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You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved."* Acts 16:31a And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *"That if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."* Romans 10:9,10 *"For, "Everyone who calls on the name of the Lord will be saved."* Romans 10:13 *"Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ."* Romans 5:1

May 2010

Psalm 22

A. “My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?” Psalm 22:1

אֱלֹהֵי אֱלֹהֵי מַה עָזַבְתָּנִי; רְחוֹק מִיִּשְׁוֹעָתִי בְּרִי שׁ אָגַתְי.

1. “My God, my God,” - אֱלֹהֵי אֱלֹהֵי

Perhaps we should first quote Matthew's account of Christ calling out to his Father followed by the Greek, “*And about the ninth hour Jesus cried with a loud voice, saying, “My God, my God, why hast thou forsaken me?”*, Matthew 27:46 - ηλι ηλι λαμα σαβαχθανι τουτ εστιν θεε μου θεε μου ινατι με εγκατελιπες? And then Mark's account in Mark 15:34, “*And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?*” - ελωι ελωι λαμμα σαβαχθανι ο εστιν μεθερμηνευομενον ο θεος μου ο θεος μου εις τι με εγκατελιπες?

Now Matthew keeps the Hebrew original using *Eli, Eli*, while Mark has the Aramaic, *Eloi, Eloi*, which would be the native tongue of the Lord. But it has been found that the Aramaic, although would have “*My God*” as *Eloi*, there were past usages where the Aramaic kept the Hebrew “*Eli*” usage when referring to God.

The pronunciation of this prayer is heart rending, when one actually pronounces it in the original Hebrew, or the Aramaic, as the Lord did, especially when arising out of his intense pain of body and anguish of soul when his Father abandoned him, all intensified by his grief and that it was not spoken, but **roared**. “**Eli, Eli lama sabachthani**”, or as Mark has two m's in *lamma* in the Aramaic, making it, “**Eli, Eli lamma sabachthani**?”

The Hebrew word *elim*, which is the masculine plural of *el*, (pronounced like our word *ale*), comes from *aul* and also *el*. The significance of the word *el*, and its plural Elohim, is the idea of power, strength, or might. These are the root words from which we get the various names in the OT for God, such as, *El, Eloah, Elohim, El-Elyon, El-Shaddai*, etc.

El was used for the personal name of God, a designation of deity, and also Father. It was used in conjunction with other words to denote an attribute of God, such as, *El-Olam*, the Everlasting One, or the Eternal One, *El-Elyon*, the highest God

The word *Yahweh* is the personal name of God, while the word *God* is the word we use to translate the Hebrew words *El, Eloah, Elohim, El-Elyon*, etc.. The meaning behind the word *Yahweh* is the idea of self-existence, and can be translated as “*The Eternal One*”. While the meaning behind the *El* word group is power! *El* and *Eloah* for the singular, *Elohim* for the idea of plurality denoting the plurality of God in the Godhead, Father, Son and Holy Spirit. *El-Elyon* is *El* the Powerful One; the Highest Powerful One, or *El* the Highest *El*.

We need to see that all celestial beings, from the highest to the lowest are powerful. But there is one who is infinitely higher and more powerful than the others and that is the one who we call God. His personal name is *Yahweh* and he is the highest and the most powerful; he is deity, while all the others are only divinity.

Just as all the celestial beings in heaven have existed for such a long period of time that none of us can calculate just how long they have been in existence. But there is only one that not only has existed before any of them, but that there was never a beginning of his existence! He has always existed and he always will exist!

Els, or celestial beings, are at certain levels in the celestial hierarchy, but there is One who is at the heights above all else. *Els*, or celestial beings, have varying degrees of power, but there is only One who has all power. Various *Els* were brought into existence, apparently, at different points in “*time*”, but there is only One who has existed forever. The various celestial beings possess tremendous amounts of knowledge, far more than any human does, but there is only One who possesses all knowledge.

It is this One that we call God and who is God. It is this One who is the Creator of all things. It is the will of this One that the Lord Jesus followed all the days of his earthly existence. And the name of this One is *Yahweh*. And it is this One that the Lord Jesus Christ called out to in prayer when he was hanging on the cross paying the penalty for our sins.

An interesting note aside, the Apache chief, Geronimo, used the expression, “My Power”, when he prayed to his God. This is not to say that Geronimo was a believer in *Yahweh*, or his Son, Jesus Christ, but more to indicate that the expression, “My Power”, is a Semitic concept. They all relied on an higher power. They didn't know his personal name, so they just called to him as “My Power”.

Now when the Lord called out to his Father saying, “*Eli, Eli*”, some, mistakenly, thought he was calling for *Elias* or *Elijah*. “*Some of them that stood there, when they heard that, said, This man calleth for Elias.*” [Matthew 27:47](#) “*And some of them that stood by, when they heard it, said, Behold, he calleth Elias.*” [Mark 15:35](#)

We know that this Psalm comes from the heart of David as he was going through intense suffering in his own life, where he came to the place where he felt like God had abandoned him. He had looked to *Yahweh* in faith as his God and Father for help, but no help was forthcoming. Crushed in his heart David cried out to God and asked the question **why?** Why have you forsaken me? Why are you so far from saving me? Why so far from the words of my groaning?

He talked about this element of trust in *Yahweh* in [verses four and five](#) about how the fathers put their trust in *Yahweh* and they were delivered, how they cried out to God and were saved, about how they trusted in God and weren't disappointed. Yet he felt like that God had not only not answered his prayers, but worse than that, **he felt *Yahweh* had abandoned him altogether!** To the believer, to feel that one has been abandoned by God and is all alone in life, is the worse thing one can go through! But God did not abandon him! And God will not abandon us! It's just that sometimes in our lives it feels like that.

But this passage is what we call a double reference in that David is not only talking about himself, but someone else. And the One that he was talking about is the Messiah, the Lord Jesus Christ, in what he was going to have to go through in life as he was hanging on the cross paying the penalty for our sins.

2. “Why hast thou forsaken me?” - לָמָּה עָזַבְתָּנִי

Lamah asks the question why. It has the causal sense in it as to ask, what caused you to forsake me? Or, what was the reason for you forsaking me? The accepted theology that is given for this is that when Jesus Christ received our sins upon himself in the atonement, the Father turned away because he could not look at sin. But it is one thing to know it on an academic sense, as we would say, but altogether something different to experience it!

But I can't help but think, if we really could see the pain and suffering that the Lord went through as he was hanging there on the cross, the struggle with those cruel nails hammered into his feet and wrists, that in there also was the element that the Father could not bear to look at the suffering his dearly beloved Son was going through.

We are now entering the Sanctum Sanctorum of Scriptures. The holiest of places where the Son, who is now experiencing the epitome of pain, his personal suffering of soul and body, and his alienation from God, is now pouring out his heart to his Father asking him why? Of all the things that the Lord suffered this was the worse by far.

The word *forsaken* is the Qal preterite, second person masculine singular, first person suffix of *azab*. It is translated as to leave, to abandon, to forsake, to go away, sometimes to betray. It is more than just physically leaving something, or someone, behind as one goes on in life, thereby physically removing oneself from the object. It involves the person that is doing the leaving dissolving all connections with the object or person that he is forsaking. The person that is doing the leaving severs all connections with the one he is leaving setting himself free of the thing or person left!

Abandonment was a serious matter and involved certain legal, economic, political and emotional considerations. The solidarity of the small group, clan or family, obligated each member of the group to “be there” for the family or clan. Being abandoned by one's group violated the elementary bonds of community and put the individual out into life on their own thereby putting their own life in jeopardy.

It wasn't just about being physically left behind, but what would happen to the individual after they were abandoned by their group, or by a person. They were now alone, they were now out in the elements. Their support group, or in this case God, were now no longer there and they were left to fend for themselves and for most people this meant death.

It was used of an abandoned child in the case where newborn children, if born malformed, (the idea of repugnancy), the parents would cast them aside where certain death followed. It was also used of husbands forsaking their wives leaving them to fend on their own. If the ex wife did not have a family to go to, their situation became very dire. Being abandoned was not just about the emotions involved, although they were very traumatic, but about the financial, social and other ramifications that impacted the individual afterward.

Now to understand how this concept of abandonment applied to the Lord Jesus Christ we need to see that his “group” was, and had been from eternity past, the Father and the Holy Spirit. Even when he incarnated into the human race by becoming a man, **his** “group” was the Father and the Spirit. But when our sins were imputed to him, he was forsaken by the only “group” he had ever known because they could have nothing to do with sin.

3. “Why art thou so far from helping me” - רָחוֹק מִיְשׁוּעָתִי י

There is the idea of that which is near by and that which is afar off. *Rachog* denotes the idea of distance, to be far from, to stand at a distance, followed by the preposition min it brings in the idea of separation. One cannot be helped, delivered, etc., if that which is needed is far away and not near by.

We see this idea that *Yahweh* is a God near by and not far off, although David may not have felt it at the time. “*Am I a God at hand, saith the LORD, and not a God afar off?*” Jeremiah 23:23 The reason why David, and all of us can feel, that God is far from us is because we still have not been delivered through, from, or out of the trial that we are presently in.

But what we have got to realize is that God can deliver us from (*apo*) the trial, and will deliver us out of (*ek*) the trial, or through (*dia*) the trial, but he determines the manner and time when he will do this! If it is his will for us to go through the trial, either partially, or all the way through it, then it's because the trial is accomplishing his purpose.

The word for *helping me* is the feminine singular noun with the preposition min and the first person singular suffix of *yeshua*. The word *yeshua* is derived from two words *Yah* – the name of God, and *shua* – the word for salvation. Or, *Yah's salvation*.

It is the word from which we get the name of the Lord, *Iesou* in the Greek, and is translated as Jesus into the English. So Jesus comes from *Iesou*, and *Iesou* comes from the Hebrew *Yeshua*. So the Lord's personal name really means *Yah's Salvation*. But *shua* also meant to save, to deliver, or to heal. Which would mean that the Lord's name would be: Savior, Deliverer, and Healer. And that's what he does; He saves us; He delivers us and He heals us.

Shua has the idea of crying out for help in one's petition to God. Connected to the name of God it tells us that the petitioner is crying out to *Yahweh* for help. In fact, his name reflects his role with us in that he is our Helper our Deliverer, etc., and he has promised to help his people. And the believer has every right to call upon God for help, because when God brought ancient Israel into covenant with him, and now believers in Christ in the Church Age, we have every right to call to God for help because he is our Covenant Helper.

Here we have the idea that David is asking the question why has *Yahweh* forsaken him? Why is his deliverance so far from him? He has cried out to Him for help; he has placed his trust in Him as he is supposed to, but there is no deliverance! He knew that *Yahweh* was his Covenant Helper, but when he called out to him he felt that there was no help! But we have to remember that God will deliver us, he will help us, but it will be according to the time and manner he chooses. So we must wait patiently on the Lord to come through for us.

With the Lord, his deliverance was found in *Yahweh* the Father, but *Yahweh* had forsaken him while he was bearing our sins on the cross. When the Father forsook his Son, he removed himself far from him in every sense possible making a total separation between the two. The Lord knew that he was going to die; he knew that he, his soul, was going to journey down into Hades; and he knew that the Father was going to raise him from the dead after three days and nights, because the Father had promised to do so. This was his deliverance through the trial. But the worse of all, worse than the physical pain and being subjected to public disgrace, was when the fellowship that he had with the Father, and had for all eternity, was broken!

4. “*And from the words of my roaring?*” - דְּבַרֵי שֵׁ אֶגְתִּי י

We have the feminine singular noun, *sheaga*, with the first person singular suffix, *my*. The NIV, and several other translations, have translated this as groaning, but this is a weak rendering of the word. For *sheaga* was used for the roaring of the lion.

There was a similar usage in other languages for the bellowing of a bull and the roaring of various types of animals, and was used in comparisons, metaphors and images, but *sheaga* was used exclusively for the roaring of a lion. It denoted a loud and constant cry for help. It reveals the intensity of the suffering that the Lord was going through on the cross manifested in the intensity of his prayer to the Father. It also contains within it the element of sadness.

We must remember that originally this was David's prayer to God as he was going through a trial here on earth, but in it are also found the words of the Lord Jesus as he was also praying to *Yahweh* to deliver him. We see here the heart of the Lord laid bare for all of us to see. Why are you forsaken me? Why is my deliverance (you) so far from me? Why are you so far from the words of my roaring?

B. “*O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.*” Psalm 22:2

1. “*O my God, I cry in the daytime, but thou hearest not;*” - אֵלֵּהִי יְיָ--אֶקְרָא יוֹמָם, וְלֵאלֹהֵי אֲבֹתַי תַּעֲנֵה -

“*O my God*” is *Elohay* with the first person singular suffix, *my*, my God. *Eloah* was the word used for deity or one's God. *Elohim* would bring out the plurality of the Godhead, but by the use of *Eloah*, as we have here, we see that the Lord is directing his prayer to the first person of the Godhead, to the Father.

To call, *qara*, was more than just overtly calling upon someone. It was used to attract someone's attention by the sound of one's voice, to denote the establishment of a relationship between a human and God by calling out to them. And was the term used for calling upon gods, or *Yahweh*.

The gal future of *anah* meant to respond, to reply, to answer. Used with *yomam* - the daytime, and *qara* – to call, it tells us that the Lord was calling upon the Father while there was daylight on the cross, but the Father did not answer him.

2. “*And in the night season, and am not silent.*” - וְלַיְלָה, וְלֵאלֹהֵי-דְמִיָּה לִי -

Concerning David, it looked at his fervent prayer to God day and night. Concerning Jesus Christ, the night season describes what happened when our sins were imputed to him, thereupon the Father forsook him and the entire earth was shrouded in darkness. “*And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.*” Luke 23:44

The idea of intensity is brought out here in the Lord praying to his Father when this darkness enveloped the earth. The darkness of all was when the Father forsook his Son on the cross. It was during this time of darkness that the Lord suffered the absolute worse of all the things that he had to suffer for our sake.

C. “*But thou art holy, O thou that inhabitest the praises of Israel.*” Psalm 22:3

1. “*But thou art holy,*” - וְאַתָּה קָדוֹשׁ

The personal pronoun *attah, you*, is emphatic here; but **you** are holy. From David's perspective he feels that God has forsaken him, that God has removed himself and his deliverance far from him. And no matter how much he prays, how fervently he prays, God does not answer him. Yet, with all that aside, *Yahweh* is still holy.

It brings in the idea of God's dealings with man. Being thankful and giving thanks to God on our part is done when God does things for us in his grace. Yet, even if God did not do things for us, (in our minds), God is still worthy of receiving our praise because of his character and essence. The point is, even if God did not answer our prayers, he is still worthy of being praised for his holiness, his righteousness, his justice, his love, his mercy, sovereignty, etc..

Holy, qadosh, refers to a concept belonging only to God. You, Yahweh, you are holy! We begin with the concept that the sacred and the religious life are the opposite of the profane and the secular life. In fact, the two are mutually exclusive. If the sacred is there, then the profane will be absent. If that which is profane is present, then the sacred is absent.

Another aspect to the concept of being holy is the idea of boundaries. Boundaries are in place to keep that which is common or profane away from that which is holy. This brings in the idea of separation, which is also the emphasis of *hagios* in the NT. For example. A temple is erected in a city, but first of all it must be separated from the town and its people for they are the secular and the profane, so it is built upon land that is dedicated only to the temple; a piece of property separated from other pieces of property. Often these temples were built outside the town or city, so as to further remove them from that which is secular and profane, and on top of hills to further enhance the idea of being totally removed from the secular. And even in the temples a room was set aside where the statue of the deity was placed.

When it comes to God being holy, we need to see that this is a *sui generis*, a kind of holiness that is of its own kind and is unique only to *Yahweh*. It is a quality of being that exists in its own right and is totally different from anything that we know and is totally separated from us. And if we were able to view this holiness we would see that it is completely apart from us and anything we have known.

2. “*O thou that inhabitest the praises of Israel.*” - יוֹשֵׁב, תְּהִלֹת יִשְׂרָאֵל

There has been a different approach in the interpretations for this passage. The KJV has it as, “*But thou art holy, O thou that inhabitest the praises of Israel.*” The NIV has it as, “*Yet you are enthroned as the Holy One; you are the praise of Israel.*” Others as, “*Yet Thou art holy, O Thou that art enthroned upon the praises of Israel.*”

The qal participle of *yashab*, to sit, speaks of God's rule and can be properly translated as enthroned. So it would be proper to say, “*Yet you are enthroned as the Holy One.*”, followed by, “*you are the praise of Israel.*” Aside from what David was going through in his life, and aside from him feeling abandoned by God, and aside from him believing that God was not answering his prayers, *Yahweh* was still the Holy One; the one that Israel praised.

D. “*Our fathers trusted in thee: they trusted, and thou didst deliver them.*” Psalm 22:4

1. “*Our fathers trusted in thee:*” - בָּרַכְתָּ הוֹ אֱבָרַי יְיָ;

In English we would say, “*Our fathers trusted in thee:*”, but in the original with the preposition *be*, plus the second person masculine singular suffix, *you*, at the beginning of the sentence, *beda*, it says, “*In you our fathers trusted*”.

“*Our fathers*” is *ab* with the first person plural suffix, *abothaynu*. The word father was used in a variety of ways to denote: the one who brought you into existence (your father), your grandfather, one's physical lineage, family, clan, or to show that you descended from a certain line of people. Here David, and in the Lord's prayer to his Father, it's referring to the line of true believers in Yahweh.

Paul brings out this concept that not everyone in Israel was an Israelite. “*Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:*” Romans 9:6 The Israel of God were those, who not only descended from Abraham through Jacob, but who had personally believed on Yeshua/Jesus as their Savior. These are the *fathers* referred to in the passage that David, and later on the Lord Jesus Christ, identified themselves as being one of these believers.

The Lord says that our fathers trusted in you, which also clarifies the dynamics of the relationship that the true people of God had with *Yahweh* then, and the relationship that we are to live by now – **faith!** God told his covenant people to call on him and when they did he would answer their prayer. He also took upon himself the role of being their Covenant Helper, in which he committed himself to helping them because of his covenant relationship with them. So if they needed help, all they had to do was ask him for his help. The same goes for us today.

