

An Exegetical Study of Psalm 22:20-32

“My God, My God, Why Have You Forsaken Me?”

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This paper is a continuation of an exegetical paper treating Psalm 22 presented by Pastor David Reichel at Zion Evangelical Lutheran Church, Morrison, Wisconsin on September 18, 2000. Pastor Reichel treated verses 1-19 (numbering corresponds to the Hebrew). This paper will treat the remaining verses of Psalm 22, verses 20 - 32.

In Pastor Reichel’s paper “An Exegetical Study of Psalm 22, for Use in Lenten Preaching” by August Pieper was frequently quoted. This is an excellent commentary and exposition of Psalm 22. I will also be quoting Pieper’s exposition of Psalm 22.

A title that has been given to Psalm 22 is: A Prophecy concerning the Messiah’s Sufferings and Victory.¹ This title for Psalm 22 adequately pictures the content of this Psalm. Under this theme I have divided Psalm 22 into two parts.

- I) The Messiah’s Humiliation (vv. 1 - 22)
- II) The Messiah’s exaltation (vv. 23 - 32)

Professor Brug divided Psalm 22 in the following manner:

- I) The Messiah’s Suffering (vv. 1 - 22)
- II) The Messiah’s Glory (vv. 23 - 32)

Verses 20 - 22 are the closing words of the first portion of Psalm 22. In His humiliation the Messiah is crying out to His Father in anguish. He is also crying to Him for help. Verses 23 - 32 are the Messiah’s song of praise because the Father heard His cry and delivered Him.

h#~~Ⓜ~~ ytrE(e;ytw@f) Vqxf:t@a) ahwfy:ht@a 20

v. 20-NIV: “But you, O LORD, be not far off; O my Strength, come quickly to help me.”

Pieper: “But you, O LORD, do not be far from me, O my Strength, come quickly to help me.”

Mine: “But you, O LORD, do not be far off, O my Strength, to my help come quickly.”

ht@a	Pronoun, second persona masculine singular	you
hwfy:	proper name	LORD
l) a	particle: Adverb	Not, no
qxf:t@a	Verb, qal imperfect, second person masculine singular of qxr	go away, be far off
ytw@f) V	Noun, feminine singular construct with first person common singular suffix	fortress, strength
ytrE(e;	Noun, feminine singular construct with first person common singular suffix	help, aid
h# Ⓜ	verb, qal imperative, masculine singular with paragogic heh from # Ⓜ	make haste; flee

hwfy:ht@a, “You O Lord”, are the first words of verse 20. They are placed there for emphasis. Notice a) that the Speaker no longer cries out to His God who is far from Him and b) how He addresses His God, hwfy;

“O LORD.” The covenant God who said of the Speaker, “This is My Son, whom I love; with Him I am well pleased” (Matthew 3:1), is now being addressed. The hope the Messiah has is also expressed with the words, $q\chi f:t\textcircled{a}$) a “be not far off.” This is a sharp contrast to His earlier words in the Psalm, “Why have You forsaken Me?” The Father is now addressed as “LORD.” He, the Messiah, whose strength is gone, placed His hope in the LORD. This is the covenant God who, having made a promise, will never break it.

With the words “But you, O LORD ...” Christ turned away from His tormentors and murderers, from whose hands He could hope to receive nothing. He turned to His God, of whom He had earlier confessed that He had abandoned Him and had laid Him in the dust of death (v. 16). In spite of that, He clung firmly to God’s faithfulness and mercy. He is the LORD, Israel’s covenant God, who in Hosea 2:19f had pledged:

I will betroth you to Me forever.

I will betroth you in righteousness and justice,
in love and compassion.

I will betroth you in faithfulness.

For that reason the LORD could not abandon Him forever.²

The LORD is addressed with the words, $y t w @ y f \vee O$ my Strength.” His Father is the source of His strength. He who was far off is now near with His strength to help His suffering Servant. Even though he prays the LORD to come quickly, $h \# \textcircled{a}$, imperative from $\# \textcircled{a}$ in reality the LORD was always there with His help. This indicates that He is in need of immediate help. “LORD” is parallel to “O my Strength.” To “be far off” has its parallel in “come quickly.”

