

The Affliction of the Afflicted

Psalm Chapter Twenty-Two

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~ At about the ninth hour of the crucifixion, darkness had covered the land as Jesus cried with a loud voice, *“My God, My God, why hast Thou forsaken Me?”* Why do you think God would abandon His Son at that most awful and agonizing hour? Well, this report from our Spirit Safari will answer that question; and, within that answer, we’ll discover how the cross of death became the tree of life – which is the means of reconciling the world unto God. I urge you to pray for wisdom, judgment and discernment, and then read this Psalm in your Bible – then read this report – and then read the Scripture in your Bible again. If you do that, these reports will be so much more meaningful to your heart. Let me also say this as we commence: I feel more than inadequate and incompetent to teach this section of Scripture.

We are in a profoundly deep section of Scripture that can elevate us to an entirely new realm of understanding concerning the Lord Jesus Christ; *if* we will take the time required to study the Bible properly, correctly and completely. Most so-called Christians never reach these tremendous heights of revelation; but not because they can’t reach them – because they won’t do the basic work required to get there. It takes time and effort if we desire to study correctly to show ourselves approved. I have told you readers a thousand times that there is no fast way to learn the Bible. There is no easy way to learn the Bible, either. To dabble in the Word of God with a verse here and a disconnected passage there is like playing on the seashore; looking at a seashell and declaring you now know all about oceanography, tides, eco-systems and everything else. It is, in a word, absurd.

In our last report, we examined an introduction to this wonderful Psalm; but we left Jesus as He cried out an awful plaintiff question in verse one; and if you haven’t read our previous report, I suggest you go back and do so now. We’re not reading the historical facts of the Gospel accounts; we’re considering the thoughts that were in the mind of Christ as He was crucified. The darkness of that day is lit-up in this passage with a thousand

watt halogen bulb — and an x-ray of the psychology at play on the cross is exposed. If you read this correctly — and if you know what you are reading — you can actually feel the emotions Jesus felt during His murder. Each of the seven last sayings of Christ from the cross are in this Psalm; either verbatim, or in a background revealing His reasons for saying those things. That is utterly remarkable, friends; at least, to me it is....

XXDD ~ (To the chief Musician upon Aijeleth Shahar, A Psalm of David)

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

~ Here, we see the human suffering of Jesus as a man — the Lamb of God that taketh away the sins of the world. We see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. That's Hebrews chapter two verse nine. Jesus bared *OUR* sins in His Own body that we, being dead to sins, might live unto righteousness. As the perfect Man, Jesus learned to totally depend on and completely rest in God. Jesus said, *"I do always the things that please the Father."* Yet, in His hour on the cross, Jesus was abandoned and forsaken by God. Here, Jesus is suspended between Heaven and earth — on the cross, He cannot turn to Heaven, because Heaven has forsaken Him, and He cannot turn to man, because man was in the process of murdering Him. Jesus' friends and His mother — and all those who loved Him — were absolutely helpless....

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

~ Now, even as Jesus was forsaken of God on the cross, we're also told *"....God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation."* Further, John says that 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."* So, even as God forsook Christ on the cross, He was also in Christ reconciling the world to Himself. Now, friends, that's a paradox that will

never be explained by any Bible teacher. When Jesus asks, “*why*” – that’s neither the “*why*” of impatience, despair nor doubt. You and I ask “*why*” in those terms – but not Him. This presents the human cry of intense suffering aggravated by the loneliness of injustice; and displays anguish of an innocent and holy life being snuffed out. In short, Jesus was alone with the sins of the world here. I always thought we should have a Selah here....

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

~ See, Christ is holy; and God is holy. When Christ was made sin, there had to be a bifurcation of separation between Father and Son. Now, again, I realize my total and complete inadequacy in revealing these truths to you; I’m just doing what I can, friends. At the trial of Christ, He remained completely silent. As the sheep before its shearers, Jesus opened not His mouth. When nailed to the cross, Christ cried out like a wounded animal. ‘*Roaring like a lion*’ means the shriek and wail of unutterable woe. None of the Gospel writers describe any of this in their accounts. Most of them were there, and heard it, but I don’t think they could have described it any better than I am describing it. Either way, Christ’s death was different. Altogether different, in fact....

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.

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

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.

10 I was cast upon thee from the womb: thou art my God from my mother's belly.

11 Be not far from me; for trouble is near; for there is none to help.

~ Jesus is a victim here; and He takes note of the hardened hearts of the spectators laughing about what is happening. Frankly, if you ever saw a man nailed to a Roman cross, and you did not vomit — then the world would know very definitely that you had no human feelings of compassion, sympathy or empathy at all. The religious rulers of Israel stayed and stared at His naked, dying body. It's a type of perversion. Actually, they should have left the scene a *LONG* time ago. Perhaps they never should have been there in the first place. Well, not only did they stick around, they ridiculed Him and sat down to watch Him die! It does not get any lower than that, my beloved; this is the worst of the worst of all possible bad things that could ever happen.

See, the venom and the vileness of the human heart cannot be measured. The capabilities of awfulness in us defy articulation. The Bible declares the total and complete depravation of mankind. Saul of Tarsus was standing there watching, too. Remember, he was a Pharisee at that time, he was in Jerusalem. Paul later referred to himself later as the '*chief of sinners*' — and this is why. The crucifixion is where the chiefs of sinners were that day. In the midst of all of this, Jesus says, "*Father forgive them for they know not what they do.*" If Jesus hadn't said that, there would have been no forgiveness for those particular people at that time....

12 Many bulls have compassed me: strong bulls of Bashan have beset me round.

13 They gaped upon me with their mouths, Rome is a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For the Gentile dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

17 I may tell all my bones: they look and stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my only one from the power of the dog.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

~ Perhaps the greatest humiliation in the suffering on the cross was the fact that He was naked. Now, I realize in this modern day era of pornographic perversions, and just plain filthy minds, where men and women seem to have no shame or compunction, nakedness probably doesn't seem too bad to most people. Well, the unreserved nakedness of our societal 'norms' reveals exactly how depraved we have become. Even animals run around with at least some fur covering them.

This is the time when Jesus said, ***"into Thy Hands I commend My Spirit!"*** Now, I know most people do not believe in unicorns; but a rhinoceros really only has one deadly horn; and a rhinoceros is a vicious and brutal killer. Also notice the text says specifically, ***"the HORNS – plural – of the unicorn!"*** I believe that one horn is a picture of the cross; because I believe the cross was one upright pole with no crossbar. Rome didn't take the time to make pretty little crosses like we see stuck on buildings, that's for sure. The Word of God has two words that are translated "cross" – one is "xulon" which simply means "wooden" — and the other is "staros" which means "stake."

I believe the 'cross' was a single crude and rough upright wooden stake. I could be wrong about this – but – I don't think so....

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the LORD'S: and he is the governor among the nations.

29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

~ So, this repulsive report from our Spiritual Safari ends on a note of high glory! Simon Peter said, "... there is none other Name under Heaven given

among men whereby we must be saved.” Well, the Name of the Lord Jesus Christ is certainly declared among the brethren today. The fact that Jesus did this thing is the only reason you and I have ever heard of Him, and it is also the only reason you are reading this report. This Bible study isn’t about me, friends; it isn’t about what I know, or don’t know, about the Word of God. This is about a finished redemption being presented to the world – period. Everything necessary for our salvation has been arranged. The focal point is the cross. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. That’s the only way we have any spiritual light at all. The cross is the altar on which the Lamb that taketh away the sins of the world was sacrificed. That can only be appropriated by faith. From the cross, Jesus said, *“it is finished”* ~

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