The Lord talks about how the fathers looked to *Yahweh* for help when they called out to him, and *Yahweh* delivered them in their hour of trial, but he contrasts himself to them and says that he is like a worm despised and ridiculed by the vilest of men. Here we go into seeing more of the humanity of Jesus Christ in his hour of greatest need. He isn't saying that he doesn't believe the Father's promises. He isn't saying that *Yahweh* won't deliver him. He's just pouring out his heart in his greatest hour of need with the deepest anguish of soul as he is going through his suffering.

He's saying, “*Our fathers trusted in thee:*”, and the word used for *trust* is the qal preterite of *batach*. He said that the fathers, all the true believers in the line of Israel, trusted in you and you delivered them. And he is trusting in you, but he is still not delivered; he's still on the cross. A point that the evil men around him so hatefully pointed out. “*He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.*” Psalm 22:8 But remember, his deliverance was not from the cross, nor was it from death and *Hades*, it was through it in the resurrection!

Batach had the idea of lying down on the ground, to stretch out on the ground, to lie down and be at rest, to be secure and to feel secure, to be unconcerned, to trust in someone (God) so that one has no concerns and is at rest. It denotes that a relationship exists, and a state of trust exists because of that relationship, providing a sense of security and unconcern. The relationship exists because there is a covenant between *Yahweh* and the believer in him. In this covenant *Yahweh* has pledged himself to protect, provide for, bless, prosper and help the one trusting in him. The sense of security that the believer has out of faith exists because of the faithfulness, grace and power of *Yahweh*.

2. “They trusted, and thou didst deliver them.” - בָּטְחוּ, וְתָ פָּלִי מֵוּ

Again we have the gal preterite of *batach* telling us what the fathers did, they trusted in *Yahweh*, but in their case he delivered them! But we need to look at the three ways that God delivers his people that are trusting in him, so we can understand the concepts of how and when God delivers us when we go through our trials here on earth. The three Greek prepositions, *apo*, *ek* and *dia* explain that.

The preposition *apo* would be where God delivers us **from the trial**, so that we don't have to go through the trial. *Ek* would denote that we are already **in the trial** and God delivers us **out of the trial**. While *dia* tells us that we will have to go all the way through the trial, but he will deliver us through it, that is, he will be there to sustain and provide everything that we need to survive the trial with our soul intact and we will come safely through the trial to the other side!

If the idea of *apo* had been used concerning the crucifixion it would have told us that Christ would have avoided it altogether, which was not the case. If the idea of *ek* had been used in the deliverance of Christ, it would tell us that Christ would have been crucified, but the angels would have rescued him off the cross, but that was not the case either. What we do have, though, is the idea of *dia* used here in that Christ had to go completely through the ordeal of his death on the cross, his descent into *Hades*, and *Yahweh's* deliverance of him was through all that and to be resurrected with an eternal body!

The word *deliver* is the 2 person masculine singular, *you*, with the 3 person masculine plural, *them*, of *palat*. It's translated as to escape, to flee from, to slip away, to escape from danger, to be delivered, to be saved, to rescue from.

It has the idea that one is in a situation that is threatening, dangerous, or painful to endure, so the believer is either able to flee from it, or that God delivers them, from it or out of it, thus providing a way for them to escape. It is used frequently in the OT and often combined with *azar*, to help.

Yahweh covenanted himself to Israel in the Old Covenant and one of the roles that he took on himself is the role of the Helper, *azar*. In that relationship as the Covenant Helper to the believers in Israel, all they had to do, when they were in a bad situation, was to call upon their *Azar*, *Yahweh*, their Covenant Helper, and he would help them in whatever the situation was.

If they were in a bad situation, one that threatened them in some way, and were unable to extricate themselves from it, or to have avoided it in the first place by making the right decisions as, being surrounded by enemy soldiers, or wrapped up with the wrong woman, all they had to do was call upon *Yahweh* and he would help them by delivering them from it. “*And the LORD shall help (azar) them, and deliver (palat) them: he shall deliver (palat) them from the wicked, and save them, because they trust in him.*” Psalm 37:40 We see that this deliverance by *Yahweh* was dependent on two things. **One**, that a covenant relationship existed between them and *Yahweh*. And **two**, their trust was in *Yahweh* to deliver them.

Now this is especially important as we see the Lord praying to the Father while he was hanging on the cross. The fathers prayed to you, the fathers trusted in you and you delivered them. But he was still hanging on the cross. He still had not been delivered - not yet. **But he would be through all this in three days by his resurrection from the dead!** This passage is building up to where the scum around him started making fun of his faith in *Yahweh* saying in effect, 'look where you faith got you!'

E. “*They cried unto thee, and were delivered: they trusted in thee, and were not confounded.*” Psalm 22:5

1. “*They cried unto thee, and were delivered:*” - אֵלֶיךָ זָעַקוּ וַיִּנְמְלָטוּ

To *cry* is the gal preterite of *za'aq*. The major emphasis of *za'aq* is the loud and agonizing crying of someone in acute distress, calling for help and seeking deliverance with this emotion-laden utterance. The goal of which is the immediate assistance in affliction and oppression. The cry for help in distress is particularly emphasized by the use of the preposition 'el to indicate the one to whom the cry is addressed. In our passage here we have **God** as the one who is being addressed, “*To you they cried*”.

There are other words for speaking or calling, but what distinguishes *za'aq* from them is the acuteness of the distress that the petitioner is in and the intensity of their calling out to God for help. Other concepts, such as, shock, terror, fright, surprise can be found in it and especially desperation. But in any case, it is associated with a particular situation and is occasioned by acute distress.

Za'aq was used in prayer, lamenting or mourning, when the believer was in acute distress and pressure situations that posed a threat to him or her, and it was also used in the legal process. In the legal process it denoted the individual who took his matter before the authorities for a redress of grievances. Where their cry for help, *za'aq*, would be stating their case to the authorities wishing for justice to be done.

The legal code that governed Israel was the covenant. And the authorities in Israel's government, from the top to the bottom, were to guarantee that the laws of the covenant were justly carried out for all Israelites. Such as, the covenant guaranteed that widows and orphans were to have protection against oppression and forced dependency. Or, if someone had given their garment in pledge, it was to be returned to them before sundown.

Now, if they had been treated unfairly in the matter, if what had been done to them was against the law of the covenant, then they were to take the matter (cry out) to the authorities, who had the duty to make sure that justice was done in the matter. But if they didn't, then they could take the matter (cry out) to *Yahweh*, who as the guardian of his law, would hear the cries of these deprived and mistreated children of his and render justice in the matter.

To be *delivered* is the niphal preterite of *malat*. Now *malat* is very similar to the other word for to deliver, *palat*, but perhaps with one difference. *Palat* would have the idea of being able to slip away, to escape, to somehow get out of a bad situation. While *malat*, in the niphal, would have the idea that one has been delivered and by God.

We very much see the humanity of Christ here in his agonizing prayer to the Father. Similar in idea when he asked the Father if this cup could pass from him, “*And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.*” Matthew 26:39

Christ mentions the fathers who trusted in *Yahweh* and he heard their cry and delivered them out of their trials. He was also going to deliver his Son, but it would not be **from** the trial, nor **out of** the trial, but all the way **through** the trial. They lived their lives by faith and when they felt that the trial got too difficult for them, they called on God and he delivered them.

2. “They trusted in thee, and were not confounded.” - בְּךָ בִטְחוּ וְלֹא-בִזְאוּ

“In you they trusted and were not confounded.” Again we have the qal preterite of *batach*, which had the idea of the believer having his soul at rest like a person lying down on the ground, unconcerned as to how things are going to turn out. He's unconcerned because he knows that God is in control of the situation and is going to work it out.

We must bear in mind that the central theme here is the faith of God's people and the faith of Jesus Christ! Faith in God, faith in his plan for our lives, faith in his power, faith in his provision, faith in his protection, faith in the process that he has chosen to bring us to maturity and the completion of our faith, and faith in his will in surrounding circumstances.

We need to keep in mind the faith of Jesus Christ. Because he shared in our humanity he had to share in the way that God's people have always had to live here on earth and that's by faith in the Father of us all. “Knowing that a man is not justified by the works of the law, but **by the faith of Jesus Christ**, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.” Galatians 2:16 “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live **by the faith of the Son of God**, who loved me, and gave himself for me.” Galatians 2:20 “Looking unto Jesus **the author and finisher of our [the] faith**,” Hebrews 12:2a

“Were not confounded” is the qal preterite of *bosh*; found as *boshu* in the passage. The English word confounded meant to perplex or amaze, especially by a sudden disturbance or surprise, to bewilder, confuse, to throw into confusion or disorder. But the Hebrew word *bosh* actually had a different idea. The word dealt with ideas of public shame or disgrace arising out of a failure to meet you goal.

First, it signifies the loss of dignity where one is no longer able to “hold up their head” in society and be in full possession of the personality. **Second**, it expresses the idea that a person underwent an experience in which his former respected position and importance were overthrown. **Third**, someone risked something to an higher power, another person, a country, a king, a god, and thus undertook a daring venture. But instead of receiving the hoped for consequences of that venture, he, on the other hand, now receives the opposite consequences. Instead of success and honor, he received failure and dishonor. **Four**, failure to reach one's hoped for and intended goal.

So *bosh* has the ideas of failure, public shame, or public disgrace, to be disgraced, dishonor, to lose face, to be put to shame, to be the brunt of public humiliation and ridicule, as the result of having failed to meet one's goal or objective.

Jesus Christ was subjected to public shame on the cross and the ridicule of those around him, who were saying in effect, “You failed!” But remember, the plan of God for his Son, in which the Lord had placed his full confidence, was not ending at the cross! It called for the Father to raise him from the dead after he died. Christ's resurrection from the dead was the objective of the Father's plan and Christ was raised from the dead completely successful in fulfilling the Father's purpose.

The reason why the people of God are never ashamed or disappointed is because when the believer is placing his/her trust in the Lord in their life, they are actually turning the problem or situation over to the Lord and now he is going to handle it and when God handles something it will be handled perfectly, **therefore we will never be subjected to shame as failures**.

June 2010

Psalm 22

F. “*But I am a worm, and no man; a reproach of men, and despised of the people.*”

Psalm 22:6

וְאָנֹכִי כִּי תוֹלַעַת וְלֹא אֲנִי יֵשׁ; תִּרְפֹּת אָדָם, וּבְזוּי עָם

1. “*But I am a worm, and no man;*” - וְאָנֹכִי כִּי תוֹלַעַת וְלֹא אֲנִי יֵשׁ

The word for worm is *tola* and it referred to the color of scarlet or crimson, which was derived from the crushing of the crimson grub to get the dye for garments. Scarlet garments were usually a sign that the people had money and position in the community. When God judged and destroyed the nation of Israel, even the rich and famous were not spared his judgment. “*They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.*” Lamentations 4:5

It was also used for the worms that devour plants. “*But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.*” Jonah 4:7 But *tola* was used, and perhaps more often, for the worm which sprung forth from putrefaction, that is, the **maggot**. “*Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.*” Exodus 16:20

Because worms and maggots had such a negative connotation in society by people, as they still do today, (even though they serve an important function in nature), the word *tola* was used metaphorically to denote a weak and despised man, one who was repugnant to others. And Christ knew this on the cross. He knew that others were repulsed at the sight of him as he hung there.

To be identified publicly as a common criminal was bad enough. But to hang there naked for all to see was a sight that most people would turn their gaze away from. But to see the blood, the wounds from whipping, the beating, parts of his beard pulled out on his face, the cruel crown of thorns on his head, the entire scene, and then to be left there all alone. That's why he felt and said that he was someone who was repugnant to others.

In verse three we have the Lord talking to the Father using the emphatic you, “*But **thou** art holy, O thou that inhabitest the praises of Israel.*” Here we have him using the emphatic I, “*But **I** am a worm, and no man;*” This heightens the contrast between himself on the cross and the Father seated on his throne in heaven and how he feels less than a man. All sense of human dignity is lost in situations like this and intensified by the Father's rejection of him. To have society reject you and look down on you in disgust as some contemptible thing will certainly strip away whatever self esteem that people have, but to have your own Father, whom you love, turn away from you certainly heightens the whole concept.

Simply put, there are four words for man: *geber*, *adam*, *ish* and *enosh*. *Enosh* looks at man in his fallen nature or flesh nature, *adam* looks at man who was taken from the soil descended from *Adam*, *ish* is the word for a man himself as in contrast to a woman and *geber* for nobleman, hero, strong man, etc..

2. “A reproach of men, and despised of the people” - תָּרַפַּת אָדָם, וּבִזְיוֹ עָם

The English word *reproach* has the following ideas in it: blame or censure conveyed in disapproval: an expression of upbraiding, censure, or reproof, disgrace, discredit, or blame incurred, to bring reproach, a cause or occasion of disgrace or discredit. The Septuagint version uses the Greek word, *oneidos*, and it basically has the same meaning as well. The Hebrew word is *cherpah* and it meant to reproach, to cast shame upon, disgrace, to scorn, to insult, to throw contempt at; from the verb *charaph* to taunt, to insult, to mock, to scorn, to scoff at.

It has the idea of that there are those in the “group”, those who have a personal sense of moral superiority, looking down on one who they consider below them, who they have concluded has sinned in some manner and is outside of their “group”. But more than that, they want to make known in a public way that the individual, who is considered an object of shame and therefore outside their group, **is to be made a public object of shame** and they do this by various “shaming” techniques.

The use of *adam* for men here draws our attention to the fact that these are men descended from Adam, or the human race in general. It tells us that the whole unsaved human race, at least those who are self righteous, would view Christ in the same way. “*He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.*” Isaiah 53:3

The word for *people* here is *am* in the Hebrew and *laos* in the Greek. What gives it its distinction is that this is referring to the same race of people and to a people bound together by a covenant. So it's looking at the covenant people of Israel. They were his people that he had formed and brought to himself in the covenant, but they rejected him. “*He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.*” John 1:10,11

The word for *despised* is the gal passive participle of *bazah*. Now *bazah* had the ideas of repulsiveness, loathing, disapproval of one's conduct, of being a laughing-stock, but it didn't stop at the attitude of the individual but had an external activity with it. It was to view someone with contempt and to treat them contemptuously as well.

And in the participial form it tells us that this didn't start at the trial and crucifixion of Christ, but was going on before the cross! And it began for the Lord when he identified himself with the Father's will by submitting to John's baptism and continued on all during his time of public ministry! He was looked down upon by the people of Israel, insulted, treated with contempt, called a bastard, crazy and demon-possessed and they even tried to kill him.

An interesting note, although this concept of despising was a custom of Israel that was supposed to be for those who had sinned against God and incurred his disapproval, ironically it was usually directed at the prophets of God as they served him, those humble believers who walked with the Lord, and now the Son of God himself!

And if we are truly walking with Christ today and are earnestly seeking to do the will of the Father, then we can expect the same treatment. “*Let us go forth therefore unto him without the camp, bearing his reproach.*” Hebrews 13:13 The believer in Christ can also expect the same treatment himself from others. “*Yea, and all that will live godly in Christ Jesus shall suffer persecution.*” 2 Timothy 3:12

G. “All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,”. Psalm 22:7

כָּל־רֹאֵי יְלַעְגוּ לִי ; יִפְטִירוּ בְשֹׁפָה, יִנְיֵעוּ רֹאֵשׁ.

1. “All they that see me laugh me to scorn” - כָּל־רֹאֵי יְלַעְגוּ לִי

To see is the gal participle of *ra'ah*. *Ra'ah* did not merely denote the physical aspect of seeing alone, but the experience of seeing as a totality in which sensation and perception merge. It referred to that segment of the process that brought the visual experience of living reality to the level of conscious recognition, that is, where one fully comprehended with the mind and the senses what he was seeing with his eyes. One idea found in it was to see with satisfaction.

This tells us that those who were seeing the Lord, while he was hanging there on the cross, were not merely looking at him, but were fully comprehending what was going on and that there was a certain satisfaction that they had from him being there.

The KJV translates *la'ag* as “*laugh me to scorn*”, while the NIV translates it as “*to mock*”. Both ideas are found in the hiphil stem of *la'ag*, but the basic meaning of the word is to stutter or stammer, or to speak incomprehensibly. It's an onomatopoeic word where the imitation of a sound associated with the thing being named is used, only here it's to mock someone.

Other synonyms and parallel terms that are also found used with it are: *sachaq* – to laugh, *samach* – to rejoice, *bazah* – to despise, *buz* – contempt, *charap* – to revile, *qalas* – to scoff or mock, *gadap* – to revile, *kalam* – to rebuke or humiliate, *ta'a* – to make fun of, *chatal* – to scoff at.

It usually has the idea that the one being ridiculed, or made fun of, has some sort of speech impediment and is powerless to do anything about their situation and is made fun of by cruel people repeating back to him his stuttering problem. It's the lowest form of conduct to take someone who stutters or stammers, who can't help themselves, and then make fun of them by repeating their stuttering.

What this tells us is that while the Lord was hanging there on the cross, he was praying, he was roaring, he was crying out loud, and one can only imagine the groaning and perhaps other unintelligible sounds that he was making in all his suffering, and certainly unintelligible to those on the ground. **What *la'ag* tells us is that those around him on the ground were mocking him by repeating back to him the unintelligible sounds that he was making!**

We knew that the men on the ground were **mocking** the Lord, but *la'ag* tells us **how** they were doing it! **They were mocking him by making sounds trying to mimic him**. What cruelty. And we know that there were two other men being crucified that day, but it was the Lord that the people on the ground were directing their mocking at.

Being laughed at, being the brunt of a joke, being made fun of, as we are all familiar with, are never something one likes to experience. But the worse form is when someone makes sounds or words that are designed to mock what you're saying. And this is what the Lord experienced in his agony on the cross as he was bearing the penalty for our sins.

2. “*They shoot out the lip*” - יִפְטְרוּ בְּשֵׁף פֶּה

Human mockery of others thrives on the helplessness of others. It's probably the cruelest form of speech against another individual there is, for the other person has no defense against it. To make fun of someone who has a physical handicap, or mental problem, or because they're old and infirm, or that they're poor and destitute, denotes the lowest grade of human being.

But *la'ag*, and there is no English word equivalent, or even sentence that can define it properly, is normally never by itself. There are usually gestures that accompany the mockery. Such as, to shake one's head, to gnash one's teeth, to make a wry face, to twist or distort the face where it is abnormally bent to one side, and to shoot out the lip as we have here.

