

David's *Messiah*

An Oratorio of the Crucifixion

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Introduction:

Psalm 22: Superscription To the chief musician; upon *Aijeleth Hashshahar*,¹ *The Hind of the Morning*. A Psalm of David.

Superscriptions in the Psalms are part of the inspired Word of God and inform us of details related to the composition it introduces. Psalm 22 is an oratorio, the first in a trilogy by David that also includes Psalms 23 and 24.

These three Psalms are musical compositions. Psalm 22 is about Jesus, the *good* Shepherd giving His life for the sheep. Psalm 23 is about the *great* Shepherd Who by resurrection cares for the sheep. Psalm 24 portrays Messiah as the *chief* Shepherd coming as the King of glory to reward His sheep.

The title, *David's Messiah*, emphasizes the point that the Psalm is a musical composition that is prophetic of the suffering Messiah. The introduction assigns the score to “the chief musician,” which the NASB describes as “the choir director.”

David lived in the tenth-century B.C., over 3000 years ago. His composition of *Messiah* precedes that of Georg Friedrich Handel by 2,742 years, with the latter's debut of *Messiah* occurring in the Musick Hall of Dublin, Ireland, on Easter Sunday, April 13, 1742.

David's oratorios are descriptive of the cross, the resurrection, and the Rapture/Second Advent as was Handel's *Messiah*. Somehow the latter's performances wandered away from the work of Jesus to the birth of Jesus with its performances now erroneously performed during the Christmas season.

The superscription provides the title of David's *Messiah* as *Aijeleth Hashshahar*, translated, *The Hind of the Dawn*, the melody bearing reference to the glory which bursts forth in the night of affliction. The Babylonian Talmud adds, “... till the east is lighted up.”²

¹ אֵיִלֶּת שַׁחַר (*'ayyeleth shachar*): “The Hind of the Morning.”

² Franz Delitzsch, *Biblical Commentary on the Psalms*, trans. Francis Bolton (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), 1:308.



The dawning of the morning is compared with the horns of a hind, since the first rays of dawn appear like horns. According to this ancient tradition, a lamb was sacrificed as soon as the sentinel on the pinnacle of the Temple glimpsed the first rays of the morning light. Whatever may be the precise significance of “The Hind of the Morning” (perhaps the title of a tune to which the song was to be sung), the blessed subject of this most marvelous prophetic ode is the dawning of redemption through Him who is the Lamb of God and is attributed to David, who was a prophet par excellence (Acts 2:30), but everything in it transcends David or any mere mortal.³

With this introduction we now begin the analysis of David's *Messiah*: An Oratorio of the Crucifixion.⁴

I. Analysis of Psalm 22:1–21

1. One of the more graphic descriptions of the crucifixion is found in Psalm 22. What is notable is that the Psalm was written by David about 1,000 years before its fulfillment.
2. Even more interesting is the fact that crucifixion was not a method of capital punishment, particularly among the Persians, Seleucids, Carthaginians, Romans, and even the Jews until about the sixth century B.C. some four-hundred years after the life of David.⁵
3. David, who was a genius in many areas including music, composed this Psalm to be sung to the tune of a work entitled, “The Hind of the Morning's Dawn,” or more succinctly, “The Morning Deer.”
4. The Psalm has three stanzas: (1) Spiritual Suffering, vv. 1–10, (2) Physical Suffering, vv. 11-21, and (3) Resurrection and Glory, vv. 22-31.
5. We will move through the Psalm only using exegesis where necessary while noting a few interesting points as we note numerous prophetic fulfillments in the New Testament.

Psalm 22:1 My God, My God why have you forsaken me? Far from my deliverance are the words of my groaning.

³ Merrill F. Unger, “Psalm 22,” in *Unger's Commentary on the Old Testament: Genesis–Song of Solomon* (Chicago: The Moody Bible Institute of Chicago, 1981), 1:774–75.

⁴ “Oratorio, a large-scale musical composition on a sacred or semisacred subject, for solo voices, chorus, and orchestra. An oratorio's text is usually based on scripture, and the narration necessary to move from scene to scene is supplied by recitatives sung by various voices to prepare the way for airs and choruses” (*The New Encyclopaedia Britannica: Micropaedia*, 15th ed. [Chicago: Encyclopaedia Britannica, 2010], 8:980).

⁵ *Ibid.*, 3:762.



1. Verse 1 is a prophecy of the sacrificial spiritual death of Messiah and it begins with the two-fold cry, אֱלֹהִים, אֱלֹהִים ('*El*, '*El*): "My God, My God." The repetition of a noun in the Hebrew is idiomatic for intensity.
2. This intensity was magnified by the inscrutable pressures of the cross itself, the imputation of our sins, and the severity of divine judgment.
3. No person in all of human history has ever faced the magnitude of intensified pressure, as did Jesus Christ for three hours on the cross.
4. One of the key restraints placed on our Lord in carrying out Operation Reconciliation was that He could not utilize any of His divine attributes during the Incarnation.
5. It is necessary to note why Christ could not rely on His deity during the course of the Incarnation:

If Jesus relied on His deity, then Satan could say, "If You must rely on Your deity in order to carry out Your plan, and Your deity is obviously greater than any created being, then neither angels nor mankind can be held guilty for their failures."

6. The Lord's objective was to prove that a Member of true humanity could exist, make decisions, and function on planet earth while maintaining status quo perfection.
7. Consequently, Jesus had to rely strictly on the ministry of God the Holy Spirit during the First Advent. This is the "prototype" system to which believers in the Church Age would utilize "operationally" for the power to grow in grace and execute the plan of God in that dispensation.
8. From this we discern the principle of **κένωσις (*kénōsis*)** which comes from the verb **κενῶω (*kenóō*)**: "to make empty" which is the opposite of the verb **πληρῶω (*pleróō*)**: "to make full, particularly, to fill a vessel."
9. These words' application to Jesus refer to the requirement that He deprive Himself of the proper function of His divine attributes and function strictly on His human assets.

Philippians 2:6 Jesus Christ being eternally in very nature God, did not consider equality with God something to be maintained,

v. 7 but He deprived [aorist active indicative of the verb **κενῶω (*kenóō*)**: self-restriction of utilization of His divine attributes] Himself of the proper function of deity when He had received the 'inner essence'/form of a servant/slave although He had been born in the outward likeness/image of mankind. (EXT)

VISUAL #1:

Kenosis
Illustrated



10. In verse 6, the word “being” is the present active participle of the verb **ὑπάρχω** (*hupárchō*): “existing in a status quo.”
11. That status quo is the Lord’s undiminished and eternal deity. It is a durative present tense referring to continuous action of being God. Jesus produces the action of being Deity and the indicative mood certifies this status quo as a constative reality.
12. However, the verse continues to indicate that the Lord did not consider that status to be singularly maintained while also functioning in the status of true humanity during the Incarnation.
13. Consequently, in Philippians 2:7, we learn that He deprived Himself of the proper function of deity when functioning in the body of a slave being born in the image of mankind.
14. The verb **kenóō** means “to empty, or to deprive.” The aorist tense is culminative which views the action in its entirety, but emphasizes the existing results: the voluntary deprivation of His divine attributes.
15. Jesus Christ produced the action of the verb by His voluntary compliance to the plan of God for the Incarnation. The indicative mood certifies these things as biblical and historic facts.
16. **Principle:** Jesus Christ is the unique Person of the universe. He is different from God in that He is Man; He is different from Man in that He is God.
17. **Principle:** In His status of true humanity, Christ was born as Adam was created, i.e., perfect. (1 Corinthians 15:45)
18. One of the key restraints placed on Jesus Christ in carrying out Operation Reconciliation was that He could not utilize any of His divine attributes during the Incarnation. This requirement is known as the doctrine of **κένωσις** (*kénōsis*): “empty vessel.”⁶
19. This doctrine is briefly defined as follows:

Κένωσις. The humanity of Christ in hypostatic union voluntarily restricted the independent use of His divine attributes in compliance with the plan of God for the Incarnation.
20. Every thought, every decision, and every action on the part of our Lord’s humanity during the Incarnation and the events of the cross were motivated by the enabling power of the Holy Spirit and doctrine in His soul.
21. During the three hours of maximum judgment on the cross, during which the Father forsook Him, it was the Holy Spirit Who sustained Him.

⁶ Henry George Liddell and Robert Scott, “κέν-ωμα,” in *A Greek-English Lexicon*, 9th ed., rev. Henry Stuart Jones (New York: Oxford University Press, 1940), 939.



22. Isaiah gives the prophecy of Messiah being sustained by the Holy Spirit in:

Isaiah 42:1 “Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Holy Spirit upon Him; He will bring forth justice to the nations.”

23. Matthew quotes this verse from Isaiah in:

Matthew 12:18 “Behold, My Servant whom I have chosen; My Beloved in whom My soul is well-pleased; I will put My Spirit upon Him and He shall proclaim justice to the Gentiles.”

24. In Luke 4:14 it is noted that, “Jesus returned to Galilee in the power of the Holy Spirit and news about Him spread through the whole countryside.”

25. This passage continues to reveal that Jesus made one of His customary visits to the synagogue in Nazareth and volunteered to read from the Scriptures.

