

PSALM 22

Written and compiled by Gary Kukis

Psalm 22:1–31

David in Great Misery/Jesus on the Roman Cross

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the word-by-word, verse-by-verse studies of the **Psalms** ([HTML](#)) ([PDF](#)) ([WPD](#)), which have been done over a very extended period of time; meaning that the quality will vary considerably.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Psalm available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: Most of Psalm 22 is a very graphic description of Jesus on the cross. The final third of this psalm is praise and worship directed towards God (logically based upon the substitutionary death of our Lord).

The Bible Summary of Psalm 22 (in 140 characters or less): *My God, why have you forsaken me? I am despised. They have pierced my hands. You have answered me! The nations will worship the LORD!*¹

There are many **chapter commentaries** on the book of Psalm. This will be the most extensive examination of Psalm 22, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

Hebrews 2:9 **But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.** (ESV; capitalized)

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¹ From <http://www.biblesummary.info/psalms> accessed October 5, 2021.

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Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Included are common but technical theological terms. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

These technical terms will be **bolded** the first time that they occur. If you do not know the term, go to the beginning of this document and click on *Dictionary of Terms* (under *Document Navigation*). That will bring you to here. When you click on the term in question, that will hyperlink you back to where that term first occurs.

Dictionary of Terms	
Age of Israel	This is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Ark of God	The Ark of God (also called the Ark of Testimony, Ark of the Covenant) was a box which was made of acacia wood overlaid with gold; and it was placed in the Holy of Holies of the Tabernacle and then in the Temple. This is perhaps the most important religious symbol in the Old Testament, representing the humanity and the deity of the Lord Jesus Christ. The tables of the Law, Aaron's rod that budded, and a pot of manna were placed. The Ark of God (HTML) (PDF) (WPD).
Blood of Christ, The	The words <i>blood of Christ</i> connect the animal sacrifices, which involved a great deal of blood, with the Lord's spiritual death on the cross. Although Jesus did bleed while on the cross, He did not bleed to death; and the shedding of His physical blood did not take away any sins. When God darkened Golgotha for 3 hours and poured our sins onto the Person of Jesus Christ, He paid the penalty for our sins in His own body on the cross (1Peter 2:24). That was the Lord's spiritual death and it was far more painful and difficult than any of the physical wounds which Jesus had. Grace Notes (HTML ; PDF); R. B. Thieme, Jr.'s Doctrine of the Blood of Christ (HTML ; Order from Thieme Ministries); Grace Doctrine Bible Church of Baytown (Blood of Christ); Maranatha Church (Doctrine of the Blood); Grace Fellowship Church (The Blood of Jesus Christ); Pastor Merritt (Doctrine of the Blood).
Chiasm	A chiasm organizes a passage, so that there is a parallel with the beginning of the chiasm with the end of it; the second portion of the passage finds its match in the second to the last portion of the passage; etc. The name comes from the outline looking somewhat like the Greek letter Chi (χ) (Chiasm example) (Thomas B. Clarke) (Brad McCoy) (Biblical Chiasm Exchange)
Dual Authorship of Scripture	This is the concept that the Scriptures were written by men concerning actual historical events; and by God the Holy Spirit, Who, at times, has a purpose in recording that particular event, often using it as a prophecy or as a type to be fulfilled by our Lord. Therefore, there is a literal understanding of Psalm 41:9 (Even this man I believed to be looking out for my welfare and prosperity—a man whom I trusted; a man who took meals with me—his heel has been lifted up against me.), as well as an application of this verse by Jesus to His betrayal by Judas. David the psalmist, was thinking of a specific person who had betrayed him in life; and God the Holy Spirit was thinking of Judas betraying the Lord. Same words, but different meanings and purposes. The Doctrine of the Dual Authorship of Scripture (HTML) (PDF) (WPD).
Grace of God, The	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace , Understanding Grace , Grace in Prayer , Grace versus Legalism)

Dictionary of Terms	
Grace Oriented Believer, The	This is the understanding of the believer that our lives depend upon the graciousness of God, and not upon our own efforts and works. Our spiritual growth is a result of grace, our production is a result of grace, and, quite obviously, our salvation is the result of grace. At no point can we, as individuals, take credit for what God has done for us and in our lives. See the Doctrine of Grace Orientation (Ron Adema) (Robert Dean) (Rick Hughes—audio) (Robert McLaughlin) (Utilization of Grace Orientation) (R. B. Thieme, Jr. as one of the problem solving devices)
High Priest	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man : (HTML) (PDF) (WPD).
Hypostatic Union	<p>In the person of Jesus Christ since His physical birth [incarnation], there are two natures, undiminished deity and true humanity in one person forever. These two natures—human and divine—remain distinct and are inseparably united without mixture or loss of identity, without loss or transfer of attributes. This means that the Lord Jesus Christ is just as much God as God the Father and God the Holy Spirit and at the same time He is also just as much human as you and I. He is undiminished deity and true humanity in one person forever. This union is known as the hypostatic union.</p> <p>For more information: Got questions? on the Hypostatic Union; Theopedia on the Hypostatic Union; VersebyVerse.org: the Doctrine of the Hypostatic Union and Kenosis; Robert R. McLaughlin on the Doctrine of Hypostatic Union.</p>
Kenosis	During the dispensation of the hypostatic union, the doctrine of kenosis tells us that our Lord Jesus Christ voluntarily restricted the independent use of His divine attributes in compliance with the Father's plan for the Incarnation and the First Advent. This means that Jesus Christ did not use the attributes of His divine nature to benefit Himself, to provide for Himself, to glorify Himself, or to act independently of the plan of God for the Church-age by any compromise of the spiritual life. For further reference: (Robert McLaughlin) (Charles Clough) (Josef Cherreguine) (Herman Mattox) (Joe Griffin)
The Revealed God (or, the Revealed Lord)	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.
Spiritual Death	There are 3 classifications of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i> , refers to the Lord's spiritual death on the cross. What is spiritual death? (Got Questions); 29 Bible Verses about Spiritual Death (Knowing Jesus); Bible Verses about Spiritual Death (Open Bible).

Dictionary of Terms	
Spiritual Maturity	Spiritual maturity is achieved through spiritual growth. One grows spiritually by using the rebound technique (1 John 1:9) and by hearing, understanding and believing the teaching of the Word of God (aka, Operation Z). R. B. Thieme, Jr. has coined several terms which mean roughly the same thing: the edification complex structure of the soul and supergrace. See Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Doctrine of the Edification Complex of the Soul (HTML) (PDF) (WPD).
Supergrace; the Supergrace life	<i>Supergrace</i> is a term and doctrine, developed by R. B. Thieme, Jr., which indicates a stage of spiritual maturity that some believers attain. Essentially, this is our first stage of spiritual maturity and it is based upon the words <i>greater grace</i> as found in James 4:6. (Robert R. McLaughlin) Or, R. B. Thieme, Jr. covers this in lesson #10 of his 1972 David Series 631; or in his 1972 Supergrace Series769 (12 lessons). There was a booklet from R. B. Thieme, Jr. ministries, but it is now out of print (the terminology is original with Thieme)
The Tabernacle	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace) ; Jesus—the Golden Lampstand (Grace Bible Church).
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace) ; the Temple (Redeeming Grace) .
Type, Antitype, Typical	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).</i> ² See the Doctrine of Typology (HTML) (PDF) (WPD).
Some of these definitions are taken from http://www.rickhughesministries.org/wp-content/uploads/2015/09/Biblical-Terms.pdf https://gbible.org/doctrines-post/terms-used-robert-mclaughlin-bible-ministries/ http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Psalm 22

² From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

Introduction: There are at least 3 chapters in the Old Testament which deal directly with the cross of Jesus Christ: Genesis 22, Psalm 22 and Isaiah 53. These all view the crucifixion from a different point of view; and taken together, these 3 chapters give us the most full and complete view of Jesus suffering on the cross, as well as an explanation as to what Jesus did for us on the cross. Even the four biographies of Jesus are not this explicit when it comes to the cross.

David Guzik: *[It is quite amazing that David wrote these words] hundreds of years before the Romans adopted the Persian practice of crucifixion, the prophet David described the wounds of crucifixion that his Greater Son would bear.*³

As an aside, when I use the word *cross*, I realize that almost every reading visualizes the common Christian symbol for the cross. The cross that Jesus died on would have been a Roman cross, which looked more like a T than a †. However, this has become the common and accepted *language* to refer to the place where Jesus was when God judged Him for our sins.

Furthermore, there is nothing magical about the shape of the *Christian cross* that we find so prevalent today on church buildings or made into jewelry. Wearing a cross is not going to supercharge your prayer life, even if you hold it or touch it when praying. You are not necessarily more protected when you go out in the world wearing one.



On the other hand, the *Christian cross* is not evil nor is the believer cursed for wearing one. The key to the Christian life is always upon what is in your frontal lobe, not on your fashion accessories.

Psalm 22 (An Open Bible) (a graphic); from [KFUO Radio](#); accessed November 4, 2021.

Psalm of the Cross (Psalm 22) (a graphic); from [Revive Our Hearts](#); accessed November 4, 2021.

Now, there is certainly some controversy about these chapters and their foretelling of the crucifixion. Specifically with regards to Psalm 22,

one might object and say, “David was not writing about the crucifixion. He had no idea that there was a crucifixion. He did not know the name Jesus. He was simply in great pain; he was under great pressure, and he talked to God about it in this open-prayer forum.” And, regarding this, I am in complete agreement. Personally, I don’t believe that David did know that he is writing about the cross. He does not understand why he is in such great suffering, and he spends a great deal of this psalm trying to ascertain the reason for his suffering. David is not looking down the corridors of time to Jesus and thinking, “I am talking about the coming Messiah, the prophet like unto Moses, my Greater Son.” David is simply talking about himself. Many Christian commentators, writing long after the fact, believe that absolutely David knew that he was writing about the Messiah’s suffering.

³ David Guzik’s *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

Arno Gaebelein: *David's personal experience is all out of question. He speaks as a prophet, such as he was (Acts 2:30) and the Spirit of God uses him to give one of the completest pictures of Christ, His suffering and glory, which to David must have been a mystery, so that with other prophets, he searched and enquired as to its meaning.*⁴

I disagree with Gaebelein. Although David's words are undoubtedly prophetic, I do not believe that David saw the connection between his personal suffering and the Lord's suffering which He would endure on the Roman cross.

It is easy for us, 3000 years after the fact, having a perspective of the Bible as a completed whole, looking back at all of these events historically. Because the cross is just as perspicuous as David's writing of Psalm 22, we sometimes make the mistake of believing that David sees what we see. He did not. Understanding the **Dual Authorship of Scripture** helps to explain a lot. David is able to write about his pleas for help from God; and God the Holy Spirit (the co-Author⁵ of Psalm 22) is able to, using the same words, talk about Jesus on the cross, dying for our sins.

A prophet does not have to understand in any sort of detail the prophetic material which he writes. He may not understand any of it; and he may not, in fact, even understand that he is writing prophecy (in terms of foretelling future events).

As a general related comment, let me say that, just as many commentators often downplay the humanity of Jesus Christ (which is fundamental to Who He is); so the very human contribution to the Bible also is too often downplayed. Perhaps this is the knee-jerk reaction to the skeptic who says, *well, the Bible was just written by men* (which is a solid fact). My point is this: the Bible was written by men, and we should never lose sight of that fact. Just as the Living Word, Jesus Christ, is fully man and fully God; so the Written Word of God is fully a work of human authorship and Divine authorship. In both cases, it is not an *either-or* situation nor is it even a 50-50 situation. Every single word of the Bible is written by the hand of man conveying real human experience. These are men who had their own personalities, their own vocabulary, their own understanding of the events of their lives. They wrote in good times and bad. Their emotional state varied during their writing (David certainly illustrates this, who enjoyed a very wide range of human experience in his life).

For this reason, whether or not David knew that he was writing about the Messiah is almost a moot question. Even though Jewish scholars, after the fact, recognize that this psalm is Messianic, I don't believe that David necessarily knew that. David is called a prophet, and I am not saying that he isn't. My point is, the suffering in this psalm sounds so real that I do not see David as simply writing these words without emotion, without the actual pain and suffering coursing through his literary veins. It is my position that David was personally going through this time of extreme difficulty. Also, I do not subscribe to the idea that David was thinking about the Messiah and looking forward in time to Jesus suffering on the cross. God was on his mind; the Messiah was on David's mind (because this was David's mode of thinking), but he was simply calling upon God for relief.

On the other hand, God the Holy Spirit, Who is also the Author of the Old Testament, is writing about Jesus on the cross. The Holy Spirit knows all about Who Jesus is and what will occur in the future (specifically, the Holy Spirit knew how these words would connect David's suffering with the Lord's physical suffering. the Holy Spirit is God and He is omniscient. So David uses all of these words to tell us about perhaps the most difficult circumstance of his life; and God the Holy Spirit takes these exact same words and is tells us about Jesus Christ dying for our sins on the cross. This is known as the Dual Authorship of Scripture. From time to time, the human author and the Divine Author of Scripture will be thinking and writing about different things. However, they use the exact same set of words to describe these two sets of different things. That is very much what is happening throughout the 22nd Psalm.

⁴ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Psalm 22:1–31.

⁵ I have to come up with a different name here, because this does not properly convey the Divine Authorship of Psalm 22.

Throughout the beginning two-thirds of this psalm, David describes an intense period of physical and mental suffering which he endured in his life. This suffering comes across as real because it was. What David describes is what he personally endured. God the Holy Spirit takes this experience and guides David in such a way that this description also has application to our Lord's physical and mental suffering during the crucifixion.

There is a great deal of commentary on this psalm as to when it took place. One commentator seemed certain that David was fleeing Saul when he wrote this. Another said, *there were many instances in the life of David where he might write such an agonized poem.*⁶

Personally, I do not believe that the circumstances surrounding this psalm were ever recorded in Scripture. We have these clues: David was very sick (vv. 2, 14–15, even to the point where some of his most loyal allies had deserted him, looking for someone better to stand behind (v. 11). There appears to be one strong man at the forefront (v. 20b, 21a) and many supporters with him (vv. 12, 16, 20a, 21b). This would suggest that one of David's sons rose up against him, seeing him in a weakened state, and was ready to pounce (v. 13). As a result of this confluence of events, many people turned against David (vv. 7–8, 11–13). In order for so many people to be turned against David, it would make sense that he had sinned a fairly public sin, and that his ill health could be divine discipline. We find bits and pieces of things similar to this in the book of Samuel, but nothing which lines up point by point.

Even though there is a great deal of biographical information about David in the book of Samuel, this does not mean that every year of his life is accounted for. Nor should we think every power play, every time an errant son stepped up to take the throne, that we are going to know about it. So, even though this psalm appears to be based upon a major incident in David's life, all we may know about it is found in this psalm.

The lack of a specific background incident may have the intent (of the Divine Author) to shift our focus from David to Jesus.

Jesus, from the cross, says the first words of this psalm. So He Himself applies this psalm to His Own suffering on the cross. We do not need to wonder if this refers to Messiah; the Messiah confirms this for us at the most critical time of His life.

Let me add a clarifying point (and this may cause some of you to bristle): Jesus' human suffering, prior to the cross and when on the cross was not efficacious for our sins (just as David's suffering described in this psalm was not). The human torment which Jesus endured *was illustrative* of a suffering on the cross which we cannot imagine. When God the Father poured out our sins onto His Son, while Jesus was on the cross, this is when Jesus' suffering increased a millionfold, and it is this judgment by God the Father which provides us our salvation. God judged our sins, applying His justice to His Son during the 3 hours of darkness while Jesus hung from that Roman cross. God somehow took the deserved punishment for billions upon billions of sins and placed that all upon Jesus. Those three hours of the cross saved us. God chose this exact time in human history, when the Roman execution took a very long period of time, inflicting a brutal punishment upon the many thousands of people who were crucified. When it came to this physical suffering, Jesus was one of many. While this was all taking place, God the father placed our sins upon Jesus and judged those sins in His Own body on the cross. That is what saves us.

God used many illustrative devices throughout human history to help us understand what He did on our behalf. Throughout the period of Israel, God use animal sacrifices, where there was blood all over the place. This blood foreshadowed the judgment of our Lord on our behalf. However, Jesus' actual blood was not, in itself, efficacious in any way. Jesus did not bleed to death on the cross. Nothing weird or mystical happened to the Lord's blood when on the cross or after His physical death. The blood of the sacrificial animal was **typical** of the Lord's **spiritual death** on the cross. It looked forward to what Jesus would do for us on the cross; it was illustrative of what Jesus would do for us on the cross. However, there are no magical or supernatural properties of the Lord's physical blood; nor does His physical blood do anything beyond *illustrate* His spiritual death on the cross.

⁶ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

David Guzik: *On the cross at that moment, a holy transaction took place. God the Father regarded God the Son as if He were a sinner. As the Apostle Paul would later write, God made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. (2Cor. 5:21).*

Guzik continues: *Yet Jesus not only endured the withdrawal of the Father's fellowship, but also the actual outpouring of the Father's wrath upon Him as a substitute for sinful humanity. "This was the blackness and darkness of his horror; then it was that he penetrated the depths of the caverns of suffering." (Spurgeon).*

Guzik concludes: *Horrible as this was, it fulfilled God's good and loving plan of redemption. Therefore Isaiah could say Yet it pleased the Lord to bruise Him (Isaiah 53:10).⁷*

So far, my focus in this introduction has been on only the first 21 verses of Psalm 22; the final third of this psalm is much different in tone and subject matter. David speaks of the faithfulness of God; the praise of God to come from the most high to the most low of human society. Briefly, we may understand this as, *the cross must come before the crown.*⁸ Or the cross must come before the Millennium. Suffering precedes blessing in this life. First there is life, which is very difficult, but after faith in Christ, there is life in Him, which is much better.

Many commentators, including myself, look at this psalm and think, *why is this not divided into two psalms?* That is how different the first two-thirds is from the final third. But these two sections are necessary, not simply for balance, but to tell the entire story. Jesus died on the cross for our sins, but that was not the end of the story. He also then rose again and He ascended into heaven (indicating divine approval).

For David, the first two-thirds speaks of perhaps the most difficult time of his life in terms of personal suffering; but the final third of this psalm is all about God's answer to David's prayers. We ought not forget that. Would you really want to study a psalm of David's suffering and then, suddenly, the psalm ends?

Dr. Thomas Constable: *God's people of all ages can learn from this psalm. Even though it may appear that the Lord has forgotten and forsaken us in times of extreme persecution, we can count on Him delivering us from death in answer to our prayers. Our rescue may come through the prolongation of our lives, as in David's case, or through resurrection, as in the case of our Lord. With this assurance of deliverance, we can praise God even today, and encourage others to trust in and worship Him as well.⁹*

This psalm is quoted more often than any other in the New Testament. I count **13 times**.

The Worship Arts Center has done some nice work on the Psalms.

Psalm 22:1-22 is a Messianic Psalm (from the Worship Arts Center)

Part 1 - Why Have You Forsaken Me?

The first Part of this psalm is a prophetic portrayal of Jesus on the cross. All of this part is addressed as a prayer to God. Notice some of the amazing parallels with Jesus on the cross:

1. Jesus quotes Psalm 22:1 while on the cross (Matthew 27:46.) Some see this as a statement of the Father's actual forsaking of Christ on the cross, while others argue that Jesus is simply pointing his disciples to the fact that He is fulfilling this prophetic psalm.
2. Jesus was mocked using almost identical words as those in Psalm 22:8 (Matthew 27:43.)
3. Jesus was thirsty (John 19:28.) Notice John points out that Jesus does this to fulfill this prophecy.

⁷ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

⁸ Something which R. B. Thieme, Jr. said many times.

⁹ From **Study Light**; accessed November 4, 2021.

Psalm 22:1-22 is a Messianic Psalm (from the Worship Arts Center)

4. Jesus was pierced (Matthew 27:35.)
5. Jesus' garments were gambled over (Matthew 27:35.)

Other possible parallels include "bones out of joint" (Psalm 22:14) "heart ... melted away" (Psalm 22:14) and "I can count all my bones" (Psalm 22:17.)

From the [Worship Arts Center](#), accessed October 16, 2021.

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The briefest summary of Psalm 22.

Titles and/or Brief Descriptions of Psalm 22 (by various commentators)

Arno Gaebelein: *The Sufferings of Christ and the Glory That Follows*.¹⁰

James Burton Coffman: *The great Old Testament prophecy of the crucifixion of Christ*.¹¹

David Guzik: *The servant of God forsaken, rescued, and triumphant*.¹²

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Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Psalm 22 (various commentators)

Arno Gaebelein: *In many respects this Psalm is the most remarkable in the entire book and one of the sublimest prophecies in the whole Bible. The sufferings of Christ and the glory that should follow are here wonderfully foretold*.¹³

The Amplified Bible: *Psalm 22:1 This psalm may have been prayed by Jesus when He was on the cross. It begins with, "My God, my God, why have You forsaken me?" and ends with a thought of finality. The psalm is quoted in Matt 27:46; Mark 15:34; and alluded to in Matt 27:35, 39, 43 and John 19:23, 24, 28 as being fulfilled at Christ's crucifixion*.¹⁴

The Bridgeway Bible Commentary: *At the time of the writing of this psalm, David had reached what he thought was the farthest extreme of suffering. He was almost at the point of despair. Christians know that they are required to share the sufferings of Christ (Colossians 1:24), but David was probably unaware that, in the experiences recorded here, he was also having a share in those sufferings. His experiences were a foretaste of the greater sufferings that the messianic king Jesus would one day endure on the cross*.¹⁵

¹⁰ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Psalm 22:1–31.

¹¹ From [Study Light](#); accessed November 3, 2021.

¹² *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

¹³ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Psalm 22:1–31.

¹⁴ *The Amplified Bible*, The Lockman Foundation; ©1965 by Zondervan Publishing House; from E-sword, Psalm 22:1 (footnote).

¹⁵ From [Study Light](#); accessed November 3, 2021.

Brief, but insightful observations of Psalm 22 (various commentators)

The New Catholic Bible writes: *This psalm draws its inspiration from the “Songs of the Suffering Righteous Man (or Servant)” (Isa 52:13—53:12) and from the “Confessions of Jeremiah” (Jer 15:15; 17:15; 20:7).*¹⁶ The problem with this interpretation is, David was writing a few hundred years before Isaiah and Jeremiah. So, if there was inspiration to be drawn, it would have been from David (however, I don’t believe that Isaiah or Jeremiah needed that inspiration).

James Burton Coffman: *There are four different ways of interpreting this psalm: (1) as a description of the sorrows and sufferings of David the king of Israel; (2) as a description of the sorrows and sufferings of some unknown righteous person of antiquity, possibly; Jeremiah, (3) as a description of the nation of Israel during their captivity or at some other period of crisis; and (4) as a predictive prophecy of the crucifixion of the Lord Jesus Christ, written by King David, of course, but having little or no reference whatever to that monarch.*

Coffman continues: *To this writer, the fourth option here is the only viable one. The specific things here foretold could not possibly refer to anyone else except the Messiah.*¹⁷

If you did not pick this up in the index, I believe that this psalm is *both* a description of David’s acute suffering; as well as a prophecy of our Lord on the Roman cross. One interpretation does not exclude the other.

Dr. Thomas Constable: *The mood of this psalm contrasts dramatically with that of Psalms 21. In this one, David felt forsaken by God, and the threats of his enemies lay heavily on his heart. He evidently felt death might be close. He described his condition as facing execution. Nevertheless the Lord answered his prayer for help.*¹⁸

Dr. Thomas Constable: *Interestingly, there is no confession of sin or imprecation on enemies in this psalm. Our Lord’s cross sufferings were also free of these elements.*¹⁹

Kidner: *No Christian can read this without being vividly confronted with the crucifixion. It is not only a matter of prophecy minutely fulfilled, but of the sufferer’s humility—there is no plea for vengeance—and his vision of a world-wide ingathering of the Gentiles.*²⁰

James Gray: *The psalm gives a graphic picture of death by crucifixion with circumstances precisely fulfilled at Calvary. As that form of death penalty was Roman rather than Jewish, we agree with the Scofield Reference Bible that the “proof of inspiration is irresistible.” At verse 22 the psalm breaks from crucifixion to resurrection (compare John 20:17).*²¹

The Passion Translation: *Thirty-three prophecies from this psalm were fulfilled when Jesus was on the cross.*²²

The Voice: *Jesus prayed this individual lament from the cross (Matthew 27:46; Mark 15:34). Though it begins with a sense of abandonment, it ends on a triumphant note.*²³

David is not suffering a Roman crucifixion while writing this psalm; nor does he have any idea what that is. However, his description throughout seems to be a very accurate prophecy of what Jesus would endure on the Roman cross.

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¹⁶ From [Bible Gateway](#); accessed October 8, 2021.

¹⁷ From [Study Light](#); accessed November 3, 2021.

¹⁸ From [Study Light](#); accessed November 4, 2021.

¹⁹ From [Study Light](#); accessed November 4, 2021.

²⁰ From [Study Light](#); accessed November 4, 2021.

²¹ From [Study Light](#), accessed November 4, 2021.

²² From [Bible Gateway](#) (footnote); accessed October 17, 2021.

²³ From [Bible Gateway](#), accessed October 17, 2021.

I'll include some of the comments about when this psalm was written:

The Occasion of Psalm 22

Commentator	Occasion
Kukis	There are so many specifics found in this psalm, which are either stated or implied, to indicate that whatever happened to David that prompted this psalm, is not recorded anywhere in Chronicles or Samuel.
Kukis	David is suffering a great sickness, bringing him to death. Those men normally loyal to him appear to be ready to follow someone else. There seems to be someone waiting on his death in order to take David's crown—and he seems to have a great many supporters. David appears to be surrounded by people who hate him.
Perowne	We know, however, of no circumstances in his life to which it can possibly be referred. In none of the persecutions by Saul was he ever reduced to such straits as those here described. ²⁴

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Psalm 22

What happened in David's life which is the basis for this psalm?
 Did David know that he was speaking prophetically of the Messiah?

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It is important to understand what has gone before.

The Prequel of Psalm 22

Psalm 22 will begin with

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We need to know who the people are who populate this chapter.

²⁴ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Psalm 22:1–31.

The Principals of Psalm 22

Characters

Commentary

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We need to know where this chapter takes place.

The Places of Psalm 22

Place

Description

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By the Numbers

Item

Duration; size

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Here is what to expect from Psalm 22:

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A Synopsis of Psalm 22

Halley's Bible Handbook: *This sounds like a cry of anguish from David, but though written a thousand years before Jesus, it is so vivid a description of the crucifixion of Jesus that one would think of the writer as being personally present at the Cross. Jesus' dying words (Psalms 22:1), the sneers of his enemies (Psalms 22:7-8), the piercing of his hands and feet (Psalms 22:16), and the casting of lots for his garments (Psalms 22:18) are some of the events here described. None of these statements are applicable to David, or to any other known event or person in the history of mankind, except the crucifixion of the Son of God.*²⁵

The Bridgeway Bible Commentary: *Although in his suffering the psalmist trusts in God, he is puzzled that God has not answered his prayers and rescued him. After all, God rescued people of former times who trusted in him (1-5). But, thinks the psalmist, he is hardly even a man. He feels more like a worm, so painful is the cruel mockery he receives from his enemies (6-8). He feels as helpless, yet as dependent, as a baby. He therefore pleads that as God looked after him when he was a baby, so he will look after him now (9-11).*

The writer's physical sufferings are beyond description. His enemies seem to him like wild animals that have surrounded their helpless victim (12-15). They are like a pack of vicious dogs that stare and gloat over him with a fierceness that tells him they are getting ready for the kill. Already they are biting at his hands and feet and tearing his clothes from him (16-18). In desperation he cries to God, for only God can save him now (19-21).

The Bridgeway Bible Commentary continues: *God did save him. He therefore will perform his duties according to the vow that he made when he called on God's help. He invites all the people of Israel to join him in a sacrificial feast to celebrate the fulfilment of his vow. With him they can then praise God for his great deliverance (22-26; see Leviticus 7:11-18 for the ceremony that marked the fulfilment of a vow). His joy overflows as he extends his call to people everywhere to bow before God and worship him because of his great salvation (27-29). From generation to generation people will praise God for all he has done (30-31).*²⁶

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

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Outlines of Psalm 22 (Various Commentators)

Arno Gaebelein:²⁷

1. The suffering (Psalm 22:1-21)
2. The glory (Psalm 22:22-31)

Dr. Thomas Constable:²⁸

²⁵ From [Study Light](#); accessed November 3, 2021.

²⁶ From [Study Light](#); accessed November 3, 2021.

²⁷ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Psalm 22:1–31.

²⁸ From [Study Light](#); accessed November 4, 2021.

Outlines of Psalm 22 (Various Commentators)

1. Frustration and faith 22:1-10

David felt forsaken by God and ridiculed by his enemies, yet his confidence was in the Lord's continuing care.

2. Foes and fatigue 22:11-18

This section of the psalm emphasizes the psalmist's miserable condition.

3. Prayer for freedom from death 22:19-21

The psalmist pleaded with God to rescue his life from the fatal attacks of his foes, to whom he referred again as wild animals. He cried to God to be near him and to act swiftly to save him.

4. Praise and encouragement 22:22-31

James Gray:²⁹

There are three strophes, or great poetical divisions, each associated with the phrase, "Far from me." The first covers verses 1-10, the second verses 11-18, the third verses 19-31.

In the first, we have a cry of distress (v. 1-2), an expression of confidence (v. 3-5), a description of the enemies (v. 6-8), and a second expression of confidence (v. 9-10). In the second, we have two descriptions, the surrounding enemies (v. 11-13), and the sufferer's experiences (v. 14-18). In the third the whole tone is changed to a note of victory (v. 19-21), a testimony of praise (v. 22-26), and a prophecy of resurrection glory (v. 27-31).

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The Worship Arts Conservatory organized many psalms as a [chiasmus](#).

The Organization of Psalm 22 (ESV) (from Worship Arts Conservatory)

Chiasmus Structure of Psalm 22

I feel forsaken, but I know You are trustworthy (Psalm 22:1-5)

I am despised, but You are my God (Psalm 22:6-11)

I am surrounded by animals - I am defeated (Psalm 22:12-18)

But You will rescue me! (Psalm 22:19-22)

I am surrounded by the godly - Praise God! (Psalm 22:23-25)

Everyone should worship God - He rescues the despised! (Psalm 22:26-28)

Everyone will worship God - He is trustworthy (Psalm 22:29-31)

The Worship Arts Conservatory picked up on the artful and precise construction of this psalm.

From the [Worship Arts Center](#), accessed October 16, 2021.

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929 Synopsis of Psalm 22 (Rabbi Dr. David Z. Moster)

Psalm 22 – "Complaint/Petition; Hymn"

I. Summary

The psalmist begs God to save him from his enemies and leads the community to praise God.

²⁹ From [Study Light](#), accessed November 4, 2021.

929 Synopsis of Psalm 22 (Rabbi Dr. David Z. Moster)

IV. Outline

1. Superscription
- 2-3. Invocation, initial complaint
- 4-6. Hymnic rationale: God has answered the forebears
- 7-8. Complaint
9. Pedagogic imperative
- 10-11. Hymnic rationale: God helped at childbirth
- 12-19. Complaint (with many metaphors)
- 20-22. Petition
23. Rationale: vow for future praise
- 24-28. Hymn
 24. Call to praise
 25. Rationale: God has not rejected the poor
 26. Vow/description of praise
 27. Blessing
 - 28-32. Hymnic prediction

V. Comment

It has been suggested that Psalm 22, which begins with a complaint/petition and ends with a hymn, was once two individual units. Craigie writes: "The initial problem in determining the form of Ps 22 lies in the fact that the psalm contains at least three different kinds of material: (a) lament (vv 2–22), within which there are elements of (b) prayer (vv 12, 20–22), and finally (c) praise and thanksgiving (vv 23–32). The sharp distinction between the two main sections (vv 2–22 and 23–32) has prompted some scholars to suggest that originally there were two separate psalms which were fused into one; while this view is a possibility with respect to the pre-history of the psalm, it fails to take into account the evident unity of the psalm as it now exists. The mixture of forms and types of language suggests strongly that the text of Ps 22 is the basis of a liturgy, in which the worshiper moves from lament to prayer, and finally to praise and thanksgiving. The psalm should probably be interpreted primarily as an individual psalm, though the liturgy sets the problem of the individual in the context of the community as a whole; thus, the liturgy was clearly a communal affair." (197-198) Similarly, Gerstenberger concludes that the hymn in vv. 24-28 "is therefore not an independent thanksgiving but an anticipatory psalm that belongs to the preceding complaint and apparently was recited together with it in the hour of petition." (112)

From [929chapters](#); accessed October 16, 2021. This was edited down.

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A Synopsis of Psalm 22 from the Summarized Bible

Contents:	David in great perplexity cries for help.
Characters:	God, David.
Conclusion:	Trouble and perplexity drive us to earnest prayer and earnest prayer drives away trouble and perplexity. To fall upon the knees is the surest way to whip the enemy.
Key Word:	Trouble, Psalm 22:11.
Strong Verses:	Psalm 22:22, Psalm 22:24, Psalm 22:27.
Striking Facts:	The psalm gives a graphic picture of the death of the Lord Jesus and is called "the psalm of the cross." We see both the sufferings of Christ and the glory to follow. Oh for grace to draw near and see this great sight. (Read Matt. 27.)

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The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

The Headlines of Modern Translations for Psalm 22

NASB

NKJV

NRSV

TEV

NJB (FOLLOWS MT)

Since this is poetry and not narrative, most translations break individual verses down into parts.

Inspired by Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org.

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Changes—additions and subtractions (for Psalm 22): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

In both the Old and New Testaments, I place my ultra literal translation as the first given translation. My mostly literal translation will be placed with each block of Hebrew text and at the end of each and every verse. My paraphrase will be placed at the end of each passage (which, for the psalms, is nearly always at the end of each verse). At the end of this document, the nearly literal and paraphrases will be repeated, as a whole, without reference to verse numbers. They will appear as if you are reading a book.

At the beginning of each verse, the 3 translations will be presented; at this point, I do not intend to break them down into lines of poetry. However, at the end of this document, I will probably present the psalms in a poetry-like format.

Some of the Bible translations to which I no longer refer: the 2000 Jubilee Bible. It appears that the College Press paraphrase is simply the Living Bible. Also, I will replace the New Revised Standard Version with the New Revised Standard Version, Anglicised Catholic Edition (New RSV ACE).

New translations just added: The New Catholic Bible and the Casual English Bible.

For a short time, I included the Shmoop summary with each chapter I exegeted. Finally, I just dropped it for two reasons: (1) Their summaries were often longer than the chapter they summarized; and (2) their summaries seemed irreverent to me. Their attempt at humor fell short with me.

Over the years, I have made direct use of the works of many other commentators, including their words (and giving them credit of course). In some cases, I may have included the works of 20 or 30 other commentators. At this point, I will limit this to 5–10 other commentators.

Since the last studies I did in the Psalms was 2007 and 2012, what I do here and what I did back then will be like night and day when it comes to detail. There are far too many changes to list them all here. The **Psalms Chapter Links** ([HTML](#)) ([PDF](#)) ([WPD](#)) will tell when a chapter was exegeted and how many pages long the study is.

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Superscription

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

The entire translation (the moderately literal and not-so literal paraphrase) may be found at the [end](#) of this study.

Many of the footnotes for the inscription strike me as being wrong and, in some cases, weird.

In many cases, I took a title given this psalm by a translation and placed it with v. 1 rather than with the inscription.

Kukis slavishly literal:

Kukis moderately literal:

To the Preeminent One. Upon a doe of the dawn. A psalm to David.

Psalm
22
superscription

For the Preeminent One. Beside [the melody] of the Doe of the Dawn. A psalm belonging to David.

Kukis not-so-literal paraphrase:

A Psalm by David for God. Use the melody for *the Doe of the Dawn*.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation³⁰; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

³⁰ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Psalm.html and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	To the Preeminent One. Upon a doe of the dawn. A psalm to David.
The Psalms Targum ³¹	For praise; concerning the strength of the regular morning sacrifice; a psalm of David.
Douay-Rheims 1899 (Amer.)	Unto the end, for the morning protection, a psalm for David.
Original Aramaic Psalms ³²	No inscription given
Lamsa's Peshitta (Syriac)	None provided.
Updated Brenton (Greek) ³³	For the end, concerning the morning aid, A Psalm of David.

Significant differences:

Limited Vocabulary Translations:³⁴

Bible in Basic English	To the chief music-maker on Aijelesh-hash-shahar. A Psalm. Of David.
Easy English	The leader must use the music called 'The Deer of the Dawn.' This is a song that David wrote....
Easy-to-Read Version–2008	To the director: To the tune "The Deer of Dawn." A song of David.
God's Word™	For the choir director; according to ayeleth hashachar; a psalm by David.
Names of God Bible	For the choir director; according to ayyeleth hashachar;^[a] a psalm by David.
New Simplified Bible	a. Psalm 22:1 Unknown musical term. ([Psalm of David])

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible ³⁵	A psalm of David. For the music leader. To the tune of "Morning Deer."¹ 22:1 Some scholars say people sang this psalm to a tune called "Morning Deer" And some speculate that tune was originally intended for worship of a sun god, such as Sahar, reported in Ugaritic documents found in Syria. The subtitle of the psalm wasn't part of the original psalm. And the possible byline "of David," isn't necessarily a byline. The vague phrase could mean the song was written by David, about David, or was inspired by David. Almost half of the psalms are attributed to David in this way, 73 of 150. Ancient Jewish history tells of David playing a lyre and writing songs. For one, he wrote a song of mourning at the battlefield death of King Saul and his sons: "How
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³¹ English translation © 2001 Edward M. Cook; from [Targum.infor](#); accessed October 8, 2021.

³² The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

³³ I am using the Complete Apostles Bible, available through e-sword.

³⁴ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

³⁵ From <https://www.casualenglishbible.com/>

have the mighty fallen!" (2 Samuel 1:19-27 New American Standard Bible). An ancient Jewish scroll from about the time of Jesus, discovered among the famous Dead Sea Scrolls, reports that David wrote 3,600 songs.

Contemporary English V. The Living Bible New Living Translation	(A psalm by David for the music leader. To the tune "A Deer at Dawn.") No superscription provided. For the choir director: A psalm of David, to be sung to the tune "Doe of the Dawn."
Unfolding Bible (simplified) ³⁶	A psalm written by David for the choir director, to be sung to the tune 'Doe of the Dawn'

Partially literal and partially paraphrased translations:

American English Bible New Advent (Knox) Bible Translation for Translators	To the director; for help in the early morning. A Psalm of David. (To the choir-master. Melody, The hind at dawn. A psalm. Of David.) A psalm written by David for the choir director, to be sung to the tune 'Doe of the Dawn'
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Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	To the Conductor of the Rams' Horns. A Psalms by David.
God's Truth (Tyndale) International Standard V	To the Chaunter upon Aieleth of the dawning, a Psalm of David. To the Director: To the tune of [22:T Lit. According to] "Doe of the Dawn". Davidic Psalm.
NIV, ©2011	Psalm 22 [In Hebrew texts 22:1-31 is numbered 22:2-32.] For the director of music. To the tune of "The Doe of the Morning." A psalm of David.
Unfolding Bible Literal Text ³⁷ Wikipedia Bible Project	For the chief musician; set to "The rhythm of the deer." A psalm of David. For the conductor on the Ayeleth Hashachar, a lyric for David:...

Catholic Bibles (those having the imprimatur):

The Heritage Bible New Catholic Bible	No superscription given. Psalm 22^[a] Suffering and Triumph of the Messiah For the director. ^[b] According to "The Deer of the Dawn." A psalm of David.
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a. Psalm 22:1 This psalm draws its inspiration from the "Songs of the Suffering Righteous Man (or Servant)" (Isa 52:13—53:12) and from the "Confessions of Jeremiah" (Jer 15:15; 17:15; 20:7); it ends, as they do, with the proclamation that the sufferings of the righteous man will restore life to humanity. Such a text seems planned, as it were, to become the prayer of Christ (Mk 15:34), and the Gospels have also singled out details from it that describe in advance the Passion of Jesus (e.g., Mt 27:35, 39, 43; Jn 19:23f, 28). The author of Hebrews even placed the words of verse 23 on the lips of Jesus (Heb 2:12). Indeed, no other psalm is so often quoted in the New Testament.

In praying this psalm, we can keep in mind that Christ continues to pray it through the Church and Christians, since he continues the mystery of his abandonment in his Mystical Body.

³⁶ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

³⁷ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

- b. Psalm 22:1 For the director: these words are thought to be a musical or liturgical notation. According to "The Deer of the Dawn": nothing is known about these words.

New RSV No superscription given.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible **For the leader. Set to "Sunrise." A psalm of David.** of historic rabbinic opinions.
The Scriptures 2009 No inscription provided.
 Tree of Life Version **For the music director, on "The Doe of the Dawn," a psalm of David.** The TLV follows the Hebrew text, so it is one verse out of synch.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible **FOR THE END, CONCERNING THE MORNING AID, A PSALM OF DAVID. ||**
 Awful Scroll Bible No inscription provided.
 Concordant Literal Version **A Davidic Psalm**
 exeGeses companion Bible **To His Eminence; On the Hind of the Dawn:
 A Psalm by David.**
 Orthodox Jewish Bible **For the one directing
 To the Deer of the Dawn
 Mizmor of David.**
 Rotherham's *Emphasized B.* **To the Chief Musician. On "the Hind of the Dawn." A Melody of David.**

Expanded/Embellished Bibles:

Kretzmann's Commentary **The Messiah in His Great Passion.
 A Prophecy of the Messiah's Suffering.**
To the chief musician upon Ajeleth Shahar, that is, "Of the hind of the dawn," **a psalm of David.** The words "Of the hind of the dawn" refer either to the melody or chant according to which this psalm was to be rendered, or they summarize the contents. As the hind is the emblem of the hunted soul panting for deliverance, so the dawn pictures the deliverance which follows the dark night of misery and wretchedness. In the humiliation of His great Passion, Christ was like the hind; in the exaltation following His overthrow of the enemies of mankind the rich beauty of the eternal morning dawned over Him

The Pulpit Commentary
 Syndein/Thieme **To the chief musician,
 concerning the 'Doe of the Dawn' {ayyeleth ha-shahar}**
 {a title for the Lord Jesus Christ in His Helplessness on the Cross A deer hunt begins at the dawn and is a picture of helplessness}
A psalm of David.

The Voice **For the worship leader. A song of David to the tune "Deer of the Dawn."**
 [Hebrew, *ayyeleth ha-shachar*, perhaps the melody to which the song is sung]

Bible Translations with Many Footnotes:

The Complete Tanach³⁸ **For the conductor, on the ayeleth hashachar, a song of David.**

³⁸ Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

ayeleth hashachar: The name of a musical instrument. Another explanation: Concerning the nation of Israel, which is a beloved hind (מיבהא תליא), who looks forth like the dawn (רחש) (Song 6: 10). Our Sages, however, interpreted it as referring to Esther (Mid. Ps. 22:1, Meg. 15b). Menachem (p. 22) interprets תליא as an expression of strength, as (verse 20): “My strength (יתוליא), hasten to my assistance.” רחשה is an expression of dawn, but Menachem (p. 172) interprets it as an expression of seeking, as (in Prov. 11: 27): “He who desires (ש רחש) good etc.” and as (ibid. 7:15) “to look (רחשל) for you.”

Lexham English Bible

For the music director; according to The Doe of the Dawn. A psalm of David. [The Hebrew Bible counts the superscription as the first verse of the psalm; the English verse number is reduced by one]

NET Bible®

Psalm 22¹

For the music director; according to the tune “Morning Doe;”² a psalm of David.

^{1st} Psalm 22. The psalmist cries out to the Lord for deliverance from his dangerous enemies, who have surrounded him and threaten his life. Confident that the Lord will intervene, he then vows to thank the Lord publicly for his help and anticipates a time when all people will recognize the Lord’s greatness and worship him.

^{2th} Heb “according to the doe of the dawn.” Apparently this refers to a particular musical tune or style.

The Passion Translation

For the Pure and Shining One

David’s song of anguish

To the tune of “The Deer at the Dawning of the Day”

This could be an amazing picture of Christ giving birth at the cross to a generation of his seed. They are like children of God born in the dawning of that resurrection morning.

Literal, almost word-for-word, renderings:

A Faithful Version

To the Chief Musician, "on the deer of the dawn." A Psalm of David.

Brenner’s Mechanical Trans.

Charles Thompson OT

For the conclusion. On the help of the morning. A Psalm by David.

Context Group Version

For the Chief Musician; set to Aijeleth hash-Shahar. A Psalm of David.

English Standard Version

To the choirmaster: according to The Doe of the Dawn. A Psalm of David.

Literal Standard Version

TO THE OVERSEER. [SET] ON “DOE OF THE MORNING.” A PSALM OF DAVID.

Modern English Version

For the Music Director. To the melody of “The Doe of the Dawn.” A Psalm of David.

Modern Literal Version 2020

None provided by the MLV 2020

New American Standard B.

For the music director; upon Aijeleth Hashshahar [Lit the doe of the morning]. A Psalm of David.

New King James Version

To the Chief Musician. Set to [Heb. Aijeleth Hashahar] “The Deer of the Dawn.” A Psalm of David.

Updated Bible Version 2.17

For the Chief Musician; set to Aijeleth hash-Shahar. A Psalm of David.

A Voice in the Wilderness

[To the Chief Musician. Aijeleth Shahar. A Psalm of David.]

Young’s Literal Translation

To the Overseer, on “The Hind of the Morning.” —A Psalm of David.

The gist of this passage:

David wrote this psalm to the overseer (possibly to God). It appears that its tune or melody was known at the time.

Psalm 22 inscription (a)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâtsach (נָצַח) [pronounced <i>naw-TZAHKH</i>]	<i>to oversee, to supervise to be; preeminent, to be enduring; the Preeminent One</i>	Piel participle with the definite article	Strong's #5329 BDB #663

Translation: [For the Preeminent One.](#)

I believe that this psalm (and many others) are written by David for God. On the one hand, this could be directed to the overseer or supervisor of music; it might also be understood to be written dedicated to God.

Many times—particularly in the psalms—they are written according to the thinking of the human writer; and, at the same time, according to the thinking of the Divine Author, God the Holy Spirit. Using the same set of words, often two different meanings might be ascertained. This psalm, in particular, is going to be like that.

So, in David's mind, he is writing this for the director of music, to file away, to arrange, to possibly have various musicians perform it. However, ultimately, this is a psalm written to the [Revealed God](#), Jesus Christ.

Two interpretations like this is known as the Dual Authorship of Scripture.

Psalm 22 inscription (b)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
‘ayeleth (אֵילֵּית) [pronounced <i>ahy-yeh-LEHTH</i>]	<i>hind, doe, deer</i>	feminine singular construct	Strong's #365 BDB #19
shachar (שַׁחַר) [pronounced <i>SHAH-khahr</i>]	<i>dawn, morning; felicity [a dawning after misery]</i>	masculine singular noun with the definite article	Strong's #7837 BDB #1007

F. G. Hibbard (edited by Dr. Daniel Whedon): *Upon Aijeleth Shahar—Literally, Upon (or after) the hind of the earliest dawns, or day streaks. As it is a direction to the precentor for the performance of the piece, it seems most natural to understand “hind of the morning” as the name of a lost poem or song, to the melody of which this was to be chanted.*³⁹

Translation: [Beside \[the melody\] of the Doe of the Dawn.](#)

I can see two different meanings here, and am unable to select from the two. Perhaps the idea is, the music used should invoke a vision of a doe in the early dawn, walking along slowly and quietly.

³⁹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:.

Or, perhaps there is a song known to the people of that era, called *the Doe of the Dawn*; and David selects this song for its melody. These two interpretations are not far from one another.

Arno Gaebelin: *Jewish tradition identifies this hind with the early morning light, when the day dawns and the rays of the rising sun appear like the horns of the hind.*⁴⁰

The eminent Hebraist Professor Delitzsch, makes the following remark: *Even the Jewish synagogue, so far as it recognizes a suffering Messiah, hears His voice here, and takes the hind of the morning as a name of the Shechinah, and makes it a symbol of coming redemption.*⁴¹

Psalm 22 inscription (c)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
miz ^e môwr (מִזְמוֹר) [pronounced <i>miz-MOHR</i>]	<i>melody, song, poem, psalm</i>	masculine singular noun	Strong's #4210 BDB #274
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: [A psalm belonging to David.](#)

Most often, the lâmed preposition means *to, for*. However, in the psalm titles, that is not its meaning. This is a psalm which is said to belong to David, or to be done in reference to David. This simply means that David wrote this psalm.

The Casual English Bible, on the one hand, questions Davidic authorship; and, on the other, suggests that David wrote 3600 songs. This would cause me to think more psalms than we realize were written by David, rather than less.

Psalm 22 inscription [For the Preeminent One. Beside \[the melody\] of the Doe of the Dawn. A psalm belonging to David.](#)

David Guzik: *This is a Psalm sung to the Greatest Musician, to an unknown tune, but by the Sweet Psalmist of Israel.*⁴²

Psalm 22 inscription [A Psalm by David for God. Use the melody for the Doe of the Dawn.](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

David, in Severe Pain, Reveals Jesus on the Roman Cross

⁴⁰ Arno Clement Gaebelin, *The Annotated Bible*; 1919; from e-Sword, Psalm 22:1–31.

⁴¹ Arno Clement Gaebelin, *The Annotated Bible*; 1919; from e-Sword, Psalm 22:1–31.

⁴² *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

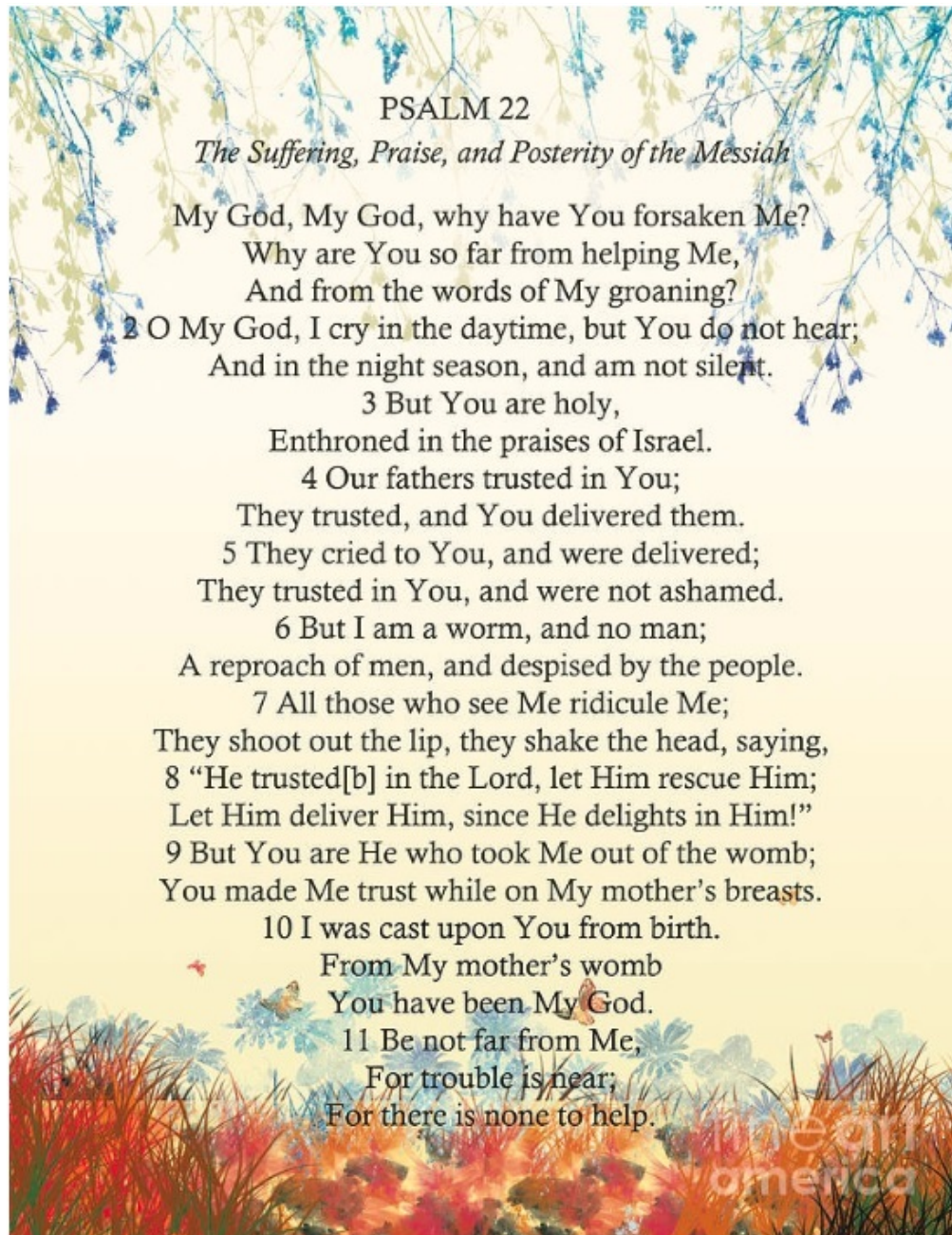
In many cases, I took a title given this psalm by a translation and placed it with v. 1 rather than with the superscription.

This psalm neatly breaks down into two sections: vv. 1–21b; and vv. 21c–31.

David Guzik: *[In this psalm,] David sings as more than an artist, but as one of the greatest prophets ever to speak, pointing more to his Greater Son, Jesus the Messiah, than even to himself.*⁴³

Psalm 22:1–22b (NKJV) (a graphic); from [Fine Art America](#); accessed November 4, 2021.

The NKJV and this graphic properly divide up v. 21, which allows them to properly divide up this psalm into two sections ([section two](#)).



⁴³ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

My Êl, my Êl; for why have You forsaken me? Far from my deliverance; words of my [distressed] cry.

Psalm
22:1

My God, my God, why have You deserted me? [You are] far from my deliverance; [You are far from] the words of my distressed cry.

My God, my God, why have You left me here forsaken? You are too far from me to deliver me; You cannot even hear my calling out in distress.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	My Êl, my Êl; for why have You forsaken me? Far from my deliverance; words of my [distressed] cry.
The Psalms Targum	My God, my God, why have you left me far from my redemption? – are the words of my outcry.
Douay-Rheims 1899 (Amer.)	O God my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.
Original Aramaic Psalms	My God, my God, why have you left me and have removed from me my salvation in the words of my folly?
Lamsa's Peshitta (Syriac)	MY God, my God, why hast thou let me to live? and yet thou hast delayed my salvation from me, because of the words of my folly.
Updated Brenton (Greek)	O God, my God, attend to me; why have You forsaken me? The account of my transgressions is far from my salvation.

Significant differences: The targum appears to have combined the first and second lines. The Greek adds *attend to me*.

The MT has *word of my cry*; but the Latin has *words of my sins*. The Aramaic is similar with *words of my folly*. The Greek moves some words around, but is closer to the Latin than the MT. All things being equal, I tend to favor the MT myself. Furthermore, whereas some would want to have sin/folly as the basis of David's ills, I do not believe that is the gist of this psalm (and obviously, this would not apply to Jesus).

Throughout the Old Testament (both testaments in fact), there are textual problems. Most of them mean very little. People who read this section (a small percentage of those who study these chapter studies) no doubt wonder, *why do you even include this set of differences? It is such a nothing-burger!* This is one of the few times in Scripture where the difference in texts is profound. On the one hand, there is the Hebrew text supported by the targum; and, on the other hand, the Greek, Aramaic and Latin all of a different word here. Perhaps someone read this and thought, "God is punishing David for no reason? That just cannot be!" But David is suffering greatly, and, in my opinion, without being at fault before God.

Although the Dead Sea Scrolls has a portion of Psalm 22, it does not have the first 2 verses.

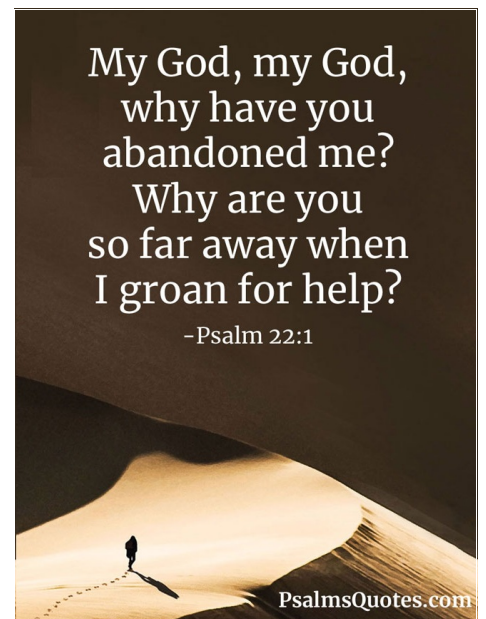
Limited Vocabulary Translations:

Bible in Basic English	My God, my God, why are you turned away from me? why are you so far from helping me, and from the words of my crying?
Easy English	Please help me, God!

	My God!
	My God, why have you left me alone?
	Why is my help far away?
	I am crying out in great pain! [The Easy English was one of the few translations which put the chapter title right before v. 1 rather than before the superscript.]
Easy-to-Read Version–2008	My God, my God, why have you left me? You seem too far away to save me, too far to hear my cries for help!
God's Word™	My God, my God, why have you abandoned me? Why are you so far away from helping me, so far away from the words of my groaning?
Good News Bible (TEV)	My God, my God, why have you abandoned me? I have cried desperately for help, but still it does not come.
The Message	God, God . . . my God! Why did you dump me miles from nowhere? Doubled up with pain, I call to God all the day long. No answer. Nothing. I keep at it all night, tossing and turning. V. 2 is included for context.
Names of God Bible	My EI , my EI , why have you abandoned me? Why are you so far away from helping me, so far away from the words of my groaning?

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	ABANDONED, PIERCED, AND PRAYING Forsaken by God My God, my God, why did you leave me? You're too far away. Why have you put all this distance between us, Between my suffering and my rescue?
College Press paraphrase	My God, my God, why have You forsaken me? Why do You refuse to help me or even to listen to my groans?
Contemporary English V.	My God, my God, why have you deserted me? Why are you so far away? Won't you listen to my groans and come to my rescue?
The Living Bible even to listen to my groans?	My God, my God, why have you forsaken me? Why do you refuse to help me or
New Berkeley Version	<i>Great Sufferings Followed by Deliverance</i> My God, my God, why has Thou forsaken me, ^c so far from helping me and from the words of my groaning? c) This cry fulfilled in Matt. 27:46. This is one of the striking Messianic psalms, depicting marked details of the sufferings of Christ.
New Life Version	A Cry of Fear and a Song of Praise My God, my God, why have You left me alone? Why are You so far from helping me, and from the words I cry inside myself?
New Living Translation	My God, my God, why have you abandoned me? Why are you so far away when I groan for help?



The Passion Translation God, my God! Why would you abandon me now?
 Unfolding Bible Simplified My God, my God, why have you abandoned me? Why do you stay so far from me,
 and why do you not listen to me? Why do you not hear me when I am suffering and
 groaning?

Psalm 22:1 (New Living Testament) (a graphic); from [Psalms Quotes](#); accessed November 4, 2021.

Partially literal and partially paraphrased translations:

American English Bible O God, my God, please listen to me!
 Why have I been abandoned by You?
 Are the words about all my errors,
 Keeping me from Your salvation?

Beck's American Translation My God, My God, why did You forsake Me?
 Why are You so far from helping Me,
 as I roar out. [Beck might be the only person who capitalizes pronouns here which
 refer to Christ/David⁴⁴.]

Common English Bible My God! My God,
 why have you left me all alone?
 Why are you so far from saving me—
 so far from my anguished groans?

New Advent (Knox) Bible My God, my God, why hast thou forsaken me? Loudly I call, but my prayer cannot
 reach thee.

Translation for Translators My God, my God, why have you abandoned/deserted me?
 Why do you stay so far from me,
 and why do you not hear/help me [RHQ]?
 Why do you not hear me when I am groaning?

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible My God, my God, why have You forsaken me? Why are You so far from saving me,
 so far from my words of groaning?

Revised Ferrar-Fenton Bible **STANZA 1.**
 Why am I left, My **GOD**, My **GOD**,
 Why far from help my morning words?

God's Truth (Tyndale) My God, my God: why have you forsaken me? the words of my complaint are far
 from my health.

HCSB **From Suffering to Praise**
 My God, my God, why have You forsaken me?
 Why are You so far from my deliverance
 and from my words of groaning? [Or *My words of groaning are so far from
 delivering me*]

International Standard V **God Delivers His Suffering Servant**
 My God! My God!
 Why have you abandoned me?
 Why are you so far from delivering me—
 from my groaning words?

Lexham English Bible My God, my God why have you forsaken me?
Why are you far from helping me, *far from* the words of my groaning?

Unfolding Bible Literal Text My God, my God, why have you abandoned me? Why are you so far from saving
 me and far from the words of my anguish?

⁴⁴ David is writing about himself and his great pain; but prophetically, he looks forward to Jesus.

Urim-Thummim Version My Elohim, my Elohim, why have you forsaken me? why are you so far from helping me, and from the words of my distress cry?

Catholic Bibles (those having the imprimatur):

- New Catholic Bible **Suffering and Triumph of the Messiah**
^[c]My God, my God, why have you forsaken me?
 Why have you paid no heed to my call for help,
 to my cries of anguish?
 c. Psalm 22:2 Why? The question erupts from the heart of a righteous man. Yesterday he was still enjoying God's favor as a son, but now he feels abandoned for no reason and afflicted with atrocious sufferings and made the laughingstock of free-thinkers. Has God changed?
- Christian Community (1988) **The prayer of Christ on the cross.**
 My God, my God, why have you forsaken me? Why are you so far from me, from the sound of my groaning? Is 52:13— 53:12 Mt 27:46; Is 49:14; 54:7
- New American Bible (2011) **I**
 My God, my God, why have you abandoned me?
 Why so far from my call for help,
 from my cries of anguish?^a
 a. [22:2⁴⁵] Is 49:14; 54:7; Mt 27:46; Mk 15:34.
- New Jerusalem Bible My God, my God, why have you forsaken me? The words of my groaning do nothing to save me.
- New RSV (ACE)⁴⁶ **Plea for Deliverance from Suffering and Hostility**
 My God, my God, why have you forsaken me?
 Why are you so far from helping me, from the words of my groaning?
- Revised English Bible—1989 MY God, my God, why have you forsaken me? Why are you so far from saving me, so far from heeding my groans?

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible My God! My God!
 Why have you abandoned me?
 Why so far from helping me,
 so far from my anguished cries?
- The Scriptures—2009 My Ėl, My Ėl, why have You forsaken Me – Far from saving Me, *far from* the words of My groaning?
- Tree of Life Version My God, my God, why have You forsaken me? Distant from my salvation are the words of my groaning.

Weird English, Old English, Anachronistic English Translations:

- Alpha & Omega Bible O THEOS (*The Alpha & Omega*), MY THEOS (*The Alpha & Omega*), ATTEND TO ME: WHY HAVE YOU FORSAKEN ME? THE ACCOUNT OF MY TRANSGRESSIONS IS FAR FROM MY SALVATION.
- Awful Scroll Bible He Mighty, He Mighty - is You to have left Me behind, even are to be far away from to deliver Me, indeed the concern of My howling? -
- Concordant Literal Version My EI! My EI! Why have You forsaken me? Far from my salvation are these words of my roaring.

⁴⁵ Some Bibles follow the traditional Hebrew verse numbering, which throws everything off by one verse (they count the superscription as v. 1). Obviously, I want to match up the text, not the numbers. In some footnotes, the difference in numbering will indicate that some translations follow the Hebrew verse numbering.

⁴⁶ New Revised Standard Version, Anglicised Catholic Edition

- exeGeser's companion Bible [My El, my El, why forsake you me?](#)
- so far from my salvation
and from the words of my roaring?
- Orthodox Jewish Bible [Eli, Eli, lamah azavtani? \[See Mt 27:46 OJBC\] Why art Thou so far from my yeshuah, and from the words of my groaning?](#)
- Rotherham's *Emphasized B.* [My GOD, my GOD, why hast thou forsaken me?](#)
Far from saving me,
The words of my loud lamentation?

Expanded/Embellished Bibles:

- The Amplified Bible* [\[a\]My God, my God, why have You forsaken me?](#)
[Why are You so far from helping me, and from the words of my groaning?](#)
a. Psalm 22:1 This psalm may have been prayed by Jesus when He was on the cross. It begins with, "My God, my God, why have You forsaken me?" and ends with a thought of finality. The psalm is quoted in Matt 27:46; Mark 15:34; and alluded to in Matt 27:35, 39, 43 and John 19:23, 24, 28 as being fulfilled at Christ's crucifixion.
- The Expanded Bible [My God, my God, why have you abandoned \[forsaken\] me \[Matt. 27:46; Mark 15:34\]?](#)
[You seem far from saving \[helping\] me,](#)
[far away from my groans.](#)
- Kretzmann's Commentary [My God, My God, why hast Thou forsaken Me?](#) Here the speaker, the Messiah, speaking through the prophecy of His servant David, plunges immediately into the midst of His bitter cry of anguish which marked the climax of His suffering on the cross. Prophecy and fulfillment come together here; we are taken fully a thousand years into the future to Calvary, the Mount of Suffering. There it was that Christ cried out these words, as He felt the damnation of hell closing in upon Him, Matthew 27:45-1 Corinthians 15:55. It was not only the fatherly love of God, His heavenly Father and King, which had been withdrawn from Christ in those terrible hours of unspeakable suffering, but His very goodness had likewise forsaken Him. Without the slightest comfort and consolation He endured the tortures of the damned. So unfathomably deep was that suffering that the Messiah Himself felt constrained to ask, Why? The counsel of God; with which He had from eternity declared Himself in complete harmony, was, for the time being, hidden from His consciousness. And yet He clings to God as to His God and Father, His cry of excruciating misery thereby proving the almighty call of victory wherewith the Messiah conquered hell and all its hosts. [Why art Thou so far from helping Me, and from the words of My roaring?](#) Rather, Far from My help are the words of My roaring. The Messiah's heartrending cry over His being forsaken by God is here explained and further extended. The cry of His pain and torture assumed the nature of a roaring; it rose up on high, during an eternity of agony, without, however, bringing Him help
- The Pulpit Commentary
Syndein/Thieme [My God, My God {'El 'El}, why have You forsaken Me?](#)
[Far from deliverance are the words of My screaming.](#)
{Note: 'El is used for God as the Judge - God as the Strong One. RBT says this is separation of God the Father and God the Holy Spirit from Jesus while He was bearing our sins on the cross. So, this is prophecy by empathy. It is also David's suffering in Ziklag when the Amalekites have burned his town and taken his wives and the other women and children.}
{Separation of Jesus on the Cross from the Godhead While He is Bearing our Sins in His Body}

The Voice

**Jesus prayed this individual lament from the cross (Matthew 27:46; Mark 15:34).
Though it begins with a sense of abandonment, it ends on a triumphant note.**

My God, my God, why have You turned Your back on me?
Your ears are deaf to my groans.