Verse 21 gives the reason for this imperative.

$y t d f x j : b l \textcircled{e} d y \textcircled{a} i y \# \textcircled{a} n a b r \textcircled{a} m ' h l f \textcircled{c} h a 21$

v. 21 - NIV: “Deliver my life from the sword, my precious life from the power of the dogs.”

Pieper: “Snatch my soul out from under the sword, my most precious possession from the claws of dogs.

Mine: “Snatch from the sword my soul, from the hands of dogs my life.”

$h l f \textcircled{c} h a$	Verb, hifil imperative, masculine singular with paragogic heh from $l \textcircled{c} n$	draw out; take away, deliver
$b r \textcircled{a} m'$	Noun, feminine singular	sword, cutting instruments
$y \# \textcircled{a} n a$	Noun, feminine singular construct with first person common singular suffix	soul, life
$d y \textcircled{a} i$	particle: Preposition + Noun, feminine singular construct	hand
$b l \textcircled{e}$	Noun, masculine singular	dog
$y t d f x j :$	adjective, feminine singular construct with first person common singular suffix	only one, life (precious thing)

The distress of the Messiah is further stressed with $h l f \textcircled{c} h a$ “to snatch” or “take away.” $y \# \textcircled{a} n a$ “my soul” is parallel to $y t d f x j :$; “my life” and $b r \textcircled{a} m'$, “sword” is parallel to $b l \textcircled{e} d y \textcircled{a} i$, “hands of dog.” The imperative applies to both parts of the verse. He was facing imminent death. Therefore the imperative of $l \textcircled{c} n$ is used,

“snatch.” The “hands of the dogs,” is a literal translation. It refers to the paws of the dogs, that which they use to scratch and dig. Such digging or scratching could cause death.

brx̄m̄, “sword” was the weapon usually used to kill people. It stands for those implements which take lives. His #̄e life, and ytd̄f̄x̄j, “soul” or “life” is in peril of being taken. “Soul” stands standing for the entire person. As with us, His “life” (as I have translated) (literally - only one) was very valuable to Him (Pieper translates “my most precious possession”). We have only one soul and life. Once it is gone, we will never have it again. No wonder it is so precious.

“My most valuable possession” characterizes the human soul, human life, as the most valuable treasure a person can possibly lose. Because the enemies, true to their canine character, scorned the true value of His soul and recklessly tried to destroy it, the Sufferer pleaded, “Snatch my soul ... from the claws of dogs!”³

More dangers are mentioned in verse 22. The progression moves on to the “jaws” of the lions and then to the “horns of oxen.”

ynit̄f̄ni(j̄ Mymir"̄ yn̄r̄ q̄m̄@̄ ȳr̄:)̄ ap̄ī ȳni(̄ ȳ#̄ē 22

v. 22 - NIV: “Rescue me from the mouth of the lions; save me from the horns of the wild oxen.”

Pieper: “Rescue me from the jaws of lions, yes, from the horns of wild bulls-you answered me.”

Mine: “Set me free from the mouth of the lion, and from the horns of oxen you spoke.”

yni(̄ ȳ#̄ē	Verb, hifil imperative, masculine singular with first person common singular suffix from (̄ #̄ē	be spacious; save, set free, preserve
yp̄ī	Noun, masculine singular construct + - particle: Preposition, from +	face or mouth
hȳr̄:)̄ A	Noun, masculine singular,	lion
yn̄r̄ q̄m̄@̄	Noun, feminine dual number construct,	horn
Mymir"̄	Noun, masculine plural,	oxen, bull
ynit̄f̄ni(j̄	Verb, qal perfect, second person masculine singular with first person common singular suffix from	sing; speak, answer
hn̄(̄		

yni(̄ ȳ#̄ē, “set me free” from (̄ #̄ē, is an imperative. The distress of His soul is revealed in these words. Notice that ynit̄f̄ni(j̄ “spoke” from hn̄(̄ is not an imperative. It is a Hebrew perfect. We would have expected it also to be an imperative to carry out the Hebrew parallelism. But the Holy Spirit did not make a mistake when choosing this verb form. The LORD answered Him. Pieper points out that this shift in verb forms is due to divine inspiration because of the shift of verb forms. Therefore, this is not a plea that the LORD answers Him. It is an acknowledgement that the LORD did answer Him. The line of thought in the Hebrew is expressed in Pieper’s translation, which I have followed, rather than the NIV.