26. Luke 4 reveals what transpired next on that occasion:

VISUAL #2:

Scrolls of
the Tanakh

Luke 4:17 And the book [βιβλίον (*biblíon*): the scroll of Isaiah] of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written,

v. 18 “The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed,

v. 19 to proclaim the favorable year of the Lord.”

v. 20 And He closed the book, gave it back to the attendant [ὑπηρέτης (*hupēretēs*)⁷] and sat down; and the eyes of all in the synagogue were fixed on Him.

Luke 4:21 And He began to say to them, “Today this Scripture has been fulfilled in your hearing.”

27. We note this passage to document that it was by means of the Holy Spirit that Christ was enabled to teach and perform miracles. Matthew 12:18 and Luke 4:18 note that Messiah was indwelt by the Holy Spirit during the Incarnation.

⁷ “The attendant in a synagogue who handed the volume to the reader and returned it to its place (Luke 4:20)” (Spiros Zodhiates, gen. ed. “*hupēretēs*,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. [Chattanooga: AMG Publishers, 1993], 1418). These synagogue attendants are referred to by the Jews today as a *chazzan*: [חַזָּן (*chazzan*)]: “The earliest appearances of the word *chazzan* in Jewish literature are in the Mishnah and Talmud and referred to a congregational officiant or sexton” (“How Long Have Jews Had Cantors?” <https://www.myjewishlearning.com/article/the-cantor/> accessed June 18, 2018). We have assigned this title to the usher in James 2.



28. It was this indwelling ministry and enabling power of the Holy Spirit which sustained our Lord's humanity while under the unique pressures of the cross.
29. So, in Psalm 22:1, Messiah asks the question, "My God, My God, why?" This is the interrogative adverb **מָה** (*mah*): "why," followed by the Qal perfect of the verb **עָזַב** (*'azav*): "to forsake." It is the masculine, singular for the subject indicating it is God the Father Who produces the action.
30. From this we get the translation: "My God, My God, why have You [God] forsaken Me [Messiah]."
31. The fulfillment of this prophetic quote is documented in the New Testament:

Matthew 27:46 About the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lamá sabachthani?" that is, "My God, My God, why have You forsaken Me?"

1. In the Greek, there is a different interpretation of the doubling of the vocative, "My God."
2. Whereas the Hebrew placed the emphasis on the intensity of the circumstances imposed by the Subject, the Greek places the emphasis on the quality of the Subject.
3. Here two divine attributes are emphasized: **(1)** divine integrity and **(2)** divine omnipotence. Divine integrity is composed of both righteousness and justice.
4. Righteousness demanded from Justice that Messiah be judged for the sins of the world. Righteousness required this based on the fact that such a judgment was compatible with the grace plan of God agreed upon in eternity past.
5. The plan of God stipulated that the Second Person of the Trinity would take on human form, and in true humanity, be judged for the sins of the world.
6. Upon arriving at the predetermined point in history where this substitutionary sacrifice was to be offered, Righteousness demanded judgment from Justice.
7. Consequently, Justice became the point of contact for divine judgment of Messiah.
8. Where perfect divine Love had previously been our Lord's point of contact with the Father, on the cross, it was replaced by Justice.
9. The power to judge Messiah was from the source of divine Omnipotence.

Visual #3:

**Integrity
of God:
Function**



10. In Matthew 27:46, the verb for the forsaking of Messiah is the aorist, active, indicative of **ἐγκαταλείπω** (*enkataleípō*): “By implication, to leave in the lurch, forsake, desert, abandon (Matthew 27:46 [Septuagint Psalm 22:1]).”⁸

Aorist tense: Culminative, contemplates Messiah being judged for our sins in their entirety, but regards it from the viewpoint of existing results. The provision of eternal salvation for the human race.

Active voice: God produces the action of the verb by forsaking Messiah. It should be understood that deity cannot forsake deity. This highlights another reason why the Messiah had to be judged in His true humanity. Since the true humanity of Messiah was God’s intended perfect sacrifice, then righteousness and justice allowed God to forsake Him while He was being judged.

Indicative mood: Interrogative; assumes there is a doctrinal fact which can be stated in answer to the question.

11. The answer to the question is found in Psalm 22:3 by the words: “Because You are holy: the adjective **שִׁקְיָהוּ** (*qathosh*): “This word is often used to refer to God as being inherently holy, sacred, and set apart (Psalm 22:3).”⁹
1. The word “holy” in Scripture takes on the aspects of both righteousness and justice and can best be translated, “integrity.”
 2. It is erroneous to conclude that during the three hours of judgment, the Father turned His back on Messiah. God did not turn His back. Instead, He turned His wrath on Messiah.
 3. For three hours, Jesus Christ was in direct contact with the Justice of God and the Omnipotence of God.
 4. During this time, the point of contact between the Father and Messiah switched from divine personal Love to divine Justice.
 5. Among the Trinity, there is an eternal relationship defined as Personal Love. This Personal Love is virtuous because the Objects of this Love all possess absolute perfection.

⁸ Ibid., “ἐγκαταλείπω,” 499.

⁹ Warren Baker and Eugene Carpenter, “שִׁקְיָהוּ,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 976.



6. The Father personally loves the Son and the Holy Spirit; the Son personally loves the Father and the Holy Spirit, and the Holy Spirit personally loves the Father and the Son.
7. Within the Trinity, each Person always personally loves the other two Persons. However, in the case of our Lord, it was His true humanity which was to be judged for our sins, not His deity.

1 Peter 2:24 He Himself bore our sins in His body on the cross ...

8. His humanity was also classified as absolute and total perfection or impeccable. Just as Adam was in the Garden before the Fall, so also Messiah was during the Incarnation.
9. Jesus arrived at the cross as the impeccable Messiah. God's plan of salvation, which the Son volunteered to carry out, required that He be the perfect sacrifice for sin.
10. The plan of God required that Messiah be judged in our place. This judgment was the consequence of having all the sins of every person in human history imputed to Messiah.
11. The word "forsake," *enkataleípō*, indicates that during the three hours of judgment on the cross, the Father's personal love for Messiah was no longer the point of contact between them.
12. During the hours of judgment the point of contact was the justice of God by which Messiah was judged for our sins.
13. Simultaneously, it was the plan of God that, during this time of judgment, the Messiah was sustained by the enabling power of the Holy Spirit. Therefore, the point of contact between the Holy Spirit and the true humanity of Jesus Christ was no longer personal love but rather divine omnipotence.
14. The fact Jesus Christ was sustained by the omnipotence of the Holy Spirit is noted in:

VISUAL #4:

Attributes
of God

Hebrews 9:13 For if the blood of goats and bulls and the ashes of a red heifer, sprinkled on those who are ceremonially unclean, sanctifies those who are outwardly clean,

v. 14 much more then will the blood of Christ, Who through the agency of the Holy Spirit, offered Himself impeccably to God ...



15. Scripture indicates that Christ was sustained by three factors on the cross: (1) the enabling power of the Holy Spirit (Hebrews 9:14), (2) Recall and application of Bible doctrine,¹⁰ and (3) unalloyed happiness.¹¹
16. After observing these things, we now must go back to Psalm 22:1 and readdress the Lord's interrogative, "Why have you forsaken Me?" The word "forsaken" is the aorist, active, indicative of **ἐγκαταλείπω** (*enkataleípō*): "By implication, to leave in the lurch, forsake, desert, abandon (Matthew 27:46 [LXX [Septuagint] Psalm 22:1])."
17. Two questions arise regarding the one posed by our Lord to God the Father, "My God, My God, why have you forsaken Me?": (1) Does the fact Jesus asked it indicate He didn't know the answer? and (2) does the fact He asked it means God is required to answer Him?"
18. The answers are determined, first of all, by the interrogative adverb: **ἵνατίχ** (*hinatích*): "Why?" This is a compound word made up of the conjunction **ἵνα** (*hína*) plus the interrogative pronoun **τίς** (*tís*): "Me."
19. *Hína* is used to indicate both purpose and result. The Father's purpose was to solve the sin problem with the result that salvation would be available to all.
20. So what we have is a rhetorical question designed to show both purpose and result: "My God, My God, for what purpose and result are You forsaking Me?"
21. Psalm 22:3 gives us the key to the answer which is to our benefit to understand: "Because You are holy." Jesus is being forsaken because He is perfect and because He is the only qualified Substitute by which the Father can judge the sins of the world in Him.
22. Verse 1 continues with this sentence, "Far from my deliverance are the words of my groaning."
 1. This sentence makes it obvious that the Psalm is emphasizing the impact the imputation of all human sins has on the suffering Messiah. Here the *good* Shepherd gives His life for His sheep.
 2. In fact, Psalms 16–24 form a cluster of chapters which prophecy the coming Messiah. Psalms 2, 8, 16, 22, 23, 24, 40, 41, 45, 68, 69, 72, 89, 102, 110, and 118 are classified as Messianic Psalms.¹²

¹⁰ Psalm 31:5, "Into your hands I commit My spirit; redeem me, O Lord, God of doctrine."

¹¹ Hebrews 12:2, "Be concentrating on Jesus, the Pioneer and Perfector of our faith, Who because of His exhibited happiness endured the cross, disregarding the same, and sat down at the right hand of the throne of God."