Bible Translations with Many Footnotes:

The Complete Tanach	<p>My God, my God, why have You forsaken me? [You are] far from my salvation [and] from the words of my moaning.</p> <p>why have You forsaken me?: They are destined to go into exile, and David recited this prayer for the future.</p> <p>far from my salvation: and from the words of my moaning.</p>
NET Bible®	<p>My God, my God, why have you abandoned me?³ I groan in prayer, but help seems far away.⁴</p> <p>^{3sn} From the psalmist's perspective it seems that God has abandoned him, for he fails to answer his cry for help (vv. 1b-2).</p> <p>^{4tn} Heb "far from my deliverance [are] the words of my groaning." The Hebrew noun שָׁאָה (shÿ'agah) and its related verb שָׁאָ (sha'ag) are sometimes used of a lion's roar, but they can also describe human groaning (see Job 3:24 and Pss 32:3 and 38:8).</p>
The Passion Translation	<p>A Prophetic Portrait of the Cross^[a] The Cross God, my God! Why would you abandon me now?^[c]</p> <p>a. 22 Thirty-three prophecies from this psalm were fulfilled when Jesus was on the cross.</p> <p>c. 22:1 When Jesus quoted these words while dying on the cross, he was identifying himself as the one David wrote about in this psalm. It is a breathtaking portrayal of what Jesus endured through his suffering for us. The psalm ends with another quotation of Jesus on the cross: "It is finished!"</p>
Literal, almost word-for-word, renderings:	
Charles Thompson OT	God, my God! attend to me! why hast thou forsaken me? have the acts of my transgressions [removed thee] far from saving me?
Context Group Version	My God, my God, why have you forsaken me? [Why are you so] far from helping me, [and from] the words of my groaning?
Green's Literal Translation	My God, My God, why have You forsaken Me, and are far from My deliverance, from the words of My groaning?
Modern Literal Version 2020	My God, my God, why have you forsaken me, far from helping me and the words of my groaning?
New American Standard B.	A Cry of Anguish and a Song of Praise. My God, my God, why have You forsaken me? Far from my help [Or <i>deliverance</i>] are the words of my groaning [Lit <i>screaming</i>].
New King James Version	The Suffering, Praise, and Posterity of the Messiah My God, My God, why have You forsaken Me? Why are You so far from helping Me, And from the words of My groaning?
Niobi Study Bible	The Suffering, Praise, and Posterity of the Messiah My God, My God, why hast You forsaken Me? Why art You so far from helping Me, and from the words of My groaning?
Revised Mechanical Trans. A Voice in the Wilderness	..... My Mighty God, My Mighty God, why have You forsaken Me, and are far from My deliverance, and from the words of My groaning?

Young's Updated LT

My God, my God, why have You forsaken me? Far from my salvation, The words of my roaring?

The gist of this passage:**Psalm 22:1a (= Psalm 22:2a in the Hebrew)**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾĒl (אֱל) [pronounced ALE]	<i>God, god, mighty one, strong, hero; transliterated El, Êl</i>	masculine singular noun with the 1 st person singular suffix	Strong's #410 BDB #42
ʾĒl (אֱל) [pronounced ALE]	<i>God, god, mighty one, strong, hero; transliterated El, Êl</i>	masculine singular noun with the 1 st person singular suffix	Strong's #410 BDB #42

Translation: My God, my God,...

I am going to first approach this as a psalm written by David about his own personal experiences. He plaintive call out for God here, and what follows, indicates that he was dealing with some very difficult circumstances (which are never made clear throughout this psalm).

God here is ʾĒl (אֱל) [pronounced ALE], and it means, *God, god, mighty one, strong, hero; transliterated El, Êl*. Strong's #410 BDB #42. David is appealing to God's strength and to His power.

It is clear that David is in tremendous pain; and he calls out to God for relief. He repeats God's name in the vocative as an indication of his pain and desperation.

This is an outstanding example of the Dual Authorship of Scripture. David repeats God's Name to indicate the great intensity of pain that he is felling. However, Jesus says these two names because He is speaking to God the Father and to God the Holy Spirit. Therefore, God the Holy Spirit, the Divine Author of this psalm, uses this double vocative to prophesy what Jesus would say and what Jesus would mean by saying these words. David, the human author, and God the Holy Spirit, the Divine Author, use the exact same words, but to say things which are somewhat different.

Psalm 22:1b (= Psalm 22:2b in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh together literally mean <i>for why</i> . They can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
ʿâzab (עָזַב) [pronounced ʿaw-ZA ^{BV}]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	2 nd person masculine singular, Qal perfect with the 1 st person singular suffix	Strong's #5800 BDB #736

Translation: ...why have You deserted me?

David is in a circumstance where he believes that God has deserted him. Given all that takes place in this psalm, David is in horrendous pain—again, we don't know why—and he writes this psalm about it.

F. G. Hibbard (edited by Dr. Daniel Whedon): *The word...to leave, to withdraw from, as Psalm 71:11; Isaiah 54:7, but describes the point of the Saviour's mysterious complaint, and the depth of his vicarious sufferings.*⁴⁷ We understand this much better today; but it would have been confusing, even for David, the human author.

Dr. Bob Utley: *Notice the very personal aspect of this rejection or abandonment (i.e., "me," cf. Matt. 27:46). The psalmist felt alone and betrayed by YHWH. He did not understand why. It was not because of any perceived sin (i.e., omission or commission).*⁴⁸

Psalm 22:1a-b **My God, my God, why have You deserted me?**

David Guzik: *This Psalm begins abruptly, with a disturbing scene: someone who knows and trusts God is forsaken, and cries out to God in agony.*⁴⁹

Excellent commentators like James Burton Coffman speak of God *momentarily* being separated from Jesus on the cross. The time period was 3 hours, during which God the Father poured out on sins on His Son, Jesus, and judged them. Jesus had absolutely no support from His Father or from the Holy Spirit; His humanity was subject to the equivalent of billions of eternal hells compressed into 3 hours.

This reducing the time frame of billions of eternal hells into only 3 hours may seem impossible, but some infinite sequences (or series) can have a determinable finite total. If we add up the fractions $\frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \dots$ on to infinity, we get exactly 1 as the sum of that infinite series.

Since I have not taught this for 20 years, I had to look up this proof. ☺

Show that it is possible for an infinite series to add up to be a finite number

Let's say that	$s = \frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \dots$	(We are trying to prove that $s = 1$)
Let's start with:	$S_n = \frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \dots + \frac{1}{2^{(n-1)}} + \frac{1}{2^n}$	
Multiply each side by 2 and regroup these:	$2S_n = 1 + [\frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \dots + \frac{1}{2^{(n-1)}}]$	
Let's subtract S_n from both sides	$2S_n - S_n = S_n = 1 + [\frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \dots + \frac{1}{2^{(n-1)}}] - [\frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \dots + \frac{1}{2^{(n-1)}} + \frac{1}{2^n}]$	
Cancelling out of to the like terms on the right hand side:	$S_n = 1 - \frac{1}{2^n}$	However, we don't want to determine the value of S_n but S_∞ .
As S_n moves toward infinity (the value that we are after) $\frac{1}{2^n}$ moves towards 0	Therefore: $S_\infty = 1 - 0$ $S = 1$	Don't be discouraged if this was confusing. I used to teach this to high level Algebra II classes, regular Pre-Cal and Calculus classes.

⁴⁷ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:1.

⁴⁸ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22:1–5.

⁴⁹ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Psalm 22:1–31.

The only purpose of showing this is to show that an infinite number of things can be added together to get a finite answer. However, even though there have been billions of people, each committing billions of sins, that is actually a large but finite number of sins.

Chapter Outline

Charts, Graphics and Short Doctrines

Psalm 22:1a-b My God, my God, why have You deserted me?

Jesus spoke these exact words on the cross, associated His suffering on the cross with this psalm written by David.

Jesus, in His humanity, would have known Psalm 22 and Isaiah 53. He would have known these chapters of the Bible prior to going to the cross; and He knew in advance that what He faced would be painful beyond our conception. Jesus would have known in advance that He would be taking upon Himself our punishment for our sins; and that the Holy Spirit would be removed from Him in order for this to take place (God the Holy Spirit cannot come into direct contact with sin). For the same reason—and it is difficult to find an analogy to explain or illustrate this—Jesus' Deity could not a part of this. I can understand and explain this for Jesus' life. Jesus lived for 30 years, recognizing that He is the Messiah, recognizing that He is God, but never employing His Deity in any way. This is known as the doctrine of **Kenosis**. It is more difficult to understand this when He is on the cross.

F. G. Hibbard (edited by Dr. Daniel Whedon): *[These] words [22:1a-b] mark the deepest soul suffering of Christ upon the cross.*⁵⁰

David Guzik: *While this Psalm was certainly true of King David in his life experience, it — like many Psalms — is even truer of Jesus the Messiah than of David. Jesus deliberately chose these words to describe His agony on the cross (Matt. 27:46).*

Guzik continues: *Yet beyond David and his life, this agonized cry and the intentional identification of Jesus with these words are some of most intense and mysterious descriptions of what Jesus experienced on the cross. Jesus had known great pain and suffering (both physical and emotional) during His life. Yet He had never known separation or alienation from God His Father. At this moment He experienced what He had not yet ever experienced. There was a significant sense in which Jesus rightly felt forsaken by God the Father at this moment.*⁵¹

Psalm 22:1c (= Psalm 22:2c in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râchôwq (רָחוֹק) [pronounced raw-KHOHK]	<i>distant, far</i> ; as a noun, it means <i>distance</i> (which can be a reference to time or space)	noun/adjective	Strong's #7350 BDB #935
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
y ^e shûw'âh (יְשׁוּעָה) [pronounced y ^e shoo-GAW]	<i>deliverance, salvation</i>	feminine singular noun with the 1 st person singular suffix	Strong's #3444 BDB #447

⁵⁰ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:1.

⁵¹ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

Translation: [You are] far from my deliverance;...

Since this psalm is addressed to God, I have inserted *You [God] are...* God is far from David's deliverance. He wants to be delivered from this great pain, and his belief is that God is not going to do that.

Psalm 22:1d (= Psalm 22:2d in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr- EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural construct	Strong's #1697 BDB #182
sh ^e âgâh (שֹׁאֵה) [pronounced sh ^e aw- GAWH]	<i>a human cry of distress; a mournful cry; the roar of a lion; roaring</i>	feminine singular substantive; with the 1 st person singular suffix	Strong's #7581 BDB #980

The Latin has *my sins*; the Greek has *my transgressions*; and the Aramaic has *my folly*. The MT (and the targum) both have *my (distressed) cry*; and I believe that to be the correct rendering.

Translation: ...[You are far from] the words of my distressed cry.

I have here continued with this line as addressing God, and have added in the words *far from*, from the previous line.

If you will notice in the Hebrew exegesis, there is a textual problem, and a serious one. Here, I have chosen to stay with the Masoretic text (which is based upon the original Hebrew text). I think that what happened, at some point, is the Greek translator just did not want this to appear that David was under all of this pressure and pain for no cause. He may have reasoned, *David has committed a bunch of sins; let's just acknowledge that*. However, I believe that the thrust of this text is, David is in this situation not based upon any wrongdoing which he has done. This makes him a better **type** of Christ in this circumstance (and the words of this psalm appear to reverberate throughout the crucifixion).

Dr. Bob Utley: The Hebrew word...here [is]...a human groan of psychological and physical pain and confusion...The psalmist could not understand why the covenant God had rejected a faithful covenant person...The estrangement is terrible. In this case the sense of YHWH's silence is accentuated because the psalmist knew Him. The psalmist could not understand the silence from God and the vicious attack of others! But there was a purpose.⁵²

Psalm 22:1 *My God, my God, why have You deserted me? [You are] far from my deliverance; [You are far from] the words of my distressed cry.*

As a plea from David, we should understand what he says here and in many places throughout the psalm is, *what is happening? Why is this happening to me?* David, throughout the first two-thirds of this psalm is both describing his situation and trying to figure out what God is causing him pain as God is doing. Psalm 22 is very much an intellectual struggle by David to determine why this is happening to him. His questions and his direction and his comments are very much all related to that.

Application: Have you, as a believer, ever stopped and asked the question, *what is happening to me right now and why? What is the purpose of me being where I am right now?* This is exactly what David is doing now. His extreme pain is the motivation for these questions. And this psalm, the words and questions which he asks, is David searching his own doctrinal resources for answers.

⁵²Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22:1–5.

Application: In difficult circumstances, or even in enjoyable circumstances, it is okay to ask these questions and examine your life side-by-side the doctrinal information which is in your soul.

Application: Let's kick this up a notch, given the situation that we are in, in client nation USA, today. I don't recall when a situation looked worse; I do not recall at any point in my life where I seriously wonder if we would ever be restored to a Constitutional republic. I recognize that may be over for the future of the United States. Therefore, we as believers have to be thinking Bible doctrine when considering the state of our nation. What do we do as believers? Not only do we obey the authorities over us (even when they are not duly elected); and we do not revolt (China would love nothing better than to see revolution break out in the United States; it may be foment such a revolt). See the **Doctrine of Revolution** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Psalm 22:1 [My God, my God, why have You deserted me? \[You are\] far from my deliverance; \[You are far from\] the words of my distressed cry.](#)

The Amplified Bible: *Psalm 22:1 This psalm may have been prayed by Jesus when He was on the cross. It begins with, "My God, my God, why have You forsaken me?" and ends with a thought of finality.*⁵³

When Jesus was on the cross, this was His humanity. Deity cannot confine itself to one point in time or to one position in space. Deity can have no association with sin. So Jesus, as a perfect human being, as a man without sin, took upon Himself, in His humanity, the sins of all mankind. God the Father and God the Holy Spirit turned Their backs on Jesus. God the Father judged our sins in the Lord's body on the wood. Jesus had to be thinking throughout this horrific ordeal. No doubt, this prayer was a big part of His thinking. **And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, My God, why have You forsaken Me?"** (Matt. 27:46; Psalm 22:1; ESV; capitalized)

The New Catholic Bible asks the question, but does it ever offer the answer? *Why? The question erupts from the heart of a righteous man. Yesterday he was still enjoying God's favor as a son, but now he feels abandoned for no reason and afflicted with atrocious sufferings and made the laughingstock of free-thinkers. Has God changed?*⁵⁴

The explanation is, David is a type of Christ. All of the suffering he faces here is undeserved. But in this way, using these very words, David foretells our Lord and His suffering on the cross.

Psalm 22:1 [My God, my God, why have You left me here forsaken? You are too far from me to deliver me; You cannot even hear my calling out in distress.](#)

At salvation, few of us fully understand Jesus or the cross or appreciate what dying for our sins means exactly. *What I remember is*, I had a lot of difficulties in my life occurring (most were my own fault), and I think that I was in the book of John, and I think I was in the third chapter, and either at John 3:16 or 3:36. The promise which God was making was clear, and so I called God on His promise. "You said if I believe in Jesus then I am saved" or words to that affect were in my mind.

Now, there was a lot that I did not understand. Exactly how or why God could do this for me? What His justice was and how it related to salvation—I did not get any of that. Quite frankly, I did not understand or remember about the resurrection, so I did not really know where Jesus was after He died. I believe that I was saved when I believed in Jesus, but I barely understood a thing. Over many years and through the excellent teaching of R. B. Thieme, Jr., I began to understand the cross, Jesus, God's justice, the resurrection, and how all that related to the decision which I made, based on the barest of information.

Because there is so much going on in this psalm, we need to understand some fundamental doctrines.

⁵³ From [Bible Gateway](#); accessed October 8, 2021.

⁵⁴ From [Bible Gateway](#); accessed October 8, 2021.

There are millions of saved believers all over this world. Most of them do not understand the fundamental points of this doctrine.

Jesus, the Cross, Dying for Our Sin, Jesus' Blood

1. The Godhead is made up of 3 persons: the Father, the Son and the Holy Spirit.
 - 1) As God, these Members of the Godhead all have the same essence.
 - 2) However, each Member of the Godhead has a different function.
 - 3) God the Father planned everything, which includes our salvation; God the Son executed God's plan; and God the Holy Spirit gave Jesus the power/strength in order to execute the plan of God.
2. Jesus became fully human in order to execute God's plan. There is no cross apart from Jesus being fully human. God cannot die—He is eternal life. God cannot have any association with sin, as He is perfect, righteous and just. God cannot be confined to one point at one period of time, because God is infinite and omnipresent. Therefore, Jesus had to become a man in order to go to the cross.
3. The union of God and man in the Person of Jesus is unique in the universe. We know this as the **Hypostatic Union**.
 - 1) In the person of Jesus Christ since His physical birth [incarnation], there are two natures, undiminished deity and true humanity in one person forever.
 - 2) These two natures—human and divine—remain distinct and are inseparably united without mixture or loss of identity, without loss or transfer of attributes. This means that the Lord Jesus Christ is just as much God as God the Father and God the Holy Spirit and at the same time He is also just as much human as you and I.
 - 3) He is undiminished deity and true humanity in one person forever. This union is known as the hypostatic union.
 - 4) The two natures of Christ maintain their complete identity while being joined in personal union forever.
 - 5) The characteristics of His human nature belong to the human part of Him; the characteristics of His divine nature belong to the God part of Him. Each nature has its own attributes that adhere to that nature. In other words, there is no mixture of the two natures. He is never half-God and half-man or half-man and half-God.
 - 6) Jesus can go to the cross because He is man.
4. Regarding the cross. One cult makes a very big deal about its shape. It is likely not in the shape of the crosses which we use to represent Christianity. It is probably shaped more like a "T". However, the shape of the cross is not that important; and the horrific killing of a human being on the cross is also not the key to our salvation. Many thousands of people, innocent and guilty, died on the Roman cross. None of them died for our sins.
5. The fact that Jesus actually died on a Roman cross and endured hours of painful suffering as a result of the cross does not actually save us. Nor does blood which came from His wrists and feet and head save us. No angel collected a pan of blood and ran that up into heaven. Jesus' physical death does not save us.
6. Jesus dying on the cross is illustrative; and the **blood of Christ** is an analogy.
7. So that there is no misunderstanding, Jesus did suffer a brutal means of execution. He was physically on the Roman cross. However, that intense pain which He suffered—all of it that we know about, the driving of the spikes into His wrists and feet—was painful beyond what any of us can imagine; but it did not save us. Jesus on the cross was illustrative.
8. Jesus certainly did bleed while on the cross, but He did not bleed to death. We find that out after Jesus has died and a soldier plunges a sword into His side. From that would come blood clots and serum.
9. The Blood of Christ:
 - 1) In the Old Testament, millions of animal sacrifices were offered up to God. They were types. Their throats would be cut, the blood would pour out of the carotid, and they would die from bleeding to death. When the Bible says, *the life is in the blood*, this is all about animals.
 - 2) After the animal is dead, it would be offered by fire on an altar to God.
 - 3) This illustrates Jesus' death on the cross. Not one of these offerings ever took away a single sin.
 - 4) Animals on the cross represent Jesus on the cross. The animals are a type; and Jesus is the

Jesus, the Cross, Dying for Our Sin, Jesus' Blood

antitype. Theologically, we say that the sacrificed animals are typical of Jesus dying for our sins; meaning that they symbolically represent Jesus' death on the cross.

- 5) The animals die because they bleed out.
 - 6) Jesus did bleed on the cross, but that was not efficacious for our salvation.
 - 7) Jesus did not bleed to death while on the cross.
 - 8) No entity had a pan or a bowl wherewith the Lord's blood was collected and no entity took such a bowl into heaven.
 - 9) Jesus death was an act of His Own volition, because His work had been completed.
 - 10) Jesus died for our sins *before* He died physically. He first said, "Finished," in the perfect tense; meaning, "It is finished in the past with results which continue forever."
 - 11) When the Bible speaks of the blood of Christ, this is symbolic of Jesus dying for our sins.
10. The Death of Christ which saves us:
- 1) Jesus died physically on the cross as a result of His Own volition.
 - 2) He did not bleed to death; the massive torment of the cross did not kill Him.
 - 3) Jesus physical death did not save us; the physical torment which He endured did not save us; the blood which undoubtedly dripped from His body did not save us.
 - 4) There was a period of 3 hours when Jesus was on the cross, and during those three hours God covered the land in thick darkness. No one could see Jesus on the cross during these 3 hours; no one could see God putting all of our sins on Him, no one could see God judging those sins.
 - 5) For 3 hours of the cross, Jesus paid for our sins. Every sin which we have committed or will commit was poured out upon Him and judged. Even the people who were there at Calvary did not see this take place. They must accept what Jesus did by faith, just as you and I accept it by faith.
11. The humanity of Jesus on the cross:
- 1) God cannot confine Himself to one point in the universe at one point in time.
 - 2) Jesus, in His humanity, could be physically on the cross circa A.D. 30.
 - 3) God cannot have any association with sin.
 - 4) Jesus, in His humanity, took upon Himself our sins and the penalty for them.
 - 5) The pain and suffering on the cross itself was something that we cannot even imagine. But, even though Jesus endured this in His humanity, that pain and suffering did not save us. It was illustrative of what He would do during the final 3 hours on the cross.
 - 6) Jesus, in His humanity, because He was sinless, could take our sins upon Himself and those sins could be judged. The suffering from this judgment—essentially enduring the equivalent of eternities of hells for every person—all took place in 3 hours time. That sort of pain and suffering is as unimaginable to us as the suffering of the torments of hell is to us.
 - 7) It was specifically these 3 hours which save us.
 - 8) When Jesus had paid the penalty for all of our sins, He could then say, "Finished."
12. Jesus was fully conscious when all of this took place, and His human brain was fully active. The pain and suffering He endured was a million times worse than the pain and suffering of the Roman cross. There is no doubt that Jesus was thinking the words of this psalm as He paid for our sins (along with the words of Isaiah 53). Only because Jesus, in His humanity, knew the words of Scripture, was He able to endure the judgment which He endured.

Chapter Outline

Charts, Graphics and Short Doctrines

My Elohim, I am calling by day, and You are not answering. And at night [there is] no rest for me.

Psalm
22:2

My Elohim, I call out by day, but You do not answer [me]; and at night, [there is] no rest [or any ease of pain] for me.

My God, when I cry out to you in the daytime, You never answer me; and even at night, I am unable to sleep because of the pain.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	My Elohim, I am calling by day, and You are not answering. And at night [there is] no rest for me.
The Psalms Targum	O God, I call by day and you will not accept my prayer; and by night I have no quiet.
Douay-Rheims 1899 (Amer.)	O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.
Original Aramaic Psalms	My God, I call you in the daytime, and you do not answer me, and in the night, and you will not stay with me.
Lamsa's Peshitta (Syriac)	O my God, I call thee in the daytime but thou answerest me not; and in the night season thou abidest not with me.
Updated Brenton (Greek)	O my God, I will cry to You by day, but You will not hear; and by night, and it shall not be reckoned to me as folly.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	O my God, I make my cry in the day, and you give no answer; and in the night, and have no rest.
Easy English	My God! I call out to you for help every day, all day and all night! But you do not answer me, so I cannot sleep.
Easy-to-Read Version–2008	My God, I kept calling by day, and I was not silent at night. But you did not answer me.
God's Word™	My God, I cry out by day, but you do not answer- also at night, but I find no rest.
Good News Bible (TEV)	During the day I call to you, my God, but you do not answer; I call at night, but get no rest.
Names of God Bible	My Elohim , I cry out by day, but you do not answer— also at night, but I find no rest.
NIRV	My God, I cry out in the daytime. But you don't answer. I cry out at night. But you don't let me sleep.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Dear God, I pray in the daytime, but you don't answer. I pray at night, but I still can't get any sleep.
College Press paraphrase	Day and night I keep on weeping, crying for Your help, but there is no reply—...
Contemporary English V.	I cry out day and night, but you don't answer, and I can never rest.
The Living Bible	Day and night I keep on weeping, crying for your help, but there is no reply— .
New Living Translation	Every day I call to you, my God, but you do not answer. Every night I lift my voice, but I find no relief.
The Passion Translation	Why do you remain distant, refusing to answer my tearful cries in the day and my desperate cries for your help in the night? I can't stop sobbing. Where are you, my God?

Unfolding Bible Simplified My God, every day I call to you during the daytime, but you do not answer me. I call to you during the night; I am not silent at all.

Partially literal and partially paraphrased translations:

American English Bible For, all day long, I call out to You;
However, my God, You don't listen...
So don't think that I'm thoughtless during the night.

Common English Bible My God, I cry out during the day,
but you don't answer;
even at nighttime I don't stop.

New Advent (Knox) Bible Thou dost not answer, my God, when I cry out to thee day and night, thou dost not heed.[1]
[1] The Hebrew text here has the difficult phrase 'and (there is) no silence for me'.

Translation for Translators My God, every day I call to you during the daytime and during the night,
but you do not answer me, so I am not able to sleep.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible **GOD** answers not my daily cry,
And night can bring no rest to me.

God's Truth (Tyndale) O' my God, I cry in the daytime, but you hear not: and in the night season also I take no rest.

International Standard V My God, I cry out to you throughout the day,
but you do not answer;
and throughout the night,
but I have no rest. [Lit. but there is no silence for me]

Wikipedia Bible Project My God, I will call daily, and you will not answer, and at night, no respite for me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) My God, I call by day, but you never answer; by night and I find no rest.

The Heritage Bible Oh my God, I call daily, and you do not answer; and in the night, and there is no silence of me.

New American Bible (2011) My God, I call by day, but you do not answer;
by night, but I have no relief.^b
b. [22:3] Sir 2:10.

New Catholic Bible ^cMy God, my God, why have you forsaken me?
Why have you paid no heed to my call for help,
to my cries of anguish?
c. Psalm 22:2 Why? The question erupts from the heart of a righteous man. Yesterday he was still enjoying God's favor as a son, but now he feels abandoned for no reason and afflicted with atrocious sufferings and made the laughingstock of free-thinkers. Has God changed?

Jewish/Hebrew Names Bibles:

Complete Jewish Bible My God, by day I call to you,
but you don't answer;
likewise at night,
but I get no relief.

Hebraic Roots Bible O my Elohim, I cry by day, but You do not answer; and in the night, and there is no silence to Me.

The Scriptures–2009 O My Elohim, I call by day, but You do not answer; And by night, but I find no rest.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	O MY THEOS (<i>The Alpha & Omega</i>), I WILL CRY TO YOU BY DAY, BUT YOU WILL NOT HEAR: AND BY NIGHT, AND IT SHALL NOT BE ACCOUNTED FOR FOLLY TO ME.
Awful Scroll Bible	To He of mighty ones was I to cry in the day - was You to respond? - is there to be an interruption at night?
Concordant Literal Version	My Elohim, I am calling by day, yet You are not answering, And by night, yet there is no stillness for me."
exeGesés companion Bible	O my Elohim, I call by day, and you answer not; and by night, and am not silent.
Orthodox Jewish Bible	Elohai, I cry yomam, but Thou hearest not; and v'lailah, and am not silent.
Rotherham's <i>Emphasized B.</i>	My God! I keep crying— By day and thou dost not answer, and By night and there is no rest for me.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	O my God, I call out by day, but You do not answer; And by night, but I find no rest <i>nor</i> quiet.
The Expanded Bible	My God, I call to you during the day, but you do not answer. I call at night; I am not silent [or get no rest].
Kretzmann's Commentary	O My God, I cry in the daytime, but Thou hearest not; and in the night season, and am not silent. There was no rest, no easement, no repose, for the suffering Messiah; He must drink the cup of God's anger to its very dregs.
Lexham English Bible	O my God, I call by day and you do not answer, and by night but I have no rest. [Or "I am not silent"]
The Pulpit Commentary Syndein/Thieme	O My 'Elohim/Godhead, I scream/'cry out' by daylight {first three hours on the cross} You do not answer Me. And by the 'night-season'/'supernatural darkness' {noon to 3 PM was total darkness while Christ was on the cross} You are silent.
The Voice	O my God, I cry all day and You are silent; my tears in the night bring no relief.

Bible Translations with Many Footnotes:

The Complete Tanach	My God, I call out by day and You do not reply, and at night I do not keep silent. I call out by day: I call out to You every day, and You do not answer.
NET Bible®	My God, I cry out during the day, but you do not answer, and during the night my prayers do not let up. ⁵ ^{5th} Heb "there is no silence to me."
The Passion Translation	Why do you remain distant, refusing to answer ^[d] my tearful cries in the day and my desperate cries for your help in the night?

I can't stop sobbing.
Where are you, my God?

- d. 22:2 David used poetic nuance here, for the word “answer” (‘anah) is also a Hebrew homonym for “affliction.”

Literal, almost word-for-word, renderings:

A Faithful Version	O my God, I cry in the daytime, but You do not answer; and in the night season, and am not silent.
C. Thompson (updated) OT	my God, will I cry to you by day, and you not listen, and by night, and you not hear me?
Green's Literal Translation	O my God, I cry by day, but You do not answer; and in the night, and there is no silence to Me.
Literal Standard Version	My God, I call by day, and You do not answer, || And by night, and am not silent.
Modern Literal Version 2020	O my God, I cry in the daytime, but you do not answer; and in the night, and there is no silence for me.
Revised Mechanical Trans. A Voice in the Wilderness	..... O My God, I cry in the daytime, but You do not answer; and in the nighttime, and am not silent.
Young's Updated LT	My God, I call by day, and You answer not, And by night, and there is no silence to me.

The gist of this passage: David calls out to God, day and night; but there is no answer.

Psalm 22:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person singular suffix	Strong's #430 BDB #43
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	1 st person masculine singular, Qal imperfect	Strong's #7121 BDB #894
yômâm (יוֹמָם) [pronounced <i>yoh-MAWM</i>]	substantive: <i>day, daily, daytime;</i> adverb: <i>by day, in the daytime</i>	substantive/adverb	Strong's #3119 BDB #401

Translation: My Elohim, I call out by day,...

I understand this to mean that David is in great pain and suffering; and he calls out to God for relief during the day.

Psalm 22:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Psalm 22:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'ânâh (אָנָה) [pronounced gaw-NAWH]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	2 nd person masculine singular, Qal imperfect	Strong's #6030 BDB #772, #777

Translation: ...but You do not answer [me];...

However, God does not answer David's cries. He is given no relief from this pain. It is as if his God is no longer there. His persistent prayer does not appear to even reach the ears of his God.

Psalm 22:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lay ^e lâh (לַיְלָה) [pronounced LAY-law]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
dûwmîyâh (דְּוִמְיָהּ) [pronounced doo-me-YAW]	<i>silence; waiting; repose; silent expectation [of divine aid]; confidence [in God]; rest, quiet, ease from pain; [waiting in?] resignation</i>	feminine singular noun	Strong's #1747 BDB #189
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition; with the 1 st person singular suffix	No Strong's # BDB #510

Translation: ...and at night, [there is] no rest [or any ease of pain] for me.

Some people, even with some difficult circumstances, are able to sleep and find some respite from their pain. This is not true of David. He cannot rest; there is not easing of his pain.

Psalm 22:2 My Elohim, I call out by day, but You do not answer [me]; and at night, [there is] no rest [or any ease of pain] for me.

David's own experience was, he would call out to God, because of the pain, in the day and at night. He received no response from God. The God upon Whom he depended did not appear to be there for him.

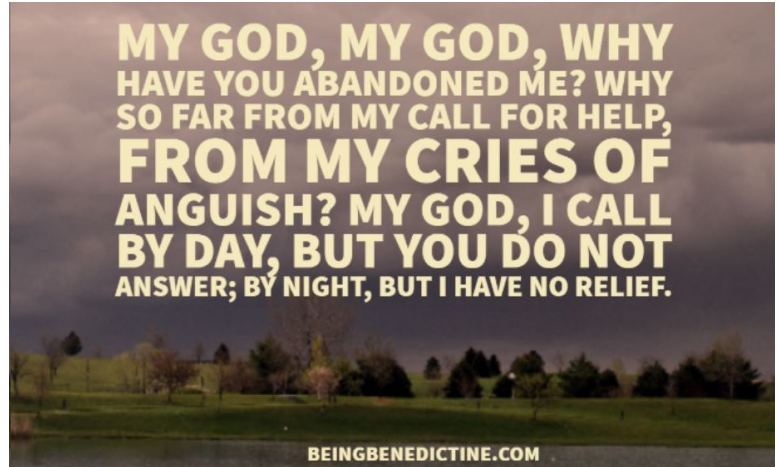
Similarly, Jesus could call out for God the Father, but God would not answer Him. In fact, as the sins of the world were placed upon Jesus, God the Father could not have any contact with Jesus. Jesus in His humanity would be alone on the cross, without the power of God the Father or God the Holy Spirit.

Even though God covered over Golgotha with a thick darkness, there was no rest for Jesus. He did not slip off into some sort of dreamlike coma. He remained fully alert throughout the pain of the cross and the pain of being judged for our sins (the latter being far more excruciating).

Psalm 22:2 My God, when I cry out to you in the daytime, You never answer me; and even at night, I am unable to sleep because of the pain.

This passage foretells Jesus Christ on the cross, being forsaken by His Father, not receiving any answer to His plaintive cry, unable to even fall into some sort of death-coma.

David Guzik: *A further dimension of David's agony was the fact that he made repeated, constant appeals to God and yet felt utterly unheard. His groaning was unanswered, his cry ignored.*⁵⁵



Psalm 22:1–2 (New American Bible, Revised Edition) (a graphic); from ; accessed November 4, 2021.

Finding this out lets me know that I need to check out the NABRE now (when I first saw that, I thought that is was Spanish).

Psalm 22:1–2 My God, my God, why have You left me here forsaken? You are too far from me to deliver me; You cannot even hear my calling out in distress. My God, when I cry out to you in the daytime, You never answer me; and even at night, I am unable to sleep because of the pain.

David, with these words, states the situation that he is in. He keeps calling out to God; he is in terrific pain and suffering; yet God does not appear to hear him.

With vv. 1–2, David has stated the situation and the problem, as he sees it. He is confused by it, so he says what he knows about God's character and previous actions, in a circumstance like this. Vv. 3–5.

This is the faith-rest technique. David clearly states the problem or difficulty (which is understated by the words I just used); and now he begins to think doctrine. Specifically, Who and What is God; and what do we know about God delivering others in the past?

And You [are] holy; inhabiting praises of Israel. Psalm 22:3 **Yet [lit., and, at the same time] You [are] set apart, residing in (doctrinal) praises of Israel.**

But You, God, are set apart from all else; You reside in the doctrinal praises of Israel.

⁵⁵ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And You [are] holy; inhabiting praises of Israel.
The Psalms Targum	But you are holy, who make the world rest on the psalms of Israel. ^[116] [116] Psalms of Israel: or "whose eternal throne is on the psalms of Israel."
Douay-Rheims 1899 (Amer.)	But thou dwellest in the holy place, the praise of Israel.
Original Aramaic Psalms	You are holy and Israel sits in your glory.
Lamsa's Peshitta (Syriac)	For thou art holy, and Israel dwells under thy glory.
Updated Brenton (Greek)	But You, O praise of Israel, dwell in a sanctuary.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But you are holy, O you who are seated among the praises of Israel.
Easy English	I know that you are the Holy God. You sit on your throne as king, and Israel's people praise you.
Easy-to-Read Version–2008	God, you are the Holy One. You sit as King upon the praises of Israel.
Good News Bible (TEV)	But you are enthroned as the Holy One, the one whom Israel praises.
<i>The Message</i>	And you! Are you indifferent, above it all, leaning back on the cushions of Israel's praise?
NIRV	But you rule from your throne as the Holy One. You are the God Israel praises.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	You are a holy king. Israel sings your praises.
Contemporary English V. The Living Bible	Yet you are the holy God, ruling from your throne and praised by Israel. ...for you are holy. The praises of our fathers surrounded your throne; they trusted you and you delivered them. V. 4 is included for context.
New Berkeley Version	Yet Thou art holy, ^d enthroned from the praises of Israel. d) God's holiness remains, even though we are unable to understand His ways; cf. v. 9.
New Life Version	Yet You are holy. The praises Israel gives You are Your throne.
The Passion Translation	Yet I know that you are most holy; it's indisputable. You are God-Enthroned, surrounded with songs, living among the shouts of praise of your princely people.
Unfolding Bible Simplified	But you are holy. You sit on your throne as king, and we the people of Israel praise you.

Partially literal and partially paraphrased translations:

American English Bible	You dwell within Your Most Holy Place As the One that sends IsraEl blessings.
New Advent (Knox) Bible Translation for Translators	Thou art there none the less, dwelling in the holy place; Israel's ancient boast. But you are holy. You sit on your throne as king, and <i>we the people of Israel</i> praise you [PRS].

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible **STANZA 2.**

But You are safe, enthroned on Israel's praise;...
 Yet dwell you in the sanctuary, O' you worship of Israel.
 Yet you are enthroned as the Holy One;
 you are the one Israel praises.^[c]

God's Truth (Tyndale)
 NIV, ©2011

c. Psalm 22:3 Or *Yet you are holy, / enthroned on the praises of Israel*

Unfolding Bible Literal Text
 Wikipedia Bible Project

Yet you are holy; you sit as king with the praises of Israel.
 And you are holy, settled in the psalms of Israel.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Yet you are enthroned the Holy One, the praise of Israel. Is 6:3

New American Bible (2011) Yet you are enthroned as the Holy One;
 you are the glory of Israel.^c
 c. [22:4] Is 6:3.

New Jerusalem Bible

Yet you, the Holy One, who make your home in the praises of Israel,
 in you our ancestors put their trust, they trusted and you set them free. V. 4 is
 included for context.

Revised English Bible—1989

You, the praise of Israel, are enthroned in the sanctuary.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Nevertheless, you are holy,
 enthroned on the praises of Isra'el.

Hebraic Roots Bible
 The Scriptures—2009

But You are holy, sitting to judge the praises of Israel.
 Yet You are set-apart, Enthroned on the praises of Yisra'ël.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

BUT YOU DWELL IN HOLY THE PRAISE OF ISRAEL. (*This is a direct & accurate,
 literal translation. The meaning is that He dwells in our praises & in holy temples of
 flesh. He is also the praise of Israel.*)

Awful Scroll Bible

But You is to be set apart and is to abide as the Glory to Isra-el.

Concordant Literal Version
 exeGeses companion Bible

But You are holy, The One dwelling among the praises of Israel."
 And you are holy
 - you who settles in the halals of Yisra El.

Orthodox Jewish Bible

But Atah Kadosh, O Thou enthroned on the tehillot Yisroel.

Expanded/Embellished Bibles:

The Amplified Bible

But You are holy,
 O You who are enthroned in [the holy place where] the praises of Israel [are
 offered].

The Expanded Bible

You ·sit as the Holy One [^lare holy].
 ·The praises of Israel are your throne [^lYou are enthroned on the praises of
 Israel].

Kretzmann's Commentary

But Thou art holy, and His holiness is acknowledged by the Messiah even in the
 depths of His suffering, O Thou that inhabitest the praises of Israel, praised in all
 of Israel's hymns of thanksgiving, magnified by all true believers.

The Pulpit Commentary
 Syndein/Thieme

You are Holy {integrity of God - His righteousness and justice},
 and the {worthy} recipient of their praises.

The Voice

Still, You are holy;
 You make Your home on the praises of Israel.

Bible Translations with Many Footnotes:

The Complete Tanach **But You are holy; You await the praises of Israel.**
But You are holy: and You wait to hear the praises of Israel from time immemorial.

NET Bible® **You are holy;**
you sit as king receiving the praises of Israel.⁶
^{6th} Heb “[O] one who sits [on] the praises of Israel.” The verb “receiving” is supplied in the translation for clarity. The metaphorical language pictures the Lord as sitting enthroned as king in his temple, receiving the praises that his people Israel offer up to him.

Rotherham’s *Emphasized B.* **But ||thou|| art holy,**
Who inhabitest^c the praises^d of Israel.
^c Or: “remainest.”
^d Some cod. (w. Sep., Syr. and Vul.): “praise” (sing.)—G.n.

Literal, almost word-for-word, renderings:

C. Thompson (updated) OT **You indeed dwells in a holy place; you are the praise of Israel.**
 Context Group Version **But you are special, O you that inhabit the praises of Israel.**
 English Standard Version **Yet you are holy, enthroned on the praises of Israel.**
 Literal Standard Version **And You [are] holy, || Sitting—the Praise of Israel.**
 Niobi Study Bible **But You are holy, O You that inhabitest (rides on) the praises of Israel.**
 Revised Mechanical Trans.
 Updated Bible Version 2.17 **But you are holy, O you who inhabit the praises of Israel.**
 World English Bible **But you are holy, you who inhabit the praises of Israel.**
 Young’s Updated LT **And You are holy, Sitting—the Praise of Israel.**

The gist of this passage: David, speaking of God, that God is holy (set apart); and that He dwells in the praises of Israel.

Psalm 22:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and; even; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that, so that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong’s # BDB #251
’attâh (אַתָּה) [pronounced <i>ah-taw</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong’s #859 BDB #61
qâdôwsh (קָדוֹשׁ) [pronounced <i>kaw-DOWSE</i>]	<i>sacred, holy, set apart, sacrosanct</i>	masculine singular adjective	Strong’s #6918 BDB #872

Translation: Yet [lit., and, at the same time] You [are] set apart,...

God is not with David. God is holy; He is set apart from all else.

David Guzik: *[David] remembered God and His greatness, even when immersed in suffering. He did not curse or blaspheme God, and he knew that his present agony did not change God's holiness (You are holy) or greatness.*

Guzik continues: *We have the sense that the present crisis filled David...with doubt and confusion, yet he would not allow doubts as to the holiness or greatness of God. Whatever he did not know in his present situation, there were some things that he did know.*⁵⁶

Stevenson (quoted by Spurgeon, quoted by Guzik): *It matters not what I endure. Storms may howl upon me; men despise; devils tempt; circumstances overpower; and God himself forsake me, still God is holy; there is no unrighteousness in him.*⁵⁷

Application: There will be many times in our lives when we must depend upon God's character. We may think that He needs to do "X", but He appears to be doing "not X." I write this in 2021, and the United States, the freest and greatest nation on earth, appears to be on a swift downhill slide. How far will God allow this to go? We must accept God's omniscience, His love and His justice when it comes to our country. We can only do so much, and the forces of evil appear to be overwhelming. No matter what happens, our trust needs to be in God, Who does not change.

Psalm 22:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yāshab (יָשַׁב) [pronounced yaw-SHAH ^B V]	<i>is inhabiting, is staying, remaining, dwelling, residing; sitting</i>	masculine singular, Qal active participle	Strong's #3427 BDB #442
t ^e hillâh (הִלָּח) [pronounced t ^e hil-LAW]	<i>praise; praise which reveals [information, doctrine]; doctrinal praise; a revealing of information [doctrine] [by shining a light upon something]; that which has been revealed [by shining a light upon it]</i>	feminine plural construct	Strong's #8416 BDB #239
The key to understanding this noun is, it does not simply refer to someone peppering his speech with <i>praise God</i> ; but God is praised by the <i>content</i> of what is said about Him. This word seems to focus upon <i>shining a light upon God's works and deeds</i> more than upon His character (which are obviously revealed in His works and deeds).			
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
The NET Bible: <i>The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God").</i> See Gen 32:28. ⁵⁸ The NIV Study Bible understands his name to mean, <i>he struggles with God.</i> ⁵⁹ See Gen. 32:22–30.			

⁵⁶ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

⁵⁷ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

⁵⁸ From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

⁵⁹ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 46 (footnote).

Translation: ...residing in (doctrinal) praises of Israel.

God remains in the doctrinal praises of Israel. This means that, the wisdom that makes nation Israel look great is the wisdom of God.

We understand what we need to know about God through nation Israel.

Now, is David recognizing this, but, at the same time, saying, "But where are You for me?"

Psalm 22:3 **Yet** [lit., *and, at the same time*] **You** [are] set apart, residing in (doctrinal) praises of Israel.

The NET Bible translates this verse: **You are holy; you sit as king receiving the praises of Israel.**

The NET Bible explains its translation: *The verb "receiving" is supplied in the translation for clarity. The metaphorical language pictures the Lord as sitting enthroned as king in his temple, receiving the praises that his people Israel offer up to him.*⁶⁰

Dr. Thomas Constable: *In spite of God's silence, David's confidence in Him was strong because he knew God is holy, set apart from all the idols as the only true and living God. Furthermore, God was still Israel's real King enthroned in heaven and praised by His people for who He is.*⁶¹

Psalm 22:3 **But You, God, are set apart from all else; You reside in the doctrinal praises of Israel.**

God the Father cannot have any direct contact with God the Son while all of the sins of the world are being poured out upon Him. God the Father can judge Him and give Jesus the just punishment, but there can be no contact for comfort or consolation.

Israel praises their God, but these praises are based upon doctrinal information (that is, they are built upon truth).

In You trusted our fathers; they trusted and so You delivered them.	Psalm 22:4	Our fathers trusted [and had confidence] in You; they trusted and You delivered them.
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Our ancestors placed their trust in You, O God. When they put their faith in You, You would then deliver them from national disaster.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	In You trusted our fathers; they trusted and so You delivered them.
The Psalms Targum	Our fathers hoped in you; ^[117] they hoped in <u>your word</u> , and you saved them. ^[117] Hoped in you: relied on your word.
Douay-Rheims 1899 (Amer.)	In thee have our fathers hoped: they have hoped, and thou hast delivered them.
Original Aramaic Psalms	My fathers hoped in you; they hoped <u>in you</u> and you delivered them.
Lamsa's Peshitta (Syriac)	Our fathers trusted in thee; they trusted, and thou didst deliver them.
Updated Brenton (Greek)	Our fathers hoped in You; they hoped, and You delivered them.

⁶⁰ From <https://bible.org/netbible/index.htm?psa1.htm> (footnote); accessed October 9, 2021.

⁶¹ From [Study Light](#); accessed November 4, 2021.

Significant differences: In the second phrase, the targum adds an object of faith (*Your word*). The Aramaic added in the object *in You*.

Limited Vocabulary Translations:

Bible in Basic English Easy English	Our fathers had faith in you: they had faith and you were their saviour. Our ancestors trusted in you. When they trusted you, you saved them.
Easy-to-Read Version–2008 <i>God's Word</i> TM	Our ancestors trusted you. Yes, they trusted you, and you saved them. Our ancestors trusted you. They trusted, and you rescued them.
Good News Bible (TEV) <i>The Message</i>	Our ancestors put their trust in you; they trusted you, and you saved them. We know you were there for our parents: they cried for your help and you gave it; they trusted and lived a good life. This is v. 4 & 5 mixed together.
NIRV	Our people of long ago put their trust in you. They trusted in you, and you saved them.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Our ancestors trusted you. You rewarded their trust by saving them.
Contemporary English V. The Living Bible	Our ancestors trusted you, and you rescued them. The praises of our fathers surrounded your throne; they trusted you and you delivered them. A portion of v. 3 is included for context.
The Passion Translation	Our fathers' faith was in you—through the generations they trusted and believed in you and you came through.
Unfolding Bible Simplified	Our ancestors trusted in you. Because they trusted in you, you rescued them.

Partially literal and partially paraphrased translations:

American English Bible	In You, our fathers put faith, And then You brought them salvation.
New Advent (Knox) Bible	It was in thee that our fathers trusted, and thou didst reward their trust by delivering them; they cried to thee, and rescue came; no need to be ashamed of such trust as theirs. [Vv. 5–6 in the Knox Bible.]
Translation for Translators	Our ancestors trusted in you. <i>Because</i> they trusted in you, you rescued them.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Our fathers hoped on You; they hoped, and You relieved.
Urim-Thummim Version Wikipedia Bible Project	Our forefathers trusted in you: they trusted and you did deliver them. Upon you, relied our fathers. They relied, and you delivered them.

Catholic Bibles (those having the imprimatur):

New Catholic Bible	Our ancestors placed their trust in you; they trusted, and you gave them deliverance.
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Jewish/Hebrew Names Bibles:

exeGesés companion Bible	Our fathers confided in you - they confided and you slipped them away:...
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Orthodox Jewish Bible Avoteinu trusted in Thee; they had bitachon, and Thou didst deliver them.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible OUR FATHERS HOPED IN YOU; THEY HOPED, AND YOU DID DELIVER THEM.
 Awful Scroll Bible Our fathers are to have confided in You, even are they to have confided and You was to rescue them.
 Rotherham's *Emphasized B.* <In thee> trusted our fathers, They trusted, and thou didst deliver them;...

Expanded/Embellished Bibles:

The Amplified Bible In You our fathers trusted [leaned on, relied on, and were confident]; They trusted and You rescued them.
 The Expanded Bible Our ·ancestors [fathers] ·trusted [had confidence in] you; they ·trusted [had confidence], and you ·saved [rescued; ^T delivered] them.
 Kretzmann's Commentary Our fathers trusted in Thee; they trusted, and Thou didst deliver them, showing His mighty deliverance time and again.
 Lexham English Bible Our ancestors [Or "fathers"] trusted you; they trusted and you delivered them.
 The Pulpit Commentary
 Syndein/Thieme {Back to David Recalling His Ancestor's Faith was Rewarded by God} Our fathers trusted {in You - batach - faith rest technique}. They trusted, and You delivered/rescued {palat} them. {Note: Jesus Christ also knows that God the Father will 'deliver' Him after the imputation and judgement of sins on the cross are complete. Once Jesus says 'It is Finished', His spiritual relationship with God the Father is restored - we know this because now Jesus returns to the relationship word of 'Father' into Your hands I dismiss My Spirit'.}
 The Voice Our *mothers and* fathers trusted in You; they trusted, and You rescued them.

Bible Translations with Many Footnotes:

NET Bible® In you our ancestors⁷ trusted; they trusted in you⁸ and you rescued them.
⁷tn Heb "fathers."
⁸tn The words "in you" are supplied in the translation. They are understood by ellipsis (see the preceding line).

Psalm 22:4 (ESV) (a graphic); from [A Little Perspective](#); accessed November 4, 2021.

Literal, almost word-for-word, renderings:

C. Thompson (updated) OT In you our fathers placed their trust; they trusted and you did deliver them.
 Context Group Version Our fathers had confidence in you:



They had confidence, and you delivered them.

Literal Standard Version

In You our fathers trusted; They trusted, and You deliver them.

Modern Literal Version 2020

Our fathers trusted in you. They trusted and you delivered them.

New European Version

Our fathers trusted in You- they trusted, and You delivered them, they cried to You, and were delivered. They trusted in You, and were not disappointed. V. 5 is included for context.

Revised Mechanical Trans.

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Young's Updated LT

In You did our fathers trust—they trusted, And You will deliver them.

The gist of this passage:

David knows that his ancestors trusted in God and that He delivered them in many different circumstances.

Psalm 22:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 2 nd person masculine singular suffix	No Strong's # BDB #88
bâṭach (בטח) [pronounced baw-TAHKH]	<i>to trust, to rely upon, to have confidence [hope] in, to be secure in; to fear nothing for oneself</i>	3 rd person plural, Qal perfect	Strong's #982 BDB #105
'âbôwth (אבות) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 1 st person plural suffix	Strong's #1 BDB #3

Translation: Our fathers trusted [and had confidence] in You;...

David is suffering a great deal of pain, and during his pain and suffering, he is reviewing the doctrines which are in his soul. He is considering what he knows, hoping to find a way to apply it to his circumstance; or to find a way out of his circumstances.

Israel has a rich history of rejecting their God, being placed under pressure, and then turning back to God and trusting Him for deliverance. This is a thumbnail description of the book of Judges.

Psalm 22:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bâṭach (בטח) [pronounced baw-TAHKH]	<i>to trust, to rely upon, to have confidence [hope] in, to be secure in; to fear nothing for oneself</i>	3 rd person plural, Qal perfect	Strong's #982 BDB #105
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Psalm 22:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâlaṭ (פָּלַט) [pronounced paw-LAHHT]	to bring into security; to deliver; to cause to escape; to cast forth; to be delivered; to slip away	2 nd person masculine singular, Piel imperfect; with the 3 rd person masculine plural suffix	Strong's #6403 BDB #812

Translation: ...they trusted and You delivered them.

Whenever Israel would place their trust in God, God would deliver them. These are historical events upon which David can depend.

Psalm 22:4 Our fathers trusted [and had confidence] in You; they trusted and You delivered them.

David Guzik: *David also remembered how God had answered and delivered many times before. Strangely, this would add measures of both comfort and despair. Comfort, knowing that he cried to the same God who had delivered before and who could deliver again. Despair, knowing that the God who had delivered before now seemed so distant and silent.*⁶²

Psalm 22:4 Our ancestors placed their trust in You, O God. When they put their faith in You, You would then deliver them from national disaster.

Given that the object of trust was stated in v. 4a (*in You*), it is reasonable to include it here in v. 4b.

Unto You they called out and they were delivered; in You they trusted and they were not ashamed.	Psalm 22:5	They called out to You and they were delivered; they trusted [and placed confidence] in You and they were not discouraged.
When in trouble, the people of Israel called out to You and they were delivered; they placed their trust and confidence in You and they were not discouraged or disappointed.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Unto You they called out and they were delivered; in You they trusted and they were not ashamed.
The Psalms Targum	<i>In your presence</i> they prayed and were saved; and on you ^[118] they relied, and were not disappointed. ^[118] You: your word.
Douay-Rheims 1899 (Amer.)	They cried to thee, and they were saved: they trusted in thee, and were not confounded.
Original Aramaic Psalms	They cried to you and they were saved; they hoped in you and they were not disappointed.
Lamsa's Peshitta (Syriac)	They cried unto thee and were delivered; they trusted in thee and were not confounded.

⁶² David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Psalm 22:1–31.

Samaritan Pentateuch	They cried to you and they were saved; they hoped in you and they were not disappointed.
Updated Brenton (Greek)	They cried to You, and were saved; they hoped in You, and were not ashamed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	They sent up their cry to you and were made free: they put their faith in you and were not put to shame.
Easy English	They called to you and you saved them. They trusted in you, and you did not disappoint them. David thinks that God has forgotten him. But David remembered that God had helped his ancestors. So David does not understand why God has not helped him.
Easy-to-Read Version–2008	They called to you for help and escaped their enemies. They trusted you and were not disappointed!
God's Word™	They cried to you and were saved. They trusted you and were never disappointed.
Good News Bible (TEV)	They called to you and escaped from danger; they trusted you and were not disappointed.
NIRV	They cried out to you and were saved. They trusted in you, and you didn't let them down.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	They prayed to you and you saved them. They depended on you, and you didn't let them down.
Contemporary English V.	When they cried out for help, you saved them, and you did not let them down when they depended on you.
The Living Bible	You heard their cries for help and saved them; they were never disappointed when they sought your aid.
New Living Translation	They cried out to you and were saved. They trusted in you and were never disgraced.
The Passion Translation	Every time they cried out to you in their despair, you were faithful to deliver them; you didn't disappoint them.
Unfolding Bible Simplified	When they called out to you for help, you saved them. They trusted in you, and they were not disappointed.

Partially literal and partially paraphrased translations:

American English Bible	They called out to You as their only hope, And they were never disgraced.
Common English Bible	Our ancestors trusted you— they trusted you and you rescued them; they cried out to you and they were saved; they trusted you and they weren't ashamed. V. 4 is included for context.
Translation for Translators	When they cried out to you, you saved them. They trusted in you, and <they were not disappointed/you saved them as you said that you would>.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	They cried out to You and were set free; they trusted in You and were not disappointed.
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Revised Ferrar-Fenton Bible	They shrieked,—and You set free, They hoped and were not shamed,...
God's Truth (Tyndale) HCSB	Our fathers hoped in you, they trusted in you, and you did deliver them. They cried to You and were set free; they trusted in You and were not disgraced.
International Standard V Unfolding Bible Literal Text	They cried out to you and escaped; they trusted in you and were not put to shame. They cried to you and they were rescued. They trusted in you and were not disappointed.
Wikipedia Bible Project	To you, they cried and fled, in you they relied and they were not humbled.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They cried to you and they were saved; they trusted in you and were not overcome. Jdg 3:9-15
The Heritage Bible New American Bible (2011)	They cried to you, and escaped; they trusted you, and did not pale in shame. To you they cried out and they escaped; in you they trusted and were not disappointed. ^d d. [22:6] Ps 25:3; Is 49:23; Dn 3:40.
New English Bible—1970	To you they called for help and were delivered; in you they trusted and were not put to shame.
Revised English Bible—1989	To you they cried and were delivered; in you they trusted and were not discomfited.

Jewish/Hebrew Names Bibles:

The Complete Tanach	They cried out to You and they escaped; they trusted in You and they were not shamed.
exeGesés companion Bible	...they cried to you and escaped; they confided in you and shamed not..
Orthodox Jewish Bible	They cried unto Thee, and were delivered; they had bitachon in Thee, and were not disappointed.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	THEY CRIED TO YOU, AND WERE SAVED: THEY HOPED IN YOU, AND WERE NOT ASHAMED.
Awful Scroll Bible	They are to have cried out to You and are to have slipped away, for they are to have confided in You - are they to have been ashamed? -
Concordant Literal Version	To You they cried out, and they escaped; In You they trusted, and they were not put to shame."
Rotherham's <i>Emphasized B.</i>	<Unto thee> made they outcry, and escaped, <In thee> they trusted, and had not turned pale.

Expanded/Embellished Bibles:

The Expanded Bible	They ·called [cried out] to you for help and were rescued. They ·trusted [had confidence in] you and were not ·disappointed [shamed; humiliated].
Kretzmann's Commentary	They cried unto Thee and were delivered, they escaped the threatened danger, the attacks of the enemies; they trusted in Thee and were not confounded, they did not harbor vain hopes when they placed their trust in Jehovah. But the Messiah is constrained to cry out, by way of contrast,...
The Pulpit Commentary Syndein/Thieme	They 'shouted out'/cried unto you {prayed}, and were delivered {malat}.

The Voice They trusted in you, and were not 'put to shame'/disappointed {buwsh}.
They cried out to You *for help* and were spared;
they trusted in You and were vindicated.

Bible Translations with Many Footnotes:

NET Bible® To you they cried out, and they were saved;
in you they trusted and they were not disappointed.⁹
^{9th} Or “were not ashamed.”

Literal, almost word-for-word, renderings:

Bond Slave Version They cried to you, and were delivered: they trusted in you, and were not confounded.
Context Group Version They cried to you, and were delivered: They had confidence in you, and were not put to shame.
Literal Standard Version To You they cried, and were delivered, || In You they trusted, and were not disappointed.
Modern Literal Version 2020 They cried to you and were delivered. They trusted in you and were not put to shame.
New American Standard B. To You they cried out and they fled to safety;
In You they trusted and were not disappointed [Or *ashamed*].
Revised Mechanical Trans.
Young’s Updated LT Unto You they cried, and were delivered, In You they trusted, and were not ashamed.

The gist of this passage: David continues with his observations about what has happened previously, when Israel would cry to God and He would deliver them. They would trust in Him and He would not disappoint them.

It may have been better for me to place vv. 4–5 together. They seem to express a very similar sentiment.

Psalm 22:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person singular suffix	Strong's #413 BDB #39
zâ'aq (צָאָק) [pronounced zaw-GAHK]	<i>to cry out, to call, to cry</i>	3 rd person plural, Qal perfect	Strong's #2199 BDB #277
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâlaṭ (מָלַט) [pronounced maw-LAHT]	<i>to be delivered; to deliver oneself, to escape, to slip away, to slip through [or past]; to go away in haste</i>	3 rd person plural; [often a reflexive meaning in the] Niphal perfect	Strong's #4422 BDB #572

Translation: They called out to You and they were delivered;...

I believe that David, in his pain and difficulty, was searching through his vast understanding of God and the history of Israel, and was trying to understand what was happening to him.

He knew that, in the past, when Israel strayed and was placed under pressure, they could turn to God and petition Him, and God would deliver them.

David is recording things which he knows to be true. He believes what has happened in the past.

Psalm 22:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 2 nd person masculine singular suffix	No Strong's # BDB #88
bâṭach (בטח) [pronounced baw-TAHKH]	<i>to trust, to rely upon, to have confidence [hope] in, to be secure in; to fear nothing for oneself</i>	3 rd person plural, Qal perfect	Strong's #982 BDB #105
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
There is some repetition now of some words and phrases already used.			
bôwsh (בוש) [pronounced bôsh]	<i>to be anxious [or, ashamed, disconcerted, discouraged]; and maybe to be apprehensive [or, disappointed]</i>	3 rd person personal love, Qal perfect	Strong's #954 BDB #101

Translation: ...they trusted [and placed confidence] in You and they were not discouraged.

Part of the turning around of Israel included them placing their trust and confidence in God. They were never disappointed or discouraged by God.

Given David's pain and suffering, he is struggling with this.

Psalm 22:5 They called out to You and they were delivered; they trusted [and placed confidence] in You and they were not discouraged.

Psalm 22:5 (a graphic); from **Verse of the Day**; accessed November 4, 2021.

Psalm 22:5 When in trouble, the people of Israel called out to You and they were delivered; they placed



their trust and confidence in You and they were not discouraged or disappointed.

There is a common theme which plays out in vv. 4–5, so let's place them together:

Psalm 22:4–5 Our ancestors placed their trust in You, O God.
 When they put their faith in You, You would then deliver them from national disaster.
 When in trouble, the people of Israel called out to You and they were delivered;
 they placed their trust and confidence in You and they were not discouraged or disappointed.

David knows what has happened in the past; he knew that his ancestors trusted God and that God delivered them. He has to somehow explain this to himself as to why God is not delivering him at this moment. This is what the next verse is about. He cannot put together his situation here and what he knows took place in the past.

Now let's look at the first 5 verses and pull this together:

Dr. Thomas Constable: *David found encouragement as he remembered God's answers to the prayers of the Israelites' forefathers when they prayed in distress and experienced deliverance. Since God rewarded their trust, David believed He would honor his, too.*⁶³

Psalm 22:1–2 My God, my God, why have You left me here forsaken? You are too far from me to deliver me; You cannot even hear my calling out in distress. My God, when I cry out to you in the daytime, You never answer me; and even at night, I am unable to sleep because of the pain.

In the first two verses, David states the problem. There where he is right now; and he appears to be in the midst of massive suffering.

Psalm 22:3–5 But You, God, are set apart from all else; You reside in the doctrinal praises of Israel. Our ancestors placed their trust in You, O God. When they put their faith in You, You would then deliver them from national disaster. When in trouble, the people of Israel called out to You and they were delivered; they placed their trust and confidence in You and they were not discouraged or disappointed.

Then David starts considering God, and what he knows about God. David thinks about what God has done in the past with Israel. David is under great pressure and he is thinking Bible doctrine. This seems to have taken him to a dead end. "In the past, when Israel has called out to God, He has delivered them." Well, David is not being delivered.

So now David becomes more introspective. Given the circumstances as they are, and given God's character and what He has done in the past, David is driven to the following conclusion:

Dr. Thomas Constable: *The pattern of David's thoughts in this section [Psalm 22:6-10] is very similar to that expressed in Psalms 22:1-5. It is a second cycle of the same lament and confidence expressed there.*⁶⁴

And I [am] a maggot and not a man, a reproach of mankind and despised of people.

Psalm
22:6

I [am] a worm [which is crushed and made into red dye] and not a man; [I am] taunted [by] men and I am held in contempt by the people.

I am nothing but a worm—even a worm which is crushed in order to use its blood to make red dye; I am not even a man. I am scorned and taunted by men; people despise me; they hold me in contempt.

⁶³ From [Study Light](#); accessed November 4, 2021.

⁶⁴ From [Study Light](#); accessed November 4, 2021 (slightly edited).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And I [am] a maggot and not a man, a reproach of mankind and despised of people.
The Psalms Targum	But I am a <i>feeble</i> worm, not a <i>rational</i> man; the reproach of the sons of men, and the butt of the <i>Gentiles</i> .
Douay-Rheims 1899 (Amer.)	But I am a worm, and no man: the reproach of men, and the outcast of the people.
Lamsa's Peshitta (Syriac)	I am a worm and not a man; a reproach of the children of men and despised of the people.
Updated Brenton (Greek)	But I am a worm, and not a man; a reproach of men, and the scorn of the people.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But I am a worm and not a man; cursed by men, and looked down on by the people.
Easy English	People insult me. They think that I am worth nothing. It seems that I am only a worm, and not a real man.
Easy-to-Read Version–2008	But I feel like a worm, less than human! People insult me and look down on me.
God's Word™	Yet, I am a worm and not a man. I am scorned by humanity and despised by people.
Good News Bible (TEV)	But I am no longer a human being; I am a worm, despised and scorned by everyone!
The Message	And here I am, a nothing—an earthworm, something to step on, to squash. Everyone pokes fun at me; they make faces at me, they shake their heads: “Let's see how God handles this one; since God likes him so much, let him help him!” Vv. 7–8 are included for context.
NIRV	Everyone treats me like a worm and not a man. They hate me and look down on me.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	I'm not human. I'm a worthless worm. People hate me. People trash m.
Contemporary English V.	But I am merely a worm, far less than human, and I am hated and rejected by people everywhere.
The Living Bible	But I am a worm, not a man, scorned and despised by my own people and by all mankind.
New Life Version	But I am a worm and not a man. I am put to shame by men, and am hated by the people.
The Passion Translation	But look at me now; I am like a woeful worm, crushed, and I'm bleeding crimson. I don't even look like a man anymore. I've been abused, despised, and scorned by everyone!
Unfolding Bible Simplified	But you have not rescued me! People despise me and consider that I am not a man; they think that I am a worm! Everyone scorns me and despises me.

Partially literal and partially paraphrased translations:

American English Bible	People think of me as a worm, not a man... I'm the scorn and contempt of my people.
Common English Bible	But I'm just a worm, less than human; insulted by one person, despised by another.
New Advent (Knox) Bible	But I, poor worm, have no manhood left; I am a by-word to all, the laughing-stock of the rabble.
Translation for Translators	But you <i>have not rescued me</i> <i>People despise me and consider that I am not a man;</i> <i>they think that I am as worthless as a worm!</i> Everyone [HYP] scorns me and despises me.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	But I'm a worm, and not a man,— By men despised,—the people scorn.
God's Truth (Tyndale)	But as for me, I am a worm and no man: a very scorn of men and the out cast of the people.
Lexham English Bible	But I am a worm and not a man, scorned by humankind and despised by people.
Unfolding Bible Literal Text	But I am a worm and not a man, a disgrace to humanity and despised by the people.
Urim-Thummim Version	But I am a worm and no man; a taunt of men, and despised of the people.
Wikipedia Bible Project	And I myself am a worm and not a man, despicable man, the laughingstock of a nation.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But I am a worm and not human, scorned by everyone, despised by the people. Is 53:3
The Heritage Bible	And I <i>am</i> a maggot, and not a man; a reproach of men, and despised by the people.
New American Bible (2011)	*But I am a worm, not a man, scorned by men, despised by the people. ^e e. [22:7] Is 53:3.
New Catholic Bible	But I am a worm and not human, ^[e] scorned by people and despised by my kinsmen. e. Psalm 22:7 <i>I am a worm and not human</i> : this passage clearly depicts the psalmist's sense of isolation (see Job 25:6; Isa 41:14).
Revised English Bible—1989	But I am a worm, not a man, abused by everyone, scorned by the people.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	I am but a maggot - not a man; a reproach of humanity despised of the people.
Orthodox Jewish Bible	But I am a tola'at, and no ish; a reproach of men, and despised of the people [see Yeshayah 53:3 on the despised Moshiach].
Tree of Life Version	Am I a worm, and not a man? Am I a scorn of men, despised by people?

