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

May 2010

Psalm 22

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

אֱלֹהֵי אֱלֹהֵי לָמָּה עָזַבְתָּנִי; רְחוּק מִיִּשְׁוֹעָתִי בְּרִי שׁ אָגַתּוּ .

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4. “*And from the words of my roaring?*” - דְּבַרֵּי שֵׁאֲגַתִּי

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. “*Our fathers trusted in thee:*” - בָּרַכְךָ יְיָ אֱלֹהֵינוּ יְיָ;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