¹² "These Psalms, either in whole or in part, speak of the Messiah. Undoubtedly many other Psalms also refer to Christ. Though the primary thrust of the Messianic Psalms is Christocentric, there is also much instruction for the godly in their walk with God" (C. I. Scofield, *The Scofield Study Bible: NASB* [New York: Oxford University Press, 2005], 748n2:1).



- Peter reveals in Acts that Psalm 16 in particular and this series of Psalms in general all speak of Christ:

Acts 2:25 “For David said about Him [Psalm 16:8–11 are quoted in Acts 2:25b through v. 28] ...

- In our study of Peter’s oration on the birthday of the Church Age, this quote from Psalm 16 was the beginning of his argument where he utilized in his persuasion of the audience the **ἦθος (éthos)** technique, an appeal to the speaker’s character or, in Peter’s case, the character of the One he quotes who is Jesus the Messiah.
- To counter the argument that David was referring to himself, Peter defeats that notion within the **λόγος (lógos)** portion of his argument which is the use of a rational argument based on fact in:

Acts 2:30 “So, because he [David] was a prophet and knew that God had sworn to him with an oath to seat one of his descendants on his throne,

v. 31 he looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay.

v. 32 This Jesus God raised up again, to which we are all witnesses.”

- In reality, they contain David’s personal experiences, but go far beyond that to include many prophetic events which can only be identified with Messiah.

Psalms 22:2 O My God, I cry out by daylight, but You do not answer; and by night, my prayers go unanswered.

- The most excruciating part of our Lord’s sacrificial death was the requirement for Him to endure punishment for our sins. In verse 2 we see His response to this pressure.
- The absence of the Father’s fellowship is noted in the fact He did not answer Jesus’ prayer of verse 1, “My God, my God, why have You forsaken me?” The failure to answer indicates the rhetorical nature of the question.
- During the judgment of our sins, the Father’s divine personal love for the true humanity of Jesus Christ was temporarily suspended in favor of divine justice.
- The appeal, “I cry by day,” refers to the first three hours on the cross from 9 A.M. to noon, but without a divine response. The cry, “by night,” speaks about the last three hours on the cross during the supernatural darkness that lasted from noon until 3 P.M.

Psalms 22:3 Yet You are the holy One [the integrity of God], the recipient of Israel’s praises.



1. This verse continues with the Lord's remarks about the opening question, here to indicate why the rhetorical question is not answered: God is absolute integrity.
2. The integrity of God is the love of God. Integrity consists of Righteousness and Justice confirmed by Omniscience and applied under the policy of Grace.
3. While divine justice is judging the sins of the human race, it will not allow dialogue to interrupt that process.

Psalm 22:4 Our fathers put their trust in You; they trusted and You delivered them.

1. Drawing on the past when God protected and delivered the sons of Israel, the Lord is confident the Father will deliver Him. This is the Lord's reference to the chart pedigree of Abraham, Isaac, and Jacob, the bloodline of the true humanity of Messiah.
2. Knowing He is the chosen one for the ultimate sacrifice, the Lord concludes that fellowship with the Father will be restored once the judgment is complete.

Psalm 22:5 They cried out to You and they were delivered. They trusted in You and were not disappointed.

1. Here the true humanity of Messiah uses a doctrinal rationale: if the patriarchs of Israel placed their trust in God and were delivered then, to a greater degree it follows, that Son of David will also be delivered.
2. This rationale sustains Jesus on the cross. He is the perfect provision to fulfill the prophecy of the promised Messiah. He endured by trusting in the example of the Patriarchs: he trusted in the Father while those around Him were mocking and hurling insults at Him.
3. These events caused David to insert a seemingly debased example but one that carried with it an excellent description of who and what Jesus was and what he was accomplishing on the cross.

Psalm 22:6 But I am a worm and not a man, scorned by men and despised by the people.

1. David's use of the word, "worm," is interesting because it makes reference to a masculine noun meaning, "crimson, purple, scarlet," colors that are extracted from the **תולעה** (*tole'ah*), the *Coccus illicis* worm.



The female is wingless and adheres to its favorite plant by its long, suckling beak, by which it extracts the sap on which it lives. After once attaching itself it remains motionless, and when dead its body shelters the eggs which have been deposited beneath it. The males, which are smaller than the females, pass through a complete metamorphosis and develop wings. The dye is made from the dried bodies of the females.¹³

- The bodies of these *tole'ah* worms are placed in a vat from which a crimson dye was made and used to make crimson robes for kings. Jesus Christ is the King of kings Who was required by the plan of God to be crushed by the sins of the world to provide salvation for the human race.

Nominative feminine תולעת (tole'ah), worm, crimson material. The scarlet or crimson dye was extracted from the worm (*Coccus illicis*). It signifies sin which by the blood of the sacrifice may again be made white. (p. 300)

“Worm” is the proper translation, whether literal or metaphorical (Psalm 22:6). In contrast to God's power and justice, humanity is a worm (Job 25:6). In the midst of distress people sometimes feel that they are treated like worms (Psalm 22:6). Nevertheless, God will help them in distress (Isaiah 41:14).¹⁴ (p. 301)

- David's Psalm is prophetic about how Messiah will be scorned by those who took liberties in mocking and scourging Him and then demanding His execution.

Psalm 22:7 All who see Me mock Me; they hurl their insults, shaking their heads.

- This verse is prophetic of its historic fulfillment reported by Matthew:

Matthew 27:39 And those passing by were hurling abuse at Him, wagging their heads.

Psalm 22:8 He trusts in the Lord; let the Lord rescue Him. Let the Lord rescue Him, since He delights in Him.

- The imagery in Psalm 22:7–8 is prophetic of events that occur in the New Testament:

Luke 23:35 The people stood watching and the rulers even sneered at Him. They said, “He saved others; let Him save Himself if He is the Christ of God, His Chosen One.”

¹³ Alfred Ely Day, “Worm,” in *The International Standard Bible Encyclopaedia* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 4:3109.

¹⁴ Robert Alden, “תולע,” in *New International Dictionary of Old Testament Theology & Exegesis*, gen. ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 4:300, 301.



Luke 23:36 The soldiers also came up and mocked Him. They offered Him sour wine,

v. 37 and saying, "If You are the King of the Jews, save Yourself."

Matthew 27:43 "He trusts in God; let God rescue Him now if He wants Him, for He said, 'I am the Son of God.'"

2. In our study of the Psalm, we have observed that it is a musical score composed by David with accompanying lyrics. Its subject is prophetic of the crucifixion of the Jewish Messiah, Jesus Christ.
3. David has turned the score over to the choir director for the singers to perform along with the instrumental accompaniment. David's lyrics are prophetic to verses and passages yet to be written in the New Testament.
4. David's composition is an oratorio, a musical term that requires a brief description:

Oratorio, a large-scale musical composition on a sacred or semisacred subject, for solo voices, chorus, and orchestra. An oratorio's text is usually based on scripture. The principle schools of oratorios are the Italian, the German, developed from treatment of the Passion story; and the English, synthesized by the composer George Frideric Handel.

G.F. Handel's oratorios are essentially theatrical presentations that reflect his experience as an opera composer. Most of his oratorios use biblical stories put into modern librettos.

The breadth of Handel's achievement in the genre has been distorted by the concentration of posterity on such oratorios as *Saul* and *Israel in Egypt* (1739), *Messiah* (1742), and *Samson* (1743). In these and Handel's other oratorios, his mastery of characterization and of every type of choral utterance is crowned by a deep and sympathetic pondering of the moral issues involved in the story.¹⁵

5. In Handel's *Messiah*, the biblical passages that make up the oratorio were primarily selected by Charles Jennens and they included a number of passages you would readily expect, including Isaiah 7:14, 9:6, 40:1-5; Luke 2:8-9, 14; Isaiah 53:3-6, 8; Psalm 24:7-10; 1 Corinthians 15:20-22, 52-57; Revelation 5:12-13, 19:6, 16.
6. There are two selections from Psalm 22 that include the two verses we have just studied, Psalm 22:7-8, cited from the King James Version:

Psalm 22:9 Four You are He who brought Me out from My mother's womb; You caused Me to trust on My mother's breasts.

¹⁵ "Oratorio," in *The New Encyclopaedia Britannica: Micropaedia* (2010), 8:980.



Psalm 22:10 I was cast upon you from physical birth [God dependence for His true humanity during the Incarnation]; You have been my God out from My mother's womb.

