship; future generations hear what God has done.

The crucifixion and resurrection

- Jesus cries the opening words of Psalm 22.
- Jesus is mocked for trusting God and surrounded by hostile people.
- Jesus suffers physically; soldiers divide His clothing and cast lots.
- Jesus entrusts Himself to the Father; God raises Him from the dead.
- Jesus gathers redeemed brothers and sisters.
- The gospel goes to the nations, and His followers proclaim what God has done.



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A simple way to study the connection

01	What was happening in Psalm 22? Begin with the psalm as an honest prayer of a suffering man.
02	What does the Gospel account say? Read the surrounding verses rather than relying on a remembered phrase.
03	Does the New Testament state the connection directly? Notice direct quotations, explicit fulfillment, and direct application.
04	Is the connection clearly stated or simply similar? Not every resemblance should be called a direct prediction.
05	How does Jesus bring the pattern to its fullest meaning? David suffered and was rescued; Jesus died for sinners, rose, and brings salvation to the nations.
06	What does this reveal about God? Biblical connections help us know God, trust His Word, and see Jesus more clearly.



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Common questions

Why do the Gospels include different words from the cross?

Jesus spoke several times. Matthew and Mark record the cry from Psalm 22, Luke records Jesus entrusting Himself to the Father, and John records His thirst and the completion of His work. Their different but complementary selections give us a fuller picture.

Did David know every detail of Jesus' crucifixion?

Psalm 22 does not tell us how much David personally understood about the future. David wrote about real suffering, while God placed his words within a larger biblical pattern fulfilled in Jesus.

Is Psalm 22 a direct prophecy or a pattern?

It includes a righteous-sufferer pattern and several direct New Testament connections: Jesus quotes verse 1, John identifies verse 18 as fulfilled, and Hebrews applies verse 22 to Jesus. Other details are careful comparisons rather than explicitly labeled fulfillments.

A safe approach

Let the New Testament identify its strongest connections, and explore broader similarities responsibly.



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Common questions — continued

Did the Father completely abandon Jesus?

Jesus' cry expresses real anguish as He bears sin and judgment. Scripture does not teach that the Trinity ceased to be one God or that the Father stopped loving the Son. Hold together Jesus' anguish, His sin-bearing sacrifice, the unity of God, and the certainty of His vindication.

Why didn't Jesus come down from the cross?

Jesus remained because He came to give His life as a ransom for many (Mark 10:45). Coming down would have displayed power, but remaining accomplished redemption.

Does Psalm 22 prove the crucifixion by itself?

Christian faith does not depend on forcing Psalm 22 to predict every physical detail. The larger witness includes the Gospel accounts, direct New Testament connections, other Scriptures explaining Jesus' death, and the apostles' testimony that He rose bodily.

Beginner memory anchor

Psalm 22 does not end with "Why?" It ends with worship. Jesus entered the deepest suffering, completed His saving work, and rose in victory.



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Beginner review

Who wrote Psalm 22?

David.

What kind of psalm is it?

A lament that moves from suffering and prayer to praise and confidence.

What words did Jesus quote?

“My God, my God, why have you forsaken me?”

Do all four Gospels record that statement?

No. Matthew and Mark record it; Luke and John record other statements.

Why do the Gospel details differ?

Each writer selected particular true details for his account.

Which detail does John explicitly identify as fulfilled?

The division of Jesus’ garments.

How does Hebrews use Psalm 22?

Hebrews applies Psalm 22:22 to Jesus.

How does the psalm end?

The nations worship God, and future generations hear what He has done.



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One possible faithful summary

Psalm 22 and Jesus

Psalm 22 began as David's honest prayer during intense suffering. Its descriptions of mockery, humiliation, divided clothing, and apparent abandonment formed a pattern that the New Testament connects directly to Jesus' crucifixion. Jesus willingly bore sin, died, and was raised from the dead. The psalm's movement from suffering to praise points toward His vindication and the worldwide worship that follows His saving work.

Psalm 22 does not end with “Why?”

