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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

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 יִלְעָגוּ לִי; יִפְטִירוּ בְשֹׁפָה, יִנְיֵעוּ רֹאֵשׁ.

1. “All they that see me laugh me to scorn” - כָּל־רֹאֵי יִלְעָגוּ 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*” - יִפְטֹּי־רֹוּ בְּשֵׁפָה

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 לָהֶנָּה יִפְּלֵט הוּ; יִצְּיֵל הוּ, כִּי תִפֹּץ בּוּ

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

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.”* - יִצִּיל הוֹבִי תַפִּץ 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