1. At the point of the virgin birth, the deity of Jesus Christ was joined with true humanity creating the hypostatic union.
2. The virgin birth is the point in human history when the viable fetus of Jesus Christ emerged from Mary's womb and God the Father imputed human life to its format soul, thus creating the true humanity of our Lord.
3. The creation of human life is a two-step process, first described in:

Genesis 2:7 Then the Lord formed [יָעַר *yatsar*] man of dust from the ground [biological life], and breathed into [נָפַח (*naphach*)] his nostrils the breath of life [חַיִּים נְשָׁמַת (*neshamath chayyim*)]; and man became a living being [חַי נֶפֶשׁ *nephesh chayyah*]. (NASB)

4. Mary's only function was that of "incubator" for the fetal growth of the uniquely formed zygote of Jesus.
5. His zygote was brought into being when Mary's ovum, free of the adulterant old sin nature gene, was fertilized by the sperm created—ex nihilo—through a miracle of the Holy Spirit.
6. To assert the zygote of Jesus was actually the beginning of our Lord's hypostatic union gives credence to the blasphemy of Mariolatry.
7. Mariolatry is an excessive devotion to Mary. Roman Catholic dogma assigns to her the term Θεοτόκος (*Theotókos*): "mother of God."
8. This title was not assigned to Mary until the fifth century, summarized by this excerpt:

Mother of God. This title was accorded to Mary, the mother of Jesus, at the Council of Ephesus in 431. A bishop named Nestorius—formerly presbyter at Antioch and then made patriarch of Constantinople, but deposed by the council—had found it difficult to accept that the infant born of Mary was "God" as he was now commonly styled to emphasize the deity of Christ. The council decreed that the title would rightly be given to Mary because he who was conceived of her was by the Holy Spirit, and was the Son of God and therefore "God" from the moment of his conception.

Unfortunately, the term soon came to be regarded as expressing an exaltation of Mary, and by the sixth century false notions about Mary... were taken up by the church itself, and the way was open for the worship of Mary, which has since grown so greatly, especially in the Roman Catholic Church.



In the New Testament Mary is often referred to as the “mother of Jesus” (e.g., John 2:1; Acts 1:14). She was given special grace by God to perform a service to him that was unique.¹⁶

9. This blasphemous title given to Mary led to the concept of: “The Immaculate Conception, the idea that the Mother of God did not have original sin at her conception nor did she acquire elements of original sin in the development of her life, whereas all other human beings have original sin from their conception due to the fall of Adam.”¹⁷
10. This heresy was instituted on December 8, 1854 by a Bull *Ineffabilis* from Pius IX which proclaimed the dogma of the Immaculate Conception:

“We declare, pronounce and define that the doctrine which asserts that the Blessed Virgin Mary, from the first moment of her conception, by a singular grace and privilege of almighty God, and in view of the merits of Jesus Christ, Savior of the human race, was preserved free from every stain of original sin is a doctrine revealed by God and, for this reason, must be firmly and constantly believed by all the faithful.”¹⁸
11. Further claims maintain that Christ redeemed Mary at the moment of conception, a belief that ignores divine righteousness and justice. Closely related to this is the idea that Mary remained a virgin even after the birth of Christ.
12. Matthew 13:55-56 and Mark 6:3 clearly reveal at least six more children were delivered by Mary: sons James, Joseph, Simon, and Judas and at least two daughters unnamed.
13. The impeccability of the true humanity of Jesus is by virtue of the absence of a human, male sperm in Mary’s womb.
14. It is Adam’s original sin that is the antecedence for the sin nature, not the woman’s original sin, since Adam’s sin was deliberate while the woman was deceived.
15. Therefore, the sin nature is transmitted through the twenty-three male chromosomes, which fertilize the female ovum in conception.

¹⁶ W.C.G. Proctor, “Mother of God,” in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker Book House, 1984), 739.

¹⁷ Ibid., T. J. German, “Immaculate Conception,” 550.

¹⁸ Pope John Paul II, “Immaculate Conception Defined by Pius IX,” <https://www.ewtn.com/library/papaldoc/jp2bvm23.htm>, accessed August 08, 2018.



16. Through meiosis¹⁹ and polar body, twenty-three chromosomes are thrown off the female ovum, leaving twenty-three uncontaminated chromosomes in the female ovum prior to fertilization:

Shortly before the ovum is released, its nucleus divides by meiosis and a so-called first polar body is expelled from the nucleus of the ovum. In this process, each of 23 pairs of chromosomes loses one of the partners to the polar body so that 23 *unpaired* chromosomes remain in the secondary ovum. A few hours after the sperm enters the ovum the nucleus divides again, and a *second polar body* is expelled, thus forming the *mature ovum*. This is also a meiotic division so that there still remain 23 unpaired chromosomes.

NOTE: This is how the sin nature is eliminated from the female ovum; the 23 contaminated chromosomes are expelled by meiosis and polar body.

One of the 23 chromosomes is always a female chromosome, called an *X chromosome*. When this combines with a sperm that carries an X chromosome, giving an XX combination, a female child is formed. And, when the X chromosome of the ovum is paired with a sperm that carries a Y chromosome, giving an XY combination, a male child is formed.²⁰

17. Consequently, when the ovum was fertilized it was free of the sin-nature gene. However, the Homo sapiens male is the carrier of this gene and in conception the zygote is contaminated by this adulterant sperm. (Romans 5:12).
18. This explains the importance of our Lord's biological life being the offspring of a virgin pregnancy. Since no human male was involved, the biological life of Jesus was free of the sin nature from the moment of conception.
19. However, the imputation of human life to the perfect body of Jesus did not occur until physical birth when God the Father imputed soul life to the biological life of our Lord.
20. Simultaneously, the hypostatic union²¹ did not occur until physical birth as well.
21. To make the assertion that the hypostatic union could in any way have been mother dependent is to deny divine essence. How could deity be omnipotent yet dependent upon a human being?

¹⁹ "Genetics. The process of cell division in sexually reproducing organisms that reduces the number of chromosomes from diploid [double] to haploid [single], as in production of gametes [ova and sperm]" (*The American Heritage Dictionary of the English Language*, 5th ed. [2016], s.v. "meiosis").

²⁰ Arthur C. Guyton, "Maturation of the Ovum" in *Textbook of Medical Physiology*, 7th ed. (Philadelphia: W. B. Saunders Co., 1986), 983.

²¹ "In the Person of the incarnate Christ are two natures, divine and human, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal" (R. B. Thieme, Jr., *King of Kings and Lord of Lords*, 4th ed. [Houston: R. B. Thieme, Jr., Bible Ministries, 2004], 87).



22. It did not. Mary was not the “mother of God,” but simply the incubator for the human fetus, which would later become, though divine imputation, the residence for the soul life of the true humanity of our Savior.
23. The true humanity of our Lord was simultaneously united with His undiminished deity forming the hypostatic union at physical birth.

II. The Exegesis of Hebrews 10:5

Hebrews 10:5 When He entered into the world, He said [from His deity], “The act of giving animal sacrifices and food offerings, You have not desired, but you have prepared for Me a human body. (EXT)

1. We begin with the opening phrase “When He entered.” The verb is the present active participle of **εἰσέρχομαι** (*eisérchomai*). The time factor is indicated next by the prepositional phrase, “into the world.”
2. This phrase reads in the Greek, **εἰς τὸν κόσμον** (*eis tón kósmōn*): “into the cosmic world order.”
3. Next comes the main verb, the present active indicative of **λέγω** (*légō*): “to say.”
4. The present tense of the temporal participle, *eisérchomai*, indicates His entrance into the world at the virgin birth occurred simultaneously with the action of the main verb, *légō*: “He said.”
5. The present tense is historical to vividly describe a past event. At the moment of parturition, God the Father imputed soul life to the biological life of Jesus creating His human life.
6. Simultaneously, Jesus in His undiminished deity spoke: “Sacrifice and the act of presenting an offering You do not desire.”
7. The deity of Christ affirms from the manger that God rejects sacrifices and offerings as a means of salvation. This is followed by the negative conjunction of contrast, **οὐκ** (*ouk*): “but.”
8. On the other side of the “but,” is a “body”: **σῶμα** (*sōma*): “a body Homo sapiens.” The biological life of the true humanity of Jesus. This verse, along with Psalm 22:9–10, reveals that the hypostatic union occurred at the virgin birth and not the virgin pregnancy.
9. At the virgin birth there was a four-fold union which introduced the Savior into human history. This leads us to a key word which brings all of this into focus, the aorist middle indicative of the verb: **καταρτίζω** (*katartízō*): “Have prepared.”



10. In the middle voice, this verb means to equip an army and carries the idea of providing the logistics necessary to carry out a military mission. The aorist tense is gnomic generally accepted as axiomatic that this event has taken place.
11. The middle voice is intensive emphasizing the part taken by the God in supplying Jesus Christ with a human body. He could not go to the cross without a human body which would be sacrificed for the human race.
12. The indicative mood is a statement of absolute fact that Jesus Christ was given a human body which is unique among the human race. Because of the absence of a human father, Jesus' body did not possess a genetically formed sin nature therefore there was no target to which Adam's original sin could be imputed.
13. If Christ is going to defeat Lucifer on his own turf, then Messiah must be properly equipped. Proper provision and supply required a human body.
14. The Father selected Mary of the tribe of Judah, line of Nathan, not as the mother of God, but as the designated incubator of the true humanity of Messiah.
15. The provision of a perfect body occurred when the Holy Spirit created, ex nihilo, a pure, uncontaminated male gamete and united it with the pure ovum in Mary's womb.
16. The result was a pure zygote which initiated the biological life of what was to become the body for the true humanity of Christ. Once the body was prepared, it was supplied to Christ as the human vehicle for the Incarnation.
17. When Mary entered labor she expelled from her womb the biological life to which God imputed human soul life to Jesus.
18. Simultaneously with this, Jesus Christ united His undiminished deity to His true humanity therefore entering the devil's world in hypostatic union.
19. Note Who does the preparation of the body and supplies it to Christ for His utilization in the Incarnation. God the Holy Spirit. Not Mary!
20. It cannot be implied that the hypostatic union of Jesus Christ could ever have been mother dependent. The Council of Ephesus in 431 which declared this heresy did so based on arguments fabricated by men who agreed to impose it upon the church which popes and priests adopted as divinely inspired.
21. If that wasn't enough, Pope Pius IX made matters worse in 1854 with his bull decreeing that Mary was sinless and therefore her conception was "immaculate."