Saphah refers to the edge of something, the rim of a bowl, or the hem of a garment, and with the mouth it refers to the lips, or lip here because it's in the feminine singular. It was used literally and figuratively. Figuratively it would be the language one spoke, or the words that one uttered, good or bad words, for honest speech, or deceitful speech. Literally it would refer to what one did with their lips.

Patar is found in the hiphil future here and it meant to separate, to cleave, to open the mouth, to open the mouth wide. It could be nonaudible in nature, like the third action of “*shaking the head*”, and in that case it would mean to “make mouths at”.

Now even though, the term lip and lips were both used for native language, speech in general, or the kind of words that one used, such as, lying lips – speaking falsehood, righteous lips - lips of truthfulness, sweetness of lips – flattery, lips dripping with honey – flattery, quivering lips – scared to death, lips that shout with joy – someone who has been rescued, it is found in the singular here that's why the translators have rendered this passage “*to shoot out the lip*”.

But what does that mean to shoot out the lip? And how, exactly, does one shoot out one lip and not the other? Is it a nonaudible gesture that accompanied the mimicry of stammering found in the first part of the verse? Some would say that they were mocking the Lord and opening their mouths wide at the same time. Or is it something done with the mouth as a vehicle to convey their mimicking of the Lord?

One way that a person can stick out their lower lip is by placing the tongue in back of it thereby thrusting it forward. Now when one does that, and they make unintelligible sounds along with it, what you end up with are guttural, unintelligible sounds that sounds like a crude version of mimicking a person's speech or words.

I think that what we have here is the latter where they were making a nonsensical sound with their mouths in an attempt to mimic the words that the Lord was saying on the cross and by doing it in such a way that it sounded like stammering. It would be, not exactly, but sort of like the sound one would make by jutting out the lower lip, with the tongue behind it, while saying, “**blah, blah, blah**”.

To mock in a cruel fashion someone who has a physical or mental problem is beyond comprehension, but to mock them while they are suffering horribly goes beyond the pale of anything one can imagine. Yet this is exactly what they were doing while the Lord was hanging there on the cross suffering like no man has ever suffered as he was paying the penalty for our sins! And for those mocking him, if they did not repent or believe on Christ as their Savior, they will soon discover mockery in Hell by the demons.

3. “They shake the head, saying,” - וַיִּעַן רָאִשׁוֹ

To *shake the head* is the hiphil future of *nua*. Basically *nua* meant to move back and forth. It was used of the staggering of a drunk, the swaying of trees in the wind, of an unsettled nomad who wanders around and people under judgment who wander around trying to find wood and water.

In the hiphil combined with the object of one's head, the shaking of the head back and forth was a gesture of scorn. David was treated like this by his enemies. “*I became also a reproach unto them: when they looked upon me they shook their heads.*” Psalm 109:25 Job was treated like this by his three “friends”. “*I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.*” Job 16:4

And the Babylonians, after they had conquered and destroyed Jerusalem because of God's judgment against the people, went around the city treating the Israelites with contempt. “*All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?*” Lamentations 2:15

This is the third scornful gesture directed at the Lord while he was suffering on the cross. **One**, to use stuttering noises to mimic the sounds he was making on the cross. **Two**, to use the tongue to stick out the lower lip to make unintelligent sounds that might sound like, blah, blah, blah. And **three**, to shake their heads back and forth in disgust.

All these gestures are designed to shame the individual. Shaming is a concept whereby the individual is deemed to have done something wrong and is cast out apart from the group, thereby stating that he is apart from the group, lower than the group and worth less than the group. Banishment from the group was the earliest form of casting shame on someone and was practiced by many cultures on earth. Other forms of punishment followed afterward, and in Israel, under Roman law, it was crucifixion.

Having Christ brought to trial was the first of putting him to open shame. When he was cast out of the city was a further act of putting him to open shame. And then having him crucified naked on the cross for all to see was publicly further putting him to open shame. Those were “official” acts and now those men were going around wagging their heads and mocking him was a personal act of shaming him.

Shaming techniques had two purposes. **One**, to **warn the others inside the “group” not to do what the individual had done, or this would be done to them**. And **two**, to **try to make the individual feel ashamed of their actions**. Sin produces guilt and guilt produces shame. There is real guilt where the individual **is** guilty. And there is sensed guilt where the individual **feels** guilty. And there are two concepts of shame. **One**, where the person is **put to shame**. **Two**, where the person **feels ashamed**.

Now the Lord was put to open shame, **but he never felt shame!** Why? **Because he had not done anything wrong!** He had never sinned in his thinking, in his speech, nor in his actions. He kept faith perfectly; and he kept the Law perfectly! (Something that nobody in Israel had ever done). Jesus Christ was the only sinless person to have ever lived on this earth.

What sustained Christ through all this vile treatment was his personal sense of sinless integrity and the operation of the spiritual life dynamic in his soul consisting of his personal trust in the Father, faith in his Word, his promises and in his plan for the Lord's life.

H. “He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.” - Psalm 22:8 - ג' ל אָ לְהַנִּיחַ יְפֵלֵהוּ; יִצְיֵלֵהוּ, כִּי תִפְּצֵ בּוֹ

1. “He trusted on the LORD that he would deliver him:” - ג' ל אָ לְהַנִּיחַ יְפֵלֵהוּ

To *trust* is the qal infinitive of *galal*. *Galal* meant to trust and it is connected to the word *Yahweh* to denote the person in whom the Lord is trusting – *Yahweh*, the Father. In this passage, though, it is not merely a statement of fact, but part of the mockery they were directing at the Lord. **They were ridiculing his faith in God!**

Now remember that the Lord was the originator of a new kind of faith that the people of God were going to live by – faith in the Father, or faith in God as one would have faith in his father. He began it, he personally lived by it himself and he brought it to completion. So what they were saying in their mockery, as they ridiculed his faith, was, 'You say you lived by faith in God; you say you trusted in *Yahweh*? Well look where that got you – crucified on a cross!'

But this word for faith has a very special significance. The word *galal* meant to roll or to turn. It can refer to a circle, or anything that can be rolled. It was used of a wheel that is rolled, the covering of the entrance to a tomb by rolling a stone across it; it was also used of storms and waves that roll across the sea and land, or a heap of stones that have been formed by rolling stones there. Oftentimes, men, after they had covenanted with each other, would roll stones together into a pile, then have a covenant meal at the stone heap in observance of their new covenant standing with each other. And sometimes farmers would unceremoniously roll stones into a pile just to get them out of the way. It was also used for the root of the word *Golgotha*, the place of the skull where the Lord was crucified.

Now from that idea *galal* came to be used figuratively for the idea of faith or trust, like rolling your burden on the Lord. It could very well have been used because of the covenant idea associated with it. **But the significance of it is the idea of the consequences of one's actions! It was important for all to realize the direct relationship that exists between one's decisions, one's acts, and the consequences that come from them.** A concept that is almost totally ignored in our society today. The idea is as follows, **as one was pushing the rock from point A to point B, he would notice that a furrow or track was left in the ground showing an unbroken line. This led to the idea that there was a direct connection between one's decisions and acts and their consequences.** One could see how the one thing led to the other because there was a direct line between the two. So many people today are oblivious of this concept though. They blindly go through life committing all kinds of acts, without any regard or concern of their consequences. They act bewildered, angry, when their lives are destroyed, because they have made wrong choices. They have never understood that decisions have consequences, some good, some bad, depending on if the decisions were good or bad.

So when it comes to this idea of faith or trust, or committing oneself to the Lord, using *galal*, there is **this idea of rolling one's burden on the Lord; and, there is also the idea of the direct consequences that will come about as the result of it.** That is to say, that as one makes decisions and choices in life, some good, some bad; that there will be consequences, some good, some bad, that will come about as the direct result of these decisions and acts. **There is a line that connects them**, as there was a furrow, or track left in the ground as the result of rolling the stone from one place to another. And the same parallel follows in one's life before God.

As the believer goes through life, he is faced with many decisions. If he decides to handle a problem in his own strength, using his own ideas and resources, or if he makes a decision excluding God from the process, then his decisions and acts will have certain consequences, usually, not too good. But if he decides to bring God into the process, asking him what to do, trusting in him to do it, he then too will have certain consequences, always good! **So *galal* meant to roll your burden or problems on the Lord, to commit them to him, to trust him to do it, with the idea that there will be good consequences and results that come out of it.**

This idea of the decision to trust in God and its consequences are found in Psalm 22:8, only in a mocking sense by the ungodly. *“He trusts in Yahweh, let him rescue him. Let him deliver him, since he delights in him.”* They were ridiculing the Lord while he was on the cross dying for our sins, and were saying in effect, “Look where his trust in God got him! Look at the consequences of his faith in *Yahweh!*” He trusted in *Yahweh* all his life and he ended up on the cross!

Jesus was trusting in *Yahweh*, and look where it did get him! The idea of suffering was foreign to most Jews' thinking concerning one who was pleasing God. In their minds, only those who sinned suffered. So it was a mocking, scoffing concept by them. “He trusted in *Yahweh* (**hah**), look where it got him.” It was an attack on the character of God, and on Christ and his faith. But Jesus did suffer according to the will of the Father. It pleased *Yahweh* to crush him. And Jesus trusted his Father all the way through his suffering. And as the result he bought our salvation because he died for our sins.

In Psalm 37:5 we have ***galal*** placed in the imperative mood of command, where we are commanded to, *“Commit our way to Yahweh; trust in him and he will do this.”* **It has the idea of rolling the whole of your life over on the Lord.** You are not only trusting him, but committing your life to him. *Derek refers to the path one takes in life.* And by doing so, heavy emphasis is laid on the results of the action of committing your life to the Lord. Everyone in life has had some idea about what they would like to do in life, like to be, etc.. But the Christian, instead of following the way of the world in regards to what they do in life, is to roll this whole concept over on the Lord. And there will be certain results. But if the believer does commit his life to the Lord, there will be fantastic results! Not only for this life, but eternity as well.

Proverbs 16:3 has one of the clearest examples of this idea that exists in ***galal*** of the committal of something to *Yahweh*, and the consequences that come about as the result of that. *“Commit to Yahweh whatever you do, and your plans will succeed.”* A man's heart plans what he will do, but having a plan is no guarantee that it will succeed. Now assuming that one's plans are doctrinal, and assuming that they are in the will of God for your life, one then can plan to do certain things, and then entrust them to the Lord. He rolls them, so to speak, over on the Lord. He has planned, and has shifted the burden over to the Lord. The Lord then evaluates what is good or beneficial to that believer, or if it is detrimental to him. He evaluates and then okays it, denies it, or makes changes to it. (You'd be surprised how God can improve on them). And then he sets out a course of action, whereby these plans will succeed, come to be. Oftentimes, the unbeliever, or the legalistic believer, or the believer in reversionism will observe the success and prosperity of the doctrinal believer with envy and bitterness. They see God blessing him, causing him to succeed, while they aren't! The reason why they aren't succeeding is because they have selfishly laid their own plans, for their own glory and benefit, and have excluded God from the whole thing. And as the result they don't have the success that the doctrinal believer who trusts the Lord does! **The believer who has entrusted these matters to the Lord wants God in his life; and is constantly turning his plans over to God for approval, adjustment, and the working of them out. And as the result, he has success and prosperity!**

Palat in the qal meant to escape, to flee from, to slip away, to escape from danger, to be delivered, to be saved, to rescue from. It has the idea that one is in a situation that is threatening, dangerous, or painful to endure, so the believer is either able to flee from it, or that God delivers them, from it or out of it, thus providing a way for them to escape. But in the piel it intensifies that idea.

We don't know all the hateful things they were saying to the Lord in scorn, but this certainly is one of the things, or an excerpt of what they were saying, as he hung on the cross. *“He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.”*

I don't think they made the subject up, so apparently they were overhearing him as he was praying to the Father about deliverance. *“Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.”* v.4,5

2. *“Let him deliver him, seeing he delighted in him.”* - יִצִּילָהוּ, כִּי תִפֶּץ בּוֹ

What we have here is the hiphil future of *natsal*. *Natsal* did mean to rescue, to deliver, to save, those sort of ideas, but it had at its root meaning the act of separation and removal. So used with the Lord here, it would have the idea of removing him from the cross so as to escape death.

But it was not the Father's will for him to be delivered **from** death, but **through** it. The Greek in Hebrews 5:7 is a passage that touches on this subject and it has it as, σωζειν αυτον **εκ** θανατου, *sozein auton **ek** thanatou*. We notice that the passage actually says in the Greek that God was able to save him out of, **ek**, death, not from, **apo**, death. *“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him **from** death, and was heard in that he feared;”* Hebrews 5:7 The Septuagint has the first word for deliver, *palat*, as *rhuomai* - to rescue, and the second word for deliver, *natsal*, as *sozo* – to save, or deliver.

Yahweh did **love** his Son. He did **delight** in his Son. And he was going to **deliver** his Son. But it would not be **from** death, but **out of** death. Which meant that his Son would have to die, and following that his soul would go down into *Hades*. And after three days and three nights in *Hades*, the Father would raise his soul back up to be joined forever to his eternal, resurrection body.

To *delight* is the qal preterite of *chaphats* and it had a variety of meanings to denote favor depending on the context and was a word used to denote God's favor or absence of it. Deliverance from, or out of, a bad situation was a sign of God delighting in someone. *“He brought me forth also into a large place; he delivered me, because he delighted in me.”* Psalm 18:19

To understand this one must take into account the character and integrity of God. He only delights in that which is compatible to his absolute holiness and justice. That which offends him arouses his justice and anger. So, God delights in those who live their lives in such a manner that it pleases the nature and essence of God.

When it came to his Son, Jesus Christ, the Father delighted in him and was well pleased with him because of: one, Christ's personal sinless integrity; two, his sinlessness manifested by keeping his Law perfectly; and three, because he lived his life in the perfect faith and trust in the Father according to the New Covenant. *“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”* Hebrews 11:6

July 2010

Psalm 22

I. “*But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.*” Psalm 22:9 - סִאֲתָה גִּהִי מִבֶּטֶן וּמִבֶּטֶן יְהוָה, עַל-שְׁדֵי אִמִּי

1. “*But thou art he that took me out of the womb*” - סִאֲתָה גִּהִי מִבֶּטֶן

To *take* is the qal participle of *geeach*. The word meant to break out, to gush forth, as water breaking forth from its source. And was used for the child coming forth from its mother's womb. Even though there were the human elements there in delivering David, and by double reference to the Lord Jesus, it is clear by the use of “*But **You***”, and the qal participle of *to take from the womb*, tells us that it was God the Father who delivered the Lord. **Everything around the deliverance of the Lord Jesus was supervised and controlled under the watchful care and eye of Yahweh.**

What this tells us is that it is always the hand of God that is operating in the lives of God's children. We may not see him; we may only see those around us, but to be sure **it is God operating in our lives**. The believer who lives by faith understands this principle very well. Job understood that it was not random events, or people, operating in his life, but the hand of God. “*And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.*” Job 1:21

Mibeten, from the words *min* - from and *beten* - the word for something hollow, or the belly, is the word for the womb. So it's saying that God delivered his Son from the womb. Nine months prior to this Mary conceived the Lord via the Holy Spirit and now the Father is delivering his very own Son.

What this is saying in effect is that I am your child! You brought me into existence; you prepared a body for me; you even delivered me from my mother's womb and put me on my mother's breasts! It was usually the midwife who delivered the baby and then placed it on the mother's breast, but here we see that it is really God who was there doing that when David was delivered, when the Lord was delivered and when our mother's delivered us! **God is always there in taking care of his elect children, even from the day that we were delivered and placed on our mother's breasts!**

The child is there because of the father. It also tells us that the child is helpless to do anything about its situation. Therefore, the child looks to its father in trust to take care of him, to protect him, provide for him, to deliver him. If the father does not come through for the child in providing what only its father can provide, then what will become of the child?

The passage tells us that the Father was intimately involved with his Son, in that, he delivered him from his mother's womb and then placed him on his mother's breast. This intimate involvement with the child from his birth and onward throughout the Lord's entire life sets the pattern of the Lord raising the question of, '**where are you?**', at his greatest hour of need. But even in that, the Lord never stopped trusting in his Father. He trusted in the Father all throughout his life and still was trusting in him in the darkest of hours on the cross.

2. “Thou didst make me hope when I was upon my mother's breasts.” - מִבְּטֵיחַ יְיָ, עַל-לִשְׁדֵי אִמִּי

The Father not only prepared a body for the Lord Jesus Christ when he entered into the world, in the person of the virgin, Mary, but also entered him into the dynamic of living by faith in the Father as soon as he was born. “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:” Hebrews 10:5

Batach had the idea of lying down on the ground, as one would in their youth, feeling secure and unconcerned, to be at rest in one's soul, to be trusting in someone with the result that one has no concerns and is at rest in their soul, because you know that the one you are trusting in will take care of you. It also denotes that a relationship exists between two parties providing the framework for trust.

In the hiphil stem the idea is causative, in that the individual who is trusting has been caused to trust. One can be caused to trust because of the surrounding circumstances, where there is no other option than to trust in the Lord. One can be caused to trust, as in the case of believers in Christ, where God knows our propensity to want to handle things in our own works and strength, so he places us in situations where those things don't work for us, so we are compelled, (caused), to come to him in faith trusting in Him and his deliverance. And, in the case of the Lord, one can be caused to trust because this is the modus vivendi that the Lord was to live his life by – a continual trust in the Father.

This is also bore out by the use of the participle with the hiphil stem, in that this dynamic of living by faith in the Father, in his **plan**, his **promises**, his **power**, his **provisions**, his **protection** and the **process** he has chosen to complete us in our faith, was to be a way of life for the Lord Jesus, (and for us as well), from his birth to his death! For believers in Christ, the principle of living by faith in the Father goes from the time of our salvation to our death.

The Son lived every moment of his existence here on earth by faith in the Father. Christ had to identify with us in every way to secure our salvation and bring us spotless before the throne of God. That's why he had to become flesh and blood as we are. “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;” Hebrews 2:14

He had to take our sins on himself; he had to die, (even death on a cruel cross); and he had to live by faith in God as his Father, as we have to live by faith in God our Father. “Looking unto Jesus the author and finisher of our (the) faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Hebrews 12:2

This matter of Christ being caused to trust in *Yahweh* upon his mother's breasts using the *batach* word for faith brings out two concepts. **One**, Christ trusting in his Father at the earliest point of his earthly existence. And **two**, the matter of faith produced security of soul versus human security.

