

Psalm 22:17 - I can count all My bones. They [all who observe Him] keep looking [נִבְּרָה *navath*] at Me and staring [רָאָה *ra'a*] at Me.

48. Crucifixion causes the body to be stretched to such a degree that the bones are exposed in a ghastly manner thus attracting the lurid attention of observers.
49. Those so gathered have already been observed. Here David describes a couple of mannerisms that reveal not only their rejection of Jesus as the Christ and but also the opinion that He is deserving of His treatment.
50. *Navath* refers to one's visual perception, from the casual glance to studied and sustained evaluation. Some keep glancing up at him while others stare in bemusement.
51. The word *ra'a* in this context means "to gawk" much like those who bottleneck freeways by rubbernecking at fender benders. A brief analysis of the word follows:

Not rarely the sight of misfortune has an aura of sensationalism that evokes gawking. In Judges 16:24, the people [the Philistines] gawk at Samson as he is led before them. In 2 Samuel 20:12 the people stand in the street to gawk at the body of Amasa \am'-a-sal [assassinated by Joab]. In Psalm 22:18 (17) the psalmist complains of being surrounded by a gawking rabble who gloat over his suffering.¹

52. The idea of staring and gawking is brought out in the Gospels, specifically in Matthew 27:39-44, Mark 15:29-32, and Luke 23:35-38.
53. The Roman soldiers fulfill the prophecy of the next verse when they gambled for the Lord's clothes.

Psalm 22:18 - They divide My garments among them, and gamble for My clothes.

54. This prophecy is covered by three of the Gospel writers:

Matthew 27:35 - When they [the Roman soldiers] had crucified Him, they divided up His garments among themselves by casting lots.

¹ G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, eds., *Theological Dictionary of the Old Testament*, trans. David E. Green (Grand Rapids: William B. Eerdmans Publishing Co., 2004), 13:221.

55. A “lot” was a piece of wood or stone with an individual’s name on it. Casting lots was done to determine who would win a particle of the Lord’s clothing. The person whose piece was the first to fall out of a shaken container was considered the winner.
56. This event is also mentioned in Luke 23:34 and John 19:23-24. The next three verses refer to divine deliverance of Messiah through physical death and resurrection:
- Psalm 22:19** - But you, O Jehovah, be not far from Me, You Who are My Strength, hurry to My aid.
- v. 20** - Deliver My soul from the sword, Your uniquely-born Son from the power of the dog.
- v. 21** - Deliver Me from the lion’s mouth. For You have answered Me from the horns of the wild oxen.
57. After Messiah has been judged for the sins of the world, He is then restored to fellowship with the Father and enabled to plead for help.
58. Deliverance from the sword is physical death which precedes the thrust of the soldier’s spear tip:
- John 19:34** - One of the soldiers pierced His side with a spear [λόγχη (*lónchē*): a spearhead], and immediately blood and water came out [indicating physical death].
59. “The power of the dog” refers to the kind of burial, or lack of it, that was afforded non-Romans. Details about the Empire’s disposal of the dead are found in:
- The Roman custom in disposing of the corpses of those crucified was to throw them to the wild, roaming dogs. Hence, David’s phrases in Psalm 22:16, 20. But Jesus did not share the fate of his companions, the two thieves, whose mangled bodies were fed to the hungry dogs. Joseph of Arimathaea, a secret disciple of Jesus, begged Pilate for the body of Jesus, and receiving permission, Joseph, along with Nicodemus, took His body, washed, anointed, and clothed it, and buried it in the grave Joseph had prepared for himself. (Matthew 27:57-61)²

² Herbert Lockyer, *All the Messianic Prophecies of the Bible* (Grand Rapids: Zondervan Publishing House, 1973), 157.