22. This collection of horrendous human viewpoints ignored the divine testimony in Hebrews 10:5 and Psalm 22:9–10 that what made the pregnancy immaculate was the work of the Holy Spirit not the alleged sinlessness of Mary.
23. Here are the expanded translations of these two verses:

Hebrews 10:5 Therefore, when He [**Christ**] entered the devil's world [**virgin birth**], He simultaneously said, "You [**God the Father**] did not desire sacrifice and the act of presenting an offering, but You have prepared and supplied for Me a human body" [**Psalm 22:9**].

Psalm 22:9 For You are He who brought Me out from My mothers' womb; You caused Me to trust on My mother's breasts.

v. 10 "I was cast upon You from physical birth [**God dependence for His true humanity during the Incarnation**]. You have been My God out from my mother's womb."

Paragraph 2: Verses 11–21: Prophecy about the physical suffering of Messiah.

Psalm 22:11 Do not be far from Me for trouble is near and there is no one to help.

David was alone at this point in his life. Jesus was required to go alone to the cross. No one could help Him bear the sins of the world.

v. 12 Many bulls with horns have surround Me; strong bulls of Bashan encircle Me.

"The Bashan describes the kingdom of Og, the most northerly part of the land east of the Jordan."²²

It was noted for its fine breed of cattle in Deuteronomy 32:14.²³

The "bulls of Bashan" represent blatant and brutal strength (Psalm 22:12).²⁴

²² W. Ewing, "Bashan," in *The International Standard Bible Encyclopaedia*, 1:411.

²³ Unger, "Ba'shan," in *The New Unger's Bible Dictionary*, rev. ed., ed. R. K. Harrison (Chicago: The Moody Bible Institute of Chicago, 1988), 148.

²⁴ Ewing, 1:411.



This verse gives the picture of Jesus being surrounded by strong and evil forces illustrated by the bulls of Bashan who gored Him repeatedly. Each time a sin was imputed to Him on the cross it was like another goring by a bull.

Psalm 22:13 Roaring lions tearing their prey
open their mouths wide against me.

These vicious animals portray the power and the passion of Messiah's enemies: the Jews and Gentiles who rejected Him, tried Him, and executed Him. Many stand around the cross to taunt, mock, and vilify Him.

Psalm 22:14 I am poured out like water
[dehydration] and all My bones are out of joint
[separation of His joints]. My heart has turned to
wax; it has melted away within Me [physical
weakness].

Here we begin to get insight from David about the agonies of the crucifixion.

Remember, David wrote this Psalm some 1,000 years before the crucifixion, a form of capital punishment that was not used in the Middle East for over 500 years after David wrote.

NOTE: Since verses 15–21 are prophecies regarding the crucifixion of Messiah, we will stop at this point to note some details about the effects crucifixion have on a person.

III. Background on Crucifixion:

1. "Crucifixion [was] an important method of capital punishment, particularly among the Persians, Seleucids, Carthaginians, and Romans from about the 6th century B.C. to the 4th century A.D.

"Crucifixion was most frequently used to punish political or religious agitators, pirates, slaves, or those who had no civil rights. In 519 B.C. Darius I, king of Persia, crucified 3,000 political opponents in Babylon ... and about A.D. 32 Pontius Pilate had Jesus of Nazareth put to death by crucifixion."²⁵ (p. 762)

2. In Rome, there was a standard procedure for those assigned to this form of execution:

²⁵ *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. (2010), s.v. "crucifixion."



1. A victim was first scourged with a flagellum, a whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each.
2. He was then required to drag the crossbeam of the cross, called the patibulum, to the place of execution where the upright shaft, called the stipes, was already in place.
3. The Lord's shoulders were then placed on the patibulum and, with elbows slightly flexed He was nailed to this beam through His wrists.
4. The patibulum was then raised and dropped into place within a socket on top of the stipes. The knees were then nailed to the stipes through the ankles.
3. Once crucified, the victim began to display the sadistic nature of this form of punishment. As the body slowly sags on the cross, the body's weight is centered on the wrists.
4. When the pain becomes excruciating, the victim pushes down with his feet in order to take pressure off the wrists. From that point on, there is a constant shifting of weight, seeking equilibrium to ease the pain.
5. In order to prolong the agony, the stipes had a ledge about halfway up so some brief moments of rest could be taken there.
6. Underlying all of these tortures, there is an accompanying physical phenomenon occurring. This is described by Dr. C. Truman Davis in his article, "The Passion of Christ from a Medical Point of View":

As the arms fatigue, great waves of cramps sweep over the muscles. With these cramps come the inability to push upward. Hanging by the arms, the pectoral muscles are paralyzed and the rib muscles are unable to act. Air can be drawn into the lungs, but cannot be exhaled. Finally, carbon dioxide builds up in the lungs and in the blood stream and the cramps partially subside. Spasmodically, (the victim) is able to push upward to exhale and bring in life-giving oxygen. Then another agony begins. A deep crushing pain deep in the chest as the pericardium (a sac which encloses the heart) slowly fills with serum and begins to compress the heart. The loss of tissue fluids reaches a critical level, the tortured lungs make a frantic effort to gasp small gulps of air and there is marked dehydration).



7. The common method of ending a crucifixion was by *crucifragium*, the breaking of the bones of the legs. This prevented the victim from pushing himself upward; the tension could not be relieved from the muscles of the chest and rapid suffocation occurred.
8. Under normal circumstances, a person could last for days on a cross, the immediate cause of death being from exposure, disease, hunger, shock, or exhaustion.
9. This excerpt gives the following synopsis of this form of capital punishment:

Death by crucifixion was intense, especially in hot climates. Severe local inflammation, coupled with an insignificant bleeding of the jagged wounds, produced traumatic fever, which was aggravated by the exposure to the heat of the sun, the strained position of the body and insufferable thirst. The wounds swelled about the rough nails and the torn and lacerated tendons and nerves caused excruciating agony. The arteries of the head and stomach were surcharged with blood and a terrific throbbing headache ensued.²⁶

10. This presentation of the effects of crucifixion is of course painful to imagine for anyone. It is especially difficult when you consider that this was the torment endured by our Lord while at the same time He was being judged for our sins.
11. Such a study is important however, if we are to appreciate the details of David's prophecies in:

Psalm 22:14 I am poured out like water [**dehydration**], and all My bones are out of joint [**dislocation**]. My heart is turned to wax [**gradual filling of the pericardium with blood**]; it has melted away within Me.

v. 15 My strength is dried up like a potsherd, and My tongue cleaves to my jaws; and You lay Me in the dust of death.

1. Here we see reference to the results of dehydration and fever. David, by portraying the Messiah as a piece of broken pottery left out in the sun's heat, creates the image of His extreme thirst.
2. The Apostle John reports our Lord's comment regarding the judgment just completed on the cross:

²⁶ Henry D. Dosker, "Cross: Crucifixion," in *The International Standard Bible Encyclopaedia*, 2:761.



John 19:28 After this Jesus, realizing that by this time everything was completed, said (in order to fulfill the Scripture [**Psalm 22:15**]), "I am thirsty!" (NET)

3. This statement precedes His declaration in verse 30 that the judgment of all humanity's sins had been accomplished with the declarative statement, "It is finished!"

Psalm 22:16 For dogs have surrounded Me; a band of evildoers has encompassed Me; they pierced My hands and My feet.

1. As we have confirmed from previous studies, the dog was considered by the Jews to be the lowest of animals. They ran wild in Israel and were considered a nuisance in the streets of Jerusalem.
2. The Jews were known to use the dog in making anti-Gentile remarks. Isaiah describes the Gentiles of Canaan with these comments:

Isaiah 56:10 His watchmen are blind, all of them know nothing. All of them are mute dogs unable to bark, dreamers lying down, who love to slumber.

v. 11 And the dogs are greedy, they are not satisfied. And they are shepherds who have no understanding; they have all turned to their own way, each one to his unjust gain, to the last one.

3. In Psalm 22:16, David is prophetically referring to the Romans who carried out the crucifixion as dogs. The band of evil men who encircled Him consists of a number of people mentioned in the New Testament account of the crucifixion:

Matthew 27:39 And those passing by were hurling abuse at Him, wagging their heads

v. 40 and saying, "You who are going to destroy the temple and rebuild it in three days, save yourself! If You are the Son of God, come down from the cross."

4. The New Testament account does not go into any great detail about the mechanics of crucifixion. The only information available is post-resurrection remarks by Jesus in John 20.
5. This passage contains the appearance of the Lord to the disciples and shows them the stigmata of nail marks in His wrists and the spear's wound in His side.