The earthly mother-child relationship and bond is the very first and strongest of all feelings of security that anyone can have. The child begins its existence in the mother's womb, and in birth exits the womb, the umbilical cord is cut, then it is placed upon its mother's breast. Perfect trust and a perfect sense of feeling safe and secure. But with the Lord we find that the Father took him from Mary's womb, placed him upon her breast, but his sense of security came not from Mary, but from God the Father. This concept plays a large part in the mother-child security relationship of the religion of Babylon. But for Christians our sense of security comes from faith and the filling of the Holy Spirit.

To understand this we must understand the concepts of fear, how it is related to the sense of insecurity and the concentric circles of security that exist in the world of man. The Apostle John tells us that the emotion of fear leads to mental torment. *“There is no fear in love; but perfect love casteth out fear: because **fear hath torment**. He that feareth is not made perfect in love.”* 1 John 4:19

Insecurity, that is, the feeling of insecurity is where the individual feels vulnerable to threat or harm, to things that could hurt him. He does not feel protected, safe, therefore he experiences the emotion of fear in one or more of its many complexes: anxiety, worry, dread, apprehension, consternation, etc.. This experience of the feeling of fear will result in continual mental torment.

Now the opposite of this is the feeling, the inner sense, that one is totally protected from all things that could harm him in any way. He not only needs to **be** secure, but to **feel** secure. And there are three concepts that deal with this matter.

The **first** one is the many things that people do as adults to build a wall of protection around themselves. Family, extended family, property, fences, security systems, guard dogs, personal items of protection, money, bank accounts, gold, silver, retirement funds, looking to the government. These and many other things people do to build walls of protection around them just so they can feel secure.

The **second** one is for all Christians and that is to make God our security. God promised to take care of us, provide for us, protect us, he's planned our lives out for us, so all we need to do is trust him. As he told Abraham, *“After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.”* Genesis 15:1 What he told Abraham was that He was his protection, (shield), and he would provide for him, (his exceeding great reward).

And in the exercising of faith in God, his Word, his promises, his power, his protection, his provisions, his power, his plan and in the process he chooses to mature us and lead us in life, that dynamic of faith will produce in us the sense of security. We **are** secure in the hands of God, but when we exercise faith we will begin to **feel** secure. That's the idea of *batach* in the Hebrew in that it gives us the sense of security when we exercise it.

The New Testament also bears this idea out of having the sense of security in the exercising of faith in Romans 15:13, *“Now the God of hope fill you with all joy and peace in believing, that ye abound in hope, through the power of the Holy Ghost.”* It is as we exercise faith in the promises of God that we are filled with peace, joy and hope by the power of the Holy Spirit.

The **third** one deals with the concentric circles of security that we are born into when we enter into this world. The first circle would be us and our mother, then our father, then our home and family, then our neighborhood, our town or community, then our nation. The trusting bond that we had with our mothers would be our first and our most powerful sense of feeling secure in this life. From there our circles of security would expand as we launch out into the world.

But with the Lord we see something totally different. It was not his earthly mother, Mary, that his trust was in, nor was it because of her that he had his personal sense of security, as the rest of us had in our childhoods. His trust, *batach*, was not in her, but in his Father in heaven! And the inner confidence, (sense of security), that he had toward life, his mission in life, his purpose here on earth, about being provided for and protected, came not from her, or any other of the concepts found in the concentric circles of security, but from God the Father! It is this same kind of faith in the Father the Lord had that all believers are to be exercising and from that we will feel secure and confident in life.

J. “I was cast upon thee from the womb: thou art my God from my mother's belly.” -

Psalm 22:10 - עָלֶיךָ, הָשֵׁ לְכֹתִי מִרְחֶם; מִבֶּטֶן אִמִּי, אֵלֵי אֲתָהּ -

1. “I was cast upon thee from the womb:” - עָלֶיךָ, הָשֵׁ לְכֹתִי מִרְחֶם -

Hashlaktiy is the hophal preterite of *shalak* having the idea of being causative and passive. It basically meant to throw something and could take on a variety of nuances depending on the context: to throw away, to cast, to cast out, to discard, to throw out and others.

Now because it's passive it tells us that the subject did not produce the action of the verb, being cast, but something or someone else did. Either a person, (or God), is producing the action of the verb, or circumstances are acting in such a manner that one is cast.

“Upon you I was cast from my mother's womb”. The preposition *min*, which is used to show a separation from something, coupled with the word for the *womb*, *rechem*, tells us that as soon as the Lord was taken out of his mother's womb he was cast upon God.

When a child is delivered, the first thing they do is place it on its mother's breast. Here we see the ideas of warmth, nurturing, protection and sustenance are involved for the infant, which is the way that God intended. But when we see this statement it tells us God the Father would be the source of protecting and providing for his Son.

“I was cast” is not reflexive, but passive, so who did the casting? This goes back to the plan of God for his Son, in that, he came to earth to live in *the faith* that God ordains for all of us and he was cast into that position at birth by the Father.

2. “Thou art my God from my mother's belly.” - מִבֶּטֶן אִמִּי, אֵלֵי אֲתָהּ -

“From the belly you are my God”. Yes Jesus Christ was and is deity. Yes he is co-equal and co-eternal with the Father and the Holy Spirit. For all eternity he was the second person of the trinity. But when he incarnated into the human race and became a man in his identification with us, as a man he then came under the divine plan of operation that all of us are to live by and that is by faith in God.

Now if we were looking at this from the standpoint of David talking about his life, it would tell us that David's trust was in the Lord from the earliest point of his earthly existence, to a point that would go back before anything that he could remember.

There is the thought of David being rejected by his parents when he wrote in Psalm 27:10, “*Though my father and my mother forsake me, the LORD will receive me.*” And what we can see of David's life his parents did favor his brothers over him. He was shunted off to the menial work out in the field of taking care of the sheep.

But it was there out in the field where he was able to doctrinally reflect on his life and how he was treated, even being overlooked by his parents, he concluded that even though his parents did forsake him, he always had the Lord. In fact, he was cast upon the Lord at birth. When no one else wanted him, there was *Yahweh* who wanted him and set him aside for his own purpose.

K. “Be not far from me; for trouble is near; for there is none to help.” Psalm 22:11 -

אֵל-תִּרְחַק מִמֶּנִּי, כִּי-צָרָה קְרוּבָה: כִּי-אֵין עֹזֵר

1. “Be not far from me;” - אֵל-תִּרְחַק מִמֶּנִּי

There is the idea of that which is **near by** and that which is **afar off**. *Rachaq* denotes the idea of distance, to be far from, to stand at a distance. If followed by the preposition min it brings in the idea of separation. One cannot be helped, delivered, etc., if that which is needed is far away and not near by. If the threat is near and present, then it won't do any good if one's deliverance is afar. Therefore the help needs to be near and not far away.

To be closed in, to have narrowness of space in which to move and defend oneself, was a situation that always posed a threat to the believer. While to be set in a broad place, where one could see the enemy and move to defend oneself or retreat, was viewed as the deliverance of God. God promised to take care of us in this life, whatever the situation may be. Here the Lord is calling out to the Father for help, for him to not be afar, so he can help.

2. “For trouble is near” - כִּי-צָרָה קְרוּבָה

The he goes on to explain why by the use of *kiy*. *Kiy* answers the question why. Be not far from me. Why? Because trouble is near. The word for trouble is *tsarah* and it comes from the root *sarar*. *Tsarar* meant to oppress, to treat in an hostile manner, to be distressed.

Tsarah comes from the idea of spatial narrowness, of being cramped for space, of being restricted in the sense of having no room to move. From that comes the idea of being closed in with no way out, of being under pressure, tribulation, troubles of the soul. The Septuagint translates *tsarah* as *thlipsis* – pressure, kakos – evil, and ananke – distress, where one has to go through something he doesn't want to go through. *Tsarah* could be applied to a literal enemy, to the oppression of the angelic conflict, to end times and to the travail the soul is experiencing in a trial.

3. “For there is none to help” - כִּי-אֵין עֹזֵר

It begins with another *kiy* telling us the reason why. Why he doesn't want God to be far from him, for trouble is near and because there is no one to help him. The word to *help* is actually the gal active participle of azar, the word for covenant helper. Christ had no one to help him on earth because he had no covenant helper on earth. He only had one covenant helper and it was the one he was talking to.

But there's something else here and it centers around where he was at, the cross, what he was going through, paying the penalty for our sins, and the specific area of distress that his soul was experiencing. Christ's soul suffered as no other person's soul had ever suffered. “*When thou shalt make his soul an offering for sin*”, Isaiah 53:10 “*Because he hath poured out his soul unto death:*” Isaiah 53:12 The only one who could help his soul was God the Father and the *help* that the Father had provided for his Son was through faith in the doctrines and promises of the Word of God. Christ had to go through all that and he did it victoriously by faith in the Father and his promises.

L. “Many bulls have compassed me: strong bulls of Bashan have beset me round.” -

Psalm 22:12 - סְבִיבוֹנַי, פָּרִים רַבִּים; אֲבִירַי בְּשָׁן פְּתָרוּנִי -

1. “Many bulls have compassed me:” - סְבִיבוֹנַי, פָּרִים רַבִּים -

The word for *bulls* is *parim* the masculine plural of *par*. It was the word for young bulls; young in the sense of being fully mature, but not an older bull. Although bulls were used in the sacrificial system of the worship of *Yahweh* in the OT, they take on a different concept here in the passage because of the aspect of **the hostility toward Jesus Christ that is present**.

There is a **physical** aspect of the bull because it was very large and strong having tremendous strength. But there is also the **political** aspect of the bull because it was associated with **the rule of Nimrod**. The Chaldean word for bull was **Tur**, from which we get the Latin word **Taurus** and the word for ruler, **Turannus**, which became the word for **tyrant** and his reign of **tyranny**. Whenever a ruler ruled over his people out of sheer, brute strength, having no regard for true justice, or the welfare of the people who were under him, he was a tyrant and his rule was tyranny. **Nimrod** became the first ruler of the world after the flood and was also known as the world's first tyrant. **Wearing the horns of bulls was a symbol of his rule and the rule of tyrants.**

But there is also the **religious** aspect of bulls found in the **worship of Nimrod** from Nimrod in its beginning all the way down to all the Mystery religions. In the cult of Mithras a bull would be slaughtered and under it its blood would pour down on the new initiates bathing them in its blood. Even in the golden calf that the Israelites made in the wilderness, **the golden calf symbolized the worship of Tammuz, the son of Nimrod**. Carvings of half man, half bulls were prominent also in the mystery religion and Lucifer, who was a *Cherub*, is portrayed as a bull. In fact, one of the four faces of the *Cherub* was a bull.

Now when it says that many bulls have compassed the Lord, it's presenting bulls in a manner different than what you would normally find by their nature. It is the male of the species that protects the herd and they do so with their tremendous size, strength and their horns, which they use for goring. And whenever predators would come around, the bulls would form a circle around the herd of the females and their young to protect them. But here we have just the **opposite!** Here we have men from the community **who have encircled the Lord to attack him!** And their attack of him consists of their diabolical hatred they have for him and their hateful words. They were attacking his soul.

The word for *compassed* is the qal active participle of *sabab*, which has also been translated as to surround, or to encircle. It was used in a variety of ways. In a military context it was used of an army encircling they city before it attacked it. Also of the Israelites as they encircled the city of Jericho. It could also be used of surrounding someone for the purpose of protecting them. But here it is used to denote that they had encircled the Lord for the purpose of attacking him!

But there's something else going on. The word *sabab* in the qal active participle also had the idea of circling around, so what this tells us is that these evil men were not just casually walking by as they made their hateful comments and sounds, but that **they were circling around and around the cross!** **And not just a few of them – but many!** There was nothing they could do to the Lord physically. He had already been crucified and was dying on the cross. But not content to walk away and just let him die, they had to go around and around the cross to attack his soul with their hateful utterances.

2. “Strong bulls of Bashan have beset me round.” - אַבְיֵרֵי בָּשָׁן כְּתָרוּנִי

Now the Lord uses several metaphors here to denote the hostility, strength and ferocity of those who are encircling him: strong bulls, roaring lions, dogs and wild oxen. They are circling around him, making disturbing sounds and rejoicing over his misery. Here he refers to these men as being bulls, bulls of Bashan. But why Bashan? Why does he single this area out?

The standard approach on this is to refer to the area because of its physical properties. It had ample and regular rainfall every year; it's soil was fertile and it produced lush vegetation. Because of this the cattle that grazed there grew to a very large size and the area was well known for that. But there was something else that had been going on in the land of Bashan.

The limits of the land of Bashan extended from Gilead in the south to Mt. Hermon in the north, and from the Jordan on the west to Salcah on the east. The Arabic had its name meaning soft, fertile land and it had broad plains and massive oak trees. But that's a physical description of the land.

But Bashan was famous for something else. It was the area in which the Rephaim had moved into and settled down! The *Rephaim* were one of the branches of giants that stemmed out from the *Nephilim*. They were hybrid alien human beings, the offspring of the fallen celestial beings and women. “*And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,*” Genesis 14:5

Everyone is familiar with *Og*; he was a giant and descended from one of these hybrid human/celestial beings, who had a bed made of iron that was somewhere between 14 long by 6 feet wide to 17 ½ feet long by 7 ½ wide making him somewhere around 13 feet to 16 feet tall! But Og was also the king of Bashan! “***For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.***” Deuteronomy 3:11

What we have here is a metonymy where a land is spoken of, but it's referring to the inhabitants of the land. This is done to show that there us a special relationship or connection that the land has to the people who live, or had lived, on that land. Now Bashan is referred to as the land, so what is so special about the people that lived in Bashan? What is so special is that Bashan was the place where the human/fallen angel creatures lived and *Og*, king of Bashan, was the last of them.

Mt. Hermon (*Chermon*) was at the northern end of the valley and it's root was from the word *cherem*, which meant devoted to destruction. Mt. Hermon also happens to be at 33.33 degrees north and 33.33 degrees east, 2,012 miles north of the equator and 2,012 miles from the prime meridian. The number of nautical miles in 33.33 degrees of the earth is exactly 2,012.9 miles. Mt. Hermon was said to be the place that the “gods” first came to earth.

It's interesting that the Lord refers to these men, who were circling around him while he was on the cross, as being “bulls” of Bashan. Identifying these men as associated with the original inhabitants of Bashan, the half humans who had descended from the *Nephilim*. Satanic forces designed to destroy everything that God had done here on the earth. It may not be clear that they were descended from them genetically, or that they held to a religious or philosophical concept handed down by the Mystery religions, but they certainly possessed the sympathies of Satan and the *Nephilim* in the sense they held to the highest satanic hatred possible toward the Lord Jesus Christ.

Beset me round is the piel preterite 3 masculine singular suffix of *kathar*. *Kathar* in the piel stem was used in an hostile sense or in a military application. In a military application one would surround the enemy to cut off all avenues of escape and to prevent any help from getting through to them. Predators, such as wolves, coyotes, or any other species that hunt in packs, would also surround their prey to probe for any weakness or opportunity and then attack.

We know that these are men; they are not bulls. We also know that they had completely surrounded the Lord at the cross and they were walking in circles around him, as they were hurling their evil, vicious, hateful words making fun of him. There was nothing left that they could do to him physically, so what their attack against him now was against his soul! And they were using words to destroy his soul, his sense of personal worth as a human being and **his faith!**

The word for strong is *abbiyray*, the plural construct of *abbiyr*. Now the word *abbiyr* does signify the idea of power and strength and it is often used with bulls, **but it is not connected unconditionally to bulls!** The translators have added the word bulls in the passage, and italicized it to show that they did add it, probably to connect it to the idea found in the first clause. “Many bulls have compassed me: strong [*bulls*] of Bashan have beset me round.”

The word *abiyr*, or *abbiyr* with the *daghesh*, was used for bulls, wild oxen, stallions, war horses and for any strong animal. It was also used for the **chiefest** of the herdsmen, “*Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.*” 1 Samuel 21:7 Of **mighty men**, “*He draweth also the mighty with his power: he riseth up, and no man is sure of life.*” Job 24:22, “*In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.*” Job 34:20 Of **heroes or tyrants**, “*For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant (mighty) man.*” Isaiah 10:13

Abbiyr was also used with the **angels**, or celestial beings, calling them the Mighty Ones, as found in the reference to manna being angels' food, which would literally be Mighty Ones' food. “*Man did eat angels' food: he sent them meat to the full.*” Psalms 78:25

And it was used of **God** himself as the **Mighty One of Jacob**. “*But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)*” Genesis 49:24 And the **Mighty One of Israel**. “*Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.*” Isaiah 1:24

You can translate *abbiyr* in this passage as *bulls* because of the parallelism that exists with the first clause. But, because the word was used to refer to men, angels and God, as well as bulls, you can also translate it as Mighty Ones! ***The Mighty Ones of Bashan!*** “Many bulls have compassed me: mighty ones of Bashan have beset me round.” Which is how some translators have translated it.

The Lord being surrounded by “bulls” tells us that he was surrounded by the Nimrodian forces of antichrist. The giants living in Bashan were the half human, half fallen angels that walked the earth and all had the same diabolical hatred of Jesus Christ as their fallen angel progenitors had. It isn't saying that the men circling the Lord around the cross were Nephilim descendants. They might have been. But what it is saying is that **the same spirit of hatred toward God and his Son, Jesus Christ, that the fallen angels, Rephaim and Nephilim had, was present in these men!**

Psalm 22

M. “They gaped upon me with their mouths, as a ravening and a roaring lion.”

Psalm 22:13 - פָּצוּ עָלַי פִּיהֶם; אַרְיֵה, טָרַף וְנִשְׂאֵג

1. “They gaped upon me with their mouths” - פָּצוּ עָלַי פִּיהֶם

Patsu is the qal preterite of *patsah*, which had the idea of distending the mouth, or opening it wide, as a beast of prey would when he was attacking. It had the **idea of tearing to pieces**. The word *al* is translated as *epi* in the Greek, which is used in the hostile sense of against. *Pihem* is the masculine singular noun with the 3 person plural masculine suffix of *paah*, the word for mouth.