Weird English, ⓈⓂⓃ English, Anachronistic English Translations:

Alpha & Omega Bible	BUT I AM A WORM, AND NOT A MAN; A REPROACH OF MEN, AND SCORN OF THE PEOPLE.
Awful Scroll Bible	But I am as a worm - am I to be a man? - I am to be reproached by mankind, and am being despised of the people.
Concordant Literal Version	But I am a worm and not a man, A reproach to humanity and despised by the people."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But I am [treated as] a worm [insignificant and powerless] and not a man; I am the scorn of men and despised by the people.
The Expanded Bible	But I am like a worm instead of a man [human]. People make fun of [scorn; reproach] me and hate [despise] me.
Kretzmann's Commentary	But I am a worm and no man, He is like a worm which has been stepped on and winds back and forth in pain; He no longer resembles a man, a human being, His sufferings being more than human nature could endure; a reproach of men, and despised of the people, heaped with shame and contempt during the entire period of His suffering
The Pulpit Commentary Syndein/Thieme	But I {David/Jesus in prophesy ⁶⁵ } am a worm {tolah used for 'a totally helpless person'}, and no longer {look} human {see also Isaiah 53:10 - Jesus was crushed by the weight of our sins}. {Note: Tolah is Hebrew for a caucus elictus worm - this worm was placed in a vat and the worm's blood was used to make crimson robes for kings. Jesus - the King of Kings, Lord of Lords was being crushed under the weight of the sins of the world.}
The Voice	But I am a worm and not a human being, a disgrace and an object of scorn.

Bible Translations with Many Footnotes:

The Complete Tanach	But I am a worm and not a man; a reproach of man, despised by peoples. But I am a worm: He refers to all Israel as one man.
NET Bible®	But I ¹⁰ am a worm, ¹¹ not a man; ¹² people insult me and despise me. ¹³ ^{10tn} The grammatical construction (conjunction + pronoun) highlights the contrast between the psalmist's experience and that of his ancestors. When he considers God's past reliability, it only heightens his despair and confusion, for God's present silence stands in stark contrast to his past saving acts. ^{11tn} The metaphor expresses the psalmist's self-perception, which is based on how others treat him (see the following line). ^{12tn} Or "not a human being." The psalmist perceives himself as less than human. ^{13tn} Heb "a reproach of man and despised by people."
The Passion Translation	But I am like a worm, crushed and bleeding crimson, ^[e] treated as less than human. I've been despised and scorned by everyone! e. 22:6 The Hebrew word for "worm" is tola, which is also the word for "crimson" or "scarlet." Tola was a certain worm in the ancient Near East that, when crushed, bled a crimson color so strong it was used as a dye for garments. Jesus was not saying he was a despised worm, but that he will bleed as he is crushed for our sins.

Literal, almost word-for-word, renderings:

Charles Thompson OT	As for me, I am a Worm, and no man; the scorn of men and the people's contempt.
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⁶⁵ These come from R. B. Thieme, Jr.'s teaching, and here, he nascently speaks of the dual authorship of Scripture, as he recognizes that there are two legitimate interpretations of this passage to be had.

Context Group Version	But I am a worm, and not a man; A reproach of man, and ignored of the people.
Literal Standard Version	And I [am] a worm, and no man, || A reproach of man, and despised of the people.
Revised Mechanical Trans.	.....
Young's Literal Translation	And I am a worm, and no man, A reproach of man, and despised of the people.

The gist of this passage: David calls himself a worm and not a man, given his situation. He is scorned by men and despised by people.

Psalm 22:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ânôkîy (אֲנֹכִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
tôlâ'/tôlê'âh/tôla'ath (תֹּלַע/תֹּלַע'א/תֹּלַע'אֶת) [pronounced <i>to-LAW, to-lay-AW, to-LAH-ath</i>]	<i>maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]</i>	feminine singular noun	Strong's #8438 BDB #1068
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Translation: I [am] a worm [which is crushed and made into red dye] and not a man;...

David is speaking metaphorically here, obviously. He feels as if he is a worm, being crushed, as worms of that era would be crushed and the resulting liquid (blood) used for red dye.

David is in such pain and misery that is no longer feels like a man. He is no more than a worm being crushed for its blood.

The symbolism here is just too much to ignore. These worms or maggots to which he alludes are crushed and red dye is made from the blood of the worm, a red dye which is most often used for royal colors.

Jesus would be this worm; He would be crushed. By His blood (that is, by His spiritual death) we are saved; and both we and Jesus are made royalty (we are royalty because we are in Him).

Notice the progression of this psalm: David began with his horrible circumstances in the first couple verses. Then he looks at God's character and what God has done in the past. Over and over again, God has delivered Israel (and Israel was certainly not always noble). So David concludes, "I am not a man, but a worm to be crush for its blood to be used as dye."

Psalm 22:6a: I [am] a worm [which is crushed and made into red dye] and not a man;...

Psalm 22:6a: I am a worm (various sources)

F. G. Hibbard (edited by Dr. Daniel Whedon): *The word תולות, (tholaath) rendered “worm,” is here used proverbially for lowness, vileness, insignificance; and it is literally the name of the scarlet worm, (coccus ilicis,) an insignificant insect which fed on plants, chiefly the holm oak. It was extensively used for scarlet dye.*⁶⁶

David Guzik: *The intensity of the conflict made David feel not only ignored, but insignificant. God seems to help other men, but seems to give no help to worms. The low standing he had in his own eyes and in the eyes of others simply added to his agony.*⁶⁷

Spurgeon: *This verse is a miracle in language. How could the Lord of glory be brought to such abasement as to be not only lower than the angels, but even lower than men. What a contrast between ‘I am’ and ‘I am a worm’.*

Spurgeon continues: *He felt himself to be comparable to a helpless, powerless, down—trodden worm, passive while crushed, and unnoticed and despised by those who trod upon him. He selects the weakest of creatures, which is all flesh; and becomes, when trodden upon, writhing, quivering flesh, utterly devoid of any might except strength to suffer. This was a true likeness of himself when his body and soul had become a mass of misery—the very essence of agony—in the dying pangs of crucifixion.*⁶⁸

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David then considers, *how do men look at me? How am I seen by others?*

Psalm 22:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
cherp ^ê âh (הַפְּרָחָה) [pronounced <i>kher-PAW</i>]	<i>a reproach, a taunt, scorn, shame, disgrace</i>	feminine singular construct	Strong's #2781 BDB #357
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
w ^ê (or v ^ê) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâzâh (בָּזָה) [pronounced <i>baw-ZAW</i>]	<i>despised of, regarded with contempt, held in contempt, seen as despicable</i>	masculine singular, Qal passive participle construct	Strong's #959 BDB #102
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun	Strong's #5971 BDB #766

⁶⁶ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:6.

⁶⁷ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Psalm 22:1–31.

⁶⁸ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Psalm 22:1–31.

Translation: ...[I am] taunted [by] men and I am held in contempt by the people.

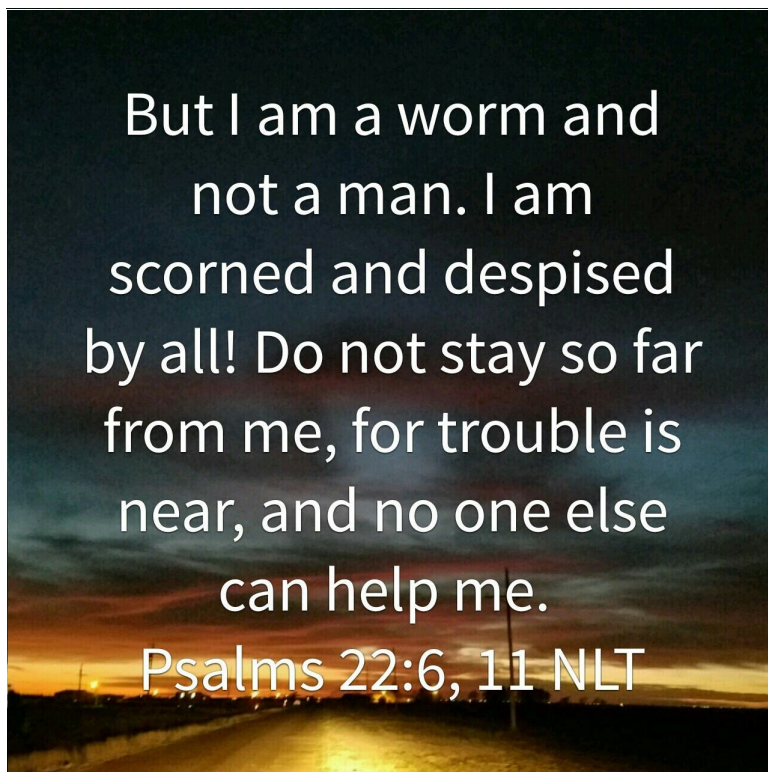
At this period of time, David is a reproach of men; they scorn him. They see him as a disgrace. This is a far cry from what he was at one time—a great king who was admired and looked up to.

People of Israel despise him; they hold him in contempt. David is despicable in their sight.

David has gone through periods of time when many did despise him. How hard it would have been for the public to forgive him over the Bathsheba incident. When some of those things became known, would not the public have a very different view of him?

Psalm 22:6 I [am] a worm [which is crushed and made into red dye] and not a man; [I am] taunted [by] men and I am held in contempt by the people.

David Guzik: *[This verse] was dramatically fulfilled in the greater Son of David, that on the cross He was a reproach of men, and despised by the people. Cruel men mocked Jesus in His greatest agony (Matt. 27:39-44)..*⁶⁹



Psalm 22:6, 11 (New Living Translation) (a graphic); from [Pinterest](#); accessed November 4, 2021.

Psalm 22:6 I am nothing but a worm—even a worm which is crushed in order to use its blood to make red dye; I am not even a man. I am scorned and taunted by men; people despise me; they hold me in contempt.

We are also viewing this from the point of view of Jesus, as this psalm foretells His crucifixion.

Pilate found Jesus innocent of the charges leveled against him. However, not being a strong man, Pilate offered the people there a choice between letting a vicious criminal go or letting Jesus go. They called for the criminal to be cut loose. Jesus was scorned by the people there.

Prior to the crucifixion and during it, people scorned Him; they taunted Him; they held Him in contempt. These were Romans and religious types from the hierarchy down to the common people.

We read a parallel verse in the amazing 53rd chapter of Isaiah: **He was despised and rejected by men; a Man of sorrows, and acquainted with grief; and as one from whom men hide their faces He was despised, and we esteemed Him not.** (Isa 53:3; ESV; capitalized) Matt. 27:21-31 is an historic account revealing the hatred, anger and contempt by the people that Jesus faced.

⁶⁹ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1-31.

All those seeing me ridicule me. They open at a lip; they wag a head. Roll upon Y^ehowah; He will deliver him. He will rescue him for He takes pleasure in him.

Psalm
22:7–8

All those who see me scorn me. They open [their] mouths [and] they shake [their] heads. [They say,] “Roll over upon Y^ehowah. He will deliver him; He will preserve him because he takes pleasure in Him.” [They say these words in contempt for me.]

Everyone who sees me ridicules me. They make insulting gestures with their mouths and heads. They mock me by saying, “Depend upon Y^ehowah; Surely He will deliver you; He will preserve you because He delights in you.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	All those seeing me ridicule me. They open at a lip; they wag a head. Roll upon Y ^e howah; He will deliver him. He will rescue him for He takes pleasure in him.
The Psalms Targum	All who see me will gloat over ^[119] me, attacking ^[120] with their lips; they will shake ^[121] their heads. Let him give praise ^[122] in the presence of the Lord; and he has delivered him, he saved him ^[123] because he favored him. ^[119] Gloat over: laugh at. ^[120] Attacking: despising. ^[121] They will shake: and shaking. ^[122] Let him give praise: I have given praise. ^[123] The Aramaic text has perfects for the imperfects of the MT.
Douay-Rheims 1899 (Amer.)	All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head. He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.
Original Aramaic Psalms	All who saw me mocked at me; they shot out with her lips; they shook their heads: "He was confident in Lord Jehovah to save him, and let him set him free, if he delights in him".
Lamsa's Peshitta (Syriac)	All they that saw me have laughed me to scorn; they shoot out with their lips, they shake their heads, saying, He trusted in the LORD; let the LORD deliver him; let him save him, if he be delighted in him.
Samaritan Pentateuch	All who saw me mocked at me; they shot out with her lips; they shook their heads: He was confident in LORD JEHOVAH to save him, and let him set him free, if he delights in him.
Updated Brenton (Greek)	All that saw Me mocked Me; they spoke with their lips, they shook the head, <i>saying</i> , He hoped in the Lord; let Him deliver Him, let Him save Him, because He takes pleasure in Him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I am laughed at by all those who see me: pushing out their lips and shaking their heads they say, He put his faith in the Lord; let the Lord be his saviour now: let the Lord be his saviour, because he had delight in him.
Easy English	Everyone that sees me laughs at me. They laugh and they shake their heads. They say, 'He should trust in the Lord!

Then the Lord will save him.
If the Lord is really happy with him,
the Lord will rescue him.'

Easy-to-Read Version—2008	Everyone who sees me makes fun of me. They shake their heads and stick out their tongues at me. They say, "Call to the LORD for help. Maybe he will save you. If he likes you so much, surely he will rescue you!"
God's Word™	All who see me make fun of me. Insults pour from their mouths. They shake their heads and say, "Put yourself in the LORD'S hands. Let the LORD save him! Let God rescue him since he is pleased with him!"
Good News Bible (TEV)	All who see me make fun of me; they stick out their tongues and shake their heads. "You relied on the LORD," they say. "Why doesn't he save you? If the LORD likes you, why doesn't he help you?"
NIRV	All those who see me laugh at me. They shout at me and make fun of me. They shake their heads at me. They say, "He trusts in the Lord. Let the Lord help him. If the Lord is pleased with him, let him save him."
New Simplified Bible	All who see me laugh at me. Insults pour from their mouths. They shake their heads and say: »Put yourself in Jehovah's hands. Let Jehovah save him! Let God rescue him since he is pleased with him!«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	All who see me put me down. They give me lip then shake their heads. They say, "He trusts God. Let God help him. Yeah, let God save him since God loves him so much."
Contemporary English V.	Everyone who sees me makes fun and sneers. They shake their heads, and say, "Trust the LORD! If you are his favorite, let him protect you and keep you safe."
The Living Bible	Everyone who sees me mocks and sneers and shrugs. "Is this the one who rolled his burden on the Lord?" they laugh. "Is this the one who claims the Lord delights in him? We'll believe it when we see God rescue him!"
New Berkeley Version	All who see me, mock me; they open the mouth; ^e they wag the head: He ^f trusted in the LORD, let Him deliver him; let Him save him, since he has delighted in Him. e) In derision; cf. Ps. 35:21 Job 16:10. f) V. 8 gives what these deriders say; fulfilled, Matt. 27:43.
The Passion Translation	Mocked by their jeers, despised with their sneers, as all the people poke fun at me, spitting their insults, saying, "Is this the one who trusted in God? Is this the one who claims God is pleased with him? Now let's see if your God will come to your rescue! We'll just see how much he delights in you!"
Unfolding Bible Simplified	Everyone who sees me makes fun of me. They sneer at me and insult me by shaking their heads at me as though I were an evil man. They say, "He trusts in Yahweh, so Yahweh should save him! He says that Yahweh is very pleased with him; if that is so, Yahweh should rescue him!"

Partially literal and partially paraphrased translations:

American English Bible	Yes, those that see me [are laughing]... They're shaking their heads and they're saying: 'Since he's putting his trust in Jehovah; If God wants him, let Him come down and save him!'
Beck's American Translation	All who see Me mock Me, with mouths wide open they are wagging their heads (saying): "He put His confidence in the LORD.— Let Him rescue Him and save Him, seeing He delights in Him!"
Common English Bible	All who see me make fun of me— they gape, shaking their heads: "He committed himself to the Lord, so let God rescue him; let God deliver him because God likes him so much."
New Advent (Knox) Bible	All those who catch sight of me fall to mocking; mouthing out insults, while they toss their heads in scorn, He committed himself to the Lord, why does not the Lord come to his rescue, and set his favourite free?.
Translation for Translators	Everyone who sees me [HYP] makes fun of me. They sneer at me and <i>insult me by</i> shaking their heads <i>at me as though I were an evil man</i> . They say, "He trusts in Yahweh, so Yahweh should save him! He says <i>that</i> Yahweh is very pleased with him; if that is so, Yahweh should rescue him!"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	All who see me mock me; they sneer and shake their heads: "He trusts in the LORD, let the LORD deliver him; let the LORD rescue him, since He delights in him."
Revised Ferrar-Fenton Bible	All seeing laugh and mock, They sneer, and shake the head, "He hoped JEHOVAH would relieve,— Now let Him save him if He choose!"
HCSB	Everyone who sees me mocks me; they sneer ^[c] and shake their heads: "He relies on ^[d] the Lord; let Him rescue him; let the Lord ^[e] deliver him, since He takes pleasure in him." c. Psalm 22:7 Lit <i>separate with the lip</i> d. Psalm 22:8 Or <i>Rely on</i> e. Psalm 22:8 Lit <i>let Him</i>
International Standard V	Everyone who sees me mocks me; they gape at me with open mouths and shake their heads at me. They say, [The Heb. lacks They say] "Commit yourself to the Lord; perhaps the Lord [Lit. he] will deliver him, perhaps he will cause him to escape, since he delights in him."

NIV, ©2011	All who see me mock me; they hurl insults, shaking their heads. “He trusts in the Lord,” they say, “let the Lord rescue him. Let him deliver him, since he delights in him.”
Unfolding Bible Literal Text	All those who see me taunt me; they mock me; they shake their heads at me. They say, "He trusts in Yahweh; let Yahweh rescue him. Let him rescue him, for he delights in him."
Urim-Thummim Version	All they that see me laugh me to scorn: they shoot out the lip, they shake the head saying, He trusted on YHWH that he would deliver him: let him deliver him, seeing he delighted in him.
Wikipedia Bible Project	All that see me mock me, curl their lip and sway their head Squirm, to Yahweh he will release him, he will save him because he is pleasing to him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	All who see me make a jest of me; they sneer and shake their heads. Mt 27: 29-31; 27:39 “He put his trust in the Lord, let the Lord rescue him! If the Lord is his friend, let him help him!” 37:5; Wis 2: 18-20; Mt 27:43
The Heritage Bible	All who see me mock me; they shoot out the lip; they shake the head, saying, Roll yourself over onto Jehovah; he will deliver him; he will snatch him away, because he delights in him,... Mat 27:43
New American Bible (2011)	All who see me mock me; they curl their lips and jeer; they shake their heads at me: ^f “He relied on the LORD—let him deliver him; if he loves him, let him rescue him.” ^g f. [22:8] Ps 109:25; Mt 27:39; Mk 15:29; Lk 23:35. g. [22:9] Ps 71:11; Wis 2:18–20; Mt 27:43.
New Jerusalem Bible	But I am a worm, less than human, scorn of mankind, contempt of the people; all who see me jeer at me, they sneer and wag their heads, 'He trusted himself to Yahweh, let Yahweh set him free! Let him deliver him, as he took such delight in him.' V. 6 is included for context.
New RSV ACE	All who see me mock at me; they make mouths at me, they shake their heads; 'Commit your cause to the Lord; let him deliver— let him rescue the one in whom he delights!'
Revised English Bible–1989	All who see me jeer at me, grimace at me, and wag their heads: “He threw himself on the LORD for rescue; let the LORD deliver him, for he holds him dear!”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All who see me jeer at me; they sneer and shake their heads: “He committed himself to Adonai, so let him rescue him! Let him set him free if he takes such delight in him!”
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Hebraic Roots Bible	All who see Me scornfully laugh at Me; they open the lip; they shake the head, saying, He rolled on YAHWEH, let Him deliver Him; let Him rescue Him, since He delights in Him.
The Scriptures–2009	All those who see Me mock Me; They shoot out the lip, they shake the head, saying, “He trusted in יהוה, let Him rescue Him; Let Him deliver Him, seeing He has delighted in Him!”
Tree of Life Version	All who see me mock me. They curl their lips, shaking their heads: “Rely on Adonai! Let Him deliver him! Let Him rescue him—since he delights in Him!”

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	ALL THAT SAW ME MOCKED ME: THEY SPOKE WITH THEIR LIPS, THEY SHOOK THE HEAD, SAYING, HE HOPED IN JESUS: LET HIM DELIVER HIM, LET HIM SAVE HIM, BECAUSE HE TAKES PLEASURE IN HIM.
Awful Scroll Bible	They perceiving Me mock Me; they were to shoot out at Me with their lips, as they were to shake their heads, "He is to be rolled together with Jehovah, even was He to deliver Him and was to snatch Him out, since He is to have taken delight in Him!"
Concordant Literal Version	All those seeing me deride me; They open up their lip in sneering; They wag their head, saying, He exults in Yahweh; let Him deliver him! Let Him rescue him, since He delights in him!"
exeGesés companion Bible	All who see me deride me; they bust out the lip, they shake the head, saying, Roll on Yah Veh! He rescues him! He slips him away, seeing he delights in him!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	All who see me laugh at me <i>and</i> mock me; They [insultingly] open their lips, they shake their head, saying, “He trusted <i>and</i> committed himself to the Lord, let Him save him. Let Him rescue him, because He delights in him.”
The Expanded Bible	Those who look at me laugh [ridicule/mock me]. They stick out their tongues [throw insults; open lips] and shake their heads. They say, “Turn to the Lord for help [Trust the Lord]. Maybe he will save [rescue; deliver] you. If he likes [delights/takes pleasure in] you, maybe he will rescue [save; deliver] you.”
Kretzmann’s Commentary	All they that see Me laugh Me to scorn, making Him a target of their blasphemous mockery, Cf Luke 23:35; they shoot out the lip, in a grimace conveying their contempt; they shake the head, wagging it in a gesture denoting their doubt as to His being in His right mind, saying, He trusted on the Lord that He would deliver Him, literally, "Roll it upon Jehovah," jeeringly urging Christ to cast His troubles upon the Lord; let Him deliver Him, seeing He delighted in Him. That was the bitter, blasphemous irony and mockery which the Jews flung at Christ there on Calvary's mount, taunting Him with being a cursed criminal, forsaken of God
Lexham English Bible	All who see me mock me.

The Pulpit Commentary
Syndein/Thieme

They open wide their lips;
they shake the head, saying :
“He trusts Yahweh. [Literally “Commit to Yahweh”] Let him rescue him.
Let him deliver him because he delights in him.”

{Ridicule of Downtrodden David and Jesus Christ on the Cross}

All they who see Me, mock/'laugh in scorn at' Me.

They gesture insults {idiom: literally 'thrust out their lips' - we would say 'thumb their nose at me'}.

They wag their heads {a Jewish insult - like 'giving the finger' today} saying,
"He 'rolled his problems'/trusted on Jehovah/God,
let Him deliver/rescue Him

since He keeps on having perfect delight in Him."

Everyone who sees me laughs at me;

they whisper to one *another* I'm a loser; they sneer and mock me, saying,

“He relies on the Eternal; let the Eternal rescue him

and keep him safe because He is happy with him.”

The Voice

Bible Translations with Many Footnotes:

The Complete Tanach

All who see me will mock me; they will open their lips, they will shake their head.

they will open: Heb. וריטפי, they open, as (in Exod. 13:12, 13): “all that open (רטפ) the womb,... and firstling (רטפו) of a donkey.” [Also] (in Prov. 17: 14): “like letting out (רטפו) water.

One should cast his trust upon the Lord, and He will rescue him; He will save him because He delights in him.

One should cast his trust upon the Lord: Heb. לג like לגל, lit. to roll. A person should roll his burden and his load upon His Creator so that He rescue him.

NET Bible®

All who see me taunt¹⁴ me;
they mock me¹⁵ and shake their heads.¹⁶

They say,¹⁷

“Commit yourself¹⁸ to the Lord!

Let the Lord¹⁹ rescue him!

Let the Lord²⁰ deliver him, for he delights in him.”²¹

^{14tn} Or “scoff at, deride, mock.”

^{15tn} Heb “they separate with a lip.” Apparently this refers to their verbal taunting.

^{16sn} Shake their heads. Apparently this refers to a taunting gesture. See also Job 16:4; Ps 109:25; Lam 2:15.

^{17tn} The words “they say” are supplied in the translation for clarification and for stylistic reasons. The psalmist here quotes the sarcastic taunts of his enemies.

^{18tn} Heb “roll [yourself].” The Hebrew verb לגל here has the sense of “commit” (see Prov 16:3). The imperatival form in the Hebrew text indicates the enemies here address the psalmist. Since they refer to him in the third person in the rest of the verse, some prefer to emend the verb to a perfect, “he commits himself to the Lord.”

^{19tn} Heb “Let him”; the referent (the Lord) has been specified in the translation for clarity.

^{20tn} Heb “Let him”; the referent (the Lord) has been specified in the translation for clarity.

^{21tn} That is, “for he [the Lord] delights in him [the psalmist].” For other cases where the expression “delight in” refers to God’s delight in a person, see Num 14:8; 1 Kgs 10:9; Pss 18:19; 40:8.

^{sn} This statement does not necessarily reflect the enemies’ actual belief, but it does reflect the psalmist’s confession. The psalmist’s enemies sarcastically appeal to God to help him, because he claims to be an object of divine favor. However, they probably doubted the reality of his claim.

New Catholic Bible

All who see me jeer at me;
they sneer in mockery and toss their heads.^[f]

“He relied on the Lord;
 let the Lord set him free.
 Let the Lord deliver him,
 if he loves him.”^[g]

- f. Psalm 22:8 *They sneer in mockery and toss their heads*: words and gestures of scorn, also indulged in by Christ’s foes on Calvary (see Mt 27:39; Mk 15:29). See also note on Ps 5:10.
- g. Psalm 22:9 Cited in Mt 27:43. *If he loves him*: may be taken as “if God loves the sufferer” or “if the sufferer loves God.”

Rotherham’s *Emphasized B.* But |||| am a worm and no one,
 A reproach of men and despised of a people;
 ||All that see me|| laugh at me,—
 They open wide the mouth,^e
 They shake the head:—
 He should trust in Yahweh—let him deliver him,—
 Let him rescue him, seeing he delighteth in him. V. 6 is included for context.
^e Mi.: “cleave the lip.”

Literal, almost word-for-word, renderings:

Charles Thompson OT	All that see me have laughed me to scorn; they said with their lips while they shook their head, ?He trusted in the Lord, let him deliver him; let him save him, since he delighteth in him.?
Context Group Version	All those that see me laugh me to scorn: They shoot out the lip, they shake the head, [saying], Commit [yourself] to YHWH; Let him deliver him: Let him rescue him, seeing he delights in him.
English Standard Version	All who see me mock me; they make mouths at me; they wag their heads; "He trusts in the LORD; let him deliver him; let him rescue him, for he delights in him!" [I have noticed in this particular psalm, the ESV has made some strange choices, from time to time. For example, <i>made mouths</i> .]
Green’s Literal Translation	All who see Me scornfully laugh at Me; they open the lip; they shake the head, saying, He rolled on Jehovah, let Him deliver Him; let Him rescue Him, since He delights in Him.
Literal Standard Version	All beholding Me mock at Me, || They make free with the lip—shake the head, “Roll to YHWH, He delivers Him, || He delivers Him, for He delighted in Him.”
Modern Literal Version 2020	All those who see me laugh me to scorn. They shoot out the lip. They shake the head, saying, He trusted on Jehovah. Let him deliver him. Let him rescue him, because he delights in him.
New King James Version	All those who see Me ridicule Me; They shoot out the lip [Show contempt with their mouth], they shake the head, saying, “He trusted [LXX, Syr., Vg. <i>hoped</i> ; Tg. <i>praised</i>] in the Lord, let Him rescue Him; Let Him deliver Him, since He delights in Him!”
Revised Mechanical Trans. Young’s Updated LT	..... All beholding me do mock at me, They make free with the lip—shake the head, “Roll unto Jehovah, He does deliver him, He does deliver him, for he delighted in him.”

The gist of this passage:
 7-8

Psalm 22:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
râ'âh (רָאָה) [pronounced raw-AWH]	<i>those seeing; the ones observing; those with understanding; seers, those who perceive</i>	masculine plural, Qal active participle; with the 1 st person singular suffix	Strong's #7200 BDB #906
lâ'ag (לָעַג) [pronounced law-ĠAHG]	<i>to ridicule, to mock, to scorn, to deride</i>	3 rd person plural, Hiphil imperfect	Strong's #3932 BDB #541
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition; with the 1 st person singular suffix	No Strong's # BDB #510

Translation: All those who see me scorn me.

David, for whatever pain and suffering that he is dealing with, seems to have no sympathy. All those who see him ridicule him; they mock him.

F. G. Hibbard (edited by Dr. Daniel Whedon): *Literally, mock at me; deride me by mimic imitations of my acts, words, or professions.*⁷⁰

Psalm 22:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâṭar (פָּטַר) [pronounced paw-TAHR]	<i>to split the lip [i.e., to open the mouth wide], to scorn</i>	3 rd person plural, Hiphil imperfect	Strong's #6362 BDB #809
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sâphâh (שֹׁפֵה) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular noun	Strong's #8193 BDB #973

Translation: They open [their] mouths...

This seems to be an ancient way of mocking or deriding a person without speaking. Just the way the mouth or lips are held hold the object of scorn up to more ridicule.

F. G. Hibbard (edited by Dr. Daniel Whedon): *They shoot out the lip—The idea is, a protrusion of the lips as an expression of scorn. Mendelssohn says: "It does not signify an opening of the mouth, as if*

⁷⁰ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:.

for laughter, but a slight motion of the lips according to the way of mockers. Our old English word pout pretty well gives the force of the word.”—Phillips.⁷¹

Psalm 22:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nûwa' (עונו) [pronounced NOO-ahg']	to move to and fro, to wag [the head in derision]; to shake, to disturb; to cause to stagger; to cause to totter; to cause to wander	3 rd person plural, Hiphil imperfect	Strong's #5128 BDB #631
rô'sh (שארס שאר) [pronounced rohsh]	head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census	masculine singular noun	Strong's #7218 BDB #910

Translation: ...[and] they shake [their] heads.

There is some sort of signal made with the head, which gesture also treats the suffering David with contempt.

F. G. Hibbard (edited by Dr. Daniel Whedon): *They shake the head—Swaying the head to and fro in scorn. Psalm 109:25. The idea is literally given in Matt. 27:39.*⁷²

Psalm 109:25 I am an object of scorn to My accusers; when they see Me, they wag their heads. (ESV; capitalized)

David Guzik: *David's misery multiplied at those who mocked and misunderstood his agony. They used it all as an excuse to call into question his relationship with God, even as the friends of Job did with that sufferer.*

Guzik continues: *It was as if they said, "It seemed that he trusted in the Lord, but we all know that they Lord rescues those who trust in Him. It seemed that he delighted in God, but that must be false because he is not delivered."*⁷³

Psalm 22:7 All those who see me scorn me. They open [their] mouths [and] they shake [their] heads.

David, unknowingly describes the circumstance of his Greater Son at the cross.

Mark 15:20a And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. (ESV; capitalized) This took place prior to the crucifixion.

Matt. 27:28-31 And they stripped Him and put a scarlet robe on Him, and twisting together a crown of thorns, they put it on His head and put a reed in His right hand. And kneeling before Him, they mocked Him, saying, "Hail, King of the Jews!" And they spit on Him and took the reed and struck Him on the head. And when they had mocked Him, they stripped Him of the robe and put His own clothes on Him and led Him away to crucify Him. (ESV; capitalized)

⁷¹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:7.

⁷² Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:7.

⁷³ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Psalm 22:1–31.

This was all taking place while Jesus was on the cross. Many of those detractors—including the religious types—seemed to have no idea that they themselves were fulfilling Scripture by their actions.

David Guzik: *[Jesus'] enemies unwittingly identified with the scornful enemies of God and His Anointed in their mockery of Jesus on the cross.*⁷⁴

From a Spurgeon sermon: *In a truly grace-filled man, his trust in God is known. This trust by believing men is not understood by the world. This true faith will almost certainly be mocked at some time or another. The time shall come when the man of faith who has trusted in God shall be abundantly justified.*⁷⁵

Matt. 27:39 **And those who passed by derided Him, wagging their heads.** (ESV; capitalized)

As I cut and paste these words of Scripture, reading them, I marvel that Jesus did not come down from the cross and simply destroy them all in a blast of judgment. But then, I have to remember myself, and my own sins against God—not only those committed throughout much of my life before believing in Him, but so much more for those done after salvation. And yet, God has been faithful. Most undeservedly, I am the object of His faithfulness (as are you).

There are many parallel verses which deal with mocking, most of which are listed above with the various translations. Psalm 109 appears to have a section similar to the first two-thirds of this psalm Psalm 109:25 **I also have become a reproach to them; when they look at Me, they shake their heads.** (Voice in the Wilderness; capitalized)

Psalm 22:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
gâlal (גָּלַל) [pronounced gaw-L AHL]	<i>roll, roll (away, down, together); to be understood literally or figuratively</i>	2 nd person masculine singular, Qal imperative	Strong's #1556 BDB #164
The KJV gave this verb many applications: <i>to commit, to remove, to roll (away, down, together), to run down, to seek occasion, to trust, to wallow.</i>			
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [They say,] “Roll over upon Y^ehowah.

I am assuming that, by *roll over onto Y^ehowah*, the person is saying, “Stand on Y^ehowah; well, you can't really stand on Him right now, but you could sort of roll over onto Him. Surely He will deliver you.”

So those around David are very familiar with his relationship with God, and they make light of that.

⁷⁴ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Psalm 22:1–31.

⁷⁵ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Psalm 22:1–31.

Psalm 22:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâlaṭ (פָּלַט) [pronounced paw-LAHT]	<i>to bring into security; to deliver; to cause to escape; to cast forth; to be delivered; to slip away</i>	3 rd person masculine singular, Piel imperfect; with the 3 rd person masculine singular suffix	Strong's #6403 BDB #812

Translation: He will deliver him;...

The imperfect tense can sometimes have a jussive sense, so that we can understand this to mean, "Let God deliver him..."

"You trust in God," David enemies are saying; "then let God deliver you."

Psalm 22:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâtsal (נָצַל) [pronounced naw-TSAHL]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	3 rd person masculine singular, Hiphil imperfect; with the 3 rd person masculine singular suffix	Strong's #5337 BDB #664
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
châphêts (חָפַץ) [pronounced khaw-FATES]	<i>to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to; to move, to bend down</i>	3 rd person masculine singular, Qal perfect	Strong's #2654 BDB #342
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: ...He will preserve him because he takes pleasure in Him." [They say these words in contempt for me.]

I understand this to mean, ...He (God) will preserve him (David) because he (David) takes pleasure in Him (God). However, the last two might be switched.

Just like the previous verb, this imperfect can act like a jussive. So we may understand this phrase to mean: ...let God preserve him because he takes pleasure in Him."

This person is making fun of David and his situation. "Obviously God will preserve you, because you takes so much pleasure in Him." (Or, "...because He takes so much pleasure in you.") I believe is how this should be understood. All of this said, tongue-in-cheek.

David Guzik: *This statement reveals the frequent ignorance and cruelty of those who oppose God and His people. It claimed to see no deliverance, when it would indeed come soon. It also questioned the delight of God in the Forsaken One, when God did and does truly delight in that one.*⁷⁶

Trapp: *A most virulent irony, whereby they sought to cajole him out of his confidence, and so to drive him into utter desperation and destruction.*⁷⁷ This is a brilliant observation by Trapp. What else were the purpose be of ridiculing one in difficult straits?

Psalm 22:8 [They say,] “Roll over upon Y^ehowah. He will deliver him; He will preserve him because he takes pleasure in Him.” [They say these words in contempt for me.]

F. G. Hibbard (edited by Dr. Daniel Whedon): *This passage was derisively applied to Christ while on the cross, as a test of his divine Sonship. Matt. 27:43. The whole verse is, in the Hebrew, intensely and cruelly sarcastic, and the refinement of blasphemy: “He rolled himself upon Jehovah; he will cause him to escape; he will rescue him, for he took pleasure in him!” Matthew follows almost verbatim the Septuagint.*⁷⁸ Given Matthew’s knowledge of the Old Testament, this was probably intentional.

Matt. 27:43 (These are words spoken to Jesus when on the cross) “**He trusts in God; let God deliver Him now, if He desires Him. For He said, ‘I am the Son of God.’**” (ESV; capitalized)

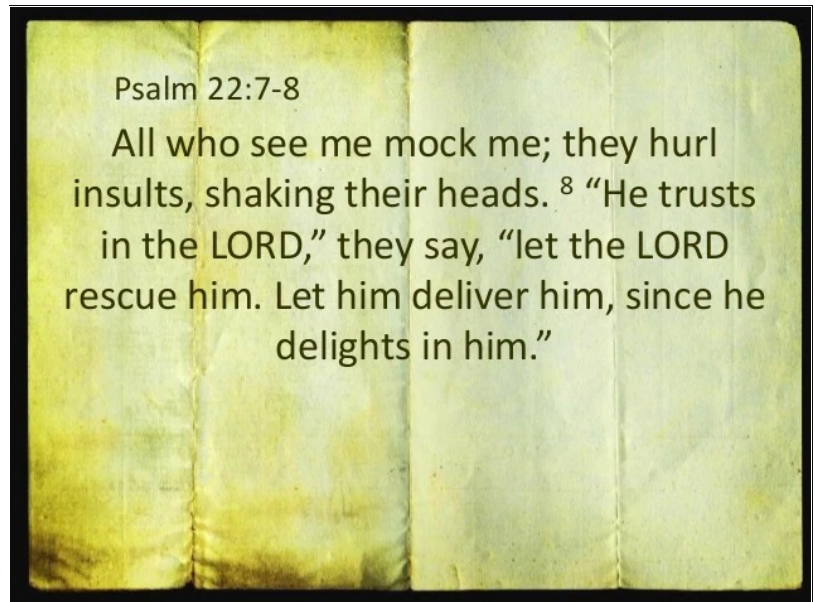
Psalm 22:7–8 **Everyone who sees me ridicules me. They make insulting gestures with their mouths and heads. They mock me by saying, “Depend upon Y^ehowah; Surely He will deliver you; He will preserve you because He delights in you.”**

David’s logical development: He states the situation that he is in right now (vv. 1–2). He considers the character of God and God’s actions in the past (vv. 3–5). Now David considers how others perceive him (vv. 6–8).

Psalm 22:7–8 (NIV) (a graphic); from [Slide Share](#); accessed November 4, 2021.

Psalm 22:6–8 **I [am] a worm [which is crushed and made into red dye] and not a man; [I am] taunted [by] men and I am held in contempt by the people. All those who see me scorn me. They open [their] mouths [and] they shake [their] heads. [They say,] “Roll over upon Y^ehowah. He will deliver him; He will preserve him because he takes pleasure in Him.” [They say these words in contempt for me.]**

In the past, David has appealed to God and God has heard him. God has given David deliverance many times in the past. But now, those around David—those who seem to be rubbing it in—they are mocking David and his faith and his God.



Dr. Thomas Constable: *By comparing himself to a worm, David was expressing his feelings of worthlessness, vulnerability, and contempt in the eyes of his enemies. The figure pictures feeling less*

⁷⁶ David Guzik’s *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

⁷⁷ David Guzik’s *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

⁷⁸ Whedon’s *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:8.

than human (cf. Job 25:6; Isaiah 41:14). These foes were insulting him, despising him, and mocking his faith in God because the Lord was not rescuing him (cf. Matthew 27:39; Matthew 27:44). Shaking the head can signify rejection (cf. Psalms 109:25) or astonishment (cf. Psalms 64:8; Lamentations 2:15). The Lord Jesus' enemies spoke these very words as He hung on the cross (Matthew 27:42-43).⁷⁹

For You bringing me forth from a womb; causing me to trust upon [two] breasts of my mother.

Psalm
22:9

For You [God] brought me forth from the womb; [and You] caused me to depend upon my mother's breasts.

Despite all of this ridicule, it is You, God, Who brought me alive from the womb; and it was You who gave me the security and warmth of my mother's breasts.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	For You bringing me forth from a womb; causing me to trust upon [two] breasts of my mother.
The Psalms Targum	Because you took me out of the womb; you gave me hope ^[124] on my mother's breasts. ^[124] You gave me hope: [you were] my security
Douay-Rheims 1899 (Amer.)	For thou art he that hast drawn me out of the womb: my hope from the breasts of my mother.
Original Aramaic Psalms Lamsa's Peshitta (Syriac)	Because you are my trust from birth and my hope from my mother's breasts. For thou art my trust since I came out of the womb, and my hope since I was upon my mother's breasts.
Samaritan Pentateuch Updated Brenton (Greek)	Because you are my trust from birth and my hope from my mother's breasts. For You are He that drew Me out of the womb; My hope from My mother's breasts.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But it was you who took care of me from the day of my birth: you gave me faith even from my mother's breasts.
Easy English	Yes, Lord, you brought me safely to birth. You took care of me at my mother's breast.
Easy-to-Read Version--2008	God, the truth is, you are the one who brought me into this world. You made me feel safe while I was still at my mother's breasts.
God's Word™	Indeed, you are the one who brought me out of the womb, the one who made me feel safe at my mother's breasts.
Good News Bible (TEV)	It was you who brought me safely through birth, and when I was a baby, you kept me safe.
The Message	And to think you were midwife at my birth, setting me at my mother's breasts!
NIRV	But you brought me out of my mother's body. You made me trust in you even when I was at my mother's breast.

⁷⁹ From [Study Light](#); accessed November 4, 2021.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	You carried me out of the uterus, into life. When I was a baby, you gave me no choice but to trust you.
Contemporary English V.	You, LORD, brought me safely through birth, and you protected me when I was a baby at my mother's breast.
New Life Version	I was in Your care from birth. Since my mother gave birth to me, You have been my God.
The Passion Translation	Lord, you delivered me safely from my mother's womb. You are the one who cared for me ever since I was a baby.
Unfolding Bible Simplified	You, God, have been with me since I was in my mother's womb, and you taught me to trust you when I was at my mother's breasts.

Partially literal and partially paraphrased translations:

American English Bible	It was You that pulled me from [my mother's] womb, And You were my hope when I sucked at her breasts.
Common English Bible	But you are the one who pulled me from the womb, placing me safely at my mother's breasts.
New Advent (Knox) Bible	What hand but thine drew me out from my mother's womb? Who else was my refuge when I hung at the breast?
Translation for Translators	<i>Why do you not protect me now as you did when I was born?</i> I was safe even when I was ◀nursing/drinking milk from my mother's breasts▶.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	STANZA 3. Yet You brought from the womb, Placed on my mother's knees, On You I trusted from my birth,— My GOD from mother's breast. V. 10 is included for context.
God's Truth (Tyndale)	But you are he that took me out of my mothers womb: you was my hope, when I hanged upon my mothers breasts.
International Standard V	Yet, you are the one who took me from the womb, and kept me safe on my mother's breasts.
Urim-Thummim Version	But you are he that took me out of the womb: you did make me hope when I was upon my mother's breasts.
Wikipedia Bible Project	Because you are my foundation from the womb, my insurer upon my mother's breasts.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	...Because you gushed me out of the womb; you caused me to trust upon my mother's breasts.
New Jerusalem Bible	It was you who drew me from the womb and soothed me on my mother's breast.

Jewish/Hebrew Names Bibles:

Tree of Life Version	Yet You brought me out of the womb, made me secure at my mother's breasts.
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Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	FOR YOU ARE HE THAT DREW ME OUT OF THE WOMB; MY HOPE FROM MY MOTHER'S BREASTS.
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Awful Scroll Bible	You is to be bursting Me forth from the womb, and is to be making Me secure at My mother's breasts.
Concordant Literal Version	Indeed You were the One rushing me forth from the belly, Causing me to trust on my mother's breasts."
exeGesese companion Bible	For you are he who gushed me from the belly; to confide in you at the breasts of my mother.
Orthodox Jewish Bible	But Thou art He that took me out of the womb; Thou didst make me trust when I was upon the breasts of immi.

Expanded/Embellished Bibles:

The Expanded Bible	You ·had my mother give birth to me [^l brought me out of the womb]. You made me ·trust [have confidence in] you while I was ·just a baby [^l at the breasts of my mother].
Kretzmann's Commentary	But Thou art He that took Me out of the womb, the unshaken trust of the Messiah in the God of His salvation appearing here; Thou didst make Me hope, causing Him to trust with full confidence, when I was upon My mother's breasts, in earliest infancy.
The Pulpit Commentary Syndein/Thieme	{Verses 9-11: God had a Plan for David's Life} But You {God} {are} He Who took me out of the womb {means he was born with a purpose for his life}. You motivated/caused me to trust/'have confidence' when I was upon my mother's breasts. {Note: David was from a big family. Almost as soon as he was weaned, he was off to the fields to tend to the flocks. That was the end of his family life! }
The Voice	But You are the One who granted me life; You endowed me with trust as I nursed at my mother's breast.

Bible Translations with Many Footnotes:

The Complete Tanach	For You drew me from the womb; You made me secure on my mother's breasts. drew me: Heb. גַּחַי, who took me out and drew me out, as (in Job 40:23): "he will draw (חַיָּג) the Jordan into his mouth." You made me secure on my mother's breast: You prepared breasts for a person, upon which to rely for sustenance.
NET Bible®	Yes, you are the one who brought me out ²² from the womb and made me feel secure on my mother's breasts. ^{22tn} Or "the one who pulled me." The verb is derived from either גַּחַהּ (gakhah; see HALOT 187 s.v. גַּחַהּ) or גַּיַּחַהּ (giyahh; see BDB 161 s.v. גַּיַּחַהּ) and seems to carry the nuance "burst forth" or "pull out."
New Catholic Bible	^[h] Yet you brought me out of the womb and made me feel secure upon my mother's breast. h. Psalm 22:10 After recalling what the Lord had been for Israel (vv. 4-6), the psalmist now recalls what the Lord has been for him. <i>I was entrusted to your care at my birth:</i> the father customarily acknowledged the newborn by taking it upon his knees (see Gen 50:23; Job 3:12).
Rotherham's <i>Emphasized B.</i>	For ||thou|| art he that severed me ^f from the womb, He that caused me to trust _t upon the breasts of my mother; <Upon thee> was I cast from the time I was born, <From the womb of my mother> <my GOD> hast thou been. V. 10 is included for context. ^f So it shd be (w. Syr.). Cp. Ps. lxxi. 6. [M.C.T.: "drew me forth"]—G.n.

Literal, almost word-for-word, renderings:

Context Group Version	But you are he who took me out of the womb; You made me trust [when I was] on my mother's breasts.
Green's Literal Translation	For You are He, My Taker from the womb; causing Me to trust on My mother's breasts.
Literal Standard Version	For You [are] He bringing Me forth from the womb, || Causing Me to trust, || On the breasts of My mother.
Revised Mechanical Trans. World English Bible	..... But you brought me out of the womb. You made me trust while at my mother's breasts.
Young's Updated LT	For you are He bringing me forth from the womb, Causing me to trust, On the breasts of my mother.

The gist of this passage: David speaks to God, saying, "You brought me from the womb; you taught me to depend upon the sustenance and nourishment provided by my mother."

Psalm 22:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'attâh (אתָּ) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
gîyach (גִּיַחַ) [pronounced <i>GEE-ahkh</i>]	<i>bursting forth, gushing forth (as water), breaking forth, laboring to bring forth, coming forth, drawing (up, out), taking out</i>	masculine singular, Qal active participle; with the 1 st person singular suffix	BDB #161
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
beṭen (בֶּטֶן) [pronounced <i>BEH-ten</i>]	<i>womb; belly, stomach [in reference to a man]; inside; appetite, craving</i>	feminine singular noun; pausal form	Strong's #990 BDB #105

Translation: For You [God] brought me forth from the womb;...

Those around David have made fun of him and his relationship with God—given his pain and suffering. So David turns towards God.

Throughout this extreme pain, David has been considering a number of things, trying to explain and understand what was going on in his life.

So, he goes back to his own birth. It is God who brought David forth from the womb, giving David the breath of lives at birth.

Dr. Bob Utley: *YHWH is involved in a person's life even before birth (cf. Job 3:11; Psalm 139:13-16; Ecclesiastes 11:5; Jer. 1:5). Life begins with God! Humans are created by Him and for Him.*⁸⁰

Psalm 22:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bâṭach (בטח) [pronounced baw-TAHKH]	causing to trust [rely upon], persuading one to trust [to have confidence in]; making secure	masculine singular, Hiphil participle; with the 1 st person singular suffix	Strong's #982 BDB #105
ʿal (על) [pronounced gah]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
shâdayim (שדיים) [pronounced shaw-dah- YIHM]	female breasts, bosom, teats	masculine dual construct	Strong's #7699 BDB #993 & #994
ʾem (אם) [pronounced aim]	mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division	feminine singular noun with the 1 st person singular suffix	Strong's #517 BDB #51

Translation: ...[and You] caused me to depend upon my mother's breasts.

From the very beginning, David was caused to depend upon his mother's breasts; and they provided security, nourishment and warmth.

Psalm 22:9 For You [God] brought me forth from the womb; [and You] caused me to depend upon my mother's breasts.

F. G. Hibbard (edited by Dr. Daniel Whedon): *The strong adversative force of the Hebrew conjunction indicates the firm, withstanding faith of the Sufferer. God is still his Father; and He Who gave being at first, and nourished the flickering life of infancy, will not now abandon the life He gave. He will not cast off his own child. The argument is given Matt. 6:25. The gift of life is the greater blessing, and will God withhold the lesser?*⁸¹ Hibbard here uses a fortiori logic. The greater blessing is life; the lesser blessing is sustenance during one's life.

Psalm 22:9 Despite all of this ridicule, it is You, God, Who brought me alive from the womb; and it was You who gave me the security and warmth of my mother's breasts.

⁸⁰ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22:9–10.

⁸¹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:9.

Upon You, I was thrown from a womb; from a womb of my mother my Êl You [are].	Psalm 22:10	From the womb, I was cast upon You; from my mother's womb you [have been] my Êl [or, my God].
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Even from the moment I was born, I was ultimately dependent upon You, God; You have been my God from the moment I left the womb.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew) The Psalms Targum	Upon You, I was thrown from a womb; from a womb of my mother my Êl You [are]. <i>By your aid</i> ^[125] I was pulled forth from [her] bowels; from my mother's womb you are my God. ^[125] Aid: word.
Douay-Rheims 1899 (Amer.)	I was cast upon thee from the womb. From my mother's womb thou art my God,...
Original Aramaic Psalms	I was cast upon you from birth and you are my God from my mother's womb.
Lamsa's Peshitta (Syriac)	I was put under thy care from the womb; thou art my God from my mother's belly.
Updated Brenton (Greek)	I was cast on You from the womb; You are My God from My mother's belly.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I was in your hands even before my birth; you are my God from the time when I was in my mother's body.
Easy English	From the day that I was born, I was already in your care.
Easy-to-Read Version–2008	You have been my God since my mother gave birth to me. You have been my God since the day I was born. I was thrown into your arms as I came from my mother's womb.
<i>God's Word</i> TM	I was placed in your care from birth. From my mother's womb you have been my God.
Good News Bible (TEV) NIRV	I have relied on you since the day I was born, and you have always been my God. From the time I was born, you took good care of me. Ever since I came out of my mother's body, you have been my God.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	I was placed in your arms on the day I was born. For all of my life, you have been my God.
Contemporary English V.	From the day I was born, I have been in your care, and from the time of my birth, you have been my God.
The Living Bible	Lord, how you have helped me before![a] You took me safely from my mother's womb and brought me through the years of infancy. I have depended upon you since birth; you have always been my God. Don't leave me now, for trouble is near and no one else can possibly help. Vv. 9 & 11 are included for context.
New Life Version	I was in Your care from birth. Since my mother gave birth to me, You have been my God.
New Living Translation	I was thrust into your arms at my birth. You have been my God from the moment I was born.
The Passion Translation	Since the day I was born, I've been placed in your custody. You've cradled me throughout my days. I've trusted in you and you've always been my God.

Unfolding Bible Simplified It was as though you had adopted me right when I was born. You have been my God ever since I was born.

Partially literal and partially paraphrased translations:

American English Bible By You, I was thrust from the womb...
And from the belly of my mother, You've been my God.
New Advent (Knox) Bible From the hour of my birth, thou art my guardian; since I left my mother's womb, thou art my God!
Translation for Translators *It was as though* you adopted me right when I was born.
You have <been my God/taken care of me> ever since I was born.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible From birth I was cast upon You; from my mother's womb You have been my God.
HCSB I was given over to You at birth; [Lit *was cast on You from the womb*]
You have been my God from my mother's womb.
International Standard V I was dependent on you from birth; from my mothers womb you have been my God.
Unfolding Bible Literal Text I have been thrown on you from the womb; you are my God since I was in my mother's womb!
Urim-Thummim Version I was cast upon you from the womb: you are my Elohim from my mother's womb.
Wikipedia Bible Project Onto you, I was sent from the womb, from my mother's belly you are to me.

Catholic Bibles (those having the imprimatur):

New American Bible (2011) Upon you I was thrust from the womb;
since my mother bore me you are my God.^h
h. [22:11] Ps 71:6; Is 44:2; 46:3.
New Catholic Bible I was entrusted to your care at my birth;
from my mother's womb, you have been my God.
New Jerusalem Bible On you was I cast from my birth, from the womb I have belonged to you.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible I was cast on You from the womb, from My mother's belly, You are My El.
The Scriptures—2009 I was cast upon You from birth. From My mother's belly You have been My Ėl.

Weird English, ☺idε English, Anachronistic English Translations:

Alpha & Omega Bible I WAS CAST ON YOU FROM THE WOMB: YOU ARE MY THEOS (*The Alpha & Omega*) FROM MY MOTHER'S BELLY.
Awful Scroll Bible I am to have been cast forth on You from the womb, You is to be He Mighty from My mother's womb.
Concordant Literal Version On You was I flung from the womb; From my mother's belly, You have been my El."
exeGesés companion Bible I was cast on you from the womb;
you are my El from the belly of my mother.
Orthodox Jewish Bible I was cast upon Thee from the womb; Thou art Eli from the womb of immi.
Rotherham's *Emphasized B.* <Upon thee> was I cast from the time I was born,
<From the womb of my mother> <my GOD> hast thou been.

Expanded/Embellished Bibles:

The Expanded Bible ·I have leaned on you since the day I was born [^LOn you I was cast from the womb];

you have been ·my God [^Lmine] ·since my mother gave me birth [^Lfrom the womb of my mother].

Kretzmann's Commentary I was cast upon Thee from the womb, from His birth; Thou art My God from My mother's belly, His heavenly Father's care having enveloped and kept Him during His entire life, thus giving Him evidence that He was His God, His highest and most precious Treasure. Note that the human mother of Christ is referred to four times in this passage, and it is remarkable that in the entire Old Testament a human father is never mentioned or suggested, only a mother, Isaiah 7:14; Genesis 3:15. The fact that God is still His God causes the Messiah once more to turn to Him with an imploring cry

The Pulpit Commentary
Syndein/Thieme

{Jesus' Testimony}
I {Jesus} was caused to be dependent upon You {God} from the womb.
You are my El/God from My mother's womb..

The Voice

I was dedicated to You at birth;
You've been my God from my mother's womb.

Bible Translations with Many Footnotes:

The Complete Tanach

Upon You, I was cast from birth; from my mother's womb You are my God.

Upon You, I was cast from birth: I was cast from birth since You took me out of the womb, as Scripture states (in Isa. 46:3): "who are carried from birth." From the time the tribes were born, He carried them and led them.

NET Bible®

I have been dependent on you since birth;²³
from the time I came out of my mother's womb you have been my God.²⁴

^{23tn} Heb "upon you I was cast from [the] womb."

^{24tn} Heb "from the womb of my mother you [have been] my God."

^{sn} Despite the enemies' taunts, the psalmist is certain of his relationship with God, which began from the time of his birth (from the time I came out of my mother's womb).

Literal, almost word-for-word, renderings:

English Standard Version

On you was I cast from my birth, and from my mother's womb you have been my God.

Literal Standard Version

On You I have been cast from the womb, || From the belly of My mother You [are] My God.

Modern Literal Version 2020
New European Version

I was cast upon you from the womb. You are my God since my mother bore me.
I was thrown on You from my mother's womb; You are my God since my mother bore me.

Revised Mechanical Trans.
World English Bible

.....
I was thrown on you from my mother's womb. You are my God since my mother bore me.

Young's Updated LT

On You I have been cast from the womb, From the belly of my mother You are my God.

The gist of this passage:

David appears to have had a relationship with God since the moment of his birth.

Psalm 22:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 2 nd person masculine singular suffix	Strong's #5921 BDB #752
shâlak ^e (שָׁלַח) [pronounced <i>shaw-LAHK^e</i>]	<i>to be thrown, to be cast, to be flung, to be cast away; to be rejected; to be cast down, to be overthrown</i>	1 st person singular, Hophal perfect	Strong's #7993 BDB #1020
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
rechem (רֶחֶם) [pronounced <i>REH-khem</i>]	<i>womb; inner parts; poetically used to mean a girl, a woman</i>	masculine singular noun; pausal form	Strong's #7358 (and #7356) BDB #933

Translation: From the womb, I was cast upon You;...

David recognizes that he was ultimately dependent upon God, even from the beginning. Even from the moment of his birth.

Psalm 22:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
beṭen (בֶּטֶן) [pronounced <i>BEH-ten</i>]	<i>womb; belly, stomach [in reference to a man]; inside; appetite, craving</i>	feminine singular construct	Strong's #990 BDB #105
’em (אֵם) [pronounced <i>aim</i>]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 1 st person singular suffix	Strong's #517 BDB #51
’Êl (אֵל) [pronounced <i>ALE</i>]	<i>God, god, mighty one, strong, hero; transliterated EI, Êl</i>	masculine singular noun with the 1 st person singular suffix	Strong's #410 BDB #42
’attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you (often, the verb to be is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61

Translation: ...from my mother’s womb you [have been] my Êl [or, my God].

“From my birth,” David says, “You have been my God.”

This is an interesting thing to say for two reasons: (1) no one is born a believer in the Revealed God; and (2) Was David not a person prior to his birth?

(1) God knew David from eternity past. Even though there was a period of time when David had not yet believed in Him, God still looked out for David. God always had a relationship with David, even though he may not have believed until age 3 or 4 or 10. God knew in eternity past that David would trust in Him; and God is not going to simply throw David unto the wolves before that.

(2) The second question is also quite interesting. It is conventional theology in among Jews and Christians both that, we become fully human at our first breath. At that point, God breathes into us the breath of life. So David’s relationship, even as an unbeliever, to God, begins at his birth and not before.

On the other hand, this can be very wrongly applied. This does not mean that it is fair game on fetuses in the womb to kill them prior to birth, if they are inconvenient in any way. First of all, scientifically, at conception, there is a unique potential human being in the womb. There is not really a point at which science can designate this physical body as not fully human. There is no reason to assume that before a heartbeat, this is just a glob of cells. Scientifically, that fetus in the womb is every bit the potential human at age 1 week and he or she is at age 8 months (calculated from conception). So, if there are laws against the killing of infants and small children; then these laws also logically apply to children in the womb—even though God has not breathed life into that person yet.

Theologically, we can call the fetus a pre-person or a potential human being or not fully human. But we cannot base our laws upon a point of theology. Furthermore, let’s just say that abortion is outlawed. Do you think it would make sense for a believer to go to the courts and say, “We would like to abort this baby, because, theologically, they are not really a human being yet. Freedom of religion.”

Just as the law protects the eggs of a bald eagle; so the law would protect the life of that potential person.

Psalm 22:10 *From the womb, I was cast upon You; from my mother’s womb you [have been] my Êl [or, my God].*

The NET Bible: Despite the enemies’ taunts, the psalmist is certain of his relationship with God, which began from the time of his birth (from the time I came out of my mother’s womb).⁸²

This comment could use some explanation.

Kretzmann’s Commentary: Note that the human mother of Christ is referred to four times in this passage, and it is remarkable that in the entire Old Testament a human father is never mentioned or suggested, only a mother, Isaiah 7:14; Genesis 3:15. The fact that God is still His God causes the Messiah once more to turn to Him with an imploring cry.⁸³

Kretzmann makes a brilliant point. Although David is spoken of as being an ancestor of the Messiah, this is from a distance. No one thought that one of David’s sons was the Messiah. But, when it comes to the human father of the Messiah, no male figure is ever named or suggested.

⁸² From <https://bible.org/netbible/index.htm?psa1.htm> (footnote); accessed October 10, 2021.

⁸³ From [Study Light](#), accessed October 10, 2021.

The first time the Messiah is spoken of, He is called the Seed of the Woman (Gen. 3:15). In this passage, 4 times the Messiah (by interpretation) is related to the mother, but not to a father. Later in Isaiah 7:14, we will read: **Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.** (ESV; capitalized) So in all 3 references to the Messiah as related to His parentage, only the mother is spoken of.

So there is no mistaking this, Jesus is born of God the Holy Spirit and of Mary. Mary is not the *mother of God*; but she is the mother of the Lord's humanity. Now, even though Mary may be an unsung hero in many circles, she is not to be prayed to or elevated above any other person.

Psalm 22:10 (New Living Testament) (a graphic); from [Flickr](#); accessed November 4, 2021.



Psalm 22:10 **Even from the moment I was born, I was ultimately dependent upon You, God; You have been my God from the moment I left the womb.**

Dr. Bob Utley: *This verse is reflecting the concept of covenant acceptance by birth (i.e., circumcision). Israelites were born into the covenant people, however, true covenant faith and obedience were the confirming evidence of the reality of their faith. So many Israelites were not truly covenant people (i.e., disobedience to the covenant stipulations, idolatry)!.*⁸⁴

Psalm 22:9 **Despite all of this ridicule, it is You, God, Who brought me alive from the womb; and it was You who gave me the security and warmth of my mother's breasts.**

Psalm 22:10 **Even from the moment I was born, I was ultimately dependent upon You, God; You have been my God from the moment I left the womb.**

Dr. Thomas Constable: *Nevertheless, David drew strength by remembering that God had sustained him all his life, even from his birth. When David was only a small boy he had learned to trust in the Lord, who had sustained him to the present day.*⁸⁵

David Guzik: *[David] argued on good, logical grounds. He reminded God of the care given since His very earliest days. That prior grace might seem to be wasted if the sufferer was not rescued in His present crisis.*⁸⁶

Dr. Bob Utley: *Psalm 22:11-18 This describes in poetic imagery the suffering of the psalmist. Many of the poetic details and parallelism turned out to be very literal of Jesus' rejection and crucifixion.*⁸⁷

⁸⁴ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22:9–10.

⁸⁵ From [Study Light](#); accessed November 4, 2021.

⁸⁶ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

⁸⁷ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22:11–18.

You will not thrust away from me, for distress [is] near, for [there is] no helper.	Psalm 22:11	You will not be far off from me, for adversity [is] near [to me] [and] because [there is] no [other] one helping [me].
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I petition You, O God, that You not remain far from me, as I am facing horrendous pain and adversity right now and there is no one else to help me.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew) The Psalms Targum	You will not thrust away from me, for distress [is] near, for [there is] no helper. Be not far from me, for trouble is near, for there is no redeemer. ^[126] ^[126] Redeemer: helper
Douay-Rheims 1899 (Amer.)	Depart not from me. For tribulation is very near: for there is none to help me.
Original Aramaic Psalms	Do not be far from me, because trouble is near, and there is no helper.
Lamsa's Peshitta (Syriac)	Be not far from me; for trouble is near; for there is none to help.
Samaritan Pentateuch	Do not be far from me, because trouble is near, and there is no helper.
Updated Brenton (Greek)	Be not far from Me, for affliction is near; for there is no helper.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Easy-to-Read Version–2008 <i>God's Word</i> TM Good News Bible (TEV) <i>The Message</i>	Be not far from me, for trouble is near; there is no one to give help. So don't leave me! Trouble is near, and there is no one to help me. Do not be so far away from me. Trouble is near, and there is no one to help. Do not stay away from me! Trouble is near, and there is no one to help. And to think you were midwife at my birth, setting me at my mother's breasts! When I left the womb you cradled me; since the moment of birth you've been my God. Then you moved far away and trouble moved in next door. I need a neighbor. Vv. 9–10 are included for context.
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Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Please don't stay so far away from me, Especially when trouble is so close to m.
Contemporary English V. The Living Bible New Berkeley Version	Don't stay far off when I am in trouble with no one to help me. Don't leave me now, for trouble is near and no one else can possibly help. Be ⁹ not far from me for trouble is near, and there is none to help. g) Vv. 11-21 vividly describe the suffering experienced.
The Passion Translation	So don't leave me now; stay close to me! For trouble is all around me and there's no one else to help me.
Unfolding Bible Simplified	So do not stay far from me now because enemies who will cause me much trouble are near me, and there is no one else who can help me.

Partially literal and partially paraphrased translations:

American English Bible	So, please don't leave me when trouble is near, For no one else will come to my aid.
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Beck's American Translation	Don't go far away from Me— trouble is near and there's nobody to help Me.
New Advent (Knox) Bible	Do not leave me now, when trouble is close at hand; stand near, when I have none to help me.
Translation for Translators	So, <do not stay far from/stay close to> [LIT] me now because <i>enemies who will cause me much</i> trouble are near me, and there is no one <i>else</i> who can help me.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Oh leave not in distress, Come near to give me aid; Ten thousand bulls surround, The beasts of Bashan close; Extending mouths for me, The Lions tear and roar. Vv. 12–13 are included for context.
God's Truth (Tyndale)	O' go not far from me then, for trouble is hard at hand, and here is none to help me.
International Standard V	Do not be so distant from me, for trouble is at hand; indeed, there is no deliverer.
Wikipedia Bible Project	Do not distance yourself from me, because trouble is near, because there is none to help.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Do not widely distance yourself from me, because pressure is near, because there is none to surround me with help.
New American Bible (2011)	Do not stay far from me, for trouble is near, and there is no one to help. ⁱ i. [22:12] Ps 35:22; 38:22; 71:12.
New Jerusalem Bible	Do not hold aloof, for trouble is upon me, and no one to help me!
New Catholic Bible	Do not remain aloof from me, for trouble is near and no one can help me.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	Be not far from me; for tribulation is near: for there is no helper.
Hebraic Roots Bible	Be not far from Me; for trouble is near; because no one is there to help.
Orthodox Jewish Bible	Be not far from me; for tzoros is near; and there is none to help.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	STAND NOT ALOOF FROM ME; FOR AFFLICTION IS NEAR; FOR THERE IS NO HELPER.
Awful Scroll Bible	Was you to be far from Me? - For distress is to draw near - is there to be he helping? -
Concordant Literal Version	O do not be far from me, For distress is near, Because there is no one helping."
Rotherham's <i>Emphasized B.</i>	Be not far from me, for [distress] is near, For there is none' to help.