It ends with worship.

Jesus entered the deepest suffering, completed His saving work, and rose in victory so people from every nation could know God.



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PART TWO · INTERMEDIATE STUDY

Want to go deeper?

Part One is complete on its own

This section examines interpretive questions involving textual history, Gospel composition, fulfillment, and the wider biblical storyline. You do not need to master every detail before trusting Scripture or following Jesus.

Intermediate topics

- David's experience and Christ's fulfillment.
- Why the Gospel accounts differ.
- The cry of dereliction and the unity of the Trinity.
- The textual question in Psalm 22:16.
- Direct quotation, explicit fulfillment, application, and narrative echo.
- Psalm 69 and Jesus' thirst.
- Resurrection vindication and worldwide mission.

Intermediate memory anchor

Read the psalm in David's setting, follow the New Testament's direct connections, and distinguish clearly between certainty, strong support, and debated conclusions.



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PART TWO · INTERMEDIATE STUDY · 1

David's experience and Christ's fulfillment

A responsible Christian reading recognizes two truths: Psalm 22 was meaningful in David's own life, and the New Testament reveals that its words also reach their fullest significance in Jesus.

We should not erase David from the psalm, as though he merely took dictation about events he never experienced. We also should not restrict the psalm to David when the New Testament explicitly applies it to Christ.

God worked through David's real circumstances while placing his inspired words within the unfolding story of redemption.

David was a suffering man, God's anointed king, and part of the covenant line leading to the Messiah. Jesus is David's greater Son—the perfectly righteous King whose suffering accomplishes redemption.

See 2 Samuel 7:12–16, Matthew 1:1, Luke 1:32–33, and Acts 2:29–36.



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PART TWO · INTERMEDIATE STUDY · 2

Why the Gospel accounts differ

Matthew and Mark record Jesus quoting Psalm 22:1. Luke instead records Jesus quoting language connected to Psalm 31:5: "Father, into your hands I commit my spirit." John records, "I am thirsty" and "It is finished."

These differences are selective reporting rather than contradiction. Ancient biographical writers selected events and statements according to their purposes. The Gospel writers did not claim to provide word-for-word transcripts of every moment of Jesus' life.

Each account emphasizes

- Matthew: Jesus as Israel's Messiah and the fulfillment of Scripture.
- Mark: Jesus as the suffering Son of God who gives His life as a ransom.
- Luke: Jesus' innocence, compassion, and trust in the Father.
- John: Jesus' divine authority, fulfilled Scripture, and completed saving work.

Together they reveal

Jesus experienced genuine anguish, remained in relationship with the Father, fulfilled Scripture, completed His saving work, and willingly entrusted His life to the Father.



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PART TWO · INTERMEDIATE STUDY · 3

The cry of dereliction

Jesus' quotation of Psalm 22:1 is traditionally called the "cry of dereliction." Dereliction refers to abandonment or being forsaken.

At the cross, Jesus endured the judgment associated with human sin. He was not personally sinful; He was the spotless Savior who willingly stood in the place of sinners.

- Isaiah 53:5–6 says the Servant was wounded for our transgressions.
- Second Corinthians 5:21 says the sinless Christ was made "to be sin for us."
- First Peter 2:24 says Jesus bore our sins in His body on the tree.

The cry should therefore be understood within the biblical teaching of substitution: Jesus suffered on behalf of others.

Yet Psalm 22's complete movement also matters. It progresses from a cry of abandonment to confidence that God heard the afflicted one. This does not make Jesus' anguish less real; it places it within God's larger saving purpose.



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PART TWO · INTERMEDIATE STUDY · 4

Did the Father “turn His face away”?

Christians sometimes say that the Father turned His face away from the Son. The phrase attempts to express the seriousness of Jesus bearing sin and judgment, but it is not a direct biblical quotation. It should therefore be used cautiously and explained carefully.

“For he has not despised nor abhorred the affliction of the afflicted, neither has he hidden his face from him; but when he cried to him, he heard.”