So what we end up with is that they were tearing the Lord to pieces with their mouths, or that is to say, with the hateful words that they were directing toward him. This is a figure of speech similar today when someone says that someone tore him to pieces. Not with a “chew out” that we are all so familiar with, but a total and hateful verbal attack of one's person and character.

This helps in setting the tone for what these men were saying to him while he was hanging on the cross. Theirs was the most **virulent** statements that anyone had ever made to another human being and while he was at his weakest and most vulnerable in his pain and position on the cross.

2. “As a ravening and a roaring lion” - אַרְיֵה, טָרַף וְנִשְׂאֵג

Make no mistake about it, their vicious attack on Jesus Christ was an attack on his soul! They wanted to destroy his soul; they wanted to destroy his trust in *Yahweh*; they wanted to get some kind of sinful flesh reaction from him – but they failed!

The metaphor of a lion is used to illustrate the savagery of their attack on the Lord. First the lion roars, then he seizes his prey, then he tears it to pieces. Here these men are trying to tear the Lord to pieces by the use of their mouths as a lion would; that is to say, by the harsh, sharp words they use. Hanging there on the cross he couldn't get away from them, so now they are trying to rip him to pieces so they can feed on his misery. The qal participle of *taraph*, *ravening*, meant to tear or rip to pieces.

This reminds me of a word called **loosh**. It is a New Age term applied to the energy produced by the suffering of human beings that other entities, (people and demons), use to feed on. As the lion feeds on the flesh and life of its prey, so these men were trying to feed on the suffering of the Lord. In the midst of his own personal suffering they raged at him with their hateful words trying to bring out even more suffering of his soul that they could feed upon.

The Lord likens the terrible noise of the crowd encircling him as the roaring of the lion. *Shaag* in the qal participle was used of animals that bellowed, but usually the roaring of the lion. Roaring was designed to evoke fear in the prey, followed by paralysis so they couldn't move. But their roaring neither evoked fear, nor anger, nor loss of faith from the Lord. **He remained sinless.**

N. “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.” Psalm 22:14 - כָּל-יְהִי-נֶפֶשׁ פְּכֹתִי וְהָתַּת פָּרָדוֹ, כָּל- עֲצָמוֹתַי יֵהָיֶה לְבִי כְדוֹנָג; נִמְסָ, בְּתוֹךְ מֵעֵי

1. “I am poured out like water,” - כָּמִים נֶשׁ פְּכֹתִי י

Nishpaktiy is the niphal preterite of *shapak*, the passive stem of being poured out. *Shapak* was used for the pouring of water out of a vessel, the pouring forth of the blood of a sacrifice, the pouring out of one's heart (*leb*) before God and pouring out of one's soul (*nephesh*) - a surrender of one's ego in a total offering of all their inner powers.

We note that he doesn't say that his blood was being poured out, but that **He** was being poured out and that like water. The prophet Isaiah states that it was his soul that was being poured out, “*Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his **soul** (*nephesh*) unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*” Isaiah 53:12 Christ is describing how he felt as his soul was being poured out for our sins.

2. “And all my bones are out of joint” - וְהָתַּת פָּרָדוֹ, כָּל-עֲצָמוֹתַי

“*And out of joint (are) all my bones.*” *Hithpardu* is the hithpael preterite of *parad* and in the hithpael stem it meant to be separated, or as we would say, dislocated. And remember, Christ is talking to his Father describing to him his pain and suffering.

Crucifixion was especially cruel because of the intense pain it caused in the body and its duration over a long period of time. Death usually took a week. The heat, dehydration, the struggle to just breathe, the constant tearing of the spikes on the flesh, bones and tendons of the wrists and feet, all were unbearable. And there was no place to go to get away from it, or to end it by your own hand. And on top of all that were the bones coming out of their natural joints because of the pressure, the awkward position and the loss of one's strength.

2. “My heart is like wax; it is melted in the midst of my bowels.” -

הָיָה לְבִי כְדוֹנָג; נִמְסָ, בְּתוֹךְ מֵעֵי

To *melt* is the niphal preterite of *masas*, which brings out the passive idea that the trial that he was going through resulted in all this. The word for *bowels* is *me'eh* and referred to the intestines, or soft parts of the abdomen and was a reference to the emotions, or inner parts of the soul.

What all this refers to is the melting away of any inner human strength that a person may have to withstand the judgment of God. And Christ experienced it when he became the recipient of the full wrath of God, which was poured out directly at him, as he bore the full penalty for our sins! **Christ bore the full wrath of *Yahweh* that day on the cross and thus he secured our salvation for us. He did this for us so that we won't have to bear the wrath of *Yahweh* on that day when he throws all the unrighteous into the lake of fire!**

O. “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.” - Psalm 22:15

יְבִישׁ כֹּחִי, כִּי, וְלִשְׁוֹנֵי דָבָר מִלְּקוֹחֵי; וְלֵעַפְר־מִוֹת תִּשְׁפָּתַי

1. “My strength is dried up like a potsherd” - יְבִישׁ כֹּחִי

The word for *strength* is *koach* and is used frequently throughout the Old Testament. It is the word for power and strength, namely human strength, or the vital energy of the individual. It is somewhat similar to the Egyptian ka, or the oriental chi, or ki, but lacks the connection to the soul. So it basically refers to the idea of human strength.

Someone who has nothing to eat loses their strength (*koach*), while eating food restores their strength. Elijah received strength from the food that he ate that enabled him to travel on to Horeb. Youths possess *koach*, while one's strength wanes with old age. There is the idea that possessing *koach* enables one to withstand attacks. Joshua said that he still had the strength to fight then as he did forty years earlier. “As yet I am as strong this day as I was in the day that Moses sent me: as my strength (*koach*) was then, even so is my strength (*koach*) now, for war, both to go out, and to come in.” Joshua 14:11

Job said that those in *Sheol*, or *Hades*, are void of any strength (*koach*). “There the wicked cease from troubling; and there the weary (void of strength) be at rest.” Job 3:17 Certain animals possess strength, a father's son, warriors and rulers can possess strength (*koach*). And believers can renew their strength through the faith rest dynamic. “But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” Isaiah 40:31

Vital energy, or strength (*koach*), manifests itself in wealth, in being out of debt and having money. But believers can squander their wealth (strength), by associating with the wrong kind of people; people who are interested in flesh nature gratification. “Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;” Proverbs 5:10

A nation can have economic strength by not being in debt and having a surplus of funds, which America had at one time long ago, but it can squander its economic strength by flesh nature gratification, once again, and by aliens coming into the land to sap its resources, which is what is presently happening in America to the place where the nations has incurred many trillions of dollars of debt. “Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not.” Hosea 7:9

The Lord didn't even have the strength to finish carrying his own cross toward the end and after he was nailed to the cross what strength he did have was gone. But it was Christ's believing of the promises of God that enabled him to endure, survive and go through: the rejection by his nation, the theft of his inheritance, being abandoned by his disciples, being betrayed by one of his disciples, the demonic hatred of those men circling around the cross, being forsaken by his Father, bearing the full wrath of his Father, the pain of the crucifixion itself and the loss of all human strength. With his strength fully gone there is only one thing he could do as he hung there on the cross, and that was trust in the Doctrines of the Word of God and the promises that the Father had made to him. And that's what he did and that's what we are to do in our lives – **trust in the Word of God**.

2. “And my tongue cleaveth to my jaws;” - וְלִשׁוֹנִי דָבַק מִלְּקוֹחַי

Clay pots were widely used for centuries for all sorts of purposes, but when they became dried up, old and brittle they usually broke and then were cast out and thrown away. It was the structural strength of the clay pot that enabled it to hold together. But once its structural strength, (*koach*), was gone, then it broke. The Lord had no human strength left to endure what he was going through. All he had was his faith in the Father.

Now he describes more of his physical condition to the Father as he is hanging there on the cross saying, that his tongue cleaveth to his jaws using the hophal participle of *dabaq*, which had the ideas of being both causative and passive. It was the ordeal that caused his tongue to cleave to his jaws.

Dabaq had the idea of cleaving or sticking to something and here it's his tongue cleaving to his jaws, using the dual of *malqoach*. Which would be similar to our expression of our tongue sticking to the roof of our mouth. What is being described is the result of extreme dehydration, which would come not only from not having enough water throughout the entire ordeal before the cross, but all the physical and emotional trauma that occurred while he was on the cross!

3. “And thou hast brought me into the dust of death.” - וְלַעֲפָמָתַי הָיָה שְׁפָתַי נִי

We must remember that Christ's depiction of his suffering and surroundings was not an emotional reaction to them all. He had no bitterness, no anger, no resentment, no self pity. And the joy he experienced in all this was due solely to his faith in the promise that the Father made to him.

The expression “*dust of death*” was a common one in those days that was used to denote both death and then one's journey into the netherworld. And there were many others: “*For you are dust and to dust you shall return*” Genesis 3:19; “*dwellers in the dust*” refers to the inhabitants of the netherworld; “*licking the dust*” of someone's feet was a sign of total submission; “*go down to the dust*” refers to one's journey to the netherworld; “*the land of dust*” refers to the netherworld. “*Dust*” was also used to denote humiliation, devastation and worthlessness.

“*Dust*” was an appropriate term for both the tomb and the netherworld because the netherworld, a great open space in the bowels of the earth, was thought to be as dusty as a tomb. In those days the dead were usually buried in mountain caves, instead of arable land, in which the decay of the remains of those who had died turned into dust, could be observed in the course of new burials.

The qal future of *shaphath* tells us that the Lord told his Father that he had brought him to this place of death and his subsequent journey down into the netherworld. *Shaphath* was used to denote that something had been appointed. Such as in Isaiah 26:12, “*LORD, thou wilt ordain (shaphath) peace for us: for thou also hast wrought all our works in us.*”

The Lord knew that the Father had brought him to this place in his life and set him there. He knew that it had been appointed for him according to the Father's plan. “*For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done.*” Acts 4:27,28

P. "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet." - Psalm 22:16 -

כִּי סָבְבוּנִי, כְּלָבִים עָדַת מְרַעִים, הַקִּיפוּנִי; כְּאֲרִי, יְדֵי וְרַגְלֵי

1. "For dogs have compassed me:" - כְּלָבִים, כִּי סָבְבוּנִי

Kelabiyim is the masculine plural noun of *keleb* the word for dogs. Dogs then, as well as now, were used for a variety of purposes: watchdogs, hunting dogs, pets and war dogs. They played an important role in keeping human settlements clean, since they ate garbage, carrion and unburied corpses. But because of this, they were counted among the unclean and loathsome animals to which unclean flesh might be tossed. Although the Israelites were allowed to keep them, they were not allowed into their households.

One should not jump to the conclusion that the Lord's use of the word "dogs" here means that this is designating them as Gentiles, as so many believers today associate dogs with Gentiles. The use of the term dogs here brings out three concepts. **One**, that they are unclean. **Two**, like the bull of verse 12 they are very much a part of the demonic Mystery religion of Satan. **Three**, their characteristics.

Dogs howl, they bark, they growl and snarl, they run around, they circle their prey to devour it, and they lick up blood. And this is how the Lord describes those men who are circling him around the cross. There are animalistic and demonic overtones to the whole picture. They are humans, yes, but they now seem to take on demonic, animalistic overtones and one can see past their human faces and now see the beastly, demonic side of them come out howling and snarling as they circle the Lord. One can now see the dark shapes of demons circling around the Lord howling over their prey.

And no wonder for the dog, who descended from the wolf, played a very important role in the Mystery religion of Babylon/Egypt. Wepwawet was one of the deities of Egypt and was a symbol of the Pharaoh, who was the embodiment of antichrist, and was portrayed as a dog or wolf. Anubis, another Egyptian deity, was portrayed as the jackal-headed god. Khenti-Amentiu was another jackal-headed god and could have been Anubis. Sirius plays prominently in the Mystery religion and was called the Dog Star, also called Sothis by the Egyptians. The soul of Isis was called Dog by the Greeks. Romulus and Remus were referred to as the founders of Rome and legend says that they had been abandoned in the wild, but found by a she-wolf which suckled them.

The word for *compassed* is the qal participle of *sabab*; the same word we had in verse 12 where we saw that these evil men were going around in a circle at the base of the cross. In verse 12 the bulls were encircling the Lord to gore him with their horns of hate and words, and here they were encircling him snarling, snapping, waiting to devour their prey.

The imagery this portrays is shocking. One can see the dark shapes of Satan's demons circling around the cross using their human hosts as the vehicles to manifest their diabolical hate for Jesus Christ. One can hear the animalistic howling of these beasts up at a darkened sky. One can hear the growling, the snarling, the snapping of their fierce jaws as their prey hangs there helpless on the cross. One is placed in a scene of pure evil, where all light, all love, all decency is gone and the Lord hangs there in the blackness surrounded by this pack of snarling dogs/wolves. The howling of an evil sinister wolf is reminiscent of that scene in the movie, *The 300*, when the lad slayed it.

2. “The assembly of the wicked have inclosed me:” - הַקִּיפוּנִי, מֵרַעִים

The place where the Lord was crucified was called *Golgotha* in the Aramaic and the Latin word that was used was Calvary from the Latin, **calva**, meaning bald head. *Golgotha* was located outside the walls of the city for execution of criminals could not take place in the city. One site that is thought to be the actual crucifixion site of the Lord is called Gordon's Calvary named after a British military leader who promoted it as the actual place of the Lord's crucifixion.

Golgotha was a rocky hill that looked down upon the city of Jerusalem and its shape was similar to the shape of a skull. It had openings that looked like eye sockets, mouth, nose, etc.. It also afforded an area upon which a multitude of people could stand and walk around. There were the **Roman soldiers** who crucified him. The **chief priests, scribes and elders** were there. “*Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.*” Matthew 27:42 **Others** came up from the city for the purpose of seeing it. “*And they that passed by reviled him, wagging their heads,*” Matthew 27:39 And there was a **crowd of believing men and women** who were following along weeping for the Lord. “*And there followed him a great company of people, and of women, which also bewailed and lamented him.*” Luke 23:27

We want to notice that the Lord is still talking to the Father, even though the Father has forsaken him on the cross. This shows that the Lord's faith was still in the Father and his promises, even though the Father had turned away from him. The test of our faith is when we are in our darkest hour.

The Septuagint has this as the *sunagoges* of the wicked have circled me, or the synagogue of the wicked. The word for *assembly* in the Hebrew is '*edah*'. The general word for the entire assembly of Israel, or the whole of Israel, was *kahal*. '*Edah*' referred to it also. The difference being that *kahal* would refer to a representative gathering, while '*edah*' would signify an informal massing of people.

The meaning of '*edah*' was concentrated in two areas: 1) a general assembly, the popular, legal gathering of the people; 2) a swarm of animals, in a derogatory way also with reference to people in the sense of mob, throng, or gang. In the Greek '*edah*' was translated as *sunagoges* – a gathering of people, *parembole* – a military camp, *boule* – council of people, and *episustasis* – a tumultuous gathering.

One of the concepts found in '*edah*' is that it denotes a group of people who have gathered without any official position. Officially, the crucifixion site, and all that is going on there, is under the jurisdiction of Rome! But we see the chief priests, scribes and elders there – but **they have no official capacity! So why are they there??** Because it's personal to them. They came out to taunt the Lord and derive some personal satisfaction from his suffering.

The chief priests and elders had already done their evil work in their “*official capacity*” by convicting the Lord to death because he said that he was the Son of God, (and he is), and persuading the crowd to spare Barabbas and not the Lord. “*But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.*” Matthew 27:20

That was the limits of the “*official capacity*” of this gang. But now they had to go out to the crucifixion site to get personal satisfaction from the suffering and death of the Lord on the cross. This action is defined today by the word **loosh**, which is where people, or entities, feed on the energy that is produced by the suffering of others.

What we have here is not an assembly of people, but a mob, a violent hateful mob that is behaving like a pack of animals. Hurling their invectives at him, taunting him, mocking him, directing their vile, demonic hatred at him; trying to get some emotional reaction from him, so they could feed off that energy. But to no avail, for the Lord was not touched by them at all. The Lord had no bitterness, no hate, no anger, no self pity, no old sin nature reaction of any kind. And no doubt whatsoever! He still kept on believing the promises of the Father and kept on trusting him! They couldn't get him to react in kind and they couldn't get him away from the faith!

The word for *wicked* here is the hiphil participle of *ra'a*. It has the idea of someone who is raging, being tumultuous, having an evil disposition, and in the hiphil stem it tells us that they do evil, they act wickedly, have evil actions, actions that hurt other people driven by their anger, jealousy and hate. In the participial form it's their way of life. It stands for and encompasses everything that is bad and is the opposite of everything that is good. And its manifestation in life is to destroy that which is good! And who were some of these people? The chief priests and elders of the temple, religious system of Israel!

The word and its root was used with **evil spirits**; the **evildoers** of Psalm 37; there was an **assembly** of them in Israel over the years in David's time, Psalm 92:1; and the **Lord's**, (apparently they gained power and penetrated into the Temple worship system); they tried to topple **David's** throne, Psalm 27:2; they were **hypocrites** and **liars**; and they **conspired** to do evil to God's people.

Naqaph meant to surround and one of the first things that comes to mind is the occult ritual of forming a circle around their victim so as to channel destructive energies toward them for the purpose of the total annihilation of their soul! It was used frequently with *sabab*, where *sabab* came first in the sentence and *naqaph* followed it.

The terms were synonymous, but there was a difference between the two if both were used in a sentence. *Sabab* had the idea of encircling someone, as we have pointed out, but *naqaph* had the idea that they were totally surrounded with no way of escape. And the reason for this was to totally destroy whoever it was on the inside.

The Lord said that this mob of demonically driven men were circling around him like crazed bulls wanting to gore him with the horns of their hateful words, and that they were like a pack of vicious, diabolical dogs/wolves wanting his blood. They were yelling at him if he was the King of Israel, come down from the cross. *“If he be the King of Israel, let him now come down from the cross, and we will believe him.”* Matthew 27:42b And if *Yahweh* so delighted in him, let him remove you from the cross. *“All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.”* Psalm 22:7,8

Satan and his demons were surrounding the cross to make sure he wouldn't get away, to make sure he died. And they were in this howling mob of crazed humans acting like animals. And included in that pack were the so-called respectable leaders of Israel, the religious leaders of Israel. These phonies were to supposed to represent God to the nation of Israel **and here they are murdering his Son!**

And so the Lord died. He died according to the predetermined plan of the Father. His soul went down into *Hades* and his body was laid in the tomb, the stone of the tomb rolled shut. The crowd then walked away in their smug, self righteous hypocrisy satisfied in their evil deed of having God's Son murdered. But three days later God raised him from the dead! Now they will slink away like the dogs they are.