Expanded/Embellished Bibles:

Kretzmann’s Commentary **Be not far from Me, for trouble is near**, a most terrible distress was threatening; **for there is none to help**, no human being, no creature, to bring Him relief. Instead of finding helpers among men in the world, the very opposite holds true.

The Pulpit Commentary
Syndein/Thieme

{David and Jesus Again}
'Be not far from me'/'do not

stay far from me' {rachaq}.

For trouble . . . {is} near.

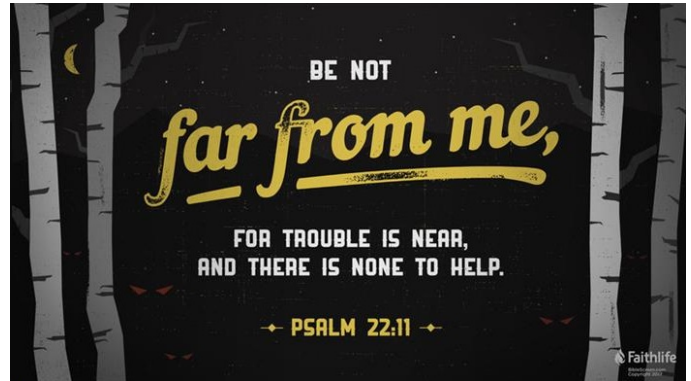
No one . . . helping me.

{Note: David was alone at this point in his life. Jesus had to go to the cross alone. No one could help him carry the sins of the world.}

The Voice

Stay close to me—
trouble is at my door;
no one else can help

me.



Bible Translations with Many Footnotes:

NET Bible®

Do not remain far away from me,
for trouble is near and I have no one to help me.²⁵
^{25th} Heb “and there is no helper.”

Literal, almost word-for-word, renderings:

C. Thompson (updated) OT

I was cast on thy care from my very birth; from my mother's womb thou art my God; stand not at a distance from me; for trouble is near; for there is no helper. V 10 is included for context.

Literal Standard Version

Do not be far from Me, || For adversity is near, for there is no helper.

Modern Literal Version 2020

Do not be far from me, because trouble is near, because there is none to help.

Revised Mechanical Trans.

.....

Young's Literal Translation

Be not far from me, For adversity is near, for there is no helper.

Psalm 22:11 (ESV) (a graphic); from [Biblia](#); accessed November 4, 2021.

The gist of this passage: David calls for God to be close to him, as he is in the midst of an adverse situation.

Psalm 22:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
râchaq (רָחַק) [pronounced raw-KHAK]	<i>to thrust away, to repel; to go away far, to be afar off, to be distant, to be remote</i>	2 nd person singular, Qal imperfect	Strong's #7368 BDB #934
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 1 st person singular suffix	Strong's #4480 BDB #577

Translation: You will not be far off from me,...

David asks God not to be afar off. He wants God to be close to him, and he has a reason for this.

Here, the imperfect can act as a jussive, so we may understand this to mean, *Be not far from me*.

Dr. Bob Utley: “Be not far from me” This verb (BDB 934, KB 1221, Qal imperfect used in a jussive sense, cf. Psalm 22:19; Psalm 71:12) is used in an interpersonal sense, not a distance sense. The psalmist felt alone (“there is none to help,” cf. Isaiah 63:5) to face his enemies (i.e., bulls, lions, dogs, wild oxen). Notice the contrast—when trouble is near the psalmist wants YHWH near also!⁸⁸

Psalm 22:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
tsârâh (הָרָצ) [pronounced tzaw-RAW]	distress, adversity; anguish, affliction, travail, trouble; possibly, rival, vexer, rival-wife; female adversary, enemy	feminine singular noun	Strong's #6869 BDB #865
qârôb (בָּרֵק) or qârôwb (בֹּרֵק) [pronounced kaw-RO ^B V]	near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently	masculine adjective; can be used as a substantive	Strong's #7138 BDB #898

Translation: ...for adversity [is] near [to me] [and]...

Adversity, affliction, pain and suffering are upon David right now. It is feeling the pain right this moment. It is near to him; it is all around him.

Psalm 22:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êyn (אין) [pronounced ān]	nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]	particle of negation; substantive of negation	Strong's #369 BDB #34
'âzar (עָזַר) [pronounced gaw-ZAHR]	helper, one who aids; an ally; helping, giving aid	Qal active participle	Strong's #5826 BDB #740

⁸⁸ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22:11–18.

Translation: ...because [there is] no [other] one helping [me].

David sees no one else in his periphery. He is alone in this suffering. He is calling out to God for assistance. Compare Isaiah 63:3–5 I have trodden the winepress alone; and of the peoples there was no one with Me; for I tread them in My anger and trample them in My fury, and their blood is sprinkled on My garments, and I have stained all My apparel. For the day of vengeance is in My heart, and the year of My redeemed has come. And I looked, and there was no one to help; and I wondered that there was no one to uphold; therefore My own arm has given victory for Me; and My fury sustained Me. (Voice in the Wilderness)

Psalm 22:11 You will not be far off from me, for adversity [is] near [to me] [and] because [there is] no [other] one helping [me].

We cannot separate David's experience from power lust and power politics. There are people who love positions of power, and they will abandon X and hook their wagon to Y, if X is on his way down. Given what we have studied, David is apparently very sick, very near death, and those around him have considered the situation and have decided to follow someone else. Could this include the most loyal Joab? We have no idea, as we do not know when this incident (or series of incidents) occurred in David's life. Much of the time, Joab found himself at war with other armies, so David's close military ties may be out of the picture for that reason.

David, in whatever physical state that he is in, has no one there willing to help him during this illness.

David has two urgent reasons to call upon God's help: adversity is near and there is no one else to help him. In vv. 6–8, all others have turned against him. In vv. 9–10, David says, "As a child, I was completely dependent upon Your providence. Where you placed me determined my very life." In v. 11, David is saying, "I am in that same state of helplessness again. Please look after me."

There is an amazing logical progression to this psalm.

Psalm 22:11 I petition You, O God, that You not remain far from me, as I am facing horrendous pain and adversity right now and there is no one else to help me.

Throughout His public ministry, Jesus would go off into the desert-wilderness and commune with God. On the cross, when He was judged, there was no communion with God; but there was great pressure on Him.

Psalm 22:11 I petition You, O God, that You not remain far from me, as I am facing horrendous pain and adversity right now and there is no one else to help me.

Psalm 22:11: David's petition to God when in great adversity (various sources)

James Burton Coffman: *The agony of death itself was approaching; the disciples had all forsaken him and fled, with the exception of John; and in the excruciating agony of that situation, Jesus again cried out for help.*⁸⁹

Dr. Thomas Constable: *David cried out to God to be near him with saving help since he was in great danger and there was no one to assist him. He felt very much alone and vulnerable.*⁹⁰

David Guzik: *[David] did not say, "Since I feel abandoned by God, I will abandon Him." He remained steadfast through the dark night of the soul, and still made appeal to the God who cared for Him since birth.*

Guzik continues: *The plea for help is again eloquently and persuasively stated. God seems far away; but trouble is near — and there is none to help, so You must help me, God!*⁹¹

⁸⁹ From [Study Light](#); accessed November 3, 2021.

⁹⁰ From [Study Light](#); accessed November 4, 2021.

⁹¹ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

Psalm 22:11: David's petition to God when in great adversity (various sources)

Spurgeon: *[David (and his Greater Son are)] now fighting the great battle of his life, uses the mercy of his nativity as an argument with God. Faith finds weapons everywhere. He who wills to believe shall never lack reasons for believing.*⁹²

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 22:9–11 For You [God] brought me forth from the womb; [and You] caused me to depend upon my mother's breasts. From the womb, I was cast upon You; from my mother's womb you [have been] my **Él** [or, *my God*]. You will not be far off from me, for adversity [is] near [to me] [and] because [there is] no [other] one helping [me].

David's appeal is to God, the One Who gave David life. David is placed into a state of great dependence and he calls upon God to continue His care and His **grace**. "Adversity it near me," David says, "and there is no one here who will help me." In other words, David is saying, "I only have You, God, to depend upon."

Have walked around me bulls many; mighty [bulls] of Bashan have surrounded me. They have opened against me their mouth; [like] a lion ravenous and roaring.

Psalm
22:12–13

Many bulls have encompassed me; [in fact] the mighty [bulls] of Bashan have surrounded me. They have opened [their] mouths against me, [much like] a lion [that is] ravenous and roaring.

Many angry bulls have surrounded me; in fact, mighty bulls from Bashan are all around me. They open their mouths against me, like a starving lion roaring at me before it devours me.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Have walked around me bulls many; mighty [bulls] of Bashan have surrounded me. They have opened against me their mouth; [like] a lion ravenous and roaring.
The Psalms Targum	The <i>Gentiles</i> have surrounded me, who are like many ^[127] bulls; the princes of Mathnan ^[128] have hemmed me in. They open their mouths at me like a roaring and ravaging lion. ^[127] Many: + goring. ^[128] Mathnan: Buthnin.
Douay-Rheims 1899 (Amer.)	Many calves have surrounded me: fat bulls have besieged me. They have opened their mouths against me, as a lion ravening and roaring.
Original Aramaic Psalms	Many bulls have surrounded me and young bulls of Bayshan encircled me. They opened their mouths against me like a lion that roars and plunders.
Lamsa's Peshitta (Syriac)	Many bulls have surrounded me: strong bulls of Bashan have besieged me. Their mouths snarl against me, as a ravening and roaring lion.
Samaritan Pentateuch	Many bulls have surrounded me and young bulls of Bayshan encircled me. They opened their mouths against me like a lion that roars and plunders.
Updated Brenton (Greek)	Many bulls have compassed Me; fat bulls have beset Me round about. They have opened their mouth against Me, as a ravening and roaring lion.

⁹² David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Psalm 22:1–31.

Significant differences: The targum interprets the *bulls* to be *gentiles*; and in the second phrase, interprets the *bulls of Bashan* to be the *princes of Mathan*.

In the second phrase, the Latin has the bulls besieging the author (the original Hebrew has them surrounding him).

Limited Vocabulary Translations:

Bible in Basic English	A great herd of oxen is round me: I am shut in by the strong oxen of Bashan. I saw their mouths wide open, like lions crying after food.
Easy English	So, do not stay far from me now. Trouble is near to me, and there is nobody to help me. There is danger all round me, like the strong bulls of Bashan. I cannot move because my enemies are close round me. They open their mouths, and they are ready to eat me! They are like lions that tear their food into pieces
Easy-to-Read Version–2008	My enemies surround me like angry bulls. They are like the powerful bulls of Bashan, and they are all around me.
God's Word™	Their mouths are opened wide, like a lion roaring and tearing at its prey. Many bulls have surrounded me. Strong bulls from Bashan have encircled me. They have opened their mouths to attack me like ferocious, roaring lions.
Good News Bible (TEV)	Many enemies surround me like bulls; they are all around me, like fierce bulls from the land of Bashan. They open their mouths like lions, roaring and tearing at me.
The Message	Herds of bulls come at me, the raging bulls stampede, Horns lowered, nostrils flaring, like a herd of buffalo on the move.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Bulls, lions, and dogs attack A herd of bulls have surrounded me. The big bulls of Bashan. ² Their mouths are cranked open for me. They look hungry as roaring lion. ² 22:12 Bashan was a land of pastures in Syria. Herders of Bashan were famous for raising some of the biggest and best cattle in the ancient Middle East. The prophet Amos called the rich women of Israel, "fat cows of Bashan" (Amos 4:1 New Living Translation).
Contemporary English V.	Enemies are all around like a herd of wild bulls. Powerful bulls from Bashan are everywhere. My enemies are like lions roaring and attacking with jaws open wide.
The Living Bible	I am surrounded by fearsome enemies, strong as the giant bulls from Bashan. 13 They come at me with open jaws, like roaring lions attacking their prey.
New Living Translation	My enemies surround me like a herd of bulls; fierce bulls of Bashan have hemmed me in! Like lions they open their jaws against me, roaring and tearing into their prey.

The Passion Translation	I'm surrounded by many violent foes; mighty forces of evil are swirling around me who want to break me to bits and destroy me. Curses pour from their mouths! They're like ravenous, roaring lions tearing their prey.
Unfolding Bible Simplified	My enemies surround me like a herd of wild bulls. Fierce people, like those strong bulls that graze on the hills in the region of Bashan, surround me. They are like roaring lions that are attacking the animals that they want to eat; they rush toward me to kill me; they are like lions that have their mouths open, ready to chew their victims to pieces.

Partially literal and partially paraphrased translations:

American English Bible	I'm surrounded by great herds of cattle, And by mighty bulls, I'm encircled. Like lions, against me, they've opened their mouths... Like those that roar and drag off [their prey].
Beck's American Translation	Many bulls gather around Me, strong bulls from Bashan surround me.
Common English Bible	Many bulls surround me; mighty bulls from Bashan encircle me. They open their mouths at me like a lion ripping and roaring!
New Advent (Knox) Bible	My enemies ring me round, packed close as a herd of oxen, strong as bulls from Basan; so might a lion threaten me with its jaws, roaring for its prey.
Translation for Translators	<i>My enemies</i> surround me <i>like</i> a herd/group of wild bulls. <i>Fierce people, like those</i> strong bulls that graze <i>on the hills</i> in Bashan area, encircle me. <i>They are like</i> roaring lions that are attacking the animals that they want to kill [MET] <i>and eat;</i> they rush toward me <i>to kill</i> me; they <i>are like</i> lions <i>that</i> have their mouths open, <i>ready to tear their victims to pieces</i> [MET].

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Many bulls surround me; strong bulls of Bashan encircle me. They open their jaws against me like lions that roar and maul.
God's Truth (Tyndale)	Great bulls are come about me, fat oxen close me in on every side. They gape upon me with their mouths, as it were a rampaging and roaring lion.
HCSB	Many bulls surround me; strong ones of Bashan encircle me. They open their mouths against me— lions, mauling and roaring.
International Standard V	Many bulls have surrounded me; the vicious bulls of Bashan have encircled me. Their mouths are opened wide toward me, like roaring and attacking lions.
Lexham English Bible	Many bulls have encircled me; mighty bulls of Bashan have surrounded me. They open their mouth against me like a lion tearing and roaring.
Unfolding Bible Literal Text	Many bulls surround me; strong bulls of Bashan surround me. They open their mouths wide against me like a roaring lion ripping its victim.
Wikipedia Bible Project	Many bulls surrounded me, the mightiest of Vashan (Bashan) crowd my head.

Gaped their mouths toward me, a roaring lion at prey.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) A herd of bulls surround me— strong bulls of Bashan closing in on me, their mouths open, like lions roaring for their prey. 17:12
- The Heritage Bible Many bulls have surrounded me; mighty ones of Bashan have enclosed me. They gaped upon me with their mouths, as a lion tearing in pieces and roaring.
- New American Bible (2011) **II**
 Many bulls* surround me;
 fierce bulls of Bashan* encircle me.
 They open their mouths against me,
 lions that rend and roar.^j
 * [22:13–14] Bulls: the enemies of the psalmist are also portrayed in less-than-human form, as wild animals (cf. Ps 22:17, 21–22). Bashan: a grazing land northeast of the Sea of Galilee, famed for its cattle, cf. Dt 32:14; Ez 39:18; Amos 4:1.
 j. [22:14] Ps 17:12; Jb 4:10; 1 Pt 5:8.
- New Jerusalem Bible Many bulls are encircling me, wild bulls of Bashan closing in on me. Lions ravening and roaring open their jaws at me.

Jewish/Hebrew Names Bibles:

- The Scriptures–2009 Many bulls have surrounded Me; Strong ones of Bashan have encircled Me. They have opened their mouths against Me, As a raging and roaring lion.

Weird English, Old English, Anachronistic English Translations:

- Awful Scroll Bible Many young bulls are to have turned about Me, indeed the mighty ones from Bashan are to have surrounded Me. They are to have opened their mouth against Me, rending and roaring as to a lion.
- Concordant Literal Version Many young bulls surround me; Sturdy ones of Bashan, they compass me about." They open their mouth wide against me Like a lion, ravening and roaring."
- exeGesés companion Bible Many bullocks surround me;
 the mighty of Bashan surround me:
 they gape on me with their mouths
 as a tearing and a roaring lion.
- Orthodox Jewish Bible Parim rabbim (many bulls) have encompassed me; strong bulls of Bashan have beset me round about. They opened wide their mouths upon me, like an aryeh roaring and tearing prey.
- Rotherham's *Emphasized B.* Many bulls have surrounded me,
 ||Strong oxen of Bashan|| have enclosed me;
 They have opened wide against me their mouth,
 ||A lion rending and roaring||.

Expanded/Embellished Bibles:

- The Expanded Bible People have surrounded me like ·angry [^Lmany] bulls.
 Like the strong bulls of Bashan [Deut. 32:14; Mic. 7:14], they ·are on every side [encircle me].
 Like ·hungry [rending; ^Ltearing their prey], roaring lions they open their mouths at me.

Kretzmann's Commentary	<p>Many bulls, numerous and dangerous enemies, have compassed Me; strong bulls of Bashan, the rich meadow country northeast of Gilead, have beset Me round, threatening Him from all sides.</p> <p>They gaped upon Me with their mouths, stretching them wide open, in order to tear Him to pieces, as a ravening and a roaring lion. Both the Jews and the arch-enemy of Christ are here included in this description</p>
The Pulpit Commentary Syndein/Thieme	<p>{Jesus' Suffering on the Cross}</p> <p>Many 'wild bulls with horns' {par} have surrounded Me {horns going into His body - represents the sins He is bearing entering His Body}.</p> <p>Strong bulls of Bashan {refers to evil powers} have surrounded Me.</p> <p>{Note: This verse gives the picture of Jesus being surrounded by strong and evil forces/bulls who gored Him many times. Each time a sin was imputed to Him on the cross, it was like another goring of a bull.}</p> <p>They {all the sins of the word} tear Me to pieces {patsah} with their mouths, as a ravening and a roaring lion.</p>
The Voice	<p>I'm surrounded by many tormenters; like strong bulls of Bashan, [A region east of the Sea of Galilee] they circle around me <i>with their taunts</i>.</p> <p>They open their mouths wide at me like ravenous, roaring lions.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	<p>Great bulls have surrounded me; the mighty ones of Bashan encompassed me.</p> <p>Great bulls: Mighty kingdoms.</p> <p>the mighty ones of Bashan: That too is an expression of the bulls of Bashan, which are fat.</p> <p>encompassed me: Heb. ינורתכ. They encompassed me like a crown (רתכ), which encompasses the head.</p> <p>They opened their mouth against me [like] a tearing, roaring lion.</p> <p>a tearing lion: Nebuchadnezzar.</p>
NET Bible®	<p>Many bulls²⁶ surround me; powerful bulls of Bashan²⁷ hem me in. They²⁸ open their mouths to devour me²⁹ like a roaring lion that rips its prey.³⁰</p> <p>^{26sn} The psalmist figuratively compares his enemies to dangerous bulls.</p> <p>^{27sn} Bashan, located east of the Jordan River, was well-known for its cattle. See Ezek 39:18; Amos 4:1.</p> <p>^{28tn} "They" refers to the psalmist's enemies, who in the previous verse are described as "powerful bulls."</p> <p>^{29tn} Heb "they open against me their mouth[s]." To "open the mouth against" is a Hebrew idiom associated with eating and swallowing (see Ezek 2:8; Lam 2:16).</p> <p>^{30tn} Heb "a lion ripping and roaring."</p>
New Catholic Bible	<p>Many bulls^[1] are encircling me; fierce bulls of Bashan are closing in on me.</p> <p>They open wide their mouths against me like ravening and roaring lions.</p> <p>i. Psalm 22:13 Around the beleaguered man there arises a wave of hostility; he experiences in his flesh the whole of human sorrow. The images are delusive, and the cries become pathetic. Here is a man whose life is being taken away.</p>

The Passion Translation

j. Psalm 22:13 *Bulls . . . lions . . . dogs*: these are metaphors for the enemies. *Bashan*: a land east of the Jordan that was noted for its good pasturage and the size and quality of its animals (see Deut 32:14; Ezek 39:18; Am 4:1).
 I'm surrounded by many violent foes like bulls;
 forces of evil encircle me like the strong bulls of Bashan.^[f]
 Like ravenous, roaring lions tearing their prey,
 they pour curses from their mouths.
 Now I'm completely exhausted.^[g]
 Every joint of my body has been pulled apart.
 My courage has melted away.

f. 22:12 The root word for "bull" means "to break or destroy." The word *Bashan*, although known as a fertile land northeast of Lake Galilee, is also a word for "serpent." These represent the many demonic spirits who came against the Son of God as he was being crucified.

g. 22:14 Or "I'm poured out like water."

Literal, almost word-for-word, renderings:

Green's Literal Translation Many bulls have circled around Me; strong bulls of Bashan have surrounded Me. They opened their mouth on Me, like a lion ripping and roaring.

Modern Literal Version 2020 Many bulls have encompassed me. Strong bulls of Bashan have beset me around. They opened wide their mouth upon me, as a ravening and a roaring lion.

Revised Mechanical Trans. A Voice in the Wilderness

Young's Literal Translation Many bulls have encircled Me; strong bulls of Bashan have surrounded Me. They have gaped at Me with their mouths, like a tearing and roaring lion. Many bulls have surrounded me, Mighty ones of Bashan have compassed me, They have opened against me their mouth, A lion tearing and roaring..

The gist of this passage: Many bulls are surrounding David; as are the mighty bulls of Bashan. They open up their mouths against him as a lion would (a lion would tear up the skin and roar).

12-13

Psalm 22:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çâbab (בָּבַב) [pronounced saw ^b -VAH ^B V]	to turn oneself, to turn back, to turn around; to approach; to be brought to; to bestow upon; to go [march, walk] around; to go over [a place], to go around; to circle about; to surround, to encompass; to recline; to be turned, to be changed; to be the cause of	3 rd person plural, Qal perfect; with the 1 st person singular suffix	Strong's #5437 BDB #685
par (פָּר) [pronounced pah ^r]	bull, [especially a] young bull, steer	masculine plural noun	Strong's #6499 BDB #830
rab (רַב) [pronounced rah ^b v]	many, much, great (in the sense of large or significant, not acclaimed); abundant, abounding, enough; a multiplication of	masculine plural adjective	Strong's #7227 BDB #912

Translation: Many bulls have encompassed me;...

David is not talking about literal bulls; nor is he hallucinating. He is speaking of people with great power who are walking around him, sizing him up, wanting to destroy him.

French and Skinner: *Under the names of ferocious beasts, mentioned here and in Psalm 22:13; Psalm 22:16; Psalm 22:20-21, are signified powerful and deadly enemies.*⁹³

This is interpreted in some translations as *enemies*; and in others as *foreign leaders*. The proximity here suggests to me that these are rival leaders within Israel who want to replace David.

Rosenmuller says⁹⁴ that these are young bulls, full of strength and vigour, in their third year. That being so, this sounds so much more like young men who want to lead Israel. David, in whatever illness that he is suffering right now gives them the perfect opportunity to set him aside and vow for this power themselves.

This suggests that we are likely speaking of David’s young sons (who were born to a variety of mothers). Perhaps they range in age from 16 to 30 (or thereabouts). Their father is ill—the father who did not give them enough time—and now they believe that it is there time to lead nation Israel.

Illustration: Power lust is a very ugly thing. The Democrat party has illegitimately seized power in the United States in 2020 (I do not believe that themselves were smart enough to pull this off). And many conservatives (real ones, not those posing as Republican leaders) view this with some dismay. We do not know what is going to happen in the United States, but it is clear that we are a nation heading for divine discipline. Many true conservatives view what is happening with no little concern for the future of our nation. The future of our nation is in the hands of God, not man. Now, how might God use power lust against those who have seized power? There must be at least several dozen liberals who desire the complete power of the presidency (arguably, the most powerful position on earth). Do you think that Democrat A is going to be happy to see Democrat B reign over the United States? Do you think he will say, “Just so long as it is a democrat”? That is a man who lacks power lust (a good example of this is the socialist Bernie Sanders, who has shown that he can be bought off).

Illustration: Just like there are many bulls who want control of Israel and want to shuffle David aside; so this is playing out in the United States as well. We don’t see it, because it is well-hidden. But when a person has power lust, they will do quite a lot to take that power.

Psalm 22:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾabbîyr (אֲבִיר) [pronounced <i>ahb-BEER</i>]	<i>mighty, valiant, mighty one; strong bulls (?); powerful; noble; chief</i>	masculine plural adjective; also used as a substantive; construct form	Strong’s #47 BDB #7
Bâshân (בָּשָׂן) [pronounced <i>baw-SHAWN</i>]	<i>sandy soil; fruitful; flat; and is transliterated <i>Bashan</i></i>	proper singular noun; a location; with the definite article	Strong’s #1316 BDB #143
kâthar (כָּתַר) [pronounced <i>kaw-THAR</i>]	<i>to surround; to wait [to go around]</i>	3 rd person plural, Piel imperfect; with the 1 st person singular suffix	Strong’s #3803 BDB #509

⁹³ *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:12.

⁹⁴ *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:12.

Translation: ...[in fact] the mighty [bulls] of Bashan have surrounded me.

The adjective found here does not mean *bull*; but we use it as a descriptor of *bulls* in the context.

The bulls encompassing David are strong; they are mighty. They are bulls of note (having come from Bashan). Bashan simply is known for a place where great bulls are bred and raised.

F. G. Hibbard (edited by Dr. Daniel Whedon): *Bashan [is a] rich district in northern Gilead noted for its fat cattle. The bulls of Hermon and Bashan were often too wild for the yoke and exceedingly fierce.*⁹⁵

At any given time in a nation, people are being groomed and trained to take a position of leadership—sometimes the highest position.

The difference between v. 12a and 12b are those strong men who simply want the power as over against those who have been trained for a high position of power.

Psalm 22:12 Many bulls have encompassed me; [in fact] the mighty [bulls] of Bashan have surrounded me.

In both cases, these men appear to be hostile towards David.

Psalm 22:12 Many bulls have encompassed me; [in fact] the mighty [bulls] of Bashan have surrounded me.

Psalm 22:12 The mighty bulls and the bulls of Bashan (various sources)

The Casual English Bible: *Bashan was a land of pastures in Syria. Herders of Bashan were famous for raising some of the biggest and best cattle in the ancient Middle East. The prophet Amos called the rich women of Israel, “fat cows of Bashan” (Amos 4:1 New Living Translation).*⁹⁶

Dr. Thomas Constable: *The psalmist felt he was at the mercy of his enemies, as a person is in the presence of a dangerous bull or lion. Cattle grew large and strong in Bashan (or Gilead), the territory east of the Sea of Chinnereth (Galilee; cf. Numbers 32:1-5; Amos 4:1).*⁹⁷

David Guzik: *[David] described the people tormenting Him as strong bulls of Bashan, large animals proverbial for their strength. They surround Him and threaten Him.*⁹⁸

Spurgeon applies this verse to our Lord: *The priests, elders, scribes, Pharisees, rulers, and captains bellowed round the cross like wild cattle, fed in the fat and solitary pastures of Bashan, full of strength and fury; they stamped and foamed around the innocent One, and longed to gore him to death with their cruelties.*⁹⁹

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⁹⁵ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:12.

⁹⁶ From <https://www.casualenglishbible.com/psalm-22/> (footnote); accessed October 11, 2021.

⁹⁷ From [Study Light](#); accessed November 4, 2021.

⁹⁸ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

⁹⁹ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

Psalm 22:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâtsâh (פָּצַח) [pronounced paw-TSAW],	<i>to part, to open [a mouth], to gape; to separate; to snatch away; to set free; to deliver</i>	3 rd person plural, Qal perfect	Strong's #6475 BDB #822
‘al (עַל) [pronounced gahʌ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 1 st person singular suffix	Strong's #5921 BDB #752
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #6310 BDB #804

Translation: They have opened [their] mouths against me,...

These bull have opened their mouths against David. These are powerful men who are slandering him and who are threatening him. All things vicious come out of their mouths against David.

F. G. Hibbard (edited by Dr. Daniel Whedon): *This was not in scorn, like the shooting “out the lip” of Psalm 22:7; but an act simply of brutal ferocity, the parallel to which is the rending and roaring lion of the next line.*¹⁰⁰

James Burton Coffman: *This expression right in the center of these three verses alerts us to the fact that these animals such as bulls, lions, and dogs (a little later) are not to be understood as literal animals at all. What bull ever gaped upon a human being with his mouth? “The crowd depicted here is thus described as bestial, but it is all too human.”*¹⁰¹

Psalm 22:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ārîy (אַרְיֵי) [pronounced uh-REE]	<i>lion</i>	masculine singular noun	Strong's #738 BDB #71
ṭārāph (טָרַף) [pronounced tau-RAHF]	<i>pulling, tearing (into pieces), [like a wild animal]; ravenous, rending, plucking off</i>	Qal active participle	Strong's #2963 BDB #382
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâ'ag (שָׂאָג) [pronounced shaw-AG]	<i>roaring; crying in distress</i>	Qal active participle	Strong's #7580 BDB #980

Translation: ...[much like] a lion [that is] ravenous and roaring.

¹⁰⁰ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:13.

¹⁰¹ From [Study Light](#); accessed November 3, 2021. Coffman is quoting Derek Kidner at the end.

We suddenly go from *bulls* in the plural, to a *lion* in the singular. Given the context and given the previous half verse, we may understand these bulls to have their mouths wide open, just like a starving lion who is looking David over and roaring at him before He devours him.

Again, this is not literal; this is describing those around him by using animals.

David's enemies perceived a fatal weakness and they want to exploit it.

Psalm 22:13 They have opened [their] mouths against me, [much like] a lion [that is] ravenous and roaring.

Psalm 22:12–13 Many angry bulls have surrounded me; in fact, mighty bulls from Bashan are all around me. They open their mouths against me, like a starving lion roaring at me before it devours me.

Those who are around Jesus at the crucifixion are men who already have achieved some level of power, but their desire is to crush the Lord.

David's sickness must be such that, his description of it might be understood hundreds of years later to be a description of crucifixion. To be sure, David did not know this. He had no idea why his pain was so severe or why it appeared to be everywhere throughout his body. We know today. We understand this allowed the Holy Spirit to use these same words to describe the physical torment felt by our Lord on the cross.

As the waters, I am poured out; and have been divided all of my bones. Was my heart like wax melting in a midst of my internal organs.

Psalm
22:14

I am poured out like water; and all my bones are disjointed. My heart is like wax melting in my chest [lit., *internal organs, bowels*].

I feel like water which has been poured out and discarded; all of my bones are out of joint. My heart is like wax melting inside of me.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	As the waters, I am poured out; and have been divided all of my bones. Was my heart like wax melting in a midst of my internal organs.
The Psalms Targum	Like water I am poured out; all my bones are crushed; my heart is melting like wax ^[129] within my bowels. ^[129] Wax: guttering wax.
Douay-Rheims 1899 (Amer.)	I am poured out like water; and all my bones are scattered. My heart is become like wax melting in the midst of my bowels.
Original Aramaic Psalms	And I am poured out like waters and all my bones are pulled out of joint; my heart has been like wax and my bowels are rotted within me.
Lamsa's Peshitta (Syriac)	am poured out like water and all my bones are out of joint; my heart is melted like wax, and my bowels are wasted in the midst of me.
Updated Brenton (Greek)	I am poured out like water, and all My bones are loosened; My heart in the midst of My belly has become like melting wax.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I am flowing away like water, and all my bones are out of place: my heart is like wax, it has become soft in my body.
Easy English	My strength has gone, like water that is poured away. My bones do not hold me up. My heart no longer has hope. It is soft like butter.
Easy-to-Read Version–2008	My strength is gone, like water poured out on the ground. My bones have separated. My courage is gone.
Good News Bible (TEV)	My strength is gone, gone like water spilled on the ground. All my bones are out of joint; my heart is like melted wax.
<i>The Message</i>	I'm a bucket kicked over and spilled, every joint in my body has been pulled apart. My heart is a blob of melted wax in my gut.
NIRV	My strength is like water that is poured out on the ground. I feel as if my bones aren't connected. My heart has turned to wax. It has melted away inside me.
New Simplified Bible	I am poured out like water. All my bones are out of joint. My heart has melted within me like wax (I am weak).

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	I'm emptied like water and all washed up. I'm a bag of bones, every bone out of joint. My heart is fading. It's wax melting inside me.
Contemporary English V.	I have no more strength than a few drops of water. All my bones are out of joint; my heart is like melted wax.
New Life Version	I am poured out like water. And all my bones are out of joint. My heart is like a melted candle within me.
The Passion Translation	Now I'm completely exhausted [Or "I'm poured out like water."]; I'm spent. Every joint of my body has been pulled apart. My courage has vanished and my inward parts have melted away..
Unfolding Bible Simplified	I am completely exhausted, and all my bones are out of their joints. I no longer expect that God will save me; I am completely discouraged.

Partially literal and partially paraphrased translations:

American English Bible	My bones have become just like water, And the heart in my chest has melted like wax.
Beck's American Translation	I am poured out like water, and all My limbs are torn apart. My heart is like wax, melted within Me.
Common English Bible	I'm poured out like water. All my bones have fallen apart. My heart is like wax; it melts inside me.
New Advent (Knox) Bible	I am spent as spilt water, all my bones out of joint, my heart turned to molten wax within me;...
Translation for Translators	I am completely exhausted [MET], and all my bones are out of their joints/places. <i>I no longer expect that God will save me;</i>

that expectation is gone completely, like wax that has melted away.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	I am poured out like water, and all my bones are disjointed. My heart is like wax; it melts away within me.
Revised Ferrar-Fenton Bible	STANZA 4. Like water, I'm poured out, My bones torn from their joints, My heart become like wax, ...
God's Truth (Tyndale)	I am poured out like water, all my bones are out of joint: my heart in the midst of my body is even like melting wax.
Unfolding Bible Literal Text	I am being poured out like water, and all my bones are dislocated. My heart is like wax; it melts away within my inner parts.
Wikipedia Bible Project	I spilled out like water--- and all my bones disconnected. My heart became as wax, melted into my intestines.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I am like water draining away; all my bones are out of joint, my heart melts away like wax.
The Heritage Bible	I am poured out like water, and all my bones are separated; my heart is like wax; it is melted in the midst of my insides.
New English Bible–1970	My strength drains away like water and all my bones are loose. My heart has turned to wax and melts within me.
New Jerusalem Bible	My strength is trickling away, my bones are all disjointed, my heart has turned to wax, melting inside me.
New RSV ACE	I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast;...
Revised English Bible–1989	My strength drains away like water and all my bones are racked. My heart has turned to wax and melts within m.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	I am poured as water and all my bones separate; my heart is as wax melted midst my inwards;...
Orthodox Jewish Bible	I am poured out like mayim, and all my atzmot are out of joint; my lev is like wax; it is melted away within me.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	I AM Poured OUT LIKE WATER, AND ALL MY BONES ARE LOOSENEED: MY HEART IN THE MIDST OF MY BELLY IS BECOME LIKE MELTING WAX.
Awful Scroll Bible	I am to have been poured out as water; My bones are to have been separated; My heart is to be as wax, even is it to have melted in the midst of My inward parts.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	I am poured out like water, And all my bones are out of joint.
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The Expanded Bible	My heart is like wax; It is melted [by anguish] within me. My strength is gone, like water poured out onto the ground, and my bones are out of joint. My heart is like wax [^C weak, formless]; it has melted inside me.
Kretzmann's Commentary	I am poured out like water, His life is in the process of dissolution as the result of all these sufferings, and all My bones are out of joint, due to the torture of the cross; My heart is like wax, from the agony and terror of His soul; it is melted in the midst of My bowels.
Lexham English Bible	I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted within me. [Literally "in the midst of my intestines"]
The Pulpit Commentary Syndein/Thieme	I {Jesus} am poured out {shaphak} like water {dehydrated on the cross with loss of physical strength}, and all My bones are pulling apart {separation of the joints as He is hanging on the cross}. My heart/'right lobe' is like wax. It is melted in the middle of My bowels/emotions {nervous system telegraphing pain}. {Note: This is a picture of Jesus on the cross becoming physically weak. He is dehydrated and His 'mentality' is mixing in with His emotions from all the physical pain of crucifixion and the imputation of sins.}
The Voice	My life is poured out like water, and all my bones have slipped out of joint. My heart melts like wax inside me.

Bible Translations with Many Footnotes:

The Complete Tanach	I was spilled like water, and all my bones were separated; my heart was like wax, melting within my innards. like wax: Wax, which melts from the heat of the fire.
NET Bible®	My strength drains away like water; ³¹ all my bones are dislocated; my heart ³² is like wax; it melts away inside me. ^{31tn} Heb "like water I am poured out." ^{32sn} The heart is viewed here as the seat of the psalmist's strength and courage.
New Catholic Bible	My strength is trickling away like water, and all my bones are dislocated. My heart ^[k] has turned to wax and melts within me. k. Psalm 22:15 <i>Bones . . . heart:</i> his combination of "bones" and "heart" (see note on Ps 4:8) was used to refer to the whole person (body and spirit) (see Ps 102:4; Prov 14:30; 15:30; Isa 66:14).
Rotherham's <i>Emphasized B.</i>	<Like water> am I poured out, And <put out of joint> are all my bones,— [My heart] hath become' [like wax], It is melted ⁹ in the midst of my body;... ⁹ I.e.: "grown faint."

Literal, almost word-for-word, renderings:

Charles Thompson OT	I am poured out like water, and all my bones are torn asunder: my heart within me is melted like wax.
Green's Literal Translation	I am poured out like waters, and all My bones are spread apart; My heart is like wax; it is melted in the midst of My bowels.
Modern Literal Version 2020	I am poured out like water and all my bones are out of joint. My heart is like wax; it is melted within me.
Revised Mechanical Trans. Young's Updated LT	..... As waters I have been poured out, And separated themselves have all my bones, My heart has been like wax, It is melted in the midst of my bowels.

The gist of this passage: David describes himself as being poured out like water, with his bones being pulled out of joint and his heart being like wax, feeling as if it was melting within him.

Psalm 22:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
mayim (מִיַּם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
shâphak ^e (שָׁפַק) [pronounced shaw-FAHK ^e]	<i>to be poured [out], to be shed; metaphorically for, to be profusely expended, to be poured out like blood or water</i>	1 st person singular, Niphal perfect	Strong's #8210 BDB #1049

Translation: I am poured out like water;...

David is in tremendous physical pain, on the verge of dying. He feels like water which is being poured out and discarded.

Many translators understand this to reference his strength and his vitality, as if it is being poured out and is fading ways.

The image here, of water being poured out suggests an end to David's life. If you are standing over open ground (like your lawn or on dirt) and you pour out a glass of water, are you able then to drink that water? Is there any way for you to retrieve that water? That is the picture being painted for us.

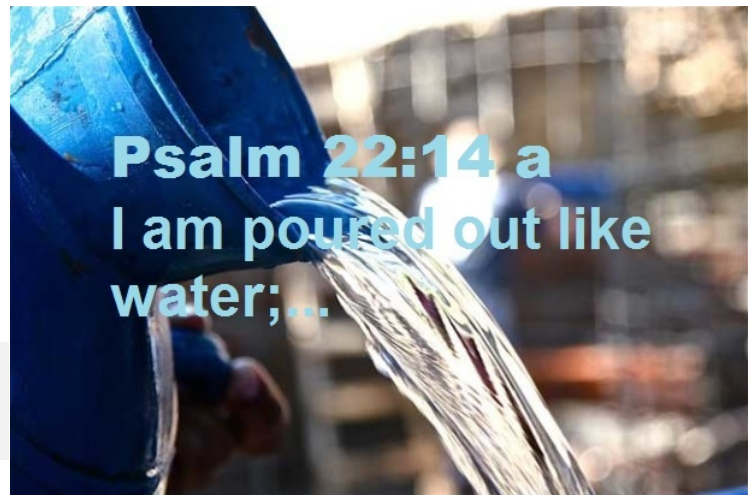
F. G. Hibbard (edited by Dr. Daniel Whedon): *[A figure of speech] denoting a profuse waste of the vital forces. But in 2Sam. 14:14, the figure implies that the loss is irrecoverable, "as water spill which cannot be gathered up again," which gave to the ceremony of pouring out water "before the Lord" the significance of a confirmation of a covenant whose engagements could not be recalled.*

Hibbard then adds: *The life of Christ was freely given. "He poured out His soul unto death," (Isaiah 53:12,) in His soul agony and bloody sweat. Matt. 26:38; Luke 22:44.*¹⁰²

¹⁰² Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:14. Slightly edited.

David Guzik: *[David] felt completely empty. He perceived no resource in Himself able to meet the crisis at hand. Whatever strength or resistance He had was poured out like water upon the ground.*¹⁰³

Psalm 22:14a (a graphic); photo from **Kari Patterson**; accessed November 4, 2021.



Chapter Outline

Charts, Graphics and Short Doctrines

Psalm 22:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pârad (פָּרַד) [pronounced paw-RAHD]	<i>to be divided [separated]; to separate oneself; to be put asunder; to be dispersed</i>	3 rd person plural, Hithpael perfect	Strong's #6504 BDB #825
In connection with bones, <i>out of joint, disjointed; perhaps, severe pain in the joints.</i>			
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
‘etsem (עֲצָם) [pronounced geh-TSEM]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine plural substantive with the 1 st person singular suffix	Strong's #6106 BDB #782

Perhaps it is the feminine plural which carries with it the meaning of *bones, substance*. So this is found in Exodus 13:19.

Translation: ...and all my bones are disjointed.

All of his bones are out of joint. For David, it would feel as if all of his joints are inflamed. The most elementary movements would cause him great pain.

F. G. Hibbard (edited by Dr. Daniel Whedon): *[His] Bones... out of joint—As if the ligaments were dissolved and the muscles weakened, so that the limbs were uncontrollable. This would be the natural effect of crucifixion. But of Christ, not a bone was broken. John 19:36.*¹⁰⁴

James Burton Coffman: *The crucifixion to which condemned men of that day were subjected began on the ground, where the victim was nailed to the cross, which was then lifted and dropped into the*

¹⁰³ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Psalm 22:1–31.

¹⁰⁴ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:14.

hole prepared for it. At the very least this would have unjointed both shoulders and perhaps other joints as well.¹⁰⁵

David Guzik: *This [passage] described the physical extremity of David at the time, but it also is an amazingly specific prophecy of the future suffering of the Son of David on the cross.*

Guzik continues: *The deliberately awkward and strained position of the crucified man meant that one of the cross could say, “My bones are out of joint.” David did not know the practice of crucifixion in his day, but he described the physical agony of it with the accuracy of a prophet of the Lord.*¹⁰⁶



Psalm 22:14b (a graphic); photograph from [the Conversation](#); accessed November 4, 2021.

Chapter Outline

Charts, Graphics and Short Doctrines

Psalm 22:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
lêb (לֵב) [pronounced lay ^b v]	heart, inner man, mind, will, thinking; midst	masculine singular noun with the 1 st person singular suffix	Strong's #3820 BDB #524
kaph or k ^e (כ) [pronounced k ^e]	like, as, just as; according to, after; about, approximately	comparative preposition; resemblance or approximation	No Strong's # BDB #453
dôwnâg (דֹּוּנָג) [pronounced doh-NAWG]	wax (always figurative 'of melting')	masculine singular noun with the definite article	Strong's #1749 BDB #200
Also spelled dôwnag (דֹּוּנָג) [pronounced doh-NAHG].			
mâçaç (מָצָח) [pronounced maw-SAUCE]	dissolving, melting figuratively becoming faint, fearful, despairing	Niphal participle	Strong's #4549 BDB #587

¹⁰⁵ From [Study Light](#); accessed November 3, 2021.

¹⁰⁶ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

Psalm 22:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּוֶּכֶּה) [pronounced taw-VEK ^e]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
<p>With the bêt^h preposition, tâvek^e can mean <i>in the middle of, in the midst of; into, among</i>. In the Hebrew, this is spelled תַּוֶּכֶּה. With the 1st person plural suffix, it means <i>in our midst</i>. With the 2nd person masculine plural suffix, it can mean <i>in your midst, among you</i>. With the 3rd person masculine plural suffix, it can mean <i>in their midst, among them</i>.</p>			
mê'iyim (מַעֲיָמ) [pronounced may-GEEM]	<i>internal organs, inward parts, intestines, bowels; figuratively, the womb; organs of procreation, loins; emotions; stress, love</i>	masculine plural noun (this noun is always found in the plural); with the 1 st person singular suffix	Strong's #4578 BDB #588

Translation: My heart is like wax melting in my chest [lit., internal organs, bowels].

He feels his own heart dissolving within his chest; beginning to shut down; as if it is no longer pumping blood as it should. The blood is coagulating in many places.

This is one of the few literal references to the heart as an internal organ in the Old Testament.¹⁰⁷

F. G. Hibbard (edited by Dr. Daniel Whedon) interprets this as a reference to the will of the man: *My heart is like wax—The loss of courage and resolution through fear is often signified by the melting of wax. Psalm 68:2; Micah 1:4; Joshua 2:11. Jesus was “sore amazed” and “very heavy,” (Mark 14:33,) and fear was a leading feature of His sufferings. Heb. 5:7.*¹⁰⁸

Psalm 22:14 I am poured out like water; and all my bones are disjointed. My heart is like wax melting in my chest [lit., internal organs, bowels].

Psalm 22:14 I feel like water which has been poured out and discarded; all of my bones are out of joint. My heart is like wax melting inside of me.

This also describes the Lord on the cross, how His body felt to Him. He could feel His human strength ebbing. The act of crucifixion is pulling all of His bones out of their sockets and putting a terrible strain upon them. This would be horrendous pain for Him. His literal heart was constricted. He certainly had the strongest heart in the human race, but it was very difficult for it to continue to pump blood and nutrients to the rest of His body.

Has dried up like earthenware my strength and my tongue is made to cling to my jaws; and to dust of death he has set me.

Psalm 22:15

My power has dried up like [shattered] pottery and my tongue clings to my jaws. You have placed me towards the dust of death.

¹⁰⁷ I cannot think of another literal reference.

¹⁰⁸ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:14. Slightly edited.

My power and strength are like shards of shattered pottery now; and my tongue is adhering to my jaws. God has placed me at death's door.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Has dried up like earthenware my strength and my tongue is made to cling to my jaws; and to dust of death he has set me.
The Psalms Targum	My strength ^[130] has dried up like a potsherd, and my tongue is stuck to my palate; and you have brought me to the <i>grave</i> . ^[130] Strength: moisture.
Douay-Rheims 1899 (Amer.)	My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.
Original Aramaic Psalms	My power has dried up like the clay vessel of a Potter; my tongue is stuck to the roof of my palate, and you have cast me into the dust of death.
Lamsa's Peshitta (Syriac)	My strength is dried up like a potsherd; and my tongue cleaves to my jaws; and thou hast thrown me into the dust of death.
Samaritan Pentateuch	My power has dried up like the clay vessel of a Potter; my tongue is stuck to the roof of my palate, and you have cast me into the dust of death.
Updated Brenton (Greek)	My strength is dried up like a potsherd; and My tongue is glued to My throat; and You have brought Me down to the dust of death.

Significant differences: None.

Limited Vocabulary Translations:

Bible in Basic English	My throat is dry like a broken vessel; my tongue is fixed to the roof of my mouth, and the dust of death is on my lips.
Easy English	My mouth has become dry, like a piece of a broken pot. My tongue sticks to my mouth. You have left me down in the dirt, as good as dead!
Easy-to-Read Version–2008	My mouth is as dry as a piece of baked pottery. My tongue is sticking to the roof of my mouth. You have left me dying in the dust.
God's Word™	My strength is dried up like pieces of broken pottery. My tongue sticks to the roof of my mouth. You lay me down in the dust of death.
Good News Bible (TEV)	My throat is as dry as dust, and my tongue sticks to the roof of my mouth. You have left me for dead in the dust.
The Message	I'm dry as a bone, my tongue black and swollen. They have laid me out for burial in the dirt.
NIRV	My mouth is dried up like a piece of broken pottery. My tongue sticks to the roof of my mouth. You bring me down to the edge of the grave.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	My strength has dried up Like a broken piece of clay pottery. I'm so thirsty my tongue sticks inside my mouth. You might as well bury me now.
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Contemporary English V.	My strength has dried up like a broken clay pot, and my tongue sticks to the roof of my mouth. You, God, have left me to die in the dirt.
New Living Translation	My strength has dried up like sunbaked clay. My tongue sticks to the roof of my mouth. You have laid me in the dust and left me for dead.
The Passion Translation	I'm so thirsty and parched—dry as a bone. My tongue sticks to the roof of my mouth. And now you've left me in the dust for dead.
Unfolding Bible Simplified	My strength is all dried up like a broken piece of a clay jar that has dried in the sun. I am so thirsty that my tongue sticks to the roof of my mouth. God, I think that you are about to let my body die and become dust!

Partially literal and partially paraphrased translations:

American English Bible	My strength has dried out like a clay pot, And my tongue is stuck to my throat; For, to the dust of death, I've been led.
New Advent (Knox) Bible	...parched is my throat, like clay in the baking, and my tongue sticks fast in my mouth; thou hast laid me in the dust, to die.
Translation for Translators	My strength is <i>all dried up</i> [MET] like a broken piece of a clay jar that has dried <i>in the sun</i> . <i>I am so thirsty that</i> my tongue sticks to the roof of my mouth. <i>O God, I think that you are about to let</i> me die and become dirt!

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	My strength, dry, rotten, wood; My tongue sticks to my jaw, My lips have dust of death.
HCSB	My strength is dried up like baked clay; my tongue sticks to the roof of my mouth. You put me into the dust of death.
International Standard V	My strength is dried up like broken pottery; my tongue sticks to the roof of my mouth, [Lit. to my jaws] and you have brought me down to the dust of death.
Wikipedia Bible Project	Dried out as a potsherd is my strength, and my tongue sticks in my throat; and you sentenced me to death's dust.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	As dry as a potsherd is my throat; my tongue cleaves to my palate; you lay me in the dust of death.* * [22:16] The dust of death: the netherworld, the domain of the dead.
New English Bible—1970	My mouth prob. rdg, Heb My strength is dry as a potsherd, and my tongue sticks to my jaw; I am laid I am laid: prob. rdg, Heb thou wilt lay me low in the dust of death.
Revised English Bible—1989	My mouth is dry as a potsherd, and my tongue sticks to my gums; I am laid low in the dust of death.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	...my mouth is as dry as a fragment of a pot, my tongue sticks to my palate; you lay me down in the dust of death.
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The Scriptures–2009 My strength is dried like a potsherd, And My tongue is cleaving to My jaws; And to the dust of death You are appointing Me.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	MY STRENGTH IS DRIED UP, LIKE A POTSHERD; AND MY TONGUE IS GLUED TO MY THROAT; AND YOU HAVE BROUGHT ME DOWN TO THE DUST OF DEATH.
Awful Scroll Bible	My strength is to have dried up as to a potsherd; My tongue is to be clinging to My jaws. You was to place Me onto the dust of the realm of death;...
Concordant Literal Version	My vigor is dried up like earthenware, And my tongue clings to my jaws; You bring me low to the soil of death."
exeGesés companion Bible	...my force is dried as a potsherd; my tongue adheres to my prey; you set me into the dust of death..
Orthodox Jewish Bible	My ko'ach is dried up like baked clay; and my leshon cleaveth to my jaws; and Thou layest me in the apha mavet (dust of death).

Expanded/Embellished Bibles:

The Expanded Bible	My strength has dried up like a clay pot [potsherd], and my tongue sticks to the top of my mouth. You laid me in the dust of death.
Kretzmann's Commentary	My strength is dried up like a potsherd, all his vitality having left Him; and My tongue cleaveth to My jaws, in the agony of burning thirst from which He suffered on the cross; and Thou hast brought Me into the dust of death, laid there by God, in accordance with the eternal counsel concerning man's salvation. Both the Jews and the heathen would have had no power over Christ if it had not been given them from above; the death of Christ took place by the will of God.
The Pulpit Commentary Syndein/Thieme	My {Jesus} strength is dried up like a broken vessel/pot {like a shattered vessel all in it is pouring out}. And My tongue is swollen and sticks to My jaws. You have laid Me in the 'dust of death' {idiom meaning Jesus realizes He is dying and very near death}.
The Voice	My strength is gone, dried up like shards of pottery; my dry tongue sticks to the roof of my mouth; You lay me in the dust of death.

Bible Translations with Many Footnotes:

The Complete Tanach My strength became dried out like a potsherd, and my tongue cleaves to my palate; and You set me down in the dust of death.

my palate: Heb. יחוקלמ. This is the palate which is called palayc (palais) in Old French, gaumen in German. When a person is distressed, he has no saliva in his mouth. Menachem, however, interprets יחוקלמ as etenayles in Old French (tongs), like (Isa. 6:6): "with tongs (מיחוקלמב) he had taken it." And the חוקלמ is the teeth, which resemble a smith's tongs. (The quotation from Menachem appears only in the Salonika edition of Rashi printed in 1515.)

and in the dust of death: To the crushing of death.

You set me down: Heb. יתפשת. You set me down, an expression of setting a pot, as (in Ezek. 24:3, II Kings 4:38): "set on (תפש) the pot." Menachem (p. 179) interprets every expression of התיפש as an expression of placing.

NET Bible® The roof of my mouth³³ is as dry as a piece of pottery;
 my tongue sticks to my gums.³⁴
 You³⁵ set me in the dust of death.³⁶
^{33tc} Heb “my strength” (כֹּחִי, kokhiy), but many prefer to emend the text to נְחִי (khikiy, “my palate”; cf. NEB, NRSV “my mouth”) assuming that an error of transposition has occurred in the traditional Hebrew text.
^{34tn} Cf. NEB “my jaw”; NASB, NRSV “my jaws”; NIV “the roof of my mouth.”
^{35sn} Here the psalmist addresses God and suggests that God is ultimately responsible for what is happening because of his failure to intervene (see vv. 1-2, 11).
^{36sn} The imperfect verbal form draws attention to the progressive nature of the action. The psalmist is in the process of dying.

New Catholic Bible My mouth is as dry as clayware,
 and my tongue sticks to my jaw;[¶]
 you have laid me down in the dust of death.
 I. Psalm 22:16 *My mouth . . . jaw*: see Jn 19:28 (“I thirst”). The dust of death: the netherworld, domain of the dead; the author is using the language of his day, as in Mesopotamian descriptions of the netherworld (see Job 7:9, 21).

Rotherham’s *Emphasized B.* <Dried as a potsherd> is my strength,^h
 And ||my tongue|| is made to cleave to my gums,
 And <in the dust of death> wilt thou lay me.
^hGt.: “my mouth”—G.n.

Literal, almost word-for-word, renderings:

Charles Thompson OT My strength is dried up like a potsherd, and my tongue cleaveth to my palate; thou hast indeed brought me to the dust of death.
 Modern English Version My strength is dried up like a potsherd,
 and my tongue cleaves to my jaws;
 and You have set me toward the dust of death.
 Modern Literal Version 2020 My strength is dried up like an earthen vessel and my tongue clings to my jaws and you have set me into the dust of death.
 Revised Mechanical Trans.
 A Voice in the Wilderness My strength is dried up like a potsherd, and My tongue clings to My jaws; and You have brought Me into the dust of death.
 World English Bible My strength is dried up like a potsherd. My tongue sticks to the roof of my mouth. You have brought me into the dust of death.
 Young’s Updated LT Dried up as an earthen vessel is my power, And my tongue is cleaving to my jaws. And to the dust of death thou appoint me, For surrounded me have dogs, A company of evil doers have compassed me, Piercing my hands and my feet. V. 16 is included for context.

The gist of this passage: David’s strength felt dried out like pottery. His body lacked moisture and his tongue stuck to his mouth. He believed that God was preparing him for death.

Psalm 22:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâbêsh (יָבֵשׁ) [pronounced yaw ^B - VEYSH]	<i>to be dry, to dry up, to wither</i>	3 rd person masculine singular, Qal perfect	Strong’s #3001 BDB #386

Psalm 22:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
cheres (שָׂרָה) [pronounced KHEH-rehs]	<i>earthenware, earthen vessel, pottery; sherd, potsherd; clay</i>	masculine singular noun with the definite article	Strong's #2789 BDB #360
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
kôwach (כֹּחַ) [pronounced KOE-ahkh]; and spelled kôach (כֹּחַ) [pronounced KOE-ahkh]	<i>strength, power, ability; produce; substance, riches, wealth [of soil]; the product of one's labors</i>	masculine singular substantive; with the 1 st person singular suffix	Strong's #3581 BDB #470

Translation: My power has dried up like [shattered] pottery...

David's power and strength are gone; they are dried up like old pottery. Just as a piece of pottering is placed into a kiln and much of the moisture is removed; and then as a pottery gets continual usage until it has broken up (due to a lack of moisture; or due to dropping—or both). So it is true of the moisture/water level/oils within David's body. In order for a person to have physical strength, not only must their muscles be worked an increased in size, but increasing one's bulk is based upon the fluids in the muscles themselves and the lubrication of the joints.

Our physical strength is all interconnected, which is why people who exercise daily might emphasize this set of muscles one day, and another set on another day. You do not want to develop tremendous upper body strength, but neglect your thighs and calves. Or you do not want to concentrate on muscle training, but ignore your heart and circulation.

As a whole piece, pottery is very functional and helpful (like a bowl or a plate); but when that pottery is shattered, then it has no real function. All of the places where David had strength seem to be weak now. He is as weak and useless as shards of pottery.

F. G. Hibbard (edited by Dr. Daniel Whedon): *The humidity of my body is burned out like a piece of pottery in a furnace. The metaphor is twofold—the shrinking or drying by heat, and worthlessness, as a sherd or fragment of pottery. Isaiah 45:9; Lam. 4:2.*¹⁰⁹

Psalm 22:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâshôwn (לְשׁוֹן) [pronounced law-SHOHN]	<i>tongue; speech; language; lapping; tongue-shaped</i>	masculine singular noun with the 1 st person singular suffix	Strong's #3956 BDB #546

¹⁰⁹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:15.

Psalm 22:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbaq (דָּבַק) [pronounced daw ^b -VAHK]	<i>to be made to cleave, cling, adhere; to stick to</i>	3 rd person masculine singular, Hophal perfect	Strong's #1692 BDB #179
mal ^e qôwach (מַלְקוֹחַ) [pronounced ma- ^f -KOE-ahk]	<i>jaws; inside of mouth; intransitively: spoil, prey, captives</i>	masculine dual noun with the 1 st person singular suffix; pausal form	Strong's #4455 BDB #544

In dual form, this usually refers to the *jaws*.

Dr. Bob Utley: *This Hebrew word (BDB 544 II, KB 594) occurs only here in the OT. Therefore context, parallelism, and related roots must provide interpreters a possible meaning. But please note that just because we do not know the exact meaning of this word, still the general sense of the verse is obvious.*¹¹⁰

Translation: ...and my tongue clings to my jaws.

David's tongue sticks to his jaws; he is not making enough saliva to free it. Moisture in the mouth allows a person to masticate food and to easily move the tongue and swallow. However, this moisture is lacking in David's body.

If you have ever had some sort of operation, the first thing you notice when waking up is how dry your mouth is.

This portion of v. 15 is also prophetic. The second half of Psalm 69:21 (*They gave me poison for food, and for my thirst they gave me sour wine to drink*) looks at the same future event from a slightly point of view. Jesus was very thirsty on the cross, to where His tongue was cleaving to His jaws (this is *after* He paid for our sins); and He said, "I thirst." A sponge soaked with sour wine (GI grade wine) was put up to his mouth for moisture. Jesus accepted this sour wine, said "*It is finished*" and exhaled His last breath. John 19:28–30.

David Guzik: *My tongue clings to My jaws:...[was an accurate description] for anyone under the agony of crucifixion, Jesus suffered great thirst on the cross (John 19:28).*¹¹¹

Psalm 22:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced ^f]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâphâr (עָפָר) [pronounced gaw-FAWR]	<i>dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore</i>	masculine singular substantive; construct form	Strong's #6083 BDB #779

¹¹⁰ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22:11–18.

¹¹¹ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

Psalm 22:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâveth (מָוֶת) [pronounced MAW-veth]	death, death [as opposed to life], death by violence, a state of death, a place of death	masculine singular noun	Strong's #4194 BDB #560
shâphath (שָׁפַת) [pronounced shaw- FAHTH],	to set, to place, to put; to ordain, establish; to set [on a fire]	2 nd person masculine singular, Qal imperfect; with the 1 st person singular suffix	Strong's #8239 BDB #1046

F. G. Hibbard (edited by Dr. Daniel Whedon): *The word rendered "thou hast brought me," means "to arrange, dispose, place," as 2Kings 4:38 Isaiah 26:2 Ezek. 24:3.*¹¹²

Some translators place this final phrase with the next verse.

Translation: You have placed me towards the dust of death.

David feels that God has placed him in the dust to die. David sees this as the end of his life. There is no question that he is physically suffering as he never has before.

F. G. Hibbard (edited by Dr. Daniel Whedon): *"dust of death" [is] a poetical phrase for the decomposition of death, see Psalm 30:9.*¹¹³

David Guzik: *David used this moving poetic phrase to describe the extent of his misery. He probably had in mind the curse God pronounced upon Adam after his sin: For dust you are, and to dust you shall return (Gen. 3:19). Since all humanity was contained in Adam, this curse extends to the entire human race, and David felt himself close to the dust of death.*

Guzik continues: *Obviously, David did not die in the crisis described by this Psalm; he lived to write it and others. He came to the edge of mortality when God brought him to the dust of death. Yet Jesus, the Son of David, did not merely come to the edge of death; He was plunged into the dust of death and into all of the cursedness implied by that. Jesus bore the sting of Adam's curse for us (Gal. 3:3) so that we would not have to bear it ourselves.*¹¹⁴

Psalm 22:15 My power has dried up like [shattered] pottery and my tongue clings to my jaws. You have placed me towards the dust of death.

Dr. Bob Utley: *The "you" here must refer to YHWH. YHWH (i.e., the only causality in the universe) allowed the psalmist to approach death (i.e., imperfect verb, cf. Psalm 104:29).*

Utley continues: *This fits into the NT understanding of Jesus' vicarious, substitutionary death on our behalf as YHWH's predestined will (cf. Luke 22:22; Acts 2:23; Acts 3:18; Acts 4:28; 1Peter 1:20).*¹¹⁵

¹¹² Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:15.

¹¹³ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:15.

¹¹⁴ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Psalm 22:1–31.

¹¹⁵ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22:11–18.

After having died for our sins, Jesus softly said, “I thirst” after which, He was given sour wine on a sponge. Then He announced, “Finished!” before exhaling His last breath. His physical death occurred within a minute or two of Jesus saying that He thirsted. Psalm 22:15 also ties these two things together.

Psalm 22:15 **My power and strength are like shards of shattered pottery now; and my tongue is adhering to my jaws. God has placed me at death’s door.**

Psalm 22:14–15 **I feel like water which has been poured out and discarded; all of my bones are out of joint. My heart is like wax melting inside of me. My power and strength are like shards of shattered pottery now; and my tongue is adhering to my jaws. God has placed me at death’s door.**

Dr. Thomas Constable: *With many other graphic word pictures David described how distressed he felt because of the attacks of his enemies. As water poured out on the ground, he could not gather himself to resist them. He felt pained and incapable of defending himself, as when bones become dislocated. His spirit, rather than remaining firm, had melted away like hot wax. He felt as devoid of energy as a broken shard of pottery. He was in need of refreshment, as a thirsty person craves water when his mouth is dry. He concluded that he was almost in the grave, almost dead, because the Lord had not helped him.*¹¹⁶

There are two very different readings for the final phrase of this verse. This will be covered in great deal within the Hebrew exegesis and in the commentary which follows. Luckily, I had two actual books, the Dead Sea Scrolls Bible (Abegg, Jr., Flint and Ulrich) and the Complete Jewish Bible (Stern) which filled in many of the gaps. Also the site [The Leon Levy Dead Sea Scrolls digital library](#) was quite helpful as well.

Although there are a number of disputed readings in both the Old and New Testaments, most of them are relatively unimportant.

This reminded me of the many times that R. B. Thieme, Jr. would remark, “I spent 2 hours studying this particular thing, and have given you what you need to know in less than 5 minutes.” (not an exact quote)

In any case, I am hoping that, after reading through this section of v. 16, you will have a reasonable understanding of why there are two sets of texts.

When it comes to explanations, the footnote provided by Stephen M. Miller (translator of the Casual English Bible) is probably the simplest and most succinct. I was inserting his translation sometime *after* doing all of the research spoken of above. I may have been better off by saying, “Check what Miller wrote about this.”

For circle about me dogs; a company of evil ones surround me. They bore into my (two) hands and my (two) feet.

Psalm
22:16

For dogs walk around me; an assembly of evil-doers surround me. They bore (deep) into my (two) hands and my (two) feet.

For prowling dogs, representing unclean gentiles, walk around me; a group of evil men surround me. They have dug deeply into my hands and feet.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

For circle about me dogs; a company of evil ones surround me. They bore into my (two) hands and my (two) feet.

¹¹⁶ From [Study Light](#); accessed November 4, 2021.

Dead Sea Scrolls	[For] dogs are [all around me]; a gang of evil [doers] encircles me. <i>They have pierced</i> ¹¹⁷ my hands and my feet.
The Psalms Targum	Because the wicked ^[131] have surrounded me, <i>who are like many dogs</i> ; a gathering of evildoers has hemmed me in, <i>biting</i> my hands and feet like a lion. ^[131] The wicked: a band of sinners.
Douay-Rheims 1899 (Amer.)	For many dogs have encompassed me: the council of the malignant hath besieged me. They have dug my hands and feet.
Original Aramaic Psalms	Because dogs surround me and the assembly of the evil have surrounded me; they have pierced my hands and my feet!
Lamsa's Peshitta (Syriac)	For the vicious have surrounded me; the assembly of the wicked have inclosed me; they have pierced my hands and my feet.
Updated Brenton (Greek)	For many dogs have compassed Me; the assembly of the evildoers has enclosed Me; they pierced My hands and My feet.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Dogs have come round me: I am shut in by the band of evil-doers; they made wounds in my hands and feet.
Easy English	Wicked people are everywhere round me. They are ready to attack me, like a group of wild dogs. They tear apart my hands and my feet.
Easy-to-Read Version–2008	The "dogs" are all around me-- a pack of evil people has trapped me. They have pierced my hands and feet.
God's Word™	Dogs have surrounded me. A mob has encircled me. They have pierced my hands and feet.
Good News Bible (TEV)	An evil gang is around me; like a pack of dogs they close in on me; they tear at my hands and feet.
<i>The Message</i>	Now packs of wild dogs come at me; thugs gang up on me. They pin me down hand and foot, and lock me in a cage—a bag Of bones in a cage, stared at by every passerby. V. 17 is included for context.
NIRV	A group of sinful people has closed in on me. They are all around me like a pack of dogs. They have pierced my hands and my feet.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Bad people surround me, Like a pack of vicious dogs. They pierce ³ holes in my hands and feet. ³ 22:16 This is a hotly debated word. Bible translators go in a lot of different directions: "they pierced my hands and my feet" (King James Version); "They have bitten my arms and legs" (New Century Version); "like a pack of dogs, tearing at my hands" (Contemporary English Version), "they have hacked off my hands and my feet" (New English Bible).
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¹¹⁷ 5/6HevPs MT^{mss} LXX. *Like a lion are* MT. My understanding is, there was found an Hebrew manuscript as a part of the Dead Sea Scrolls in the Nahal Hever, caves 5/6. This is also the reading in the Septuagint (the LXX). **Nahal Hever** is apparently a different location from where most of the Dead Sea Scrolls were found. Most of the Masoretic text manuscripts (MT) read, *like a lion*.