Psalm 22:24 WEB

- “Father, into your hands I commit my spirit.” — Luke 23:46
- “The Father loves me, because I lay down my life.” — John 10:17
- “God was in Christ reconciling the world to himself.” — 2 Corinthians 5:19

The cross involved real judgment, sin-bearing, and anguish. At the same time, Father, Son, and Holy Spirit acted in unity to accomplish redemption (Hebrews 9:14). Preserve the full biblical tension rather than relying on a phrase that may communicate more than Scripture explicitly states.



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PART TWO · INTERMEDIATE STUDY · 5

The textual question in Psalm 22:16

Many Christian translations read, “They pierced my hands and my feet.” This understandably reminds Christians of Jesus’ crucifixion.

However, the traditional Masoretic Hebrew text contains wording commonly understood as, “Like a lion, my hands and my feet.” That phrase is grammatically difficult because it appears to lack a verb.

Some ancient textual evidence supports a reading translated as, “They pierced my hands and my feet.” Other scholars propose wording such as, “They dug my hands and my feet.” The Greek Septuagint—an ancient Jewish translation—uses a verb commonly understood as “they dug” or “pierced.”

Key guardrails

- Acknowledge the textual difference honestly.
- Do not claim all manuscripts contain identical wording at this point.
- Do not make the entire Christian case for the crucifixion depend on this verse.
- Recognize that several ancient witnesses preserve wording resembling crucifixion wounds.
- Remember that the New Testament independently records Jesus’ crucifixion and wounds (Luke 24:39–40; John 20:24–29).

Why variants are visible

Textual variants do not mean Scripture has been hopelessly corrupted. They are visible because many ancient manuscripts have survived and can be compared.



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PART TWO · INTERMEDIATE STUDY · 6

Different kinds of connections

01	Direct quotation Jesus directly quotes Psalm 22:1 in Matthew 27:46 and Mark 15:34.
02	Explicit fulfillment John 19:23–24 says the division of Jesus’ clothing fulfilled Psalm 22:18.
03	Direct New Testament application Hebrews 2:12 quotes Psalm 22:22 and applies it to Jesus.
04	Narrative echo or parallel Mocking, head-shaking, weakness, surrounding enemies, and vindication resemble Psalm 22 without each being labeled a separate fulfillment.

Identifying the kind of connection helps us honor Scripture without overstating the evidence. We can be confident where the New Testament speaks directly and appropriately humble about other similarities.



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PART TWO · INTERMEDIATE STUDY · 7

Psalm 69 and Jesus' thirst

"They also gave me gall for my food. In my thirst, they gave me vinegar to drink."

Psalm 69:21 WEB

"After this, Jesus, seeing that all things were now finished, that the Scripture might be fulfilled, said, 'I am thirsty.'"

John 19:28 WEB

The soldiers then offered Jesus sour wine (John 19:29–30). Matthew 27:34, 48; Mark 15:23, 36; and Luke 23:36 also record wine or sour wine being offered during the crucifixion.

Psalm 69 contributes the specific Old Testament background of reproach, suffering, and vinegar offered in thirst. The Gospel writers present Jesus' crucifixion through the combined witness of several Old Testament passages rather than one psalm alone.



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PART TWO · INTERMEDIATE STUDY · 8

The Gospel writers build a scriptural portrait

Psalm 22

Mockery, head-shaking, physical anguish, divided garments, trust, vindication, and worldwide praise.

Psalm 31:5

Entrusting one's spirit to God, quoted by Jesus in Luke 23:46.

Psalm 69:21

Reproach, thirst, and sour wine.

Isaiah 52:13–53:12

The suffering Servant who bears sin and is ultimately exalted.

Zechariah 12:10

People looking upon the one who was pierced.

Zechariah 13:7

The striking of the shepherd and scattering of the sheep.

One unfolding witness

The Gospel writers present Jesus' death as the fulfillment of the larger scriptural story—not merely one isolated prediction.



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PART TWO · INTERMEDIATE STUDY · 9

The suffering and glory pattern

“Wasn’t it necessary for the Christ to suffer these things and to enter into his glory?”