Q. “I may tell all my bones: they look and stare upon me.” Psalm 22:17 -

אָס פִּר כָּלֶעֶצ מוֹתָ יְהִי מָה יִבִּיטוּ, יִרְאוּ-בִי

1. “I may tell all my bones:” - י אָס פִּר כָּלֶעֶצ מוֹתָ

“I can count all my bones; people stare and gloat over me.” (NIV) “I can count”, or “I may tell” in the KJV, is the piel future first person singular of *saphar*. Basically *saphar* meant to count or number something. In the gal and niphal *saphar* was used to denote a counting off of equal quantities, such as, days weeks, months, etc., to delimit a specific period of time or to specify a point in time. It was also used in the sense of taking inventory of things to be sure the numbers are correct.

In the piel and pual *saphar* was used to count a group whose overall number has been already fixed. It still entails the idea of counting, but takes on more the sense of checking off, as we would say. This brings out two things. One, the Lord can see all his bones because of the tremendous trauma he is experiencing. Two, all his bones are there and unbroken.

There have been exegetical problems with this verse as to whether it says, “I may tell all my bones:” and “they look and stare upon me.” according to the KJV, or, “I can count all my bones;” and “people stare and gloat over me.” according to the NIV. Perhaps by looking at the significance of the word “bones” we can shed some light on it.

The word *bones*, 'etsem, had strong significance in those days. It was used in the secular literal way, secular metaphorical, religious and cultic, and theological. It could refer to the entire skeleton, individual bones and one's limbs. And because the bones were the most durable part of the man, they took on the meaning of referring to one's core, or self. So important was the idea of a believer's bones, that Joseph wanted his bones to be buried in the promised land. Laying a dead person's bones in a tomb signified that the believer was looking forward to their resurrection from the dead. To have one's bones torn apart by a lion, or to dry out in the sun, was likened as one of the worse things that could happen to an individual.

According to the Passover ritual of eating the Passover lamb, the bones of the sacrificial lamb were not to be broken (divided?). An undivided (unbroken) company is to partake of an undivided lamb. “*They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.*” Numbers 9:12 The bones were not to be broken, nor were they to be pulled apart and separated from the rest of the body. This was done to preserve the personal identity of the animal. The same went for people. By leaving the bones intact, where the skeletal identity was preserved, it kept the personal identity of the deceased and its association with its clan intact.

By the Lord saying, “I can count all my bones”, he was telling us that he was the sacrificial lamb supplied by *Yahweh* to his people. His bones may have come dislocated from their sockets, “all my bones are out of joint”, verse 14, but he had counted them and they were all still there and unbroken. When the soldiers came along to break his legs, as the custom was to hasten death, they came to the Lord and saw that he was already dead, so they didn't. “*Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*” John 19:32-34

2. “They look and stare upon me.” - הִפְּהוּ יְבִיטוּ, יִרְאוּ-בִי

Hemmah is the emphatic use of they, or them, those. “*They, they look and stare upon me.*”

The word, *look, yabbiytu*, is the hiphil future of *nabat*. When *nabat* is followed by *'al*, it meant to look at something. When it is followed by *min*, it refers to the place you are looking from. But when it is followed by *be*, (*biy* here), which has the idea of down or upon, it meant to look down upon someone in the sense that you have won over them and that you are deriving pleasure from it!

Nabat denotes the act of looking, which is in itself a very ordinary occurrence, but it can occur in a momentous context. It has the idea that, while one is looking at something, the enormity, the significance of an event may dawn upon someone while they are looking and at that moment they derive tremendous satisfaction and delight. Like an “Aha” moment.

What this tells us is that while the chief priests, elders and the rest of this wicked gang from Jerusalem were looking up at the Lord while he was hanging there on the cross, **it suddenly hit them!** In their minds they thought – **we won! We're the victors! We've killed the heir of Israel!** And now that he is out of the way we have everything! Our control over the temple and the religious system is intact, our control over the political power of the nation, the money, glory and the rest. It's ours! They were **delighted** in what they had brought about by their wickedness and **they derived great, personal satisfaction in seeing the Lord suffer on the cross!**

The second word is the qal future of *ra'ah*, translated as *stare* here. *Ra'ah* had several ideas found in it. It meant to see, or to watch something, but it went beyond the mere act of physically looking at something with one's eyes; it went to the place where one comprehended with the mind the significance of what he was looking at.

It also had a military idea of keeping watch, or standing guard, and from there to be observing something very carefully. So what it's also telling us is that this demon driven, frenzied mob of religious hypocrites, while they were circling around the cross and mocking the Lord; they were carefully watching the Lord, taking in every aspect of his suffering on the cross, they were really “into it”, as we would say today.

The idea reminds me of a psychopathic child who tortures an animal and then watches every movement of its victim closely as it screams in pain and derives tremendous pleasure and satisfaction from it. So it was with these men. They were watching in the sense of “standing watch”, **so that none of his followers would come along and get him down from the cross**. They had him crucified and in their minds there was no way anybody was going to come along and rescue him. He was going to die in their minds and nothing was going to prevent that! They had handed him over to the Roman authorities to be crucified and they were there to make sure he died on that cross!

So what we have is the Lord being handed over to the Roman authorities to be crucified. This enraged mob follows him all the way out to Golgotha. And while he is hanging there on the cross, they are circling around the cross, surrounding him so that he can't escape, and so that no one can get through to him. And in all that, while they were carefully observing him, the man Christ Jesus, it suddenly hit them that he was dying and they had won! (Or so they thought). And out of all that they took great personal satisfaction in their wicked accomplishment and were totally delighted in his death.

September 2010

Psalm 22

R. “*They part my garments among them, and cast lots upon my vesture.*” - Psalm 22:18

יָתָּ לְקוֹ בְּגָדַי לָהֶם; וְעַל לְבוּשִׁי יִפְּיֵלוּ גוֹרָל

1. “*They part my garments among them*” - יָתָּ לְקוֹ בְּגָדַי לָהֶם

“*And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.*” Matthew 27:35 “*And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.*” Mark 15:24 “*Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.*” Luke 23:34 “*They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.*” John 19:24

The word for *part* in the Hebrew is the piel future of *chalaq*. It is translated as to part, to divide, to apportion. It had the idea of the dividing up, or the separating, of things into equal portions so that all parties got an equal share of what was there. It was used of the division of the spoils of wars by soldiers where equal participation in the battle meant equal participation in the spoils.

It was the Roman soldiers, who had actually crucified the Lord, who were doing this. It was customary for the soldiers involved to share in whatever the victims had, for they considered that they wouldn't need their garments any more. The casting of lots prevented any bickering or fighting over who got what, when something couldn't be divided.

The word for my garments here is the masculine plural, 1 person singular suffix of *beqed*. *Beqed* was the normal word used for one's clothing, or garments. The Greek has it as *himatia* the accusative plural of *himation*. This would include the inner garments, the outer garments, a robe, belt and sandals.

Now this matter of dividing up the Lord's clothes may seem cruel and insensitive, but remember, these are hardened soldiers who did this all the time. They had nothing personal against the Lord, to them he was just another prisoner who was to be executed. And the military custom was to divide up the individual's personal effects among themselves. It was concerning the men who performed the act of nailing Christ on the cross that he said, “*Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.*” Luke 23:34

But the chief priests, elders and scribes knew what they were doing when they handed him over to the Roman authorities for execution. The people of Israel, who demanded that Barabbas be released and the Lord crucified, knew what they were doing. As they said, “*Then answered all the people, and said, His blood be on us, and on our children.*” Matthew 27:25 That frenzied, demon driven mob, that was circling around the Lord and mocking him trying to evoke more suffering out of him, while he was hanging there on the cross, they knew what they were doing.

2. “*And cast lots upon my vesture.*” - יַעֲלֵךְ בּוֹשֵׁי יִפְּלוּ גֹרָל לְ

It begins in the Hebrew with *al, upon my vesture*, and the Greek has it as *epi*, or upon as well. The word for *vesture* is *lebush* in the Hebrew, while the Greek uses the word *himastos*. They divided his **garments**, *himatia* in the accusative plural in the Greek, and cast lots upon his **vesture**, the accusative singular of *himastos*.

The word to *cast* is the hiphil of *naphal*. Now *naphal* meant to fall, or fall down, (the word from which we get *nephilim*), but when found in the hiphil stem it meant that it had been caused to fall, or as we would say, to be cast, or to be cast down.

The practice of casting lots was commonplace throughout the ancient world. The reason why they resorted to casting lots was to aid them in making decisions, especially if there was, or could be, a disagreement between parties. They considered the casting of lots as just about as impartial as one could get, and there was also the added bonus that the deities of their cultures would so act upon the outcome of the lots that they would line up with their will.

Men cast lots to divide up the booty of war, to determine who would get what captives they had taken, the order of service in the temple, the division of property, for gambling, etc.. If there was anything that men could think of to determine who did what, or who got what, you can be sure that the practice of casting lots for it was involved.

We don't know what the lots were that they used. Sticks of different length were used, so were flat coins, stones, arrow heads without the point. But the word in the Hebrew is *goral*, which is the word for stones, indicating that they could have been stones of some color, while others think that they could have been the forerunner to the dice we use today.

One thing that was used was a container in which one placed the stones, or carved pieces of wood, the container was shaken and the stones cast out on the ground. It would be the same idea today of shaking dice in a bar for drinks.

Now when it says they “*cast lots upon my vesture*”, some interpret this as casting lots to determine who got the Lord's cloak, which could be true. Obviously a cloak of great value would be important and one certainly would not want to tear it in pieces so everyone got a part of it. So it would only make sense to them to keep it intact and let the lots determine who got it.

But there's another way of looking at this and that's they used the cloak as a covering on the ground to provide as clean an area as they could so they would have a “fair roll of the dice”. The Hebrew and Greek both use the word upon, which tells us that they cast the lots upon the cloak of the Lord. So they would cast the lots upon the Lord's cloak to determine who got the sandals, then the next piece of clothing, and so on until they came to the cloak itself.

We need to remember that the Lord was still alive as he watching all this. He's looking down from his position on the cross watching the men cast lots for his clothes. And even his statement talking about this scene unfolding concerning his garments was in itself a fulfillment of the prophecy of Psalm 22:18. And, once again, there was no bitterness on the part of the Lord, no anger, no self pity, no grief; he's simply looking down watching men gamble over his clothes.

S. *“But be not thou far from me, O LORD: O my strength, haste thee to help me.”* Psalm 22:19 - וַאֲתָהּ יְהוָה, אֶל-תִּרְחֹק; אֵילֹתִּי לְעֶזְרָתִי חוֹשָׁה

Before we get into this verse, we need to go over what was really going on in the temple system back then. There is the assumption, by some, that even though the priests, elders and scribes were the ones behind getting Christ to be crucified by the Roman authorities, they were somehow misguided. Their actions were wrong, but perhaps not that sinister. But is that true?

Has anyone considered the idea that the temple system had been taken over by Satan? This is not to say that everyone involved in it were Satanists, but that those who had control over the system were. One *prima facie* proof is the diabolical hatred they had for Christ in the lengths they went to torment him while he was hanging on the cross. But there is something else.

In Luke 4:1-13 the devil took the Lord up and set him on one of the high mountains. From there he showed him all the kingdoms of the world and told him that if he worshiped him, then he would give him dominion over all the nations and kingdoms of the world. *“And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.”* Luke 4:5-7

He also took him to Jerusalem and set him on a pinnacle of the temple trying to get him to test the Father. *“And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.”* Luke 4:10-12

The question is, why the temple? Out of all the buildings in Jerusalem and the middle east, why did the devil choose the temple in Jerusalem to set Christ on? Now mountains are used as a figure of speech to represent earthly government, but the concept of standing is also a figure of speech! The idea of “*standing on*” conveys the concepts of **conquering, possession and control over something**.

When the devil was standing on a very high mountain showing the Lord the kingdoms (mountains) of the world, he was saying that his mountain, which was higher than the others, was his government or dominion, and that it ruled over all earthly dominions or governments. Which tells us that Satan had taken control over all the world's governments, he possessed them and controlled them.

Now we come to the temple in Jerusalem. By the fact that he took the Lord up and stood on a pinnacle of the temple, he was saying that he had taken control of the temple system at the very highest levels. Just like he has taken control over all the nations of the world at the highest levels of their governments and that includes the U.S. as well.

You say, that can't be! The temple of God was where the worship of *Yahweh* was to take place. Well churches are to be the place where the worship of God and the teaching of his Word takes place, but there are many churches who glorify the devil and not God! **If the worship of *Yahweh* was actually taking place in the temple, you can be sure they would not be murdering his Son he sent to them!!** The fact that they did, showed they were Satan's representatives, not God's!

The temple of God in the OT was to be for the worship of *Yahweh*, but we see that instead of conducting worship of *Yahweh*, they were worshiping Tammuz/Nimrod/Satan, referred to as the image of jealousy! “*Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this **image of jealousy** in the entry.*” Ezekiel 8:5

Inside God showed Ezekiel more of the idols Israel was worshiping, with seventy elders at the shrine of his own idol. “*So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.*” Ezekiel 8:10,11

He then showed him the women of Israel observing the Babylonian ritual of weeping for Tammuz, the son of Nimrod. “*Then he brought me to the door of the gate of the LORD'S house which was toward the north; and, behold, there sat women weeping for Tammuz.*” Ezekiel 8:14 And men worshiping the sun in the east. “*And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.*” Ezekiel 8:16

This practice of worshiping Satan, through the rituals of the Babylonian system, could not have taken place unless the religious leadership of the temple in Ezekiel's day were not involved in the practice themselves! They were initiated satanists then and they were in the Lord's time, but operating under the cover of being devotees to the Lord.

Now if the Israelites had given themselves over to the things of Satan for forty years in the wilderness through their idolatry, and if their entire history had been one of idolatry, except for a relatively few individuals, and if the temple dedicated to *Yahweh* had idols placed in it by the tacit permission, or direction of, the religious leaders of Israel, then why is it so hard to believe that Satan had control or influence over the temple system during the time of Christ?

And why is it that they did not recognize the Son of the God they were supposed to be worshiping? Why did they not recognize the One who was leading them in the wilderness? And why did they murder the Son of the Holy One they were supposed to be worshiping? Why did Christ tell them that their father was the devil? “*Ye are of your **father the devil**, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*” John 8:44 And why did Christ call them the synagogue of Satan? “*I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the **synagogue of Satan.***” Revelation 2:9 If not for the fact that they were satanists!

The temple advertised itself as the place of worship of the one true God. But was it? If it was, then why did the religious leaders of the temple call for the death of the one true God walking around outside of it in human form? Why did they cruelly mock him on the cross? Why did they take great delight in his suffering? Why did they surround him to block every avenue of escape or possible help getting to him? Why did they not alert the public that the veil of the Holy of Holies had been torn into and that the *shekinah* glory of God was gone?

1. “But be not thou far from me, O LORD:” - אֵל-תִּרְחֹק , וְאַתָּה ה' יִהְיֶה לִּי

In the original it's, “But you, Yahweh, be not far from me.”

There is the idea of that which is **near by** and that which is **afar off**. *Rachaq* denotes the idea of distance, to be far from, to stand at a distance. One cannot be helped, delivered, etc., if that which is needed is far away and not near by. If the threat is near and present, then it won't do any good if one's deliverance is afar. Therefore the help needs to be near and not far away. So the Son is asking the Father to be close by him to help. Remember, they had never been separated.

2. “O my strength,” - אֵילֹתַי י

We must remember that when the second member of the trinity became a man, then he entered into the mainstream of humanity having to live as the people of God have to live and that is in total dependence upon the Father to provide all that he would need here on earth. This would include his protection, providing for him and depending upon the Father's strength.

This is the only place in the Bible that this word is used and it is rooted in the idea of power or strength. So the Lord is looking to his Father to provide him with the strength to go through what he had to go through as he was hanging there on the cross.

3. “Haste thee to help me.” - לְעֶזְרָתִי חִישׁ ה

The word to *hasten* is the qal imperative of *chush*. *Chush* meant to hasten to do a thing and could be accompanied by a disturbing necessity. In some cases it had the idea of an inward agitation due to the pressure put on a person. Being put in a stressful situation, with no apparent way out, could result in a person wanting quick release from it. But in the qal imperative here it meant to hasten.

The prefix le is used as to denote a turning to, direction to and motion to, which has the idea of hurrying to come to me for the purpose of helping me.

Azar is to be thought of as helping here, but in the context here of being a covenant helper. As we have developed before, whenever we see the use of *azar* in the Hebrew, or *boethos* in the Greek, we need to remember that the idea of helping here is not one of just helping somebody out in life, but refers to the help that one expects from someone they are in covenant with.

We must remember that everything that God does is on a legal basis and the legal vehicle that *Yahweh* has chosen is the **covenant**. When he created the earth and placed Adam on it as the ruler over the earth, he did so based upon a covenant, which we call the Adamic covenant. When God promised Noah never to destroy the earth again by water, he did so by a covenant, which we call the Noahic covenant. When God promised Abraham to give him land to possess, seed and blessing, he did so by a covenant, which we call the Abrahamic covenant. When God gave the sons of Israel the land to live on, as tenant farmers, he did so with a covenant, which had conditions, which we call the Sinaitic covenant. When God promised to give David the throne over Israel and a descendant to rule over that throne forever, who would be Jesus Christ, he did so by a covenant, which we call the Davidic covenant. When God promised to take away all our sins and give us eternity, he did so by a covenant, through the blood of his Son, which we call the New Covenant.