6. On this occasion, Thomas was not present, so those who were tell him about their experience:

John 20:24 Now Thomas, one of the twelve, was not with the disciples when Jesus came.

v. 25 So the other disciples told him, "We have seen the Lord!" But Thomas said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

v. 26 After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, "Peace be with you."

v. 27 Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing."

v. 28 Thomas answered and said to Him, "My Lord and my God!"

v. 29 Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed."

7. These stigmata were the result of what David prophesied in verse 16. The next verse addresses other issues:

Psalms 22:17 "I can count all My bones; they look, they stare at Me and gloat;

1. This mocking was done by several as is pointed out in:

Luke 23:35 And the people stood by, looking on. And even the rulers were sneering at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One."

2. It is quite revealing to note what the rulers actually said here: "...if this is the Christ of God, His Chosen One."



3. Jesus is referred to in the Tanakh by the Hebrew proper noun, מָשִׁיחַ (*Mashiyach*): "Messiah." Χριστός (*Christós*): "Christ," is the Greek equivalent of "Messiah." Both mean, "the Anointed One." The "Chosen One" is a term which describes both titles.
4. The problem with their statement is they introduce it with the words, "if this is the Christ of God": εἰ οὗτός ἐστιν ὁ Χριστός τοῦ Θεοῦ (*ei houtós estin ho Xristós tou Theoú*).
5. The conditional particle *ei* is a first-class condition which usually means that the following statement is true. However, the context indicates their comment is sarcastic; therefore it is a first-class condition of assumption. The comment was therefore verbalized with a sneer of contempt.
6. Others are busy dividing up his clothes by shooting dice to those who win the roll:

Psalm 22:18 Roman soldiers divided My clothing among themselves by shooting dice.

1. This is a Roman custom among those troops assigned to crucifixions. We get clarification about the practice from this excerpt:

The soldier's activity in stripping Jesus and dividing His clothes was part of the customary cruelty of those times. Clothes were handmade and therefore expensive in comparison with clothes today. The executioners received the pieces as their due. John saw the significance in the fulfillment of Psalm 22:18, in which the poetic parallelism in that verse was fulfilled in two separate acts: (a) They divided My garments and (b) they cast lots for My clothing.²⁷

2. All New Testament Gospels confirm the fulfillment of David's prophecy in Matthew 27:35, Mark 15:24, Luke 23:34^b, and John 19:23–24.

Psalm 22:19 But You, O Lord, be not far off; O You my help, hasten to my assistance.

1. This verse is a prophecy of the sustaining ministry of the Holy Spirit to the true humanity of Jesus Christ.
2. The sustaining ministry began at the virgin birth and continued until the Lord's physical death.

²⁷ Edwin A. Blum, "John," in *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty*, New Testament edition, eds. John F. Walvoord and Roy B. Zuck (Wheaton, Ill.: Victor Books, 1983), 339.



3. This doctrine was mentioned in our study of Psalm 22:1 when we emphasized its impact during the three hours of judgment on the cross. In order to recognize this important aspect of the crucifixion of Christ we will summarize the doctrine.

IV. Doctrine of the Sustaining Ministry of the Holy Spirit for Jesus Christ

1. Definition:

VISUAL #5:

Jesus inside
the Prototype
Divine Power
System

During the First Advent, the humanity of Christ was sustained by the indwelling and filling of the Holy Spirit inside the prototype divine power system. The humanity of Christ had to be sustained by God the Holy Spirit, just as the members of the royal family, the church, would be sustained by the enabling power of the Holy Spirit inside the operational divine power system.

2. Introduction:

1. In the Church Age, the precedent for the Christian way of life is established by Jesus Christ in the First Advent.
2. The same system that empowered our Lord in the Incarnation is the same system we are privileged to utilize in the Church Age.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink."

v. 38 "He who believes in Me, as the Scripture said [**Isaiah 12:3**], "From His innermost being will flow rivers of living water."

v. 39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

John 15:10 "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love."

3. Keeping His commandments puts the believer inside the operational divine power system. Knowing and applying the imperative moods of Scripture gradually result in the development of personal integrity.



4. Principle: The integrity of God is the love of God and the love of God is the integrity of God.
5. The prototype divine power system was designed by God especially for utilization by the true humanity of Jesus Christ during the Incarnation.
6. The system the Church Age believer may utilize is the Operational system, whose precedence is the Prototype system.
7. Consequently, we do not consult the Law of Moses for our guidance in executing the Christian way of life but the Law of Christ.

Ephesians 2:15a He nullified in His flesh the law of commandments. (NET)

8. The enabling power for the Prototype System was the filling of the Holy Spirit and is extended into the Operational System.

Romans 8:2 The law of the Holy Spirit, Who is the source of eternal life, has set you free in Christ Jesus from the sin nature and spiritual death.

v. 3 For the Mosaic Law was powerless because it was weak through the sin nature. God, having sent His Son in the likeness of sinful flesh and as a substitute for sin, He judged the sin nature in the flesh,

v. 4 in order that the legal requirement of the law might be fulfilled up in us, who keep walking not according to the flesh, but according to the Holy Spirit. (EXT)

9. We cannot keep the Law by keeping the law. We can only keep the law through the filling of the Holy Spirit and advancing to spiritual maturity.
10. Jesus Christ is referred to by the writer of Hebrews as the "Author and Perfecter of our faith" (Hebrews 12:2).
11. The source of the power, which enabled Him to fulfill this objective and complete the mission of Operation Reconciliation, was the omnipotence of the Holy Spirit.



3. The Principle of the Sustaining Ministry of the Holy Spirit

VISUAL #6:

Problem-Solving Devices of Jesus Christ

1. During the Incarnation, Jesus functioned inside the Prototype Divine Power System while utilizing problem-solving devices 2 through 9.
2. Principles associated with this problem-solving devices include impeccability, soul essence, and the dispensation of the Hypostatic Union.
3. First of all, Jesus Christ was filled with the Holy Spirit from the virgin birth to His physical death:

John 3:34 For the One whom God has sent speaks the words of God, for He does not give the Spirit sparingly. (NET)

4. During the Dispensation of the Incarnation, the ministries of the Holy Spirit were available to Jesus Christ without limitation. A “translators’ note” appended to this verse amplifies the meaning for us:

Greek “for not by measure does he give the Spirit” (an idiom). *Leviticus Rabbah*²⁸ 15:2 states: “The Holy Spirit rested on the prophets by measure.” Jesus is contrasted to this. The Spirit rests upon Him *without measure*.²⁹

5. Because of the virgin birth and the fact Jesus was perfect in His true humanity, He was born as Adam was created.
6. God’s plan for the Incarnation called for the indwelling and filling ministries of the Holy Spirit to sustain the true humanity of Messiah:

Isaiah 11:2 The Spirit of the Lord will rest on Him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the Lord. (NASB)

7. Therefore, the Prototype System was established at the virgin birth. Inside that system, Jesus Christ matured quickly both spiritually and physically:

²⁸ “A homiletic midrash to the Biblical book of Leviticus. A collection of exclusive sermons or lectures on the themes or texts of that book. https://en.wikipedia.org/wiki/Leviticus_Rabbah, accessed June 24, 2018.

²⁹ *The Net Bible* (Dallas: Biblical Studies Press, 1996–2005), 2031tn13.



Luke 2:40 The Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.

Luke 2:52 And Jesus kept increasing in wisdom and stature, and in favor with God and men. (NASB)

8. Christ advanced through the various stages of Momentum Testing:

Hebrews 2:10 For it was fitting for Him, for whom and through whom all things exist, in bringing many sons to glory, to make the pioneer [**trailblazer**] of their salvation perfect through sufferings.

Hebrews 2:18 For since He Himself suffered when He was tempted, He is able to help those who are tempted.

Hebrews 4:15 For we do not have a High Priest incapable of sympathizing with our weaknesses, but one who has been tempted in every way just as we are, yet without sin.

Hebrews 5:8 Although He was a Son, He learned obedience from the things which He suffered. (NASB)

9. During the Incarnation, He was continually filled with the Holy Spirit:

Luke 4:14 And Jesus returned to Galilee in the power of the Holy Spirit and news about Him spread through the surrounding district.

10. He was able to endure evidence testing before the devil through the enabling power of the Holy Spirit.

Matthew 4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

11. Jesus prophesied the extension of the prototype spiritual life into the Church Age just prior to His ascension.

Acts 1:8 "You will receive power when the Holy Spirit has come upon you; you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

12. Jesus worked miracles and performed acts of healing through the enabling power of the Holy Spirit.



Matthew 12:28 “If I cast out demons by the Spirit of God, then the kingdom of God has come to you.”