Luke 24:26 WEB

Peter later described the prophets as testifying beforehand about “the sufferings of Christ, and the glories that would follow them” (1 Peter 1:11).

Psalm 22 follows the movement

- Suffering.
- Prayer.
- Divine response.
- Public praise.
- Worldwide worship.

The New Testament does not merely identify Jesus as someone who suffered. It identifies Him as the Messiah whose path to glory passed through suffering, death, and resurrection.



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PART TWO · INTERMEDIATE STUDY · 10

Psalm 22 and resurrection vindication

Psalm 22 does not explicitly narrate a bodily resurrection in the way the Gospels do. We should not say that the psalm describes the resurrection in full detail.

However, its movement from apparent abandonment to answered prayer and praise provides a pattern of vindication. The New Testament reveals the fullest form of Jesus' vindication.

- God raised Him from the dead.
- God exalted Him to His right hand.
- Jesus was publicly declared Lord and Christ.
- Jesus declares God's name among His brothers and sisters.
- The gospel goes to the nations.

See Acts 2:22–36, Romans 1:3–4, Philippians 2:8–11, and Hebrews 2:10–12. Psalm 22's conclusion becomes even more meaningful when read in light of the risen Christ.



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PART TWO · INTERMEDIATE STUDY · 11

“He has done it”

“They shall come and shall declare his righteousness to a people that shall be born, for he has done it.”

Psalm 22:31 WEB

Some readers connect “he has done it” with Jesus’ words, “It is finished,” in John 19:30. Both statements celebrate completed divine action, and the thematic resemblance is meaningful.

However, John does not explicitly quote Psalm 22:31 or state that “It is finished” fulfills that verse. The wording is not identical in the original languages. It is best described as a possible thematic echo rather than a certain direct quotation.

The central truth

God accomplished what He purposed. Jesus completed the saving work entrusted to Him. Future generations proclaim God’s righteousness because of what He has done.



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PART TWO · INTERMEDIATE STUDY · 12

Psalm 22, Hebrews, and the family of God

Hebrews 2:10–18 develops the family language of Psalm 22:22. Jesus shared fully in humanity, though without sin. He suffered, tasted death, defeated the power of death, and delivered those enslaved by fear.

Because He sanctifies His people, He is not ashamed to call them brothers and sisters.

This does not mean believers become divine or equal to Jesus. It means that through union with Christ, they are welcomed into God's redeemed family.

A beautiful fulfillment

The one who cried in suffering becomes the one who leads the redeemed congregation in praise.



Rooted in Scripture - Pointing to Jesus

PART TWO · INTERMEDIATE STUDY · 13

The nations and respectful interpretation

Psalm 22:27 anticipates all the ends of the earth remembering and turning to the Lord. This belongs within the worldwide movement of Genesis 12:1–3, Isaiah 49:6, Matthew 28:18–20, and Revelation 7:9–10.

Jewish readers generally understand Psalm 22 primarily as David's lament or as a prayer expressing the suffering of a righteous individual or the people of Israel.

Christian readers affirm the psalm's original setting while receiving the New Testament's direct applications of Psalm 22 to Jesus.

The Christian interpretation should not dismiss the psalm's Jewish context. It should begin there and then follow the connections made by Jesus and the New Testament writers.

Read with conviction and respect

Christians can explain their beliefs clearly while treating Jewish readers and interpretations with honesty and respect.



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PART TWO · INTERMEDIATE STUDY · 14

The cosmic scope of redemption

Jesus' death and resurrection save individual sinners, but the New Testament also describes a wider purpose.

"To reconcile all things to himself... having made peace through the blood of his cross."

Colossians 1:20 WEB

Creation itself waits for liberation from corruption (Romans 8:19–23). The crucifixion is therefore not only about private comfort. It is the decisive saving act through which God defeats sin, reconciles His people, disarms hostile powers, and moves history toward the renewal of creation.

