

119

GROUP STUDY GUIDE

The Fourth and Seventh Day – Part 2: Psalm 22

TEACHING SUMMARY

This teaching examines Psalm 22 as a prophecy concerning Messiah ben Yoseph, the suffering-servant role of the Messiah. It begins with Yeshua's cry, "My God, my God, why have you forsaken me?" and connects that statement with Psalm 22 because first-century Scripture references were commonly made by quoting familiar opening words.

The teaching compares Psalm 22 with details in the accounts of Yeshua's death. It discusses the casting of lots for his garments, the piercing of his side, the decision not to break his legs, the mockery directed at him, and the physical suffering described in the Psalm.

The teaching considers whether Psalm 22 describes David's experiences or the Messiah. It argues that the Psalm's details exceed anything recorded about David, including bones being out of joint, hands and feet being pierced, enemies surrounding the sufferer, and garments being divided by lot.

Much attention is given to Psalm 22:16 and the readings "they have pierced my hands and my feet" and "like a lion they are at my hands and my feet." The teaching prefers "pierced" on textual, contextual, grammatical, and poetic grounds. The versions it cites use several different descriptions, including piercing, binding, disfiguring, and biting; they do not all use the same verb.

The teaching also addresses the Hebrew word kah'aru and the claim that it was invented by Christians. It cites Hebrew manuscripts, ancient translations, Midrashic material, and scholarly discussions to argue that the reading exists in ancient textual evidence and functions grammatically as a verb meaning "they have pierced."

The teaching concludes that Psalm 22 graphically describes the Messiah's suffering and crucifixion and agrees with Zechariah 12:10 concerning the pierced Messiah. It connects the discussion with Yeshua's qualification to suffer for Israel's transgressions and identifies him as the Messiah ben Yoseph figure.

SUMMARY POINTS

- Psalm 22 is examined as a prophecy of Messiah ben Yoseph.
- Yeshua's cry from the tree quotes the opening words of Psalm 22.
- Psalm 22 describes mockery, piercing, suffering, and divided garments.
- Yeshua's garments were divided by casting lots.
- Yeshua's legs were not broken because he was already dead.
- The teaching argues that Psalm 22 describes more than David's own experiences.
- The translation "they have pierced my hands and my feet" is defended.
- Many ancient Jewish translations describe something happening to the hands and feet.
- The Hebrew reading kah'aru is presented as an ancient reading meaning "they have pierced."
- Psalm 22 is connected with Zechariah 12:10 and the pierced Messiah.

FILL-IN-THE-BLANK — BASIC

1. Yeshua's cry, "My God, my God," refers to Psalm _____.
2. The soldiers cast _____ for Yeshua's garments.
3. Yeshua's side was pierced with a _____.
4. The soldiers did not break Yeshua's _____.
5. Psalm 22 describes the sufferer's hands and _____ as pierced.
6. The teaching identifies the suffering-servant role as Messiah ben _____.

FILL-IN-THE-BLANK — CHALLENGING

1. Psalm 22:16 is debated between "they have pierced" and "like a _____."
2. The teaching says the pierced reading fits the references to the sufferer's _____ parts.
3. The Hebrew word defended as an ancient reading is _____.
4. Psalm 34:20 says none of the sufferer's bones are to be _____.
5. Zechariah 12:10 says the Messiah would be _____.
6. The teaching argues that the Messiah who suffers for Israel must have never _____ against God.

GROUP DISCUSSION QUESTIONS

1. Why does the teaching connect Yeshua's opening cry with Psalm 22?

2. Which details of Psalm 22 does the teaching connect with Yeshua's death?

3. Why does the teaching reject the idea that Psalm 22 is only about David?

4. What reasons does the teaching give for preferring "they have pierced my hands and my feet"?

5. How does the teaching use ancient Jewish translations and commentary in its argument?

6. Why does the teaching say Yeshua uniquely qualified to suffer for Israel's transgressions?

ANSWER KEY – GROUP GUIDE

Basic

1. 22 — Matthew 27:46; Psalm 22:1
2. lots — Matthew 27:35; Psalm 22:18
3. spear — John 19:34
4. legs — John 19:31–33
5. feet — Psalm 22:16, reading defended in the teaching
6. Yoseph — Teaching introduction and conclusion

Challenging

1. lion — Psalm 22:16, translation comparison
2. body — Psalm 22:14–17; teaching's contextual argument
3. kah'aru — Teaching discussion of kah'aru and its cited sources
4. broken — Psalm 34:20; John 19:36
5. pierced — Zechariah 12:10; teaching's Messianic interpretation
6. sinned — Teaching conclusion; Exodus 32:30–33; see His Sacrifice

FACILITATOR DISCUSSION NOTES

Suggested responses follow the teaching. Invite discussion and personal application; these are not additional required answers.

1. The opening words in Matthew 27:46 quote Psalm 22:1. The teaching treats this as directing hearers to the whole psalm. Read it in context; discuss how familiar opening words can recall a larger passage.
2. Compare mockery (Psalm 22:7–8; Matthew 27:39–43), clothing (Psalm 22:18; Matthew 27:35), and the disputed hands-and-feet reading (Psalm 22:16). The side piercing and unbroken bones are additional Gospel details; do not mistake every detail for a direct quotation of Psalm 22.
3. The teaching argues that the suffering exceeds recorded events in David's life and addresses the suggestion of hyperbole. Have participants explain that argument fairly, rather than dismissing alternative readings without examining them.
4. Identify its four questions: textual witnesses, context, grammar/poetic structure, and whether kah'aru is attested. Distinguish manuscript readings from translations and from the teaching's conclusion about the best reading.
5. The cited witnesses use different words, not unanimous wording. The teaching uses them collectively to argue that something happens to the hands and feet. Discuss what evidence each kind of witness can contribute without claiming that every Jewish source identifies Yeshua.
6. The closing argument links a sinless Messiah with atonement and refers readers to His Sacrifice. Read Exodus 32:30–33 and explain the teaching's inference. Invite reflection on Yeshua's suffering and faithfulness without suggesting that crucifixion alone identifies someone as Messiah.