What does, “From the horns of the oxen you spoke” mean? I take it to mean the Messiah is in danger of being gored by His enemies. From that position He hears the LORD speak.

The enemies of the Messiah as listed in verses 20 and 21 (dogs, lions, oxen) are in the opposite order they are found in verses 12 - 16 (v. 12 - oxen, v. 13 - lions, v. 16 - dogs).

That the LORD answered Him is expressed in verses 23 - 32. No longer does the Messiah speak words of distress and plead for help. Verses 23 - 32 express words of praise encouraging the congregation of believers and then the whole world to join Him in singing praises to the LORD. Pieper writes:

The hour of God-forsakenness had passed. God had shown compassion to the Son who even in His agony had clung tightly to Him. He had delivered Him from hell and received Him again into His grace. The blessed peace of God had once again entered His soul; his heart overflowed with thankfulness and His mouth with praise.⁴

The praise of the Messiah is expressed to 1) His brothers, 2) God's people, and 3) the gentiles.

כְּעֵת הַיּוֹם לְהַגִּיד לְאֶחָיו בְּקִרְבֵּי הַקְּהִלָּה יְשַׁבַּח אֶת ה' 23

v. 23 - NIV: "I will declare your name to my brothers; in the congregation I will praise you."

Pieper: "I will proclaim your name to my brothers; I will praise you in the congregation."

Mine: "I will make known your name to my brothers; in the midst of the Congregation I will praise you."

הִרְפִּיעַ	Verb, piel imperfect, first person common singular cohortative from רָפַע	scratch; make known, write, tell with praise
כְּמִשְׁמֵ	Noun, masculine singular construct with second person masculine singular suffix	name
אֶחָיו	particle: Preposition + אֶחָיו Noun, masculine plural construct with first person common singular suffix	brother
בְּקִרְבֵּי	particle: Preposition + קִרְבֵּי Noun masculine singular construct	in the middle
לְהַגִּיד	Noun, masculine singular	congregation, assembly
כְּעֵת הַיּוֹם	Verb, piel imperfect, first person common singular with second person masculine singular suffix from יָהַר	praise

The parallelism in this verse is chiasmic. הִרְפִּיעַ "I will make known" parallels כְּעֵת הַיּוֹם "I will praise you" and אֶחָיו "brothers" parallels לְהַגִּיד, "congregation."

This verse is quoted in Hebrews 2:12. In Hebrews 2:12 Jesus is the speaker of these words: "I will declare Your name to My brothers; in the presence of the congregation I will sing Your praises" (NIV).

The mood in this and the following verses is definitely different from the mood in the first twenty-two verses. The Messiah speaks in such a manner that you get the impression that He is no longer on the cross but has risen from the dead. It is necessary for us to remember that Psalm 22 is prophetic. The Messiah knew that the LORD would "see the light of life and be satisfied" (Isaiah 53:11). Brug writes: "Finally we get the answer to the opening question, "Why have You forsaken Me?" The Father let the Son die for the sins of His people so that He could give them eternal blessings."⁵

כְּמִשְׁמֵ the "name" of the LORD is everything that we know about Him as He has revealed Himself to us in His Word. His name is "LORD." His name reveals to us His majesty and glory. אֶחָיו the "brothers" of the Messiah are believers. They are לְהַגִּיד the "congregation," the gathering of believers who have come to faith in Jesus as the Messiah. They are synonymous to בְּרִצְיָא (רְאֵה) the "descendants of Jacob," and לְ) רְשָׁיָה (רְאֵה) the

“seed of Israel” in verse 24. The Messiah’s goal was to glorify the name of His Father among believers so that they would not be ashamed of the LORD. How blessed we are to have the LORD come to us and address us as brothers. This means that we are also heirs with Him (Romans 8:17). What is His is ours. What is ours became His.