13. The deity of Christ could have performed a miracle at any time, but to have done so would have violated the salvation plan of God. Messiah, as true humanity, was required to maintain impeccability throughout the incarnation.
14. All acts of miracles and healing were performed in accordance with the plan of God, fulfillment of prophecy, or the illustration of doctrinal principles.
15. Consequently, the miracles were not executed from His deity, but from the enabling power of the Holy Spirit.
16. This is the doctrine of **κένωσις (*kénōsis*)** from the verb **κενῶω (*kenōō*)**: “to make empty; to divest oneself by descending to an inferior condition.”³⁰
17. The doctrinal statement is summarized thusly:

VISUAL #7:

Kenosis
Illustrated

When God the Son became flesh, He voluntarily restricted the independent use of His divine attributes for the execution of the Father's plan, will, and purpose of the Incarnation. Certain attributes of our Lord's deity were not used or manifested during the Incarnation, but this does not imply that they were surrendered or destroyed. This is the doctrine of *kénosis*. The Greek word κενῶω (*kenōō*) in the middle voice, used of Christ in Philippians 2:7, means “to deprive oneself of a proper function.” Under the doctrine of *kénosis*, our Lord became true humanity in order to redeem mankind from sin, propitiate God the Father, and reconcile mankind to God.³¹

18. For example, His omnipotence continued to function by holding the universe together:

Colossians 1:16 By means of Himself [**Jesus Christ**] all things were created ex nihilo [κτίζω (*ktízō*)] in the sphere of the universe and upon the earth, the visible things [**matter**] and the invisible things [**energy**], whether the authority associated with nationalism or the laws of divine establishment, or demonic general officers or demonic commissioned officers—all things were created ex nihilo [κτίζω (*ktízō*)] by Him and for Him.

³⁰ Zodhiates, “κενῶω,” in *The Complete Word Study Dictionary: New Testament* (1993), 856.

³¹ Thieme, *The Unfailing Love of God*, ed. Robert B. Thieme III (2009), 32n33.



Colossians 1:17 And He keeps on being before all things [eternal life of undiminished deity], and by means of Him all things hold together [συνίστημι (*sunístēmi*): gravity]. (EXT)

19. Such application of divine omnipotence was not utilized by His true humanity during the Incarnation.
20. Instead, He utilized the enabling power of the Holy Spirit from the moment of the virgin birth up to the moment of His physical death.

V. David's Prophecy of the Sustaining Ministry of the Holy Spirit

Psalms 22:19 But You, O Lord, be not far off; O My strength, come quickly to help me.

1. "O Lord" is the noun יהוה (*yehovah*), translated into the English by "Lord," and refers to one of the three personalities of the Trinity.
2. When the concept of God as one essence is concerned, the Hebrew word is אֱלֹהִים (*'Elohim*) and is translated, "God."
3. Therefore, Jehovah is a way of indicating one single member of the Godhead, which one being determined by context.
4. The context of verse 19, *yehovah* reveals that the member of the Trinity being addressed is the Holy Spirit.
5. The clause, "Be not far off" is the negative of the Qal imperfect of the verb רָחַק (*rachaq*): "to be distant: do not be far away in my time of need" is the idea. The imperfect tense with the negative is a plea that such an action does not occur.
6. This structure means the Holy Spirit has not abandoned the Messiah, up to this point, and is being requested not to do so now.
7. There is one Hebrew word for the phrase, "O my Strength": אֲזִלוּת (*'yaluth*): "might, power, or protection." The word refers back to the proper noun, *Yehovah*, and thus is a plea by the Messiah to the Holy Spirit to sustain and empower Him on the cross.
8. The divine attribute that Messiah solicits from the Holy Spirit is omnipotence, a plea for endurance during the despicable duty to endure the imputation of the sins of humanity.



Infinite energy and power belong to God. When you need energy for doing His will, He provides the energy. By applying what we know of the infinity of God, we can see that God will always provide and that we must therefore carry on no matter how we feel. God never condones giving up. When you start making excuses, you begin to develop maladjustments to the grace and power of God.³²

9. The pronoun, “my,” indicates that Messiah recognizes the omnipotence of the Holy Spirit is the source of His enabling power to endure the cross.

Psalm 22:19a But You, O Holy Spirit, do not abandon Me. O My enabling Power ...

10. The verse continues with the Qal imperative of the verb, **חָרַשׁ** (*chush*): “to hurry and do something quickly.” The labor required for Messiah to endure being judged for the sins of the world demands divine power, here requested of the Holy Spirit.
11. The request is for the enabling power of the Holy Spirit to continue and not to be withdrawn. The appeal is for divine assistance, indicated by the final word of the verse, **עֲזָרָה** (*‘ezrah*): “aid or assistance,” in this case from the omnipotence of the Holy Spirit.
12. The drama of the cross was the ultimate battle in the Angelic Conflict in which all three members of the Trinity waged war against the demonic forces of Lucifer.
13. In verse 19, we find Messiah appealing to the Holy Spirit to assist Him in the epic struggle against the forces of the Dark Side while enduring the imputation and judgment of all the sins of human history.
14. If Messiah is able to endure the cross and fulfill the duty of successfully being judged vicariously for our sins, means that ultimate victory in the Angelic Conflict will be assured.
15. Since Messiah never committed a personal sin throughout His Incarnation, then the sustaining ministry of the Holy Spirit insured His victory on the cross.

³² Thieme, *The Integrity of God*, 4th ed. (2005), 289.



16. Conclusion: If you believe through the filling ministry of the Holy Spirit we cannot commit a personal sin while in a sinful body of corruption, then you should have no problem with the fact Jesus Christ was sustained by the Holy Spirit while our sins were being judged in His perfect body on the cross.

Psalm 22:19 But You, O Holy Spirit, do not abandon Me. O My enabling Power, quickly come to my assistance. (EXT)

17. Doctrines and principles which must be kept in mind include:

VISUAL #8

Contract of Suretyship

The prototype and operational divine power systems; precedence for the Church Age is found in the Incarnation; the impeccability of Christ; the hypostatic union; divine integrity, which is the love of God, was the point of contact with Messiah during the Incarnation; human sin is only possible through a volitional lapse; the filling of the Holy Spirit is in the soul; the divine power system is in the soul; our sins were imputed to Jesus' body, not His soul; justice was the point of contact between the Father and Messiah during judgment; omnipotence was the point of contact between the Holy Spirit and Messiah during the Incarnation including judgment; the imputation of our sins to Messiah was judicial, not real; impeccability plus propitiation produced the resurrection; the sustaining ministry of the Holy Spirit to Jesus Christ during the Incarnation, including His judgment, is thus established.

Psalm 22:20 Deliver My soul from the sword, My only life from the power of the dog.

v. 21 Save me from the lion's mouth; from the horns of the wild oxen You answer Me. (NASB)

1. This portion of the Psalm now centers on the approaching physical death of Messiah. The dreadful suffering of broken fellowship and the imposition of divine judgment is now ended.
2. Our Lord indicates the completion of Operation Reconciliation in John 18:30 where he shouts from the cross in John 19:30, "It is finished!" He is about to personally terminate a six-hour long ordeal, a fact He spoke about in:

John 10:18 "No one has taken it [**My life**] away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."



3. When the crucifixion began at 9:00 in the morning, His first statement from the cross was, according to:

Luke 23:34a “Father forgive them; for they do not know what they are doing.”

4. At high noon, as the judgment of our sins was beginning, His statement was, according to:

Matthew 27:45 “*Elí, Elí, lamá sabachthaní?*” that is, “My God, My God, why have You forsaken Me?”

5. His final proclamation from the cross is quoted in:

Luke 23:46 “Father, into Your hands I commit My spirit.”

6. Notice that prior to the cross before fellowship is interrupted and after the cross when fellowship has been restored, Messiah calls the first Person of the Trinity, “Father.”
7. During the time in which He was being judged for our sins, He refers to the Father as “God.”
8. It is during the time of reestablished fellowship that Messiah makes the statement quoted in Psalm 22:20–21. These two verses are designed to demonstrate that man simply has no power of death over Messiah.
9. The power of death has been delegated by God directly to Messiah Himself. Thus, Messiah is delivered from both the Roman sword and any satanic schemes to kill Him.
10. The request in Psalm 22:20 is, “Deliver Me from the power of the sword.” This is followed by the request that His “life be delivered from the power of the dog.”
11. Romans were called Goyim by the Jews whom they also referred to as dogs. The sword was often used to speed the death of victims of crucifixion. The Roman soldiers had the authority to utilize this method to expedite the death of victims under certain circumstances.
12. The fulfillment of this prophecy can be seen in the New Testament in:



John 19:31 The Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for the Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away.

v. 32 So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him;

v. 33 but coming to Jesus, when they saw that He was already dead, they did not break His legs.

NOTE: In the Passover feast, the bones of the lamb could not be broken. This was a picture of Jesus Christ, our Passover—the Lamb without spot—not having a bone broken on the cross.

John 19:34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

v. 35 And He who has seen has testified [**John was a witness to this**], and this testimony is true; and he knows that he is telling the truth, so that you also may believe.

v. 36 For these things came to pass to fulfill the Scripture, “Not a bone of Him shall be broken” [**Psalm 34:20, a Psalm of David**].

v. 37 And again another Scripture says, “They shall look on Him whom they pierced” [**Psalm 22:16**].