Scholars didn't know what to do with the Hebrew word sometimes translated as "pierced," a word Christians later said foreshadowed the crucifixion of Jesus. The debate changed in 1997. That's when the oldest fragment of that verse was published from the famous Dead Sea Scrolls, discovered in caves near the Dead Sea. Those scrolls were written up to 300 years before Jesus. The fragment uses a word that can mean either "pierce" or "dug." Given the other words in the verse, most scholars seem to be sticking with "pierce" as the best choice.

Contemporary English V. The Living Bible	Brutal enemies attack me like a pack of dogs, tearing at my hands and my feet. The enemy, this gang of evil men, circles me like a pack of dogs; they have pierced my hands and feet.
New Berkeley Version	For dogs have surrounded me; a crowd of wicked men have encircled me; they have pierced ^h my hands and my feet;... h) Or, like a lion.
New Life Version	For dogs have gathered around me. A group of sinful men stand around me. They have cut through my hands and feet.
New Living Translation	My enemies surround me like a pack of dogs; an evil gang closes in on me. They have pierced ^[a] my hands and feet. a. As in some Hebrew manuscripts and Greek and Syriac versions; most Hebrew manuscripts read <i>They are like a lion at</i> .
Unfolding Bible Simplified	My enemies are like wild dogs that surround me. A group of evil men has encircled me, ready to attack me. They have pierced through my hands and my feet.

Partially literal and partially paraphrased translations:

American English Bible	Many dogs now have me surrounded, And the wicked have gathered against me. They're cutting into my hands and my feet,...
Beck's American Translation	Dogs gather around Me, a gang of villains surrounds Me. They have dug into My hands and feet.
Common English Bible	Dogs surround me; a pack of evil people circle me like a lion— oh, my poor hands and feet!
New Advent (Knox) Bible	Prowling about me like a pack of dogs, their wicked conspiracy hedges me in; they have torn holes in my hands and feet;...
Translation for Translators	My enemies [MET] surround me like a pack/group of wild dogs. A group of evil men has encircled me, <i>ready to attack me</i> . They have <i>already</i> smashed my hands and my feet.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Mad dogs tear all around,— They pierce my hands and feet;...
God's Truth (Tyndale)	For dogs are come about me, the counsel of the wicked has layed siege against me.
HCSB	For dogs have surrounded me; a gang of evildoers has closed in on me; they pierced ^[g] my hands and my feet. g. Some Hb mss, LXX, Syr; other Hb mss read <i>me; like a lion</i>
International Standard V	For dogs have surrounded me; a gang of those who practice of evil has encircled me. They gouged [So LXX Syr DSS 5/6 HevPS XHev/Se4; MT reads Like a lion] my hands and

my [So MT; LXX lacks my] feet. [These are very important footnotes found in the ISV, but most will either skip over them or read them and not understand any of what is found here.]

NIV, ©2011

Dogs surround me,
a pack of villains encircles me;
they pierce^[e] my hands and my feet.

e. Dead Sea Scrolls and some manuscripts of the Masoretic Text, Septuagint and Syriac; most manuscripts of the Masoretic Text *me, / like a lion*

Wikipedia Bible Project

Because around me are dogs, a company of the evil surrounded me, as a lion's, my hands and legs.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Round about me are vicious dogs, villainous rogues encircling me. They have tied up my hands and feet.

The Heritage Bible Because dogs have surrounded me; the assembly of the evil have violently enclosed me; they pierced my hands, and my feet.

New English Bible—1970 The huntsmen are all about me;
a band of ruffians rings me round,
and they have hacked off and they have hacked off: prob. rdg, Heb like a lion my hands and my feet.

New Jerusalem Bible A pack of dogs surrounds me, a gang of villains closing in on me as if to hack off my hands and my feet.

New RSV ACE For dogs are all around me; a company of evildoers encircles me. My hands and feet have shriveled [Meaning of Heb uncertain];...

Revised English Bible—1989 Hounds are all about me; a band of ruffians rings me round, and they have bound me hand and foot.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Dogs are all around me,
a pack of villains closes in on me
like a lion [at] my hands and feet.^[a]

a. Or: "They pierced my hands and feet." See Introduction, Section VIII, paragraph 6, and Section XIV, footnote 70.¹¹⁸

Section VIII, paragraph 6: In Psalm 22, verse 17 of Jewish versions reads, "Like a lion [at] my hands and feet." If this passage prophesies Yeshua's crucifixion, as Messianic Jews and Christians believe it does, the prophecy is certainly clearer in the Christian versions, since the *B'rit Hadashah* reports that Yeshua's hands and feet were nailed to the execution-stake (as the CJB calls the cross), but says nothing about lions at his hands and feet. How can two such different meanings arise from the same text? They don't; the texts are different. The Masoretic text has the Hebrew word *k'air* (יֵרָאֵךְ, "like a lion"); while the Christian versions make use of the Septuagint, where the Greek word implies an underlying Hebrew text with the word *karu* (וִרְכָּךְ, "they pierced"). The differences—the presence in the Masoretic Hebrew of the letter *alef* (א), and of the letter *yud* (י) instead of *vav* (ו)—are both easily explainable as scribal errors (in one direction or the other). In this case, as in virtually all cases, the CJB adheres to the Masoretic text, but a footnote gives the alternative rendering and refers to this paragraph of the Introduction. There are hundreds of similar differences, although few are as important for Messianic understanding of the Bible. In general I have not indicated where these differences

¹¹⁸ I actually have a *Complete Jewish Bible*, but did not gain much from their additional references here. Their footnote 70 simply confirms that there are two readings here (implied by the LXX) and that the correct reading is disputed.

are, because that is outside the scope of my purposes in preparing the *Complete Jewish Bible*.¹¹⁹

Hebraic Roots Bible	...and You appoint Me to the dust of death; for dogs have encircled Me; a band of spoilers have hemmed Me in, piercing My hands and My feet.
The Scriptures–2009	For dogs have surrounded Me; A crowd of evil ones have encircled Me, Piercing My hands and My feet; ^a ...
	^a Some MSS have like a lion, my hands and my feet.’ or they dug my hands and my feet.’
Tree of Life Version	For dogs have surrounded me. A band of evildoers has closed in on me. They pierced my hands and my feet.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	FOR MANY DOGS HAVE COMPASSED ME: THE ASSEMBLY OF THE WICKED DOERS HAS BESET ME ROUND: THEY PIERCED MY HANDS AND MY FEET.
Awful Scroll Bible	...dogs are to have surrounded Me; an assembly of they shattering are to have enclosed around Me, they are to have plunged through My hands and My feet as a lion.
exeGesés companion Bible	For dogs surround me; the witness of vilifiers surround me: my hands and my feet as a lion.
Orthodox Jewish Bible	For kelavim have surrounded me; the Adat Mere'im (congregation of evil men) have enclosed me; ka'aru yadai v'ragelai (they pierced my hands and my feet; see Isa 53:5; Zech 12:10 and medieval Hebrew Scripture manuscripts as well as the Targum HaShivim).

Expanded/Embellished Bibles:

The Expanded Bible	Evil people have surrounded me; like dogs ·they [a group of evil people] have trapped me. They have ·bitten [pierced; or shriveled] my ·arms [hands] and ·legs [feet].
Kretzmann's Commentary	For dogs have compassed Me, as the Messiah, in resuming His complaint, cries out; the assembly of the wicked have enclosed Me; they pierced My hands and My feet, digging through them with the nails which fastened Jesus to the cross.
Lexham English Bible	Because dogs have surrounded me; a gang of evildoers has encircled me. Like the lion [Or “they gouge out” or “they bind.” Not the same word for “lion” found in vv. 14(13), 22(21). The Hebrew text presents such problems that any interpretation must be lightly held.] they are at my hands and my feet.
The Pulpit Commentary Syndein/Thieme	For dogs {derogatory term for gentiles - Roman soldiers here} have surrounded Me. The assembly of the wicked {religious Jews} have encircled Me. They have pierced My hands and My feet {Jesus being nailed to the cross}.
The Voice	A throng of evil ones has surrounded me like a pack of wild dogs; They ^[c] pierced my hands and ripped a hole in my feet. c. Most Hebrew manuscripts read, “like the lion.”

Bible Translations with Many Footnotes:

The Complete Tanach	For dogs have surrounded me; a band of evildoers has encompassed me, like a lion, my hands and feet.
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¹¹⁹ The Complete Jewish Bible; by David H. Stern; Jewish New Testament Publications, INC.; ©1998; Introduction p. xxx.

like a lion, my hands and feet: As though they are crushed in a lion's mouth, and so did Hezekiah say (in Isa. 38: 13): "like a lion, so it would break all my bones."

NET Bible®

Yes,³⁷ wild dogs surround me –
a gang of evil men crowd around me;
like a lion they pin my hands and feet.³⁸

^{37tn} Or "for."

^{38tn} Heb "like a lion, my hands and my feet." This reading is often emended because it is grammatically awkward, but perhaps its awkwardness is by rhetorical design. Its broken syntax may be intended to convey the panic and terror felt by the psalmist. 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 line has been traditionally translated, "they pierce my hands and feet," and then taken as foreshadowing the crucifixion of Christ. Though Jesus does appropriate the language of this psalm while on the cross (compare v. 1 with Matt 27:46 and Mark 15:34), the NT does not cite this verse in describing the death of Jesus. (It does refer to vv. 7-8 and 18, however. See Matt 27:35, 39, 43; Mark 15:24, 29; Luke 23:34; John 19:23-24.) If one were to insist on an emendation of יִרְאֵךְ (ka'ariy, "like a lion") to a verb, the most likely verbal root would be קָרַח (karah, "dig"; see the LXX). In this context this verb could refer to the gnawing and tearing of wild dogs (cf. NCV, TEV, CEV). The ancient Greek version produced by Symmachus reads "bind" here, perhaps understanding a verbal root כָּרַךְ, which is attested in later Hebrew and Aramaic and means "to encircle, entwine, embrace" (see HALOT 497-98 s.v. כָּרַךְ and Jastrow 668 s.v. כָּרַךְ). Neither one of these proposed verbs can yield a meaning "bore, pierce."

New Catholic Bible

A pack of dogs surrounds me;
a band of evildoers is closing in on me.
They have pierced my hands and my feet;^[m]...

m. Psalm 22:17 Pierced my hands and my feet: his limbs are wounded by the dogs as he seeks to fend off their attacks (see also Isa 53:5; Zec 12:10; Jn 19:34). Although the phrase finds its complete fulfillment in Christ's crucifixion, it is not expressly used by the evangelists in the Passion account.

The Passion Translation

They have pierced my hands and my feet.^[h]
Like a pack of wild dogs they tear at me,
swirling around me with their hatred.
A band of evil men surrounds me.

h. 22:16 As translated from some Hebrew manuscripts, Septuagint and Syriac; other Hebrew manuscripts read "Like the lion my hands and my feet." This is a powerful prophecy of crucifixion, given by David many centuries before crucifixion was invented by the Romans.

Rotherham's *Emphasized B.*

For dogs have surrounded' me,—
||An assembly of evil doers|| have encircled me,
They have piercedⁱ my hands and my feet,...
ⁱ Or: "bored"—O.G. 71b, 468b; also Fuerst, 630b.

Literal, almost word-for-word, renderings:

A Faithful Version

Dogs have surrounded Me; a band of evildoers have encircled Me; they have pierced My hands and My feet; and You have brought Me into the dust of death. Notice the placement of the final phrase.

Context Group Version

For scavengers dogs have encompassed me: A company of evil-doers have enclosed me; They surrounded me like a lion [threatening] to tear me to pieces. they have pierced my hands and feet.

Green's Literal Translation	My strength is dried up like a potsherd; and My tongue clings to My jaws; and You appoint Me to the dust of death; for dogs have encircled Me; a band of spoilers have hemmed Me in, piercing My hands and My feet. V. 15 is included for context.
Literal Standard Version	And You appoint Me to the dust of death, || For dogs have surrounded Me, || A company of evildoers has surrounded Me, || Piercing My hands and My feet.
Modern Literal Version 2020	Because dogs have encompassed me. A company of evildoers have enclosed me. They pierced my hands and my feet.
Revised Mechanical Trans. Updated Bible Version 2.17	..... For dogs have surrounded me: A company of evildoers have enclosed me; They surrounded me like a lion [threatening] to tear me to pieces.
A Voice in the Wilderness	For dogs have surrounded Me; the congregation of the wicked have enclosed Me. They have pierced My hands and My feet.
Webster's Bible Translation	For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.
Young's Updated LT	...For surrounded me have dogs, A company of evil doers have compassed me, Piercing my hands and my feet. Young is one of the translator who place the final phrase of v. 15 with v. 16 (you can see this back in v. 15).

The gist of this passage: David says that he is surrounded by dogs, by evildoers; and that they have pierced his hands and feet.

Psalm 22:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
çâbab (סָבַב) [pronounced saw ^b -VAH ^b V]	<i>to turn oneself, to turn back, to turn around; to approach; to be brought to; to bestow upon; to go [march, walk] around; to go over [a place], to go around; to circle about; to surround, to encompass; to recline; to be turned, to be changed; to be the cause of</i>	3 rd person plural, Qal perfect; with the 1 st person singular suffix	Strong's #5437 BDB #685
keleb (כֶּלֶב) [pronounced KEH-le ^b V]	<i>dog</i>	masculine plural noun	Strong's #3611 BDB #476

Translation: For dogs walk around me;...

Dogs are considered unclean animals in the ancient world. They are vicious scavengers who eat garbage and snap at any people around them.

David appears to have no one who sympathizes with him.

These dogs can represent gentiles.

F. G. Hibbard (edited by Dr. Daniel Whedon): *The wild dogs of the East are meant, a figure at once of impurity, baseness, and cruelty...Having no master to care for them, hunger makes them ferocious.*

*Their physiognomy is ignoble, and their appearance haggard and disgusting. They were always the synonym of vileness, contention, and uncleanness. 1Sam. 24:14; 2Sam. 9:8; Php. 3:2; Rev. 22:15..*¹²⁰

David Guzik: *David's crisis would be bad enough even if surrounded by sympathetic friends; his misery was multiplied because there were violent and wicked men on every side.*

Guzik continues, applying this same passage to the Lord: *In His death, the Son of David had few sympathizers. Haters, scoffers, and mockers surrounded Jesus on the cross and sought to make His suffering worse (Matt. 27:39-44, Mark 15:29-32).*¹²¹

Psalm 22:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ēdāh (עֲדָה) [pronounced <i>gā-DAWH</i>]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
rā‘a (רָעָה) [pronounced <i>raw-GAHG</i>]	<i>those doing evil, ones doing ill, those causing evil to be done, those causing injury or harm</i>	masculine plural, Hiphil participle	Strong's #7489 BDB #949
nāqaph (נִקְפוּ) [pronounced <i>naw-KAHF</i>]	<i>to go around, to go in a circle, to compass about; to surround, to encompass; to enclose, to make a round, to complete a circuit, to make round, to round [out]</i>	3 rd person plural, Hiphil perfect; with the 1 st person singular suffix	Strong's #5362 BDB #668

Translation: ...an assembly of evil-doers surround me.

There are people who are evil surrounding David. He does not have friends and family around him, supporting him at this time.

Some interpret the dogs as being gentiles and the ones doing evil as Hebrews who are enemies of David.

Although James Burton Coffman presents¹²² the dogs as equivalent to the evil-doers, I believe that the dogs refer to gentiles and the evil-doers to the Jews of that day who opposed Jesus.

Why Jews and gentiles? Salvation is for all mankind. Even though God placed divine revelation into the hands of the Jewish people, Jesus Christ died for all. Jesus is clearly Jewish; He is the Jewish Messiah—but His death was efficacious for all mankind.

¹²⁰ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:16.

¹²¹ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

¹²² From [Study Light](#); accessed November 3, 2021.

Psalm 22:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
ʾārîy (אֲרִי) [pronounced uh-REE]	<i>lion</i>	masculine singular noun with the definite article	Strong's #738 BDB #71
The alternate reading is...			
kârâh (כָּרַח) [pronounced kaw-RAW]	<i>to bore, to dig; to hew [this word is a homonym]</i>	3 rd person masculine plural, Qal perfect	Strong's #3738 BDB #500
I guessed on the number; but a verb is really required here. It fits with everything else in this context.			
The Greek LXX has the following verb and morphology:			
orýssō (ὀρύσσω) [pronounced or-OOÇ-so]	<i>to dig, to burrow</i>	3 rd person plural, aorist active indicative	Strong's #3736
Just so you don't think that this was changed in order to match the fulfilled prophecy of the crucifixion, bear in mind that the Septuagint already existed and was well-accepted as the Greek translation of the Old Testament Scriptures (or, at that time, <i>the Scriptures</i>).			
The Latin translation might be set aside at this point, even though they agree with me, because this translation, Old and New Testaments, was done after the fact. One could allege that they simply made this verse in the Psalms match a parallel verse in the NT. However, this same allegation does not hold with the Greek text, as the Old Testament was translated into Greek circa 200 B.C.			
If I am understanding my research correctly, there is at least one Hebrew manuscript which has kârâh (discovered with some of the Dead Sea Scrolls in the Nahal Hever Cave 5-6 (often abbreviated 5/6Hev). This would confirm the reading of the (Greek) LXX.			
F. G. Hibbard (edited by Dr. Daniel Whedon) goes into great detail here: <i>Few passages of Scripture have been more sharply contested. Standing as it does in our English version, it is a wonderful prediction of the manner of Christ's death. The difficulty lies in the word rendered pierced. On the one hand, אֲרִי, (kaaree,) which is the form of the word in the common Hebrew text, has been taken as two words, כ, the particle of comparison, (as, like, or taking Quamets as indicating the article, as the,) and אֲרִי, (a lion,) which would read: "The congregation of the wicked have enclosed me; as a lion, (or, as the lion,) my hands and my feet;" or, as Hengstenberg: "They beset me, lionlike, on my hands and my feet." But, though this would seem a natural and easy way to dispose of the grammatical difficulty, and has four examples where the same form occurs, (namely: Num. 23:24; Num. 24:9; Isaiah 38:13; Ezek. 22:25,) yet it involves grave difficulty as to the sense. In the four other cases mentioned the allusion to the lion is perfectly clear, and the sense easy and natural, but in this it completely destroys the sense, leaving the metaphor unexplained, or, rather, contradicted.</i>			
Hibbard continues: <i>Two other interpretations of the passage in question have obtained. First, אֲרִי has been taken as an irregular form of the plural participle of the root רָחַק, in the sense of הָרַחַק, to dig, pierce through, bore, by dropping ם, the regular plural termination, and inserting א. The anomaly, though of extreme rarity, is admissible by the best authority. They then read, "Piercing my hands and my feet;" or, considering the participle as a noun in regimen, "Piercers of my hands and my feet."</i>			
Hibbard continues: <i>But, secondly, instead of a participle the ancient versions read it as a verb, אֲרִי, (kaaroo,) which simply changes the yod (י) into vauv, (ו,) with corresponding vowel points. Thus the Septuagint, "they pierced"; Vulgate, "they pierced, stabbed"; Jerome, "they fastened"; Syriac, "they penetrated, perforated". Manuscripts, also, of unquestioned authority have the same.</i>			

Psalm 22:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
<p>Hibbard then concludes: <i>Kennicott mentions four Hebrew manuscripts having אוראכ in the text and אוראכ in the margin. It is evident that the Septuagint followed manuscripts which read “they pierced,” the same as our English version. The lexical and grammatical difficulties which beset the present reading of the text would seem to dictate the necessity of correcting, and taking the word as a verb. But, whether as an irregular participle, or by correcting the text as a verb, the sense will be the same though, as Tregelles remarks, “the latter is preferable.” It is notable that the most natural evidences of crucifixion were laid in the wounded “hands and feet” by the Saviour himself, (Luke 24:39;) “Behold my hands and my feet, that it is I myself.”</i>¹²³</p>			
<p>James Burton Coffman: <i>The translators of the LXX, some quarter of a millennium before Christ was born, properly translated the disputed word here as “pierced,” and theirs was certainly an unbiased translation.</i>¹²⁴</p>			
<p>I saw a video of Yogi Feigenbaum dispute this using images of the Dead Sea Scrolls. He said it was one thing; it looked like something else to me. But, the manuscript was hard to read.</p>			
<p>David Guzik: <i>The Masoretic Hebrew text of Psalm 22:16 doesn’t say pierced, it says “as a lion.” Yet the Septuagint (Greek) translation of the Old Testament — long before the Christian era — renders the Hebrew text as saying pierced. While the Masoretic text shouldn’t be casually disregarded, there is good reason to side with the Septuagint and almost every other translation here.</i>¹²⁵</p>			
<p>Boice: <i>It may even suggest that the Masoretic text was deliberately pointed in the way it was by later Jewish scholars to avoid what otherwise would be a nearly inescapable prophecy of Jesus’ crucifixion.</i>¹²⁶ Particularly in the context of <i>this</i> psalm.</p>			
<p>My argument is, <i>my lion</i> does not fit nor does it make much sense. A verb is what is called for right here.</p>			
yâdayim (יָדַיִם) [pronounced yaw-dah-YIHM]	[two] hands; both hands figuratively for strength, power, control of a particular person	feminine dual noun with the 1 st person singular suffix	Strong's #3027 BDB #388
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
rag ^e layim (רַגְלַיִם) [pronounced RAHG-lah-yim]	feet, [two] feet, [two] legs; metaphorically for steps taken in one's life	feminine dual noun with the 1 st person singular suffix	Strong's #7272 BDB #919

Translation: They bore (deep) into my (two) hands and my (two) feet.

There are some textual problems with this verse (which is revealed in the many footnotes for the translations above). That information is found above in the Hebrew exegesis table and it is important to read (many who read and study this material skip over the Hebrew exegesis tables, and, in most cases, that is reasonable). There appear to be two readings. The second reading (the darkly shaded set of words), fits well with the overall passage, as one would expect a verb to be found there (generally speaking, each phrase in the immediate context has a verb in it). The alternate reading with the verb fits the context (the rest of the phrase), whereas the words

¹²³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:16.

¹²⁴ From [Study Light](#); accessed November 3, 2021.

¹²⁵ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

¹²⁶ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

like a lion do not.¹²⁷ The Greek LXX has a very similar verb. Therefore, I am reasonably confident to set aside the words *like a lion* (which is in the Masoretic text) and accept the alternate reading here. As Guzik says above, we don't casually set aside the Masoretic text for alternate readings.

This is a somewhat confusing take. Regarding David, I would understand his extremities as being wracked with pain, as if someone had dug into them.

Guzik suggests¹²⁸ that David possibly wrote purely prophetically in this phrase. I do not believe that to be the case. Whereas, I could not definitively say what David was feeling, let me suggest that he felt intense in his hands (wrists?) and feet. Knowing the Dual Authorship of Scripture helps us to understand that, David wrote about his own intensely painful life experience. The Holy Spirit could take those same words and describe Jesus on the Roman cross.

This particular psalm illustrates the Dual Authorship of Scripture more than almost any other chapter in the Bible (Isaiah 53 does as well). David has an extended experience in his life which is extremely painful and involves many people turning against him. So we can read this psalm with that understanding. However, at the same time, no one can objectively read this psalm and not see the physical suffering of Jesus on the Roman cross. God the Holy Spirit, using the same exact words that David uses, looks forward, down the corridors of time (over 1000 years before the crucifixion) and describes Jesus' experience when being crucified. This psalm even describes the actions of people who surround the Lord at this time—the very people that Jesus died for.



Psalm 22:16 (the Nahal Hever Fragment) (a graphic); from [YouTube](#); accessed November 4, 2021. This is an unfortunate graphic for the teacher here, because he is arguing pretty much the opposite of what this graphic seems to say.

There are two similar Old Testament passages, which similarly look forward to Jesus on the Roman cross:

Isa 53:5 **But He was pierced for our transgressions; He was crushed for our iniquities; upon Him was the chastisement that brought us peace, and with His wounds we are healed.**

Zechariah 12:10 **"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on Me, on him Whom they have pierced, they shall mourn for Him, as one mourns for an only child, and weep bitterly over Him, as one weeps over a firstborn. (ESV; capitalized)**

Psalm 22:16 **For dogs walk around me; an assembly of evil-doers surround me. They bore (deep) into my (two) hands and my (two) feet.**

The application to Jesus is clear and unmistakable. There are Roman soldiers who are carrying out the crucifixion. They are the dogs who walk around Him (the soldiers are posted at the foot of the cross). The assembly of evil-doers would be the Jewish religious class and the other people who gathered there who were against Jesus.

¹²⁷ The Complete Tanach offers the translation, **For dogs have surrounded me; a band of evildoers has encompassed me, like a lion, my hands and feet.** In order for this to make sense, a number of words need to be added (as the footnote for the Complete Tanach suggests).

¹²⁸ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

Jesus was, in part, affixed to the cross by driving spikes through His palms (or wrists) and through His two feet. There may have been additional rope or leather straps used to hold the Lord to the Roman cross. Interestingly enough, we only know this through prophecy and by Jesus offering His hands and feet to His disciples to touch and confirm that He was bodily resurrected. There is no verse which I can find, from the crucifixion accounts, where the Roman soldiers are said to drive spikes into the Lord's hands and feet. This is in keeping with the fact that Psalm 22 and Isaiah 53 describe the crucifixion in more detail than any of the Lord's 4 biographers.

Jesus showed His hands and feet as proof that He had truly been resurrected in His human body. Luke 24:39 **See My hands and My feet, that it is I Myself. Touch Me, and see. For a spirit does not have flesh and bones as you see that I have.**" See also John 20:20, 25, 27.

Dr. Bob Utley: *I think it was Jesus Himself who showed these texts of His suffering and resurrection to the two on the road to Emmaus (cf. Luke 24:13-43) and they told the ones in the upper room. Just then He appeared to them and showed them His hands and feet (cf. Luke 24:36-43).*¹²⁹

Dr. Thomas Constable: *David compared his enemies to wild dogs that had him surrounded and were waiting to finish him off. Already he felt as though they had begun to tear him apart by biting his extremities, his hands and feet. Years later, the enemies of the Lord Jesus actually did pierce His hands and His feet when they nailed Him to the cross (cf. Luke 24:39-40).*¹³⁰

Psalm 22:16 **For prowling dogs, representing unclean gentiles, walk around me; a group of evil men surround me. They have dug deeply into my hands and feet.** (ESV; capitalized)

This also describes the gentiles and Hebrew men who became enemies of Jesus, and determined that He should suffer and die.

Matthew describes the *dogs*: **Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole battalion before Him. And they stripped Him and put a scarlet robe on Him, and twisting together a crown of thorns, they put it on His head and put a reed in His right hand. And kneeling before Him, they mocked Him, saying, "Hail, King of the Jews!" And they spit on Him and took the reed and struck Him on the head. And when they had mocked Him, they stripped Him of the robe and put His own clothes on Him and led Him away to crucify Him.** (Matt. 27:27–31; ESV; capitalized)

Matthew also describes the *group of evil men* who surrounded the Lord. **Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified!" And he said, "Why, what evil has He done?" But they shouted all the more, "Let Him be crucified!"** (Matt. 27:22–23; ESV; capitalized)

John describes them as well. **When the chief priests and the officers saw Him, they cried out, "Crucify Him, crucify Him!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him." The Jews answered him, "We have a law, and according to that law He ought to die because He has made Himself the Son of God."** (John 19:6–7; ESV; capitalized)

I count all my bones; they look intently, they see in me. They divide my garments to them; and upon my garment they cause to fall a lot.

Psalm
22:17–18

I [am able to] count my bones. They look intently [at me]; they gaze at me. They divide up my clothes among [lit., to, for, concerning] them; and they throw down a lot against my garment.

¹²⁹ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22:11–18.

¹³⁰ From [Study Light](http://StudyLight.com); accessed November 4, 2021.

While I am able to count my bones, they stare at me; they examine me. At the same time, they divide up my clothing among them, but they gamble for my entire cloak.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	I count all my bones; they look intently, they see in me. They divide my garments to them; and upon my garment they cause to fall a lot.
The Psalms Targum	I will tell of all the wounds of my bones; ^[132] those who see me despise me. They divide my clothing for themselves; and for my cloak they will cast lots. ^[132] Bones: limbs.
Douay-Rheims 1899 (Amer.)	They have numbered all my bones. And they have looked and stared upon me. They parted my garments amongst them; and upon my vesture they cast lots.
Original Aramaic Psalms	All of my bones wail & wail; they stare and look at me! And they have divided my garments between them and they cast lots upon my clothes.
Lamsa's Peshitta (Syriac)	My bones ached with pain; they looked and stared upon me. They parted my garments among them, and cast lots upon my vesture.
Updated Brenton (Greek)	They counted all My bones; and they observed and looked upon Me. They parted My garments among themselves, and cast lots for My clothing.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I am able to see all my bones; their looks are fixed on me: They make a division of my robes among them, by the decision of chance they take my clothing.
Easy English	My body is so thin I can count all my bones. My enemies look at me and they laugh. They are happy because I have pain. They have taken my clothes, and they choose what they want for themselves. They throw dice to decide who receives each piece.
Easy-to-Read Version–2008	I can see each one of my bones. My enemies are looking at me; they just keep staring. They divide my clothes among themselves, and they throw lots for what I am wearing.
God's Word™	I can count all my bones. People stare. They gloat over me. They divide my clothes among themselves. They throw dice for my clothing.
Good News Bible (TEV)	All my bones can be seen. My enemies look at me and stare. They gamble for my clothes and divide them among themselves.
The Message	Of bones in a cage, stared at by every passerby. They take my wallet and the shirt off my back, and then throw dice for my clothes.
NIRV	Everyone can see all my bones right through my skin. People stare at me. They laugh when I suffer. They divide up my clothes among them. They cast lots for what I am wearing.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	I can count the bones under my skin. People are looking at me, staring at me. They gamble for my clothes They've taken my clothes. They're splitting them among themselves. They're tossing dice to see who gets what.
Contemporary English V.	I can count all my bones, and my enemies just stare and sneer at me. They took my clothes and gambled for them.
The Living Bible	I can count every bone in my body. See these men of evil gloat and stare; they divide my clothes among themselves by a toss of the dice.
New Life Version	I can tell how many bones I have. The people look at me with wide eyes. They divide my clothes among them by drawing names to see who would get them.
The Passion Translation	All my bones stick out. Look at how they all gloat over me and stare! With a toss of the dice they divide my clothes among themselves, gambling for my garments!
Unfolding Bible Simplified	I am so weak and thin that I can count all my bones. My enemies stare at me and gloat about what has happened to me. They looked at the clothes that I was wearing and gambled to determine which piece each of them would get.

Partially literal and partially paraphrased translations:

American English Bible	And they count all my bones as they watch me and think. They've divided my garments among them, And thrown dice for the clothes that I wear.
Common English Bible	I can count all my bones! Meanwhile, they just stare at me, watching me. They divvy up my garments among themselves; they cast lots for my clothes.
New Advent (Knox) Bible	I can count my bones one by one; and they stand there watching me, gazing at me in triumph. They divide my spoils among them, cast lots for my garments.
Translation for Translators	<i>I am so weak and thin that my bones can be seen and counted.</i> My enemies stare at me and <gloat/are happy> about what has happened to me. They looked at the clothes that I <i>was wearing</i> and gambled to determine which piece each of them would get.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	I can count all my bones.— They strain and stare at me, Amongst them share my clothes, And for my robe cast dice.
NIV, ©2011	All my bones are on display; people stare and gloat over me. They divide my clothes among them and cast lots for my garment.
Wikipedia Bible Project	I will speak about all my might, they will but glance at me their look. They will divide my clothes among them, and for my royal dress they will draw lots.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They can count all my bones, for they are looking and watching me, dividing my garments among them and casting lots for my raiment. Mt 27:35; Jn 19:24
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The Heritage Bible	I tally up all my bones; they seeing, look intently upon me. They apportion my garments among them, and upon my splendid garment cast lots. Mat 27:24; John 19:24
New American Bible (2011)	I can count all my bones. ^k They stare at me and gloat; they divide my garments among them; for my clothing they cast lots. ^l k. [22:18] Ps 109:24. l. [22:19] Mt 27:35; Mk 15:24; Lk 23:34; Jn 19:24.
New English Bible—1970	I tell my tale of misery, while they look on and gloat. They share out my garments among them and cast lots for my clothes.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	I count all My bones; they look, they stare at Me. They divide My garments among them, and they made fall a lot for My clothing.
The Scriptures—2009	I count all My bones. They look, they stare at Me. They divide My garments among them, And for My raiment they cast lots.
Tree of Life Version	I can count all my bones. They stare, they gape at me. They divide my clothes among them, and cast lots for my garment.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	THEY COUNTED ALL MY BONES; AND THEY OBSERVED AND LOOKED UPON ME. THEY PARTED MY GARMENTS AMONG THEMSELVES, AND CAST LOTS UPON MY RAIMENT.
Awful Scroll Bible	I was to count My bones; they were to look upon Me, even were they to perceive Me. They were to divide My garments, and were to cast lots for My clothing.
Concordant Literal Version	I number all my bones; They look; they stare at me. They apportion my garments among themselves, And they cast the lot for my clothing."
exeGesés companion Bible	I scribe all my bones; they look and see me; they allot my clothes among them and toss pebbles for my robe.
Orthodox Jewish Bible	I can count all my atzmot; the people stare and gloat at me. They divide up my garments among them, and for my clothing they cast goral (lots) [Mt 27:35; Lk 23:34; Yn 19:24].

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	I can count all my bones; They look, they stare at me. They divide my clothing among them And cast lots for my ^[b] garment. b. A prophetic reference to the long, seamless shirt-like tunic worn by Jesus as an undergarment.
Kretzmann's Commentary	I may tell all My bones, for He was so wasted away with suffering that every bone was to be seen; they look and stare upon Me, partly in indifference and partly in hatred.

They part My garments among them and cast lots upon My vesture, Luke 23:34; John 19:23-Jeremiah :. Such were the indignities that were heaped upon the Lord. Therefore He cries out once more:...

Lexham English Bible

I can count all my bones;
they gaze, they look at me.
They divide my garments among them,
and for my clothing they cast lots. [Hebrew "lot"].

The Pulpit Commentary
Syndein/Thieme

I {Jesus} can number all My bones.
They keep glancing at Me and keep on seeing Me.
{Note: Jesus' is naked on the cross. His bones are moving out poking on His skin as He hangs on the cross.}
They {Roman Soldiers} part/divide My garments among them, and gambled for My clothes.
{Note: Jesus was well dressed. His clothing was expensive and the Roman soldiers gambled over who would get what.}

The Voice

I count all my bones;
people gawk and stare at me.
They *make a game out of* dividing my clothes among themselves;
they cast lots for the clothes on my back.

Bible Translations with Many Footnotes:

The Complete Tanach

I tell about all my bones. They look and gloat over me.

I tell about all my bones: The pain of my bones.

They look: They rejoice at my misfortune.

They share my garments among themselves and cast lots for my raiment.

and cast lots for my raiment: They plunder our property.

NET Bible®

I can count³⁹ all my bones;
my enemies⁴⁰ are gloating over me in triumph.⁴¹
They are dividing up my clothes among themselves;
they are rolling dice⁴² for my garments.

^{39tn} The imperfect verbal forms in vv. 17-18 draw attention to the progressive nature of the action.

^{40tn} Heb "they." The masculine form indicates the enemies are in view. The referent (the psalmist's enemies) has been specified in the translation for clarity.

^{41tn} Heb "they gaze, they look upon me."

^{42tn} Heb "casting lots." The precise way in which this would have been done is not certain.

New Catholic Bible

I can count all my bones.^[n]

They stare at me and gloat;
they divide my garments among them,
and for my clothing they cast lots.^[o]

n. Psalm 22:18 I can count all my bones: this could also be translated as "I must display all my bones." The meaning is that one is attacked and stripped of his garments (see v. 19).

o. Psalm 22:19 Explicitly cited in Jn 19:24 as a prophecy fulfilled in the action of the soldiers who divided Christ's garments among them on Calvary.

Rotherham's *Emphasized B.*

I may tell all my bones.
||They|| look for—they behold^j me!
They part my garments among them,
And <for my vestment> they cast lots.

^jFor this difference (between "looking for" and "seeing") cp. 1 S. xvii. 42.

And <when the Philistine looked about, and saw David> he disdained him,—for he was a youth, and ruddy, a stripling of fair countenance. (1 S. xvii. 42)

Literal, almost word-for-word, renderings:

- Bond Slave Version I may tell all my bones: they look and stare upon me.
They part my garments among them, and cast lots upon my vesture.
- Charles Thompson OT Because many dogs have encompassed me, an assembly of wicked men have beset me; have pierced my hands and my feet;
have counted all my bones, and have stared and looked at me;
they have parted my garments among them, and for my vesture have cast lots;
Therefore, Lord, delay not thou my help, draw near to my assistance;
rescue my soul from the sword; this only begotten of mine from the paw of a dog.
Vv. 16, 19–20 are included for context.
- Context Group Version I may count all my bones; They look and stare on me.
They part my garments among them, And on my cloak they cast lots.
- Literal Standard Version I count all My bones—they look expectingly, || They look on Me,
They apportion My garments to themselves, || And they cause a lot to fall for My clothing.
- Modern Literal Version 2020 I may count all my bones. They look and stare upon me.
They part my garments among them and they cast a lot upon my raiment.
- Revised Mechanical Trans.
- Young’s Updated LT I count all my bones--they look expectingly, They look upon me,
They apportion my garments to themselves, And for my clothing they cause a lot to fall.

The gist of this passage: David says that he is able to count all of his bones. His enemies look at him and then start gambling for his clothing.

17-18

Psalm 22:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çâphar (סָפַר) [pronounced saw-FAHR]	<i>to count (recount), to enumerate, to tell with praise, to celebrate, to recall, to declare, to narrate, to tell or declare something from memory, to declare the facts or particulars of, to tell in a specific order</i>	1 st person singular, Piel imperfect	Strong's #5608 BDB #707
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'etsem (עֲצָמִים) [pronounced geh-TSEM]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine plural substantive; with the 1 st person plural suffix	Strong's #6106 BDB #782

Translation: I [am able to] count my bones.

David is weak and emaciated. He is not eating enough. He can see many of his bones, as his skin barely drapes them.

For David, this appears to have been an extended illness which continued for weeks (in order to reach this physical state).

V. 17a, along with v. 14 (...all my bones are disjointed...), describe the results of the crucifixion.

F. G. Hibbard (edited by Dr. Daniel Whedon): *The protrusion of the bones, so that one could count them, is not merely the effect of a wasting suffering. but of violent and unnatural treatment, as the crucifixion.*¹³¹

James Burton Coffman (quoting Alexander MacLaren): *Crucifixion would have extended the frame and have thrown the bones of the thorax into prominence.*¹³²

David Guzik: *I can count all My bones: David examined his wounds and understood that he had no broken bones. The Son of David also, despite his great suffering on the cross, suffered no broken bones. John carefully noted this (John 19:31-37). It fulfilled this prophecy, as well as Psalm 34:20 and the pattern of the Passover lamb as described in Exodus 12:46 and Num. 9:12.*¹³³

Psalm 22:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
nâbaṭ (נָבַט) [pronounced naw ^b -VAHT]	<i>to look intently at, to examine carefully; to rest one's eyes upon [something]; to look, to behold; metaphorically, to regard, to consider; to bear patiently</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5027 BDB #613
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>	3 rd person masculine plural, Qal imperfect	Strong's #7200 BDB #906
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 1 st person singular suffix	No Strong's # BDB #88

Translation: They look intently [at me]; they gaze at me.

David is surrounded by people who despise him. I would understand that they are staring at him, taking all of this in as a joyful experience to see him in such suffering.

This might also be applied to our Lord, Who had many eyes upon Him when on the cross.

¹³¹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:17.

¹³² From Study Light; accessed November 3, 2021.

¹³³ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Psalm 22:1–31.

F. G. Hibbard (edited by Dr. Daniel Whedon): *They closely watch me. Compare the watching of Jesus, Matt. 27:36-54. The idea of satisfaction is also suggested. They feast their eyes upon me. They behold me not only with indifference, but are regaled at the sight of my misery.*¹³⁴

David Guzik: *In his crisis, David was the focus of unwanted attention. His tormentors did not allow him the dignity of private suffering, but exposed all things to their stare. David's Great Son also found no place to hide from the unwanted stares of cruel, mocking men at the cross.*

Guzik continues: *On the cross Jesus was the focus not only of mocking and humiliation (Matt. 27:39-44, Mark 15:29-32), but also of simple astonishment, as when the centurion said, "Truly this was the Son of God!" (Matt. 27:54) Luke also noted, the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned (Luke 23:48).*¹³⁵

Morison: *Oh, how different is that look which the awakened sinner directs to Calvary, when faith lifts up her eye to him who agonised, and bled, and died, for the guilty!*¹³⁶

Psalm 22:17 I [am able to] count my bones. They look intently [at me]; they gaze at me.

Throughout this psalm, David speaks of very physical sufferings which foreshadow the sufferings of our Lord on the cross. How many millions of sermons have spoken of the physical suffering of Jesus on the cross? How many have discussed in grim detail the horrendous pain and suffering which our Lord endured on the cross.

However, we should understand that the Lord's physical suffering on the cross was illustrative. Millions of people were crucified during the Roman empire, and they all endured the same sort of suffering. The two men being crucified with Jesus also suffered as He did. But it is not the Lord's physical suffering as a result of the cross which provides us with salvation. He endured that in order to get to the point where God the Father would pour our sins upon Him and judge those sins in His body on the wood. This suffering goes far beyond our imagination. For 3 hours, all of the sins of mankind over thousands and thousands of years, were put upon our Lord and then judged, and He endured the judgment which we should have received. I could not come up with words to really describe just how horrific this was. God the Father knew that we as men could never fully appreciate the Lord's efficacious suffering. We understand physical pain; we can understand—sometimes through experience—specific pains associated with this or that physical ailment. Despite there being a great gulf between the physical suffering of crucifixion and what we have endured in our own lives, we have some vague semblance of understanding (some have endured much greater physical pain than others). But there is even a greater distance between what Jesus endured physically due to the crucifixion and His payment for our sins. We can find words to describe the kinds of suffering associated with the crucifixion. This help us only by illustration as to the far greater suffering of Jesus, in His humanity, paying for our sins, being judged by God the Father, as well as deserted by God the Holy Spirit.

Psalm 22:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châlaq (חָלַק) [pronounced chaw-LAHK]	to divide, to apportion, to allot; to distribute, to disperse	3 rd person masculine plural, Piel imperfect	Strong's #2505 BDB #323

¹³⁴ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:17.

¹³⁵ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Psalm 22:1–31.

¹³⁶ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Psalm 22:1–31. Cited by Spurgeon, cited by Guzik.

Psalm 22:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e gâdîym (בגדיִם) [pronounced b ^e -gaw-DEEM]	garments, clothes, clothing, apparel; possibly blankets	masculine plural noun with the 1 st person singular suffix	Strong's #899 BDB #93
lâmed (ל) [pronounced l ^e]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/possessive preposition with the 3 rd person plural suffix	No Strong's # BDB #510

Translation: They divide up my clothes among [lit., to, for, concerning] them;...

David is not dead yet, but those in his periphery are looking at his clothing and dividing it up among them. They are planning upon his death and what to do with the things which they see.

We do not know who exactly these people are or when exactly this took place.

Psalm 22:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'al (על) [pronounced gahl]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
l ^e bûsh (בליש) (בליש) [pronounced l ^e b-OOSH]	garment, clothing, rainment	masculine singular noun with the 1 st person singular suffix	Strong's #3830 BDB #528
F. G. Hibbard (edited by Dr. Daniel Whedon): [This is an] oriental robe, or mantle, worn loosely upon the person, which served as a covering by night. ¹³⁷			
nâphal (לפנ) [pronounced naw-FAHL]	to cast lots, to cause to fall, to be brought down; to let drop; to cause to fail; to lay down a request [petition] [before anyone]	3 rd person masculine plural, Hiphil imperfect	Strong's #5307 BDB #656
gôwrâl (לרוג) [pronounced goh-RAWL]	allocation, lot (or, lots), [land] allotment, portion, recompense, retribution; what falls to anyone because of a lot; inheritance; metaphorically for one's lot in life	masculine singular noun	Strong's #1486 BDB #174

Translation: ...and they throw down a lot against my garment.

¹³⁷ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:18.

There may be a particular piece of clothing which stands out, which is more expensive than the rest. It could not be divided and retain its value. So they are gambling for it.

Hibbard first specifies this sort of garment this is (see the Hebrew exegesis above), but then he seems to take an opposite view in the next paragraph: *The word is not decisive of the particular part of the raiment, but the casting lots for it determines, as it could not be divided without destroying it.*¹³⁸ See also Exodus 22:26–27.

Psalm 22:18 **They divide up my clothes among [lit., to, for, concerning] them; and they throw down a lot against my garment.**

The original meaning is a reference to the results of warfare. When one nation was conquered, the stuff owned by the vanquished enemy would be divided up among the soldiers. David would be unaware of how Roman soldiers in the future would divide up the clothing of the Lord during the crucifixion. This is just one more example of how David had one thing in mind as he wrote; yet God the Holy Spirit had something else in mind. Similar thoughts, but not the same thought.

David Guzik: *David was so humbled before his adversaries, so powerless against them, that they took even his clothing and used it for themselves.*¹³⁹

This verse, like so many others in this psalm, find their fulfillment on the cross.

John 19:23–24a **When the soldiers had crucified Jesus, they took His garments and divided them into four parts, one part for each soldier; also His tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture [Psalm 22:18] which says, "They divided my garments among them, and for my clothing they cast lots."** (ESV; capitalized)

Psalm 22:18 **They divide up my clothes among [lit., to, for, concerning] them; and they throw down a lot against my garment.**

The prophecies of Psalm 22:18 fulfilled at the cross (various sources)

James Burton Coffman: *These prophecies were fulfilled by the soldiers who executed Our Lord. There could not possibly have been any collusion or pre-arrangement by Jesus' disciples to help bring this about...Most of them were already far away, having forsaken the Lord and fled. Like many other of these prophecies, they were fulfilled by the enemies of Jesus, who were totally unaware that what they were doing had already been spelled out in the Bible 800 years before the occasion of their deeds. No infidel can laugh this off. No radical critic can get rid of the evidence in this chapter.*

Coffman continues: *It should be noted that there were two methods of disposing of Jesus' garments. First, by agreement, the soldiers distributed part of his clothes; but the presence of a valuable vesture, perhaps a garment very similar to that which the High Priest of Israel wore into the Holy of Holies on the Day of Atonement, if indeed not actually identical with it, prompted the soldiers to refrain from tearing it into pieces as they had probably done with Jesus' other garments. So they decided to cast lots for it! What are the odds, really, against such a prophecy having been fulfilled accidentally? The size of such odds staggers the imagination. The hand of Almighty God is surely visible here.*¹⁴⁰

¹³⁸ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:18.

¹³⁹ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Psalm 22:1–31.

¹⁴⁰ From [Study Light](#); accessed November 3, 2021.

The prophecies of Psalm 22:18 fulfilled at the cross (various sources)

David Guzik: *As with other aspects of Psalms 22, this was fulfilled even more literally in the experience of Jesus than in the life of David. As was the custom of that time, Jesus was stripped naked or nearly naked for the cross, and soldiers gambled (cast lots) for his clothing at the very foot of the cross. John 19:23-24 and Matt. 27:35 quote this line of Psalms 22 as being fulfilled.*¹⁴¹

Spurgeon: *Unholy eyes gazed insultingly upon the Saviour's nakedness, and shocked the sacred delicacy of his holy soul. The sight of the agonizing body ought to have ensured sympathy from the throng, but it only increased their savage mirth, as they gloated their cruel eyes upon his miseries.*¹⁴²

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Psalm 22:17–18 While I am able to count my bones, they stare at me; they examine me. At the same time, they divide up my clothing among them, but they gamble for my entire cloak.

Dr. Thomas Constable: *David followed a metaphor of his enemies with a description of his own agony (cf. Psalms 22:12-15). He was evidently weak and emaciated; his bones were showing prominently under his skin due to loss of weight produced by his distress. Apparently his enemies were so sure that David would perish they were already invading his wardrobe and dividing his clothes among themselves. This also happened when Jesus Christ's enemies crucified Him (Matthew 27:35).*¹⁴³

This very much describes the Lord on the cross. With the way that He was nailed to the cross, His body was pitched forward. The bones of his arms, legs and chest could all be seen.

Jesus had been stripped naked. His clothing was below the cross and the Roman soldiers who crucified Him then gambled for His clothing.

Psalm 22 and the Crucifixion (various sources)

Arno Gaebelein: *Still more astonishing are the details of His physical sufferings, which were all so minutely fulfilled on Calvary. Here we find foretold the piercing of hands and feet, the excessive thirst He suffered, the terrible agony by hanging suspended, every bone out of joint; the laughter and hooting of his enemies, the very expressions they used surrounding the cross are given here, and the dividing of the garments and casting lots over them and other details are prophetically revealed. And to this must be added another fact. Crucifixion was an unknown method of death in Jewish law. Among ancient nations the Roman penal code alone seems to contain exclusively this cruel penalty; Rome evidently invented it. Yet here this unknown death penalty is described in a perfect manner. What an evidence of divine inspiration!*

Gaebelein then adds: *And the critics, how they have tried to explain away this great prophecy! And they are still trying to explain it away. Some apply it to Hezekiah; others say it may describe the sufferings of Jeremiah; still others say it is the Jewish nation. And some try to make it out as being only coincident that the Hebrews had such a piece of literature and that one of their own, Jesus of Nazareth, made such an experience. Surely these infidels are fools, for only a fool can adopt and believe such a method of reasoning against these conclusive evidences of revelation.*¹⁴⁴

¹⁴¹ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

¹⁴² David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

¹⁴³ From [Study Light](#); accessed November 4, 2021.

¹⁴⁴ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Psalm 22:1–31.

Psalm 22 and the Crucifixion (various sources)

C. I. Scofield: *Psalm 22 is a graphic picture of death by crucifixion. The bones (of the hands, arms, shoulders, and pelvis) out of joint (Psalm 22:14) the profuse perspiration caused by intense suffering (Psalm 22:14); the action of the heart affected (Psalm 22:14); strength exhausted, and extreme thirst (Psalm 22:15); the hands and feet pierced (Psalm 22:16) partial nudity with hurt to modesty (Psalm 22:17), are all incidental to that mode of death. The accompanying circumstances are precisely those fulfilled in the crucifixion of Christ. (Psalm 22:14-17). The desolate cry of; (Psalm 22:1 Matt. 27:46); the periods of light and darkness of; (Psalm 22:2 Matt. 27:45) the contumely of; (Psalm 22:6-8 Psalm 22:12 Psalm 22:13 Psalm 22:18 Matt. 27:29-43) the casting lots of verse (Psalm 22:18 Matt. 27:35), all were literally fulfilled. When it is remembered that crucifixion was a Roman, not Jewish form of execution, the proof of inspiration is irresistible.*¹⁴⁵

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Psalm 22:12-13; Psalm 22:16-18 His enemies are described.

David Describes His Enemies (by Dr. Bob Utley)

1. Bulls have surrounded him, Psalm 22:12
2. Lions have attacked him, Psalm 22:13 (i.e., opened wide their mouths, which is an idiom for a vicious attack)
3. Dogs have surrounded him, Psalm 22:16
4. They stare at him
5. They pierced his hands and feet (cf. John 20:25; see note below)
6. They/I can count all my bones (i.e., [1] in the OT this may refer to the suffering man being just skin and bones, [2] he is dead, having been devoured by animals and only his bones are left or [3] in the NT this may refer to the detail that the two thieves' legs were broken to bring about their rapid death on crosses, but Jesus, by this time, had already died)
7. They divided his clothes by casting lots (cf. Matt. 27:35; Luke 23:34; John 19:24)

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[Charts, Graphics and Short Doctrines](#)

Matt. 27:35–36 **And when they had crucified Him, they divided His garments among them by casting lots. Then they sat down and kept watch over Him there.** (ESV; capitalized)

**And You, Y^ehowah, You will not thrust away;
my Help, to aid me, hasten.**

Psalm
22:19

**And You, O Y^ehowah, do not be distant.
Hasten, my Strength, to help me!**

And You, O Jehovah, be not far from me. You are my strength! Act quickly to help me!

Here is how others have translated this verse:

¹⁴⁵ C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Psalm 22:7.

Ancient texts:

Masoretic Text (Hebrew) The Psalms Targum	And You, Y ^e howah, You will not thrust away; my Help, to aid me, hasten. You, O Lord, do not be far off; O my strength, ^[133] hurry to my aid. ^[133] My strength: strength of my might.
Douay-Rheims 1899 (Amer.)	But thou, O Lord, remove not thy help to a distance from me; look towards my defence.
Original Aramaic Psalms Lamsa's Peshitta (Syriac) Updated Brenton (Greek)	And you, Lord Jehovah, do not be far from me! God, my God, abide to help me! But, O LORD, be not thou far from me; O God, O God, abide to help me. But You, O Lord, be not far from Me; be ready for My aid.
Significant differences:	No significant differences. Each phrase may seem to differ in terms of degree or emphasis in the various ancient languages.

Limited Vocabulary Translations:

Bible in Basic English Easy English	Do not be far from me, O Lord: O my strength, come quickly to my help. But Lord, please do not stay far away from me! You can make me strong again. Please hurry to help me!
Easy-to-Read Version–2008 <i>God's Word</i> TM Good News Bible (TEV) <i>The Message</i>	LORD, don't leave me! You are my strength--hurry and help me! Do not be so far away, O LORD. Come quickly to help me, O my strength. O LORD, don't stay away from me! Come quickly to my rescue! You, God—don't put off my rescue! Hurry and help me!
New Simplified Bible	Do not stay far off, O Jehovah. Come quickly to assist me, O my strength.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	LORD, don't stay away. I need you here. Hurry up and help me.
Contemporary English V. The Passion Translation	Don't stay far away, LORD! My strength comes from you, so hurry and help. Lord, my God, please don't stay far away. For you are my only might and strength. Won't you come quickly to my rescue?
Unfolding Bible Simplified	Yahweh, be concerned for me! You who are my source of strength, come quickly and help me!

Partially literal and partially paraphrased translations:

American English Bible	O Jehovah; I know that Your help is not far away, For You'll notice and come to my aid.
Common English Bible	But you, Lord! Don't be far away! You are my strength! Come quick and help me!
New Advent (Knox) Bible	Then, Lord, do not stand at a distance; if thou wouldst aid me, come speedily to my side.
Translation for Translators	O Yahweh, do not stay far away from me! You who are my <i>source of</i> strength, come quickly and help me!

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	STANZA 5.
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God's Truth (Tyndale) International Standard V	But you, LORD, are not far, My GOD! Oh, haste to help! But be not you far from me, O' Lord: you are my succor, haste you to help me. But as for you, Lord, do not be far away from me; My Strength, come quickly to help me.
Lexham English Bible Unfolding Bible Literal Text Urim-Thummim Version Wikipedia Bible Project	But you, O Yahweh, do not remain distant. O my help, hasten to help me. Do not be far away, Yahweh; please hurry to help me, my strength! But be not far from me O YHWH: O my strength, quickly act to help me. And you, Yahweh, do not distance yourself, my resource for help, quicken.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And you, Oh Jehovah, do not widely distance yourself from me; Oh my strength, hurry to help me.
New Jerusalem Bible	Yahweh, do not hold aloof! My strength, come quickly to my help, rescue my soul from the sword, the one life I have from the grasp of the dog! V. 20 is included for context.
New RSV ACE	But you, O Lord, do not be far away! O my help, come quickly to my aid!

Jewish/Hebrew Names Bibles:

The Scriptures–2009 Tree of Life Version	But You, O יהוה, do not be far off; O My Strength, hasten to help Me! But You, Adonai, be not far off! O my strength! Come quickly to my aid!
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Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	BUT YOU, JESUS, REMOVE NOT MY HELP AFAR OFF: BE READY FOR MY AID.
Awful Scroll Bible Concordant Literal Version exeGesés companion Bible	Was You to be afar off, Jehovah My Strong one? - be hurrying to help Me! Yet You, O Yahweh, do not be far away! My Fortitude, do hurry to my help!" And you, O Yah Veh, be not far from me; O my might, hasten to help me:...
Orthodox Jewish Bible Rotherham's <i>Emphasized B.</i>	But be not Thou far from me, Hashem; O my strength, hasten Thee to help me. But thou\ O Yahweh be not far off, O my help! <to aid me> make haste;...

Expanded/Embellished Bibles:

Kretzmann's Commentary	But be not Thou far from Me, O Lord, remaining at a distance; O My Strength, haste Thee to help Me, speedily coming to His assistance.
The Pulpit Commentary Syndein/Thieme	'Be not far from me!/'do not stay far from me' {rachaq} O Jehovah/God . . . my strength, hurry to my aid.
The Voice	But You, O Eternal, stay close; O You, my help, hurry to my side.

Bible Translations with Many Footnotes:

The Complete Tanach	But You, O Lord, do not distance Yourself; my strength, hasten to my assistance. my strength: Heb. יְתוּלִיָּא, my strength, as (below 88: 5): "I was as a man without strength (לִיא) ," and as (Gen. 31: 29): "It is within the power (לִאל) of my hand."
NET Bible®	But you, O Lord, do not remain far away!

You are my source of strength!⁴³ Hurry and help me!⁴⁴

⁴³tn Heb “O my strength.”

⁴⁴tn Heb “hurry to my help.”

New Catholic Bible

^[p]But you, O Lord, do not remain aloof from me.

O my Strength, come quickly to my aid.

p. Psalm 22:20 The scene shifts as the beleaguered psalmist is led to confront the God of the Covenant. He thus recalls God’s promises to be near his people and to protect them from all adversity. He throws himself on the Lord’s mercy and is comforted.

Literal, almost word-for-word, renderings:

Charles Thompson OT
Context Group Version
English Standard Version
Green’s Literal Translation
Modern Literal Version 2020
Revised Mechanical Trans.
Young’s Updated LT

Therefore, Lord, delay not thou my help, draw near to my assistance;...
But don't be far off, O YHWH: O you my help, hurry to aid me.
But you, O LORD, do not be far off! O you my help, come quickly to my aid!
But You, O Jehovah, be not far off; O My Strength, hurry to help Me!
But be not far off, O Jehovah. O you my helper, you hasten to help me.
.....
And You, O Jehovah, be not far off, O my strength, to help me haste.

The gist of this passage:

David calls for God not to be so far off. He calls God his strength and asks for Him to quickly return to help him.

Psalm 22:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
’attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong’s #859 BDB #61
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong’s #3068 BDB #217
’al (אַל) [pronounced <i>a</i>]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong’s #408 BDB #39
râchaq (רָחַק) [pronounced <i>raw-KHAHK</i>]	<i>to thrust away, to repel; to go away far, to be afar off, to be distant, to be remote</i>	2 nd person singular, Qal imperfect; pausal form	Strong’s #7368 BDB #934

Translation: And You, O Y^ehowah, do not be distant.

David feels ill, as if on death’s door. His pain and suffering is great. He calls out to God (not necessarily aloud) to not be so far from him.

Recall the beginning of this psalm: My God, my God, why have You deserted me? [You are] far from my deliverance; [You are far from] the words of my distressed cry. (Psalm 22:1)

I believe at this point, David had become somewhat more concerned about his situation. At this point, he will use four imperatives directed toward God. He will use two Qal imperatives followed by two Hiphil imperatives.

David Guzik: *The request of Psalm 22:11 [Be not far from me, for trouble is near, and there is none to help—ESV] is here repeated. David seemed to believe that he could endure anything if he enjoyed the conscious presence of God. His plea is not focused on the change of his situation, but on the presence of God in the crisis.*¹⁴⁶

Psalm 22:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿēyālūth (עֵיאוּלָּוֶת) [pronounced eh-yaw-LOOTH]	help, protection; strength, power	feminine singular noun with the 1 st person singular suffix	Strong's #360 BDB #33
lâmed (ל) [pronounced le]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
ʿez ^e râh (עֲזָרָה) [pronounced éz ^e -RAW]	help, aid, assistance	feminine singular substantive with the 1 st person singular suffix	Strong's #5833 BDB #740
chûsh (חֹשׁ) [pronounced khoosh]	rush, hasten, come swiftly, approach swiftly, make haste, move swiftly, act quickly	2 nd person masculine singular, Qal imperative with the hê cohortative	Strong's #2363 BDB #301

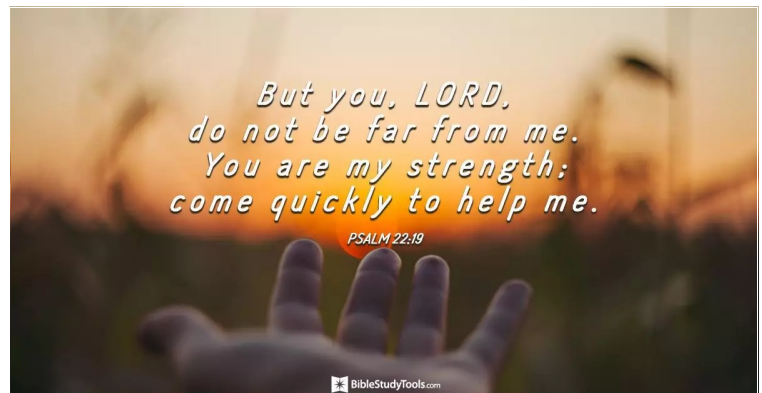
Translation: Hasten, my Strength, to help me!

David refers to God as his strength. He asks God to quickly come to help him.

David makes a request like this on many occasions. Psalm 38:22 Psalm 40:13 Psalm 70:1 Psalm 70:5 Psalm 71:12 Psalm 141:1.

David Guzik: *Picturing his adversaries as vicious animals (the dog...the lion's mouth...the horns of the wild oxen), David pled for the help and deliverance the presence of God brings.*¹⁴⁷

Psalm 22:19 (NIV) (a graphic); from [Bible Study Tools](#); accessed November 4, 2021.



Psalm 22:19 **And You, O Y^ehowah, do not be distant. Hasten, my Strength, to help me!**

God the Father and God the Holy Spirit both deserted the Lord on the cross, because the sins of all mankind were poured out upon Jesus. God cannot have contact with sin (which would indicate that the humanity of Jesus Christ alone bore these sins). For 3 hours, all of our sins were poured out upon the Lord. His humanity endured the full brunt of the punishment due each one of us.

¹⁴⁶ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

¹⁴⁷ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

By the very nature of the holiness of God, God the Father could only judge our sins as they were poured out upon His Son.

Psalm 22:19 **And You, O Jehovah, be not far from me. You are my strength! Act quickly to help me!**

David Guzik: *These verses reflect not only the great danger and misery of both David and his Greater Son, but especially their trust in the Lord God as their deliverer. He and He alone is their hope.*¹⁴⁸

God had to become man in order to die for our sins.

Why Did God Have to Become Man in Order to Die for Our Sins?

1. The short answer is, God's essence would not allow Him to die for our sins.
2. God is perfect righteousness. He cannot have any direct association with sin. Sin cannot be placed upon God.
3. God is omnipresent. He cannot confine Himself to one place at one time (such as the cross).
4. God is omnipotent. He cannot be subject to a greater power than Himself.
5. Only a man could be subject to the penalty for sins; only a man could be in one place at any given time; only a man can have contact with sins. Therefore, Jesus must be a man in order to die for our sins.
6. Accordingly, Jesus, as a man, could not sin. Had His humanity sinned, then, among other things, He would only be able to die for His Own sins.
- 7.

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There were other reasons why Jesus must be incarnated:

Dr. Bob Utley: Jesus was incarnated for several purposes.

1. He fully revealed the Father
2. He fully revealed His redemptive plan (i.e., the gospel)
3. He could die in our place, for our sin
4. He would be able to show us what humans were created to be.¹⁴⁹

Deliver from a sword my soul; from a hand of a dog my only (one).

Psalm
22:20

Deliver my soul from the sword [and deliver] me [lit., *my only (one)*]; possibly, *my only begotten son*] from the control of the dogs.

Deliver my soul from the sword and deliver my life from the power of vicious gentiles.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)
The Psalms Targum

Deliver from a sword my soul; from a hand of a dog my only (one).
Save my soul from *those who slay with the sword*; from the power of the dog^[134]
[save] *the breath of my body*.

¹⁴⁸ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31 (slightly edited).

¹⁴⁹ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22:11–18. Slightly edited.

^[134] Dog: wicked, who is like a dog.

Douay-Rheims 1899 (Amer.) Deliver, O God, my soul from the sword: my only one from the hand of the dog.
 Original Aramaic Psalms And save my soul from the sword and also my Only One from the hand of dogs!
 Lamsa's Peshitta (Syriac) Deliver my soul from the sword, my only one from the hand of the vicious.
 Updated Brenton (Greek) Deliver My soul from the sword; My only begotten soul from the power of the dog.

Significant differences: In the second phrase, *hand* often represents *power, control*; so that would explain some of the differences found. The targum has *the breath of my body* rather than *my only one*. The Greek has *My only begotten soul*. Very often, a translation will try to interpret the words given.