וַיִּירָאוּ אֵלֹהִים
 וַיִּשְׁבְּחוּ אֱלֹהִים
 וַיִּרְאוּ אֱלֹהִים
 וַיִּשְׁבְּחוּ אֱלֹהִים
 וַיִּרְאוּ אֱלֹהִים
 וַיִּשְׁבְּחוּ אֱלֹהִים

v. 24 - NIV: “You who fear the LORD, praise him! All you descendants of Jacob, honor him! Revere him, all you descendants of Israel!”

Pieper: “You who fear the LORD, praise him! All you descendants of Jacob, glorify him! All you descendants of Israel, revere him!”

Mine: “You who fear the LORD, praise him! All descendants of Jacob, glorify him! Revere him all seed of Israel!”

י) ירי	Verb, qal participle, masculine plural from ירי	fear
וַיִּשְׁבְּחוּ	Verb, piel imperative, masculine plural with third person masculine singular suffix from שׁבַח	praise
אֵלֹהִים	Noun, masculine singular construct	all
בְּנֵי יַעֲקֹב	Noun, masculine singular	seed; descendants
יַעֲקֹב	proper name	Jacob
וַיִּרְאוּ	Verb, piel imperative, masculine plural with third person masculine singular suffix from רָאָה	be heavy; honor
אֱלֹהִים	Verb, qal imperative, masculine plural from רָאָה	tarry; fear, revere
וְ	particle: Preposition with third person masculine singular suffix	
יִשְׂרָאֵל	proper name	Israel

וַיִּשְׁבְּחוּ אֱלֹהִים meaning “praise,” “glorify,” and “revere” respectively are all imperatives. Even though the Messiah had endured such humiliation even at the hands of His Father, He encourages all the people of the world, spiritual Israel, to praise, glorify, and revere the LORD. י) ירי is a participle, the object of those being addressed by the Messiah. It literally means “to turn aside out the way of another because you are fearful or timid.” Who among us is not fearful or timid in the presence of the LORD? We want to turn aside out of His way for fear because we know He has every right to destroy us. Think of Adam and Eve when the LORD came to them after they had eaten from the tree of the knowledge of good and evil. Instead of warning us to fear and turn away from the LORD, we are encouraged to praise, glorify and revere Him. We can only do so because He is kind and gracious to us.

The people who believe in the Messiah, those who realize that He has redeemed them, are referred to as בְּנֵי יַעֲקֹב (descendants of Jacob and יִשְׂרָאֵל (seed of Israel. They need this encouragement because, after seeing the Messiah in His great humility, they would naturally turn from Him and seek another messiah.

The question has been asked: “Is the Messiah still speaking or is the Psalmist David now speaking?” I am following the interpretation of the previous presenter when he quoted Pieper, “With the exception of the superscription, the entire psalm is spoken by the Messiah.”⁶

It is significant that the Messiah directs our attention to הוֹשִׁיעַנוּ; “the LORD,” the covenant God who has loved us with an everlasting love (Jeremiah 31:3).

Kft@m'	particle: Preposition with second person masculine singular suffix	from you
yti @it;	Noun, feminine singular construct with first person common singular suffix	praise; hymn
l hq̄b@	Noun, masculine singular	congregation, assembly
brF	adjective, masculine singular	great, large; many
yrAf:	Noun, masculine plural construct with first person common singular suffix	vow, promise
MI #J	Verb, piel imperfect, first person common singular from MI #J	be whole, safe; keep safe; pay, restore
dgeE	particle: Preposition	in the presence of
wy) fÿ:	Verb, qal participle, masculine plural with third person masculine singular suffix from) ry	fear, reverencing

m indicates source. The Messiah is saying that His praise has its source in the LORD, the God of grace and mercy. Not only is praise about the LORD, it is also from the LORD. The l hq̄b@“assembly” is brF that is, “large” or “great” because it is made up of so “many.” It is made up of all the believers of the world. It is parallel to wy) fÿ; “those fearing” Him.

Did the Messiah make a r dff a “vow” when He was forsaken by God?