VISUAL #9:

Trichotomy of
Christ's
Physical
Death

13. At physical death the Lord's human spirit went into the care of the Father (Luke 23:46) and His soul to the Holy Spirit, Who accompanied Him to the Paradise compartment of Hades, or the Hebrew, **שְׁאוֹל** (*Sheol*) (Luke 23:43; Psalm 16:10).
14. Jesus was also able to escape the Roman sword and the breaking of His legs (Exodus 12:46; Psalm 34:20 cf. John 19:36).
15. Jesus was further able to head off a satanic plot designed to bring on the Lord's early death:

Psalm 22:21 Save me from the lion's mouth; from the horns of the wild oxen You answer Me.

1. Satan is symbolized in Scripture as a lion:



1 Peter 5:8b Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

2. “The horns of the wild oxen” represent the impending death awaiting Him from the Roman soldier or from Satan’s demonic forces.
3. We have documented how our Lord avoided these things by the dismissal of His spirit and soul at the moment of His physical death.

VI. The Expanded Translation of Psalm 22:1–21 with Commentary:

Psalm 22 Superscription To the chief musician concerning the composition, “Doe of the Dawn” [the Lord Jesus Christ in His helplessness on the cross]. A Psalm of David.³³

v. 1 My God, My God, why have You abandoned Me? [Jesus is separated from the Father while being judged for our sins, Matthew 27:46] I groan in prayer but help seems far away [Luke 22:42].

v. 2 My God, I cry out during the day [the first three hours on the cross], and during the night [supernatural darkness during last three hours of judgment] My prayers do not let up.

v. 3 You are holy [the integrity of God]; You sit as king receiving the praises of Israel.

v. 4 In You our ancestors trusted [chart pedigree of the line of Christ]; they trusted in You and You rescued them.

David is an example of an “ancestor” who was delivered by God. Messiah also knows that God will deliver Him as well.

v. 5 They cried out to You in prayer and were delivered; in you they trusted and they were not disappointed.

³³ This Psalm also refers to David’s suffering in Ziklag when the Amalekites captured his wives, Abinoam and Abigail, and threatened to stone him (1 Samuel 30:5–6).



Psalm 22:6 But I [David; Jesus prophetically] am a worm [תולעה (*tole'ah*): crimson or purple; the colors of royalty but also of one's sins], not a man, people insult Me and despise Me [Jesus was ridiculed while on the cross].

v. 7 All those who see Me mock Me; they gesture insults by waging their heads at Me [Matthew 27:39].

v. 8 They say, "He trusted in God. Let God rescue Him since He has perfect delight in him" [Matthew 27:43].

v. 9 But You, God, are the One Who took me out of the womb [**born with a purpose**]. You caused Me to trust when I was upon My mother's breast [Hebrews 10:5–10].

v. 10 From birth I was caused to be dependent upon You. You are My God from My mother's womb [Hebrews 10:5–10].

v. 11 Do not remain far away from me, for trouble is near and no one is helping me.

David was alone when composing this oratorio. Jesus went to the cross alone. No one could help Him carry the burden of the sins of the world during the crucifixion:

v. 12 Many wild bulls with horns have surrounded Me [**the imputations of the sins of the world**]. Strong bulls of Bashan have surrounded Me [**goring by bulls is descriptive of the imputation and judgment of sins**].

The metaphor here is of strong and evil forces are depicted as bulls repeatedly goring his body with sins.

v. 13 They all tear Me to pieces with their mouths, as a ravening and roaring lion [**both Jews and Gentiles roar at him, Matthew 27:39–40**].

v. 14 I am poured out, dehydrated with loss of strength, My bones are being pulled apart [John 19:32–33]. My heart is melting like wax within Me.

v. 15 My mouth is as dry as pottery and My tongue sticks to my gums [John 19:28]. You have laid Me in the dust of death.



Psalm 22:16 Dogs [Roman soldiers] have surrounded Me. The assembly of the wicked has encircled Me. Like a lion they have pinned my hands and feet [crucifixion, John 19:18].³⁴

v. 17 I can count My bones. My enemies stare at Me as they gloat [Luke 23:35].

v. 18 Roman soldiers divided My clothing among themselves by shooting dice [John 19: 23–24].

v. 19 But You, O Holy Spirit, do not abandon Me. O My enabling Power, quickly come to my assistance [the sustaining ministry of the Holy Spirit, Luke 23:43].

v. 20 Deliver My soul from the sword [John 19:30 cf. 19:34], My only life from the power of the dog [the Roman soldier].

v. 21 Save me from the lion's mouth [Lucifer]; from the horns of the wild oxen You answer Me [certain death will be followed by resurrection].

The remainder of Psalm 22 emphasizes the Lord's resurrection and glory, verses 22–31. Psalm 23 is among the most popular in the Psalter and presents Messiah, the Great Shepherd. Psalm 24 presents Messiah, the Chief Shepherd and King of Glory. These three are among the 16 Psalms referred to as Messianic:

Psalms 2; 8; 22; 23; 24; 40; 41; 45; 68; 69; 72; 89; 102; 110; 118 are generally considered Messianic . These Psalms, either in whole or in part, speak of the Messiah. Though the primary thrust of the Messianic Psalms is Christocentric, there is also much instruction for the godly in their walk with God.³⁵

³⁴ “The Psalmist may envision a lion pinning the hands and feet of its victim to the ground with its paws (a scene depicted in ancient Near Eastern art) or a lion biting the hands and feet” (*The NET Bible*, [1996–2005], Psalm 22:16tn29).

³⁵ Scofield, *The Scofield Study Bible: NASB* (2005), 748n2:1.



Addendum:

We conclude with a synopsis of Psalm 22:22–31 by Dr. Merrill F. Unger. **Highlighted verse numbers** and **words in red** indicate his references to the King James Version.

Resurrection and Glory: Psalm 22:22–31:

Christ's Resurrection and Glory Foretold. The Spirit of prophecy in David declared five things about the glory that would follow the sufferings and death of the Redeemer to come:

(1) **22a.** In the foreview of this glory appears the forsaken One, answered by God in His resurrection from the dead, making known God's name to His **brethren**, and praising God in the midst of the congregation, a reference to the New Testament church, which was a hidden truth in the Old Testament, not to be revealed till the Messiah's death and resurrection (Ephesians 3:1–10; cf. Hebrews 2:11–12).

On the day of His resurrection, He gave the joyful message, "But go to my brethren, and say unto them, I ascend unto my Father and your Father, and to My God and your God" (John 20:17). Two great truths emerge. First, He speaks of His disciples as "my brethren" (in anticipation of His death and resurrection, Matthew 12:50, but actually only after these great events, Hebrews 2:11).

Second, He declared a new relationship to be affected in all who believe and who are brought into the blessings of His atoning work on the cross—"my Father ... your Father ... my God ... your God."

(2) **22b.** The glory includes His position **in the midst of the congregation** (the church) where the resurrected glorified One is (Revelation 1:13; 2:1), where He sings praises (Hebrews 2:11–12), that is, through the Spirit's ministry. (3) His glory expands.

23. All who **fear the Lord** will include Gentiles saved during the end-time Tribulation and the Kingdom. **The seed of Jacob** are Jews saved during that time of trouble, and the **seed of Israel** are saved Jews during the Kingdom age. (4) His glory will be enhanced by His matchless person and character.

24. He has not **despised ... the affliction of the afflicted** nor **hidden his face** from the needy and the distressed.

(5) The glory embraces His receiving the Kingdom at His second advent (Revelation 20:4–9), guaranteed by the Davidic Covenant (2 Samuel 7:8–17 cf. Psalm 2:6–12 and realized by the glorified Son of Man (vv. 25–28).



25. He declared that His **praise** (the praise given Him), was **of thee** ("from Him," i.e., God) **in the great congregation** (assembly of millennial nations) where He says, **I will pay my vows**, the vows of praising God and making known His name (cf. Psalm 109:30).

26–29. Closely connected with the paying of the vows is the declaration that **the meek** (Matthew 5:5) **shall eat** (Luke 22:16; John 6:51–58; 1 Corinthians 11:26) until they are **satisfied**. Eating was connected with the peace offering (Leviticus 11:11–20). Through Him who through death fulfilled every offering that foreshadowed His redemptive work and paid His vows, a feast is spread to which all may come and be satisfied (cf. Isaiah 25:6–7; and the glory side of Isaiah 53:10–12): **All that are fat** (i.e., prosperous) **... shall eat and worship**.

There will be universal recognition of Christ's redemptive work, and **the ends of the earth shall ... turn unto the Lord**, for the **kingdom** will be His (Revelation 11:15), and He will rule over **the nations** (Psalm 47:7; Obadiah 21; Zechariah 14:9; Revelation 19:16; 20:4). In His exaltation, every knee shall bow before Him (Isaiah 45:23; Philippians 2:5–11) in forced submission, even those who have gone down to the dust of death in unbelief and rebellion. They will have to acknowledge Him who Himself did not shun death to effect man's redemption. But this does not mean they will be saved; they merely must acknowledge Him as Savior and Lord.

30–31. **A seed shall serve him** (cf. Isaiah 53:10–11) **... shall declare his righteousness** to unborn generations **that he hast done this—**wrought the wonderful redemption and glory proceeding from it.³⁶

(End 2018 Shreveport Bible Conference: David's *Messiah*: An Oratorio of the Crucifixion)

³⁶ Unger, *Unger's Commentary on the Old Testament*, 1:777–78.