Limited Vocabulary Translations:

Bible in Basic English Make my soul safe from the sword, my life from the power of the dog.
 Easy English Keep me safe!
 My enemies want to kill me with their swords.
 Save my life from those wild dogs!
 Easy-to-Read Version—2008 Save me from the sword. Save my precious life from these dogs.
 God's Word™ Rescue my soul from the sword, my life from vicious dogs.
 Good News Bible (TEV) Save me from the sword; save my life from these dogs.
 The Message Keep me safe!
 My enemies want to kill me with their swords.
 Save my life from those wild dogs!
 NIRV Save me from being killed by the sword.
 Save the only life I have. Save me from the power of those dogs.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible Save my life. Don't let me die.
 Don't let the dogs take my life.
 Contemporary English V. Rescue me from enemy swords and save me from those dogs.
 The Living Bible Rescue me from death; spare my precious life from all these evil men. [literally, "Deliver my soul from the sword, my only one from the power of the dog!"]
 New Berkeley Version Deliver my soul from the sword,
 my lonely selfⁱ from the power of the dog.
 New Life Version Take me away from the sword. Save my life from the power of the dog.
 j) Refers to His aloneness in suffering.
 New Living Translation Save me from the sword;
 spare my precious life from these dogs.
 The Passion Translation Give me back my life. Save me from this violent death. Save my precious one and only from the power of these demons! [There are differences between this TPT and the one I access online (with the footnotes). The one online is more recent.]
 Unfolding Bible Simplified Rescue me from those who want to kill me with their swords. Save my life from the power of those who are like wild dogs.

Partially literal and partially paraphrased translations:

American English Bible So, please rescue my soul from the broadsword...
 [Your] one-and-only from the hands of the dogs!
 Beck's American Translation Save My life from the sword,
 My precious life from the edge of the ax.
 Common English Bible Deliver me [Or *my soul*; also in 22:29] from the sword.
 Deliver my life from the power of the dog.
 New Advent (Knox) Bible Only life is left me; save that from the sword, from the power of these dogs;...

Translation for Translators Rescue me from *those who want to kill me with* their swords.
Save me from those who are *like wild/fierce* dogs [MET].

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible Deliver my soul from the sword, my precious life from the power of wild dogs.
Revised Ferrar-Fenton Bible My life guard from the sword,
My darlings from the dog.
God's Truth (Tyndale) Deliver my soul from the sword, my dearling from the power of the dog.
Unfolding Bible Literal Text Rescue my soul from the sword, my only life from the claws of wild dogs.
Urim-Thummim Version Deliver me from the sword, my life from the power of the dogs.
Wikipedia Bible Project Save my soul from the sword, from the dog, my individual.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Deliver my soul from the sword, my life from the powerful grip of the dog.
The Heritage Bible Snatch my soul from the sword, my beloved from the hand of the dog.
New Catholic Bible Deliver my soul from the sword,
my precious life from the grasp of the dogs.
Revised English Bible–1989 Deliver me from the sword, my precious life from the axe.

Jewish/Hebrew Names Bibles:

The Complete Tanach Save my soul from the sword, my only one from the grip of the dog.
Hebraic Roots Bible Deliver My soul from the sword, My only one from the paw of the dog.
The Scriptures–2009 Deliver My life from the sword, My only *life* from the power of the dog.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible Be snatching out My breath from the sword, My only One, from the paws of the dog.
exeGesés companion Bible ...rescue my soul from the sword;
my only from the hand of the dog:...
Orthodox Jewish Bible Deliver my nefesh from the cherev, my yechid (only one, only [nefesh]) from the
power of the kelev (dog).

Expanded/Embellished Bibles:

The Amplified Bible Rescue my life from the sword,
My only *life* from the paw of the dog (the executioner).
Kretzmann's Commentary Deliver My soul from the sword, from the murderous weapons, from the instruments
of torture; My darling, His precious life, from the power of the dog, the low and mean
tormentors.
Lexham English Bible Rescue my life from the sword, my only life from the power of the dogs. [Hebrew "dog"]
The Pulpit Commentary
Syndein/Thieme `Save/Deliver My {Jesus'} soul from the sword {chereb}. Your 'uniquely born Son'
{yachiyd} from the clutches/power of the dog {Jesus from the Roman soldiers}.
The Voice Save my life from violence,
my *sweet* life from the teeth of the wild dog.

Bible Translations with Many Footnotes:

NET Bible® Deliver me⁴⁵ from the sword!
Save⁴⁶ my life⁴⁷ from the claws⁴⁸ of the wild dogs!
⁴⁵Or "my life."

^{46tn} The verb “save” is supplied in the translation; it is understood by ellipsis (see “deliver” in the preceding line).

^{47tn} Heb “my only one.” The psalmist may mean that his life is precious, or that he feels isolated and alone.

^{48tn} Heb “from the hand.” Here “hand” is understood by metonymy as a reference to the “paw” and thus the “claws” of the wild dogs.

The Passion Translation

Give me back my life.

Save me from this violent death.

Save my precious one and only^[i]

from the power of these dogs!^[j]

- i. 22:20 Or “unique” or “darling.” Each of us is that “one and only” child or “unique darling” mentioned here in this psalm. See Song. 6:9. On the cross, Jesus—like a deer giving birth at the dawning light (see inscription of Ps. 22)—cared less that his body was being torn apart and more about our protection and salvation. He prayed for us as he faced death on the cross.
- j. 22:20 The “dogs” are metaphors for evil spirits who were bent on destroying Jesus on the cross. The Hebrew word for “dog” is taken from a root word meaning “to attack.”

Rotherham’s *Emphasized B.*

Rescue <from the sword> my life,^a

<From the power of the dog> my solitary self:^b...

^a U.: “soul.”

^b Heb.: yehádhâthi. “Poet. for my life, as the one unique and priceless possession which can never be replaced”—O.G. 402b.

Literal, almost word-for-word, renderings:

Context Group Version

Deliver my life from the sword, My darling from the power of the scavenger dog; on the same order as a rat in the ancient Middle East.

English Standard Version

Deliver my soul from the sword, my precious life from the power of the dog!

Modern King James Version

Deliver My soul from the sword, My only one from the dog's hand.

Modern Literal Version 2020

Deliver my soul from the sword, the only one of me from the power of the dog.

Revised Mechanical Trans.

.....

A Voice in the Wilderness

Deliver My soul from the sword, My only one from the hand of the dog.

Webster’s Bible Translation

Deliver my soul from the sword; my darling from the power of the dog.

Young’s Literal Translation

Deliver from the sword my soul, From the paw of a dog mine only one.

The gist of this passage:

David calls for his life to be delivered from the sword and his only life from the power of the gentile (dog).

Psalm 22:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâtsal (נָצַלְ) [pronounced naw-TSAHL]	snatch away, deliver, rescue, snatch out of danger, preserve, recover	2 nd person masculine singular, Hiphil imperative; with the hê cohortative	Strong’s #5337 BDB #664
min (מִן) [pronounced min]	from, off, out from, of, out of, away from; some of; on account of, since, than, more than	preposition of separation	Strong’s #4480 BDB #577
chereb (חֶרֶב) [pronounced khe-RE ^B V]	sword, knife, dagger; any sharp tool	feminine singular noun	Strong’s #2719 BDB #352

Psalm 22:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun with the 1 st person singular suffix	Strong's #5315 BDB #659

Translation: Deliver my soul from the sword...

The sword can be understood as literal or as emblematic. Someone could be literally threatening David with a sword; or his power as king might be being eroded by another strong power (such as, Absalom).

Many times when one new power overtakes an old power, the old power is killed, so that there is no longer a choice to be had. In David's era, that could mean execution by the sword.

Given that Israel was quite powerful under David (for the most part), I do not believe that he was under threat from an outside power at this time (although that is possible). David did face a power grab from at least two sons; and this could be his reference.

Jesus was originally taken by the chief priests and officers of the **temple** and elders wielding swords. **Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, "Have you come out as against a robber, with swords and clubs?"** (Luke 22:52; ESV; capitalized)

Horne: *The wrath of God was the 'sword,' which took vengeance on all men in their representative; it was the 'flaming sword,' which kept men out of paradise.*¹⁵⁰

Psalm 22:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular construct	Strong's #3027 BDB #388
keleb (כֶּלֶב) [pronounced KEH-le ^b v]	<i>dog</i>	masculine singular noun	Strong's #3611 BDB #476
yâchîyd (יָחִיד) [pronounced yaw-KHEED]	<i>single, solitary, only one [as in only-begotten, only child]</i>	masculine plural adjective/substantive; with the 1 st person singular suffix	Strong's #3173 BDB #402

BDB definitions: 1) *only, only one, solitary, one (adjective)*; 1a) *only, unique, one*; 1b) *solitary*; 1c) (TWOT) *only begotten son*.

James Burton Coffman: *The word "darling" fails to reveal what was really meant; and, therefore, it seems better to render it "dear life" as allowed in the American Standard Version marginal reference. That rendition would stress the undeniable truth that Jesus did indeed value his precious life.*¹⁵¹

¹⁵⁰ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 22:1–31.

¹⁵¹ From **Study Light**; accessed November 3, 2021.

Translation: ...[and deliver] me [lit., *my only (one)*; possibly, *my only begotten son*] from the control of the dogs.

It is reasonable to continue the verb from the previous phrase.

There is obviously some disagreement as to what David calls for the deliverance of. Is it *he, his life, his unique being, his only born son*? Would this be a case where David, the human author, uses this word in one way; but God the Holy Spirit uses the same word in another?

I believe that this is a parallel thought, so that we would reject the idea that he is somehow addressing someone who is *his only one, his only begotten son*, etc.

Dog is in the singular; so this could be a reference to a particular person, who is as out of control as a wild dog; or this could be a principle, and the singular *dog* stands in for *dogs* (which is not out of the ordinary for the Hebrew).

In the Hebrew, *dog/dogs* often stands for gentiles. Prophetically, these would be the Roman soldiers. Interestingly enough, the sword is not mentioned in conjunction with the *dog*; and in the gospel accounts, the Roman soldiers are mentioned, but not their swords (the only sword at that point belonged to Peter, who used his sword to cut off the ear of the **High Priest's** servant).

Psalm 22:20 **Deliver my soul from the sword [and deliver] me [lit., *my only (one)*; possibly, *my only begotten son*] from the control of the dogs.**

I see David has writing this to apply to himself (**Deliver my soul from the sword [and deliver] me from control of the dogs**). Prophetically, this would apply to the Lord: **Deliver my soul from the sword [and deliver] my Unique One from the control of the dogs.**

Psalm 22:20 **Deliver my soul from the sword and deliver my life from the power of vicious gentiles.**

Dr. Thomas Constable: *A marked change in David's attitude took place in the middle of Psalms 22:21. Evidently he received assurance of the Lord's help because the last part of this verse expresses confidence in His deliverance. This confidence may have come to the prophet by direct revelation. The rest of the psalm continues this theme of confident assurance of salvation.*¹⁵²

The final word (s) is placed, half of the time, by itself as a separate sentence. This would make sense, as it marks a complete turnaround in this psalm.

Deliver me from a mouth of a lion and from horns of wild oxen. You have answered me [LXX: *the humiliation of You*].

Psalm
22:21

Save me from the mouth of the lion and from the horns of wild oxen. You have answered me.

Save me from the mouth of the lion as well as from the vicious horns wild oxen. And now, You have answered my prayer.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And deliver me from a mouth of a lion and from horns of wild oxen. You have answered me [LXX: *the humiliation of You*].

¹⁵² From **Study Light**; accessed November 4, 2021.

The Psalms Targum	Redeem me from the mouth of the lion; ^[135] and from <i>kings who are strong and tall</i> ^[136] as a bull you have <i>received my prayer</i> . ^[135] <i>The lion</i> : the one mighty as a lion. ^[136] <i>Tall</i> : proud.
Douay-Rheims 1899 (Amer.)	Save me from the lion's mouth; and my lowness from the horns of the unicorns.
Original Aramaic Psalms	Save me from the mouth of the lion and my humility from the horn of pride...
Lamsa's Peshitta (Syriac)	Save me from the lion's mouth; save my meekness from the haughty.
Updated Brenton (Greek)	Save Me from the lion's mouth; and regard My lowliness from the horns of the unicorns.

Significant differences: The targum has *redeem me* rather than *deliver (save) me*. The Greek, Latin and Aramaic all have *my humility* rather than *You have answered me*.

Limited Vocabulary Translations:

Bible in Basic English	Be my saviour from the lion's mouth; let me go free from the horns of the cruel oxen.
Easy English	Do not let those lions eat me! Keep me safe from the horns of those wild bulls! I know that you have answered my prayer!
Easy-to-Read Version–2008 <i>God's Word</i> TM	Rescue me from the lion's mouth. Protect me from the horns of the bulls. Save me from the mouth of the lion and from the horns of wild oxen. You have answered me.
Good News Bible (TEV) <i>The Message</i>	Rescue me from these lions; I am helpless before these wild bulls. If you don't show up soon, I'm done for—gored by the bulls, meat for the lions.
NIRV	Save me from the mouths of those lions. Save me from the horns of those wild oxen.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Save me from the lions. Save me from the horns of wild oxen.
Contemporary English V.	Don't let lions eat me. You rescued me from the horns of wild bulls, and when your people meet, I will praise you, LORD. V. 22 is included for context.
The Living Bible	Save me from these lions' jaws and from the horns of these wild oxen. Yes, God will answer me and rescue me.
New Berkeley Version	Save me from the mouth of the lion; Even from the horns of the wild oxen, Thou hast answered me. ^k
The Passion Translation	Save me from all the power of the enemy, from this roaring lion raging against me and the power of his dark horde.
Unfolding Bible Simplified	Snatch me away from my enemies who are like lions with jaws open and ready to chew me up! Grab me away from those men who are like wild oxen that attack other animals with their horns!

k) In this concluding note to the description, confidence that God has heard is strongly expressed.

Partially literal and partially paraphrased translations:

American English Bible	Save me from the mouths of the lions; On rhinoceros horns, May I not be disgraced.
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New Advent (Knox) Bible	Only life is left me; save that from the sword, from the power of these dogs; rescue me from the very mouth of the lion, the very horns of the wild oxen that have brought me thus low. V. 21 is included for context.
Translation for Translators	Snatch me away from <i>my enemies who are</i> like lions whose jaws are already open, ready to chew me up Grab me away from <i>those men who are</i> like wild oxen that attack other animals with their horns [MET]!

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Save from the Lion's mouth, Protect from tossing horns; And then I'll tell my friends Your name, And thank among the crowd. V. 22 is included for context. [Many translations begin a new section with v. 22; FF does so with v. 23.]
God's Truth (Tyndale)	Save me from the lions mouth, and hear me from among the horns of the unicorns.
Lexham English Bible	Save me from the mouth of the lion, and from the horns of the wild oxen answer me.
Urim-Thummim Version	Save me from the lion's mouth: because you have heard me from the horns of the wild bulls.
Wikipedia Bible Project	Save me from the mouth of a lion, and from the horns of rams you answered.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Rescue me from the jaws of the lion, my soul from the horns of the wild bull. 7:3; 17:12; 57:5; 2Tim 4:17
New American Bible (2011)	Save me from the lion's mouth, my poor life from the horns of wild bulls. ^m m. [22:22] Ps 7:2–3; 17:12; 35:17; 57:5; 58:7; 2 Tm 4:17.
New English Bible–1970	Save me from the lion's mouth, my poor body <small>my poor body: prob. rdg, Heb thou hast answered me</small> from the horns of the wild ox.
New Jerusalem Bible	Save me from the lion's mouth, my poor life from the wild bulls' horns!
New RSV ACE	Save me from the mouth of the lion! From the horns of the wild oxen you have rescued [Heb <i>answered</i>] me.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	Save Me from the mouth of the lion, And from the horns of the wild beasts! You have answered Me.
Tree of Life Version	Save me from the lion's mouth. From the horns of the wild oxen rescue me.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	SAVE ME FROM THE LION'S MOUTH; AND REGARD MY LOWLINESS FROM THE HORNS OF THE UNICORNS.
Awful Scroll Bible	Be saving Me from the lion's mouth; You is to have answered Me from the horns of the wild oxen.
exeGeses companion Bible	...save me from the mouth of the lion; from the horns of the reems, answer me.

Expanded/Embellished Bibles:

The Expanded Bible	·Rescue [Save; ^T Deliver] me from the lion's mouth;
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Kretzmann's Commentary	·save [L answer] me from the horns of the bulls. Save Me from the lion's mouth, Satan himself being referred to here; for Thou hast heard me from the horns of the unicorns, the wild oxen representing all His fierce enemies. The Messiah is so confident that God will hear Him that He states, Thou hast heard, Thou hast answered Me. All the forces of evil, the very powers of death, could not keep Him in subjection. It is the Christian's great comfort that Christ suffered willingly, that He endured all the sufferings laid upon Him to the end, to the time when He knew that redemption had been gained, that all was finished.
The Pulpit Commentary Syndein/Thieme	Deliver me {David/Jesus} from the lion's mouth. For You have answered me from the horns of the water-buffalo/unicorn {r@'em}. {Note: The horns of the water buffalo represents painful and certain death - Jesus will not be delivered from physical death, but OUT from physical death forever again in His resurrection body.}
The Voice	Rescue me from the mouth of the lion. From the horns of the wild oxen, You responded to my plea.

Bible Translations with Many Footnotes:

The Complete Tanakh	Save me from the lion's mouth, as from the horns of the wild oxen You answered me. Save me from the lion's mouth: as You answered me from the horns of the wild oxen. This is the Amorite, "whose height is as the height of the cedar trees" (Amos 2:9); the thirty-one kings.
NET Bible®	Rescue me from the mouth of the lion, ⁴⁹ and from the horns of the wild oxen! ⁵⁰ You have answered me! ⁵¹ ^{49sn} The psalmist again compares his enemies to vicious dogs and ferocious lions (see vv. 13, 16). ^{50tn} The Hebrew term מִיִּמְר (remim) appears to be an alternate spelling of מִיִּמְאָר (rĕ'emim, "wild oxen"; see BDB 910 s.v. אָרָר). ^{51tn} Heb "and from the horns of the wild oxen you answer me." Most take the final verb with the preceding prepositional phrase. Some understand the verb form as a relatively rare precative perfect, expressing a wish or request (see IBHS 494-95 §30.5.4c, d). However, not all grammarians are convinced that the perfect is used as a precative in biblical Hebrew. (See the discussion at Ps 3:7.) Others prefer to take the perfect in its usual indicative sense. The psalmist, perhaps in response to an oracle of salvation, affirms confidently that God has answered him, assuring him that deliverance is on the way. The present translation takes the prepositional phrase as parallel to the preceding "from the mouth of the lion" and as collocated with the verb "rescue" at the beginning of the verse. "You have answered me" is understood as a triumphant shout which marks a sudden shift in tone and introduces the next major section of the psalm. By isolating the statement syntactically, the psalmist highlights the declaration.
New Catholic Bible	Save me ^[q] from the lion's mouth and from the horns of wild oxen. q. Psalm 22:22 Save me: an alternative translation is: "You have heard me." The psalmist knows he has been heard and will be delivered from death. [There are actually two separate verbs here; the footnote here obscures that fact.]
Rotherham's <i>Emphasized B.</i>	Save me from the mouth of the lion,— Yea <from the horns of wild beasts> ^c hast thou delivered me. ^d ^c Or: "buffaloes." For "unicorns," see Paul Haupt's note on this place, in P.B. ^d Ml.: "answered (kindly)."

Literal, almost word-for-word, renderings:

Charles Thompson OT	Save me from the mouth of a lion, and this lowliness of mine from the unicorn's horns.
Literal Standard Version	Save Me from the mouth of a lion || And You have answered Me from the horns of the high places!
Modern Literal Version 2020	Save me from the lion's mouth, yes, from the horns of the wild-oxen. You have answered me.
Revised Mechanical Trans. A Voice in the Wilderness	..... Deliver Me from the lion's mouth; from the horns of the oryx. You have answered Me.
Webster's Bible Translation	Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.
Young's Updated LT	Save me from the mouth of a lion: —And—from the horns of the high places You have answered me!

The gist of this passage: David again calls to be saved—this time from the mouth of the lion and from the horns of the wild oxen. He seems to indicate that God heard him.

Psalm 22:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâsha ^c (יָשָׁא) [pronounced yaw-SHAHG]	<i>deliver, save; set free, preserve; aid, give relief, give help to</i>	2 nd person masculine singular, Hiphil imperative; with the 1 st person singular suffix	Strong's #3467 BDB #446
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
'ârîy (אֲרִי) [pronounced uh-REE]	<i>lion</i>	masculine singular noun	Strong's #738 BDB #71

You may recall that there was some question about whether this word belonged back in v. 16.

Translation: Save me from the mouth of the lion...

David asks to be saved from the mouth of the lion. This is not a literal lion, but as the person who wants to take his place. This sounds very much like Absalom, although it does not appear that David had a serious illness during that time, given the narrative of Samuel.

Prophetically, who would be the lion wanting to take the place of Jesus? Satan.

Psalm 22:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Psalm 22:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qerîym (קִרְיִם) [pronounced <i>keh-REEM</i>]	<i>horns; flashes of lightning, rays of light</i>	feminine plural construct	Strong's #7161 BDB #901
r ^e êm (רְעָמִים) [pronounced <i>r^eaim</i>]	<i>fierce untamed wild animal; wild ass [ox, antelope]</i>	masculine plural noun	Strong's #7214 BDB #910

Apparently a fairly common wild animal during Old Testament times.

The NET Bible: *The Hebrew term מִיָּמֵר (remim) appears to be an alternate spelling of רְעָמִים (r'y'emim, "wild oxen"; see BDB 910 s.v. רְעָמִים).*¹⁵³

F. G. Hibbard (edited by Dr. Daniel Whedon): *[This] word occurs nine times, and best suits the Asiatic buffalo. In Deut. 33:17 two horns are given.*¹⁵⁴

The translation *unicorns* in the KJV is completely wrong. A much longer explanation can be found in *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:21.

Translation: ...and from the horns of wild oxen.

I would continue the verb from v. 21a to here, so that David is calling to be saved from the horns of wild oxen.

Again, I don't take the horns of wild oxen as being literal. Obviously, no one would like to be gored by a herd of oxen. I would understand this to be the cohorts and underlings of the lion (the authority figure). They will speak viciously and act viciously towards David; but they will also stay within whatever boundaries are laid by the lion.

Furthermore, the horns, throughout the Scriptures, represent power and authority. These are those who want David's power and authority. They want him out of the way so that they can reign.

A number of translations put vv. 21b and 21c together, yielding:

New Berkeley Version	Save me from the mouth of the lion; Even from the horns of the wild oxen, Thou hast answered me. ^k
Urim-Thummim Version	Save me from the lion's mouth: because you have heard me from the horns of the wild bulls.
New RSV ACE	Save me from the mouth of the lion! From the horns of the wild oxen you have rescued [Heb <i>answered</i>] me.

It makes sense to be saved from the horns of the wild oxen (carrying the verb of v. 21a to 21b) but to answer from the horns of the wild oxen makes little sense.

James Burton Coffman, who had an explanation for pretty much every version of this psalm, wrote:
We are not able to understand what is meant by God's answering the Sufferer from the "horns of the

¹⁵³ From <https://bible.org/netbible/index.htm?psa1.htm> (footnote); accessed October 12, 2021.

¹⁵⁴ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:21.

wild-oxen," unless this may be referred to the fact that God did not answer our Lord until the very last instant of his earthly life.¹⁵⁵ And how does Coffman’s explanation have anything at all to do with the verse.

It would be perfectly valid to begin second portion of this psalm (the final third of it) with v. 21c. I did not, but kept it here as a doxology for what has come before; or as a transitional verse between the two disparate halves of this psalm.

Psalm 22:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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ʾânâh (אָנָה) [pronounced <i>gaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	2 nd person masculine singular, Qal perfect; with the 1 st person singular suffix	Strong's #6030 BDB #772, #777
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It is reasonable to render this *speak [or, answer] loudly, speak up [in a public forum]*. ʾânâh occasionally has a very technical meaning of giving a response in court, and could be rendered *testify*. in some contexts, this word can mean *to sing*. One source lists this as Strong’s #6030; another as #6031. In Exodus 32:18, this is a Piel infinitive construct. BDB lists this on p. 777.

The NET Bible: *Most take the final verb with the preceding prepositional phrase. Some understand the verb form as a relatively rare precative perfect, expressing a wish or request (see IBHS 494-95 §30.5.4c, d). However, not all grammarians are convinced that the perfect is used as a precative in biblical Hebrew. (See the discussion at Ps 3:7.) Others prefer to take the perfect in its usual indicative sense. The psalmist, perhaps in response to an oracle of salvation, affirms confidently that God has answered him, assuring him that deliverance is on the way. The present translation takes the prepositional phrase as parallel to the preceding “from the mouth of the lion” and as collocated with the verb “rescue” at the beginning of the verse. “You have answered me” is understood as a triumphant shout which marks a sudden shift in tone and introduces the next major section of the psalm. By isolating the statement syntactically, the psalmist highlights the declaration.*¹⁵⁶

The Greek LXX has this instead:

tēn (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun) and #3739 (pronoun)
tapeinōsis (ταπεινώσις) [pronounced <i>tap-Ī-noh-sis</i>]	<i>one who has been made low, lowness, low estate, humiliation; vile; possibly: earthly; metaphorically: spiritual abasement, leading one to perceive and lament his (moral) littleness and guilt</i>	feminine singular noun; accusative case	Strong’s #5014
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong’s #1473 (also, this is known as Strong’s #3450; the simpler form of Strong’s #1700)

¹⁵⁵ From [Study Light](#); accessed November 3, 2021.

¹⁵⁶ From <https://bible.org/netbible/index.htm?psa1.htm> (footnote); accessed October 12, 2021.

Psalm 22:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
This is translated:			
Updated Brenton (Greek)	Save Me from the lion's mouth; and regard My lowliness from the horns of the unicorns.		
Alpha & Omega Bible	SAVE ME FROM THE LION'S MOUTH; AND REGARD MY LOWLINESS FROM THE HORNS OF THE UNICORNS. Does the A&O Bible follow Brenton's work?		
Charles Thompson OT	Save me from the mouth of a lion, and this lowliness of mine from the unicorn's horns.		
.....			
These translations make little sense to me.			
.....			
Although portions of Psalm 22 are found in the Dead Sea Scrolls; this verse (along with many others) is not.			

Translation: You have answered me.

I understand this final verb as being separate from what has come before it. Some have God answering David out from the horns of the wild oxen. I don't know exactly what that would be or what it would look like. It does not make a lot of sense to me. If this verse is not made a part of v. 21b, then the verb from 21a would also be applied to 21b—and that makes perfect sense.

James Burton Coffman: This statement that Jehovah indeed answered the praying Sufferer was reserved until the very last word of the first section of the psalm.¹⁵⁷

The verb taken by itself makes a perfectly good full sentence; and the previous two portions of this verse seem like they would go together (and separate from this verb).

In the Hebrew exegesis above, I have included the reading of the LXX. It is rather confusing as to how that fits with the rest of the verse. Two English translation from the Septuagint follow:

Updated Brenton (Greek)	Save Me from the lion's mouth; and regard My lowliness from the horns of the unicorns.
Charles Thompson OT	Save me from the mouth of a lion, and this lowliness of mine from the unicorn's horns.

On the one hand, I do not want to discount the Greek translation of the LXX. Generally speaking, they would have translated into the Greek from much older Hebrew manuscripts. However, this is not a guarantee of a better translation.

On the other hand, the Greek and Hebrew are radically different; one would remain and would one would not. For that reason, I will stay with the Hebrew. These final words (actually, final word) of v. 21 seems to fit well with the tenor of the verses to follow.

Up to this point, Psalm 22:1–21b has been a prayer to God—a plea if you would. V. 21c informs us that God answered David's fervent prayer. A significant number of translators take this tact:

Easy English	Do not let those lions eat me! Keep me safe from the horns of those wild bulls! I know that you have answered my prayer!
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¹⁵⁷ From [Study Light](#); accessed November 3, 2021.

God's Word™	Save me from the mouth of the lion and from the horns of wild oxen. You have answered me.
Hebraic Roots Bible	Save Me from the mouth of the lion, And from the horns of the wild beasts! You have answered Me.
NET Bible®	Rescue me from the mouth of the lion, and from the horns of the wild oxen! You have answered me!
Modern Literal Version 2020	Save me from the lion's mouth, yes, from the horns of the wild-oxen. You have answered me.

Psalm 22:21c **You have answered me.**

“You have answered me” (Psalm 22:21c) (by David Guzik)

David Guzik: *You have answered Me: After pouring out His soul in agony, now the Forsaken One has a glorious sense that God has answered Him. The crisis became bearable in the knowledge that God is not removed from our suffering nor silent in it.*

Guzik continues: *The answer of God to the Forsaken One instantly meant that He no longer felt forsaken. The deliverance from the crisis itself may be yet to come, but the deliverance from the sense of being forsaken by God in the midst of the crisis was his. There is immense relief, joy, and peace in the words, “You have answered Me.”*

Guzik continues: *It is easy to see these words fulfilled in the experience of David; but perfectly completed in Jesus. This was also the resolution that another forsaken one — Job — fought so hard for. Even without an immediate deliverance from difficulty, there is immense comfort in knowing that God is there and that He is not silent in the midst of our crisis.*

Guzik concludes: *Knowing that Jesus fulfilled this prophetic Psalm, it is fair to wonder just when He could speak or live the fulfillment of these words, “You have answered Me.” Perhaps — thought impossible to say with certainty — it was while He still hung on the cross, yet after the mysterious, glorious transaction of bearing the sin of mankind. Perhaps it was after the triumphant announcement, *It is finished!* (John 19:30), yet before (or even in) the warm words, *Father, into Your hands I commend My Spirit* (Luke 23:46). Those words point to a re-established sense of fellowship replacing the prior sense of forsakenness.*

Guzik appears to use the term *Forsaken One* to refer to Jesus. King David writes these words a thousand years previous.

David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Psalm 22:1–31.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

My mostly literal translation followed by the Kukis paraphrase:

Psalm 22:21 **Save me from the mouth of the lion and from the horns of wild oxen. You have answered me.**

The lion often is used to represent a man of great power; or a man who wants to seize great power. The wild oxen are lawless ones, ready to throw in with the lion.

Prophetically, I see the lion as representing Satan, and the wild oxen the fallen angels and unregenerate men.

Satan's part in the crucifixion is unmistakable. He enters into Judas (Luke 22:3 John 13:27) to make certain that Judas does not screw this up. So Satan was unable to recognize what God was doing through His Son, reconciling all mankind to Himself (2Corinthians 5:19), despite Satan having the most brilliant mind of all created beings. The Bible was written in such a way that Satan did not see what was taking place; but this is certainly not the only thing that Satan has been wrong about (see Isaiah 14:13–14). Apart from Judas, we do not know how

many men were indwelt by Satan or other fallen angels on that day, but Satan himself takes a very active part in the condemnation of Jesus. Satan acts, apparently not realizing that Jesus dying for our sins is the key to our salvation.

Psalm 22:21 *Save me from the mouth of the lion as well as from the vicious horns wild oxen. And now, You have answered my prayer.*

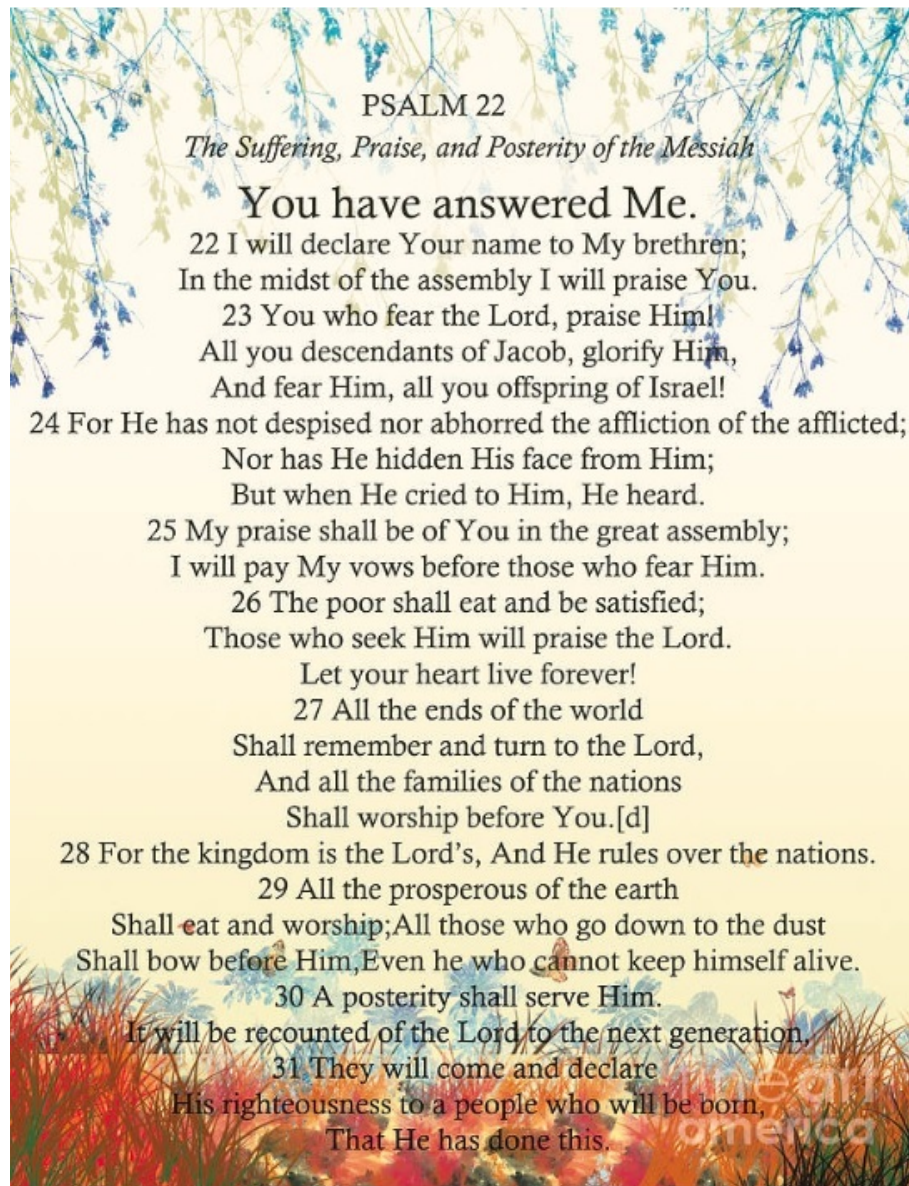
This is the last verse from this section. What follows in the next section is dramatically different.

Arno Gaebelein: The deliverance of the sufferer comes in with the twenty-first verse. Thrice He calls for help. "Hasten to help Me"--"Deliver my soul from the Sword"--"Save me from the Lion's Mouth." Then we hear of the answer: "You hast answered Me from the horns of the wild-oxen." He was surrounded by the dogs (Gentiles) and the assembly of the wicked (Jews) as mentioned in verse 16, but now God has answered Him. The sufferings are ended and the glory begins.¹⁵⁸

Psalm 22:21c–31 (NKJV) (a graphic); from [Fine Art America](#); accessed November 4, 2021.

The NKJV and this graphic have done exactly what they should have done—present v. 21c as the beginning of this next section.

¹⁵⁸ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Psalm 22:1–31. Slightly edited.



[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

David Gives Praise to God for All He Has Done

With v. 22, David's pain and suffering abruptly ends (I would include v. 21c as the transitional phrase). It is almost as if what follows (vv. 22–31) is a different psalm. However, it would be a shame to have vv. 1–21b without a fitting conclusion. Psalm 22:1–21b, taken by itself, would be the crucifixion without the resurrection; the death for our sins but without the approval and acceptance by God the Father.

C. I. Scofield: *At verse 22 (Psalm 22:22), the Psalm breaks from crucifixion to resurrection; fulfilled in the "Go to my brethren," etc, of (John 20:17). The risen Christ declares to His brethren the name, "Father."*¹⁵⁹

¹⁵⁹ C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Psalm 22:22.

Let me praise Your name to my brothers; in a midst of a congregation I will celebrate You. Those fearing Y^ehowah, you [all] praise Him. Every seed of Jacob honor Him; and stand in awe from Him every seed of Israel.

Psalm
22:22–23

Let me declare Your name to my countrymen. I will celebrate You in the midst of the congregation [of Israel]. Praise Him, those [of you] who fear/respect Y^ehowah. All the descendants of Jacob [should] honor Him; and all the descendants of Israel [should] be in awe of Him.

Allow me to declare Your character and essence to my fellow citizens. I will celebrate You when Israel comes together. If you fear and respect Jehovah, then praise Him. If you are a descendant of Jacob, then honor Him; if you have come from Israel, stand in awe of the Lord.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Let me praise Your name to my brothers; in a midst of a congregation I will celebrate You. Those fearing Y ^e howah, you [all] praise Him. Every seed of Jacob honor Him; and stand in awe from Him every seed of Israel.
The Psalms Targum	I will tell of <i>the might</i> of your name to my brothers; in the midst of the assembly I will praise you. O you who fear the Lord, sing praise <i>in his presence</i> ; all the seed of Jacob, give him glory; and be afraid of him, all you seed of Israel.
Douay-Rheims 1899 (Amer.)	I will declare thy name to my brethren: in the midst of the church will I praise thee. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.
Original Aramaic Psalms	That I may proclaim your Name to my brothers and praise you within the assembly! Worshipers of Lord Jehovah, praise him, and all the seed of Jacob, honor him; worship him all the seed of Israel!
Lamsa's Peshitta (Syriac)	That I may declare thy name to my brethren; in the midst of the congregation will I praise thee. You that revere the LORD, praise him; all you the offspring of Jacob, glorify him; and fear him, all you descendants of Israel.
Updated Brenton (Greek)	I will declare Your name to My brothers; in the midst of the church will I sing praise to You. You that fear the Lord, praise Him; all you descendants of Jacob, glorify Him; let all the seed of Israel fear Him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I will give the knowledge of your name to my brothers: I will give you praise among the people. You who have fear of the Lord, give him praise; all you seed of Jacob, give him glory; go in fear of him, all you seed of Israel.
Easy English	I will tell my people how great you are. I will praise you when we meet together. Everyone who serves the Lord must praise him! All Jacob's descendants must respect him! Yes, all Israel's people must worship him!
Easy-to-Read Version–2008	I will tell my people about you. I will praise you in the great assembly. Praise the LORD, all you who worship him! Honor him, you descendants of Jacob! Fear and respect him, all you people of Israel!
God's Word™	I will tell my people about your name. I will praise you within the congregation.

Good News Bible (TEV)	All who fear the LORD, praise him! All you descendants of Jacob, glorify him! Stand in awe of him, all you descendants of Israel. I will tell my people what you have done; I will praise you in their assembly: "Praise him, you servants of the LORD! Honor him, you descendants of Jacob! Worship him, you people of Israel!
<i>The Message</i>	Here's the story I'll tell my friends when they come to worship, and punctuate it with Hallelujahs: Shout Hallelujah, you God-worshippers; give glory, you sons of Jacob; adore him, you daughters of Israel. He has never let you down, never looked the other way when you were being kicked around. He has never wandered off to do his own thing; he has been right there, listening. V.24 is included for context.
NIRV	I will announce your name to my people. I will praise you among those who are gathered to worship you. You who have respect for the Lord, praise him! All you people of Jacob, honor him! All you people of Israel, worship him!

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	I promise to honor you I'll tell my people how you saved me. When we get together, I'll tell everyone how thankful I am for you. Everyone who respects the LORD should praise him. All Jews—descended from Jacob ⁴ —show your respect for him. People of Israel, honor him and hold him in awe. ⁴ 22:23 Jacob is considered a father of the Jewish nation because his dozen sons produced extended families that became the 12 tribes of Israel. Each tribe was assigned a plot of land in what is now Israel, Palestinian Territory, and parts of Jordan and Syria.
Contemporary English V.	Don't let lions eat me. You rescued me from the horns of wild bulls, and when your people meet, I will praise you, LORD. All who worship the LORD, now praise him! You belong to Jacob's family and to the people of Israel, so fear and honor the LORD! V. 21 is included for context.
The Living Bible	I will praise you to all my brothers; I will stand up before the congregation and testify of the wonderful things you have done. "Praise the Lord, each one of you who fears him," I will say. "Each of you [literally, "All you sons of Jacob.]" must fear and reverence his name. Let all Israel sing his praises, for he has not despised my cries of deep despair; he has not turned and walked away. When I cried to him, he heard and came." V. 24 is included for context.
New Berkeley Version	I'll make known Thy name to my brothers; in the midst of the congregation I will praise Thee. You who revere the LORD, praise Him; all you sons of Jacob, glorify Him; and stand in awe of Him, all you sons of Israel.
New Life Version	I) Vv. 22-31 give the song of deliverance. I will make Your name known to my brothers. In the center of the meeting of worship I will praise You. You who fear the Lord, give Him praise. All you children of Jacob, honor Him. Fear Him, all you children of Israel.
The Passion Translation	I will praise your name before all my brothers; as my people gather I will praise you in their midst.

Unfolding Bible Simplified Lovers of Yahweh, praise him! Let all the true seed of Jacob glorify him with your praises. Stand in awe of him, all you princely people, the offspring of Israel! If you save me from them, I will declare to my fellow Israelites how great you are. I will praise you among the group of your people gathered together to worship you. You people who have an awesome respect for Yahweh, praise him! All you who are descended from Jacob, honor Yahweh! All you Israelite people, revere him!

Partially literal and partially paraphrased translations:

American English Bible Then I'll speak of Your fame to my brothers,
And among the congregation, I'll praise You.
All you that fear Him; Give praise to Jehovah!
Yes, glorify Him, seed of Jacob,
And seed of IsraEl, show Him your fear!

Beck's American Translation I will spread Your fame among My brothers,
I will praised You in the assembly:
"You who fear the LORD, praise Him!
All you descendants of Jacob, glorify Him!
Fear Him, all you descendants of Israel!

Common English Bible I will declare your name to my brothers and sisters;
I will praise you in the very center of the congregation!
All of you who revere the Lord—praise him!
All of you who are Jacob's descendants—honor him!
All of you who are all Israel's offspring—
stand in awe of him!.

New Advent (Knox) Bible Then I will proclaim thy renown to my brethren; where thy people gather, I will join
in singing thy praise, Praise the Lord, all you that are his worshippers; honour to him
from the sons of Jacob, reverence to him from Israel's race!

Translation for Translators *But you have saved me, so I will declare to my fellow Israelis how great you [MTY]
are.*
I will praise you among the group of your people gathered together *to worship you.*
You people who have an awesome respect for Yahweh, praise him!
All you who are descended from Jacob, honor Yahweh!
All you Israeli people, revere him! .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible I will proclaim Your name to my brothers; I will praise You in the assembly.
You who fear the LORD, praise Him! All descendants of Jacob, honor Him! All
offspring of Israel, revere Him!

Revised Ferrar-Fenton Bible **PSALM 22 A.**
Look on the LORD and praise;
All Jacob's race extol,
And Israel's race adore.
The grieved He neither scorned nor loathed,
Nor hid His face from us,
But when we cried He heard.

God's Truth (Tyndale) I will declare your name unto my brethren, in the midst of the congregation will I
praise you.
O' praise the Lord you that fear him: Magnify him all you seed of Jacob, and let all
the seed of Israel fear him.

International Standard V I will declare your name to my brothers;
in the midst of the congregation, I will praise you, saying, [The Heb. lacks saying]
"All who fear the Lord, praise him!

All the seed of Jacob, glorify him!
 All the seed of Israel, fear him!
 Wikipedia Bible Project I will tell your name to my brother, in crowds I will praise you.
 Those who fear Yahweh, praise him, All the seed of Ya'akov, respect him.
 Be in awe of him, all the seed of Israel.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) I will proclaim your name to my brothers, I will praise you in the assembly,...
 35:18; 40:10; Heb 2:12
 "All you who fear the Lord, praise him! All you offspring of Ja - cob, glorify him! All
 you sons of Israel, revere him!
 The Heritage Bible I will tally up your name to my brothers; I will boast of you in the midst of the
 congregation.
 You who fear Jehovah, boast in him; all the seed of Jacob, give him heavy glory;
 and fear him, all the seed of Israel;...
 New American Bible (2011) III
 Then I will proclaim your name to my brethren;
 in the assembly I will praise you:^{*n}
 "You who fear the LORD, give praise!
 All descendants of Jacob, give honor;
 show reverence, all descendants of Israel!
 * [22:23] In the assembly I will praise you: the person who offered a thanksgiving
 sacrifice in the Temple recounted to the other worshipers the favor received from
 God and invited them to share in the sacrificial banquet. The final section (Ps
 22:24–32) may be a summary or a citation of the psalmist's poem of praise.
 n. [22:23] Ps 26:12; 35:18; 40:10; 109:30; 149:1; 2 Sm 22:50; Heb 2:12.
 New Jerusalem Bible I shall proclaim your name to my brothers, praise you in full assembly:
 'You who fear Yahweh, praise him! All the race of Jacob, honour him! Revere him,
 all the race of Israel!'
 Revised English Bible–1989 I shall declare your fame to my associates, praising you in the midst of the
 assembly.
 You that fear the LORD, praise him; hold him in honour, all you descendants of
 Jacob, revere him, you descendants of Israel.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible You have answered me from the wild bulls' horns.
 I will proclaim your name to my kinsmen;
 right there in the assembly I will praise you:
 "You who fear Adonai, praise him!
 All descendants of Ya'akov, glorify him!
 All descendants of Isra'el, stand in awe of him! A portion of v. 22 is included for
 context.
 The Scriptures–2009 I make known Your Name to My brothers; In the midst of the assembly I praise
 You.
 You who fear יהוה, praise Him! All you seed of Ya'aqob, esteem Him, And fear Him,
 all you seed of Yisra'el!
 Tree of Life Version I will declare Your Name to my brothers. I will praise You amid the congregation.
 You who fear Adonai, praise Him! All Jacob's descendants, glorify Him! Revere
 Him, all you seed of Israel.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	I WILL DECLARE YOUR NAME TO MY BRETHREN: IN THE MIDST OF THE CONGREGATION OF CALLED OUT ONES WILL I SING PRAISE TO YOU. YOU THAT FEAR JESUS, PRAISE HIM; ALL YOU SEED OF JACOB, GLORIFY HIM: LET ALL THE SEED OF ISRAEL FEAR HIM.
Awful Scroll Bible	I was to relate Your name to My brothers, and in the midst of the assembly was I to boast of You. You holding Jehovah Awful, be boasting of Him! You seed of Jacob, be giving Him honor, even be troubled you seed of Isra-el.
Concordant Literal Version	Let me recount Your Name to my brothers; In the midst of the assembly shall I praise You. Those fearing Yahweh, praise Him! All the seed of Jacob, glorify Him! And revere Him, all the seed of Israel!"
exeGesés companion Bible	I scribe your name to my brothers; midst the congregation I halal you. You who awe Yah Veh, halal him; all you seed of Yaaqov, honor him; and dodge him, all you seed of Yisra El.
Orthodox Jewish Bible	I will declare Thy Shem unto my Achim; in the midst of the Kahal will I praise Thee. Ye that fear Hashem, praise Him; all ye Zera Ya'akov, give Him kavod; and fear Him, all ye Zera Yisroel.
Rotherham's <i>Emphasized B.</i>	I will declare thy Name unto my brethren,— <In the midst of the convocation> will I praise thee. ||Ye that revere Yahweh|| praise him, ||All ye the seed of Jacob|| glorify him, And |stand in awe of him|, all ye seed of Israel.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	I will tell of Your name to my countrymen; In the midst of the congregation I will praise You. You who fear the Lord [with awe-inspired reverence], praise Him! All you descendants of Jacob, honor Him. Fear Him [with submissive wonder], all you descendants of Israel.
The Expanded Bible	Then I will ·tell my brothers and sisters about you [^L recount your name/reputation to my brothers]; I will praise you in the ·public meeting [assembly; congregation]. Praise the Lord, all you who ·respect [fear] him [Prov. 1:7]. All you ·descendants [seed] of Jacob [^C Israelites], ·honor [glorify] him; ·fear [revere] him, all you Israelites.
Kretzmann's Commentary	Verses 22-31 A Prophecy of the Messiah's Glory I will declare Thy name unto My brethren, proclaiming it aloud; in the midst of the congregation will I praise Thee. It is the delivered, the victorious Messiah who speaks in the last part of the psalm. The dawn of salvation has arisen upon the hind that was pursued. Christ, the Messiah, risen from the dead, is now enthroned at the right hand of God, while He is at the same time in the midst of His brethren, in the glorious Word of the Gospel. Those who believe in Him are the congregation of Jehovah, and their songs of praise rise in honor of His redemption. Ye that fear the Lord, in humble reverence flowing from true faith, praise Him; all ye, the seed of Jacob, His spiritual children, glorify Him; and fear Him, all ye, the seed of Israel, all these terms being descriptive of the congregation of believers, of the Church of Christ
The Pulpit Commentary Syndein/Thieme	{Verses 22-26: Glorification of Christ}

I will 'record in writing' {caphar} concerning Your Person {God the Father} unto my brethren {fellow Jews}.

In the middle of the assembly I will praise You.

{Note: Between Daniel 2 verses 40 and 41 we have 'The Great Parenthesis'. This is the Church Age. It was a mystery to the Old Testament Believers - the time of Judah's 5th cycle of discipline. This also occurs in Daniel 7 between verses 23 and 24; Daniel 9:26 in the middle of the verse; Daniel 11 between verses 35 and 36; Psalms 22 between verses 22 and 23 (here); and Isaiah 61 between 1 and 2.}

Those of you {SuperGrace types} who have respect/fear {yare'} of Jehovah/God, praise Him.

All you the seed of Jacob {every one born in the line of Jacob} 'become His honor/glorify'.

And respect Him {occupation with Christ}, all you the seed of Israel.

{Note: The name Jacob means chiseler. That indicates the condition of every human when they come to the decision about salvation - hopeless and useless.}

The Voice

I will speak Your Name to my brothers and sisters

when I praise You in the midst of the community.

You who revere the Eternal, praise Him—

descendants of Jacob, worship Him;

be struck with wonder before Him, all you children of Israel.

Bible Translations with Many Footnotes:

The Complete Tanach

I will tell Your name to my brothers; in the midst of the congregation I will praise You.

I will tell Your name to my brothers: when any of my assemblies gathers, and so I will say to them, "You who fear the Lord, praise Him." This refers to the proselytes, and "all the seed of Jacob."

You who fear the Lord, praise Him; all the seed of Jacob, honor Him, and fear Him, all the seed of Israel.

and fear: Heb. ויראו, an expression of fear.

NET Bible®

I will declare your name to my countrymen!⁵²

In the middle of the assembly I will praise you!

You loyal followers of the Lord,⁵³ praise him!

All you descendants of Jacob, honor him!

All you descendants of Israel, stand in awe of him!⁵⁴

^{52tn} Or "brothers," but here the term does not carry a literal familial sense. It refers to the psalmist's fellow members of the Israelite covenant community (see v. 23).

^{53tn} Heb "[you] fearers of the Lord." See Ps 15:4.

^{54tn} Heb "fear him."

The Passion Translation

The Resurrection

I will declare your name before all my brothers

and praise you in the midst of the congregation.^[k]

Those who fear Yahweh, praise him!

Let all the seed of Jacob glorify him with your praises.

Stand in awe of him, all you offspring of Israel!

k. 22:22 Between v. 21 and v. 22 the glorious resurrection of Jesus takes place. The music is elevated to a higher key as victory is sounded forth. "My people gather" is a reference to the church that was birthed through his resurrection glory. (See also v. 25.)

New Catholic Bible

^[l] I will proclaim your name to my family;

in the midst of the assembly I will praise you:^[s]

“You who fear the Lord, praise him.

All you descendants of Jacob,[†] give him glory.

Revere him, all you descendants of Israel.

- r. Psalm 22:23 God reverses the righteous man’s condition; his hope returns. In the temple, he celebrates his deliverance and offers a sacrifice of communion amidst the poor who love God. Then the perspective is enlarged even more. The whole earth gives thanks to God who rules the world and dispenses justice. The poor are called to the table of God, and the line of the righteous shall never be extinguished from the midst of human beings. Indeed, the passion of the righteous man has changed something in the human world. Name: see note on Ps 5:12.
- s. Psalm 22:23 God reverses the righteous man’s condition; his hope returns. In the temple, he celebrates his deliverance and offers a sacrifice of communion amidst the poor who love God. Then the perspective is enlarged even more. The whole earth gives thanks to God who rules the world and dispenses justice. The poor are called to the table of God, and the line of the righteous shall never be extinguished from the midst of human beings. Indeed, the passion of the righteous man has changed something in the human world. Name: see note on Ps 5:12.
- t. Psalm 22:24 The taunts of the psalmist’s enemies are drowned out by the songs of God’s faithful. The true descendants of Jacob are those who fear the Lord and seek him (see Ps 24:6).

Literal, almost word-for-word, renderings:

Context Group Version	I will declare your name to my brothers: In the midst of the assembly I will praise you. You (pl) that fear YHWH, praise him; All you (pl) the seed of Jacob, publicly honor him; And stand in awe of him, all you (pl) the seed of Israel.
Literal Standard Version	I declare Your Name to My brothers, || In the midst of the assembly I praise You. You who fear YHWH, praise Him, || All the seed of Jacob, honor Him, || And be afraid of Him, all you seed of Israel.
Modern English Version	I will declare Your name to my community; in the midst of the congregation I will praise You. You who fear the LORD, praise Him; all you descendants of Jacob, glorify Him, and stand in awe of Him, all you descendants of Israel.
Modern Literal Version 2020	I will declare your name to my brothers. I will praise you in the midst of the congregation. You* who fear Jehovah, praise him. All you* the seed of Jacob, glorify him and stand in awe of him, all you* the seed of Israel.
Revised Mechanical Trans. World English Bible	..... I will declare your name to my brothers. Among the assembly, I will praise you. You who fear Yahweh, praise him! All you descendants of Jacob, glorify him! Stand in awe of him, all you descendants of Israel!
Young’s Updated LT	I declare your name to my brothers, In the midst of the assembly I praise You. You [all] who fear Jehovah, praise you [all] Him, All the seed of Jacob, honour you [all] Him, And be afraid of Him, all you [all] seed of Israel.
The gist of this passage:	David now says that he will praise Y ^e howah’s name to his brothers and he will praise him in the midst of the assembly. He calls for fearing/respecting Y ^e howah to praise Him as well; and for all the sons of Jacob to honor and fear Him.

Psalm 22:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çâphar (סָפַר) [pronounced saw-FAHR]	<i>to count (recount), to enumerate, to tell with praise, to celebrate, to recall, to declare, to narrate, to tell or declare something from memory, to declare the facts or particulars of, to tell in a specific order</i>	1 st person singular, Piel imperfect; with the cohortative hê	Strong's #5608 BDB #707
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8034 BDB #1027
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'achîym (אֶחָיִם) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 1 st person singular suffix	Strong's #251 BDB #26

Translation: Let me declare Your name to my countrymen.

We may classify this change of pace as, *what a difference a day makes!* In the previous two-thirds of this psalm, David is crying out to God over His pain and regarding his enemies. But now, things have changed.

David appears to be suddenly healed. All of the pressures spoken of above seem to be off.

David desires to declare God's essence and character to the people—to his brothers; to his fellow countrymen.

F. G. Hibbard (edited by Dr. Daniel Whedon): *Unto my brothers— Historically applied, these words are remarkable. David, though cut off from his people and exiled, still counts himself in the brotherhood of the saints, to whom his first thought is to divulge the glad tidings. But, prophetically, these are the words of Christ to his disciples, thus quoted in Heb. 2:11. Christ calls his disciples "brothers," (John 20:17,) and "friends," (John 15:15,) and He alone reveals the Father to us.*¹⁶⁰

Psalm 22:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּוֶּק) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063

¹⁶⁰ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:22. Slightly edited.

Psalm 22:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâhâl (קָהַל) [pronounced kaw-HAWL]	<i>an organized assembly, a congregation, a called convocation; this is not just a crowd, but people who were assembled for a reason</i>	masculine singular noun	Strong's #6951 BDB #874
hâlal (לָלַח) [pronounced haw-LAHL]	<i>to praise, to sing, to celebrate; to glory</i>	1 st person singular, Piel imperfect; with the 2 nd person masculine singular suffix	Strong's #1984 BDB #237

Translation: I will celebrate You in the midst of the congregation [of Israel].

David wants to celebrate God in the midst of the assembly. Generally speaking, when Israel gathered, it was for feast days (or war). Assuming that this would be for a feast day, David says that he will celebrate God in the midst of the gathering of people.

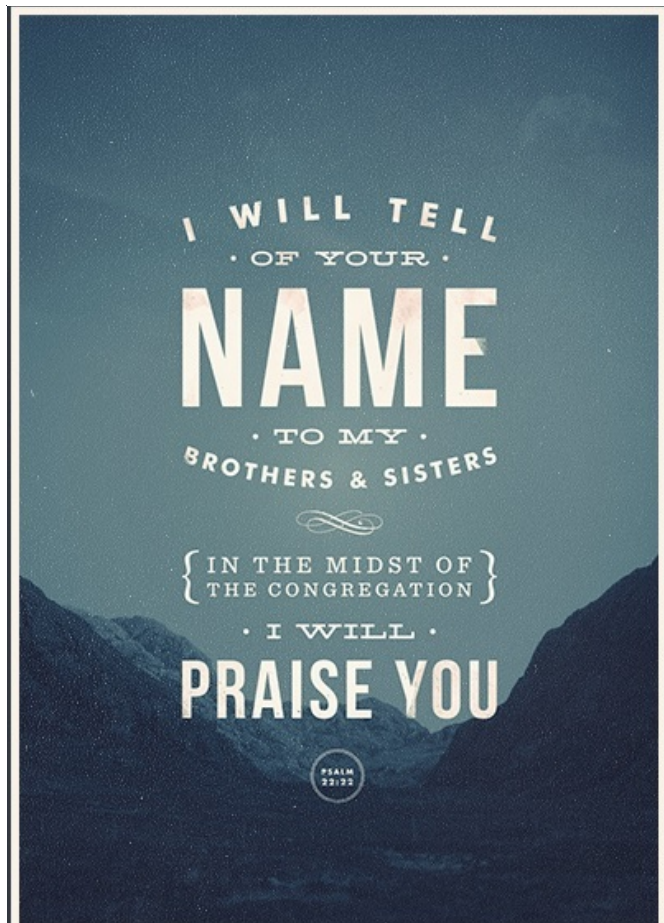
So that there is no misunderstanding, this is *not* the church in the Old Testament; but simply a gathering of believers, those who believe and trust in the same Revealed God that David does.

Dr. Bob Utley suggests¹⁶¹ that this imperfect might be understood to be a cohortative. In other words, David may be writing, *Let me celebrate You in the midst of the congregation of Israel!*

Psalm 22:22 (NRSV) (a graphic); from [Dribble](#); accessed November 4, 2021.

Psalm 22:22 Let me declare Your name to my countrymen. I will celebrate You in the midst of the congregation [of Israel].

F. G. Hibbard (edited by Dr. Daniel Whedon):
[This is a] sudden break in the flow of this psalm, and an abrupt opening of the final division of the psalm are apparent. From the deepest dejection and peril the tone and theme are changed to thanksgiving, hope, and



¹⁶¹ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22:22–24.

triumph. Prophetically, the former part describes the passion; that which follows, the triumphs of the Redeemer after the resurrection. The transition point is found in the words, (Psalm 22:21,) *You have heard me*.

Hibbard continues: *The same sudden answers to prayer, marked by abrupt transitions, also occur elsewhere: Psalm 6:8; Psalm 20:5; Psalm 28:6; Psalm 60:6.*¹⁶²

Psalm 22:22 *Let me declare Your name to my countrymen. I will celebrate You in the midst of the congregation [of Israel].*

Dr. Thomas Constable: *In view of the Lord's deliverance, David vowed to praise God publicly. God later saved His Son from death just as He now delivered the psalmist from it. In David's case, He did so by prolonging his life, and in Christ's, by resurrection. The writer of Hebrews quoted this verse in Hebrews 2:12 as an expression of the Lord Jesus' praise to God for delivering Him from death in answer to His prayer (cf. Hebrews 5:7).*¹⁶³

Psalm 22:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yârî' (אָרִי) [pronounced yaw-RIH]	<i>those fearing, the ones reverencing; who are feared, those who are fearful, the dreaded [dreadful] ones</i>	masculine plural adjective with the 2 nd person masculine singular suffix	Strong's #3373 (#3372) BDB #431
Strong's treats this and yârê' (Strong's #3372) as two separate words; Gesenius treats this as a verbal adjective; Owen takes this to be the masculine plural, Qal active participle of yârê' (Strong's #3372); and BDB similarly does not distinguish between this and Strong's #3372.			
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
hâlal (ללה) [pronounced haw-LAHL]	<i>praise, sing, celebrate</i>	2 nd person masculine plural, Piel imperative; with the 3 rd person masculine singular suffix	Strong's #1984 BDB #237

Translation: *Praise Him, those [of you] who fear/respect Y^ehowah.*

Those believers in Israel who respect the Lord are called upon to praise Him.

Psalm 22:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

¹⁶² Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:22. Slightly edited.

¹⁶³ From [Study Light](#); accessed November 4, 2021.

Psalm 22:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zera' (זֶרַח) [pronounced ZEH-rahg']	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular construct	Strong's #2233 BDB #282
Ya'äqôb (יַעֲקֹב) [pronounced yah-guh-KOH ^b V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
kâbêd (כָּבֵד) [pronounced kaw ^b -VADE]	<i>make heavy, make insensible; honor, do honor to</i>	2 nd person masculine plural, Piel imperative; with the 3 rd person masculine singular suffix	Strong's #3513 BDB #457

Translation: All the descendants of Jacob [should] honor Him;...

We have the two names for Jacob in this verse: *Jacob* and *Israel*. Now many times, those associated with Jacob are believers who are out of fellowship; and those associated with Israel are growing believers who are in fellowship. I don't know that such a distinction could be made here.

David calls upon the descendants of Jacob to honor God.

Psalm 22:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gûwr (גִּוֹר) [pronounced goor]	<i>(1) temporarily reside, sojourn, stay temporarily; (2) stir up, strive with, quarrel with; and, (3) dread, be afraid of, stand in awe of</i>	2 nd person masculine plural, Qal imperative (this verb is a homonym; all basic meanings are given)	Strong's #1481 BDB #158
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zera' (זֶרַח) [pronounced ZEH-rahg']	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular construct	Strong's #2233 BDB #282
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...and all the descendants of Israel [should] be in awe of Him.

David calls upon the descendants of Israel to be in awe of God.

I would understand this to be the believer who is more advanced in the doctrine in his soul.

Psalm 22:23 Praise Him, those [of you] who fear/respect Y^ehowah. All the descendants of Jacob [should] honor Him; and all the descendants of Israel [should] be in awe of Him.

Psalm 22:22–23 Allow me to declare Your character and essence to my fellow citizens. I will celebrate You when Israel comes together. If you fear and respect Jehovah, then praise Him. If you are a descendant of Jacob, then honor Him; if you have come from Israel, stand in awe of the Lord.

The next verse is quite difficult, so I did a lot of interpretation within the mostly literal translation and, of course, in the paraphrase.

For He has not despised and He has not detested affliction [probable reading, *cry, supplication, prayer*] of [the] afflicted; and He has not hidden His faces from him. And in calling for help unto Him, He has heard.

Psalm
22:24

[We should praise God] Because He has not held [us] in contempt and He has not considered abominable the afflictions [probable reading, *cry, supplication, prayer*] of the grace oriented. Also, God [lit., He] has not hidden His face from such a one [lit., from him]. When [one] calls for help, God hears [and responds with help].

We ought to praise God because He will not hold us in contempt forever. God is not offended by the prayers and requests of the grace oriented. Furthermore, God will not hide His countenance from such a person. When we call to Him for help, He will hear us.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	For He has not despised and He has not detested affliction [probable reading, <i>cry, supplication, prayer</i>] of [the] afflicted; and He has not hidden His faces from him. And in calling for help unto Him, He has heard.
The Psalms Targum	For he does not despise or scorn <i>the prayer</i> of the poor; and he has not <i>removed his presence from their midst</i> ; and when they pray in his presence, he <i>accepts [their prayer]</i> .
Douay-Rheims 1899 (Amer.)	Let all the seed of Israel fear him: because he hath not slighted nor despised the <u>supplication</u> of the poor man. Neither hath he turned away his face from <u>me</u> : and when I cried to him he heard <u>me</u> .
Original Aramaic Psalms	Because he did not mock nor despise the cry of the poor, neither did he turn his face from him; when he cried unto him, he heard him.
Lamsa's Peshitta (Syriac)	For he has not despised nor abhorred the affliction of the poor; neither has he turned away his face from him; but when he cried unto him, he heard him.
Updated Brenton (Greek)	For He has not despised nor been angry at the <u>supplication</u> of the poor; nor turned away His face from <u>Me</u> ; but when I cried to Him, He heard <u>Me</u> .

Significant differences: The first phrase of the Latin is equivalent to the final phrase in the other languages.

The second phrase (of the Hebrew text) has the words *affliction of the afflicted*. The targum has *the prayer of the poor* (*prayer* is italicized, so I assume that means it

was added by the translator); the Latin, Aramaic and Greek have *supplication* or *cry* (very similar to the targum). Unfortunately, the Dead Sea Scrolls are of no help for this verse. Nevertheless, having every ancient translation saying one thing, and the Hebrew saying another, makes me question the Hebrew at this point. Therefore, I have inserted into the text, [probable reading, *cry, supplication, prayer*]. I also changed my paraphrase from *afflictions and shortcomings* to *prayers and requests*.

In the final two phrases, the Latin has *me* rather than *him*. My guess is, that reflects some interpretation on the part of Jerome (the one who translated the Hebrew into Latin). The Greek does the same thing.

Limited Vocabulary Translations:

Bible in Basic English	For he has not been unmoved by the pain of him who is troubled; or kept his face covered from him; but he has given an answer to his cry.
Easy English	God did not forget to help the man who was in pain. He did not turn away from the one who was in trouble. When he called to God for help, God answered his prayer.
	David talks about himself as 'the man who was in pain'. David prayed and God answered him. Later, Jesus was also in pain. When Jesus prayed, God answered him too.
Easy-to-Read Version–2008	He does not ignore those who need help. He does not hate them. He does not turn away from them. He listens when they cry for help.
God's Word™	The LORD has not despised or been disgusted with the plight of the oppressed one. He has not hidden his face from that person. The LORD heard when that oppressed person cried out to him for help.
Good News Bible (TEV)	He does not neglect the poor or ignore their suffering; he does not turn away from them, but answers when they call for help."
NIRV	He has not forgotten the one who is hurting. He has not turned away from his suffering. He has not turned his face away from him. He has listened to his cry for help.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	He doesn't hate needy people. He's not disgusted by the conditions they're living in. He doesn't avoid contact with them. He's close enough to hear them when they ask for help.
Contemporary English V.	The LORD doesn't hate or despise the helpless in all of their troubles. When I cried out, he listened and did not turn away.
New Life Version	My praise will be from You in the big meeting of worship. I will keep my promises to Him in front of those who fear Him.
The Passion Translation	For he has not despised my cries of deep despair. He's my first responder to my sufferings, and he didn't look the other way when I was in pain. He was there all the time, listening to the song of the afflicted.
Unfolding Bible Simplified	He does not despise or ignore those who are suffering; he does not hide his face from them. He has listened to them when they cried out to him for help.

