

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.

Psalm 22:6 But I [David; Jesus prophetically] am a worm [תולעת (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 wagging 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].

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



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**].

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).



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

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:

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



(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 has 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.

