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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

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 - סָאֲתָה גִּחְי מִבְּטֶן אִמִּי, עַל-שְׁדֵי אִמִּי

1. “*But thou art he that took me out of the womb*” - סָאֲתָה גִּחְי מִבְּטֶן

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-שֵׁדֵי 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; אַבְיֵרֵי בָשָׁן 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 כְּתָרֵנִי

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!**