Partially literal and partially paraphrased translations:

American English Bible	For He's never looked on you with contempt, And He's never loathed the prayers of your poor...
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	Nor from me, has He turned His face, For I've called out to Him and He listened!
Beck's American Translation	He didn't despise or abhor the Sufferer's suffering, nor hide His face from Him. But when He called to Him for help, He listened to Him."
Common English Bible	Because he didn't despise or detest the suffering of the one who suffered— he didn't hide his face from me. No, he listened when I cried out to him for help.
New Advent (Knox) Bible	He has not scorned or slighted the appeal of the friendless, nor turned his face away from me; my cry for help did not go unheeded.
Translation for Translators	He does not despise or ignore those who are suffering; he does not hide ◀his face/himself▶ from them. He has listened to them when they cried out to him for help.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	For He has not despised or detested the torment of the afflicted. He has not hidden His face from him, but has attended to his cry for help.
God's Truth (Tyndale)	For he has not despised nor abhorred the miserable estate of the poor: he has not hid his face from me, but when I called unto him, he heard me.
International Standard V	For he does not despise nor detest the afflicted person; he does not hide his face from him, but he hears him when he cries out to him.
Lexham English Bible	I will tell your name to my brothers; inside the assembly I will praise you. You who revere Yahweh, praise him! Glorify him, all <i>you</i> seed of Jacob, and be in awe of him, all <i>you</i> seed of Israel, because he has not despised nor abhorred <i>the</i> affliction of <i>the</i> afflicted, and has not hid his face from him; but he listened to him when he cried for help. Vv. 22–23 are included for context.
Unfolding Bible Literal Text	For he has not despised nor abhorred the affliction of the afflicted; neither has he hidden his face from him; but when he cried to him he heard.
Wikipedia Bible Project	Because he did not defile and did not cast down the tribulation of the poor, did not hid his face from him, and when he vows to him, he listened.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For he has not scorned or loathed the afflicted in his misery. He has not hidden his face from me but has listened when I cried to him." Heb 5:7
The Heritage Bible	Because he has not despised and has not abhorred the affliction of the poor; and he has not hid his face from him, but when he cried to him for help, he attentively heard <i>him</i> .
New American Bible (2011)	For he has not spurned or disdained the misery of this poor wretch, Did not turn away* from me, but heard me when I cried out. * [22:25] Turn away: lit., "hides his face from me," an important metaphor for God withdrawing from someone, e.g., Mi 3:4; Is 8:17; Ps 27:9; 69:18; 88:15.
New English Bible—1970	For he has not scorned the downtrodden, nor shrunk in loathing from his plight, nor hidden his face from him, but gave heed to him when he cried out.

New Jerusalem Bible	For he has not despised nor disregarded the poverty of the poor, has not turned away his face, but has listened to the cry for help.
New RSV ACE	For he did not despise or abhor the affliction of the afflicted; he did not hide his face from me, [Heb <i>him</i>] but heard when I [Heb <i>he</i>] cried to him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For he has not despised or abhorred the poverty of the poor; he did not hide his face from him but listened to his cry.”
The Scriptures–2009	For He has not despised Nor hated the affliction of the afflicted; Nor has He hidden His face from Him; But when He cried to Him, He heard.
Tree of Life Version	For He has not despised or disdained the suffering of the lowly one. Nor has He hidden His face from him, but when he cried to Him, He heard.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	FOR HE HAS NOT DESPISED NOR BEEN ANGRY AT THE SUPPLICATION OF THE POOR; NOR TURNED AWAY HIS FACE FROM ME; BUT WHEN I CRIED TO HIM, HE HEARD ME.
Awful Scroll Bible	Is He to have disesteemed, or is to have detested the affliction of the afflicted? - is He to have hid from being turned before Him? - As He is to cry out to Him, He is to have heard Him.
Concordant Literal Version	For He has neither despised Nor abominated the humiliation of the humbled, And He has not concealed His face from him. But when he implored to Him, He hearkened."
exeGesés companion Bible	For he neither despises nor abominates the humbling of the humble; nor hides his face from him; and in crying to him, he hears.
Orthodox Jewish Bible	For He hath not despised nor disdained the enut ani (affliction of the afflicted); neither hath He hid His face from him; but when he cried unto Him, He heard.

Expanded/Embellished Bibles:

The Expanded Bible	He does not ignore [despise or disdain] those in trouble [the suffering of the afflicted]. He doesn't hide his face from them but listens when they call out to him [cry to him for help].
Kretzmann's Commentary	For He hath not despised nor abhorred the affliction of the afflicted, the poverty of the poor, the natural, miserable state of all men; neither hath He hid His face from Him, in indifference and anger; but when He cried unto Him, He heard, the Lord delivered all men, who were in spiritual misery and poverty, from sin, death, and the power of the devil.
The Pulpit Commentary Syndein/Thieme	{Dual Principal again ¹⁶⁴ - David and Jesus} For He has not despised nor abhorred the affliction of the afflicted {God did not ignore the disaster of David or Jesus on the Cross}. Neither has He hid His face from him.

¹⁶⁴ By saying this, R. B. Thieme, Jr. is indicating that there are two interpretations to be made of this passage.

The Voice
 But when he cried unto Him,
 He 'heard and concentrated' {shama'} on him
 He's not put off
 by the suffering of the suffering one;
 He doesn't pretend He hasn't seen him;
 when he pleaded for help, He listened.

Bible Translations with Many Footnotes:

The Complete Tanach
 For He has neither despised nor abhorred the cry of the poor, neither has He hidden His countenance from him; and when he cried out to Him, He hearkened.

the cry of the poor: Every [expression of] הִנַּח in Scripture is an expression of a cry. תונוע can also be interpreted as an expression of humility, as (in Exod. 10: 3): "to humble yourself (תנועל)," because he (the poor man) humbles himself and prays before You.

NET Bible®
 For he did not despise or detest the suffering⁵⁵ of the oppressed;⁵⁶
 he did not ignore him;⁵⁷
 when he cried out to him, he responded.⁵⁸
^{55tn} Or "affliction"; or "need."
^{56sn} In this verse the psalmist refers to himself in the third person and characterizes himself as oppressed.
^{57tn} Heb "he did not hide his face from him." For other uses of the idiom "hide the face" meaning "ignore," see Pss 10:11; 13:1; 51:9. Sometimes the idiom carries the stronger idea of "reject" (see Pss 27:9; 88:14).
^{58tn} Heb "heard."

New Catholic Bible
 "You who fear the Lord, praise him.
 All you descendants of Jacob,^[f] give him glory.
 Revere him, all you descendants of Israel.
 t. Psalm 22:24 The taunts of the psalmist's enemies are drowned out by the songs of God's faithful. The true *descendants of Jacob* are those who fear the Lord and seek him (see Ps 24:6).

Rotherham's *Emphasized B.* For he hath not despised nor abhorred the humbling of the patient one,^e
 Neither hath he hid his face from him,
 But <when he cried for help unto him> he heard.
^e Cp. T.G. 643.

Literal, almost word-for-word, renderings:

C. Thompson (updated) OT
 Praise him, you [all] who fear the Lord praise him, all you [all] seed of Jacob. Let all the seed of Israel fear him;
 for he has not slighted, nor abhorred the prayer of the distressed; nor turned away his face from me: but hearkened to me when I cried to him. V. 23 is included for context.

Literal Standard Version
 For He has not despised, nor detested, || The affliction of the afflicted, || Nor has He hidden His face from Him, || And in His crying to Him He hears.

Modern Literal Version 2020
 Because he has not despised nor made abominable the affliction of the afflicted, neither has he hid his face from him, but when he cried to him, he heard.

New American Standard B.
 For He has not despised nor scorned the suffering of the afflicted;
 Nor has He hidden His face from him;
 But when he cried to Him for help, He heard.

Revised Mechanical Trans.
 A Voice in the Wilderness

 For He has not despised nor detested the affliction of the afflicted; nor has He hidden His face from him; but when he cried out to Him, He heard.

World English Bible

For he has not despised nor abhorred the affliction of the afflicted, Neither has he hidden his face from him; but when he cried to him, he heard.

Young's Updated LT

For He has not despised, nor abominated, The affliction of the afflicted, Nor has He hidden His face from him, And in his crying unto Him He hears.

The gist of this passage:

Psalm 22:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bâzâh (בָּזָא) [pronounced <i>baw-ZAW</i>]	<i>to despise, to regard with contempt, to hold in contempt</i>	3 rd person masculine singular, Qal perfect	Strong's #959 BDB #102

Translation: [We should praise God] Because He has not held [us] in contempt...

We begin this verse with the kîy (כִּי) [pronounced *kee*] explanatory preposition. What follows explains *why*. Therefore, we go back to the previous verse to determine *why what?* In the previous verse, David's writing takes an abrupt turn, and talks about praising God. Well, why should we praise God, given all that David wrote about? This verse begins to answer that question.

We should praise God because He has not held us in contempt. He does not despise us. Given all that David went through, he might be thinking, *God must really despise me, given that I am in so much pain and I have so much opposition all around me.* Instead, David concludes, *we should praise God because He does not despise me or you.*

Psalm 22:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâqats (שָׂקַט) [pronounced <i>shaw-KATS</i>]	<i>to detest, make (or, consider) abominable, count filthy, make (or, consider) detestable</i>	3 rd person singular, Piel perfect	Strong's #8262 BDB #1055
'êñûth (עֲנֻת) [pronounced <i>en-OOTH</i>]	<i>affliction</i>	feminine singular construct	Strong's #6039 BDB #776

This word is only found here in the Old Testament. The targum, Greek, Latin and Aramaic have *cry, prayer, supplication* instead. I would lean toward that as probably being the accurate text.

Psalm 22:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿānîy (אָנִי) [pronounced <i>gaw-NEE</i>]	<i>poor, afflicted; humble, grace-oriented; those in circumstances of humiliation and poverty</i>	masculine singular adjective (functions here as a noun)	Strong's #6041 BDB #776

Translation: ...and He has not considered abominable the afflictions [probable reading, *cry, supplication, prayer*] of the grace oriented.

It is suggested that David here (and throughout the rest of this psalm) speaks of himself in the 3rd person. This could be true; but I think the reason for it is, this principles here apply to all believers.

Along the same lines, God does not detest us or consider us filthy because of our afflictions or shortcomings or even sins. The term used at the end is the masculine singular adjective ʿānîy (אָנִי) [pronounced *gaw-NEE*], which means, *poor, afflicted; humble, grace-oriented*. There may be two ways to understand this noun. Men in general are *poor and afflicted* (before God). Strong's #6041 BDB #776. Therefore, this may be a reference to men in general; and it might be a reference to those believers who are **grace oriented**; that is, those who are maturing believers. They understand themselves, they understand God and they understand the grace of God.

However, the better reading appears to be *cry, prayer, supplication*. Therefore, God does not detest the prayers or supplications made by the grace oriented.

In truth, we are detestable because of our afflictions and sinfulness; yet God does not detest us. David, at this point, would not fully understand why; however, God the Holy Spirit understands that, in the future, Jesus Christ would pay for our sins. This is the only reason why we are not detestable.

This is also true of the believer and the believer who is grace oriented. God does not detest our supplications made to Him.

In the Old Testament, the saints did not fully appreciate why this is true; they just knew it to be true.

Psalm 22:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
çâthar (חָתַר) [pronounced <i>saw-THAR</i>]	<i>to hide, to cover over</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5641 BDB #711
pānîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

Psalm 22:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

Translation: Also, God [lit., He] has not hidden His face from such a one [lit., from him].

God has not hidden His face or countenance from such a one. That is, when we are suffering and in need, God does not turn His back on us. He is right there with us.

Despite everything that David wrote in the first two-thirds of this psalm, this is David's clear statement of faith now.

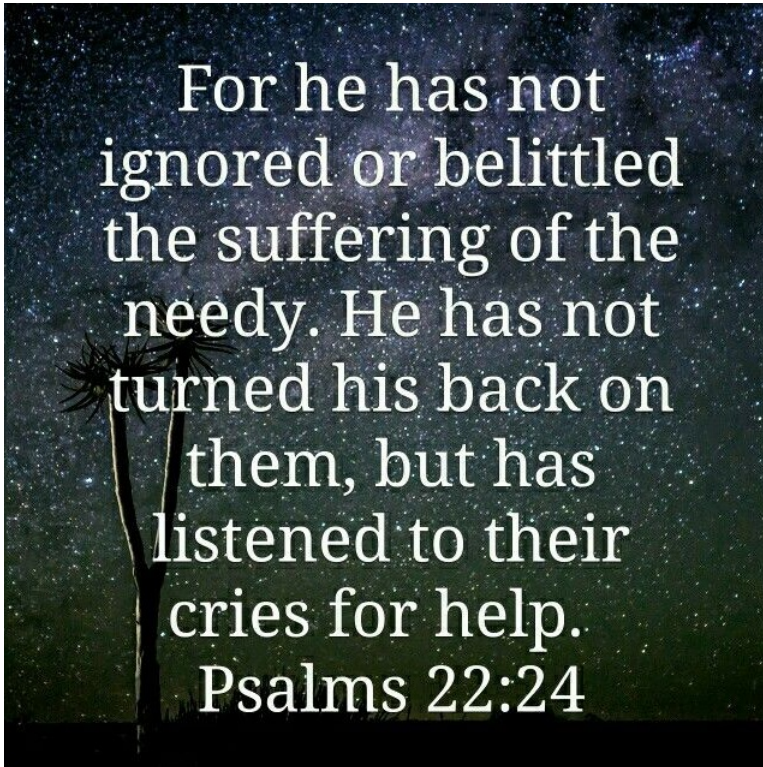
Now, God may not give us an answer when we believe that we should have it; but God will answer our prayers to Him (provided, of course, that we are in fellowship when we appeal to Him).

Psalm 22:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shâra ^c (שָׂרָה) [pronounced <i>shaw-RAHG</i>]	<i>to call out for help, to cry out for help</i>	Piel infinitive construct	Strong's #7768 BDB #1002

The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.

'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
shâma ^c (שָׁמָע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal perfect	Strong's #8085 BDB #1033



Translation: When [one] calls for help, God hears [and responds with help].

Whenever a grace-type calls out to God, God will hear him and God will respond to his call. This is what David has been doing throughout this psalm.

Guaranteed that David will never understand during his temporal life why he was subjected to such pain and suffering. However, he understands now, just as we do.

Psalm 22:24 (New Living Translation) (a graphic); from **Pastor Preacher Pray-er**; accessed November 4, 2021.

Psalm 22:24 [We should praise God] Because He has not held [us] in contempt and He has not considered abominable the afflictions [probable reading, *cry, supplication, prayer*] of the grace oriented. Also, God [lit., *He*] has not hidden His face from such a one [lit., *from him*]. When [one] calls for help, God hears [and responds with help].

God answers prayer, and most assuredly the prayers of the grace oriented.

Dr. Bob Utley: *The psalmist now feels YHWH has heard his cries for help and will respond (cf. Psalm 22:21-24). This is a reversal of Psalm 22:1-2; Psalm 22:8; Psalm 22:11; Psalm 22:19.*¹⁶⁵

Psalm 22:24 We ought to praise God because He will not hold us in contempt forever. God is not offended by the prayers and requests of the grace oriented. Furthermore, God will not hide His countenance from such a person. When we call to Him for help, He will hear us.

From with You, my praise in a congregation large, my vow I have completed before His fearing ones.

Psalm
22:25

My doctrinal praise in the great assembly is on account of You. I will restore my commitment before those fearing [and respecting Him].

My doctrinal praise of You comes directly from You as I have learned it in Your Word. I will renew my commitment to You and Your Word before the great assembly of believers.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

From with You, my praise in a congregation large, my vow I have completed before His fearing ones.

The Psalms Targum

My psalm in the assembly of many people is from you; I will fulfill my vows before those who fear him.

¹⁶⁵ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22:22–24.

Douay-Rheims 1899 (Amer.)	With thee is my praise in a great church: I will pay my vows in the sight of them that fear him.
Original Aramaic Psalms	My praise is from before you in the great congregation; I shall fulfill my vows in front of his worshipers.
Lamsa's Peshitta (Syriac)	My praise shall be of thee in the great congregation; I will fulfil my vows before them that worship him.
Updated Brenton (Greek)	My praise is of You in the great congregation; I will pay My vows before them that fear Him.

Significant differences: The targum has *psalm* rather than *praise*. The Hebrew has *from You* (or, *of You*); the Aramaic has *before You*; the Latin has *with You*.

In the second phrase, *my vow* is singular in the Hebrew; but plural in all the ancient translations.

Limited Vocabulary Translations:

Bible in Basic English	My praise will be of you in the great meeting: I will make my offerings before his worshippers.
Easy English	Yes, I will praise you, God, in the great meeting of your people. I will give to you what I have promised to give. Everyone who serves the Lord will see that.
Easy-to-Read Version–2008	Lord, because of you I offer praise in the great assembly. In front of all these worshipers I will do all that I promised.
God's Word™	My praise comes from you while I am among those assembled for worship. I will fulfill my vows in the presence of those who fear the LORD.
Good News Bible (TEV)	In the full assembly I will praise you for what you have done; in the presence of those who worship you I will offer the sacrifices I promised.
The Message	Here in this great gathering for worship I have discovered this praise-life. And I'll do what I promised right here in front of the God-worshippers.
NIRV	Because of what you have done, I will praise you in the whole community of those who worship you. In front of those who respect you, I will keep my promises.
New Simplified Bible	My praise comes from you while I am among those assembled for worship. I will fulfill my vows in the presence of those who respect Jehovah.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	I'll keep my promise When my people get together, I'll honor him with praise. That's a promise I intend to keep.
Contemporary English V.	When your people meet, you will fill my heart with your praises, LORD, and everyone will see me keep my promises to you.
The Living Bible	Yes, I will stand and praise you [literally, "praise from you."] before all the people. I will publicly fulfill my vows in the presence of all who reverence your name.
New Berkeley Version	From Thee ^m comes my praise in the large congregation; I will pay my vows before those who revere Him. m) Not only is praise of God, but it is also <i>from</i> God.
New Life Version	My praise will be from You in the big meeting of worship. I will keep my promises to Him in front of those who fear Him.

The Passion Translation	You're the reason for my praise; it comes from you and goes to you. I will keep my promise to praise you before all who fear you among the congregation of your people.
Unfolding Bible Simplified	Yahweh, in the great gathering of your people, I will praise you for what you have done. In the presence of those who have an awesome respect for you, I will offer the sacrifices that I promised.

Partially literal and partially paraphrased translations:

American English Bible	So, before the gathering, I'll praise Him, And before them all, I'll confess. I'll also pay all my vows In the presence of those that respect Him.
Beck's American Translation	I praise You a hundred times in the great assembly, I keep my vows in the presence of those who worship Him.
New Advent (Knox) Bible	Take what I owe thee, my song of praise before a great assembly. I will pay my vows to the Lord in the sight of his worshippers;...
Translation for Translators	Yahweh, in the great gathering <i>of your people</i> , I will praise you for what you have done. In the presence of those who revere you, I will offer <i>the sacrifices</i> that I promised.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	In crowds I thank for this, Pay vows with those who fear.
HCSB	I will give praise [Lit <i>my praise</i>] in the great congregation because of You; I will fulfill my vows before those who fear You. [Lit <i>Him</i>]
International Standard V	My praise in the great congregation is because of you; I will pay my vows before those who fear you. [Lit. him]
Lexham English Bible	From you is my praise. In the great assembly, I will pay my vows before those who revere him.
Wikipedia Bible Project	From you my praises, in a big crowd--- my vows I will pay in witness of his fearful.

Catholic Bibles (those having the imprimatur):

New English Bible–1970	Thou dost inspire my praise in the full assembly; and I will pay my vows before all who fear thee.
New Jerusalem Bible	Of you is my praise in the thronged assembly, I will perform my vows before all who fear him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Because of you I give praise in the great assembly; I will fulfill my vows in the sight of those who fear him.
Tree of Life Version	From You is my praise in the great assembly. I will fulfill my vows before those who fear Him.

Weird English, ©1ḏe English, Anachronistic English Translations:

Awful Scroll Bible	I am to give You glory in the great assembly; I was to make good My vows to they holding You Awful.
Concordant Literal Version	From You comes my praise in the vast assembly; I shall pay my vows in front of those fearing Him.
exeGesés companion Bible	My halal is of you in the great congregation; I shalam my vows in front of them who awe him.
Orthodox Jewish Bible	My tehillah shall be from Thee in the Kahal Rav; I will fulfill my nedar before them that fear Him.
Rotherham's <i>Emphasized B.</i>	<Of thee> is my praise' in the great convocation, <My vows> will I pay_ before them who revere him.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	My praise will be of You in the great assembly. I will pay my vows [made in the time of trouble] before those who [reverently] fear Him.
The Expanded Bible	Lord, ·I praise you [^L from you comes my praise] in the great ·meeting of your people [assembly]; these ·worshipers [^L who fear him] will see me ·do what I promised [^L fulfill my vows].
Kretzmann's Commentary	My praise shall be of Thee in the great congregation, the believers of the Old and of the New Testament forming one great body, the same people of God, the one in hope and anticipation, the other in possession and realization; I will pay my vows before them that fear Him, the great sacrifice by which He atoned for our sins. And now that the great deed is accomplished, Christ distributes the fruit and blessing of His atoning work.
The Pulpit Commentary Syndein/Thieme	My praise shall be of You in the great assembly. I will pay my vows before them who respect Him {idiom meaning David will explain how prosperity returned to him by the grace of God}.
The Voice	You stir my praise in the great assembly; I will fulfill my vows before those who humble their hearts before Him.

Bible Translations with Many Footnotes:

NET Bible®	You are the reason I offer praise ⁵⁹ in the great assembly; I will fulfill my promises before the Lord's loyal followers. ⁶⁰ ^{59tn} Heb "from with you [is] my praise." ^{60tn} Heb "my vows I will fulfill before those who fear him." When asking the Lord for help, the psalmists would typically promise to praise the Lord publicly if he intervened and delivered them.
New Catholic Bible	I will offer my praise to you in the great assembly; in the presence of those who fear him, I will fulfill my vows. ^[v] v. This verse affirms the importance of public worship by stressing the praise of God in the great assembly as well as the pledging of freewill offerings. Vows were often made in time of trial (see Pss 50:14; 61:9; 66:1f) and were implemented when God had effected deliverance from the trial (Ps 65:2f).

Literal, almost word-for-word, renderings:

English Standard Version	From you comes my praise in the great congregation; my vows I will perform before those who fear him.
Literal Standard Version	Of You My praise [is] in the great assembly. I complete My vows before His fearers.

Modern Literal Version 2020 *From you comes my praise in the great assembly. I will pay my vows before those who fear him.*

Revised Mechanical Trans.

Young's Updated LT *Of You my praise is in the great assembly. My vows I complete before His fearers.*

The gist of this passage: From God is David's praise in the great congregation. He will complete his vows before those who fear/respect God.

Psalm 22:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine singular suffix	Strong's #854 BDB #85
<p>Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i>. A good up-to-date rendering might be <i>directly from</i>. The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.</p>			
t ^e hillâh (תְּהִלָּה) [pronounced <i>t^ehil-LAW</i>]	<i>praise; praise which reveals [information, doctrine]; doctrinal praise; a revealing of information [doctrine] [by shining a light upon something]; that which has been revealed [by shining a light upon it]</i>	feminine singular noun with the 1 st person singular suffix	Strong's #8416 BDB #239
<p>The key to understanding this noun is, it does not simply refer to someone peppering his speech with <i>praise God</i>; but God is praised by the <i>content</i> of what is said about Him. This word seems to focus upon <i>shining a light upon God's works and deeds</i> more than upon His character (which are obviously revealed in His works and deeds).</p>			
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qâhâl (קָהָל) [pronounced <i>kaw-HAWL</i>]	<i>an organized assembly, a congregation, a called convocation; this is not just a crowd, but people who were assembled for a reason</i>	masculine singular noun	Strong's #6951 BDB #874
rab (רַב) [pronounced <i>rah^{bv}</i>]	<i>many, much, great (in the sense of large or significant, not acclaimed); abundant, abounding, enough; a multiplication of</i>	masculine singular adjective	Strong's #7227 BDB #912

Translation: *My doctrinal praise in the great assembly is on account of You.*

There are two ways to understand the end of this phrase. The most common use of the masculine plural is *from You* or *directly from You*. The praise of God which David will give in the great assembly of believers comes directly from God. That is, David is able to praise God because he understands God and His plan, and that which David does not understand, he is able to trust God in that regard. David did not come upon these things naturally; he learned God's Word, and that is how he is instructed. My paraphrase: [My doctrinal praise of You comes directly from You as I have learned it in Your Word.](#)

Another way to translate this is, [My doctrinal praise in the great assembly is on account of You.](#) It is because of Who and What God is—it is because of His faithfulness and essence—that David responds as he does.

David, at some point while king, essentially set up another tent of meeting in Jerusalem. This was sort of the Jerusalem **Tabernacle**, although it is never called that. You may recall that, during David's time, there were two High Priests. One operated in northern Israel and the other in Jerusalem. The two priests came first; and then David apparently decided to set up a Tent where he could go and speak to God. This is likely where the people gathered and where David would perform his vows.

This interpretation is supported by the feminine singular noun *t^ehillâh* (תְּהִלָּה) [pronounced *t^ehil-LAW*], which means, *praise; praise which reveals [information, doctrine]; doctrinal praise; a revealing of information [doctrine] [by shining a light upon something]; that which has been revealed [by shining a light upon it]*. Strong's #8416 BDB #239. The point is, David is not walking about like an empty-headed new believer who does not know a thing, but he mouths the words, *praise God* every 15 seconds. David is basing this upon what He knows of God from the Scriptures and what he knows of God from his own personal experience.

Application: If you do not know the Scriptures, then you will not understand God based upon your personal experiences alone.

R. B. Thieme, Jr. used to speak of it in this way, that David (and we, by application) has a cup—a cup based upon **spiritual maturity**—and God pours into that cup until it overflows. Thieme, Jr. used the as a picture of **supergrace** blessings. This helps us to understand David's gratefulness, given the terrific pain and suffering that He had gone through earlier.

Psalm 22:25a [My doctrinal praise in the great assembly is on account of You.](#)

While reading this, I want you to think back and recall just how alone David felt during this ordeal.

Psalm 22:11 [I petition You, O God, that You not remain far from me, as I am facing horrendous pain and adversity right now and there is no one else to help me.](#)

Let's say that a lesser man had the power and was in David's situation—and he finds himself restored. Do you know what many in power would have done? "Heads are going to roll!" He might go after the faithless, the rebels, the deserters, those who loyalties shifted with the wind. He might demote them; he might throw them in prison; he might have them killed. Where a lesser man would have sought revenge, David expresses great appreciation for God.

Have you been turned on by someone that you thought was a friend? Has an ally of yours suddenly backed someone else and is now against you? I have had those situations in my life, and I must say, David is much more gracious about this situation than I have been.

At the end of his life, when David is decreasing and his son Solomon is increasing, David does a few things, with regards to some of those in his upper level of confidantes, which are not easily explained. Perhaps David, thinking about his son's future reign, chose to eliminate some potential problems, based upon past incidents (but past incidents which are not recorded specifically in Scripture). See **1Kings 2** ([HTML](#)) ([PDF](#)) ([WPD](#)). When exegeting 1Kings 2, there were a few things that David did which gave me pause. However, a study of Psalm 22

makes it clear to me that this is some considerable historical background missing from the historical books which would help us fill in the gaps.

Psalm 22:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nêder (נָדַר) [pronounced NAY-der]	<i>a vow, a promise, a personal guarantee, the giving of one's word of assurance, a commitment</i>	masculine plural noun with the 1 st person singular suffix	Strong's #5088 BDB #623
shâlêm (שָׁלַם) [pronounced shaw-LAME]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	1 st person singular, Piel imperfect	Strong's #7999 BDB #1022
neged (נֶגַד) [pronounced NEH-ged]	<i>what is conspicuous when it is a substantive and, as a preposition, in front of, in the sight of, opposite to, before (in the sense of being in front of)</i>	preposition	Strong's #5048 BDB #617
yâri' (אֲרִי) [pronounced yaw-RIH]	<i>those fearing, the ones reverencing; who are feared, those who are fearful, the dreaded [dreadful] ones</i>	masculine plural adjective with the 3 rd person masculine singular suffix	Strong's #3373 (#3372) BDB #431

Strong's treats this and yârê' (Strong's #3372) as two separate words; Gesenius treats this as a verbal adjective; Owen takes this to be the masculine plural, Qal active participle of yârê' (Strong's #3372); and BDB similarly does not distinguish between this and Strong's #3372.

Translation: I will restore my commitment before those fearing [and respecting Him].

David will complete or restore his commitment or his vows before God. At this point in time, this likely refers to a number of animal sacrifices. David will be thanking God and being restored to fellowship.

A vow appears to be not unlike a covenant offered by God, except a vow is made from man to God. This is something common in Israel, as God's covenant to Israel was future; and man's vows to God would be future.

During the Church Age, God has fulfilled His most basic covenant to mankind—the sending of His Son to die for our sins. Even though there is a lot of future history to play out, we are able to stand upon God's promises based upon what He has done as opposed to what He promises to do in the future. For this reason, vows are best kept to the Old Testament.

Our life and the things which we pray for are not a trade out with God, at this juncture. We need God; He does not need us. Our promise to go to church more often, give 10%, or to stop doing this or that sin is not really that big of a deal. We might do those things (or not do them) in appreciation for what God has done, but these are not really chips that we can trade in to God and get this or that thing that we want (the new house, a new car, a bombshell wife, etc.).

In the **Age of Israel**, these things tended to take place at the Tabernacle. In David's day, there appears to have been a Tabernacle north of him; but he also had a tent set up in Jerusalem where the **Ark of God** was kept. This is mentioned or hinted at, but the Bible does not make a big deal out of this second tent. In the next generation, this would be replaced by the Temple.

The NET Bible: *When asking the Lord for help, the psalmists would typically promise to praise the Lord publicly if he intervened and delivered them.*¹⁶⁶

The people of Israel happened to be a very expressive sort of people. This may not be within your own personality (it certain is not a part of my personality). Appreciation for God is not something which requires some sort of display. In that era, given that these sacrifices were out there, out in the open, we expect much of their worship to be public and very expressive.

Psalm 22:25 **My doctrinal praise in the great assembly is on account of You. I will restore my commitment before those fearing [and respecting Him].**

Dr. Thomas Constable: *David had evidently made vows to God during the time of his distress that he now promised to pay. Vows in Israel were promises to give God something if God would do a certain thing for the person vowing, or because He had already done a certain thing for him or her. People sometimes vowed material things, but often they promised to give praise.*¹⁶⁷

Psalm 22:25 **My doctrinal praise of You comes directly from You as I have learned it in Your Word. I will renew my commitment to You and Your Word before the great assembly of believers.**

Will eat humble ones and they will be satisfied. Will praise Y^ehowah seekers of Him. May live your heart to forever.

Psalm
22:26

The grace oriented will eat and be satisfied. The seekers of Y^ehowah will praise Him. May your hearts live forever.

Those who are grace oriented will eat what God has given them and be satisfied. Those who investigate Jehovah will celebrate Him. May your hearts live on forever.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Will eat humble ones and they will be satisfied. Will praise Y ^e howah seekers of Him. May live your heart to forever.
The Psalms Targum	The humble will eat and be satisfied; those who seek the Lord will sing praise <i>in his presence; the spirit of prophecy will dwell in the thoughts of your hearts forever.</i>
Douay-Rheims 1899 (Amer.)	The poor shall eat and shall be filled: and they shall praise the Lord that seek him: their hearts shall live for ever and ever.
Original Aramaic Psalms	The poor will eat and will be satisfied, and those who seek him will praise Lord Jehovah, and their heart will live for eternity..
Lamsa's Peshitta (Syriac)	The poor shall eat and be satisfied; they shall praise the LORD that seek him; their hearts shall live for ever.
Updated Brenton (Greek)	The poor shall eat and be satisfied; and they shall praise the Lord that seek Him; their heart shall live forever.

Significant differences: No major differences.

Limited Vocabulary Translations:

¹⁶⁶ From <https://bible.org/netbible/index.htm?psa1.htm> (footnote); accessed October 14, 2021.

¹⁶⁷ From [Study Light](#); accessed November 4, 2021.

Bible in Basic English	The poor will have a feast of good things: those who make search for the Lord will give him praise: your heart will have life for ever.
Easy English	Poor people will have plenty of food to eat. Those who turn to the Lord will praise him. I pray that God will help you to live well for ever!
Easy-to-Read Version–2008	Poor people, come eat and be satisfied. You who have come looking for the LORD, praise him! May your hearts be happy forever.
God's Word™	Oppressed people will eat until they are full. Those who look to the LORD will praise him. May you live forever.
Good News Bible (TEV)	The poor will eat as much as they want; those who come to the LORD will praise him. May they prosper forever!
The Message	Down-and-outers sit at God's table and eat their fill. Everyone on the hunt for God is here, praising him. "Live it up, from head to toe. Don't ever quit!"
NIRV	Those who are poor will eat and be satisfied. Those who seek the Lord will praise him. May their hearts be filled with new hope.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Needy people will eat all they want. Anyone going to the LORD will soon praise him. May you be light-hearted and happy day after day.
Contemporary English V.	The poor will eat and be full, and all who worship you will be thankful and live in hope.
The Living Bible	The poor [literally, "The afflicted."] will eat and be satisfied. All who seek the Lord will praise him. Their hearts will rejoice with everlasting joy.
New Life Version	Those who suffer will eat and have enough. Those who look for the Lord will praise Him. May your heart live forever!
New Living Translation	Then the stomachs of the poor will be filled once again, And those that are seeking Jehovah Will offer Him praise from their hearts Through the age and through ages of ages.
The Passion Translation	I will invite the poor and broken, and they will come and eat until satisfied. Bring Yahweh praise and you will find him. Your hearts will overflow with life forever!
Unfolding Bible Simplified	The poor people whom I have invited to the meal will eat as much as they want. All who come to worship Yahweh will praise him. I pray that God will enable you all to live a long and happy life!

Partially literal and partially paraphrased translations:

American English Bible	Then the stomachs of the poor will be filled once again, And those that are seeking Jehovah Will offer Him praise from their hearts Through the age and through ages of ages.
Common English Bible	Let all those who are suffering eat and be full! Let all who seek the Lord praise him! I pray your hearts live forever!
New Advent (Knox) Bible	...the poor shall eat now, and have their fill, those who look for the Lord will cry out in praise of him, Refreshed be your hearts eternally!

Translation for Translators The poor people *whom I have invited to the meal* will eat as much as they want.
All who come worship Yahweh will praise him.
I pray that God *will enable* you all to live a long and happy life!

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible The poor shall eat and feed,—
Who seek the **LORD** give thanks.
Revive your hearts for aye;...
International Standard V The afflicted will eat and be satisfied; those who seek the Lord will praise him, May
you [Lit. your heart] live forever!
Urim-Thummim Version The meek will eat and be satisfied: they will praise YHWH that will inquire of him:
your heart will live for the ages.
Wikipedia Bible Project Let the wanting eat and be sated, they will praise Yahweh, his petitioners.
May your hearts live to all time.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The lowly will eat and be satisfied. Those who seek the Lord will praise him. May
your hearts live forever!
The Heritage Bible The meek shall eat and be satisfied; they shall boast in Jehovah who tread seeking
him; your heart shall live forever.
New American Bible (2011) The poor* will eat their fill;
those who seek the LORD will offer praise.
May your hearts enjoy life forever!"^o
* [22:27] The poor: originally the poor, who were dependent on God; the term
(‘anawim) came to include the religious sense of “humble, pious, devout.”
o. [22:27] Ps 23:5; 69:33.
New English Bible—1970 Let the humble eat and be satisfied.
Let those who seek the LORD praise him
and be in good heart for ever.
Revised English Bible—1989 Let the humble eat and be satisfied. Let those who seek the LORD praise him. May
you always be in good heart!

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The poor will eat and be satisfied;
those who seek Adonai will praise him;
Your hearts will enjoy life forever.
Hebraic Roots Bible The meek shall eat and be satisfied; those who seek YAHWEH shall praise Him;
your heart shall live forever.
The Scriptures—2009 The meek ones do eat and are satisfied; Let those who seek Him praise הוהי. Let
your heart live forever!
Tree of Life Version Let the poor eat and be satisfied. Let them who seek after Him praise Adonai. May
your hearts live forever!

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible THE POOR SHALL EAT AND BE SATISFIED; AND THEY SHALL PRAISE JESUS
THAT SEEK HIM: THEIR HEART SHALL LIVE FOR EVER.
Awful Scroll Bible They dejected were to eat and were to be satiated; were to boast in Jehovah, they
who are to be resorting on Him, in the sensibility of their heart, even were they to
live agelessly.

Concordant Literal Version	The humbled shall eat and shall be satisfied; And those seeking after Him shall praise Yahweh. May their hearts live for the future.
exeGesés companion Bible	The humble eat - satisfied; they who seek Yah Veh halal him; your heart lives eternally.
Orthodox Jewish Bible	The anavim (meek) shall eat and be satisfied; they that seek Him shall praise Hashem. Let your levav live forever!

Expanded/Embellished Bibles:

The Expanded Bible	·Poor [or Afflicted] people will eat ·until they are full [and be satisfied]; those who ·look to the Lord [^L seek him] will praise him. May your hearts live forever!
Lexham English Bible	The meek, the poor sinners who realize their own unworthiness and desire only the grace and mercy of Jehovah, shall eat and be satisfied, partaking of the fullness of Christ's redemption; they shall praise the Lord that seek Him, full of the deepest gratitude for the benefits given by Him; your heart shall live forever, kept by the strength of the Redeemer in the Gospel.
The Pulpit Commentary Syndein/Thieme	The meek/humbled {` anav - technical for SuperGrace Believers} shall eat {spiritual food - the bread of the Word} and be satisfied {soul saturated with divine viewpoint}. They shall praise Jehovah/God, they who constantly seek after {positive volition} Him {refers to the mature believer constantly seeking more intake of the Word}. Let your 'right lobe'/heart refresh itself forever.
The Voice	Those who are suffering will eat and be nourished; those who seek Him will praise the Eternal. May your hearts beat strong forever!

Bible Translations with Many Footnotes:

The Complete Tanach	The humble shall eat and be sated; they shall praise the Lord, those who seek Him; your hearts shall live forever. The humble shall eat: at the time of our redemption in the days of our Messiah. your hearts shall live forever: I will say all this before them.
NET Bible®	Let the oppressed eat and be filled! ⁶¹ Let those who seek his help praise the Lord! May you ⁶² live forever! ^{61sn} <i>Eat and be filled.</i> In addition to praising the Lord, the psalmist also offers a thank offering to the Lord and invites others to share in a communal meal. ^{62tn} Heb “may your heart[s].”
New Catholic Bible	^[w] The poor ^[x] will eat and be filled; those who seek the Lord will praise him: “May your hearts live forever.” w. Psalm 22:27 In an allusion to the Messianic Banquet (see Ps 23:5; Prov 9:1f; Isa 25:6; 55:1; 65:13), the psalmist describes a worldwide company of people from every state in life who will ultimately take up God's praise from age to age. It constitutes one of the grandest visions of the scope of the worshipers who will come to praise the saving acts of the Lord. x. Psalm 22:27 <i>The poor:</i> the <i>anawim</i> , originally the poor who depended on God for their livelihood; later, the humble, pious, and devout—those who hoped in God alone.

Rotherham’s *Emphasized B.* The patient wronged-ones^f shall eat and be satisfied
 |They shall praise Yahweh| who are seekers of him,
 Let your heart live for aye.
^fSee ver. 24, n.

Literal, almost word-for-word, renderings:

- Charles Thompson OT The needy shall eat and be satisfied: and they who seek the Lord will praise him. Their heart shall be forever alive.
- Context Group Version The non-violent shall eat and be satisfied; They shall praise YHWH that seek after him: Let your (pl) heart live forever.
- English Standard Version The afflicted shall eat and be satisfied; those who seek him shall praise the LORD! May your hearts live forever!
- Literal Standard Version The humble eat and are satisfied, || Those seeking Him praise YHWH, || Your heart lives forever.
- Revised Mechanical Trans. World English Bible
 The humble shall eat and be satisfied. They shall praise Yahweh who seek after him. Let your hearts live forever.
- Young’s Updated LT The humble do eat and are satisfied, Praise Jehovah do those seeking Him, Your heart does live for ever.

The gist of this passage: David speaks of the grace oriented eating and being satisfied. Those who seek Y^ehowah praise Him. David calls for their hearts (thinking) to live forever.

Psalm 22:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person plural, Qal imperfect	Strong’s #398 BDB #37
’ânâv (אָנָוּ) [pronounced gaw-NAVV]	<i>humble, meek, grace-oriented and possibly poor or afflicted</i>	masculine plural noun	Strong’s #6035 BDB #776
w ^e (or v ^e) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
sâba ^c (שָׂבַע) [pronounced saw ^b -VAHG]	<i>to satisfy, to satisfy [with food or drink], to fill, to satiate; to saturate [land with rain]</i>	3 rd person plural, Qal imperfect	Strong’s #7646 BDB #959

Translation: The grace oriented will eat and be satisfied.

Quite obviously, not everyone in this life is satisfied. Even though the verb here is used to indicate generation satiation, I believe that we can understand this verb at another level to refer to life satisfaction (ultimately).

There are millions of people in this world who can afford to eat fine food—steaks, salmon, whatever—and yet, they are unfulfilled in their souls. They are not overjoyed with their lives (despite people from the outside looking in see their life as something to be desired).

However, the grace oriented—those who are oriented to God and to their place in this world—they may or may not be wealthy, but they can enjoy what God has given them and feel tremendously blessed.

Psalm 22:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâlal (ללה) [pronounced <i>haw-LAHL</i>]	<i>to praise, to sing, to celebrate; to glory</i>	3 rd person plural, Piel imperfect	Strong's #1984 BDB #237
This is the third time this verb has been used in this psalm (all in the Piel stem).			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
dârash (שךד) [pronounced <i>daw-RASH</i>]	<i>seekers; investigators; those who make inquiry</i>	masculine plural, Qal active participle with the 3 rd person masculine singular suffix	Strong's #1875 BDB #205

Translation: [The seekers of Y^ehowah will praise Him.](#)

Those who want to know God; those who want to investigate Him—those people will praise and celebrate God and His plan.

To be sure, God has revealed Himself. And for the person who really wants to know God as He is, God will provide the truth.

Psalm 22:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châyâh (חיה) [pronounced <i>khaw-YAW</i>]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 rd person plural, Qal imperfect; apocopated	Strong's #2421 & #2425 BDB #310
Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).			
lêbab (בלב) [pronounced <i>lay-BAHB^v</i>]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with a 2 nd person masculine plural suffix	Strong's #3824 BDB #523
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
ʿad (עד) [pronounced <i>gahd</i>]	<i>forever, perpetuity, eternity</i>	masculine singular noun	Strong's #5703 BDB #723

Literally, this means *to forever, to perpetuity*. Together these two words are often rendered *forever*. Owen claims that we have a definite article here as well.

Translation: [May your hearts live forever.](#)

The exact morphology of this phrase is somewhat difficult. *Your* is plural, but *heart* is singular.

David is speaking to his audience (originally, those who heard these psalms put to music) and expressing a desire that they enjoy eternal life. In the Old Testament, this came about by putting one's trust in the Revealed God.

Psalm 22:26 The grace oriented will eat and be satisfied. The seekers of Y^ehowah will praise Him. May your hearts live forever.

The New Catholic Bible: *Psalm 22:27 In an allusion to the Messianic Banquet (see Ps 23:5; Prov 9:1f; Isa 25:6; 55:1; 65:13).*¹⁶⁸

This strikes me as an interesting point. Jesus went to many feasts where the attendees were sketchy (in the eyes of the religious crowd). Jesus also spoke of holding a feast, but inviting the poor and the socially contemptible to attend. There is a point to be made here, but I am not yet sure what it is.



Psalm 22:26 (New Living Translation) (a graphic); from [Flickr](#); accessed November 4, 2021.

Psalm 22:26 Those who are grace oriented will eat what God has given them and be satisfied. Those who investigate Jehovah will celebrate Him. May your hearts live on forever.

Will remember and will return unto Y^ehowah all ends of earth and will bow to faces of You all families of nations. For to Y^ehowah [is] the kingdom; and [He] is ruling in the nations.

Psalm
22:27–28

All the ends of the earth will remember and they will return to Y^ehowah; and all families of [all] nations will bow before You. For the kingdom [is] to Y^ehowah; and [He] is ruling among the nations.

All the ends of the earth will remember Jehovah and they will return to Him. Every tribe in every nation will bow before Him. The promised kingdom belongs to Jehovah; and He will be ruling among all the nations.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Will remember and will return unto Y^ehowah all ends of earth and will bow to faces of You all families of nations. For to Y^ehowah [is] the kingdom; and [He] is ruling in the nations.

The Psalms Targum

All the ends of the earth will remember *his offerings*^[137] and will repent in the presence of the Lord; and all the families of the Gentiles will bow down before you. For kingship is from the presence of the Lord, and he rules over the Gentiles.
^[137] Offerings: miracles.

Douay-Rheims 1899 (Amer.)

All the ends of the earth shall remember, and shall be converted to the Lord: And all the kindreds of the Gentiles shall adore in his sight.
For the kingdom is the Lord's; and he shall have dominion over the nations.

¹⁶⁸ From [Bible Gateway](#); accessed October 14, 2021.

Original Aramaic Psalms	All the ends of the Earth will remember and will turn to Lord Jehovah, and all the generations of the nations will worship before him. Because the kingdom is Lord Jehovah's and he is the Ruler over the nations.
Lamsa's Peshitta (Syriac)	All the ends of the world shall remember and turn to the LORD; and all the kindreds of the Gentiles shall worship before thee. For the kingdom is the LORD'S; he is the governor over the Gentiles.
Updated Brenton (Greek)	All the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall worship before Him. For the kingdom is the Lord's; and He is the governor of the nations.

Significant differences: The targum adds *his offerings* to the first phrase. It has *repent* rather than *return*. The Latin has *converted*, which is almost a synonym of *return*.

In the second phrase, the Hebrew, targum and Greek all have *You* rather than *Him*. The English translations from the Greek hide this fact; but I was able to confirm the 2nd person masculine singular **here**. The Aramaic and Latin have *Him* (along with the Arabic, not listed above).

The targum, in the third phrase, adds *from the presence of*.

Limited Vocabulary Translations:

Bible in Basic English	All the ends of the earth will keep it in mind and be turned to the Lord: all the families of the nations will give him worship. For the kingdom is the Lord's; he is the ruler among the nations.
Easy English	People everywhere in the world will respect the Lord. They will turn to him for help. Families from all nations will worship you. The Lord rules as king over all the nations.
Easy-to-Read Version–2008	May those in faraway countries remember the LORD and come back to him. May those in distant lands worship him, because the LORD is the King. He rules all nations.
God's Word™	All the ends of the earth will remember and return to the LORD. All the families from all the nations will worship you because the kingdom belongs to the LORD and he rules the nations.
Good News Bible (TEV)	All nations will remember the LORD. From every part of the world they will turn to him; all races will worship him. The LORD is king, and he rules the nations.
The Message	From the four corners of the earth people are coming to their senses, are running back to GOD. Long-lost families are falling on their faces before him. GOD has taken charge; from now on he has the last word.
NIRV	People from one end of the earth to the other will remember and turn to the Lord. The people of all the nations will bow down in front of him. The Lord is King. He rules over the nations.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	People the world over will remember you, LORD.
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	When they do, they'll come to you. Every family of every nation Will one day worship you. The LORD is king. He's boss of the world— Of every nation on earth.
Contemporary English V.	Everyone on this earth will remember you, LORD. People all over the world will turn and worship you, because you are in control, the ruler of all nations.
The Living Bible	The whole earth shall see it and return to the Lord; the people of every nation shall worship him.
New Berkeley Version	For the Lord is King and rules the nations. All the ends of the earth shall remember and turn to the LORD; all the families of the nations shall bow down before Thee. For kingship belongs to the LORD; He rules over the nations. ⁿ
New Life Version	n) How reassuring to remember this in time of suffering. For the holy nation is the Lord's, and He rules over the nations. All the proud ones of the earth will eat and worship. All who go down to the dust will fall to their knees before Him, even he who cannot keep his soul alive.
New Living Translation	The whole earth will acknowledge the Lord and return to him. All the families of the nations will bow down before him. For royal power belongs to the Lord. He rules all the nations.
The Passion Translation	From the four corners of the earth, the peoples of the world will remember and return to the Lord. Every nation will come and worship him. For the Lord is King of all, who takes charge of all the nations..
Unfolding Bible Simplified	I pray that people in all nations, even in the remote areas, will think about Yahweh and turn to him, and that people from all the clans in the world will bow down before him. For Yahweh is the king! He rules all the nations.

Partially literal and partially paraphrased translations:

American English Bible	So, remember Him... turn to Jehovah, All you to the ends of the earth. All the ethnic families should bow before Him, For the right to rule is just His. Yes, He is the King of all nations.
Beck's American Translation	In all parts of the world people will remember and come back to the LORD, all the families of the nations will worship You because the LORD is the King and rules the nations.
Common English Bible	Every part of the earth will remember and come back to the Lord; every family among all the nations will worship you. Because the right to rule belongs to the Lord, he rules all nations.
New Advent (Knox) Bible	The furthest dwellers on earth will bethink themselves of the Lord, and come back to him; all the races of the heathen will worship before him; to the Lord royalty belongs, the whole world's homage is his due.
Translation for Translators	I pray that <i>people in all nations</i> , even in the remote areas, will think about Yahweh and turn to him, and that people from all the clans in the world will bow down before him. Because Yahweh is the king! He rules all the nations.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	All the ends of the earth will remember and turn to the LORD. All the families of the nations will bow down before Him. For dominion belongs to the LORD and He rules over the nations..
Revised Ferrar-Fenton Bible	Reflect, and trust the LORD. The whole land bows to you, With all the Pagan Tribes; Because the LORD is King, He o'er the Heathen rules.
God's Truth (Tyndale)	All the ends of the world shall remember themselves, and be turned unto the Lord: and all the generations of the Heathen shall worship before him. For the kingdom is the Lords, and he shall be the governor of the Heathen.
International Standard V	All the ends of the earth will remember and turn to the Lord; all the families of the nations will bow in submission to the Lord. Indeed, the kingdom belongs to the Lord; he rules over the nations.
Urim-Thummim Version	All the ends of the world will remember and turn to YHWH: and all the clans of the nations will worship before you. Because the kingdom is YHWH's: and he is the governor among the nations.
Wikipedia Bible Project	They will recall and return to Yahweh, all the ends of the Earth. They will bow before you, all the families of nations. Because to Yahweh is the throne, and the governance of the nations.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The whole earth will acknowledge and turn to the Lord; the families of nations will worship him. 72:8-11 For dominion belongs to the Lord and he reigns over the nations. Ob 1:21; Zec 14:9; Rev 11:15
New American Bible (2011)	IV All the ends of the earth will remember and turn to the LORD; All the families of nations will bow low before him. ^p For kingship belongs to the LORD, the ruler over the nations. ^q p. [22:28] Ps 86:9; Tb 13:11; Is 45:22; 52:10; Zec 14:16. q. [22:29] Ps 103:19; Ob 21; Zec 14:9.
New Catholic Bible	All the ends of the earth will remember and turn to the Lord. All the families of the nations will bow low before him. For kingly power belongs to the Lord; he is the ruler of all the nations.
New Jerusalem Bible	The whole wide world will remember and return to Yahweh, all the families of nations bow down before him. For to Yahweh, ruler of the nations, belongs kingly power!
New RSV ACE	All the ends of the earth shall remember and turn to the Lord; and all the families of the nations shall worship before him. [Gk Syr Jerome: Heb <i>you</i>] For dominion belongs to the Lord,

and he rules over the nations.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All the ends of the earth will remember and turn to <i>ADONAI</i> ; all the clans of the nations will worship in your presence. For the kingdom belongs to Adonai, and he rules the nations.
Hebraic Roots Bible	All the ends of the earth shall remember and turn back to YAHWEH; and all the families of the nations shall worship before You. For the kingdom belongs to YAHWEH; and He is the ruler among the nations.
The Scriptures–2009	Let all the ends of the earth Remember and turn to יהוה, And all clans of the nations Bow themselves before You. For the reign belongs to יהוה, And He is ruling over the nations.
Tree of Life Version	All the ends of the earth will remember and turn to Adonai. All the families of the nations will bow down before You. For the kingdom belongs to Adonai, and He rules over the nations.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	ALL THE ENDS OF THE EARTH SHALL REMEMBER AND TURN TO JESUS: AND ALL THE KINDREDS OF THE NATIONS SHALL WORSHIP BEFORE HIM. FOR THE KINGDOM IS JESUS'; AND HE IS THE GOVERNOR OF THE NATIONS.
Awful Scroll Bible	The ends of the solid grounds were to remember, and was to go turned back to Jehovah; surely the families of the nations were to bow down turned before You. For the kingship is to Jehovah, He ruling the nations.
Concordant Literal Version	All the limits of the earth shall remember and return to Yahweh, And all the families of the nations shall bow down before Him." For Yahweh's is the kingdom, And He is the One ruling among the nations."
exeGesés companion Bible	All the finalities of the world remember and turn to Yah Veh; and all the families of the goyim prostrate at your face. For the sovereigndom is to Yah Veh; he is the sovereign among the goyim.
Orthodox Jewish Bible	All the ends of HaAretz shall remember and turn unto Hashem; and all the mishpechot of the Goyim shall bow down in worship before Thee. For the Meluchah is Hashem's: and He is the Moshel over the Goyim.
Rotherham's <i>Emphasized B.</i>	All the ends of the earth' will remember and turn to Yahweh , Yea all the families of the nations' will bow themselves down before thee . For <to Yahweh> belongeth the kingdom, And One to Rule over the nations.

Expanded/Embellished Bibles:

The Expanded Bible	·People everywhere [^L All the ends of the earth] will remember and will turn to the Lord. All the families of the nations will worship him because ·the Lord is King [rule belongs to the Lord], and he rules the nations.
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Kretzmann's Commentary	<p>All the ends of the world shall remember and turn unto the Lord, even the heathen from the extreme borders of the world, from distant lands, for His salvation is not only for the Jews, but also for the Gentiles ; and all the kindreds of the nations shall worship before Thee, men from all tongues and peoples.</p> <p>For the kingdom, namely, that of grace and glory, is the Lord's, Jehovah is its Ruler; and He is the Governor among the nations. Not that all nations, in all their individual component elements and members, will bow under the reign of the Messiah; but He has representatives from all parts of the earth who will finally be received into His kingdom by faith.</p>
The Pulpit Commentary Syndein/Thieme	<p>{Verses 27-31: Reign of Jesus Christ - Greater Son of David - Forever and Ever} All the ends of the world shall remember {recall doctrine resident in the soul} and convert/turn the Jehovah/God {great evangelism of the millennium}. And all the families of the nations shall themselves {an individual thing} worship before You. {Note: David began the Davidic Dynasty. Jesus Christ is the last of the Dynasty and will rule forever and ever.} For the kingdom is Jehovah's/God's {Millennial Reign of Christ}. And He is the ruler among the nations. Those from the farthest reaches of the earth will remember and turn back to look for the Eternal; All the families of the nations will worship You. The Eternal owns the world; He exercises His gentle rule over all the nations.</p>
The Voice	<p>All the ends of the earth shall remember and return to the Lord, and all the families of the nations shall prostrate themselves before You.</p> <p>shall remember and return to the Lord: The nations shall remember the evil that befell us when they see the good and return to the Lord.</p> <p>For the kingship is the Lord's, and He rules over the nations.</p> <p>For the kingship is the Lord's: For they will see that the kingship and the rule has returned to You.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	<p>All the ends of the earth shall remember and return to the Lord, and all the families of the nations shall prostrate themselves before You.</p> <p>shall remember and return to the Lord: The nations shall remember the evil that befell us when they see the good and return to the Lord.</p> <p>For the kingship is the Lord's, and He rules over the nations.</p> <p>For the kingship is the Lord's: For they will see that the kingship and the rule has returned to You.</p>
NET Bible®	<p>Let all the people of the earth acknowledge the Lord and turn to him!⁶³ Let all the nations⁶⁴ worship you!⁶⁵ For the Lord is king⁶⁶ and rules over the nations. <small>^{64tn} Heb "families of the nations." ^{65tn} Heb "before you." ^{66tn} Heb "for to the Lord [is] dominion."</small></p>

Literal, almost word-for-word, renderings:

Context Group Version	<p>All the ends of the land shall remember and turn to YHWH; And all the families of the nations shall bow down in deference before you. For the kingdom is YHWH's; And he is the ruler over the nations.</p>
Literal Standard Version	<p>Remember and return to YHWH, || Do all the ends of the earth, || And bow themselves before You, || Do all families of the nations, For to YHWH [is] the kingdom, || And He is ruling among nations.</p>

Modern Literal Version 2020	All the ends of the earth will remember and turn to Jehovah and all the kinfolk of the nations will worship before you. Because the kingdom is Jehovah's and he is the ruler over the nations.
New King James Version	All the ends of the world Shall remember and turn to the Lord, And all the families of the nations [<i>Gentiles</i>] Shall worship before You [So with MT, LXX, Tg.; Arab., Syr., Vg. <i>Him</i>]. For the kingdom is the Lord's, And He rules over the nations.
Revised Mechanical Trans. World English Bible	..... All the ends of the earth shall remember and turn to Yahweh. All the relatives of the nations shall worship before you. For the kingdom is Yahweh's. He is the ruler over the nations.
Young's Updated LT	Remember and return unto Jehovah, Do all ends of the earth, And before You bow themselves, Do all families of the nations, For to Jehovah is the kingdom, And He is ruling among nations.

The gist of this passage: In the Millennium, all the ends of the earth will turn to Y^ehowah to worship and obey Him. At that point, dominion belongs to Y^ehowah; He rules among the nations.

27-28

Psalm 22:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâkar (זָכַר) [pronounced zaw-KAHR]	<i>to remember, to recall, to call to mind</i>	3 rd person plural, Qal imperfect	Strong's #2142 BDB #269
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person plural, Qal imperfect	Strong's #7725 BDB #996
'el (אֶל) [pronounced ehl]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'epheç (אֶפְסֹס) [pronounced EH-fes]	<i>ends, extremities, extremity, extreme limits; ceasing; soles [extremities] of feet in dual</i>	masculine plural substantive construct	Strong's #657 BDB #67

Psalm 22:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun; pausal form	Strong's #776 BDB #75

Translation: All the ends of the earth will remember and they will return to Y^ehowah;...

At this point, David speaks about the Millennium. Those who remain on the earth will all be believers. They will remember Jesus and they will return to Him (in the Old Testament, Y^ehowah can refer to any Member of the Trinity).

In fact, in viewing this portion of v. 27 again, I would think that, in David's mind, the ends of the earth would refer to gentiles being restored to God (which is something the Jews were supposed to be doing). At the same time, God the Holy Spirit perhaps presents this as future, in the Millennium, when the Jewish people, scattered all over the earth, would be brought back to Jerusalem.

Psalm 22:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person plural, Hithpael imperfect	Strong's #7812 BDB #1005
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815

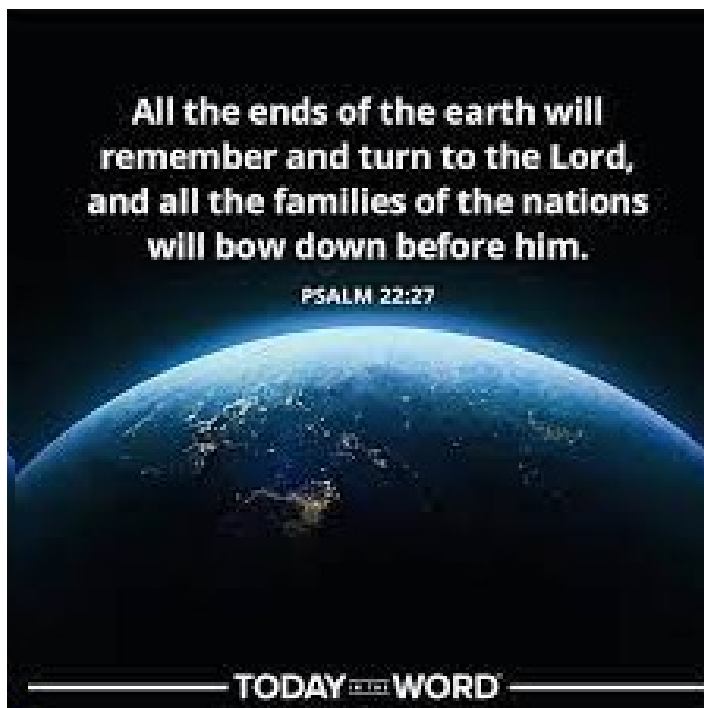
Together, they literally translate to, *to your faces*. However, they properly mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

The 2nd person masculine singular is found in the MT, the LXX and the targum. The 3rd person masculine singular is found in the Arabic, Syriac, and Vulgate.

kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural construct	Strong's #4940 BDB #1046

Psalm 22:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
gôwyîm (גוֹיִם) [pronounced <i>goh-YIHM</i>]	<i>Gentiles, [Gentile] nations, people, peoples, nations</i>	masculine plural noun	Strong's #1471 BDB #156



Notice what the nations will do.

1. remember YHWH
2. turn to YHWH
3. worship before You/Him cf. Psalm 66:4; Psalm 86:9.¹⁶⁹

Dr. Thomas Constable: *God's purpose for Israel was that she be a kingdom of priests by mediating the knowledge of God to all people, and by bringing all people into a relationship with God (Exodus 19:6). David had an unhindered view of this purpose, as is clear from this expression of his concern that God's deliverance of him would result in the Gentiles turning to Yahweh in faith. After all, Yahweh is the sovereign King who rules over all nations, not just Israel (Psalms 22:28). All people will bow before Him, whether they are rich or dying (Psalms 22:29). David believed his testimony of God delivering him from death would influence later generations of people to trust in the Lord. Because God has preserved this record in Scripture, it has encouraged all succeeding generations to do so.*¹⁷⁰

There are several prophecies throughout which speak to the evangelization of the gentiles.

Isaiah 49:5–6 *And now the LORD says, He who formed Me from the womb to be His servant, to bring Jacob back to Him; and that Israel might be gathered to Him—for I am honored in the eyes of the LORD, and My God has become My strength—He says: "It is too light a thing that You should be My servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that My salvation may reach to the end of the earth."*

¹⁶⁹ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22:25–31. Slightly edited.

¹⁷⁰ From [Study Light](http://StudyLight.com); accessed November 4, 2021.

Translation: ...and all families of [all] nations will bow before You.

All the tribes of the nations will bow before Jesus for the Millennium.

It seems reasonable that this would be literally fulfilled.

Psalm 22:27 (NIV) (a graphic); from [Facebook](https://www.facebook.com); accessed November 4, 2021.

Psalm 22:27 *All the ends of the earth will remember and they will return to Y^ehowah; and all families of [all] nations will bow before You.*

Dr. Bob Utley: *The universal emphasis is shocking and unmistakable.*

1. all the ends of the earth (cf. Isaiah 45:22; Isaiah 49:6; Isaiah 52:10; Isaiah 66:23; Jer. 16:19; Micah 5:4)
2. all the families of the nations (cf. Gen. 12:3; Acts 3:25; Gal. 3:8)

This passage has two distinct ways of looking at it. From Isaiah’s standpoint, this is God speaking to him, to act as God’s servant, to bring Jacob (erring Israel) back to God. But, God the Holy Spirit presents this as an interaction between God the Son (the One formed) and God the Father (the One doing the forming).

In either case, I present this as both Isaiah and Jesus are to reach out to the gentiles.

Micah 4:1–2a It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and it shall be lifted up above the hills; and peoples shall flow to it, and many nations shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths."

Micah 5:4 And He shall stand and shepherd his flock in the strength of the LORD, in the majesty of the Name of the LORD his God. And they shall dwell secure, for now He shall be great to the ends of the earth.

Zechariah 14:9 And the LORD will be King over all the earth. On that day the LORD will be One and His name One.

Matt. 28:19–20 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

Romans 16:25–27 Now to Him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith—to the only wise God be glory forevermore through Jesus Christ! Amen. (ESV; capitalized)

Psalm 22:27 All the ends of the earth will remember and they will return to Y^ehowah; and all families of [all] nations will bow before You.

David is celebrating before God, because God has answered his prayer. However, given the direction found here, David certainly recognizes that his suffering played no part in what the future holds.

F. G. Hibbard (edited by Dr. Daniel Whedon): *David could not, in sobriety of language, suppose that his personal sufferings and deliverance could have the worldwide effect to turn the heathen nations to God. It is one of those numerous passages foretelling Messiah’s universal reign, which lie along through the entire course of Old Testament revelation.*¹⁷¹

Psalm 22:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly y ^h oh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

¹⁷¹ Whedon’s Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:27.

Psalm 22:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
m ^e lûwkâh (מְלוּכָה) [pronounced m ^e loo-KAW]	kingdom, kingship, kingly office, royal; monarchy, royalty	feminine singular noun with the definite article	Strong's #4410 BDB #574

Translation: For the kingdom [is] to Y^ehowah;...

The kingdom, kingship or monarchy are all to Y^ehowah (Jesus). He will rule over the earth.

David, elated over answered prayer and his restoration to health (his enemies somehow set aside for a time); and he speaks prophetically of the earth's future under God.

C. I. Scofield: *The kingdom is Jehovah's. In verse 30 (Psalm 22:30), Adonai is in view as ruling on behalf of Jehovah. See Psalm 110 (Psalm 110:1-7) with (Matt. 22:42-45). The great end and object of the rule of Adonai (Lord) is the restoration of the kingdom to Jehovah (Lord).*¹⁷²

Psalm 22:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
mâshal (מַשָּׁל) [pronounced maw-HAHL]	ruling, reigning, governing; the ruler, the one ruling, one who has dominion, one who reigns	Qal active participle	Strong's #4910 BDB #605
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
gôwyîm (גוֹיִם) [pronounced goh-YIHM]	Gentiles, [Gentile] nations, people, peoples, nations	masculine plural noun with the definite article	Strong's #1471 BDB #156

Translation: ...and [He] is ruling among the nations.

The preposition used here is interesting. There is the preposition 'al (אֲל) [pronounced áh], which is found throughout this chapter. It mean, upon, beyond, on, against, over. Strong's #5921 BDB #752. If 'al were found here, then this would read, and He is ruling over the nations. But that is not the preposition which is used here. Instead, we have the bêyth preposition, which means, in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within. No Strong's # BDB #88. This sounds far more like Jesus is ruling within or among the nations rather than over all of them.

¹⁷² C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Psalm 22:18.

On the one hand, given that Jesus is God, we would expect all the earth to become one nation, and that Jesus would rule over it. But that does not appear to be the case. This tiny preposition suggests that nationalism continues, even in the Millennium. Why would this be? This is because, even with a perfect external environment, men will still have a sin nature. The various divine institutions help to curb the actions of the sin nature.