“Fulfilling a vow, carrying out a promise made at a time of fearful suffering, is an Old Testament expression of giving thanks (Psalm 50:14). ... The One whom God delivered now pledged to bring a thankoffering in the presence of all who fear God. They were to see it and hear it and be encouraged to join in the thanking and praising.”⁸

The Messiah was not ashamed to give glory to the LORD. He praised the LORD in the presence of many others because the LORD accepted the sacrifice that He gave to the LORD and the LORD delivered Him. Our praise is given to the LORD, not because of any sacrifices we offer to the LORD, but because of the sacrifice the Messiah gave to God on our behalf as our Substitute. By looking at the manner in which He gave thanks we learn to give thanks.

Praise follows thanksgiving. The reason for giving thanks is expressed in the words of praise. We see this in the next verse.

wy# \$ \$ % wFy: w%l hq̄ w%b%w: Mywhf Jw%k:) y 27
d (b fMk b b a ; yxj:

v. 27 - NIV: “The poor will eat and be satisfied; they who seek the LORD will praise him—may your hearts live forever!”

Pieper: “The poor will eat and be satisfied; those who seek the LORD will praise him. Your hearts will live forever.”

Mine: “The poor will eat and be satisfied, those who seek the LORD will praise him. Your hearts will live forever.”

w%k:) y	& Verb, qal imperfect, third person masculine plural from l k)	eat, devour
Mywhf J	adjective, masculine plural	poor

w%b%w:	herb, qal imperfect, third person masculine plural from (b#&	satisfied, filled
w%l h%:	Verb, piel imperfect, third person masculine plural from l l h	praise
wy#%\$%:	Verb, qal participle, masculine plural construct with third person masculine singular suffix from # \$ d	rub, tread; seek
y%j:	Verb, qal imperfect, third person masculine singular apocopated from h%x	
Mk%b%b%:	Noun, masculine singular construct with second person masculine plural suffix from b%b%	heart
d(h% f	Noun, masculine singular with l particle: Preposition	forever

Mywh%J “poor” can refer to those who are physically or spiritually poor (Matthew 5:3). I understand it to be the latter. If Mywh%J refers to only the physically poor, David as well as other wealthy believers in the Old Testament would have been excluded. w%k%:) y%p “eat,” w%l h%: “praise,” and y%j; “live,” are imperfects. I have translated with the English future. The picture before us is one of sharing. When an individual brought an offering of thanks to the LORD, he invited his friends to join him in the feast that was prepared (Leviticus 7:11 ff). They would eat the offering given to the LORD. The Messiah has invited us to join in the thanksgiving He offered to His Father. Through the offering the Messiah has given to the LORD our hearts are satisfied and we are led to praise and thank the LORD.

Luther points out that this spiritual eating by the poor in spirit takes place when in faith they hear the proclamation of the gospel; in support he adduces Luke 4:18 and Matthew 1:5: “The good news is preached to the poor.” This is the thanksgiving meal from which we receive life eternal.⁹

b%b% , “hearts” represent the souls of the people. As believers in the Messiah we are assured that we will not die. We will live forever because He has forgiven our sins (Psalm 23:6; John 11:25, 26).

Those who wy#%\$% “seek” the LORD, those who want to have His name revealed to them, will want to know more about Him. When they know more about Him, they will w%l h%: “praise” Him. You will not be able to stop them from speaking about what the LORD has done. Praise is natural when the heart is filled with thanks.

What has been stated in verses 23 - 27 about Israel is now promised to the Gentiles as well.

Cr%j% f%y% s%b%:) al k%w%h%y%:-l) e%w%#%\$%: w%k%-%|28
 My%g%e% w%x%p%\$%:-l k%k%j%n%f% ; w%j%t% %\$%:

v. 28 - NIV: “All the ends of the earth will remember and turn to the LORD, and all the families of the nations will bow down before him,”

Pieper: “All the ends of the earth will become aware of this and turn to the LORD, all the families of the nations will bow down in worship before your face.”

