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August 2010

Psalm 22

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

Psalm 22:13 - פָּצוּ עַלִי פִיהֶם; אַרְיָה, טָרַף וְשֹׂאֵג

1. “*They gaped upon me with their mouths*” - פָּצוּ עַלִי פִיהֶם

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*” - אַרְיָה, טָרַף וְשֹׂאֵג

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 וְהָתַּ 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” - וְהָתַּ 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 כֹּחַ־יָשׁ, כֹּחִי, וְלִשְׁוֹנִי דָבַק מִלְּקוֹחֵי יָיִל עַפְרָא-מִוֹת תִּשְׁפָּתַי

1. “My strength is dried up like a potsherd” - יְבִישׁ כֹּחַ־יָשׁ, 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.*” - וְלַעֲפַמָּוֹתַי שָׂפָתַי 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, מִרְעֵים, עֲדַת

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 פִּיר כָּלֶעֶצ מוֹתָ יְהִי מָה יִבִּיטוּ, יִרְאוּ-בִי

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

“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.