Psalm 22:28 (New Living Translation) (a graphic); from [Tumblr](#); accessed November 4, 2021.

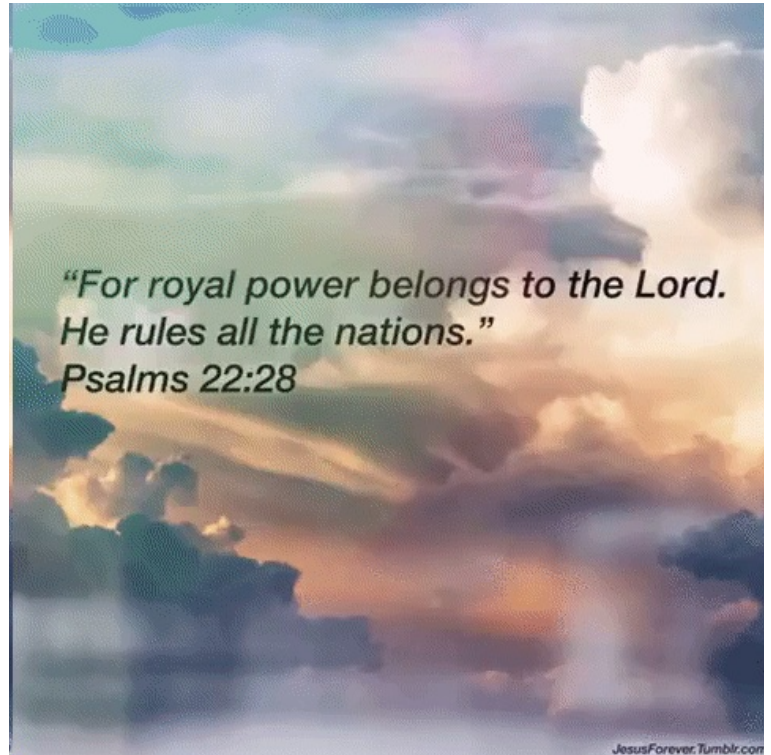
Psalm 22:28 [For the kingdom \[is\] to Y^ehowah; and \[He\] is ruling among the nations.](#)

Dr. Bob Utley: *The reason for the universal emphasis is given. This has always been YHWH's desire. It is the clear implication of Gen. 1:26-27 and the theological assertion of monotheism!*

1. The kingdom is YHWH's (cf. Psalm 47:7-9; Psalm 67:4; Obadiah 1:21; Zech. 14:9)

2. He rules over the nations (cf. Psalm 47:8; 1Chron. 16:31).¹⁷³

Psalm 22:27–28 [All the ends of the earth will remember Jehovah and they will return to Him. Every tribe in every nation will bow before Him. The promised kingdom belongs to Jehovah; and He will be ruling among all the nations.](#)



This verse was difficult to translate and even more difficult to interpret. However, when I found out what a *merism* [was](#), that helped a great deal (you will find out as well).

Another problem with this verse is, there are manuscripts with much of it missing. So that whole merism thing mentioned above is relevant because there is no merism in the abbreviated text.

There is also this errant phrase at the very end of all this, and, although it can be interpreted, it just seems to be out there for no reason. There may be a solution for this.

They have eaten and so they bow down all fat [ones] of the earth. To faces of Him, they bend the knee all those going down [to] dust; and his soul he cannot keep alive.

Psalm
22:29

The prosperous ones of the earth have eaten and they prostrate themselves [before God]. Those who go down to the dust will bow down before Him; for [lit., and, but] such a one [lit., he] cannot preserve his [own] life [lit., his soul].

Prosperous ones have eaten their fill, and they prostrate themselves before God. Those who are about to die will bow down before Him, yet He cannot preserve his life.

Here is how others have translated this verse:

¹⁷³ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22:25–31.

Ancient texts:

Masoretic Text (Hebrew)	They have eaten and so they bow down all fat [ones] of the earth. To faces of Him, they bend the knee all those going down [to] dust; and his soul he cannot keep alive.
The Psalms Targum	All who are fat on earth have eaten and bowed down; all who descend to the <u>grave</u> prostrate themselves before him; but the soul <u>of the wicked</u> shall not live.
Douay-Rheims 1899 (Amer.)	All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him.
Original Aramaic Psalms	All the <u>hungry</u> of the Earth will eat and will worship before Lord Jehovah, and all who go down to the dust will kneel before him; <u>my soul lives for him</u> .
Lamsa's Peshitta (Syriac)	All they that are hungry upon earth shall eat and worship before the LORD; all they that are buried shall kneel before him; my soul is alive to him.
Updated Brenton (Greek)	All the fat ones of the earth have eaten and worshipped; all that go down to the earth shall fall down before Him; <u>my soul also lives to him</u> .
Significant differences:	Instead of <i>fat, prosperous ones</i> , the Syriac has <i>hungry ones</i> . Where the Hebrew has <i>dust</i> , the targum has <i>grave</i> .

In the final phrase, the targum adds the words *the wicked*. The Hebrew has *he cannot keep alive his soul*; and the Greek and Syriac have, *my soul lives to Him*.

Limited Vocabulary Translations:

Bible in Basic English	All the fat ones of the earth will give him worship; all those who go down to the dust will make themselves low before him, even he who has not enough for the life of his soul.
Easy English	All the rich people on earth will bend down, and they will worship God. Everyone will die one day. They must all bend down in front of God. Nobody can keep himself alive. The EE perhaps best provides a clear view of the isolated nature of this final phrase.
Easy-to-Read Version–2008	The people have eaten all they wanted and bowed down to worship him. Yes, everyone will bow down to him-- all who are on the way to the grave, unable to hold on to life.
God's Word™	All prosperous people on earth will eat and worship. All those who go down to the dust will kneel in front of him, even those who are barely alive.
Good News Bible (TEV) <i>The Message</i>	All proud people will bow down to him; all mortals will bow down before him. All the power-mongers are before him —worshiping! All the poor and powerless, too —worshiping! Along with those who never got it together —worshiping!.
NIRV	All rich people of the earth will feast and worship God. All who go down to the grave will kneel in front of him. Those who cannot keep themselves alive will kneel.
New Simplified Bible	All prosperous people on earth will eat and worship. All those who go down to the dust will kneel in front of him, even those who are barely alive.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Everyone who lives well and eats well
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	will worship him. Everyone dying or destined for dust will bow to him.
Contemporary English V.	All who are rich and have more than enough will bow down to you, Lord. Even those who are dying and almost in the grave will come and bow down.
The Living Bible	Both proud and humble together, all who are mortal—born to die—shall worship him.
New Berkeley Version	All the prosperous ^o of the earth shall eat and bow down; Indeed all who go down to the dust shall bow before Him, even he who is unable to keep his soul alive.
New Living Translation	o) Even the prosperous and haughty will someday bow. Let the rich of the earth feast and worship. Bow before him, all who are mortal, all whose lives will end as dust.
The Passion Translation	There they are! They're worshipping! The wealthy of this world will feast in fellowship with him right alongside the humble of heart, bowing down to the dust, forsaking their own souls. They will all come and worship this worthy King!
Unfolding Bible Simplified	All the rich people on the earth will celebrate and bow before him. Some day they will die, for they cannot avoid it, but they will prostrate themselves on the ground in his presence.

Partially literal and partially paraphrased translations:

American English Bible	And He'd feed all the mighty on earth, If they would just bow down before Him, [Instead of] choosing to be buried. The end of this verse is placed with the next passage for context.
Beck's American Translation	Though all the rich people in the world will bow down to Him, And all who go down to the dust, crouch before Him, He Himself will not grant to them life.
Common English Bible	Indeed, all the earth's powerful will worship him; ^[b] all who are descending to the dust will kneel before him; my being also lives for him. ^[c]
New Advent (Knox) Bible	b. Psalm 22:29 Correction; MT <i>All the earth's powerful have eaten and will worship.</i> c. Psalm 22:29 Correction with LXX; Heb uncertain Him shall they worship, him only, that are laid to rest in the earth, even from their dust they shall adore.
Translation for Translators	I desire that all the rich people on the earth will bow before him. Some day they will die, but I want them to prostrate themselves on the ground in his presence <i>before they die.</i>

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	All the rich of the earth will feast and worship; all who go down to the dust will kneel before Him— even those unable to preserve their lives.
Revised Ferrar-Fenton Bible	They all shall eat, and bow All great on earth to Him, And all kneel in the dust, Or their life will not live.

God's Truth (Tyndale)	All such as be fat upon earth, shall eat also and worship All they that lay in the dust, and live so hardly, shall fall down before him.
HCSB	All who prosper on earth will eat and bow down; all those who go down to the dust will kneel before Him— even the one who cannot preserve his life.
International Standard V	All the prosperous people will eat and bow down in submission. All those who are about to go down to the grave [Lit. dust] will bow down in submission, along with the one who can no longer keep himself alive.
Unfolding Bible Literal Text	All the prosperous people of the earth will feast and will worship; all those who are descending into the dust will bow before him, those who cannot preserve their own lives.
Urim-Thummim Version	All they that are fat upon earth will eat and worship: all they that go down to the dust will bow before him: and none can keep alive his own life.
Wikipedia Bible Project	They ate and they bowed prostrate, all those fattened of the Earth. Before him, all that to dust return, and his soul did not keep alive.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Before him all those who rest in the earth will bow down, all who go down to the dust.
The Heritage Bible	All the fat ones of the earth shall eat, and prostrate themselves before his face; they all shall bend their knees going down into the dust, and he did not keep his own soul alive.
New American Bible (2011)	*All who sleep in the earth will bow low before God; All who have gone down into the dust will kneel in homage. * [22:30] Hebrew unclear. The translation assumes that all on earth (Ps 22:27–28) and under the earth (Ps 22:29) will worship God.
New Catholic Bible	All those who prosper on the earth will bow down before him; all those who lie in the grave will kneel in homage.
New Jerusalem Bible	All who prosper on earth will bow before him, all who go down to the dust will do reverence before him. And those who are dead, their descendants will serve him, will proclaim his name to generations still to come; and these will tell of his saving justice to a people yet unborn: he has fulfilled it. Vv. 30–31 are included for context.
New RSV ACE	To him, ^[j] indeed, shall all who sleep in ^[k] the earth bow down; before him shall bow all who go down to the dust, and I shall live for him. ^[l] j. Psalm 22:29 Cn: Heb <i>They have eaten and</i> k. Psalm 22:29 Cn: Heb <i>all the fat ones</i> l. Psalm 22:29 Compare Gk Syr Vg: Heb <i>and he who cannot keep himself alive</i>
Revised English Bible—1989	How can those who sleep in the earth do him homage, how can those who go down to the grave do obeisance? But I shall live for his sake; my descendants will serve him. The coming generation will be told of the LORD; they will make known his righteous deeds, declaring to a people yet unborn: "The LORD has acted." Vv. 30–31 are included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All who prosper on the earth will eat and worship; all who go down to the dust will kneel before him,
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including him who can't keep himself alive,
A descendant will serve him;
the next generation will be told of *ADONAI*. V. 30 is included for context.
Tree of Life Version All the rich of the earth will feast and worship. Everyone who goes down to the dust will kneel before Him—even the one who could not keep his own soul alive.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible ALL THE FAT ONES OF THE EARTH HAVE EATEN AND WORSHIPPED: ALL THAT GO DOWN TO THE EARTH SHALL FALL DOWN BEFORE HIM: MY SOUL ALSO LIVES TO HIM.

Awful Scroll Bible They robust of the solid grounds, who are to have eaten, were to bow themselves down, also they being taken down into the dirt, were to crouch down turned before Him, for He is to have given life to the breathers.

Concordant Literal Version Yea, to Him shall bow down All those about to be sleeping in the earth; Before Him shall crouch All those descending to the soil. And he who did not keep his soul alive--"

exeGesés companion Bible All the fat on earth eat and prostrate;
all they who descend to the dust kneel at his face;
and none enlivens his own soul.

Orthodox Jewish Bible All they that thrive upon HaAretz shall eat and worship; all they that go down to the aphar (dust) shall bow before Him; even he who cannot keep alive his own nefesh.

Expanded/Embellished Bibles:

The Amplified Bible All the prosperous of the earth will eat and worship;
All those who go down to the dust (the dead) will bow before Him,
Even he who cannot keep his soul alive.

The Expanded Bible All the ·powerful people [^Lfat ones] on earth will eat and worship.
Everyone will ·bow down to [kneel before] him,
all who will ·one day die [^Lgo down to the dust and cannot keep themselves
alive].

Kretzmann's Commentary All they that be fat upon earth shall eat, of the blessings of His grace, and worship, some of the powerful and influential people of the earth would bow under the Messiah's reign; all they that go down to the dust, the most miserable among human beings, who hardly manage to keep their life from being snuffed out by the adversities of this world, shall bow before Him, the rich and the poor, the mighty and the lowly, being on the same level before Him; and none can keep alive his own soul, this being done by the power of the Redeemer through the means of grace

Lexham English Bible All the healthy ones [Or "prosperous"; Literally "fat ones"] of the earth will eat and worship. Before him all of those descending into the dust will kneel, even he who cannot keep his soul alive.

The Pulpit Commentary
Syndein/Thieme All the prosperous ones {idiom: literally 'all the fat ones'} upon earth have eaten {eaten spiritual food and are reaping prosperity in SuperGrace} and keep on worshipping.
All they that go down to the dust {including David - David now realizes he must reap what God has sown} shall bow before Him {Jesus Christ}. And no one can keep alive his own soul {nephesh}.

The Voice All the wealthy of the world will eat and worship;
all those who fall in the dust will bow before Him,
even the life that is headed to the grave.

Bible Translations with Many Footnotes:

The Complete Tanach

They shall eat all the best of the earth and prostrate themselves; before Him shall all those who descend to the dust kneel, and He will not quicken his soul.

They shall eat all the best of the earth and prostrate themselves: Lit. they shall eat and prostrate themselves all the best of the earth. This is a transposed verse. The humble shall eat all the best of the earth and prostrate themselves to the Lord with praise and thanksgiving for the good. יגד means the good, the fat of the earth. [People at] all the ends of the earth will see all this and return to the Lord.

before Him shall... kneel: Then all the dead of nations [will kneel] from Gehinnom but He will not have mercy upon them to revive their souls from Gehinnom.

his soul: [The soul] of each one.

He will not quicken: Lit. He did not quicken. Our Sages (Mid. Ps. 22:32) derived from this verse that the dead, before their death, at the time their soul is taken, see the countenance of the Shechinah.

NET Bible®

All of the thriving people⁶⁷ of the earth will join the celebration and worship;⁶⁸ all those who are descending into the grave⁶⁹ will bow before him, including those who cannot preserve their lives.⁷⁰

^{67tn} Heb “fat [ones].” This apparently refers to those who are healthy and robust, i.e., thriving. In light of the parallelism, some prefer to emend the form to יִשְׁנֵי (yǝshney, “those who sleep [in the earth]”; cf. NAB, NRSV), but יִגְדֵי (dishney, “fat [ones]”) seems to form a merism with “all who descend into the grave” in the following line. The psalmist envisions all people, whether healthy or dying, joining in worship of the Lord.

^{68tn} Heb “eat and worship.” The verb forms (a perfect followed by a prefixed form with vav [ו] consecutive) are normally used in narrative to relate completed actions. Here the psalmist uses the forms rhetorically as he envisions a time when the Lord will receive universal worship. The mood is one of wishful thinking and anticipation; this is not prophecy in the strict sense.

^{69tn} Heb “all of the ones going down [into] the dust.” This group stands in contrast to those mentioned in the previous line. Together the two form a merism encompassing all human beings – the healthy, the dying, and everyone in between.

^{70tn} Heb “and his life he does not revive.”

Rotherham’s *Emphasized B.* All the great ones of the earth |shall eat and bow down|⁹
<Before him shall kneel> all that go down to the dust,
Even he who had not kept alive ||his own soul||!

⁹ Gt.: “Surely to him shall bow down all the vigorous ones of the earth”—G.n. Cp. O.G. 206b.

Literal, almost word-for-word, renderings:

A Faithful Version	All the rich of the earth shall eat and worship; all those who go down to the dust shall bow before Him; even he who cannot keep his own soul alive.
Context Group Version	All the fat ones of the land shall eat and bow down in deference: All those that go down to the dust shall bow before him, Even he who can't keep his life alive.
English Standard Version	All the prosperous of the earth eat and worship; before him shall bow all who go down to the dust, even the one who could not keep himself alive.
Literal Standard Version	And the fat ones of earth have eaten, || And they bow themselves, || All going down to dust bow before Him, || And he [who] has not revived his soul.
Modern Literal Version 2020	All the fat ones of the earth will eat and worship. All those who go down to the dust will bow before him, even he who cannot keep his soul alive.
New American Standard B.	All the prosperous [Lit <i>fat ones</i>] of the earth will eat and worship, All those who go down to the dust will kneel before Him, Even he who cannot [Or <i>did not</i>] keep his soul alive.
Revised Mechanical Trans.	.....

Young's Updated LT

And the fat ones of earth have eaten, And they bow themselves, Before Him bow do all going down to dust, And he who has not revived his soul.

The gist of this passage:

All those who are prosperous, all those who are poor, and everyone in between, will bow down before God. The third phrase is a bit difficult and will be discussed further below.

Psalm 22:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person plural, Qal perfect	Strong's #398 BDB #37
The ones who have eaten may reference back to v. 26a.			
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person plural, Hithpael imperfect	Strong's #7812 BDB #1005
This word is found back in v. 27a.			
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
dâshên (דָּשֵׁן) [pronounced daw-SHANE]	<i>fat (adjective); figuratively, rich, prosperous; vigorous, stalwart ones (as a substantive)</i>	masculine plural adjective, construct form	Strong's #1879 BDB #206
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun	Strong's #776 BDB #75

Translation: The prosperous ones of the earth have eaten and they prostrate themselves [before God].

Prosperous ones are those who have been blessed by God. They eat a satisfying meal and they bow before God.

F. G. Hibbard (edited by Dr. Daniel Whedon): *All... fat upon earth [refers to] all the rich, worldly prosperous, mighty. Deut. 31:20; Psalm 92:14.*¹⁷⁴

In contrast to the *prosperous ones*, there is another group mentioned in the next phrase.

¹⁷⁴ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:29 (slightly edited).

Psalm 22:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
Together, they mean <i>before him, before his face, in his presence, in his sight, in front of him</i> . Literally, this reads <i>to his faces</i> .			
kâra' (עָרַךְ) [pronounced <i>kaw-RAHG</i>]	<i>to bend the knees, to bow down, to bend down before [usually used for doing obeisance to a king]; to crouch [down]; by implication: to fall, to sink</i>	3 rd person plural, Qal imperfect	Strong's #3766 BDB #502
kôl (לֵךְ) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>those descending, ones going down, those coming down, descending ones</i>	masculine plural, Qal participle	Strong's #3381 BDB #432
'âphâr (רָפֵעַ) [pronounced <i>gaw-FAWR</i>]	<i>dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore</i>	masculine singular substantive	Strong's #6083 BDB #779

This word is also found in v. 15.

The NET Bible: *This group stands in contrast to those mentioned in the previous line. Together the two form a merism encompassing all human beings – the healthy, the dying, and everyone in between.*¹⁷⁵

I have not heard of a merism before, and my guess is, you have not either. From wikipedia: *Merism is a rhetorical device in which a combination of two contrasting parts of the whole refer to the whole. For example, in order to say that someone "searched everywhere", one could use the merism "searched high and low".*¹⁷⁶

The merism is key to understanding this passage. Reading the commentary of those who do not get this is interesting, to say the least.

Translation: [Those who go down to the dust will bow down before Him;...](#)

Those who are about to die or who are terribly poor and downtrodden, and they bow down before God.

¹⁷⁵ From <https://bible.org/netbible/index.htm?psa1.htm> (footnote); accessed October 16, 2021.

¹⁷⁶ From <https://en.wikipedia.org/wiki/Merism> accessed October 16, 2021.

F. G. Hibbard (edited by Dr. Daniel Whedon): *All... that go down to the dust [is a] description here of sorrow and poverty. Job 30:19; Psalm 113:7; Isaiah 3:26; Isaiah 47:1.*¹⁷⁷

The idea here is, there are two groups of people—those who are really prosperous and doing well and then there are those whose life appears to be in the dirt—both groups of people do obeisance before God. What this is, is a merism, where two groups of people are named who are doing the same thing; so the principle is, both of these extremes and everyone else in between are doing the same thing—in this case, worshiping God.

Dr. Bob Utley did not get the figure of speech used here, but he came to the same conclusion, nonetheless: *There is obviously a contrast between the wealthy and the poor/dying. The thrust of the verse is that everyone, everywhere will worship YHWH/His Messiah.*¹⁷⁸

F. G. Hibbard (edited by Dr. Daniel Whedon): *The idea of the sacrificial feast (see on Psalm 22:25) is resumed; but it is now a spiritual feast,...[a] gospel feast all classes, without distinction, may partake.*¹⁷⁹

Psalm 22:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	and; even; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that, so that; with; also, in addition to, at the same time	simple wâw conjunction	No Strong's # BDB #251
nep ^h esh (נֶפֶשׁ) [pronounced NEH-fesh]	soul, life, living being; person; breath; mind; desire, volition; will	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5315 BDB #659
lô' (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châyâh (חַיָּה) [pronounced khaw-YAW]	to cause to live, to make alive; to keep alive, to preserve; to call back to life; to restore life; to rebuild [a city]	3 rd person masculine singular, Piel perfect	Strong's #2421 & #2425 BDB #310

Translation: ...for [lit., and, but] such a one [lit., he] cannot preserve his [own] life [lit., his soul].

This goes back to the *all people*, the prosperous and the lowly. No matter what their state in life, they do not preserve their own soul (or their own life); God continues to do this, even in the Millennium.

There is a point at which our time is up. Then God allows us to die. When our time has run its course, God does not preserve that person's life.

¹⁷⁷ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:29 (slightly edited).

¹⁷⁸ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22:25–31.

¹⁷⁹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:29.

This final phrase seems to be sort of stuck in there at the end, and it is hard to fit it with the rest of v. 29. The New Jerusalem Bible has a solution, which will be offered at the end of the study of this verse. Their approach makes me want to change my own approach.

Many commentators have struggled with this verse—particularly with this final phrase.

Hibbard quotes Alexander (I will give the entire quotation): *None can keep alive his own soul—Literally, whosoever cannot keep his soul alive, or respite his life from the grave. “A strong expression for extreme destitution. He who was just about to perish is now seen kneeling at the sacrificial feast, in honour of this great salvation.”—Alexander.*¹⁸⁰ I am not sure that I have any more insight now after reading this comment.

Psalm 22:29 The prosperous ones of the earth have eaten and they prostrate themselves [before God]. Those who go down to the dust will bow down before Him; for [lit., and, but] such a one [lit., he] cannot preserve his [own] life [lit., his soul].

Psalm 22:29 Prosperous ones have eaten their fill, and they prostrate themselves before God. Those who are about to die will bow down before Him, yet He cannot preserve his life.

The New Jerusalem Bible takes this final phrase and adds it onto the next two verses. It seems to make sense. All who prosper on earth will bow before him, all who go down to the dust will do reverence before him. And those who are dead, their descendants will serve him, will proclaim his name to generations still to come; and these will tell of his saving justice to a people yet unborn: he has fulfilled it.

It is possible that the final phrase of v. 29 ought to be placed here with this passage.

Although the words and structure of this next passage was fairly simple; however, what it means is less obvious. I believe that my paraphrase gives the gist of what David has written here.

The interpretation is going to depend a great deal about *when* this verse is applied. Much of this final section of Psalm 22 appears to be about the Millennium. However, in these final two verses, we appear to be talking about multiple generations. Has David left the Millennium and come back to the present era? Or did I jump the boat by taking this final section to be interpreted as millennial?

Including the final phrase of v. 29, it would appear that one generation dies off, but their posterity will serve God. That generation will declare God to the generation which follows.

A seed will serve Him; he will recount to my Adonai to the generation. They will come and they will make known His justice to a people being born that [which] He has done.

Psalm
22:30–31

[Yet his] posterity will serve God [lit., Him]; it will declare my Adonai to the [next] generation. They will come in and make known His justice to a people [just] being born what He has done.

Each generation of descendants will serve God; and they will declare my Lord to the next generation. This next generation will be born, they will grow up, and they will make known God’s justice to the generation which follows them all that God has done.

Here is how others have translated this verse:

Ancient texts:

¹⁸⁰ Whedon’s Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:.

Masoretic Text (Hebrew)	A seed will serve Him; he will recount to my Adonai to the generation. They will come and they will make known His justice to a people being born that [which] He has done.
The Psalms Targum	The seed <u>of Abraham will worship in his presence</u> ; and they will tell <u>the mighty greatness of the Lord to a later generation</u> . Their children will <u>return</u> ^[138] <u>and</u> <u>recount his generosity</u> ; to his people yet to be born [they will recount] <u>the wonders</u> he performed. ^[138] Return: come.
Douay-Rheims 1899 (Amer.)	And to him my soul shall live: and my seed shall serve him. There shall be declared to the Lord a generation to come: and the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.
Original Aramaic Psalms	The seed that will serve him will proclaim the generation of Lord Jehovah. They will come and show his righteousness which Lord Jehovah has done to the people who are born.
Lamsa's Peshitta (Syriac)	An offspring shall serve him; the generations thereof shall proclaim the LORD. They shall come and declare his righteousness to a people that shall be born, and tell that which the LORD has done.
Updated Brenton (Greek)	And my seed shall serve him; the generation that is coming shall be reported to the Lord. And they shall report His righteousness to the people that shall be born, whom the Lord has made.

Significant differences: You may recall that the last phrase on the previous verse was sort of hanging there in the air. The Latin places it here with the next passage (however, they have some serious different with the MT).

The targum changes the first phrase entirely. Only one word (*seed*) remains the same. The Greek adds *my* to *seed*. The Aramaic takes this first phrase and makes a subject out of it for the next verb.

In fact, the targum had a lot of extra stuff in it (all underlined), and missing words like *make known* and *justice*.

The other early translations are fairly similar in the final verse. We find the word *Adonai* but once in this passage in the MT (surprisingly, this is one of the few places where the targum is in agreement). The Greek and Latin both have a specific mention of the Lord in the second verse; and the Syriac has *Lord Jehovah* twice.

Limited Vocabulary Translations:

Bible in Basic English	A seed will be his servant; the doings of the Lord will be made clear to the generation which comes after. They will come and make his righteousness clear to a people of the future because he has done this.
Easy English	Our children will also serve God. And they will tell their children about our Lord. They will speak about all the great things that God has done to save his people. People who have not yet been born will learn about the things that God has done.
Easy-to-Read Version–2008	Our descendants will serve him. Those who are not yet born will be told about him. Each generation will tell their children about the good things the Lord has done.

Verses 27-31 tell us about what will happen one day because God is King of the whole earth.

Good News Bible (TEV)	Future generations will serve him; they will speak of the Lord to the coming generation. People not yet born will be told: "The Lord saved his people."
<i>The Message</i>	Our children and their children will get in on this As the word is passed along from parent to child. Babies not yet conceived will hear the good news— that God does what he says.
Names of God Bible	There will be descendants who serve him, a generation that will be told about Adonay . They will tell people yet to be born about his righteousness— that he has finished it.
NIRV	Those who are not yet born will serve him. Those who are born later will be told about the Lord. And they will tell people who have not yet been born, "The Lord has done what is right!"

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The generations to come will worship him, too. Every new generation will know about the LORD. People will continue talking about his goodness. They'll tell the next generation about all the good things he has done.
Contemporary English V.	In the future, everyone will worship and learn about you, our Lord. People not yet born will be told, "The Lord has saved us!"
The Living Bible	Our children too shall serve him, for they shall hear from us about the wonders of the Lord; generations yet unborn shall hear of all the miracles he did for us.
New Berkeley Version	Posterity shall serve Him; it shall be told of the LORD to the coming generation; they will come and they will tell of His righteousness to a people yet to be born, for He has performed it.
New Life Version	Future children will serve Him. They will tell of the Lord to their children. They will come and tell about His saving power to a people yet to be born. For He has done it.
New Living Translation	Our children will also serve him. Future generations will hear about the wonders of the Lord. His righteous acts will be told to those not yet born. They will hear about everything he has done.
The Passion Translation	His spiritual seed shall serve him. Future generations will hear from us about the wonders of the Sovereign Lord. His generation yet to be born will glorify him. And they will all declare, "It is finished!"
Unfolding Bible Simplified	People in the future generations will also serve Yahweh. They will tell their children about what Yahweh has done. People who are not yet born, who will live in future years, will learn how Yahweh rescued his people. People will tell them, "Yahweh did it!"

Partially literal and partially paraphrased translations:

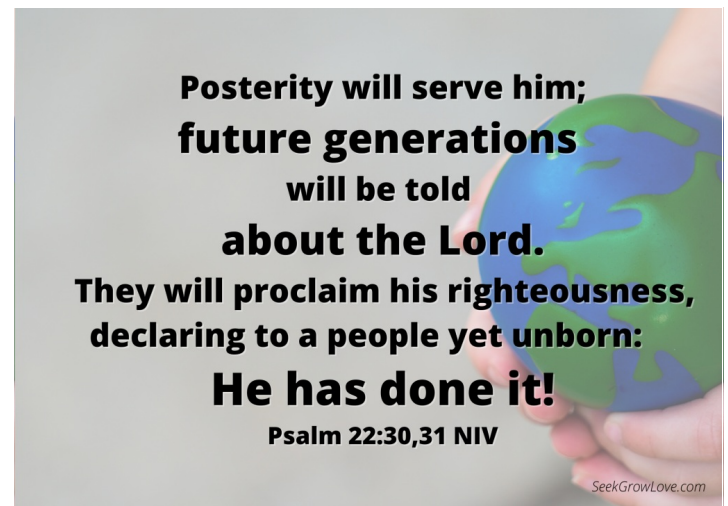
American English Bible	So, with my whole soul, I'm living for Him, And my seed will serve Him alone. They'll proclaim Him to future generations, And they'll speak of His justice to those not yet born. A portion of v. 29 is included for context.
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Beck's American Translation	There will be descendants that serve Him when those of a coming age are told about the Lord. They will come and tell a people still to be born about His righteousness and what He has done!
Common English Bible	Future descendants will serve him; generations to come will be told about my Lord. They will proclaim God's righteousness to those not yet born, telling them what God has done.
New Advent (Knox) Bible	I, too, shall live on in his presence,[2] and beget children to serve him; these to a later age shall speak of the Lord's name; these to a race that must yet be born shall tell the story of his faithfulness, Hear what the Lord did. [2] 'I, too, shall live on in his presence'; according to the Hebrew text, this should be 'and their souls have no life', belonging to verse 30 as part of the description that verse gives of the unfortunate.
Translation for Translators	People «in the future generations/who have not been born yet» will also serve Yahweh. Our descendants will be told about what Yahweh <i>has done</i> . People who are not yet born, <i>who will live in future years</i> , will be told how Yahweh rescued his people. People will tell them, "Yahweh did it!"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Posterity will serve Him; they will declare the Lord to a new generation. They will come and proclaim His righteousness to a people yet unborn— all that He has done.
Revised Ferrar-Fenton Bible	A race shall serve to us, The prince declares to me, Who goes and tells His plans To men as yet unborn.
God's Truth (Tyndale)	The seed shall serve him, and preach of the Lord forever. They shall come, and declare his righteousness: unto a people that shall be born, whom the Lord has made.
International Standard V	Our [The Heb. lacks our] descendants will serve him, and that generation will be told about the Lord. They will come and declare his righteousness to a people yet to be born; indeed, he has
Urim-Thummim Version	A seed will serve him; it will be accounted to Adonai for a generation. They will come and will declare his righteousness to a people that will be born, that he has done this.
Wikipedia Bible Project	That seed that serves him, will tell of my lord to their generations. They will come and will tell of his justice, the people to be born, because so he made it.

Psalm 22:30–31 (NIV) (a graphic); from [Seek Grow Love](#); accessed November 4, 2021.



Catholic Bibles (those having the imprimatur):

Christian Community (1988)	My soul will live for him. My descendants will serve him and proclaim the Lord to coming generations; 48:14; 71:18 they will announce his salvation to a people yet unborn, “These are the things that he has done.” 78:6; 102:19; Eph 2:7
The Heritage Bible	A seed shall serve him; it shall be tallied up a generation to the Lord. They shall come, and shall cause his righteousness to stand out boldly to a people who shall be born that he has done <i>it</i> .
New American Bible (2011)	And I will live for the LORD; my descendants will serve you. The generation to come will be told of the Lord, that they may proclaim to a people yet unborn the deliverance you have brought. ^r r. [22:32] Ps 48:14–15; 71:18; 78:6; 102:19; Is 53:10.
New English Bible–1970	How can those buried in the earth do him homage, how can those who go down to the grave bow before him? But I shall live for his sake, my posterity But I ... posterity: prob. rdg, Heb obscure shall serve him. This shall be told of the Lord to future generations, and they shall justify him, declaring to a people yet unborn that this was his doing. V. 29 is included for context.
New RSV ACE	Posterity will serve him; future generations will be told about the Lord, and ^[m] proclaim his deliverance to a people yet unborn, saying that he has done it. m. Psalm 22:31 Compare Gk: Heb <i>it will be told about the Lord to the generation,</i> 31 <i>they will come and</i>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	A descendant will serve him; the next generation will be told of <i>ADONAI</i> . They will come and proclaim his righteousness to a people yet unborn, that he is the one who did it.
Hebraic Roots Bible	A seed shall serve Him; it shall be spoken of YAHWEH to the coming generation; they shall come and shall declare His righteousness to a people that shall yet be born; for He has done it.
The Scriptures–2009	A seed shall serve Him. It is declared of יהוה to the coming generation. They shall come and declare His righteousness To a people yet to be born, For He shall do it!
Tree of Life Version	His posterity will serve him, telling the next generation about my Lord. They will come and declare His righteousness to a people yet to be born—because He has done it!

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	AND MY OFFSPRING SHALL SERVE HIM: · THE GENERATION THAT IS COMING SHALL BE TOLD OF THE LORD. AND THEY SHALL DECLARE HIS RIGHTEOUSNESS TO THE PEOPLE THAT SHALL BE BORN, WHOM JESUS HAS MADE/COMPLETED/FINISHED/ACCOMPLISHED.
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Awful Scroll Bible	A seed was to serve Him, even was it to be recounted of the Lord throughout the generations; they were to come, and were to declare His Righteousness to a people being bore forth, that He is to have prepared!
Concordant Literal Version	His seed shall serve Him; It shall be recounted about Yahweh To the generation that is coming. And they shall tell of His righteousness To a people about to be born. Declaring that He has done this.
exeGesés companion Bible	A seed serves him; - ascribed to Adonay for a generation. They come and tell his justness to a people yet to be birthed - whom he has worked.
Orthodox Jewish Bible	Zera shall serve Him; it shall be told to the generation [to come] concerning Adonai. They shall come, and shall declare His tzedek unto an Am Nolah (a [future] people that shall be born), that He hath done this.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Posterity will serve Him; They will tell of the Lord to the next generation. They will come and declare His righteousness To a people yet to be born—that He has done it [and that it is finished].
The Expanded Bible	The people in the future [posterity; seed] will serve him; they will always be told about the Lord. They will tell that he does what is right [recount his righteousness]. People who are not yet born will hear what God has done.
Kretzmann's Commentary	A seed, a holy, chosen seed, consecrated to Him, shall serve Him, pledged to His ministry; it shall be accounted to the Lord for a generation. As generation succeeds generation, there will always be spiritual children born to Him pertaining to His household. They shall come and shall declare His righteousness, the faithfulness of Jehovah in keeping His promises concerning the salvation of men, unto a people that shall be born, that He hath done this. As long as men live on the earth, till the last mortal has been born into this world of sin, shall the glorious victory of Christ be proclaimed in His great cry: "It is finished!" Thus mightily did the Messiah, through the mouth of His prophet, preach of the coming salvation through the sufferings, the death, and the resurrection of Jesus Christ. His victory is ours by faith.
Lexham English Bible	Descendants [Hebrew "Descendant"] will serve him. Regarding the Lord, it will be told to the next generation. They will come and tell his saving [Or "righteousness"] deeds to a people yet to be born, that he has done it.
The Pulpit Commentary Syndein/Thieme	A seed shall serve Him. It shall be written {caphar} about the Lord/'Adonay to a generation. {Note: The seed of the woman shall be the enemy of Satan and will bite his heal. That seed is Jesus Christ.} They shall come {Super Grace believers in all generations}, and shall be motivated to relate His righteousness {ts@daqah} unto a people that shall be born, that 'it has been manufactured/' 'it has been done/' 'it has been finished' {`asah - to make something from something}.

{Note: This phrase is roughly equivalent to the last thing Jesus Christ uttered on the cross before He dismissed His spirit to God the Father - in the Greek 'telelestai in the perfect tense - 'It is finished in the past with results that continue forever and ever' - John 19:30.}

The Voice

Our children will serve Him;
 future generations will hear the story of how the Lord *rescued us*.
 They will tell the generations to come
 of the righteousness of the Lord,
 of what He has done.

Bible Translations with Many Footnotes:

The Complete Tanach

The seed that worships Him; it shall be told to the generation concerning the Lord.

The seed that worships Him: The seed of Israel, who constantly worship Him.

it shall be told to the generation concerning the Lord: Transpose the verse and explain it thus: It shall be told to the last generation in the name of the Lord and in His praise what He did for that seed.

They shall come and tell His righteousness to the newborn people, that which He has done.

They shall come: The first ones shall come and tell His righteousness to the newborn people, for He performed righteous deeds for them.

NET Bible®

A whole generation⁷¹ will serve him;
 they will tell the next generation about the sovereign Lord.⁷²
 They will come and tell about his saving deeds,⁷³
 they will tell a future generation what he has accomplished.⁷⁴

⁷¹tn Heb “offspring.”

⁷²tn Heb “it will be told concerning the Lord to the generation.” The Hebrew term translated “Lord” here is אֲדֹנָי (‘adonay).

⁷³tn Heb “his righteousness.” Here the noun צְדָקָה (tsidaqah) refers to the Lord’s saving deeds whereby he vindicates the oppressed.

⁷⁴tn Heb “to a people [to be] born that he has acted.” The words “they will tell” are supplied in the translation for stylistic reasons.

New Catholic Bible

^[v]But I will live for the Lord,
 and my descendants will serve him.
 Future generations will be told about the Lord
 so that they may proclaim to a people yet unborn
 the deliverance he has accomplished.

y. Psalm 22:31 This is the more common translation (also found in the new Vulgate). An alternative translation is: “and those who cannot keep themselves alive. /Posterity will serve him; / future generations will be told about the Lord. / They will proclaim his righteousness / to a people yet unborn— / for he has done it.”

The Passion Translation

His *spiritual seed*^[n] shall serve him.
 Future generations will hear from us
 about the wonders of the Victorious Lord.

His generation yet to be born will glorify him.
 And they will all declare, “It is finished!”^[m]

l. 22:30 Jesus, our crucified Savior, had no natural offspring. These are the sons and daughters who were birthed by the work of the cross.

m. 22:31 Or “He has done it!” See John 19:30.

Rotherham’s *Emphasized B.*

||My seed||^h shall serve him,
 It shall he recounted of the Lord to a generation
 that shall come:ⁱ

That his righteousness may be declared to a people to be born,
That he wrought with effect!^h

^h So it shd be (w. Sep. and Vul.)—G.n.

ⁱ So it shd be (w. Sep. and Vul.) Cp. Ps. xlvi. 13; cii. 18—G.n.

^j Cp. O.G. 794a, 4.

Literal, almost word-for-word, renderings:

Bond Slave Version	A seed will serve him; it will be accounted to the Lord for a generation. They will come, and will declare his righteousness to a people that will be born, that he has done this.
Charles Thompson OT	My seed indeed will serve him: a generation which is coming shall be announced for the Lord: and they will proclaim his saving mercy to a people that shall be born, whom the Lord made.
Context Group Version	A seed shall serve him; It shall be told of the Lord to the [next] generation. They shall come and shall declare his vindication To a people that shall be born, that he has done it.
English Standard Version	Posterity shall serve him; it shall be told of the Lord to the coming generation; they shall come and proclaim his righteousness to a people yet unborn, that he has done it.
Modern Literal Version 2020	A seed will serve him. It will be told of the Lord to the next generation. They will come and will declare his righteousness to a people that will be born, that he has done it.
New American Standard B.	A posterity [Lit <i>seed</i>] will serve Him; It will be told of the Lord to the coming generation. They will come and will declare His righteousness To a people who will be born, that He has performed <i>it</i> .
Revised Mechanical Trans. World English Bible	..... Posterity shall serve him. Future generations shall be told about the Lord. They shall come and shall declare his righteousness to a people that shall be born, for he has done it.
Young's Updated LT	A seed does serve Him, It is declared of the Lord to the generation. They come and declare His righteousness, To a people that is borne, that He has made!

The gist of this passage: The posterity of those who have passed away continue to service God. Future generations will be told about the Lord and His righteousness.

30-31

As I mentioned in the introduction to this verse, there are several things to consider. (1) Does the final phrase of v. 29 belong with v. 30? That would suggest that we have one generation dying out (v. 29d) and the next generation rising up (v. 30a). (2) If we have been talking about the Millennium, we have gone to multiple generations with this passage (I must admit that I do not have a good handle on people and their children in the Millennium). This sounds very much like we have left the Millennium and gone back to David and the generations which follow him. (3) Maybe this final third of Psalm 22 is not the Millennium. Even though v. 28 reads: **For the kingdom [is] to Y^ehowah; and [He] is ruling among the nations;** perhaps we should take this in the general sense that the God of Israel ultimately rules over the entire earth.

When working on this psalm, I never expected that the final third was going to be the difficult section to interpret.

Psalm 22:30a (= 22:31 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zera' (זֶרַע) [pronounced ZEH-rahg']	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun	Strong's #2233 BDB #282
'abad (עָבַד) [pronounced gaw'-VAHD]	<i>to work, to serve, to labor; to be a slave to</i>	3 rd person masculine singular, Qal imperfect; with the 3 rd person singular suffix	Strong's #5647 BDB #712

Translation: [Yet his] posterity will serve God [lit., Him];...

Each generation of Israelites will serve God. They begin as young, but they grow (physically and spiritually) and serve God.

At this point, I have not yet changed the translation, but it is possible that v. 29c naturally leads into v. 30a. No one can keep his own soul alive; but his posterity (or seed) will continue to serve the Lord (ideally speaking).

F. G. Hibbard (edited by Dr. Daniel Whedon): *A seed shall serve him—Posterity shall serve him—the descendants of the first generation of worshippers and their converts who succeed them. No limitation of time shall be fixed to Messiah's honour and dominion.*¹⁸¹

Psalm 22:30b (= 22:31 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çaphar (סָפַר) [pronounced saw-FAHR]	<i>to count (recount), to enumerate, to tell with praise, to celebrate, to recall, to declare, to narrate, to tell or declare something from memory, to declare the facts or particulars of, to tell in a specific order</i>	3 rd person masculine singular, Piel imperfect	Strong's #5608 BDB #707
lamed (ל) [pronounced l']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'adônîy (אֲדֹנָי) [pronounced uh-doh-NEE]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

F. G. Hibbard (edited by Dr. Daniel Whedon): *Unto Adonah, not Jehovah; a title of dominion, and applies to Christ here, as in Psalm 110:1; Psalm 110:5.*¹⁸²

lamed (ל) [pronounced l']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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¹⁸¹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:30.

¹⁸² Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:30.

Psalm 22:30b (= 22:31 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dôwr (דָּוָר) [pronounced dohr]	generation; race; people; posterity; age, period, time period [of a generation], a time slice	masculine singular noun with the definite article	Strong's #1755 BDB #189

F. G. Hibbard (edited by Dr. Daniel Whedon): *For a generation—For the generation. The definite article belongs here, but is syncopated by the preposition. The “generation” is equal to “a peculiar people,” or purchased people.*¹⁸³ I don't know exactly what this means, beyond using the definite article.

Hibbard then adds: *“Generation,” here, is not used of time, but of kind, quality, species, (as Psalm 14:5; Psalm 24:6; Psalm 73:15;) running through all generations of time. Psalm 48:13; Psalm 78:4.*¹⁸⁴ I see this instead as relating to time, as in one generation following the previous generation. That seems to be the gist of this passage. With the other stuff that Hibbard writes for v. 31, he seems to take it in the same way.

Translation: ...it will declare my Adonai to the [next] generation.

One generation (called seed above) tells the next generation about David's Lord. Each generation tells the next generation about the God of Israel.

Psalm 22:30 [Yet his] posterity will serve God [lit., Him]; it will declare my Adonai to the [next] generation.

James Burton Coffman: *This points to the fact that many successive generations shall rise, serving the Lord, and shall pass away in the long continuation of the Kingdom of Jehovah.*¹⁸⁵



Psalm 22:30 (TNIV) (a graphic); from ; accessed November 4, 2021.

This also makes me think that I need to look again at the TNIV, and possibly add it back onto my list of translations.

Psalm 22:31 (= 22:32 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôw' (אוּב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	3 rd person plural, Qal imperfect	Strong's #935 BDB #97

¹⁸³ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:30.

¹⁸⁴ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:30.

¹⁸⁵ From Study Light; accessed November 3, 2021.

Psalm 22:31 (= 22:32 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâgad (נָגַד) [pronounced <i>naw-GAHD</i>]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person plural, Hiphil imperfect	Strong's #5046 BDB #616
ts ^e dâqâh (צַדִּיקָה) [pronounced <i>ts^edaw-KAW</i>]	<i>rectitude, right; justice; righteousness, executed righteousness and justice, righteous vindication</i>	feminine singular noun with the 3 rd person singular suffix	Strong's #6666 BDB #842
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun	Strong's #5971 BDB #766
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i>]	<i>one being born, one receiving birth</i>	masculine singular, Niphal participle	Strong's #3205 BDB #408
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793

This conjunction kîy has several meanings, depending upon the context. Gesenius calls this one of the oldest words found in the Hebrew, which means that it will have a variety of meanings. Some of the uses of kîy are as follows: ❶ kîy is used for consecution and effect and rendered *to that, that*; and sometimes it has an intensifying force and is rendered *so that, so even, even*. Secondly, ❷ this connective can be used of time and be rendered *at that time, which, what time, when*. ❸ Kîy can be used of time, but in such a way that it passes over to a demonstrative power where it begins an apodosis (*then, so*). ❹ It can be used as a relative causal particle: *because, since, while, on account that*. Keil and Delitzsch disagree, saying to the particle כִּי does not mean *if, as or when*, nor is it to be regarded as a copyist's error.

Dr. Bob Utley: *The verb (BDB 793, KB 889, Qal perfect) speaks of an accomplished task (cf. 1Sam. 26:25; Dan. 8:24). In light of NT usage this refers to mankind's redemption on Calvary (cf. Rom. 5:12-21), evidenced and verified by the empty tomb (cf. 1Cor. 15:1-28).*¹⁸⁶

¹⁸⁶ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22:25–31.

Psalm 22:31 (= 22:32 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
<p>F. G. Hibbard (edited by Dr. Daniel Whedon): <i>The broad, significant term אָשָׁה, ("asah,) here rendered "he has done," often takes the sense of accomplish, fulfil, execute, finish. It is the word which expresses the completion of the six days' work of the Creator, (Gen. 2:2-3,) the accomplishment of special, providential deliverances, as Psalm 37:5; Psalm 52:11; the redemption of the Church, as Isaiah 44:23. In this sense it should be here understood, answering to the last utterance of Christ, except one, upon the cross—"It is finished." Thus the beginning and the final words of this wonderful psalm are the most solemn echoes of Calvary.</i>¹⁸⁷</p>			

Translation: They will come in and make known His justice to a people [just] being born what He has done.

That next generation will come in to their own and they will make the justice of God known to the next generation of those being born.

F. G. Hibbard (edited by Dr. Daniel Whedon): *The "seed," or "generation" of the previous verse, shall come; that is, be born, appear upon the scene...[then, they will] tell to the succeeding generation the wonderful works of God, as Psalm 48:13; Psalm 71:18; Psalm 102:28, and as the law of Moses required. Deut. 11:19; Deut. 32:46. Thus shall Messiah's kingdom be perpetual. Dan. 7:14.*¹⁸⁸

The fundamental aspect of God's essence—His justice—is the point at which God meets every man. As R. B. Thieme, Jr. used to put it, "We either adjust to the justice of God or the justice of God adjust to us." This means, we take God's offer of His Son in order for us to adjust to God's justice. That is, Jesus died for our sins, which makes us sinless before God (if we believe in His Son). On the other hand, if we reject His Son, then God's justice is applied to the unrepentant sinner (the person who has not changed his mind of Christ). That person will be condemned on the basis of the human good which he has produced.

As R. B. Thieme, Jr. often emphasized, our point of contact with God is His justice and not His love. We stand justified before God because of His Son dying for our sins. We cannot set aside God righteousness and justice, as these are fundamental to the nature of God.

The final verb is the 3rd person masculine singular, Qal perfect of 'âsâh (אָשָׁה) [pronounced *gaw-SAWH*]. David is referencing all that God has done for us. In particular, given the theme of this psalm, this would correspond to what Jesus said on the cross prior to yielding up His Spirit. He said, "Τετέλεσται." This is the 3rd person singular, perfect passive indicative of teleō (τέλω) [pronounced *tel-EH-oh*]. It means, *to complete, to execute, to conclude, to end, to discharge (a debt); to accomplish, to make an end, to expire, to fill up, to finish*. Strong's #5055. Jesus dying for our sins has been completed; it has been finished. The perfect tense means that this was finished in the past with results that continue forever. We, as human beings, receive the results of what Jesus did on the cross—passive voice. The indicative mood means this was really completed. What Jesus did was complete and sufficient. He satisfied the justice of God for every single one of us. He has done it.

F. G. Hibbard (edited by Dr. Daniel Whedon): *God has finished His work of redemption.*¹⁸⁹

Psalm 22:31 They will come in and make known His justice to a people [just] being born what He has done.

¹⁸⁷ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:31 (slightly edited).

¹⁸⁸ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:31.

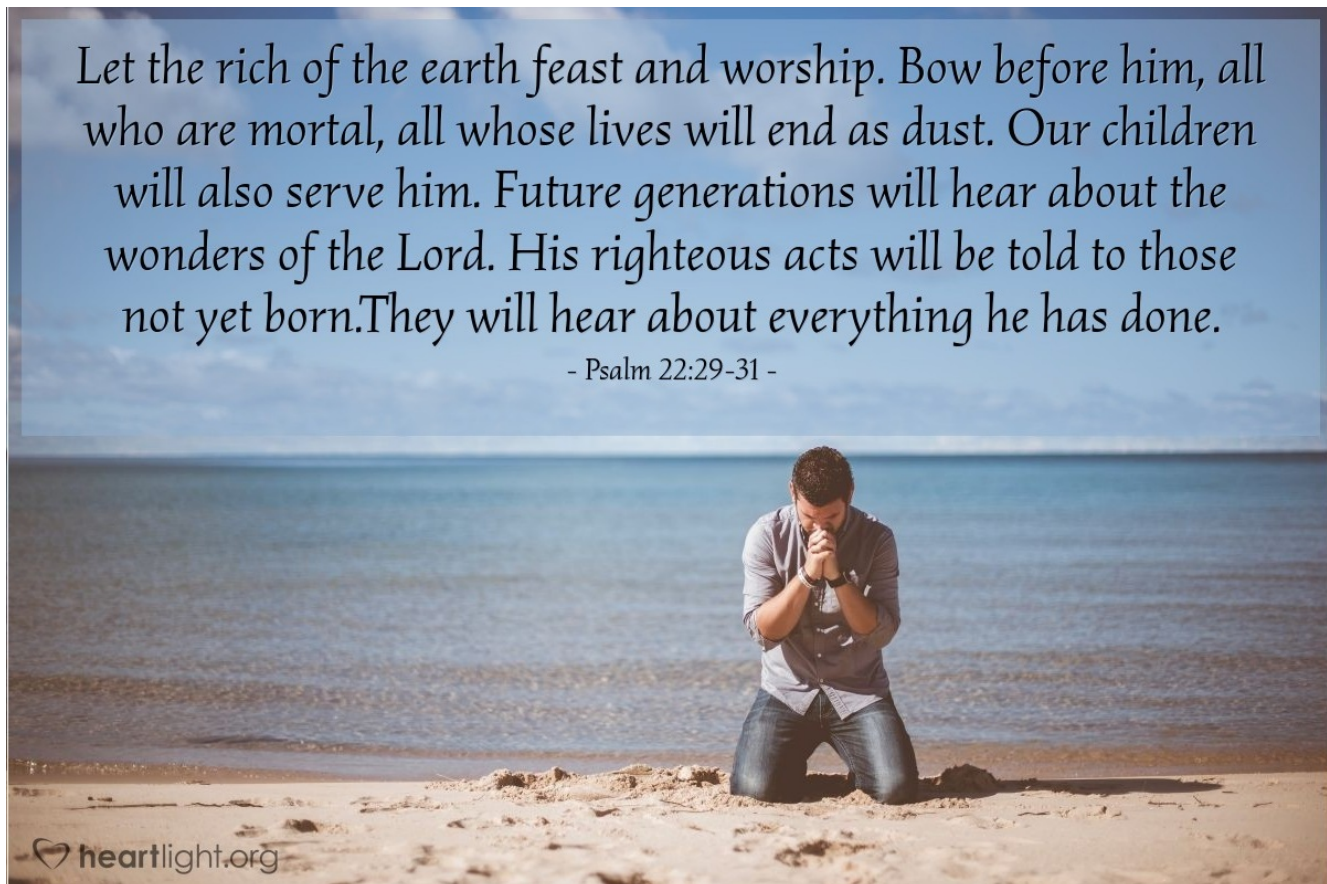
¹⁸⁹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 22:31 (paraphrased).

Psalm 22:30–31 Each generation of descendants will serve God; and they will declare my Lord to the next generation. This next generation will be born, they will grow up, and they will make known God's justice to the generation which follows them all that God has done.

Arno Gaebelein: *Israel...will praise Him, all the seed of Jacob will glorify Him. The ends of the earth shall remember and turn unto the Lord. All the kindreds of the nations will worship Him. He will receive the kingdom and the glory. Thus this Psalm, which begins with suffering, ends with glory, a glory yet to come for Israel and the nations of the earth.*¹⁹⁰

Dr. Thomas Constable: *David believed his testimony of God delivering him from death would influence later generations of people to trust in the Lord. Because God has preserved this record in Scripture, it has encouraged all succeeding generations to do so. The record of God delivering Jesus Christ when He cried for salvation from death (Hebrews 5:7) and God hearing and resurrecting Him has encouraged many more to put their confidence in David's God. The last phrase (Psalms 22:31), "He has performed it," is similar to our Lord's cry, "It is finished" (John 19:30).*¹⁹¹

Psalm 22:29–31 (New Living Translation) (a graphic); from [Heartlight](#); accessed November 4, 2021.



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¹⁹⁰ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Psalm 22:1–31.

¹⁹¹ From [Study Light](#); accessed November 4, 2021.

www.kukis.org[Psalm folder](#)[Exegetical Studies in the Psalms](#)

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Psalm 22 is in the Word of God

1. T
- 2.

[Chapter Outline](#)[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Psalm 22

1. T
- 2.

[Chapter Outline](#)[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Psalm 22

[Chapter Outline](#)[Charts, Graphics and Short Doctrines](#)

I may want to do this with the passages written out.

Psalm 22 Quoted/Alluded to 13 Times in the New Testament (Coffman, Utley, Kukis)

There are no less than nine New Testament references which tie the meaning of this psalm irrevocably to the prophecy of our Lord's crucifixion.

"Jesus quoted the first line of this psalm on the Cross (Matthew 27:46; Mark 15:34).

People mocked Jesus in the same way that they mocked David. Psalm 22:7 – Matt. 27:39 Mark 15:29

The very words of Jesus' enemies were foretold in Psalms 22:8 (Matthew 27:43).

Psalm 22 Quoted/Alluded to 13 Times in the New Testament (Coffman, Utley, Kukis)

The thirst of Jesus was prophesied in Psalms 22:15 (Matthew 27:48 John 19:28).

The piercing of Jesus' hands and feet was foretold (Psalms 22:16) (John 20:25).

Those who crucified him divided his garments among themselves and cast lots for his vesture (Psalms 22:18) (Matt. 27:35 Mark 15:24 Luke 23:34 John 19:24).

The praising of God in the midst of the assembly (Psalms 22:22) is quoted in Hebrews 2:12."

Thus, the New Testament finds the prophecy of Jesus' crucifixion thirteenth times mentioned in this psalm; and we can only wonder about those alleged Christian "scholars" who cannot find any reference whatever to Our Lord in this psalm.

From [Study Light](#); accessed November 3, 2021 (edited).

Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 22 chapter comments.

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C. I. Scofield: *Psalms 22, 23, and 24 form a trilogy. In Psalm 22, the good Shepherd gives His life for the sheep (John 10:11); in Psalm 23 (Psalm 23:1-6), the great Shepherd, "brought again from the dead through the blood of the everlasting covenant." (Heb. 13:20) tenderly cares for the sheep; in Psalm 24 (Psalm 24:1-10), the chief Shepherd appears as King of glory to own and reward the sheep (1Peter 5:4).*¹⁹²

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Addendum

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Psalm 22	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Superscription	
For the Preeminent One. Beside [the melody] of the Doe of the Dawn. A psalm belonging to David.	A Psalm by David for God. Use the melody for <i>the Doe of the Dawn</i> .
David's Plaintive Plea to God	
My God, my God, why have You deserted me?	My God, my God, why have You left me here forsaken?
[You are] far from my deliverance;	You are too far from me to deliver me;

¹⁹² C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Psalm 22:1.

A Complete Translation of Psalm 22	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[You are far from] the words of my distressed cry.	You cannot even hear my calling out in distress.
My Elohim, I call out by day, but You do not answer [me];	My God, when I cry out to you in the daytime, You never answer me;
and at night, [there is] no rest [or any ease of pain] for me.	and even at night, I am unable to sleep because of the pain.
Yet [lit., <i>and, at the same time</i>] You [are] set apart, residing in (doctrinal) praises of Israel.	But You, God, are set apart from all else; You reside in the doctrinal praises of Israel.
Our fathers trusted [and had confidence] in You; they trusted and You delivered them.	Our ancestors placed their trust in You, O God. When they put their faith in You, You would then deliver them from national disaster.
They called out to You and they were delivered; they trusted [and placed confidence] in You and they were not discouraged.	When in trouble, the people of Israel called out to You and they were delivered; they placed their trust and confidence in You and they were not discouraged or disappointed.
I [am] a worm [which is crushed and made into red dye] and not a man;	I am nothing but a worm—even a worm which is crushed in order to use its blood to make red dye; I am not even a man.
[I am] taunted [by] men and I am held in contempt by the people.	I am scorned and taunted by men; people despise me; they hold me in contempt.
All those who see me scorn me.	Everyone who sees me ridicules me.
They open [their] mouths [and] they shake [their] heads.	They make insulting gestures with their mouths and heads.
[They say,] “Roll over upon Y ^e howah. He will deliver him; He will preserve him because he takes pleasure in Him.” [They say these words in contempt for me.]	They mock me by saying, “Depend upon Y ^e howah; Surely He will deliver you; He will preserve you because He delights in you.”
For You [God] brought me forth from the womb; [and You] caused me to depend upon my mother’s breasts.	Despite all of this ridicule, it is You, God, Who brought me alive from the womb; and it was You who gave me the security and warmth of my mother’s breasts.
From the womb, I was cast upon You; from my mother’s womb you [have been] my Êl [or, <i>my God</i>].	Even from the moment I was born, I was ultimately dependent upon You, God; You have been my God from the moment I left the womb.

A Complete Translation of Psalm 22	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will not be far off from me,	I petition You, O God, that You not remain far from me,
for adversity [is] near [to me] [and] because [there is] no [other] one helping [me].	as I am facing horrendous pain and adversity right now and there is no one else to help me.
Many bulls have encompassed me;	Many angry bulls have surrounded me;
[in fact] the mighty [bulls] of Bashan have surrounded me.	in fact, mighty bulls from Bashan are all around me.
They have opened [their] mouths against me,	They open their mouths against me,
[much like] a lion [that is] ravenous and roaring.	like a starving lion roaring at me before it devours me.
I am poured out like water;	I feel like water which has been poured out and discarded;
and all my bones are disjoined.	all of my bones are out of joint.
My heart is like wax melting in my chest [lit., <i>internal organs, bowels</i>].	My heart is like wax melting inside of me.
My power has dried up like [shattered] pottery	My power and strength are like shards of shattered pottery now;
and my tongue clings to my jaws.	and my tongue is adhering to my jaws.
You have placed me towards the dust of death.	God has placed me at death's door.
For dogs walk around me;	For prowling dogs, representing unclean gentiles, walk around me;
an assembly of evil-doers surround me.	a group of evil men surround me.
They bore (deep) into my (two) hands and my (two) feet.	They have dug deeply into my hands and feet.
I [am able to] count my bones.	While I am able to count my bones,
They look intently [at me]; they gaze at me.	they stare at me; they examine me.
They divide up my clothes among [lit., <i>to, for, concerning</i>] them;	At the same time, they divide up my clothing among them,
and they throw down a lot against my garment.	but they gamble for my entire cloak.
And You, O Y ^e howah, do not be distant.	And You, O Jehovah, be not far from me.
Hasten, my Strength, to help me!	You are my strength! Act quickly to help me!
Deliver my soul from the sword	Deliver my soul from the sword
[and deliver] me [lit., <i>my only (one)</i>]; possibly, <i>my only begotten son</i>] from the control of the dogs.	and deliver my life from the power of vicious gentiles.

A Complete Translation of Psalm 22	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Save me from the mouth of the lion and from the horns of wild oxen.	Save me from the mouth of the lion as well as from the vicious horns wild oxen.
You have answered me.	And now, You have answered my prayer.
David praises God for delivering him	
Let me declare Your name to my countrymen.	Allow me to declare Your character and essence to my fellow citizens.
I will celebrate You in the midst of the congregation [of Israel].	I will celebrate You when Israel comes together.
Praise Him, those [of you] who fear/respect Y ^e howah.	If you fear and respect Jehovah, then praise Him.
All the descendants of Jacob [should] honor Him;	If you are a descendant of Jacob, then honor Him;
and all the descendants of Israel [should] be in awe of Him.	if you have come from Israel, stand in awe of the Lord.
[We should praise God] Because He has not held [us] in contempt	We ought to praise God because He will not hold us in contempt forever.
and He has not considered abominable the afflictions [probable reading, <i>cry, supplication, prayer</i>] of the grace oriented.	God is not offended by the prayers and requests of the grace oriented.
Also, God [lit., <i>He</i>] has not hidden His face from such a one [lit., <i>from him</i>].	Furthermore, God will not hide His countenance from such a person.
When [one] calls for help, God hears [and responds with help].	When we call to Him for help, He will hear us.
My doctrinal praise in the great assembly is on account of You.	My doctrinal praise of You comes directly from You as I have learned it in Your Word.
I will restore my commitment before those fearing [and respecting Him].	I will renew my commitment to You and Your Word before the great assembly of believers.
The grace oriented will eat and be satisfied.	Those who are grace oriented will eat what God has given them and be satisfied.
The seekers of Y ^e howah will praise Him.	Those who investigate Jehovah will celebrate Him.
May your hearts live forever.	May your hearts live on forever.
All the ends of the earth will remember and they will return to Y ^e howah;	All the ends of the earth will remember Jehovah and they will return to Him.
and all families of [all] nations will bow before You.	Every tribe in every nation will bow before Him.
For the kingdom [is] to Y ^e howah; and [He] is ruling among the nations.	The promised kingdom belongs to Jehovah; and He will be ruling among all the nations.
The prosperous ones of the earth have eaten	Prosperous ones have eaten their fill,

A Complete Translation of Psalm 22	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
and they prostrate themselves [before God].	and they prostrate themselves before God.
Those who go down to the dust will bow down before Him;	Those who are about to die will bow down before Him,
for [lit., and, but] such a one [lit., he] cannot preserve his [own] life [lit., his soul].	yet He cannot preserve his life.
[Yet his] posterity will serve God [lit., Him];	Each generation of descendants will serve God;
it will declare my Adonai to the [next] generation.	and they will declare my Lord to the next generation.
They will come in and make known His justice to a people [just] being born what He has done.	This next generation will be born, they will grow up, and they will make known God's justice to the generation which follows them all that God has done.
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers Who Have Taught Psalm 22

	Series	Lesson (s)	Passage
	1969 Basics (#102)	#52	Psalms 22:1–22
	1992 Spiritual Dynamics (#376)	#107	Psalms 22:1a
	1992 Spiritual Dynamics (#376)	#1131	Psalms 22:1–3, 6
	1985 Ephesians (#412)	#380–382	Psalms 22:1a
	1985 Ephesians (#412)	#393	Psalms 22:1a
	1985 Ephesians (#412)	#547	Psalms 22:1a, 3a, 6a
	1985 Ephesians (#412)	#913	Psalms 22:1, 3, 6
	1985 Ephesians (#412)	#931	Psalms 22:9–10
R. B. Thieme, Jr.	1985 Ephesians (#412)	#981	Psalms 22:1, 3, 6, 9, 10
	1985 Ephesians (#412)	#1124	Psalms 22:1,3,6
	1972 David (#631)	#75–77	Psalms 22:1–31
	1976 Teens (#776)	#20	Psalms 22:1–2
	1991 Israel in Conflict (#840)	#98	Psalms 22:1a, 6a
	1991 Israel in Conflict (#840)	#100	Psalms 22:1a
	1964, 1967 Easter Specials (#919)	#4	Psalms 22
	1964, 1967 Easter Specials (#919)	#8	Psalms 22:1–6
R. B. Thieme, III	Communion New Year's Eve 2010	#1	Psalms 22:1, 14–20

Doctrinal Teachers Who Have Taught Psalm 22

Series

Lesson (s)

Passage

I am certain that Bobby has covered parts of this chapter in other communion messages; these do not tend to be in depth studies (including the one above).

Teacher

Link

Passage

Harry Ironsides

<http://plymouthbrethren.org/article/6484>

Psalm 22

Syndein

http://syndein.com/Psalms_22.html

Psalm 22

Keil and Delitzsch

<https://www.gracenotes.info/psalms/psalms.pdf>

Psalm 22

I was surprised not to find any pastor-teachers who came out of Berachah who had covered this psalm verse-by-verse.

Word Cloud from a Reasonably Literal Paraphrase of Psalm 22



Word Cloud from Exegesis of Psalm 22¹⁹³

These two graphics should be very similar; this means that the exegesis of Psalm 22 has stayed on topic and has covered the information found in this chapter of the Word of God.

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Psalm folder	Exegetical Studies in the Psalms

¹⁹³ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.