Mine: “All the ends of the earth will remember and turn to the LORD, and all the tribes of the nations will bow down before your face.”

w%k%-%	Verb, qal imperfect, third person masculine plural from r%k%z	remember, recollect
w%#%\$%:	Verb, qal imperfect, third person masculine plural from b%w%\$%	turn, return
y% s%b%:) a	particle: Adverb	cease, end, extreme
Cr%j% f	Noun, feminine & masculine singular	earth

וַיִּשְׁתַּחֲוּ	Verb, hitpael imperfect, third person masculine plural from שׁתַּחֲוּ	bow oneself down; worship, honor
לְפָנֶיךָ ;	Noun, feminine & masculine plural construct with second person masculine singular suffix with לְ ; - particle: Preposition	to your face; before you
תְּרוֹמֹתַי	Noun, feminine plural construct	kinds, tribe, nations
מִלְּגוֹתַי	Noun, masculine plural	nations

With these words the barrier of race is removed.

כְּרֵי שְׂפָרָה) אֲרָא “the ends of the earth”, is parallel to מִלְּגוֹת תְּרוֹמֹתַי, “the tribes of the nations.” -לְ כָל “all”, is repeated in both segments of this verse indicating universality. The promise of God’s forgiveness in the Messiah is universal. It is for all people. It is to be shared by us with as many people as we can.

וַיִּזְכְּרֵנִי, remember, וַיִּפְּנוּ, turn, and וַיִּשְׁתַּחֲוּ; bow down (literally it indicates that we turn our bodies to the ground) are imperfect tenses. These words are a call to repent. They are also a promise that the word of the LORD will accomplish what He desires (Isaiah 55:11). We are confronted with the great news of our rescue. We have heard about it. It is something that we are to hear daily and recall. רָמַז, “remember,” is not only to recall what has been told to us, but that we keep turning it over in our minds. We are to hide it in our hearts (Psalm 119:11) and meditate on it all day long (Psalm 119:97). We are also to be God’s instruments to carry it to “all the ends of the earth” so that “all the tribes of the nations will bow down before” the face of the LORD.

Proud heathen, who have turned their backs on God and served idols with mindless and perverted devotion, will be confronted by God’s great act of rescue, recognize it as true, and repent and turn to the LORD.¹⁰

We can be so thankful that the LORD has revealed His name to us. We willingly bow before our exalted LORD and give glory to Him. The day is coming when “every tongue will confess that Jesus Christ is LORD, to the glory of God the Father” (Philippians 2:11) whether they do it willingly or are forced to do so.

The following verse states the cause of why the nations will worship the LORD.

מִיְגֹדֹתַי # בְּחַנְכִּי מִיָּהוָה הֵי אֵלֵינוּ

v. 29 - NIV: “for dominion belongs to the LORD and he rules over the nations.”

Pieper: “For dominion is the LORD’s and he will rule over the heathen.”

Mine: “because to the LORD is the dominion and ruling over the nations.”

חֲכִימָא	Noun, feminine singular	dominion, kingdom
לְ # בְּ	Verb, qal participle, masculine singular from לְ # בְּ	make like; rule
מִיְגֹדֹתַי	Noun, masculine plural of מִיְגֹדֹתַי ;insep. prep. w/ article	

יָכֹל causal. הֵי אֵלֵינוּ is placed toward the beginning of the sentence for emphasis. חֲכִימָא “dominion” belongs to the LORD and none else. This is as it should be. The dominion and ruling that the LORD exercises is not what the world thinks of, however. We pray, “Thy kingdom come.” It is this kingdom, ruling with the Gospel that is referred to here. How sad that there are so many who think that they are worthy of such honor. לְ # בְּ is a

People from every situation in life, of whatever rank- master and subject, rich and poor, virtuous and scandalous, free and slave, educated and uneducated, living and dying (the thief on Calvary)- will come to know God's grace and praise Him for it. No one's position in life makes him ineligible for the mercy of God.¹²

רַבְרָבִים יִשְׁמְעוּ אֵת קוֹלֵי הַיְהוָה
 רַבְרָבִים יִשְׁמְעוּ אֵת קוֹלֵי הַיְהוָה

v. 31 NIV: “Posterity will serve him; future generations will be told about the Lord. ”

Pieper: “Posterity will serve him; children’s children will be told about the LORD.”

