**Let The Context Decide What Is Going On In Psalms 22**

We have previously written to prove Psalms 22:1 clearly indicates the writer (we assume David) was forsaken when he wrote “My God, my God, why hast thou forsaken me?” However 22:24 leads some to think David was not really forsaken – “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.” But notice David has switched to the third person here. David is not talking about himself specifically in verse 24 but stating a general rule. The idea is that God has normally delivered others in David’s position so David EXPECTS God to do the same for him.

It should be very evident David has not been delivered yet. Notice these three verses just before 24 (written in the first person so referring to David instead of others in the past):

**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 darling 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.

The above contextual considerations are an ungetoverable problem for those who say David has not really been forsaken in Psalms 22.

We have the same thing in the early part of the chapter (grammatical first person):

**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?

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

Again we see David is forsaken, but expecting deliverance because such has been done before (indicated by a switch to third person):

**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.

Observing grammatical person is a critical function of determining the context of a statement. Anybody that purposely ignores switches in person is purposely ignoring the context of a passage. Many with a preconceived position like to cry “context” to try to intimidate those who aren’t confident enough to examine the actual context of a text for themselves. Don’t be swayed by such tactics. Just because someone hollers “my position is correct because I am taking things in context” doesn’t mean they are taking it in context.

We see this same “**forsaken but expected deliverance**” idea in Psalms 13:1-6, 44:22-26, 88:14,6-7,1-2, 108:11-13, 60:1,9-10,5,12, 79:5,8-10, Judges 6:1,13-14, and Isaiah 54:7-8. Why does everybody agree all these passages describe “forsaken but expected deliverance,” but not Psalms 22? Isn’t it only because Jesus does not quote them to apply to himself as He does Psalms 22? Is that so scary?

The context of Psalms 22:1 screams out that the writer was indeed forsaken. Why are so many inclined to deny the obvious in this case?