Psalms 22's movement from one sufferer's anguish to the worship of the nations fits within this expanding redemptive vision.

Intermediate summary

Read Psalm 22 in David's setting, follow the New Testament's direct applications, distinguish quotations from echoes, and recognize how the psalm's movement finds its deepest fulfillment in Jesus.



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REVIEW AND REFLECTION

Practice page

1. What emotions does David express?

2. What does David remember about God's past faithfulness?

3. Which words from Psalm 22 does Jesus quote?

4. Which Gospels record that quotation?

5. What other statements from the cross do Luke and John record?

6. How do the people surrounding Jesus echo Psalm 22:7-8?

7. What happens to Jesus' clothing?

8. Which connection does John explicitly call a fulfillment?



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REVIEW AND REFLECTION

Practice page — continued

9. Where does the tone of Psalm 22 begin to change?

10. What does Psalm 22:24 say about God's response?

11. How does Hebrews 2:12 apply Psalm 22:22?

12. What happens among the nations at the end of the psalm?

13. Which connections are explicitly identified by the New Testament?

14. Which connections are careful comparisons or narrative echoes?

15. What does this study reveal about Jesus and God's character?

16. How should this truth shape your worship, trust, or response today?



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PRAYER

A prayer

Father,

Thank You for welcoming our honest questions and hearing us when we cry to You.

Thank You for sending Jesus, the righteous King who willingly entered our suffering, carried our sin, endured the cross, and rose in victory.

Help us read Your Word carefully and faithfully. Keep us from forcing connections that Scripture does not make, but open our eyes to see the beautiful ways Your Word points to Jesus.

When You seem distant, help us remember Your character. When we suffer, remind us that Jesus understands. When we feel surrounded, teach us to entrust ourselves to You.

May we join the praise of those who declare Your righteousness from one generation to the next.

In Jesus' name,

Amen.



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THE MOST IMPORTANT PLACE TO BEGIN

The Gospel: responding to Jesus

Psalm 22 points us toward Jesus, but knowing the connections is not the same as personally trusting Him.

Every person has sinned and falls short of God's glory (Romans 3:23). Sin separates us from God, and we cannot rescue ourselves through good behavior, religious effort, or biblical knowledge.

God loves us and acted to save us. Jesus Christ, the sinless Son of God, willingly died for our sins and rose bodily from the dead (Romans 5:8; 1 Corinthians 15:3–4).

Salvation is God's gift, received by grace through faith—not a reward we earn (Ephesians 2:8–9). Jesus calls us to repent and believe the good news (Mark 1:15).

You may speak to Jesus honestly

Jesus, I know that I have sinned and cannot save myself. I believe You are the Son of God, that You died for my sins, and that God raised You from the dead. Please forgive me, make me new, and teach me to follow You as my Lord. I place my trust in You. Amen.

A prayer is not a magic formula. Jesus saves. If you have trusted Him, begin opening His Word and ask God to lead you to a faithful, Scripture-grounded church where you can be baptized, grow alongside other believers, and receive loving support.



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CONTINUE IN SCRIPTURE

Key passages for further study

- Genesis 12:1–3
- 2 Samuel 7:12–16
- Psalm 16
- Psalm 22
- Psalm 31:5
- Psalm 69:19–21
- Psalm 110
- Isaiah 52:13–53:12
- Zechariah 12:10
- Zechariah 13:7
- Matthew 27:27–56
- Mark 15:16–41
- Luke 23:26–49
- John 19:16–37
- Acts 2:22–36
- Romans 5:6–11
- 1 Corinthians 15:1–8
- 2 Corinthians 5:17–21
- Philippians 2:5–11
- Hebrews 2:10–18
- Hebrews 4:14–16
- 1 Peter 2:21–25
- Revelation 5:9–14
- Revelation 7:9–12

Final memory anchor

Psalm 22 begins with a cry of suffering and ends with worldwide praise. Jesus entered the suffering, bore our sin, completed His saving work, and rose in victory. Because of Him, people from every nation can declare to future generations: He has done it.



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