

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



21. If that wasn't enough, Pope Pius IX made matters worse in 1854 with his bull decreeing that Mary was sinless and therefore her conception was "immaculate."
22. This collection of horrendous human viewpoints ignored the divine testimony in Hebrews 10:5 and Psalm 22:9–10 that what made the pregnancy immaculate was the work of the Holy Spirit not the alleged sinlessness of Mary.
23. Here are the expanded translations of these two verses:

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

III. Background on Crucifixion:

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

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

²⁴ Ewing, 1:411.

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



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

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



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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

1. Definition:

VISUAL #5:

Jesus inside
the Prototype
Divine Power
System

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

2. Introduction:

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

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

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

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

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

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