We could talk about how our salvation is a legal one, how our sins were legally removed from us, how we were legally declared righteous in heaven, how our eternal inheritance is a legal one, how we are kings and priests is legally based because the Father had made his Son both king of kings, and high priest of priests, how our position and function in the celestial hierarchy is by legal appointment. And when the second member of the trinity became a man, all that the Father had promised Him in eternity past was based upon a covenant. *“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,”* Hebrews 13:20

Now sometimes a covenant is based upon obedience to certain stipulated conditions, as it was with Adam and the nation of Israel, and sometimes it isn't as with Abraham, Noah and David. In the case of the New Covenant that God has with us, his Son fulfilled all the conditions on our behalf. The Son obeyed every aspect of the Father's will thereby securing our salvation. *“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name:”* Philippians 2:8,9

Now when we come down to the concept of a covenant, when two parties come together and form a bi-lateral covenant with each other, then both parties are bound to abide by the terms of the covenant. Both parties have made, or negotiated, certain stipulations and conditions and adjusted their covenant to a finished product. In a uni-lateral covenant, which is what God has with us, we have no say whatsoever concerning the covenant. We are only free to accept it or reject it.

One of the concepts found in a bi-lateral covenant is that both parties, being on equal footing because they have a negotiated, mutual agreement with each other, is that they are bound to help each other when one of them calls out to the other for help. But in a uni-lateral covenant, help only comes from one party, the party who originated the covenant. And in the case of believers in Christ, the help only comes from God to us and not us to God.

So when Christ uses the word *azar*, when he is crying out to the Father for help, he's saying that a covenant exists between the two and he's asking the Father for help because of their covenant relation. We need to remember that Christ is speaking out of his humanity to the Father. He is in great pain and distress; his nation has rejected him; his inheritance has been stolen; he is surrounded by a pack of animals who take great delight in his suffering. And, as a man, he wants his Father to hasten to him for the purpose of helping him.

But there was no help for him as he was hanging on the cross, for he had to bear the full brunt of the wrath of God in punishment for our sins. The only help that was provided for him was the spiritual life dynamic that was found in the faith. Which centers around faith in the Father, faith in his promises, faith in the doctrines of the Word of God, faith in his plan, faith in his omnipotent power and faith in the process that the Father chose to bring his plan to fulfillment.

The *help* the Father had planned for his Son was found in sustaining his soul by living in the spiritual life dynamic of the faith, faith in the Father's promises, and in raising him from the dead after three days and nights. The prospect of his resurrection from the dead with an eternal body and his faith in it caused Christ to rejoice in hope while on the cross. To rejoice, *euphraino*, spoke of being in a good state of mind, of cheerfulness. *“Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.”* Acts 2:26,27

T. “*Deliver my soul from the sword; my darling from the power of the dog.*” - Psalm 22:20 - הַצִּילָהּ מִתְּרֵב נֶפֶשׁ יְיָ; מִיַּד-כָּלֵב, יְחַיְתָּהּ יְיָ

1. “*Deliver my soul from the sword;*” - הַצִּילָהּ מִתְּרֵב נֶפֶשׁ יְיָ

To *deliver* is the gal imperative of *natsal*, which can be translated as to deliver, to rescue, to save. It denotes an act of separation and when constructed with *min*, it takes on the sense of rescue, taking away, or separating from something posing harm or threat.

It was used in verse 8, “*Let him deliver him, seeing he delighted in him.*”, where the haters of Christ were saying to the Lord let *Yahweh* deliver you seeing that he so delighted in him. In that context *natsal*, or to deliver, would have the idea of removing him from the cross so as to escape death. But here he's not asking the Father to deliver him from the cross but to deliver his soul from the sword.

The word for soul in the Hebrew is *nephesh*. It is uniformly translated as *psuche* in the Greek, but trying to understand all the concepts found in *nephesh* in the Hebrew is much more complicated than one might imagine and using the Greek *psuche* becomes too restrictive.

The noun occurs 754 times in the OT and is used in a variety of ways in them. Man has a *nephesh*, God has a *nephesh*, but so do all animals! Context will determine what its particular meaning is in that situation. It can refer to breath, life, the seat of desire, the seat of emotions, intention of the will, the center of religious expression, the throat, gullet, appetite, soul, it can have melancholy, depression, sadness, grief, bitterness, desperation, feelings of joy, praise, call on itself, have a relationship with oneself, be frightened, despair, be weak and despondent, exhausted, feel vulnerable, be afflicted, suffer misery, love, hate, abhor, loathe, be disgusted, and much more. It is considered to be very dear and precious and so it requires attention. It can become strengthened through the Word and it can be poured out unto death. It is also referred to as the inner child. Psalm 131:2

It has the main idea of life, not life in general, or life chronologically, but life given by God to the individual. So it takes on the idea of life as a vital force in all individuals. We could say individuated life, in that it speaks of the life force in all humans personalized as in such a way that makes each one of us different than the other. It can refer to the life force, or vital energy, of an individual without any reference to the characteristic personality, or it can refer to the unseen personality called the soul.

Perhaps the Egyptian's conception of the *nephesh*, although complex and perhaps not totally accurate, will give us some insight. It takes three different terms into account when speaking of the *nephesh* in addition to the idea of a vital force: the **ka**, the **ba** and the **akh**. The **ka** is the person's hidden, unseen double. The **ba** refers to its capacity to assume a form and can therefore mean embodiment or manifestation. The **akh** represents the dead individual transfigured through Egyptian burial rites.

The Lord is asking the Father here to deliver his *nephesh* from the sword and we see in Isaiah 53:12 that he poured his *nephesh* out unto death. “*Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul (nephesh) unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*” The idea here could be one of the *nephesh* as being the individuated unseen person inside the flesh, who was being poured out, or offered, in the sense of a sacrifice. Or the spiritual life force being poured out.

The Lord has been talking about his relationship with the Father; the men surrounding him on the cross directing all their hate toward him; he's been talking about his personal, physical suffering he was experiencing while on the cross, and now he shifts over to talk about his *nephesh*. And he's asking the Father to deliver his *nephesh* from the sword.

The word for sword is *chereb* and could refer to the two-edged dagger, or short sword, and the single-edged scimitar, or long sword. It could be used in a literal sense and a metaphorical sense. Literally the sword was used for personal protection, by the military, for butchering of animals, or as the sword of justice, or the judgments of God.

Metaphorically the sword could be used for rash, hateful, or cruel words. “*Reckless words pierce like a sword, but the tongue of the wise brings healing.*” Proverbs 12:18 (NIV) “*There is that speaketh like the piercings of a sword: but the tongue of the wise is health.*” Proverbs 12:18 (KJV) Words that cut to the quick designed to inflict suffering of the soul or *nephesh*. “*Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:*” Psalm 64:3 Once again we have the same idea of people using words to hurt us.

We also see the tongue, which is a vehicle of delivering words, put as a fire because of its great destructive power in people's lives when used the wrong way. “*Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a **fire**, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.*” James 3:5,6

This context deals with the tongue set in motion by the emotion of bitterness and anger. Burning is often associated with fire, such as in Ephesians 6:16, “*Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*” But the fiery darts of Satan should really be thought of in the idea of Satan's burning anger. Satan is full of rage, driven by his pride, and he directs his rage toward believers in Christ. “*Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having **great wrath**, because he knoweth that he hath but a short time.*” Revelation 12:12

What it tells us is that Christians can and do become bitter and angry in life over a variety of things and they inject their anger into others by the use of hateful, cutting words. The OT Israelites were destroying each other with their bitter words, so the Lord let them be bit by the burning venom of serpents to let them know what it felt like.

Here the *sword* is put for the tongue spewing out its venomous hateful garbage at the Lord. These men were using words propelled out by their diabolical hatred for him; words that were intended to slash the Lord's soul to pieces, to go to its very core until it was totally destroyed. But all that failed because of the Lord's faith, his personal integrity, his sinlessness and all the doctrines of God's Word that he had metabolized by faith over his lifetime.

He was handling the verbal and demonic energy attack against his soul by faith in the Father and his word, but in his humanity, like all of us would do, he is praying to the Father for him to deliver him from their attack so his *nephesh* would be preserved. To deliver, *natsal*, used with the preposition *min*, has the idea of deliverance from in the sense that there is a separation from that which would do you harm, so he's asking the Father that their verbal attacks against his *nephesh* will not touch it. And his soul, his *nephesh*, was protected from their attacks.

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You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved."* Acts 16:31a And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *"That if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."* Romans 10:9,10 *"For, "Everyone who calls on the name of the Lord will be saved."* Romans 10:13 *"Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ."* Romans 5:1

2. “My darling from the power of the dog.” - מִיָּד-כֶּלֶב, יְהִי יָדָתִי

The adjective yachid, (*yechiydathi* here in the passage is the feminine singular with the first person singular suffix), and comes from the noun yachad. The noun has many usages for it, but the main idea of it is a singularity, or oneness, that there is one of whatever that is being talked about. The verb form, *yachad*, has the idea of coming together in a social connection, joining together, being united together, so as to form a singular unit, or one group.

The adjective yachid denotes the idea that there is **oneness** in whatever is talked about, and it also denotes the idea of **uniqueness** in that there is only one of its kind. Such as, an only child, or an only son or daughter. When used in the feminine it includes the ideas of oneness, uniqueness and the only one of its kind, or the only one like this, and then takes it into the realm of how special it is because it cannot be replaced!

Now what the Lord is referring to is his *nephesh*! His soul. And what he is saying is that not only is his nephesh more valuable than anything on earth, but also that everyone's individual *nephesh* is more special and valuable than anything else. “*For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*” Matthew 16:26

We had seen that the *nephesh* has the main idea of **life**, not life in general, or life chronologically, but life given by God to the individual. So it takes on the idea of life as a vital force in all individuals. We could say **individuated life**, in that it speaks of the life force in all humans personalized as in such a way that makes each one of us different than the other. It can refer to the life force, or vital energy, of an individual without any reference to the characteristic personality, or it can refer to the unseen personality called the soul. Sometimes we refer to it as soul life in distinction from biological life.

But tragically many do not know, nor care, just how special their souls are. “*But he that sinneth against me wrongeth his own soul: all they that hate me love death.*” Proverbs 8:36 The word for *wrongeth* is *chamas* and was frequently used for those who had money, or who were in power, who had gained their wealth by the unjust and brutal treatment of the poor, needy and helpless. It had the idea of the brutal exploitation or treatment of the aliens, widows and orphans. The idea in all that is **the brutal treatment of that which is helpless**. Of course we are talking about the *nephesh* and **how those who ignore, or reject, the Word of God brutally treat, do violence to, their helpless nepheshes or souls**.

When someone experiences physical death their nephesh departs the body, as we see here with Rachel. “*And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.*” Genesis 35:18 The rich man's *nephesh* went down to the place of Torments when he died, while the *nephesh* of Lazarus went down to Paradise. “*And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*” Luke 16:22,23

Adam received his *nephesh* when God breathed into him the breath of lives. “*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*” Genesis 2:7 It was then, before Adam sinned, that Adam's *nephesh* was able to commune with the *nephesh* of God in what we call fellowship. But after Adam sinned, that spiritual connection that his *nephesh* had with God's *nephesh* was severed.

“From the power” is *miyyad* in the Hebrew and is a composite of the preposition *min* plus the word for *hand*, *yad*. Now the word *min* has the idea of being removed or a total separation from something. Here the Lord is talking about his *nephesh* and he's asking the Father to deliver it from the hand of the dog.

The word *hand* is a figure of speech here called a metonymy where one noun is replaced for another. The hand is spoken of, but it refers to what the hand can do. It can grab you, arrest you, strike you, kill you; the hand is capable of doing many things, whether good or bad. There is the hand of power and there is the hand of temporal authority. And behind the hand is the people who use it. So it's referring to certain people in an official capacity and the actions they are doing or want to do.

There is a metonymy of cause and a metonymy of effect, but I think that both ideas are found here because these men have a certain amount of power, (that the Father allowed them to have), and in this power there is an evil they are trying to do with the Lord. So in asking the Father to deliver him he's asking the Father to deliver them from their power and any damage they are trying to do to his soul.

As we have previously noted, this mob of demon-crazed, religious animals **were circling the Lord forming a circle around him trying to channel destructive, demonic energies toward his soul for the purpose of destroying his *nephesh*! Regarding which they failed!** God was going to deliver Christ's *nephesh* from them, from their hand, their power, their hatred and the effect they were trying to bring about with the Lord and he did this through Christ's resurrection from the dead. After Christ was raised from the dead, death could no longer touch him, neither could these evil men.

Who these men should fear is the God who can destroy both body and soul (*nephesh*) in Hell or Gehenna. They should fear the Son of this God, who has turned all judgment over to his Son, **the One they murdered!** “*And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul (*nephesh*) and body in hell.*” Matthew 10:28

“Of the dog” is the masculine singular of *keleb* the word for dog. Now in verse 16 it says that, “*For dogs have compassed me*” and the plural of *keleb* is used. The plural referred to the men who were surrounding the Lord on the cross. We also saw that the dog actually came from the wolf, so it has the idea of ravening wolves surrounding the Lord.

With the singular we could have it refer to the entire company of *dogs*, or it could have one dog in mind. If we remember that dogs, like the *bull* of verse 12, are very much a part of the demonic Mystery religion of Satan. The dog, who descended from the wolf, played a very important role in the Mystery religion of Babylon/Egypt. Wepwawet was one of the deities of Egypt and was a symbol of the Pharaoh, who was the embodiment of antichrist, and was portrayed as a dog or wolf. Anubis, another Egyptian deity, was portrayed as the jackal-headed god. Khenti-Amentiu was another jackal-headed god and could have been Anubis. Sirius plays prominently in the Mystery religion and was called the Dog Star, also called Sothis by the Egyptians. The soul of Isis was called Dog by the Greeks. Romulus and Remus were referred to as the founders of Rome and legend says that they had been abandoned in the wild, but found by a she-wolf which suckled them. Wolves are also put for the false prophets and teachers which creep into the Church.

So with one dog/(wolf) in mind, it could very well refer to Satan as the driving force behind all these men. And could be a reference to the devil who holds the power of death. “*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through **death** he might destroy him that had the **power of death**, that is, the devil;*” Hebrews 2:14

U. “Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.” - Psalm 22:21 - הוֹשִׁיעַ יְעֲנִי, מִפִּי אַרְיֵה קִרְנֵי רַמִּים עֲנִיתָ נִי

1. “Save me from the lion's mouth:” - הוֹשִׁיעַ יְעֲנִי, מִפִּי אַרְיֵה

We have *hoshiyaniy* the hiphil imperative, with the first person singular suffix of *yasha* in Christ's prayer to the Father for him to deliver him or save him. *Yasha* meant to set free, to deliver, to save, and could mean to bring help to a person, or to rescue a person from trouble. Here it's to rescue or deliver from the lion's mouth: Satan and the political and religious authorities surrounding him.

What struck me is how sad this sounded. The word for *me* here is that little *iy* suffix at the end of the verb *hoshiyaniy*. The *iy* just sounded so small, so insignificant, when the Lord was referring to himself. Just think, the entire person of the Lord Jesus Christ is now expressed in that one little *iy* sound when he prayed to the Father, “Save me from the lion's mouth”.

The lion's mouth was a figure of speech, well known in the ancient world, and in Christianity it referred to the devil. People were well familiar with the king of beasts and his massive jaws. Once he attacked death was certain. **Paul** referred to the lion's mouth in 2 Timothy 4:17, “*Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of **the mouth of the lion.***” **Peter** also referred to it in reference to the devil in 1 Peter 5:8, “*Be sober, be vigilant; because your adversary **the devil, as a roaring lion, walketh about, seeking whom he may devour.***”

2. “For thou hast heard me from the horns of the unicorns (wild oxen).” - וּמִקִּרְנֵי רַמִּים עֲנִיתָ נִי

The word for *horns* is the plural of *qeren*. *Qeren* was the word for the horns of an animal, such as, cattle, rams, he-goats, gazelles, even the tusks of elephants. It was used figuratively for the horns of the altar of God, for political power, strength, tyranny and as a symbol of those who had been appointed by their deities to rule over the people.

The Hebrew word we have in the passage here is the masculine plural of *re'em*. The KJV translates it as *unicorns*, while most of the other translations translate it as *wild oxen*. Perhaps the Septuagint influenced them in this for it used the Greek word *monokeros*, meaning one-horned, which the Latin Vulgate probably picked up on this and translated it into the Latin word *unicornis*.

The domestic ox was called the *sor*, while the wild ox was called the *re'em*. It also referred to the rhinoceros. The wild ox was a very impressive and dangerous animal, with its long, menacing horns, and was used figuratively in many applications. One of them was when it referred to Anat (Semiramis) bearing Baal (Nimrod) a wild ox (Tammuz). It is also a reference to the Babylonian system.

Pliny said that there was a creature that lived called the monoceros, or unicorn. It was the fiercest of wild beasts; its body was like a horse, it had the head of an hart and feet of an elephant, the tail of a bear, makes a great bellowing; has one black horn rising up in the middle of the forehead, of two cubits long; it is denied that it was ever taken alive. Vartomannus says he saw two at Mecca, which came from Ethiopia, the largest of which had a horn in his forehead three cubits long. There are indeed several creatures which may be called monocerots, who have but one horn; as the rhinoceros, and the Indian horses and asses.

The Arabic geographer speaks of a beast in the Indies, called carcaddan, which is lesser than an elephant and bigger than a buffalo; having in the middle of the forehead an horn long and thick, as much as two hands can grasp. Then there is the nahr whal from Greenland.

So there were scattered reports from different places around the world of a beast, (either on land or in the sea), called the unicorn, but it had nothing to do with the mythological horse with one horn that we think of today. It could speak of the rhinoceros, because *re'em* referred to it as well. So, even if there was a separate species of animal on earth with one horn described by these men that was larger than a water buffalo, yet smaller than an elephant, we would have to conclude that *re'em* was referring to a wild ox because that was the term commonly used by all for that species of animal.

“Thou hast heard me” is the qal preterite of *anah*, which has the idea of to hear in the sense of hearing the prayer of the petitioner and answering their request. This is the same idea as found in 1 John 5:14,15, *“And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”*

The statement, *“from the horns of”*, *miqqarenay*, is prefixed by the preposition *min*. *Min* has the ideas of being removed from something, putting distance between you and something else, and that often in the context of danger. In the context here it has the idea of the Lord being removed, separated, hence delivered from the horns of the wild oxen.

“Thou hast heard me from the horns of the wild oxen” is in the past tense, in that **God had heard him** and granted his request for deliverance. This matter of being delivered had been the subject of Christ's prayer to the Father all the way through his ordeal on the cross, see verses 1,2,3,4,5,8,11,19,20. In fact, the entire chapter addresses the matter of deliverance.