Mine: “Descendants will serve him; he shall tell about the LORD to the generations.”

רַבְרָבִים	Noun, masculine singular	seed; descendants
יִשְׁמְעוּ	Verb, qal imperfect, third person masculine singular with third person masculine singular suffix of	
רָשׁוּ	Verb, pual imperfect, third person masculine singular from	scratch, write; tell
יִשְׁמְעוּ	Noun, masculine plural construct with first person common singular suffix with	
א	particle: Preposition	
רַבְרָבִים	Noun, masculine singular with א particle: Preposition	

Now the LORD removes the barrier of age.

רַבְרָבִים “Descendants”, literally “seed” from every generation will serve the Messiah. Such service will be in telling, רָשׁוּ Pual imperfect, literally “scratch” or “write” and then to “tell” about the LORD. יִשְׁמְעוּ אֵת as used instead of יִשְׁמְעוּ אֵת The רַבְרָבִים “generations” are those yet unborn who will in turn believe in the LORD and praise Him for His glory with the result that future generations will also believe in the LORD.

הֵם יִשְׁמְעוּ אֵת צְדָקָתוֹ לְעַמּוּלָּם
 הֵם יִשְׁמְעוּ אֵת צְדָקָתוֹ לְעַמּוּלָּם

v. 32 NIV: “They will proclaim his righteousness to a people yet unborn—for he has done it.

Pieper: “They will come and proclaim his righteousness to a people not yet born: ‘He has accomplished it!’”

Mine: “They will come and they will tell his righteousness to a people to be born: ‘He has done it.’”

יָבֹאוּ	Verb, qal imperfect, third person masculine plural apocopated from יָבֹאוּ	go; come
יִשְׁמְעוּ	Verb, hifil imperfect, third person masculine plural from שָׁמַעַן	be in front; show, tell
צְדָקָתָהּ	Noun, feminine singular construct with third person masculine singular suffix	righteousness, justice
לְעַמּוּלָּם	Noun, masculine singular + א particle: Preposition	people
דִּלְמָה	Verb, nifal participle, masculine singular from דָּלַמַּה	bring forth, bear; be born
הֵם יִשְׁמְעוּ	Verb, qal perfect, third person masculine singular from שָׁמַעַן	make, do

“It” in the second part of this verse refers to *wtqđc* the “righteousness” that the LORD has *h#&f* “work,” “do.” *yk* can state either 1) cause or 2) a quotation. I have taken it be the latter, similar to *o#i*.

The LORD is the One who has worked our salvation. He is the only One who is worthy of our praise and adoration. Righteousness belongs to the LORD. Not only do we think of the righteousness of the LORD in the sense that He is righteous. He forsook His Son. He sentenced the Messiah to suffer the pains of hell. He was righteous when He spoke His verdict. He comes to us and declares that we are righteous in His sight through faith in the Messiah, Jesus. The righteousness of the Messiah is now credited to us. The LORD is righteous in giving this decree. “In Christ He has performed all that was necessary for our salvation. He, and He alone, deserves all praise and glory for it.”¹³

The *wtqđc* of God is a truth worth perpetuating.

Having studied Psalm 22 we as children of God, as pastors and servants of the LORD, are again reminded of the great blessings we have received from the LORD.

Solo Dei Gloria

To God be the glory; great things He has done!
 He so loved the world that He gave us His Son,
 Who yielded His life an atonement for sin
 And opened the life-gate that all may go in.
 Praise the Lord! Praise the Lord! Let the earth hear His voice!
 Praise the Lord! Praise the Lord! Let the people rejoice!
 Oh, come to the Father through Jesus the Son
 And give Him the glory- great things He has done! (CW 399:1)

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¹ Leupold, p. 194
² Pieper, p. 305
³ Pieper, p. 306
⁴ Pieper, p. 306
⁵ Brug, p. 110
⁶ Reichel, p. 2
⁷ Pieper, p. 308
⁸ Pieper, p. 308
⁹ Pieper, p. 309
¹⁰ Pieper, p. 310
¹¹ Pieper, p. 310
¹² Pieper, p. 310
¹³ Stoeckhardt, p. 83