60. As we noted in our commentary on Psalm 22:13, the Bashan bulls and the roaring lions are used metaphorically for the imputation of mankind's sins to Messiah and their judgment.
61. Once the sacrificial ordeal was over the prophecy was answered and recognized by the Lord's proclamation in:
- John 19:30** - When Jesus had received the sour wine, He said, **"It is finished!"** [**Τετέλεσται, *Tetélestai*, the perfect passive indicative of τελέω, *teléō***].
62. This perfect tense is intensive. The impact of this tense on the doctrines of the spiritual death of Christ, the figurative phrase the "blood of Christ," salvation, and eternal security is revealed by several Greek grammarians:
- (a.) Ray Summers:
- The perfect tense stands for perfected action (Action which has been completed and stands completed in the present). The perfect tense conveys three ideas: action which has occurred in the past, which has come to a culmination, and which stands as a completed result.³
- (b.) Daniel B. Wallace:
- The perfect may be used to emphasize the results or present state produced by a past action. (p. 574)
- Use of the perfect does not exclude the notion of a completed act; rather, it focuses on the resultant state. (p. 575)⁴
- (c.) H. E. Dana and Julius Mantey:
- The tense places emphasis upon existing results, for it is the tense of the "finished product." When special attention is thus directed to the results of the action, stress upon the existing fact is intensified. This is the emphatic method in Greek of presenting a fact or a condition ... the strong way of saying that a thing is.⁵
- (d.) Randolph O. Yeager:
- The intensive perfect passive in **Τετέλεσται** points backward to an accomplished task, completed in full at a time prior to the time of speaking. Therefore it also indicates a present state/condition as a result of the past completion.

³ Ray Summers, *Essentials of New Testament Greek*, rev. ed. by Thomas Sawyer (Nashville: Broadman and Holman Publishers, 1995), 114.

⁴ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 574–75.

⁵ H. E. Dana and Julius Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 202.

Thus we have Jesus, still alive in the physical sense, yet pointing to His work of redemption as an accomplished fact in the past, the past, in this case, being the immediately previous three hours—since noon, during the time that darkness covered the earth. His physical death was not something that was required for payment of a sin debt which had now been paid in full.⁶

(e.) Robert B. Thieme, Jr.:

Jesus Christ's separation from God the Father—His spiritual death, the most excruciating pain that will ever occur—was *the judgment* for sin, *the cost* of atonement. After the judgment of sin was completed Jesus Christ shouted, “Τετέλεσται” (*tetélestai*), “It is finished!” In the perfect tense, *tetélestai* means “finished in the past with results that go on forever!” What had Christ finished that would have eternal results? *The work of salvation!* Our Lord said, “It is finished!” to indicate that His work was completed. Note that He spoke these words *before* He died physically. Since He was still alive on the cross *after* the work of salvation was completed, His subsequent physical death could not be the payment for sin. Therefore, it is Jesus Christ's *substitutionary spiritual death* alone that is efficacious for our salvation.⁷

63. The Lord's use of the single Greek word *tetélestai* not only nails down the fact that the work of salvation was an accomplished fact at that point, but in the intensive perfect tense it also confirms that the sacrificial penalty for the sins of the world was completed *prior* to the physical death of Christ.
64. The passive voice indicates that the subject is *acted upon* or *receives the action* expressed by the verb. Here the subject, “It,” refers to the saving work of Christ on the cross and its status as a completed, finished act.
65. The indicative mood is declarative; it presents an assertion as an unqualified statement. Technical details of this mood further emphasize the certainty of the Lord's completed work of salvation. When *He* makes a declarative statement it *is* true since He cannot lie.

The indicative mood is the mood of assertion, or presentation of certainty. It is not correct to say that it is the mood of certainty or reality. This belongs to the presentation (i.e., the indicative may present something as being certain or real, though the speaker might not believe it). To call the indicative mood the mood of certainty or fact would imply:

⁶ Randolph O. Yeager, *The Renaissance New Testament: Mark 14:22–John 20:18* (Gretna, La.: Pelican Publishing Co., 1982), 8:458.

⁷ R. B. Thieme, Jr., *The Blood of Christ*, 5th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2002), 23.

(1) that one cannot lie in the indicative (but cf. Acts 6:13), and (2) that one cannot be mistaken in the indicative (but cf. Luke 7:39). Thus it is more accurate to state that the indicative mood is the mood of assertion, or presentation of certainty.⁸

66. Deliverance from the bulls' horns and the lions' jaws was the propitiation of the Father Who accepted as efficacious the work of Christ as full payment for humanity's sins.
67. Deliverance from the death of the grave was provided by physical death itself, followed three days and three nights later by the resurrection of our Lord. The resurrection of Christ is itself a prophecy of the resurrections yet to come. Paul provides the program of the resurrections in:

1 Corinthians 15:20 - But now Christ is risen from the dead [intensive perfect passive indicative of ἐγείρω, *egeirō*: His resurrection is a completed action in the past with the result He will remain alive forever in resurrection body], and becomes the first fruits [the first product of a harvest] of those who sleep [believers who have died].

⁸ Wallace, 488.