“From the horns of the wild oxen” is a reference to all the hostile spiritual forces arrayed against him, all his wicked enemies of hate, especially the most powerful of them, Satan and his fallen angels and demons, and those men who were in greatest authority, the chief priests and elders; rulers and civil magistrates, men who were cruel and unmerciful beyond comprehension.

So Christ's statement of, *“Thou hast heard me from the horns of the wild oxen”*, reads like this, “Thou hast heard my request to be delivered from the Satanic powers of Satan and those evil men around me, men who are being motivated by him and who are doing his bidding. Thou hast heard me and granted my request and I will be totally and permanently be removed from their grasp, power and influence.”

But remember, Christ's deliverance from these men and the demonic powers of Satan, would not be **from** the cross, but **through** the cross, his death and Hades, and **would be manifested in his resurrection from the dead**. The preposition *min* brings out the idea of a total removal and separation from all of that. As we have noticed before, that not one person ever even slightly bothered the Lord **after** he arose from the dead.

The enemies of Christ were very strong, full of hate and violence, put as bulls, dogs, ravaging lions and wild oxen. But it was not their physical strength that was in view, it was their demonic hatred and all the powers of Satan they directed at his soul. Yet he was victorious over them all, as he remained in the spiritual life dynamic, and in his resurrection from the dead.

V. “I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.” Psalm 22:22 - אֲסַפְּרָה שִׁמְךָ לְאַחַי תוֹדָה קָהָל אֶלֶּה לְלֹדֶךָ

1. “I will declare thy name unto my brethren:” - אֲסַפְּרָה שִׁמְךָ לְאַחַי

The writer of the book of Hebrews quotes this verse is again in Hebrews 12:12, “Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.” And this will be fulfilled when all the redeemed of the Church Age will be standing before God in our resurrection bodies on our presentation to our Father.

The word for *declare* is *saphar*. Normally it meant to write or narrate something, but in the piel stem, as we have here, it means to tell with praise, to celebrate. It is the word that is used, when one is declaring great things about God: his Law, his character, his essences, his greatness, his decrees, his works, etc.. Saphar would be the word when one wanted to openly declare, usually to God's people, something great and wonderful about God.

The Greek rendering of this passage is *apangello*. Now *apangello* is the more formal and classic word used for announcing something and was normally used in a public sense of making an announcement concerning the deity and was used in an official sense.

But in this passage what the Lord will be declaring, and the future tense tells us that this will be done at some time in the future, and we see that the NT tells us that it will be after the resurrection of Church Age believers when we will all be standing before the Father with the Son, **it will be then that the Lord will be declaring to us the personal name of the Father!**

“Your name” is *shemka* in the passage and refers to the personal name of God. Now God has revealed many things about himself by telling his people what he was to be called by: *El, Eloah, Elohim* and many words attached to the *El* word group to bring out something of the nature and character of God normally centering around the idea of power. Then there is *Yah, Yahweh* and *Ehyeh* word group, which have the idea of eternality and intrinsic life, with words attached to *Yahweh* to bring out other ideas connected to him.

But there is one thing we do not know. We do not know the personal name of God the Father! We know him as *El*, or one of its derivatives, or as *Yah*, or one of its derivatives. But we do not know the personal name of God! Only his Son knows it. And what makes all this so special is that **the Son is going to officially announce to Church Age Believer-Priests, and only to Church Age Believer-Priests, the personal name of God!**

“Unto my brethren” is very specific and very exclusionary telling us that this action will be performed only in the presence of NT believers in Christ. The word here is *ach* and was a primitive word for brother. It was the word used for any relative, a man of the same tribe, one of the same people, an ally, confederate, or friend, a brother by blood, or a “blood-brother”, or one's covenant partner.

Usually, if one was referring to human birth they would refer to true brothers as being born of the same father, *ben ab*, and the same mother, *ben am*. In the case of half-brothers, then they would say that they were born of the same father, but different mothers, or the same mother, but different fathers. Sometimes they took names that said God was their brother.

Now it is very clear in the book of Hebrews that all Church Age believers are brothers of Jesus Christ. “For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them **brethren**. Saying, I will declare thy name unto my **brethren**, in the midst of the church will I sing praise unto thee.” Hebrews 2:11,12

Christ himself calls us his brothers and he also states that we are the children of his Father and that his Father gave us to him. “And again, I will put my trust in him. And again, Behold I and the **children** which God hath given me.” Hebrews 2:13 “**All** that the Father **giveth me** shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of **all which he hath given me** I should lose nothing, but should raise it up again at the last day.” John 6:37-39

Christ and his Church are a body of people completely different than the angels of God, who are referred to as being the *companions or associates* of Christ. “Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Hebrews 1:9

So how are we brothers of Christ? **One**, by virtue of the new birth. **Two**, because of our covenant relationship with him based upon his blood. **Three**, because we have the same Father as he does. **Four**, when we were regenerated at salvation God created us in the image of his Son, with him being the prototype or model after which we were fashioned. **Five**, because of our complete union with him. Our souls and his soul are one.

2. “In the midst of the congregation will I praise thee.” - בְּתוֹךְ קְהַל אֱלֹהֵי לְלֹךְ -

In the midst of is betok. Tavek prefixed with be means in the middle of anything. So what we have is in the middle of, or in the midst of the congregation. The Greek has it as *mesos*.

The word for congregation is *qahal*. The Hebrew word *qahal* was the congregation of true Israel, but we see that this passage refers to the Church. “Saying, I will declare thy name unto my brethren, in the midst of the **church** (*ekklesia* - church) will I sing praise unto thee.” Hebrews 2:12

Jesus Christ is going to privately declare the personal name of his Father only to Church Age believers. We will also be given our own personal new name known only to the Lord and his Father. “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him **a white stone**, and in the stone **a new name** written, which **no man knoweth saving he that receiveth it.**” Revelation 2:17 **So only God will know our personal name and only we will know his personal name for all eternity!**

The word for *praise* here is the piel future of halal, which does mean to praise, but one can praise by just saying words of praise, or one can put music to it and make it a song of praise. This is what the Greek brought out by using the word *humneo*, which is a song of praise. Jesus Christ is going to be praising the Father and singing songs of praise to him in the midst of the Church.

The ancients did not know the personal name of God. Israel did not know it, nor does the Church, not even the angels of God know his true personal name. The only one that knows it is his Son and his Son is going to reveal it only to us on that day! What an honor, what a distinction, that we will forever know the true name of God!

W. “Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.”
Psalm 16:9 - לְכֹתֵץ מַח לְבַי-וַיִּגַּל כְּבוֹדִי; אֶחָד-בְּשָׂרִי יֵשׁ כִּן לְבַטָּח -

1. “Therefore my heart is glad” - לְכֹתֵץ מַח לְבַי

Lakan is a causal adverb which tells us that an action has been caused to come about. In the passage David is prophesying about the Messiah Jesus stating what he will be thinking during his ordeal on the cross saying that his heart is glad. And he then goes on to explain why it is, or what will cause his heart to be glad and the explanation follows in the next verse, where it says that his soul will not be abandoned to *Hades/Sheol* and that his body will not undergo decay.

In Acts 2:26 it reads, “Therefore (because of this) did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:” - δια τουτο ευφρανθη η καρδια μου και ηγαλλιασατο η γλωσσα μου επι δε και η σαρξ μου κατασκηνοσει επι ελπιδι.

The word for *glad* in the Hebrew is the qal preterite of *samach*. The Greek renders it as *euphraino* and both have the same idea. *Samach* meant to be in a good mood, to be cheerful, to make merry in the sense of the individual being in a cheerful mood. Two thirds of the time it was used in connection to God's dealings with his people, with the other third found in normal everyday life.

The **expressions** of cheerfulness are with words, songs, music, dance, festivals, shouting and other forms. The **causes** of cheerfulness are found in the acts of God toward his people, usually with God helping them. **Other causes** of cheerfulness found in society are the day of one's wedding, the arrival of auxiliary troops in a battle, (the cavalry is coming), victory in a war, any good news, etc..

The Lord stated, as he was hanging on the cross, “*Therefore my heart is glad*”, “*Because of this my heart is glad*”. Because of what? What was it that caused the Lord to be cheerful, to be in a good mood? Because of what the Father had promised him, as prophesied by David written down in the book of Psalms that the Lord had studied and metabolized by faith. “*For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.*” Psalm 16:10

We want to note also the spiritual life practice, that the Lord lived by from the time of his birth until his death on the cross. His life was totally centered around the Word of God. Every morning he woke up to study the Word. “*The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.*” Isaiah 50:4 KJV “*The Sovereign LORD has given me an instructed tongue, to know the word that sustains the weary. He wakens me morning by morning, wakens my ear to listen like one being taught.*” Isaiah 50:4 NIV

If the people of God had to live by faith; if the people of God had to learn the Word of God, then it was only fitting that their Savior had to be in the Word of God everyday of his life. But even beyond that, **his relationship with the Word was not merely one of academic exercise, but faith!** And not just faith that he believed it, but **faith where he hinged his entire life on it!** And this was so perfectly brought out in him going to the cross to die for our sins. You say he believed the Word, and he did. You say that he trusted the Father, and he did. And it was on the cross this was manifested. **He wasn't just hanging on the cross; he was hanging in faith on the Father's promises!**

2. “And my glory rejoiceth.” - וַיִּגַּל כְּבוֹדִי

This passage is a little difficult to pin down as to its exact meaning. The word for *glory* is *kabod*, but it had a variety of meanings. In the physical sense it had the idea of heaviness, and in the spiritual sense gravity, importance, honor and respect. The noun, *kabed*, comes from *kabod* and referred to the liver being that it was heavy. The heart and liver were used interchangeably and referred to the function of the emotions. “Gladness of heart and happiness of liver” was a common expression in those days. But *kabod* could be used for one's being or substance, and used in parallel with *basar*, flesh body, it is quite possible that the whole being is talked about here.

When *kabod* is used of God's glory it spoke of his radiant splendor. It was a blazing fire surrounded by radiance and a great cloud. God is called a Consuming Fire, he also is surrounded by radiance and then clouds. All this speaks of his glory. The fire that issues from his glory is his fire of judgment. In the OT man could not see God directly. What they did see is fire within the cloud radiating outward through the clouds.

The word for *rejoices* is the gal future of *giyl*. *Giyl* had the idea of spinning around and from that came to refer to the intense emotion of joy, which could be spoken, unspoken, or sung. Now because there could be the outward expression of joy spoken, the Septuagint, which the Greek uses, translates glory, *kabod*, as tongue, *glossa*. So that's how we end up with, “*my tongue is glad*”, in the NT.

3. “My flesh also shall rest in hope” - אֶת-בְּשָׂרִי, שֶׁכֵּן לָבֹטֵחַ

The word for *flesh* here is *basar* and refers to the fleshly body of Jesus Christ. We know that his *nephesh* is going to go down into *Sheol*, but what is going to happen to his flesh body? Here it says that his flesh also shall rest in hope.

The word for *rest* is the gal future of *shakan*, which the Greek translates as *kataskenoo*. I kind of like the word *kataskenoo* here to describe what happens, because it brings in the idea of a tent, *skene*, which has the idea of one pitching his tent and then entering into it. Because one has pitched his tent and enters into it to dwell, it conveys the idea that the person feels safe and secure, that he is at home, and therefore can dwell securely, all those ideas.

The Hebrew word for *hope* here is that adverbial use of *batach*, while the Greek uses *elpis*. Now *batach* takes in the idea of faith in the Word of God, as so does the Greek word *elpis*. Both have the same ideas that faith in the promises of God are involved here.

The emphasis of the Greek *elpis* is that the individual, because he or she is exercising faith in the Father and/or faith in his promises, now has a confident expectation that good things await them in the future.

While the Hebrew *batach* emphasizes the idea that the believer, because he or she is exercising faith in the Father and/or his promises, has a tremendous sense of security. No longer do they feel threatened, no longer are they afraid, they know that God is going to keep his Word and handle the situation, so that have tremendous sense of calm and peace in them. Christ knows that the Father is going to raise his soul up from *Sheol* and he knows that he is going to do this in three days, before his fleshly body would see corruption, and then his *nephesh* is going to enter into the tent of a resurrection body. So he has the sense of complete security and hope in his soul.

X. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Psalm 16:19 -

כִּי, לֹאֲעֲזֹב נַפְשִׁי לְשֵׁן אֹל; לְתַתִּי תִסֵּי יְדִלְרֵ אֹת שְׁתַּת

1. "For thou wilt not leave my soul in hell;" - כִּי, לֹאֲעֲזֹב נַפְשִׁי לְשֵׁן אֹל -

Now we get down to the reason of **why** Christ's heart was glad as he was hanging there on the cross. The passage in verse nine begins with *lakan* telling us that there was something that caused his heart to be glad. The Greek in Acts 2:26 uses *dia touto*, "because of this", saying the same thing that "*because of this my heart is glad*", present tense, took place while he was hanging on the cross. **And here's the reason why, because the Father is not going to leave his *nephesh* down in Sheol or Hades!**

Now David is the one who originally said this and wrote it in the book of Psalms. Many years later it was Peter who quoted this passage when explaining to the Jews and all those who lived in Jerusalem the reason why Christians were speaking in various languages on the day of Pentecost, Acts 2:14. Which was the sign of the fulfillment of the promise of the New Covenant made to Israel, verse 33. And it was Luke who wrote it down in the book of Acts.

Psalm 16:9,10 was a prophecy with double reference. Double reference in that it applied to both David and to the coming Messiah. To **David** when it said, "my soul", or, "*my nephesh*". So David is saying that *Yahweh* is not going to leave his *nephesh* behind down in Sheol. To the **Lord** when it said, with a change of subject, "*neither wilt thou suffer **thine Holy One** to see corruption.*" The first clause applied to David, but the second one didn't. But with the Lord, both clauses applied to him.

The verse begins with *kiy*, *because*, which is used to introduce the answer to the question **why**. **Why** is David's heart glad? **Why** does his glory rejoice? **Why** does his flesh dwell securely? **What** is there that has caused this to come about? And the same questions go for the Messiah as he was hanging there on the cross. **Why**, in the midst of all that pain and suffering, is he glad? **Why** does his glory rejoice? And **why** does his body rest in hope? **What** is it that has caused all that to come about in their souls? And *kiy* is used as the introduction in what follows to explain all that. **Because *Yahweh* is not going to abandon their souls in *Hades/Sheol*, neither is he going to allow the body of the Messiah to decay!**

To leave behind is the qal future of *azab*, translated into the Greek as *enkataleipo*. *Enkataleipo* meant to forsake, to leave behind, to abandon. Its Hebrew equivalent, *azab*, as found in Deuteronomy 31:6,8, meant the same thing. The idea is where a parent leaves a child behind at someone's house never to return for them, or to abandon them alongside the road. It's one thing to do this when they are infants, but totally traumatic for the child when it is old enough to know what's happening, that their parents left them and didn't come back for them.

Some children have the sense of abandonment, even if they have both parents at home. Their parents are always at work or play, or they're too busy for them, or they outright ignore and reject them. The result will be that they grow up having this sense of abandonment. And they reason, if my own parents didn't want me, then why would anyone else? If my own parents abandoned me, then everyone else will too! And they take that insecurity, fear and sense of not being wanted, (therefore, that they're no good), right into their relationship with God!

Christ knows what it felt like to be abandoned, for when he was hanging on the cross paying the penalty for our sins, both the Father and the Holy Spirit abandoned him causing him to cry out why was he forsaken, *enkataleipo!* “*And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*” Matthew 27:46 But he knew, by faith in the Word, that God would not abandon his *nephesh* to Hades. “*Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.*” Acts 2:27

When Christ was hanging there on the cross, he was going over the Scriptures he had studied his entire life. When it came to this passage, he knew that David wrote it and he knew that part of it applied to David, and to all believers as well. But he also knew that this Scripture applied directly to him! He knew he was the Son of God, he knew that he was the Messiah of Israel and he knew that *Yahweh* was not going to abandon his *nephesh* to *Sheol*.

This passage, (and many other passages as well), teaches very clearly that at death the *nephesh* exits the body. And we see, at least in the OT economy, that all *nepheshes*, righteous and unrighteous, went down to the bowels of the earth to a place referred to as *Sheol* in the OT. *Sheol* is divided into three compartments, or three different areas in which beings go to dependent upon their legal classification.

The first one is a place referred to as **Paradise**, where all the souls of the righteous dead go. The second place is referred to as **Torments** and it is where the souls of all the unrighteous dead go to. Between the two geographical areas there is a very large chasm that separates the one from the other. The gulf between them is wide enough that neither side can go over to the other, but close enough so that one side can see the other and communicate with the souls in it. The third place is a place of darkest gloom referred to as **Tartarus** and it is where all the fallen angels, those fallen angels who sinned against God in the antediluvian age, are placed in caverns of darkness at the very bottom of the chasm.

2. “*Neither wilt thou suffer thine Holy One to see corruption.*” - לְאֵתֶיךָ תִּסְיָדָלְךָ אֹת שָׁתָת

The word in the Hebrew for *Holy One* is *chasiyd*, while the Greek uses the word *hosios*. The Greek has a distinction between *hosios*, holy, and *dikaios*, righteous, in that *dikaios* is careful of one's duties before man, while *hosios* is careful of one's duty before God. In the Hebrew *chasiyd* was used to denote one who is pleasing to God both in his person and actions. It is also related to *chesed*, the word for grace, and was used to designate one who practices grace. With the second person singular suffix, *your*, it tells us that Jesus Christ was *Yahweh's* Holy One, the only Holy One.

Shachath, *corruption*, looked at the thorough and complete ruination of something. It is translated as *diaphtheiro* in the NT having the same meaning. *Phtheiro* referred to the decay of wood, the rotting of food, etc., denoting the deteriorating condition of something. With *dia* prefixed to it reveals its utter and complete decay. What is in view here is the fleshly body of Jesus Christ not undergoing decay until there is nothing left of it, as the case would be of all humanity after death.

The process of the decay of the body begins four days after death going on until the body is totally consumed. So Christ would have to be resurrected from the dead no later than three days. Which is exactly what happened. After Christ's *nephesh* left his body at physical death, it then journeyed down to *Sheol*. There he preached to the righteous souls in *Sheol* telling them that he had just finished paying the penalty for all our sins in his death on the cross, bringing them forgiveness of sins, and the guarantee of resurrection and everlasting life. Then he was raised from the dead on the third day.

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