

## MESSIANIC PROPHECY— PSALMS PART THREE

### Psalm 80:17

"O God of hosts, turn again now, we beseech You; Look down from heaven and see, and take care of this vine,<sup>15</sup> Even the shoot which Your right hand has planted, And on the son whom You have strengthened for Yourself.<sup>16</sup> It is burned with fire, it is cut down; They perish at the rebuke of Your countenance.<sup>17</sup> **Let Your hand be upon the man of Your right hand, Upon the son of man whom You made strong for Yourself.**<sup>18</sup> Then we shall not turn back from You; Revive us, and we will call upon Your name.<sup>19</sup> O LORD God of hosts, restore us; Cause Your face to shine upon us, and we will be saved." (NASB)

- The Messiah will be at the right hand of God
- The Messiah must be God to be at His right hand.
- The Messiah will be used in the deliverance of God's people.
- The Messiah will be a God-Man ("man..." "son of man" see Daniel 7:13)

### Psalm 69

"Those who hate me without a cause are more than the hairs of my head; Those who would destroy me are powerful, being wrongfully my enemies;" (Psa 69:4)

"For zeal for Your house has consumed me, And the reproaches of those who reproach You have fallen on me." (Psa 69:9)

"They also gave me gall for my food And for my thirst they gave me vinegar to drink." (Psa 69:21)

"May their camp be desolate; May none dwell in their tents." (Psa 69:25)

- The Messiah would be hated without a cause (John 15:25)
- The Messiah would be reproached with the reproaches of the Lord (Romans 15:3)
- The Messiah would be consumed with zeal (John 2:17 after Jesus cleansed the temple)
- The Messiah would be given gall and vinegar to drink (Matt 27:48; John 19:28-29)
- The Messiah's betrayer would be left desolate (Acts 1:20)

### Psalm 109

" Appoint a wicked man over him, And let an accuser stand at his right hand. 7 When he is judged, let him come forth guilty, And let his prayer become sin. **8 Let his days be few; Let another take his office.** 9 Let his children be fatherless And his wife a widow. 10 Let his children wander about and beg; And let them seek *sustenance* far from their ruined homes. 11 Let the creditor seize all that he has, And let strangers plunder the product of his labor. 12 Let there be none to extend lovingkindness to him, Nor any to be gracious to his fatherless children. 13 Let his posterity be cut off; In a following generation let their name be blotted out. 14 Let the iniquity of his fathers be remembered before the LORD, And do not let the sin of his mother be blotted out. " (Psalm 109:6-14 NASB)

- The Messiah's betrayer would have his office taken and be cursed (Acts 1:16; Matt 26:24-25)

### Psalm 22:1-31

"My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning." (Psa 22:1 NASB quoted in Matthew 27:46; Mark 15:34)

"For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet." (Psa 22:16 NASB reflecting LXX, DSS; contra MT which has "like a lion, my hands and feet")

"They divide my garments among them, And for my clothing they cast lots." (Psa 22:18 NASB, quoted in John 19:24)

" I will tell of Your name to my brethren; In the midst of the assembly I will praise You." (Ps 22:22 NASB; qtd. In Heb 2:12)

- In extreme agony, Messiah would cry out for God's help (Matthew 27:46; Mark 15:34)
- Messiah would be a despised and rejected individual.
- In the agony of death, Messiah would be started at and mocked (cf. Ps 22:6-8 with Matt 27:39-44)

- The Messiah's bones would be pulled out of joint (not broken, John 19:36 following Ex 12:46)
- The Messiah's heart would rupture (22:14 with John 19:34)
- The Messiah would suffer an extreme degree of thirst (22:15 with John 19:28)
- The Messiah's hands and feet would be pierced (22:16 with Luke 24:39, John 20:27)\*\*
- The Messiah's clothing would be divided by casting of lots (22:18 with John 19:23-24)
- The Messiah would be resurrected (see 22:22)

This list is from *Messianic Christology* by Arnold Fruchtenbaum, page 86 with my additions in parentheses. Also, compare John 19:30, "It is finished" with Psalm 22:31b, "it has been done/accomplished". Walter Kaiser notes three major pillars of what God "has done", Genesis 1:31-creation, John 19:30-redemption, Rev 21:6-consummation (*Messiah in the Old Testament*, page 117, n. 13).

\*\*Notes on the technical grammar of the various manuscripts of Psalm 22:16\*\*

Gleason Archer, professor of Old Testament and Semitic studies at Trinity Evangelical Divinity School, writes,

" . . . we find in the MT of Psalm 22:17 (16 Eng.) the strange phrase "like the lion my hands and my feet" (*ka<sup>a</sup>ri yaday w<sup>e</sup> raglay*) in a context that reads "dogs have surrounded me; a band of evil men have encircled me- like the lion my hands and my feet!" This really makes no sense, for lions do not surround the feet of their victims. Rather, they pounce on them and bite them through with their teeth. Furthermore, this spelling of the word "lion" (*ri*) is rendered more doubtful by the fact that in v.13 (14MT) the word "lion" appears in the normal way *'aryeh*. it is most unlikely that the author would have used two different spellings of the same word within three verses of each other. Far more likely is the reading supported by most of the versions: *ka'ru* (They [i.e. the dogs or evildoers] have pierced" my hands and my feet). This involves merely reading the final letter yodh as a waw, which would make it the past tense of a third person plural verb. This is apparently what the LXX read, for *oryxan* ("they have bored through") reflects a *karu* from the verb *kur* ("pierce, dig through"). The Vulgate conforms to this with *foderunt* ("They have dug through"). The Syriac Peshitta has *baz'w*, which means "they have pierced/penetrated." Probably the ' (aleph) in *ka'ru* represents a mere vowel lengthener that occasionally appears in the Hasmonean manuscripts such as 1QIsa and the sectarian literature of the second century B.C."

**Dr. Gleason L. Archer, *Encyclopedia of Bible Difficulties*, pg. 37**

Mitchell Dahood, Professor of Ugaritic Language and Literature at The Pontifical Biblical Institute in Rome, translates the controversial reading,

My strength is dried up like a potsherd,  
 my tongue sticks to my jaws,  
 And they put me upon the mud of Death.  
 For dogs have surrounded me,  
 a pack of evildoers encircle me,

**Piercing my hands and my feet.**

**Psalm 22:16-17, *Psalms 1-50, The Anchor Bible*, translated by Mitchell Dahood, pg. 137**

His commentary to the translation, notes,

*Piercing my hands*. Much-contested *k'ry* is here tentatively analyzed as an infinitive absolute from *kry*, "to dig," with the archaic ending *-i*, as in Gen xxx 8, xlix 11; Exod xv 6. See W.L. Moran in *The Bible and the Ancient Near East: Essays in Honor of William Foxwell Albright*, ed. G.E. Wright (New York, 1961), p. 62; J.M. Sola-Sole, *L'infinitif semitique* (Paris, 1961), pg. 185b. The *aleph* would be intrusive as, e.g., in Prov xxiv 7, *r'mwt* for *rmwt*.

**Mitchell Dahood on Psalm 22:17, *Psalms 1-50, The Anchor Bible*, pg. 140-141**